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THE SACRED BOOKS OF THE Old and New Teſtament, RECITED at large:

AND ILLUSTRATED WITH
Critical *and* Explanatory ANNOTATIONS,
Carefully compiled from the Commentaries and other Writings of
Grotius, Lightfoot, Pool, Calmet, Patrick, Le Clerc,
Lock, Burkit, *Sir* Iſaac Newton, Pearſe,
And a Variety of other eminent AUTHORS, ANCIENT and MODERN.

AND EMBELLISHED WITH
Proper MAPS, and other ornamental and uſeful REPRESENTATIONS,
curiouſly Deſign'd, and Engraven on Copper.

VOL. II.

By *SAMUEL HUMPHREYS*, Eſq;

Give ear, O my people, to my law: incline your ears to the words of my mouth.

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Critical and Explanatory ANNOTATIONS
ON THE
FIRST BOOK of the
CHRONICLES.

The Introduction and Argument.

It is the common opinion of the Jews, that theſe books were compiled by Ezra; and this is thought the more probable, becauſe the book of Ezra begins with the ſame words that cloſe the ſecond book of Chronicles. It appears, however, that theſe two hiſtorical books were written after the captivity, ſince mention is made in the latter of the reſtauration of the Jews by Cyrus the great king of Perſia: and it is alſo evident by 2 Chron. xxxv. 25. that they were written after the time of the prophet Jeremiah.

The learned Huetius, in his Demonſtratio Evangelica, thinks Ezra digeſted theſe books, and added to them the firſt ſix chapters of the book that bears his name, and which he afterward continued. But he likewiſe conceives, that Nehemiah had ſome hand in this work; which was collected not only out of the publick journals, but of the writings of the prophets, Shimeah, Iddo, Jehu, Nathan, Abijah, Iſaiah, and others.

This conjecture is confirmed by what we read in the ſecond book of Chronicles, v. 9. where it is ſaid of the ark and its ſtaves, which Solomon brought into his temple, *there they are to this day*; which words, as the ſame Huetius obſerves, are ſo far from proving that theſe books were written before the captivity, (after which the ark was no more heard of) that they rather demonſtrate that Ezra took this paſſage out of ſome other ancient book, and ſet it down word for word, as he found it there. For having wrote the books of the Kings in the time of the captivity, he found at their return more ancient regiſters, containing larger accounts of ſeveral tranſactions, which he thought neceſſary to be added to what he had before written, in order to render the hiſtory more compleat.

This ſeems to be implied in the Hebrew title of theſe books, which is, *Dibre hajamim*, *the words of days*, or diaries: and we may conſider it as an intimation that they comprehend ſuch particulars as were contained in the diaries, or day-books, wherein the paſſages of thoſe times were recorded. But as the Hebrew word *jamim* alſo ſignifies years, theſe books may be called *annals*. The Greeks entitle them Παραλειπόμενα, *paralipomena*, or *a ſupplement* of thoſe particulars which were omitted in other Sacred Books of Scripture, eſpecially in thoſe of the Kings.

The author begins theſe books with a genealogy from Adam to his own time, which had not been exhibited in any book of Scripture before, but was now rendered neceſſary, in order to preſerve among their tribes and families, that diſtinction which was in danger of being loſt by their diſperſion in the captivity; and to make it evident that the great Meſſiah ſprung out of that tribe and family, from which he was to deſcend, according to the ancient predictions of the prophets. We accordingly learn from theſe books, that Nathan, from whom St. Luke had derived the genealogy of our Bleſſed Saviour, was the brother of Solomon by David and Bathſheba.

The holy Scriptures are the only books in the world which give us a clear account of the original propagation of mankind. Thoſe nations who were unacquainted with theſe Sacred and Ineſtimable Records, had nothing of true antiquity among them, but invented ſenſeleſs fables of their deſcent, they knew not how, nor from whom. The Arcardians fancied they were before the moon; and the people of Theſſaly gave out, that they ſprang from ſtones. The Athenians took themſelves to be αὐτόχθονες, who roſe out of the ground; and other nations might be mentioned, who have claimed originals equally laudable and judicious.

The books of Chronicles have been too much neglected by many commentators, who were influenced by a falſe perſuaſion, that they contained few particulars but what had already been illuſtrated, in the Books of Samuel and the Kings. But it is very evident, as St. Jerome obſerves, that theſe books comprehend a large number of paſſages of great importance for the explication of Scripture, and that all the Scriptural Traditions are contained therein. *Omnis traditio ſcripturarum in hoc continetur*, ſays that father, and adds, that we render ourſelves ridiculous if we imagine we have any knowledge of the Sacred Books, while we are ignorant of theſe. *Abſque illo, ſi quis ſcientiam ſcripturarum ſibi voluerit arrogare, ſeipſum irrideat.* In a word, he declares, that the Chronicles afford us the ſolution of an infinite number of queſtions which concern the Goſpel. *Innumerabiles Evangelii explicantur quæſtiones.*

The authority, or canonicalneſs of theſe books, is not diſputed by any. The ancient Hebrews made but one book of them, but the modern Hebrew Bibles have two, as well as we. There are ſeveral variations, both in facts and dates, between the books of Kings, and thoſe of the Chronicles, which we ſhall endeavour to explain and reconcile, in the courſe of our annotations. This Firſt Book, on which we are now entring, contains a recapitulation of the Sacred Hiſtory by genealogies, from the beginning of the world to the death of David.

CHAP. I.

1 *Adam's line to Noah.* 5 *The ſons of Japheth.* 8 *The ſons of Ham.* 17 *The ſons of Shem.* 24 *Shem's line to Abraham.* 29 *Iſhmael's ſons.* 32 *The ſons of Keturah.* 34 *The poſterity of Abraham by Eſau.* 43 *The kings of Edom.* 51 *The dukes of Edom.*

ADAM, Sheth, Enoſh,

2 Kenan, Mahalaleel, Jered,

3 Henoch, Mathuſhelah, Lamech.

4 Noah, Shem, Ham, and Japheth.

5 ¶ The ſons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meſhech, and Tiras.

6 And the ſons of Gomer; Aſhchenaz, and Riphath, and Togarmah.

7 And the ſons of Javan; Eliſhah, and Tarſhiſh, Kittim, and Dodanim.

8 ¶ The ſons of Ham; Cuſh, and Mizraim, Put, and Canaan.

9 And the ſons of Cuſh; Seba, and Havilah, and Sabta, and Raama, and Sabtecha: and the ſons of Raamah; Sheba, and Dedan.

10 And Cuſh begat Nimrod; he began to be mighty upon the earth.

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim.

12 And Pathruſim, and Caſluhim (of whom came the Philiſtines) and Caphthorim.

13 And Canaan begat Zidon his firſtborn, and Heth.

14 The Jebuſite alſo, and the Amorite, and the Girgaſhite,

15 And the Hivite, and the Archite, and the Sinite.

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The ſons of Shem; Elam, and Aſſhur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meſhech.

18 And Arphaxad begat Shelah, and Shelah begat Eber.

19 And unto Eber were born two ſons: the name of the one *was* Peleg (becauſe in his days the earth was divided) and his brothers name *was* Joktan.

20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

21 Hadoram alſo, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab. All theſe *were* the ſons of Joktan.

24 ¶ Shem, Arphaxad, Shelah,

25 Eber, Peleg, Reu,

26 Serug, Nahor, Terah,

27 Abram, the ſame *is* Abraham.

28 The ſons of Abraham; Iſaac and Iſhmael.

29 ¶ Theſe *are* their generations: The firſt-born of Iſhmael, Nebaioth; then Kedar, and Adbeel, and Mibſam,

30 Miſhma, and Dumah, Maſſa, Hadad, and Tema,

31 Jetur, Naphiſh, and Kedemah. Theſe are the ſons of Iſhmael.

32 ¶ Now the ſons of Keturah, Abrahams concubine: ſhe bare Zimran, and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah. And the ſons of Jokſhan; Sheba, and Dedan.

33 And the ſons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All theſe *are* the ſons of Keturah.

34 And Abraham begat Iſaac. The ſons of Iſaac; Eſau and Iſrael.

35 ¶ The ſons of Eſau; Eliphaz, Reuel, and Jeuſh, and Jaalam, and Korah.

36 The ſons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.

37 The ſons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 And the ſons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Diſhon, and Ezar, and Diſhan.

39 And the ſons of Lotan; Hori, and Homam: and Timna *was* Lotan's ſiſter.

40 The ſons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the ſons of Zibeon; Aiah, and Anah.

41 The ſons of Anah; Diſhon. And the ſons of Diſhon; Amram, and Eſhban, and Ithran, and Cheran.

42 The ſons of Ezer; Bilhan, and Zavan, *and* Jakan. The ſons of Diſhan; Uz, and Aran.

43 ¶ Now theſe *are* the kings that reigned in the land of Edom, before *any* king reigned over the children of Iſrael; Bela the ſon of Beor: and the name of his city *was* Dinhabah.

44 And when Belah was dead, Jobab the ſon of Zerah of Bozrah, reigned in his ſtead.

45 And when Jobab was dead, Huſham of the land of the Temanites, reigned in his ſtead.

46 And when Huſham was dead, Hadad the ſon of Bedad (which ſmote Midian in the field of Moab) reigned in his ſtead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Maſrekah reigned in his ſtead.

48 And when Samlah was dead, Shaul of Rehoboth by the river, reigned in his ſtead.

49 And when Shaul was dead, Baal-hanan the ſon of Achbor reigned in his ſtead.

50 And when Baal-hanan was dead, Hadad reigned in his ſtead: and the name of his city *was* Pai; and his wiſes name *was* Mehetabel the daughter of Matred, the daughter of Mezahab.

51 ¶ Hadad died alſo. And the dukes of Edom were; duke Timna, duke Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon.

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. Theſe *are* the dukes of Edom.

Ver. 1. *Adam, Sheth, Enoſh.*] The Sacred Hiſtorian mentions only the names of theſe patriarchs, in a compendious manner: but the meaning is, that Adam begat Sheth, and Sheth, Enoſh. The ſame is likewiſe to be underſtood of the reſt. Adam indeed had two ſons before Sheth, namely, Cain and Abel; but the latter of theſe was murdered, and had no iſſue; the other was accurſed, ſo that all his deſcendants periſhed in the deluge, and therefore thoſe only who ſprung from Sheth, or Seth, are enumerated.

This, with a conſiderable part of what follows, may ſeem to have been ſufficiently recorded in the Book of Geneſis, and therefore ſome may perhaps imagine there was no occaſion to repeat the ſame here. But it ought to be conſidered, that as a genealogy was to be drawn of the ſeveral families of the Jews, it was proper to begin it with an account of the honour they had to be the ſelect people of God, whoſe original and deſcent from the firſt of mankind, who is called *the Son of God*, Luke iii. 38. was very apparent. It was the peculiar glory of the Jewiſh nation, that they were able to derive their pedigree from the very firſt man that God created; to which we may add, that the Divine writer of the book before us, intended to keep up the belief, that the world was not eternal, as ſome of the heathens moſt abſurdly imagined, but had a beginning, as is recorded in the Book of Geneſis.

Ver. 2. *Kenan.*] We tranſlate it Cainan, Gen. v, 9.

Ver. 4. *Noah, Shem, Ham and Japheth.*] Japheth was the eldeſt of theſe three ſons of Noah, Gen. x. 21. and therefore his genealogy is firſt traced out. But Shem being the perſon in whoſe poſterity true religion was preſerved, and from whom the promiſed ſeed was to ſpring, is named firſt, both here, and in Gen. v. 32. x. 1.

We ſhall not multiply remarks on the immediate deſcendants of theſe ſons of Noah, a large account of them having been already given in our annotations on the tenth chapter of Geneſis, to which we refer the reader; and we ſhall only take notice of ſuch particulars as may require farther explication.

Ver. 17. *The ſons of Shem, Elam, and Aſhur, and Arphaxad.*] Arphaxad is mentioned after Elam and Aſhur; tho' he was the elder brother, for the Jews frequently remark, that the ſcripture doth not ſtrictly obſerve the order of time.

——— *And Uz, and Hul, and Gether, and Meſhech.*] Theſe were not the ſons of Shem, but his grandſons by Aram, his youngeſt ſon, as appears from Gen. x. 22. But nothing is more uſual in Scripture than to call grandſons by the name of ſons. Thus Laban is called the ſon of Nahor, Gen. xxix. 5. tho' he was his grandchild by Bethel; and Mephiboſheth is ſtiled the ſon of Saul, 2 Sam. xix. 24. becauſe he was deſcended from him by his ſon Jonathan. Meſhech had two names, for he is called Maſh, Gen. x. 23. and is ſuppoſed to have fixed in Armenia, about the mountain Maſius, the ſame with that commonly held to be Ararat, and called Maſis by the Armenians.

Ver. 18. *And Arphaxad begat Shelah, and Shelah begat Eber,*] The author of this book exactly follows Moſes, who gives no account of the poſterity of the two firſt mentioned ſons of Shem, that he might the ſooner come to him from whom the Iſraelites deſcended. Here the Septuagint verſion places Cainan between Arphaxad and Shelah.

Ver. 22. *And Ebal, and Abimael, and Sheba,*] The firſt of theſe is called Obal, Gen. x. 28. from whence ſome have concluded, that the name in the verſe before us is corrupted, as if in proceſs of time there might not be a variation in the vowel: Moſes writing the name as it was pronounced in his time, and this author in the manner it was expreſſed in his days.

Ver. 24. *Shem, Arphaxad, Shelah,*] Theſe names are repeated from ver. 17, and 18, in order to ſhew how Abraham was deſcended from Shem, the moſt eminent of all the ſons of Noah, and who was bleſſed in a ſolemn manner by that great patriarch, Gen. ix. 26. the Meſſiah being to ſpring from him. For from Adam the promiſe of the Meſſiah was tranſlated to Seth; from Seth to Shem, and from Shem to Eber.

Ver. 28. *The ſons of Abraham, Iſaac, and Iſhmael.*] Iſaac, though the younger ſon, is firſt mentioned, becauſe he was the ſon of a free woman, and the heir of the promiſe.

Ver. 29. *Theſe are their generations: The firſt born of Iſhmael, Nebaioth,*] The Sacred Writer, in order to ſhew in what manner God made Abraham the father of many nations, enumerates twelve eminent perſons who deſcended from his ſon Iſhmael. The firſt of theſe was Nebaioth, concerning whom and the reſt that follow, ſee our comment on the 25th chapter of Geneſis.

Ver. 32. *Now the ſons of Keturah Abraham's concubine:*] After the death of Sarah, Abraham married Keturah, and having many children by her, the Holy Writers names them, to ſhew how faithfully God made good the name he gave Abraham, by rendering him the father of many more nations. We have given an account of this offspring of that great patriarch, in our annotations on Gen. xxv.

Ver. 35. *The ſons of Eſau, Eliphaz, Reuel, and Jeuſh,* &c.] Theſe were by ſeveral wives, as we read, Gen. xxxvi. 10. 14.

Ver. 36. *The ſons of Eliphaz; Teman, and Omar, Ziphi, and Gatem, Kenaz, and Timna, and Amalek.*] It is evident from the laſt cited chapter of Geneſis, ver. 12, that Timna was not one of the ſons of Eliphaz, but his concubine, by whom he had Amalek. This therefore is a conciſe form of ſpeech, and is as much as if the Sacred Author had ſaid, Of Timna Amalek: The name of his mother is mentioned to ſhew that he was not equal to the other ſons of Eliphaz. "In my judgment, ſaith Kimchi, " the Scripture here uſes a compendious manner of expreſ" ſion. For there was no need that Ezra ſhould recount all " thoſe particulars exactly and accurately, which had been " done before in the law, (he means in the book of Ge" neſis) therefore he deſcribes theſe genealogies briefly."

Ver. 38. *And the ſons of Seir; Lotan, and Shobal,* &c.] This Seir was not Eſau, nor one of his poſterity, but the ancient lord of a country which derived its name from him. This country was mountainous, and lay to the eaſt and ſouth of the dead ſea, inclining toward Elath and Eziongeber on the Arabian gulph. The poſterity of Eſau were afterward in poſſeſſion of the mountains of Seir, and Eſau himſelf dwelt there when Jacob returned from Meſopotamia. Moſes acquaints us, that the children of Eſau ſucceeded the Horims in Seir, when they had deſtroyed them, &c. Deut. ii. 12. As to Seir the father of the Horims, or Horites, he muſt certainly have been very ancient, ſince his deſcendants were a powerful and numerous people, in the time of Abraham, when Chedorlaomer and his confederates invaded the kings of Pentapolis, Gen. xiv. 6. The Genealogy of Seir, is ſet down in this place, that it may be underſtood from whom Timna and Amalek ſprung. For it appears by ver. 39, that Timna was the ſiſter of Lotan, and conſequently Amalek was Seir's grandſon by the mother's ſide.

Ver. 41. *The ſons of Anah, Diſhon. And the ſons of Diſhon; Amram,* &c.] Amram is called Hemdan, Gen. xxxvi. 26. which probably was the name whereby he was known among the poſterity of Eſau, though anciently he was called Amram.

Ver. 42. *The ſons of Ezer; Bilhan, and Zavan, and Jakan,* &c.] Among all theſe deſcendants from Seir, ſeven of them were dukes, who reigned perhaps at the ſame time in ſeveral parts of the country, Gen. xxxvi. 29, 30. By which it appears this was the ancient form of government, before Eſau conquered this country; and which his poſterity followed for ſome time; but it was afterward changed into a government by kings, as it here follows.

Ver. 43. *Now theſe are the kings that reigned in the land of Edom, before any king reigned over the children of Iſrael.*] This paſſage is ſufficiently explained in our annotations on Gen. xxxvi. 31.

——— *Bela the ſon of Beor.*] This Beor was not the father of Balaam, for he was a Meſopotamian, not an Edomite.

——— *And the name of his city was Dinhabah.*] This was a city of Edom, and Beor made it the ſeat of his kingdom.

Ver. 44. *And when Bela was dead, Jobab the ſon of Zerah of Bozrah, reigned in his ſtead.*] Bozrah, otherwiſe called Bezer, Boſor, and Boſtra, was a city beyond Jordan, given by Moſes to the tribe of Reuben, and deſigned by Joſhua to be a city of refuge to thoſe who had committed involuntary murder. The Scripture ſometimes calls it Bezer, *in the wilderneſs*, becauſe it was ſituated in Arabia Deſerta, and the eaſtern part of Edom. Iſaiah threatens this city with very great misfortunes, Iſaiah xxxiv. 6. and deſcribes a conqueror coming from Edom with his garments died in Bozra, chap. lxiii. 1. This conqueror is thought to be Judas Maccabæus, who took Bezer or Bozra, killed all the males he found there, plundered the city, and then reduced it to aſhes, 1 Maccab. v. 28. Jeremiah likewiſe threatens Bozrah in a terrible manner, chap. xlviii. 24. xlix. 13, 22. and his menaces are ſuppoſed to have been accompliſhed when Nebuchadnezzar carried his arms into Edom, and the neighbouring provinces five years after the deſolation of Jeruſalem, Joſeph. Antiq. l. x. c. 11. Hieronim. in Jerem. xxv. 32. Euſebius places Bozrah at the diſtance of twenty-four miles from Adraa, or Edrai. This city is ſaid to belong, ſometimes to Reuben, ſometimes to Moab, and again to Edom, becauſe as it was a frontier to thoſe three provinces, it ſometimes was in the poſſeſſion of one, ſometimes of the other, as force and chance of war decided. Medals have been found belonging to this place, which was celebrated among the ancients. There are likewiſe biſhops of Bozrah, whoſe names were ſubſcribed to the decrees of ſeveral councils. It is ſometimes made part of the territory of Gilead, ſometimes of the Trachonitis, and again of the Auranitis, but moſt frequently of Arabia, or Idumæa. Some geographers allow of ſeveral cities of this name, but we ſee no neceſſity to multiply them.

Ver. 45. *And when Jobab was dead, Huſham of the land of the Temanites, reigned in his ſtead.*] Huſham ſeems not to have been the ſon of Jobab, but one of another family. Some take this Jobab to have been Job, but this opinion is exploded by Aben Ezra.

The land of the Temanites is called Temani, Gen. xxxvi. 34. probably from Teman the ſon of Eliphaz, and grandſon of Eſau. Euſebius places Theman in Arabia Petræa, five miles from Petra the capital of that province, and ſays a Roman garriſon was ſtationed there.

Ver. 46. *And when Huſham was dead, Hadad the ſon of Bedad (which ſmote Midian in the field of Moab) reigned in his ſtead, and the name of his city was Avith.*] R. Solomon declares, that this king of Edom aſſiſted the Moabites in a war wherein they were engaged againſt the Midianites,

Midianites. Avith was the capital city of his dominions.

Ver. 47. *And when Hadad was dead, Samlah of Maſreka reigned in his ſtead.*] Maſrekah was a city of Idumæa, but the exact ſituation of it is not now known.

Ver. 48. *And when Samlah was dead, Shaul of Rehoboth by the river, reigned in his ſtead.*] Aſhur is ſaid to have built a city called Rehoboth, Gen. x. 11. the ſituation of which may be found in our annotations on that paſſage. But that cannot be the Rehoboth here mentioned, for it is hardly credible, that a king of Idumæa ſhould be a native of a city in Aſſyria. St. Jerome informs us, that there was another Rehoboth ſeated on a river, in the region of Gabalena, in the land of Edom, and where in his time, a garriſon was ſtation'd.

Ver. 50. *And when Baal-hanan was dead, Hadad reigned in his ſtead; and the name of his city was Pai.*] Pai, or Pau, was another city in the land of Edom.

—*And his wife's name was Mehetabel.*] As none of the wives of the other princes are mentioned in this catalogue, it is natural to conclude that this Mehetabel was an eminent woman in thoſe times, and in that country, either for wiſdom, parentage or eſtate, or ſome other excellence.

——*The daughter of Matred, the daughter of Mezahab.*] Some of the Jews fancy this Mezahab to have been a very ingenious woman, being the firſt who found out the art of drawing out gold into wires or threads: for the Hebrew word *Zahab* ſignifies gold. The Septuagint, on the contrary, take this for the name of a man, and tranſlate it υἱȣ̃. Μαιζοὼϐ.

Ver. 51. *Hadad died alſo, and the dukes of Edom were duke Timnah,* &c.] We have already given a ſufficient account of theſe dukes in our annotations on the 36th chapter of Geneſis, to which we therefore refer the reader, in order to avoid repetition.

CHAP. II.

1 *The ſons of Iſrael.* 3 *The poſterity of Judah by Tamar.* 13 *The children of Jeſſe.* 18 *The poſterity of Caleb the ſon of Hezron.* 21 *Hezron's poſterity by the daughter of Machir.* 15 *Jerahmeel's poſterity.* 34 *Sheſham's poſterity.* 42 *Another branch of Caleb's poſterity.* 50 *The poſterity of Caleb the ſon of Hur.*

THESE *are* the ſons of Iſrael; Reuben, Simeon, Levi, and Judah, Iſſachar, and Zebulun,

2 Dan, Joſeph, and Benjamin, Naphtali, Gad, and Aſher.

3 ¶ The ſons of Judah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of Shuah the Canaaniteſs. And Er, the firſt-born of Judah, was evil in the ſight of the LORD, and he ſlew him.

4 And Tamar his daughter-in-law, bare him Pharez, and Zerah. All the ſons of Judah *were* five.

5 The ſons of Pharez; Hezron, and Hamul.

6 And the ſons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all.

7 And the ſons of Carmi; Achar, the troubler of Iſrael, who tranſgreſſed in the thing accurſed.

8 And the ſons of Ethan; Azariah.

9 The ſons alſo of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai.

10 And Ram begat Amminadab; and Amminadab begat Nahſhon, prince of the children of Judah;

11 And Nahſhon begat Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jeſſe,

13 ¶ And Jeſſe begat his firſt-born Eliab, and Abinadab the ſecond, and Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the ſixth, David the ſeventh:

16 Whoſe ſiſters *were* Zeruiah, and Abigail. And the ſons of Zeruiah; Abiſhai, and Joab, and Aſahel, three.

17 And Abigail bare Amaſa: and the father of Amaſa *was* Jether the Iſhmeelite.

18 ¶ And Caleb the ſon of Hezron begat *children* of Azubah *his* wife, and of Jerioth: her ſons *are* theſe; Jeſher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat Bezaleel.

21 ¶ And afterward Hezron went in to the daughter of Machir, the father of Gilead, whom he married when he was threeſcore years old, and ſhe bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 And he took Geſhur, and Aram, with the towns of Jair, from them, with Kenath and the towns thereof, *even* threeſcore cities: all theſe *belonged to* the ſons of Machir, the father of Gilead.

24 And after that Hezron was dead in Caleb-ephratah, then Abiah Hezrons wife bare him Aſhur the father of Tekoah.

25 ¶ And the ſons of Jerahmeel the firſt-born of Hezron were, Ram the firſt-born, and Bunah, and Oren, and Ozem, *and* Ahijah.

26 Jehrameel had alſo another wife, whoſe name *was* Atarah, ſhe *was* the mother of Onam.

27 And the ſons of Ram the firſt-born of Jerahmeel were, Maaz, and Jamin, and Eker.

28 And the ſons of Onam were, Shammai, and Jada. And the ſons of Shammai; Nadab, and Abiſhur.

29 And the name of the wife of Abiſhur *was* Abihail, and ſhe bare him Ahban, and Molid.

30 And the ſons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the ſons of Appaim; Iſhi. And the ſons of Iſhi, Sheſhan. And the children of Sheſhan; Ahlai.

32 And the ſons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the ſons of Jonathan; Peleth, and Zaza. Theſe were the ſons of Jerahmeel.

34 ¶ Now Sheſhan had no ſons, but daughters: and Sheſhan had a ſervant, an Egyptian, whoſe name *was* Jarha.

35 And Sheſhan gave his daughter to Jarha his ſervant to wife, and ſhe bare him Attai

36 And Attai begat Nathan, and Nathan begat Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleaſah,

40 And Eleaſah begat Siſamai, and Siſamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Eliſhama.

42 ¶ Now the ſons of Caleb the brother of Jerahmeel *were*, Meſha his firſtborn, which *was* the father of Ziph: and the ſons of Mareſha the father of Hebron.

43 And the ſons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Reham the father of Jorkoam: and Rekam begat Shammai.

45 And the ſon of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

46 And Ephah Calebs concubine bare Haran, and Moza, and Gazez: and Hatan begat Gazez.

47 And the ſons of Jahdai; Regem, and Jotham, and Geſhan, and Pelet, and Ephah, and Shaaph.

48 Maachah Calebs concubine bare Sheber, and Tirhanah.

49 She bare alſo Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeah: and the daughter of Caleb *was* Achſa.

50 ¶ Theſe were the ſons of Caleb the ſon of Hur, the firſt-born of Ephratah; Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had ſons; Haroeh, *and* half of the Manahethites.

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Miſhraites: of them came the Zareathites, and the Eſhtaulites.

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Ver. 24. *And after that Hezron was dead in Caleb-ephratah.*] This city was called after the name of both husband and wife, ver. 19. they being both famous perſons; and it was alſo called Beth-lehem, from the fertility of the adjacent country, Beth-lehem ſignifying *the houſe of bread.* This was a city in the tribe of Judah, and is generally called Beth-lehem of Judah, to diſtinguiſh it from another of the ſame name, in the tribe of Zebulun: but nothing render'd it ſo glorious as the birth of the great Meſſiah. The prophet Micah, extolling this advantage peculiar to Beth-lehem, ſays, "But thou, Beth-lehem-"ephratah, tho' thou be little among the thouſands of "Judah, yet out of thee ſhall he come forth unto me, that "is to be ruler in Iſrael: whoſe goings forth have been "from of old; from everlaſting." Mich. v. 2.

Caleb-ephratah, or Beth-lehem, is ſituated on the declivity of a hill, ſix miles from Jeruſalem. Joſephus ſeems to place it at the diſtance only of thirty furlongs, or three miles and ſeven hundred and fifty paces from Jeruſalem: but it is very probable that the cyphers which denote that diſtance, have been changed in this author; as we may ſuppoſe they likewiſe are in Juſtin Martyr, who makes it to be four miles, three hundred and ſeventy-five paces from that capital. For all other authors, both ancient and modern, repreſent the diſtance between Beth-lehem and Jeruſalem to be two leagues.

The cave where our Saviour was born, is not exactly in the city, but rather without Beth-lehem. St. Jerome ſays it was on the ſouth ſide. The inn to which the virgin Mary and Joſeph retired, was probably a caravanſera, or publick houſe, where travellers were received gratis, tho' nothing was there allowed but mere ſhelter. But as the crowd was great when Joſeph and Mary came thither, they were obliged to remove to a cave, which ſerved as a ſtable for the caravanſera. It is certain, that the ancients mention the birth of Jeſus to have happened in a cave: and travellers tell us, that the place where our Saviour was born, was about forty foot deep, and twelve wide, growing narrower toward the roof. St. Jerome informs us, that the emperor Adrian, in order to eraſe the memory of the place where the Divine Redeemer of mankind was born, cauſed a grove of tall trees to be planted over the cave in honour of Thammuz, or Adonis; ſo that when the feſtivals of this infamous deity were celebrated, the holy grotto was heard to eccho with the lamentations which were made in commemoration of the lover of Venus. *In ſpecie ubi quondam Chriſtus parvulus vagiit, Veneris amaſius plangitur.*

——— *Then Abiah, Hezron's wife bare him Aſhur.*] He eſpouſed her when he was very old, which the Jews look upon as proceeding from a great deſire of poſterity in the family of Pharez, from whom the Meſſiah was to deſcend. The ſame we ſee in Boaz, who married Ruth when he was far advanced in years.

——— *The father of Tekoa.*] This Tekoa, gave name to a famous city in the tribe of Judah; and which St. Jerome places twelve miles to the ſouth of Jeruſalem. Tekoa ſtood upon a mountain, and was the remoteſt place that was to be found that way, as far as the Red-ſea. Joſephus ſays it was not far from the caſtle of Herodium. Mention is made of the wilderneſs of Tekoa, 2 Chron. xx. 20. which wilderneſs is not far from the Red-ſea.

Ver. 34. *Now Sheſhan had no ſons, but daughters; and Sheſhan had a ſervant, an Egyptian, whoſe name was Jarha.*] Who, probably, being a proſelyte to the Jewiſh religion, and a faithful ſervant to his maſter, he gave him his freedom, and married his daughter to him; as appears by ver. 35.

The Sacred Hiſtorian then gives us a long genealogy of the deſcendants of Sheſhan's daughter, by this Egyptian, the reaſon of which is not eaſy to be accounted for. The Jews imagine it is the genealogy of Iſhmael, who ſlew Gedaliah, to whom the king of Babylon conſigned the government of the land, after he had taken Jeruſalem. For they think Iſhmael was the ſon of Nethaniah, the ſon of Eliſhama, laſt mentioned in ver. 41. which we might have believed, if this genealogy had ſo concluded. But as there is no mention in it of Nethaniah, as the ſon of Eliſhama, ſo it is not probable, that the deſcent of ſo infamous a perſon as Iſhmael, tho' of the blood royal, ſhould be deduced in ſo copious a manner.

Ver. 45. *And the ſon of Shammai was Maon; and Maon was the father of Beth-zur.*] This Beth-zur gave name to a place in the tribe of Judah, Joſh. xv. 58. It was a fortreſs of great conſequence, principally in the time of the Maccabees, and it defended the paſſages into Judæa, from the ſide of Edom. Euſebius places it at the diſtance of twenty miles from Jeruſalem, in the way toward Hebron. At the foot of mount Beth-zur, a fountain is ſhewn, wherein ſome aſſert, that queen Candace's eunuch was baptized by Philip.

Maon is a well known wilderneſs in this tribe.

Ver. 48. *Maachah Cabel's concubine bare Sheber, and Tirhanah.*] This Cabel was a great man, and could maintain many wives, whom he took, and had a numerous iſſue by them.

Ver. 49. *She bare alſo Shaaph the father of Madmannah, Shevah the father of Machbenah, and the father of Gibeah.*] By the word *father* in this verſe, is probably meant the prince or ruler of theſe places: For Madmannah was a city to the ſouth of Judah, and is placed toward Gaza by Euſebius. Gibea was about two leagues from Jeruſalem, toward the north; not far from Gibeon and Kirjath-jearim. It was entirely deſtroyed in the time of St. Jerome.

Ver. 50. *Theſe were the ſons of Caleb the ſon of Hur, the firſt-born of Ephratah.*] This was another Caleb, deſcended from the foregoing, by Hur, his ſon by Ephrath, ver. 19.

—— *Shobal the father of Kirjath-jearim.*] The Targum tranſlates it the prince of Kirjath-jearim which was a city of Judah, upon the confines of Benjamin, where the ark was for many years, in the houſe of Abinadab, till David removed it to Jeruſalem, 2 Sam. vi.

Ver. 51. *Salma the father of Beth-lehem.*] Beſide the Beth-lehem above deſcribed, there was another town of that name in the tribe of Zebulun.

Ver. 52. *And Shobal the father of Kirjath-jearim, had ſons; Haroeh, and half of the Manahethites.*] The Hebrew words being *Haroeh, hatzi, hammenioth*, the LXX expound them as if Shobal had three ſons, Araa, Aiſi, and Ammanith. But Kimchi takes the laſt word for the name of a place, which is evident from ver. 54, where the other half of it is mentioned.

28 And the ſons of Onam were, Shammai, and Jada. And the ſons of Shammai; Nadab, and Abiſhur.

29 And the name of the wife of Abiſhur *was* Abihail, and ſhe bare him Ahban, and Molid.

30 And the ſons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the ſons of Appaim; Iſhi. And the ſons of Iſhi, Sheſhan. And the children of Sheſhan; Ahlai.

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Ver. 23. *And he took Geſhur, and Aram, with the towns of Jair from them.*] They were afterward called by the name of him who conquered them, and took them from the neighbouring Geſhurites and Syrians.

——*With Kenah, and the towns thereof, even threeſcore cities.*] The metropolis of which was Kenah, a town in the tribe of Manaſſeh, beyond Jordan. Euſebius ſays it is in the Trachonitis, ſomewhere about Bozrah. Pliny places it among the towns of Decapolis.

Ver. 24. *And after that Hezron was dead in Caleb-ephratah.*] This city was called after the name of both husband and wife, ver. 19. they being both famous perſons: and it was alſo called Beth-lehem, from the fertility of the adjacent country, Beth-lehem ſignifying *the houſe of bread.* This was a city in the tribe of Judah, and is generally called Beth-lehem of Judah, to diſtinguiſh it from another of the ſame name, in the tribe of Zebulun: but nothing render'd it ſo glorious as the birth of the great Meſſiah. The prophet Micah, extolling this advantage peculiar to Beth-lehem, ſays, "But thou, Beth-lehem-"ephratah, tho' thou be little among the thouſands of "Judah, yet out of thee ſhall he come forth unto me, that "is to be ruler in Iſrael: whoſe goings forth have been "from of old, from everlaſting." Mich. v. 2.

Caleb-ephratah, or Beth-lehem, is ſituated on the declivity of a hill, ſix miles from Jeruſalem. Joſephus ſeems to place it at the diſtance only of thirty furlongs, or three miles and ſeven hundred and fifty paces from Jeruſalem: but it is very probable that the cyphers which denote that diſtance, have been changed in this author; as we may ſuppoſe they likewiſe are in Juſtin Martyr, who makes it to be four miles, three hundred and ſeventy-five paces from that capital. For all other authors, both ancient and modern, repreſent the diſtance between Beth-lehem and Jeruſalem to be two leagues.

The cave where our Saviour was born, is not exactly in the city, but rather without Beth-lehem. St. Jerome ſays it was on the ſouth ſide. The inn to which the virgin Mary and Joſeph retired, was probably a caravanſera, or publick houſe, where travellers were received gratis, tho' nothing was there allowed but mere ſhelter. But as the crowd was great when Joſeph and Mary came thither, they were obliged to remove to a cave, which ſerved as a ſtable for the caravanſera. It is certain, that the ancients mention the birth of Jeſus to have happened in a cave: and travellers tell us, that the place where our Saviour was born, was about forty foot deep, and twelve wide, growing narrower toward the roof. St. Jerome informs us, that the emperor Adrian, in order to eraſe the memory of the place where the Divine Redeemer of mankind was born, cauſed a grove of tall trees to be planted over the cave in honour of Thammuz, or Adonis; ſo that when the feſtivals of this infamous deity were celebrated, the holy grotto was heard to eccho with the lamentations which were made in commemoration of the lover of Venus. *In ſpecie ubi quondam Chriſtus parvulus vagiit, Veneris amaſius plangitur.*

——— *Then Abiah, Hezron's wife bare him Aſhur.*] He eſpouſed her when he was very old, which the Jews look upon as proceeding from a great deſire of poſterity in the family of Pharez, from whom the Meſſiah was to deſcend. The ſame we ſee in Boaz, who married Ruth when he was far advanced in years.

——— *The father of Tekoa*] This Tekoa, gave name to a famous city in the tribe of Judah; and which St. Jerome places twelve miles to the ſouth of Jeruſalem. Tekoa ſtood upon a mountain, and was the remoteſt place that was to be found that way, as far as the Red-ſea. Joſephus ſays it was not far from the caſtle of Herodium. Mention is made of the wilderneſs of Tekoa, 2 Chron. xx. 20. which wilderneſs is not far from the Red-ſea.

Ver. 34. *Now Sheſhan had no ſons, but daughters; and Sheſhan had a ſervant, an Egyptian whoſe name was Jarha.*] Who, probably, being a proſelyte to the Jewiſh religion, and a faithful ſervant to his maſter, he gave him his freedom, and married his daughter to him; as appears by ver. 35.

The Sacred Hiſtorian then gives us a long genealogy of the deſcendants of Sheſhan's daughter, by this Egyptian, the reaſon of which is not eaſy to be accounted for. The Jews imagine it is the genealogy of Iſhmael, who ſlew Gedaliah, to whom the king of Babylon conſigned the government of the land, after he had taken Jeruſalem. For they think Iſhmael was the ſon of Nethaniah, the ſon of Eliſhama, laſt mentioned in ver. 41. which we might have believed, if this genealogy had ſo concluded. But as there is no mention in it of Nethaniah, as the ſon of Eliſhama, ſo it is not probable, that the deſcent of ſo infamous a perſon as Iſhmael, tho' of the blood royal, ſhould be deduced in ſo copious a manner.

Ver. 45. *And the ſon of Shammai was Maon; and Maon was the father of Beth-zur.*] This Beth-zur gave name to a place in the tribe of Judah, Joſh. xv. 58. It was a fortreſs of great conſequence, principally in the time of the Maccabees, and it defended the paſſages into Judæa, from the ſide of Edom. Euſebius places it at the diſtance of twenty miles from Jeruſalem, in the way toward Hebron. At the foot of mount Beth-zur, a fountain is ſhewn, wherein ſome aſſert, that queen Candace's eunuch was baptized by Philip.

Maon is a well known wilderneſs in this tribe.

Ver. 48. *Maachah Cabel's concubine bare Sheber, and Tirhanah.*] This Cabel was a great man, and could maintain many wives, whom he took, and had a numerous iſſue by them.

Ver. 49. *She bare alſo Shaaph the father of Madmannah, Shevah the father of Machbenah, and the father of Gibeah.*] By the word *father* in this verſe, is probably meant the prince or ruler of theſe places: For Madmannah was a city to the ſouth of Judah, and is placed toward Gaza by Euſebius. Gibea was about two leagues from Jeruſalem, toward the north; not far from Gibeon and Kirjath-jearim. It was entirely deſtroyed in the time of St. Jerome.

Ver. 50. *Theſe were the ſons of Caleb the ſon of Hur, the firſt-born of Ephratah.*] This was another Caleb, deſcended from the foregoing, by Hur, his ſon by Ephrath, ver. 19.

—— *Shobal the father of Kirjath-jearim.*] The Targum tranſlates it the prince of Kirjath-jearim which was a city of Judah, upon the confines of Benjamin, where the ark was for many years, in the houſe of Abinadab, till David removed it to Jeruſalem, 2 Sam. vi.

Ver. 51. *Salma the father of Beth-lehem.*] Beſide the Beth-lehem above deſcribed, there was another town of that name in the tribe of Zebulun.

Ver. 52. *And Shobal the father of Kirjath-jearim, had ſons; Haroeh, and half of the Manahethites.*] The Hebrew words being *Haroeh, hatzi, hammenioth*, the LXX expound them as if Shobal had three ſons, Araa, Aiſi, and Ammanith. But Kimchi takes the laſt word for the name of a place, which is evident from ver. 54, where the other half of it is mentioned.

Ver. 53. *And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Miſhraites.*] The inhabitants of Kirjath-jearim were divided into ſeveral families, and theſe here mentioned were the heads of families, denominated from Ithra, or Jether, and Puhah, &c.

—— *Of them came the Zareathites, and the Eſhtaulites.*] Kimchi obſerves, that Zarah and Eſhtaol were two cities in the tribe of Judah, built by two inhabitants of Kirjath-jearim, of thoſe names; and who dwelt in theſe places, and left two families, who from them were called Zaraethites and Eſhtaulites.

Ver. 54. *The ſons of Salma; Beth-lehem, and the Netophathites, Ataroth, the houſe of Joab, and half of the Manahethites, the Zorites.*] This Salma, the ſon of Caleb the younger, had a numerous poſterity. For from him deſcended the inhabitants of Beth-lehem; (ſo we are to underſtand this word, for Beth-lehem was the name of a place, not of a man) together with the Netophathites, and thoſe of Ataroth, and Bethjoab; (ſo theſe words we trnnſlate *the houſe of Joab*, ſhould be rendered, for the Sacred Hiſtorian is not ſpeaking of Joab's family, but of Caleb's) and half of the Manahethites, and the Zorites, who were a people poſſeſſed of a town called Zorah.

Ver. 55. *And the family of the ſcribes which dwelt at Jabez.*] Kimchi thinks this place might poſſibly be built by Jabez (an honourable perſon, mentioned chap. iv. 9.) in which dwelt ſome doctors of the law, who were of the family of Salma.

—— *The Tirathites, the Shimeathites, and the Suchathites. Theſe are the Kenites that came of Hemath, the father of the houſe of Rechab.*] Theſe Kenites, as R. Solomon thinks, were the inhabitants of a place called Cain, in the tribe of Judah, Joſh xv. 57. Though it muſt alſo be acknowledged, that ſome of the Kenites, the poſterity of Jethro, ſettled in the ſame tribe Judg. i. 16. of whom ſome think Ezra here ſpeaks. And then Hemath deſcended from Jethro, who was the father, that is, the prince of Beth-Rechab. There were other Kenites deſcended from Keber, who dwelt in the tribe of Naphtali, or Manaſſeh, Judg. iv. 11.

CHAP. III.

1 *The ſons of David.* 10 *His line to Zedekiah.* 17 *The ſucceſſors of Jeconiah.*

NOW theſe were the ſons of David, which were born unto him in Hebron; the firſt-born, Amnon, of Ahinoam the Jezreeliteſs: the ſecond, Daniel, of Abigail the Carmeliteſs:

2 The third, Abſalom the ſon of Maachah, the daughter of Talmai king of Geſhur: the fourth, Adonijah the ſon of Haggith:

3 The fifth, Shephatiah of Abital: the ſixth, Ithream by Eglah his wife.

4 *Theſe* ſix were born unto him in Hebron, and there he reigned ſeven years and ſix months: and in Jeruſalem he reigned thirty and three years.

5 And theſe were born unto him in Jeruſalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-ſhuah the daughter of Ammiel:

6 Ibhar alſo, and Eliſhama, and Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Eliſhama, and Eliada, and Eliphelet, nine.

9 *Theſe were* all the ſons of David, beſide the ſons of the concubines, and Tamar their ſiſter.

10 ¶ And Solomons ſon *was* Rehoboam, Abia his ſon, Aſa his ſon, Jehoſhaphat his ſon,

11 Joram his ſon, Ahaziah his ſon, Joaſh his ſon.

12 Amaziah his ſon, Azariah his ſon, Jotham his ſon,

13 Ahaz his ſon, Hezekiah his ſon, Manaſſeh his ſon,

14 Amon his ſon, Joſiah his ſon.

15 And the ſons of Joſiah *were* the firſt-born Johanan, the ſecond Jehoiakim, the third Zedekiah, the fourth Shallum.

16 And the ſons of Jehoiakim; Jeconiah his ſon, Zedekiah his ſon.

17 ¶ And the ſons of Jeconiah; Aſſir, Salathiel his ſon,

18 Malchiram alſo, and Pedaiah, and Shenazar, Jecamiah, Hoſhama, and Nedabiah.

19 And the ſons of Pedaiah *were* Zerubbabel, and Shimmei: and the ſons of Zerubbabel; Meſhullam, and Hananiah, and Shelomith their ſiſter:

20 And Haſhubah, and Ohel, and Berechiah, and Haſadiah, Juſhab-heſed, five.

21 And the ſons of Hananiah, Pelatiah, and Jeſaiah: the ſons of Rephaiah, the ſons of Arnan, the ſons of Obadiah, the ſons of Shechaniah.

22 And the ſons of Shechaniah; Shemaiah: and the ſons of Shemaiah; Hattuſh, and Igeal, and Bariah, and Neaviah, and Shaphat, ſix.

23 And the ſons of Neariah; Elioenai, and Hezekiah, and Azrikam, three.

24 And the ſons of Elioenai *were*, Hodaiah, and Eliaſhib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, ſeven.

Ver. 1. *Now theſe are the ſons of David.*] Ezra having given a large account of the poſterity of Hezron, returns to David before mentioned, chap. ii. 15.

—— *Which were born unto him in Hebron.*] Before he was king of Iſrael.

—— *The firſt born Amnon, of Abinoam the Jezreeliteſs the ſecond Daniel,* &c.] This ſecond ſon is called Chileab, in 2 Sam. iii. 3. The Hebrew doctors give this reaſon of both names David called this ſon, when he was born, Daniel, which was his primary name, becauſe, ſaid he, *God hath judged, or vindicated me from Nabal.*] And afterward he gave him the name of Chileab, which ſignifies *like his father*: becauſe in his countenance he reſembled David. And this he did, in order to ſilence the mockers of that age, who ſaid Abigail had conceived by Nabal, whoſe ſon this was. For the confutation of which calumny, God was pleaſed to order that the faſhion of his face ſhould perfectly reſemble that of David. And here it may be obſerved, once for all, that it was frequent among the Jews for men to have two names; eſpecially when they lived ſometimes in one country, and ſometimes in another. This appears from a famous caſe mentioned in the Gemara of Codex Gittim, where it is reſolved, that if a man have two wives, one in Judæa, and another in Galilee; and he gave a bill of divorce to her in Judæa, ſubſcribing to it his name, whereby he was known in Galilee, the bill ſhould be void. And in like manner, if he wrote the name he aſſumed in Judæa, to a bill of divorce whereby he repudiated his wife in Galilee, that bill ſhould have no validity.

Ver. 3. *The fifth, Shephatiah of Abital: the ſixth, Ithream, by Eglah his wife.*] This Eglah is generally thought by the Jews to be Michal the daughter of king Saul, who is peculiarly called David's wife, becauſe ſhe was his only legal wife, according to the Divine Inſtitution. It is indeed ſaid of her, that ſhe had no child until the day of her death, 2 Sam. vi. 23. but the meaning there is, that ſhe was barren after ſhe had reproached David for dancing before the ark; not that ſhe never had a child before that time.

Ver. 5. *And theſe were born unto him in Jeruſalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-ſhua the daughter of Ammiel.*] In 2 Sam. xi. 3. ſhe is called Bath-ſheba, and her father, Eliam. But we have juſt now obſerved, that it was cuſtomary for the Jews to have two names. Though there is no great difference in the firſt of theſe, nor between Shamma and Shimea; the vowels being only changed, not the conſonants of which thoſe names conſiſt. Solomon was the eldeſt of theſe four ſons of David; but he is mentioned laſt, becauſe the narration was to return to his genealogy, ver. 10

Ver. 15. *And the ſons of Joſiah were, the firſt-born Johanan.*] There needs no explanation in the genealogy down from Solomon to this time: but here is ſome difficulty. For this Johanan is thought by many to be the ſame with Jehoahaz, who ſucceeded Joſiah in the throne. But he was not his firſt-born; being but twenty-three years of age, when the people made him king, and after three months his brother being put in his place, is ſaid to be twenty-five years old, 2 Kings xxiii. 31, 36. Petavius hath ſaid a great deal about this, in his annotations upon Epiphanius ad Hæreſ. Epicur. p. 18. But after all, the truth ſeems to be, that Johanan was the eldeſt ſon of Joſiah, but died before his father; and therefore is not mentioned in the book of the Kings. As Jehoahaz is not mentioned here, being made king by the people of the land, and preſently after dethroned.

—— *The ſecond Jehoiakim.*] To whom the right of ſucceſſion belonged, he being the eldeſt ſon now Johanan was dead. He was called Eliakim by his father, but had this other name impoſed on him by the king of Egypt, 2 Kings xxiii. 34.

—— *The third Zedekiah.*] Who was the youngeſt of all Joſiah's ſons, as appears by his age, when he was made king, after Jehoiakim was carried into captivity. Petavius thinks there were two Zedekiah's; one the ſon of Joſiah, and who was the laſt king of Judah; the other the ſon of Jeconiah, (mentioned in ver. 16.) who never came to be king.

——*The fourth Shallum.*] He was the next ſon to Jehoiakim; and the ſame with Jehoahaz, as is evident from Jeremiah xxii. 11. But he is here mentioned laſt, becauſe he was not at all conſiderable, being advanced to the regal dignity by a popular faction; and in the ſpace of three months thruſt out of the throne by the king of Egypt, who carried him thither, and there he died.

Ver. 16. *And the ſons of Jehoiakim; Jeconiah his ſon, Zedekiah his ſon.*] The poſterity of Jeconiah are ſet down in the next verſe; and therefore tho' Zedekiah is here called his ſon, we are only to underſtand by it, that he was his ſucceſſor in the kingdom. Thus Seneca makes Atreus and Tantalus to be deſcendants of Inachus, becauſe they ſucceeded him in the kingdom of Argos.

Ver. 17. *And the ſons of Jeconiah; Aſſir, Salathiel his ſon.*] Some think Aſſir is not the name of Jeconiah's ſon, but ſignifies *captive*; to denote that his ſon Salathiel was born when he was a captive in Babylon; as St. Matthew obſerves, chap. i. 12 which doth not contradict the prophecy of Jeremiah, who declared he ſhould die childleſs, Jerem. xxii. 30. for the meaning of that prophet is, that he ſhould have no child ſitting on the throne after him.

Ver. 18. *Malchiram alſo, and Pedaiah,* &c.] Theſe were not all the immediate ſons of Jeconiah, but the ſons of Salathiel, as may be gathered from hence; that in the next verſe Zerubbabel is ſaid to be the ſon of Pedaiah, and in St. Matthew i. 12. to be the ſon of Salathiel, that is, his grandſon, according to the uſual language of Scripture; inſtances of which have frequently appear'd in the courſe of this work. Something, therefore, is to be ſupplied, in order to make out the ſenſe of this verſe; namely, *The ſons alſo of Salathiel were Malchiram*, &c. But Grotius, on Matth. i. 23. thinks, that Zerubbabel, here mentioned, is not he who was the leader of God's people when they returned from their captivity in Babylon; and Huetius entertained the ſame opinion. But others think this may better be ſolved by ſuppoſing, that Salathiel dying without children, Pedaiah raiſed up ſeed to his brother, as the Scripture ſpeaks, and begat Zerubbabel of Salathiel's wife; and that Zerubbabel therefore was ſaid to be the ſon of Salathiel, becauſe Pedaiah begat him not to be his heir, but the heir of his brother Salathiel, who was dead.

Ver. 22. *And the ſons of Shechaniah; Shemaiah: and the ſons of Shemaiah; Hattuſh, and Igeal, and Bariah, and Neariah, and Shaphat, ſix.*] Here are but *five* ſons of Shemaiah, tho' they are ſaid to be *ſix*. And therefore the Hebrew word *Shiſhah*, which we tranſlate *ſix*, is rather the name of his laſt ſon; who might poſſibly be ſo called, becauſe he was the ſixth ſon.

Ver. 24. *And the ſons of Elioenai were Hodaiah, and Eliaſhib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, ſeven.*] The Targum hath a ſtrange obſervation on this text: for after the word Anani, the author declares, He is the king MESSIAH, who is to be revealed. The reaſon of which is aſſigned in the famous book Tanchuma; namely, becauſe it is ſaid in Dan. vii, 13. that this prophet ſaw in the night-viſions, and behold one like the ſon of man, *in anani, in the clouds*, which certainly was a viſion of the Meſſiah, as Saadis Gaon acknowledges. And we may infer from this obſervation in the Targum, that the Jews had their thoughts much employed on the ſubject of the Meſſiah; and that they expected he ſhould be revealed ſo many generations after Zerubbabel. St. Matthew indeed, counts more generations from Zerubbabel to the birth of our Saviour, than are here mentioned, and hath very different names in this ſucceſſion; which is another argument, that this Zerubbabel in the Chronicles, is not the ſame with him in St. Matthew. And indeed, tho' ſome perſons in Scripture have two names; yet it is not probable that ſo many as are reckoned in this ſucceſſion, ſhould all have quite different names. Therefore St. Matthew's genealogy is not here recorded; but he had it out of the publick tables, which were kept by the prieſts of all the great families of Judah; that of David's therefore, out of whoſe family the Jews expected the Meſſiah, would certainly contain a punctual account of his ſucceſſors in every generation.

CHAP. IV.

1. 11 *The poſterity of Judah by Caleb the ſon of Hur.* 5 *Of Aſhur the poſthumous ſon of Hezron.* 9 *Of Jabez, and his prayer.* 21 *The poſterity of Shelah.* 24 *The poſterity, and cities of Simeon.* 79 *Their conqueſt of Gedor, and of all the Amelkites in mount Seir.*

THE ſons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal.

2 And Reaiah the ſon of Shobal, begat Jahath, and Jahath begat Ahumai, and Lahad. Theſe *are* the families of the Zorathites.

3 And theſe *were of* the father of Etam; Jezreel, and Iſhma, and Idbaſh: and the name of their ſiſter *was* Hazelelponi.

4 And Penuel the father of Gedor, and Ezer the father of Huſhah. Theſe *are* the ſons of Hur, the firſt-born of Ephratah, the father of Beth-lehem.

5 ¶ And Aſhur the father of Tekoah, had two wives, Helah, and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahaſhtari. Theſe *were* the ſons of Naarah.

7 And the ſons of Helah *were*, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel, the ſon of Harum.

9 ¶ And Jabez was more honourable than his brethren: and his mother called his name Jabez, ſaying, Becauſe I bare him with ſorrow.

10 And Jabez called on the God of Iſrael, ſaying, Oh that thou wouldſt bleſs me indeed, and enlarge my coaſt, and that thine hand might be with me, and that thou wouldſt keep *me* from evil, that it may not grieve me. And God granted him that which he requeſted.

11 ¶ And Chelub the brother of Shuah, begat Mehir, which *was* the father of Eſhton.

12 And Eſhton begat Beth-rapha, and Paſeah, and Tehinnah the father of Irnahaſh. Theſe *are* the men of Rechah.

13 And the ſons of Kenaz; Othniel, and Seraiah: and the ſons of Othniel; Hathath.

14 And Menothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charaſhim, for they were craftſmen.

15 And the ſons of Caleb the ſon of Jephunneh; Iru, Elah, and Naam: and the ſons of Elah, even Kenaz.

16 And the ſons of Jehaleleel; Ziph, and Ziphah, Tiria, and Aſareel.

17 And the ſons of Ezra *were*, Jether, and Mered, and Epher, and Jalon: and ſhe bare Miriam, and Shammai, and Iſhbah the father of Eſhtemoa.

18 And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And theſe *are* the ſons of Bithiah the daughter of Pharaoh, which Mered took.

19 And the ſons of *his* wife Hodiah, the ſiſter of Naham, the father of Keilah the Garmite, and Eſhtemoa the Maachathite.

20 And the ſons of Shimon *were* Amnon, and Rinnah, Ben-hanan, and Tilon. And the ſons of Iſhi *were*, Zoheth, and Ben-zoheth.

21 ¶ The ſons of Shelah the ſon of Judah *were*, Er the father of Lecah, and Laadah the father of Mareſhah, and the families of the houſe of them that wrought fine linen, of the houſe of Aſhbea,

22 And Jokim, and the men of Chozeba, and Joaſh, and Saraph, who had the dominion in Moab, and Jaſhubi-lehem. And *theſe are* ancient things.

23 Theſe *were* the potters, and thoſe that dwelt amongſt plants and hedges: there they dwelt with the king for his work.

24 ¶ The ſons of Simeon *were*, Nemuel, and Jamin, Jarib, Zera, *and* Shaul:

25 Shallum his ſon, Mibſam his ſon, Miſhma his ſon.

26 And the ſons of Miſhma; Hamuel his ſon, Zacchur his ſon, Shimei his ſon.

27 And Shimei had ſixteen ſons, and ſix daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah.

28 And they dwelt at Beer-ſheba, and Moladah, and Hazar-ſhual,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and Hazar-ſuſim, and at Beth-birei, and at Shaaraim: theſe *were* their cities, unto the reign of David.

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34 And Meſhobad, and Jamlech, and Joſhah, the ſon of Amaziah,

35 And Joel, and Jehu the ſon of Joſibiah, the ſon of Seraiah, the ſon of Aſiel,

36 And Elioenai, and Jaakobah, and Jeſhohaiah, and Aſaiah, and Adiel, and Jeſimiel, and Benaiah,

37 And Ziza the ſon of Shiphi, the ſon of Allon, the ſon of Jedaiah, the ſon of Shimri, the ſon of Shemaiah.

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4 And Penuel the father of Gedor, and Ezer the father of Huſhah. Theſe *are* the ſons of Hur, the firſt-born of Ephratah, the father of Beth-lehem.

5 ¶ And Aſhur the father of Tekoah, had two wives, Helah, and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahaſhtari. Theſe *were* the ſons of Naarah.

7 And the ſons of Helah *were*, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel, the ſon of Harum.

9 ¶ And Jabez was more honourable than his brethren: and his mother called his name Jabez, ſaying, Becauſe I bare him with ſorrow.

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11 ¶ And Chelub the brother of Shuah, begat Mehir, which *was* the father of Eſhton.

12 And Eſhton begat Beth-rapha, and Paſeah, and Tehinnah the father of Irnahaſh. Theſe *are* the men of Rechah.

13 And the ſons of Kenaz; Othniel, and Seraiah: and the ſons of Othniel; Hathath.

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17 And the ſons of Ezra *were*, Jether, and Mered, and Epher, and Jalon: and ſhe bare Miriam, and Shammai, and Iſhbah the father of Eſhtemoa.

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20 And the ſons of Shimon *were* Amnon, and Rinnah, Ben-hanan, and Tilon. And the ſons of Iſhi *were*, Zoheth, and Ben-zoheth.

21 ¶ The ſons of Shelah the ſon of Judah *were*, Er the father of Lecah, and Laadah the father of Mareſhah, and the families of the houſe of them that wrought fine linen, of the houſe of Aſhbea,

22 And Jokim, and the men of Chozeba, and Joaſh, and Saraph, who had the dominion in Moab, and Jaſhubi-lehem. And *theſe are* ancient things.

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Ver. 39. *And they went to the entrance of Gedor.*] There was a place of this name belonging to Judah, Joſh. xv. 58. and another called Gederah, appertaining to the ſame tribe, ver. 36. of that chapter, but the Gedor here mentioned was a different place from thoſe, as will preſently appear.

Ver. 40. *And they found fat paſture and good, and the land was wide, and quiet, and peaceable: for they of Ham had dwelt there of old.*] This inclined the great Bochart to think, that Gedor was in Arabia, where ſome of the poſterity of Ham ſettled, as he hath demonſtrated. And the Arabians being wholly addicted to paſturage, ſought out the beſt tracts of land for feeding their flocks. But the Simeonites thought it not unlawful to invade their country, the poſterity of Ham being accurſed by Noah.

Ver. 41. *And theſe written by name, came in the days of Hezekiah king of Judah.*] Their names are before ſet down in ver. 34, 35, 36, 37. and the time is now recorded when they performed their memorable exploits. This was ſome time after the captivity of the ten tribes, when theſe Simeonites who were mixed with Judah, finding themſelves too much ſtreightned, made this expedition into Arabia.

—— *And ſmote the tents and the habitations that were found there.*] If the Simeonites ſmote the tents of this people, they undoubtedly ſmote their habitations, for they dwelt in tents, therefore the Hebrew word *Mennim*, which is here rendered habitations, ſignifies a people who lived in tents, both in that part of Arabia which we call Felix, and in that called Deſerta; which latter was not far from the Moabites and Ammonites, with whom it has been cuſtomary for interpreters to confound the Meunites, as if, by a tranſpoſition of letters they were the ſame with the Ammonites, which is a groſs miſtake.

Ver. 42. *And ſome of them, even of the ſons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, &c.*] Another body of Simeonites marched under the conduct of the four great commanders mentioned in this verſe, and ſettled themſelves in the mountainous part of Edom; being compelled to ſeek for ſubſiſtence abroad, either when the Aſſyrians invaded their country, or afterward, when it was laid deſolate.

Ver. 43. *And they ſmote the reſt of the Amalekites that were eſcaped.*] That is, who had eſcaped the hands of Saul and David.

——— *And dwelt there unto this day.*] The king of Babylon did not diſturb them in theſe new poſſeſſions, which were ſmall, and conſequently not worth the regard of ſo great a prince.

CHAP. V.

1 The line of Reuben (who loſt his birth-right) unto the captivity. 9 Their habitation and conqueſt of the Agarites. 11 The chief men, and habitation of Gad. 18 The number and conqueſt of Reuben, Gad, and the half of Manaſſeh. 23 The habitations and chief men of that half tribe. 25 Their captivity for their ſin.

NOW the ſons of Reuben the firſt-born of Iſrael (for he *was* the firſt-born, but foraſmuch as he defiled his fathers bed, his birthright was given unto the ſons of Joſeph the ſon of Iſrael: and the genealogy is not to be reckoned after the birthright.

2 For Judah prevailed above his brethren, and of him *came* the chief ruler, but the birthright *was* Joſephs.)

3 The ſons, *I ſay*, of Reuben the firſt-born of Iſrael *were*, Hanuch, and Pallu, Hezron, and Carmi.

4 The ſons of Joel; Shemaiah his ſon, Gog his ſon, Shimei his ſon,

5 Micah his ſon, Reaia his ſon, Baal his ſon,

6 Beerah his ſon, whom Tiglath-pilneſer king of Aſſyria carried away *captive*: he *was* prince of the Reubenites.

7 And his brethren by their families (when the genealogy of their generations was reckoned) *were* the chief, Jeiel, and Zechariah,

8 And Bela the ſon of Azaz, the ſon of Shema, the ſon of Joel, who dwelt in Aroer, even unto Nebo, and Baal-meon.

9 And eaſtward he inhabited unto the entring in of the wilderneſs from the river Euphrates: becauſe their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the eaſt-*land* of Gilead.

11 ¶ And the children of Gad dwelt over againſt them, in the land of Baſhan unto Salcah:

12 Joel the chief, and Shapham, the next, and Janai, and Shaphat in Baſhan.

13 And their brethren of the houſe of their fathers *were* Michael, and Meſhullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, ſeven.

14 Theſe *are* the children of Abihail the ſon of Huri, the ſon of Jaroah, the ſon of Gilead, the ſon of Michael, the ſon of Jeſhiſhai, the ſon of Jahdo, the ſon of Buz;

15 Ahi the ſon of Abdiel, the ſon of Guni, chief of the houſe of their fathers.

16 And they dwelt in Gilead in Baſhan, and in her towns, and in all the ſuburbs of Sharon, upon their borders.

17 All theſe were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Iſrael.

18 ¶ The ſons of Reuben, and the Gadites, and half the tribe of Manaſſeh, of valiant men, men able to bear buckler and ſword, and to ſhoot with bow, and ſkilful in war, *were* four and forty thouſand ſeven hundred and threeſcore that went out to the war.

19 And they made war with the Hagarites, with Jetur, and Nephiſh, and Nodab.

20 And they were helped againſt them, and the Hagarites were delivered unto their hand, and all that *were* with them: for they cried to God in the battle, and he was intreated of them, becauſe they put their truſt in him.

21 And they took away their cattle; of their camels fifty thouſand, and of ſheep two hundred and fifty thouſand, and of aſſes two

thouſand, and of men an hundred thouſand.

22 For there fell down many ſlain, becauſe the war *was* of God. And they dwelt in their ſteads until the captivity.

23 ¶ And the children of the half-tribe of Manaſſeh dwelt in the land: they increaſed from Baſhan, unto Baal-hermon, and Senir, and unto mount Hermon.

24 And theſe *were* the heads of the houſe of their fathers, even Epher, and Iſhi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, *and* heads of the houſe of their fathers.

25 ¶ And they tranſgreſſed againſt the God of their fathers, and went a whoring after the gods of the people of the land, whom God deſtroyed before them.

26 And the God of Iſrael ſtirred up the ſpirit of Pul king of Aſſyria, and the ſpirit of Tiglath-pilneſer king of Aſſyria, and he carried them away (even the Reubenites, and the Gadites, and the half-tribe of Manaſſeh) and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

Ver. 1. *Now the ſons of Reuben the firſt-born of Iſrael (for he was the firſt-born,) but for as much as he defiled his father's bed, his birth-right was given unto the ſons of Joſeph the ſon of Iſrael.*] The double portion which was the right of the firſt born was given to Joſeph, each of whoſe two ſons had a lot in the land of Canaan, as if they had been the ſons of Iſrael.

——*And the genealogy is not to be reckoned after the brith-right.*] This is the reaſon why neither Reuben's, nor Joſeph's genealogy is firſt ſet down: for though the double portion belonged to the firſt-born; yet he had not therefore the pre-eminence in other things.

Ver. 2. *For Judah prevailed above his brethren.*] That is, the tribe of Judah proved the moſt powerful, and was in all things preferred to the reſt.

——*And of him came the chief ruler.*] The reaſon why he prevailed was, becauſe the great prince of the people was to ariſe out of his tribe: Firſt David, and at laſt the MESSIAH.

——*But the birth-right was Joſeph's.*] Or, though the birth-right was Joſeph's, yet for the reaſon before mentioned, the genealogy was not.

Ver. 9 *And eaſtward he inhabited unto the entering in of the Wilderneſs from the river Euphrates.*] The meaning of this paſſage is, that the poſterity of Reuben extended their habitation to the wilderneſs of Kedemoth, upon which the country of Sihon bordered. But their territory did not ſtretch ſo far as Euphrates, but only to the entrance of the wilderneſs of Kedemoth, which extended itſelf to that river.

Ver. 10. *And in the days of Saul they made war with the Hagarites, who fell by their hand.*] With the aſſiſtance of the other tribes who dwelt on that ſide of Jordan, they invaded the Iſhmaelites who deſcended from Hagar, and ſettled in Arabia Deſerta. And when the Reubenites had conquered this people, they poſſeſſed their country, and dwelt in their tents, which ſhews they were Arabians, or near neighbours to them.

——*Throughout all the eaſt-land of Gilead.*] The Reubenites poſſeſſed all that country which lay eaſt of Gilead; and which chiefly belonged to the Gadites and Manaſſites. It may not be improper to obſerve, that the Arabs, and the country they inhabit, which themſelves call Jezîrât al arab, or the peninſula of the Arabians, but we Arabia, were ſo named from Araba, a ſmall territory in the province of Tehâma; to which Yarab the ſon of Kahtân, the father of the ancient Arabs gave his name, and where, ſome ages after, dwelt Iſhmael the ſon of Abraham by Hagar. The Chriſtian Writers for ſeveral centuries ſpeak of them under the appellation of Saracens; the moſt certain derivation of which word is from *ſhark, the eaſt*, where the deſcendants of Joctan, the Kahtân of the Arabs are placed by Moſes, Gen. x. 30. and in which quarter they dwelt in reſpect to the Jews.

Ver. 11. *And the children of Gad dwelt over againſt them, in the land of Baſhan, unto Salcah.*] The Gadites are mentioned next in this genealogy, becauſe they were neighbours to the Reubenites.

Baſhan was a country beyond Jordan, and it lay northward to the tribes of Gad and Reuben. It is bounded on the eaſt by the mountains of Gilead; the land of Ammon, and eaſt Edom; northward by mount Hermon: ſouthward by the brook Jabok; and weſtward by the river Jordan. Baſhan was reputed one of the moſt fruitful countries in the world, its rich paſtures, ſtately oaks, and fine cattle are greatly celebrated. (Reland. Palæſt. l. 1. p. 200—202.

Salcah, otherwiſe called Salecha, was a city of the kingdom of Og, in the country of Baſhan, toward the northern extremity of the portion of Manaſſeh.

Ver. 12. *Joel the chief, and Shapham the next*, &c.] Ezra has not given us the genealogy of this whole tribe, but only the names of the principal perſons, among whom there were the moſt eminent, when their pedigree was examined, which it ſeems to have been in the reign of Jotham, ver. 17. All thoſe, we ſuppoſe, dwelt in the metropolis of the country called Baſhan.

Ver. 10. *And their brethren of the houſe of their fathers were Michael*, &c.] The ſeven perſons mentioned in this verſe were eminent in their time, and deſcended from other great men of the ſame family with thoſe before named: and therefore are called their brethren

Ver. 14. *Theſe are the children of Abihail the ſon of Huri.*] That is, the ſeven before-mentioned, ſprung from Abihail, whoſe pedegree follows next.

Ver. 16. *And they dwelt in Gilead in Baſhan.*] They inhabited a part of that country, the reſt being given to the Reubenites, and the half tribe of Manaſſeh.

——*And in her towns.*] That is, ſuch towns as belonged to that portion of the country which they poſſeſſed.

—— *And all the ſuburbs of Sharon.*] A country in which was excellent paſturage, and it likewiſe produced the moſt generous wine; ſo that the name Sharon was almoſt become a proverb, to expreſs a place of extraordinary beauty, and fertility, Iſaiah xxxiii. 9. xxxv. 5.

There were three cantons in Paleſtine, known by the name of Sharon. 1. A canton ſo called, which lay between mount Tabor, and the ſea of Tiberias, (Euſeb. & Hieron. in Saron) 2. Another canton of the ſame name, between the city of Cæſarea of Paleſtine, and Joppa. (Euſeb. & Hieron. in loco citato.) 3. Sharon, a canton beyond Jordan, in the country of Baſhan, and in the diviſion of the tribe of Gad. This is the Sharon mentioned in the verſe before us, and which was ſo famous for its fertility. Modern travellers alſo give the name of Sharon to the plain that lies between Ecdippe and Ptolemais.

Ver. 18. *The ſons of Reuben, and the Gadites, and half the tribe of Manaſſeh, of valiant men able to bear buckler and ſword, and to ſhoot with bow, and ſkilful in war, were four and forty thouſand ſeven hundred and threeſcore, that went out to the war.*] Theſe three tribes, or at leaſt ſo many of them as compoſed a great army, joined their forces together, conſiſting of their beſt troops, to invade the country of the Hagarites. This ſeems to be a diſtinct war from that in the days of Saul, 1 Sam. xiv. 47.

Ver. 19. *And they made war with the Hagarites, with Jetur, and Nephiſh, and Nodab.*] The preſent Arabians, according to their own hiſtorians, are ſprung from two ſtocks; Kahtân, the ſame with Joctan, the ſon of Eber; and Adnân, deſcended in a direct line from Iſhmael the ſon of Abraham and Hagar. The poſterity of the former they call *al Arab al Ariba*, that is, the genuine or pure Arabs; and thoſe of the latter, *al Arab al moſtáreba*, naturalized or inſititious Arabs: tho' ſome reckon the ancient loſt tribes to have been the only pure Arabians, and therefore call the poſterity of Kahtân alſo Motareba;

which word likewiſe ſignifies *inſititious Arabs*, tho' in a nearer degree than Moſtáreba; the deſcendants of Iſmael being the more diſtant graff.

The poſterity of Iſmael have no claim to be admitted as pure Arabs, their anceſtor being by origin and language an Hebrew; but having made an alliance with the Jorhamites, by marrying a daughter of Modad, and accuſtomed himſelf to their manner of living and language, his deſcendants became blended with them into one nation.

Mention was made before of the Hagarites, but Ezra now ſhews in what manner they were utterly expelled their country, tho' their neighbours came to their aſſiſtance; namely, thoſe of Jetur, Nephiſh, and Nedab, who were all Iſhmaelites, the two firſt being expreſly declared to be the ſons of Iſhmael, Gen. xxv. 15. But, as Dr. Jackſon obſerves, the Scripture has not mentioned any people who were denominated from Nebaioth, the eldeſt ſon of Iſhmael, which makes it probable, that they who in heathen writers are called Nabathæi, are ſtiled Iſhmaelites in the Sacred Books, as ſole heirs to the name of their firſt progenitor. Their ſeat was in the beſt part of Arabia Petræa, near the Midianites.

The Greek writers call the Hagarites Ἀγραῖοι, which is more conſonant to the Hebrew name than the Latin Hagareni. Their chief city was called Atra, and the inhabitants Atreni, or rather Agreni.

Ver. 21. *And they took away their cattle; of their camels fifty thouſand.*] It is not ſurprizing that the Hagarites ſhould have ſo many camels, for the Arabians had vaſt numbers of theſe creatures, as Diodorus Siculus declares, lib. 3. c. 12. and they uſed them in war as well as to carry burdens in times of peace. For they being animals that are very patient of thirſt, were the fitter for any ſervice in that hot and dry country.

——*And of ſheep two hundred and fifty thouſand.*] The prodigious number of ſheep produced by that country is at large ſet forth by the author laſt cited, lib. 2. c. 46.

And of men an hundred thouſand.] Whom the confederate tribes did not kill, but carried them out of their own country, and either ſold them for ſlaves, as was cuſtomary in thoſe days, or elſe employed them as ſuch in their own buſineſs.

Ver. 22. *For there fell down many ſlain, becauſe the war was of God.*] Perhaps the Reubenites and their allies conſulted God before they engaged in this expedition, and received encouragement from him to undertake it. Hence the Targum declares, *the war was from the WORD of Jehovah.*

——*And they dwelt in their ſtead until the captivity.*] In the days of Pekah, 2 Kings xv. 29, when they were rooted out, as the reſt of the ten tribes were, in the time of Hoſhea.

Ver. 23. *And the children of the half tribe of Manaſſeh dwelt in the land.*] In the ſame country, on the other ſide of Jordan, with the Reubenites and Gadites.

——*They increaſed from Baſhan, unto Baal Hermon*, &c.] They firſt poſſeſſed the kingdom of Og in Baſhan, Joſh. xiii. 30. from whence they extended their territories to the northern parts of the country beyond Jordan.

Ver. 24. *And theſe were the heads of the houſe of their fathers, even Epher*, &c.] Ezra enumerates only the moſt remarkable perſons of this tribe, who were veſted with the principal authority in their reſpective families, and by their valiant exploits had acquired great renown.

Ver. 25. *And they tranſgreſſed againſt the God of their fathers*, &c.] All Iſrael were likewiſe tranſgreſſors, tho' in a leſs degree than theſe, who perhaps began the apoſtacy from God, and were ringleaders to idolatry; and therefore they were the firſt who were carried into captivity.

The expeditions of Pul and Tiglath-pileſer, mentioned in the following verſes of this chapter, have already been related at large, in the courſe of this work.

CHAP. VI.

1 The ſons of Levi. 4 The line of the prieſts unto the captivity. 16 The families of Gerſham, Merari, and Kohath. 49 The office of Aaron and his line unto Ahimaaz. 54 The cities of the prieſts and Levites.

THE ſons of Levi; Gerſhon, Kohath, and Merari.

2 And the ſons of Kohath; Amram, Izhar and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moſes, and Miriam. The ſons alſo of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

4 ¶ Eleazar begat Phinehas, Phinehas begat Abiſhua,

5 And Abiſhua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahia, and Zerahia begat Maraioth,

7 Maraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat Zadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah (he *it is* that executed the prieſts office in the temple that Solomon built in Jeruſalem.)

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat Seraiah, and Seraiah begat Jehozadak,

15 And Jehozadak went *into captivity*, when the LORD carried away Judah and Jeruſalem by the hand of Nebuchadnezzar.

16 ¶ The ſons of Levi; Gerſhom, Kohath; and Merari.

17 And theſe *be* the names of the ſons of Gerſhom; Libni, and Shimei.

18 And the ſons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.

19 The ſons of Merari; Mahli, and Muſhi. And theſe *are* the families of the Levites according to their fathers.

20 Of Gerſhom; Libni his ſon, Jahath his ſon, Zimmah his ſon,

21 Joah his ſon, Iddo his ſon, Zerah his ſon, Jeaterai his ſon.

22 The ſons of Kohath; Amminadab his ſon, Korah his ſon, Aſſir his ſon,

23 Elkanah his ſon, and Ebiaſaph his ſon, and Aſſir his ſon,

24 Tahath his ſon, Uriel his ſon, Uzziah his ſon, and Shaul his ſon.

25 And the ſons of Elkanah; Amaſai, and Ahimoth.

26 *As for* Elkanah: the ſons of Elkanah; Zophai his ſon, and Nahath his ſon,

27 Eliab his ſon, Jeroham his ſon, Elkanah his ſon.

28 And the ſons of Samuel; the firſtborn Vaſhni, and Abiah.

29 The ſons of Merari; Mahli, Libni his ſon, Shimei his ſon, Uzza his ſon,

30 Shimea his ſon, Haggiah his ſon, Aſaiah his ſon.

31 And theſe *are they* whom David ſet over the ſervice of ſong in the houſe of the LORD, after that the ark had reſt.

32 And they miniſtred before the dwelling-place of the tabernacle of the congregation, with ſinging, until Solomon had built the houſe of the LORD in Jeruſalem: and *then* they waited on their office, according to their order.

33 And theſe *are* they that waited with their children: of the ſons of the Kohathites; Heman a ſinger, the ſon of Joel, the ſon of Shemuel,

34 The ſon of Elkanah, the ſon of Jeroham, the ſon of Eliel, the ſon of Toah,

35 The ſon of Zuph, the ſon of Elkanah, the ſon of Mahath, the ſon of Amaſai,

36 The ſon of Elkanah, the ſon of Joel, the ſon of Azariah, the ſon of Zephaniah,

37 The ſon of Tahath, the ſon of Aſſir, the ſon of Ebiaſaph, the ſon of Korah,

38 The ſon of Izhar, the ſon of Kohath, the ſon of Levi, the ſon of Iſrael.

39 And his brother Aſaph (who ſtood on his right hand) *even* Aſaph the ſon of Berachiah, the ſon of Shimea,

40 The ſon of Michael, the ſon of Baaſeiah, the ſon of Malchiah,

41 The ſon of Ethni, the ſon of Zerah, the ſon of Adaiah,

42 The ſon of Ethan, the ſon of Zimmah, the ſon of Shimei,

43 The ſon of Jahath, the ſon of Gerſhom, the ſon of Levi.

44 And their brethren the ſons of Merari, *ſtood* on the left hand: Ethan the ſon of Kiſhi, the ſon of Abdi, the ſon of Malluch,

45 The ſon of Haſhabiah, the ſon of Amaziah, the ſon of Hilkiah,

46 The ſon of Amzi, the ſon of Bani, the ſon of Shamer,

47 The ſon of Mahli, the ſon of Muſhi, the ſon of Merari, the ſon of Levi.

48 Their brethren alſo the Levites *were* appointed unto all manner of ſervice of the tabernacle of the houſe of God.

49 ¶ But Aaron and his ſons offered upon the altar of the burnt-offering, and on the altar of incenſe, *and were appointed* for all the work of the *place* moſt holy, and to make an atonement for Iſrael according to all that Moſes the ſervant of God had commanded.

50 And theſe *are* the ſons of Aaron; Eleazar his ſon, Phineas his ſon, Abiſhua his ſon,

51 Bukki his ſon, Uzzi his ſon, Zerahiah his ſon,

52 Meraioth his ſon, Amariah his ſon, Ahitub his ſon,

53 Zadok his ſon, Ahimaaz his ſon.

54 ¶ Now theſe *are* their dwelling-places throughout their caſtles in their coaſts of the ſons of Aaron, of the families of the Kohathites: for theirs was the lot.

55 And they gave them Hebron in the land of Judah, and the ſuburbs thereof round about it.

56 But the fields of the city, and the villages thereof they gave to Caleb the ſon of Jephunneh.

57 And to the ſons of Aaron they gave the cities of Judah, *namely*, Hebron *the city* of refuge, and Libnah with her ſuburbs, and Jattir, and Eſhtemoa, with their ſuburbs,

58 And Hilen with her ſuburbs, Debir with her ſuburbs,

59 And Aſhan with her ſuburbs, and Beth-ſhemeſh with her ſuburbs:

60 And out of the tribe of Benjamin; Geba with her ſuburbs, and Alemeth with her ſuburbs, and Anathoth with her ſuburbs. All their cities throughout their families *were* thirteen cities.

61 And unto the ſons of Kohath, *which were* left of the family of that tribe, *were cities given* out of the half-tribe, *namely, out of* the half-*tribe* of Manaſſeh, by lot, ten cities.

62 And to the ſons of Gerſhom throughout their families, out of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Baſhan, thirteen cities.

63 Unto the ſons of Merari *were given* by lot, throughout their families, out of

the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

64 And the children of Iſrael gave to the Levites *theſe* cities, with their ſuburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, theſe cities, which are called by *their* names.

66 And *the reſidue* of the families of the ſons of Kohath, had cities of their coaſts, out of the tribe of Ephraim.

67 And they gave unto them *of* the cities of refuge, Shechem in mount Ephraim, with her ſuburbs: *they gave* alſo Gezer with her ſuburbs,

68 And Jokmeam with her ſuburbs, and Beth-horon with her ſuburbs,

69 And Ajalon with her ſuburbs, and Gath-rimmon with her ſuburbs:

70 And out of the half-tribe of Manaſſeh; Aneh with her ſuburbs, and Bileam with her ſuburbs, for the family of the remnant of the ſons of Kohath.

71 Unto the ſons of Gerſhom *were given* out of the family of the half-tribe of Manaſſeh, Golan in Baſhan with her ſuburbs, and Aſhtaroth with her ſuburbs:

72 And out of the tribe of Iſſachar; Kedeſh with her ſuburbs, Daberath with her ſuburbs,

73 And Ramoth with her ſuburbs, and Anem with her ſuburbs:

74 And out of the tribe of Aſher; Maſhal with her ſuburbs, and Abdon with her ſuburbs,

75 And Hukok with her ſuburbs, and Rehob with her ſuburbs:

76 And out of the tribe of Naphtali; Kedeſh in Galilee with her ſuburbs, and Hammon with her ſuburbs, and Kirjathaim with her ſuburbs.

77 Unto the reſt of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her ſuburbs, Tabor with her ſuburbs:

78 And on the other ſide Jordan, by Jericho, on the eaſt-ſide of Jordan *were given them* out of the tribe of Reuben, Bezer in the wilderneſs with her ſuburbs, and Jahzah with her ſuburbs,

79 Kedemoth alſo with her ſuburbs, and Mephaath with her ſuburbs;

80 And out of the tribe of Gad; Ramoth in Gilead with her ſuburbs, and Mahanaim with her ſuburbs,

81 And Heſhbon with her ſuburbs, and Jazer with her ſuburbs.

Ver. 1. *The ſons of Levi; Gerſhon, Kohath, and Merari.*] The firſt of theſe three ſons is called Gerſhom, ver. 16. See Gen. xlvi. 11. Exod vi. 16. where he is called Gerſhon, as in this verſe.

Ver. 2. *And the ſons of Kohath.*] Ezra begins with the genealogy of the ſecond ſon, becauſe from him ſprung the family of the prieſts.

Ver. 5. *And Abiſhua begat Bukki, and Bukki begat Uzzi.*] The Chronichon Alexandrinum aſſigns the very time when theſe perſons exerciſed the high-prieſthood. Abiſhua, in the time of Ehud, Bukki, in the time of Shamgar; and Uzzi in the time of Tola. In whoſe days the Jews think, the prieſthood was tranſlated from the family of Eleazer, to that of Ithamar; as a puniſhment for ſome great ſin they had committed; as afterward for the ſins of the ſons of Eli, it was transferred back again to the poſterity of Eleazer. But as the Alexandrian Chronicle is of no great authority, ſo there is no mention of the names of theſe three perſons, as ſucceeding Phineas, either in the Scripture, the Hebrew Chronicles, or in Euſebius; but the only high-prieſt between Eleazer and Eli is Phineas.

Ver. 10. *And Johanan begat Azariah (he it is that executed the prieſts office in the temple that Solomon built in Jeruſalem.)* The Divine Writer ſets a mark of honour upon Azariah, for maintaining the duty of his office with reſolution and intrepidity, tho' with the hazard of his life, againſt the uſurpation of one of Solomon's ſucceſſors, who would have offered incenſe in that very temple which Solomon had erected, 2 Chron. xxvi. 17, 18, *&c.* We however, muſt not forget to obſerve, that Ludovicus Capellus is of opinion, that Azariah here ſpoken of is not the high-prieſt of that name who oppoſed Uzziah; for he thinks, ſuch a noble fact as that would not have been recited in ſuch general words. He therefore takes him to have been the high-prieſt in the days of Solomon, and the firſt who miniſtred only in his temple. And to make this agree with that Azariah, he thinks we ought to allow a double tranſpoſition in the 9th, 10th, 11th, and 12th verſes, which, according to him, ſhould be read thus: "Ahimaaz begat Azariah, (he is the firſt that executed "the prieſts office in the houſe which Solomon built in "Jeruſalem) Azariah begat Amariah, Amariah begat Johanan, Johanan begat Azariah, Azariah begat Ahitub, "Ahitub begat Zadoz." If this explication be admitted, all the difficulties that ariſe out of this genealogy are quite removed.

Ver. 14. *And Azariah begat Seraiah, and Seraiah begat Jehozadak.*] When Jeruſalem was taken by the Babylonian army, Seraiah was carried by the captain of the guard to Nebuchadnezzar, who was then at Riblah, a city of Syria, in the country of Emath; where the king of Babylon commanded him to be put to death. So that in him ended the ſucceſſion of high-prieſts under the firſt temple.

Ver. 16. *The ſons of Levi; Gerſhom,* &c.] Ezra hath not yet concluded the account he intended to give of Levi's poſterity; and therefore repeats the names of his ſons, from whom the Levites mentioned in the following verſes, and who were not prieſts, derived their original.

Ver. 19.——*And theſe are the families of the Levites according to their fathers.*] That is, theſe who are mentioned in ver. 17, 18. and the beginning of the 19th, were the heads of the families which deſcended from them. As it is probable that they who follow in the next catalogue, were the chief of their reſpective families, which continued unto the days of David, who regulated their attendance in their ſeveral courſes.

Ver. 28. *And the ſons of Samuel.*] Who was the ſon of Elkanah, as we read, 1 Sam. i. 1. which being a well known fact, this mention of it is omitted by Ezra, who only writes a breviate of theſe hiſtorical particulars. But it appears by this account, that Samuel was only a Levite, not of the race of the prieſts, for he did not deſcend from Aaron, but from Izhar the uncle of Aaron.

Ver. 31. *And theſe are they whom David ſet over the ſervice of ſong in the houſe of the Lord, after that the ark had reſt.*] Ezra having thus far deduced the genealogy of the Levites, proceeds now to give an account how David ordered their attendance upon the ſervice of God at the tabernacle, and records the names of the principal perſons among them, who were appointed to miniſter unto God, by chanting ſongs of praiſe in his houſe, after David had brought the ark from the houſe of Obed Edom, and ſettled it at Jeruſalem.

Ver. 33. *And theſe are they that waited with their children: of the ſons of the Kohathites; Heman a ſinger, the ſon of Joel, the ſon of Shemuel.*] By Shemuel is meant Samuel the great prophet, whoſe name, as is evident from this text, was variouſly pronounced in different times and places.

This Heman, who is here mentioned, was ſo eminent for his skill in muſick, that he is thought to have been a compoſer of hymns. See our annotations on 1Kings iv. 31.

Ver. 38. *The ſon of Izhar, the ſon of Kohath, the ſon of Levi, the ſon of Iſrael.*] Thus in honour to Samuel, the pedigree of Heman, who was his grandſon, is derived from Iſrael, the father of them all.

Ver 39. *And his brother Aſaph (who ſtood on his right hand) even Aſaph the ſon of Berachiah, the ſon of Shimea.*] This depends upon ver. 33, where it is ſaid, theſe are they that waited with their children, *&c.* namely, Heman, and Aſaph. Which latter is called Heman's brother, according to the Hebrew phraſe, in which all near kindred are ſo denominated. Theſe two were likewiſe of the ſame tribe, and family, and exerciſed the ſame employment: Aſaph therefore may on theſe accounts be called the brother of Heman.

Ver. 43. *The ſon of Jahath, the ſon of Gerſhom, the ſon of Levi.*] It was not neceſſary to add, *the ſon of Iſrael:* for it is apparent they ſprung from the ſame ſtock, by two brethren who were the ſons of Levi.

Ver. 44. *And their brethren the ſons of Merari, ſtood on the left hand:*] The children of the next ſon of Levi are here mentioned; who had the loweſt place aſſigned to them, becauſe they were of the youngeſt family. So there were three principals, who were maſters and governors of the whole choir. Heman, deſcended from Kohath, was the prime, and ſtood, together with his ſons, in the middle. Aſaph, deſcended from Gerſhom, ſtood with his ſons, on the right hand of Heman; and Ethan, who ſprung from Merari, on his left. Of theſe three families there were three principal perſons, who preſided over the reſt of the ſingers here mentioned, and preſerved good order among them. And indeed the whole regulation of the miniſtry at the tabernacle was admirable. Three great men and their ſons were ſingers and muſicians; the reſt of the Levites prepared the ſacrifices; the prieſts offered them, and the high-prieſt officiated in the moſt Holy Place.

It is obſervable, that in all the genealogies of the Levites, the ſons of Moſes, and their poſterity, are not once mentioned; that great law-giver having had no ambition to advance them to any office, either in church or ſtate.

Ver. 48. *Their brethren alſo the Levites were appointed unto all manner of ſervice of the tabernacle of the houſe of God.*] The reſt of that tribe, who were not qualified for ſingers, performed all the laborious work that was to be done in the tabernacle; but the nobleſt part of the miniſtry, as it follows in the 49th verſe, was reſerved for Aaron and his poſterity; which ſhews that Aaron alone, and his ſucceſſors in the high prieſthood, miniſtred in the place Moſt Holy, and made the atonement, while his ſons the prieſts offered on the altars of burnt-offering, and of incenſe.

Ver. 54. *Now theſe are their dwelling places,* &c.] The portions allotted to them, together with the geographical account of the ſeveral cities they poſſeſſed, have been already deſcribed in our Annotations on the book of Joſhua, to which we refer the reader, in order to avoid all unneceſſary prolixity in this work.

CHAP. VII.

1 *The ſons of Iſſachar,* 6 *Of Benjamin,* 13 *Of Naphtali,* 14 *Of Manaſſeh,* 20, 24 *And of Ephraim.* 21 *The calamity of Ephraim by the men of Gath.* 23 *Beriah is born.* 28 *Ephraim's habitations.* 30 *The ſons of Aſher.*

NOW the ſons of Iſſachar *were* Tola, and Puah, Jaſhub, and Shimron, four.

2 And the ſons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibſam, and Shemuel, heads of their fathers houſe, to *wit,* of Tola: *they were* valiant men of might in their generations, whoſe number *was* in the days of David two and twenty thouſand and ſix hundred.

3 And the ſons of Uzzi; Izrahiah: and the ſons of Izrahiah; Michael, and Obadiah, and Joel, Iſhiah, five: all of them chief men.

4 And with them, by their generations after the houſe of their fathers *were* bands of ſoldiers for war, ſix and thirty thouſand *men:* for they had many wives and ſons.

5 And their brethren among all the families of Iſſachar, *were* valiant men of might, reckoned in all by their genealogies, fourſcore and ſeven thouſand.

6 ¶ *The ſons* of Benjamin; Bela, and Becher, and Jediael, three.

7 And the ſons of Bela; Ezbon, and Uzzi and Uzziel, and Jerimoth, and Iri five, heads of the houſe of *their* fathers, mighty men of valour, and were reckoned by their genealogies, twenty and two thouſand and thirty and four.

8 And the ſons of Becher; Zemira and Joaſh, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abia, and Anathoth, and Alameth. All theſe *are* the ſons of Becher.

9 And the number of them after their genealogy by their generations, heads of the houſe of their fathers, mighty men of valour, *was* twenty thouſand and two hundred.

10 The ſons alſo of Jediael; Bilhan: and the ſons of Bilhan; Jeuſh, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharſhiſh and Ahiſhahar.

11 All theſe the ſons of Jediael, by the heads of their fathers, mighty men of valour, *were* ſeventeen thouſand and two hundred *ſoldiers,* fit to go out for war *and* battel.

12 Shuppim alſo, and Huppim, the children of Ir, *and* Huſhim the ſons of Aher.

13 ¶ The ſons of Naphtali; Jahziel, and

Guni, and Jezer, and Shallum, the ſons of Bilhah.

14 ¶ The ſons of Manaſſeh; Aſhriel, whom ſhe bare (*but* his concubine the Aramiteſs bare Machir the father of Gilead:

15 And Machir took to wife *the ſiſter* of Huppim and Shuppim, whoſe ſiſters name *was* Maachah) and the name of the ſecond *was* Zelophehad: and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a ſon, and ſhe called his name Pereſh; and the name of his brother *was* Shereſh; and his ſons *were* Ulam; and Rakem.

17 And the ſons of Ulam; Bedan. Theſe *were* the ſons of Gilead, the ſon of Machir, the ſon of Manaſſeh.

18 And his ſiſter Hamoleketh bare Iſhod, and Abiezer, and Mahalah.

19 And the ſons of Shemida were, Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And the ſons of Ephraim, Shuthelah and Bered his ſon, and Tahath his ſon, and Eladah his ſon, and Tahath his ſon,

21 ¶ And Zabad his ſon, and Shuthelah his ſon, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land ſlew, becauſe they came down to take away their cattel.

22 And Ephraim their father mourned many Days, and his brethren came to comfort him.

23 ¶ And when he went in to his wife, ſhe conceived and bare a ſon, and he called his name Beriah, becauſe it went evil with his houſe.

24 (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzen-ſherah)

25 And Rephah *was* his ſon, alſo Reſheph, and Telah his ſon, and Tahan his ſon,

26 Laadan his ſon, Ammihud his ſon, Eliſhama his ſon

27 Non his ſon, Jehoſhua his ſon.

28 ¶ And their poſſeſſions and habitations *were* Beth-el, and the towns thereof, and eaſt-ward Naaran, and weſt-ward Gezer with the towns thereof, Shechem alſo and the towns thereof, unto Gaza and the towns thereof,

29 And by the borders of the children of Manaſſeh, Beth-ſhean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In theſe dwelt the children of Joſeph the ſon of Iſrael.

30 ¶ The ſons of Aſher; Imnah, and Iſuah, and Iſhuai, and Beriah, and Serah their ſiſter.

31 And the ſons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet, and Shomer, and Hotham, and Shuah their ſiſter.

33 And the ſons of Japhlet; Paſach, and Bimhal, and Aſhvath: theſe *are* the children of Japhlet.

34 And the ſons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the ſons of his brother Helem, Zophah, and Imna, and Sheleſh, and Amal,

36 The ſons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilſhah, and Ithran, and Beera.

38 And the ſons of Jether; Jephunneh, and Piſpah, and Ara.

39 And the ſons of Ulla; Arah, and Haniel, and Rezia.

40 All theſe *were* the children of Aſher, heads of *their* fathers houſe, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war, *and* to battle, *was* twenty and ſix thouſand men.

Ver. 1. *Now the ſons of Iſſachar were, Tola, and Puah, Jaſhub, and Shimron, four.*] There is ſome little difference in the names of two of theſe perſons, as they are mentioned, Gen. xlvi. and Jaſhub ſeems to have been called Job, for the ſake of brevity, juſt as Aram is called Ram.

Ver. 3. *And the ſons of Uzzi; Izrahiah.*] Ezra names but one ſon; therefore all the poſterity of Uzzi are comprehended in the name of ſons.

——— *And the ſons of Izrahiah; Michael, and Obadiah, and Joel, Iſhiah, five: all of them chief men.*] Their father is comprehended in the number five, and both he and his ſons were perſons of diſtinguiſhed eminence and authority. Their deſcendants likewiſe, and kindred, as appears by the fourth and fifth verſes, were numerous, and of a martial ſpirit, which rendered them very conſiderable.

Ver. 6. *The ſons of Benjamin; Bela, and Becher, and Jediael, three.*] Ezra names no more in this place, but in the next chapter, ver. 1, 2. he mentions *five.* The ſons of Benjamin were ten in all, as we read in Gen. xlvi. 21. but either half of them died without iſſue, or their families were extinct, or their genealogies loſt.

Ver. 12. *Shuppim alſo, and Huppim, the children of Ir.*] Or, of Iri, as their father is called, ver. 7.

——— *And Huſhim, the ſons of Aher.*] If Ezra ſtill ſpeaks of the ſons of Benjamin, Aher was called Ahiram, Numb. xxvi. 38. But there being no mention of the tribe of Dan, in this genealogy, unleſs it be here, many take Aher not to be a proper name, but a common word, ſignifying *other*; and ſo tranſlate it thus, *another ſon:* that is, the ſon of another tribe or family; namely, of Dan. For Huſhim was his only ſon, Gen. xlvi. 23. and therefore the word *ſons* in that verſe, includes his poſterity.

Ver. 13. *The ſons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the ſons of Bilhah.*] The ſons of Bilhah were Naphtali and Dan; therefore thoſe mentioned in this verſe as her ſons, were her grandſons by Naphtali.

Ver. 14. *The ſons of Manaſſeh; Aſhriel.*] Aſhriel was the great grandſon of Manaſſeh; for both he and Zelophehad were the ſons of Gilead, the ſon of Machir, the ſon of Manaſſeh, Numb. xxvi. 29, &c. xvii. 1.

——— *Whom ſhe bare.*] That is, whom his wiſe bare: for his concubine is here oppoſed to her in the next words of this verſe.

Ver. 20. *And the ſons of Ephraim; Shuthelah, and Bered his ſon, and Tahath his ſon,* &c.] Some will have all theſe to be the ſons of Ephraim: but the moſt natural ſenſe ſeems to be, that Bered was the ſon of Shuthelah, and Tahath the ſon of Bered, *&c.* and ſo on to the following deſcendants of Ephraim, whoſe genealogy is now related.

Ver. 21. *And Zabad his ſon, and Shuthelah his ſon, and Ezer, and Elead, whom the men of Gath that were born in that land ſlew, becauſe they came down to take away their cattle*] This piece of hiſtory is no where elſe recorded; and the event it contains happened, in all likelihood, before the Iſraelites came out of the land of Egypt. For it appears by the next verſe, that Ephraim was ſtill living when theſe children of his were ſlain. The Targum thinks they miſtook in their computation of the years, during which they were to continue ſlaves in Egypt; and imagining them to be expired, made an irruption into the land of Canaan, to take poſſeſſion of it, before the time pre-ordained for their enjoyment of it. Others ſuppoſe this expedition proceeded from their deſire of ſpoil, which they thought they might lawfully wreſt from thoſe whoſe country they were to poſſeſs. And they the rather preſumed to make this attempt, becauſe they were valiant men, and proud, perhaps, of the great power and authority which their uncle Joſeph enjoyed in Egypt. Others think it more probable, that the Philiſtines having infeſted them in the land of Goſhen, theſe ſons of Zabad, broke into their country, to make repriſals upon their cattle. Dr. Lightfoot, on the contrary, ſuppoſes that the men of Gath went to plunder in Egypt, and there ſlew theſe Ephraimites, who ſtood up in defence of their cattle. And theſe words, *that were born in that land*, he thinks ſignifies, that theſe men of Gath were born in Egypt, tho' they now dwelt in Gath. They therefore, according to him, muſt have been the plunderers, and not the Ephraimites. But they who take theſe latter to have been the invaders, think thoſe words are added, to ſhew that the Philiſtines were the more incenſed againſt them, becauſe they ſeemed to come with an intention to diſpoſſeſs them of their land.

Ver. 22. *And Ephraim their father mourned many days, and his brethren came to comfort him.*] The perſons thus ſlain by the Philiſtines, were the grandchildren of Ephraim, who was greatly afflicted at the unhappy manner in which they periſhed: and his kindred, as the word *brethren* frequently ſignifies, came to condole with him on that melancholy occaſion.

Ver. 23. *And when he went in to his wife, ſhe conceived and bare a ſon, and he called his name Beriah, becauſe it went evil with his houſe.*] The word Beriah imports, that his family was in a *calamitous* condition.

Ver. 24. *(And his daughter was Sherah, who built Beth-horon the nether, and the upper, and Uzzen-ſherah.)*] Sherah was the daughter of Beriah, and a very conſiderable perſon, ſince ſhe reſtored both theſe cities of Beth-horon, after they had been deſtroyed by the Iſraelites in their conqueſt of the land of Canaan; and likewiſe added another city, which was diſtinguiſhed by her name.

It is generally agreed by geographers, that the upper and the nether Beth-horon were ſituated within the bounds of the tribe of Ephraim, as Uzzen-ſherah likewiſe was.

Ver. 26. *Laadan his ſon, Ammihud his ſon, Eliſhama his ſon.*] This laſt was the chief commander in the tribe of Ephraim, when they were in the wilderneſs, Numb. i. 10.

Ver. 27. *Non his ſon, Jehoſhua his ſon.*] This latter is the famous Joſhua the ſon of Nun, and the pedigree of his family ſeems to be thus largely deduced for his ſake.

Ver. 28. *And their poſſeſſions and habitations were Bethel,* &c.] This, and the other cities and places mentioned in the remaining part of the chapter before us, have been already deſcribed, in our commentary on the book of Joſhua, to which we therefore refer the reader.

Ver. 30. *The ſons of Aſher; Imnah, and Iſhua,* &c.] The ſame account of them is given in Gen. xlvi. 17.

Ver. 38. *And the ſons of Jether; Jephunneh,* &c.] This Jether is called Ithran, in the verſe preceding this, and was the youngeſt ſon but one, of Zophah: the reſt of his brethren either had no ſons, or their genealogy was loſt.

Ver. 39. *And the ſons of Ulla,* &c.] Ezra has not informed us whoſe ſon Ulla was; but he probably was one of Jether's children.

Ver. 40. *All theſe were the children of Aſher, heads of their father's houſe, choice and mighty men of valour, chief of the princes.*] Of theſe only the Sacred Writer gives an account, and takes no notice of inferior families; tho' we ſuppoſe they are included in the following number.

——— *And the number throughout the genealogy of them that were apt to the war, and to battle, was twenty and ſix thouſand men.*] Tho' they inhabited a rich and delicious country, abounding with wine and oil, and other good things, in the beſt part of Galilee, yet they did not give themſelves up to ſloth and inactivity, but were a warlike and valiant people.

CHAP. VIII.

1 *The ſons and chief men of Benjamin.* 33 *The ſtock of Saul and Jonathan.*

NOW Benjamin begat Bela his firſt-born, Aſhbel the ſecond, and Aharah the third.

2 Nohah the fourth, and Rapha the fifth.

3 And the ſons of Bela were Addar, and Gera, and Abihud,

4 And Abiſhua, and Naaman, and Ahoah.

5 And Gera, and Shephuphan, and Huram.

6 And theſe *are* the ſons of Ehud: theſe are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath.

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahiud,

8 And Shaharaim begat *children* in the country of Moab, after he had ſent them away; Huſhim and Baara *were* his wives.

9 And he begat of Hodeſh his wife, Jobab, and Zibia, and Meſha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. Theſe *were* his ſons, heads of the fathers.

11 And of Huſhim he begat Ahitub, and Elpaal.

12 The ſons of Elpaal; Eber, and Miſham, and Shamed, who built Ono, and Lod with the towns thereof:

13 Beriah alſo and Shema, who *were* heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:

14 And Ahio, Shaſhak, and Jeremoth,

15 And Zebadiah, and Ared, and Ader,

16 And Michael, and Iſpah, and Joha, the ſons of Beriah;

17 And Zebediah, and Meſhullam, and Hezeki, and Heber,

18 Iſhmerai alſo, and Jezliah, and Jobab, the ſons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the ſons of Shimhi;

22 And Iſhpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeiah, and Penuel, the ſons of Shaſhak;

26 And Shamſherai, and Shehariah, and Athaliah,

27 And Jareſiah, and Eliah, and Zichri, the ſons of Jeroham.

28 Theſe *were* heads of the fathers by their generations, chief *men*. Theſe dwelt in Jeruſalem.

29 And at Gibeon dwelt the father of Gibeon (whoſe wifes name was Maachah)

30 And his firſt-born ſon Abdon, and Zur, and Kiſh, and Baal, and Nadab,

31 And Gedor, and Ahio, and Zacher.

32 And Mikloth begat Shimeah. And theſe alſo dwelt with their brethren in Jeruſalem, over-againſt them.

33 ¶ And Ner begat Kiſh, and Kiſh begat Saul, and Saul begat Jonathan, and Malchi-ſhua, and Abinadab, and Eſh-baal.

34 And the ſon of Jonathan *was* Merib-baal; and Merib-baal begat Micah.

35 And the ſons of Micah *were* Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begat Jehoadah, and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

37 And Moza begat Binea: Rapha *was* his ſon, Eleaſah his ſon, Azel his ſon:

38 And Azel had ſix ſons, whoſe names *are* theſe, Azrikam, Bocheru, and Iſhmael, and Sheraiah, and Obadiah, and Hanan. All theſe *were* the ſons of Azel.

39 And the ſons of Eſhek his brother *were*, Ulam his firſt-born, Jehuſh the ſecond, and Eliphelet the third.

40 And the ſons of Ulam were mighty men of valour, archers, and had many ſons, and ſons ſons, an hundred and fifty. All theſe *are* of the ſons of Benjamin.

Ver. 1. *Now Benjamin begat Bela his firſt-born.*] The Sacred Writer here recapitulates the genealogy of this tribe, and draws it out into a greater length, becauſe it was entirely joined to that of Judah, and that he might likewiſe introduce the enſuing hiſtory, and touch upon the generations of Saul; in order to ſhew how much this tribe was increaſed again, after the great calamity they ſuſtained in the time of the Judges.

Benjamin's firſt ſon Bela, is expreſly ſo called by Moſes, Gen. xlvi. 21. but all the reſt have very different names; therefore they either were his grandchildren, who are frequently called ſons, or they had two names, which we have already ſhewn was cuſtomary among the Jews.

Ver. 6. *And theſe are the ſons of Ehud,* &c.] Who is not named before, unleſs he be the third ſon of Bela, called Abihud, ver. 3.

—— *Theſe are the heads of the fathers of the inhabitants of Geba.*] Where their firſt ſettlement was. Geba was a city ſeated at the foot of mount Carmel, between Ptolemais and Cæſarea. Joſephus ſays it was called *the city of horſemen*, becauſe Herod gave it to his veteran cavalry for a place of retreat. Mr. Reland is of opinion, that this is the ſame as Caipha, or Hepha, at the foot of mount Carmel, on that ſide which looks toward the city and port of Ptolemais. Stephens, the geographer, ſpeaks of the city of Gabe, which he makes a part of Galilee. Euſebius places a little town called Gaba, or Gabe, ſixteen miles from Cæſarea, in Paleſtine, on the ſide of the great plain of Legio. It this be the Gaba, or Geba, mentioned by Joſephus, and Stephens, it muſt be ſouthward of Carmel, and we do not ſee how it can belong to Galilee.

The Hebrew word Gabaa ſignifies a hill; and therefore we ſhould not be ſurprized to ſee ſo many places in a mountainous country like that of Judæa, called Gibeah, Gibeon, Gabbatha, Geba, *&c.* all which ſignify no more than eminence.

——*And they removed them to Manahath.*] That is, Gera removed them, as appears by ver. 7. to a place mentioned before in the ſecond chapter of this book ver. 52. 54. Geba being too narrow for them when they were multiplied; or this other place being a more commodious habitation.

Ver. 12. *The ſon of Elpaal, Eber, and Miſham, and Shamed, who built Ono, and Lod, with the towns thereof.*] Ono and Lod, are joined together in other places, being neighbouring cities, Ezra. ii. 33. Nehem. vii. 37, x. 35. They were but three miles diſtant one from the other, as Dr. Lightfoot computes in his chorographical decats before St. Mark, chap. ix. ſect. ult. where he ſhews the Talmudiſts ſay, that Ono was a walled city from the days of Joſhua; but in the war againſt Gibeah it was reduced to aſhes as other cities were, and rebuilt by this Elpaal, who alſo re-edified Lod, which is the ſame with Lydda in the New Teſtament, as the ſame Dr. Lightfoot obſerves in his chorographical century before St. Matthew, where he declares, that the author of the maps of Canaan hath placed Lydda not far from Jordan, and Lod near the Mediterranean; whereas they are one and the ſame place, as he ſhews at large; and he likewiſe makes it evident, that it was alſo called Laodicea; for mention is ſometimes made of the martyrs in Lod, who in other places are called martyrs of Laodicea.

Ver. 13. *Beriah alſo and Shema, who were heads of the fathers of the inhabitants of Aijalon.*] That is, of the country which lay about Aijalon, for the town itſelf belonged to the tribe of Dan, Joſh. xix. 42.

——*Who drove away the inhabitants of Gath.*] In revenge (as Pelicanus thinks) of the ſlaughter they made long ago of their brethren the Ephraimites, chap. vii. 21.

Ver. 29. *And at Gibeon dwelt the father of Gibeon.*] Perhaps Gibeon built this city, and gave his name to it, as Kimchi conjectures. But his proper name was Jehiel, as we read in chap. ix. 35. where this geneaology is repeated; and he is called the father of Gibeon, becauſe he was the chief ruler, or governor of the Benjamites, who inhabited that place.

Ver. 33. *And Ner begat Kiſh, and Kiſh begat Saul.*] Ner was one of the ſons of Gibeon, and did not beget Kiſh, in the common acceptation of the word, but educated and bred him up. For Kiſh was the ſon of Abiel, but different from him mentioned in 1 Sam. xiv. 51. who was his brother. The Targum here ſaith, that Ner and Abiel were names of one and the ſame man; that Abiel was his proper name, but he was alſo called Ner, which ſignifies *light*, becauſe he was illuſtrious upon ſome accounts which the Jews mention. Pelicanus obſerves here, that it is an unneceſſary labour ſcrupulouſly to enquire after thoſe things, from which we can derive no benefit, and of which we may be ignorant without danger; eſpecially in the matter of theſe genealogies; the reaſon of which is long ago expired, together with the tribes to whom they belong. As for the certainty of our belief, which depends upon the authority of the Holy Scriptures, that ſtands firm and conſtant, tho' ſome particulars be rendered ſo obſcure by length of time, that they are not now exactly underſtood, eſpecially in the difference we find in the proper names of perſons and places, which, without any prejudice to the truth, may be neglected.

——— *And Saul begat Jonathan*, &c.] The family of Saul, tho' he was rejected by God, was bleſſed with a numerous progeny; which ſprung from his grandchild Micah, whoſe poſterity is here largely recorded in honour of Jonathan.

Ver. 40. *And the ſons of Ulam were mighty men of valour, archers.*] In the Hebrew the word for *archers*, is thoſe that *tread the bow*; becauſe their bows of ſteel, which were much uſed among them were ſo ſtrong, that they could not bend them with their arms, but ſat down, and preſſing them with their feet, pulled the arrow with both hands, that it might fly with greater force.

CHAP. IX.

1 The original of Iſraels and Judahs genealogies. 2 The Iſraelites, 10 the Prieſts, 14 and the Levites, with Nethinims which dwelt in Jeruſalem. 27 The charge of certain Levites. 35 The ſtock of Saul and Jonathan.

SO all Iſrael were reckoned by genealogies, and behold, they *were* written in the book of the kings of Iſrael and Judah, *who* were carried away to Babylon for their tranſgreſſion.

2 ¶ Now the firſt inhabitants *that dwelt* in their poſſeſſions in their cities *were*, the Iſraelites, the prieſts, Levites, and the Nethinims.

3 And in Jeruſalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manaſſeh:

4 Uthai the ſon of Ammihud, the ſon of Omri, the ſon of Imri, the ſon of Bani, of the children of Pharez the ſon of Judah.

5 And of the Shilonites; Aſaiah the firſt-born, and his ſons.

6 And of the ſons of Zerah; Jeuel, and their brethren, ſix hundred and ninety.

7 And of the ſons of Benjamin; Sallu the ſon of Meſhullam, the ſon of Hodaviah, the ſon of Haſenuah,

8 And Ibneiah the ſon of Jeroham, and Elah the ſon of Uzzi, the ſon of Michri, and Meſhullam the ſon of Shephatiah, the ſon of Reuel, the ſon of Ibnijah,

9 And their brethren, according to their generations, nine hundred and fifty and ſix. All theſe men *were* chief of the fathers in the houſe of their fathers.

10 ¶ And of the prieſts; Jedaiah, and Jehoiarib, and Jachin,

11 And Azariah the ſon of Hilkiah, the ſon of Meſhullam, the ſon of Zadok, the ſon of Meraioth, the ſon of Ahitub, the ruler of the houſe of God,

12 And Adaiah the ſon of Jeroham, the ſon of Paſhur, the ſon of Malchijah, and Maaſiai the ſon of Adiel, the ſon of Jahzerah, the ſon of Meſhullam, the ſon of Meſhillemith, the ſon of Immer,

13 And their brethren, heads of the houſe of their fathers, a thouſand and ſeven hundred and threeſcore; very able men for the work of the ſervice of the houſe of God.

14 And of the Levites; Shemaiah the ſon of Haſhub, the ſon of Azrikam, the ſon of Haſhabiah, of the ſons of Merari.

15 And Bakbakkar, Hereſh, and Galal, and Mattaniah, the ſon of Micah, the ſon of Zichri, the ſon of Aſaph.

16 And Obadiah the ſon of Shemaiah, the ſon of Galal, the ſon of Jeduthun, and Berechiah, the ſon of Aſa, the ſon of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters *were* Shallum, and Akkub, and Talmon, and Ahiman, and their brethren; Shallum *was* the chief.

18 (Who hitherto *waited* in the kings gate eaſt-ward) They *were* porters in the companies of the children of Levi.

19 And Shallum the ſon of Kore, the ſon of Ebiaſaph, the ſon of Korah, and his brethren: (of the houſe of his father) the Korahites *were* over the work of the ſervice, keepers of the gates of the tabernacle: and their fathers *being* over the hoſt of the LORD, *were* keepers of the entry.

20 And Phinehas the ſon of Eleazar was the ruler over them in time paſt, *and* the LORD, *was* with him.

21 *And* Zechariah the ſon of Meſhelemiah, *was* porter of the door of the tabernacle of the congregation.

22 All theſe *which were* choſen to be porters in the gates, *were* two hundred and twelve. Theſe were reckoned by their genealogy in their villages: whom David and Samuel the ſeer did ordain in their ſet office.

23 So they and their children *had* the over-ſight of the gates of the houſe of the

LORD, *namely* the houſe of the tabernacle by wards.

24 In four quarters were the porters, toward the eaſt, weſt, north and ſouth.

25 And their brethren *which were* in their villages *were* to come after ſeven days from time to time with them.

26 For theſe Levites, the four chief porters were in *their* ſet office, and were over the chambers and treaſuries of the houſe of God.

27 ¶ And they lodged round about the houſe of God, becauſe the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the miniſtring veſſels, that they ſhould bring them in and out by tale.

29 *Some* of them alſo *were* appointed to over-ſee the veſſels, and all the Inſtruments of the ſanctuary, and the fine flour, and the wine, and the oil, and the frankincenſe, and the ſpices.

30 And *ſome* of the ſons of the prieſts made the ointment of the ſpices.

31 And Mattithiah, *one* of the Levites (who *was* the firſt-born of Shallum the Korahite) had the ſet office over the things that were made in the pans.

32 And *other* of their brethren of the ſons of the Kohathites, *were* over the ſhewbread to prepare *it* every Sabbath.

33 And theſe *are* the ſingers, chief of the fathers of the Levites, *who remaining* in the chambers, *were* free: for they were employed in *that* work, day and night.

34 Theſe chief fathers of the Levites *were* chief throughout their generations; theſe dwelt at Jeruſalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel whoſe wifes name *was* Maacha:

36 And his firſt-born ſon Abdon, then Zur, and Kiſh, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam: and they alſo dwelt with their brethren at Jeruſalem, over againſt their brethren.

39 And Ner begat Kiſh, and Kiſh begat Saul, and Saul begat Jonathan, and Malchiſhua, and Abinadab, and Eſh-baal.

40 And the ſon of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the ſons of Micah *were* Pithon, and Melech, and Tahrea, *and Ahaz.*

42 And Ahaz begat Jarah, and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

43 And Moza begat Binea; and Rephaiah his ſon, Eleaſah his ſon, Azel his ſon.

44 And Azel had ſix ſons, whoſe names *are* theſe, Azrikam, Bocheru, and Iſhmael, and Sheariah, and Obadiah, and Hanan. Theſe *were* the ſons of Azel.

Ver. 1. *So all Iſrael were reckoned by genealogies, and behold they were written in the book of the kings of Iſrael and Judah.*] They were ſo careful to preſerve their genealogies, that they were kept in the publick records, not only of the Jews, but of the Iſraelites, whoſe kings were not negligent in this matter.

——*Who were carried away to Babylon for their tranſgreſſion.*] The people of the tribe of Judah were carried thither, as the Iſraelites had been before, into remote countries, upon the ſame account of their idolatry. In which captivity, there undoubtedly was a great confuſion introduced among their families: But Ezra, with the aſſiſtance of the prophets Haggai and Malachi, as the Jews think, undertook to ſet them right, by giving an account of what he found in his time; tho' there is a great variation in names in Nehem. xi. from thoſe that are here mention'd. Malachi alſo, and Ezra, did not live in the ſame time.

Ver. 2. *Now the firſt inhabitants that dwelt in their poſſeſſions in their cities.*] Ezra means thoſe who returned to their own country with Zerubbabel.

—— *Were the Iſraelites, the prieſts, Levites, and the Nethinims.*] The firſt inhabitants who came and ſettled in their own country, out of which they had been carried into captivity, are comprehended under four claſſes; Iſraelites, Prieſts, Levites, and Nethinims. The firſt of theſe ſeems to include not only all thoſe of the ten tribes, who were captivated with Judah and Benjamin, but thoſe alſo who were tranſplanted into Aſſyria and Media by Tiglath-pileſer, and Shalmaneſer. For the edict of Cyrus extended to them, as well as to Judah and Benjamin; and ſome of them did return as the prophets had foretold, tho' too many continued where they were ſettled in their captivity, as numbers alſo of the Jews did. That the word *Iſraelites* is here a diſtinct name from the Jews, is apparent from what follows, ver. 3. The laſt of theſe four claſſes, namely, the Nethinims, are generally thought by the Jewiſh expoſitors, to be the ſame with the Gibeonites, who performed the inferior offices in the temple, being hewers of wood, and drawers of water. But Ezra hath given us a better account of them, in the book that bears his name, chap. viii. 20. where he informs us, they were given by David to miniſter to the Levites, as the Levites were given by God, to aſſiſt the prieſts. And therefore they are mentioned in all places with holy perſons.

Ver. 3. *And in Jeruſalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manaſſeh.*] This ſhews, that ſome of the ten tribes returned with thoſe of Judah and Benjamin: For the proclamation of Cyrus authorized all the people of that nation to return to their own country; and Joſephus expreſly declares, that the edict of this monarch was ſent by Zerubbabel to thoſe of Aſſyria and Media. Many, indeed, neglected that favour, and continued where they were ſettled; but thoſe who did return were united to the Jews without diſtinction; inſomuch that at Jeruſalem, which belonged to the tribes of Judah and Benjamin, ſome of Ephraim and Manaſſeh were permitted to make their abode. For ſeveral perſons of thoſe tribes, being left in the land of Samaria, when the ten tribes were carried away, joined with Judah, 2 Chron. xxxi. 1. xxxii. 1. xxxiv. 9. and were carried with them to Babylon, and returned with them.

Ver. 6. *And of the ſons of Zerah; Jeuel, and their brethren ſix hundred and ninety.*] This was the whole number of the children of Judah, who dwelt in Jeruſalem, after the expiration of their captivity.

Ver. 10. *And of the prieſts*, &c.] Theſe are the ſecond ſort of inhabitants, that firſt ſettled in their poſſeſſions after the captivity.

Ver. 11. *And Azariah the ſon of Hilkiah.*] Not that Azariah, who lived in the days of Joſiah, but another of the ſame name, whoſe ſon Seraiah was cotemporary with Nehemiah.

——*The ſon of Meſhullam, the ſon of Zadok, the ſon of Meraioth, the ſon of Ahitub, the ruler of the houſe of God.*] This laſt perſon is thought by Pellicanus to have been the high-prieſt: but both Ezra and Haggai tell us, that Jeſhua, or Joſhua, was high-prieſt, Ezra iii. 2. Haggai, i. 1. This therefore was not *the ruler*, but *a ruler* in God's houſe, as the words ſhould have been tranſlated. Not the principal ruler, but one in great authority under him. Perhaps he that was called the Sagan, who was vicar to the high-prieſt, and performed the functions of his office when he was ſick, or otherwiſe prevented from miniſtring; or he was the head of one of the courſes of the prieſts, who attended in their turns at the houſe of God. It is proper to obſerve, that by *the houſe of God*, in this text, muſt be underſtood, *the houſe of the tabernacle*, as appears by ver. 23. For as a tabernacle was built for the celebration of Divine Service, before the erection of the firſt temple, ſo after a ſecond was founded, a tabernacle was raiſed till this temple could be finiſhed. For they could not, without ſuch a tabernacle, perform the ſeveral branches of Divine Worſhip, which were annexed to the various parts of the Holy Places, according to the law.

Ver. 20. *And Phinehas the ſon of Eleazar was the ruler over them in time paſt.*] That Phinehas ſhould be ruler over ſuch inferior officers as are mentioned in ſome of the preceding verſes, ſeems unlikely, he being the ſon of the high-prieſt, and, after Eleazar, high-prieſt himſelf, which was a dignity that raiſed him far above ſuch a low employment. It is evident, beſide, that Ezra is here ſpeaking of the Levites, not of the prieſts; and therefore it is probable the Phinehas, mentioned in this verſe, was only a Levite, called as his father was by the ancient name of an high-prieſt.

—*And the Lord was with him.*] The Targum ſays, The WORD of the LORD was his helper; from whence Beckius frames this ſolid argument againſt the Jews, that if he who was with Phinehas was JEHOVAH, the true God, and this WORD was with Phinehas, then the WORD, in the opinion of this paraphraſt, was JEHOVAH, the true God.

Ver. 22.————*Theſe were reckon'd by their genealogy in their villages: whom David and Samuel the ſeer did ordain.*] The meaning is, that all things, after the return from the captivity, were reinſtated in that order in the houſe of God, which Samuel projected, and David accompliſhed, when he was ſettled in peace. For great confuſion had undoubtedly been introduced in the ſervice of God, in the days of the judges; but when Samuel came to govern, he deſigned to regulate things in a proper manner, and eſpecially to render the attendance of God's miniſters at his houſe, more orderly than it had been. With this view, he, in all probability, contrived that method in which the prieſts and Levites waited in their reſpective courſes, and imparted it to David, whom he anointed by God's appointment to be king of Iſrael; and who, accordingly, in the latter end of his reign, diſpoſed their ſervices at the tabernacle.

——— *In their ſet office.*] Or rather, as it is in the margin, *in their truſt*; for the Hebrew word ſignifies *fidelity*; importing, that their attendance at the houſe of God was no longer confuſed and diſorderly, but that every one in their courſe obediently went about their proper work, and faithfully diſcharged it.

Ver. 24. *In four quarters were the porters, toward the eaſt, weſt, north and ſouth.*] That is, on the four ſides of the tabernacle. After the temple was built, theſe guards were kept, as Dr. Lightfoot obſerves, on the four quarters of the outward wall. For the wall that encompaſſed the courts had no gate on the weſt.

Ver. 25. *And their brethren, which were in their villages, were to come after ſeven days from time to time with them.*] Every week a new courſe came to attend the ſervice of the houſe of God, and to relieve their brethren. They were likewiſe under the government of the chief porters, who ſeem to have conſtantly reſided at Jeruſalem, to ſee the courſes diſpoſed as David had ordained.

Ver. 26. *For theſe Levites, the four chief porters, were in their ſet office.*] The principal porters were four, one at each gate; and to them was committed the care of the reſt of their brethren, to ſee that they did their duty.

———*And were over the chambers and treaſuries of the houſe of God.*] By the *treaſuries of the houſe of God*, are meant ſuch things as were of ordinary uſe and employment in the temple: ſuch as the veſſels, veſtments, tithes, wine, oil, *&c.* together with ſuch things as were offered to the treaſury; either as a due, (ſuch was the half ſhekel) or voluntarily; as money or veſſels for the reparation of the houſe of God, and the advancement of Divine Service there.

Ver. 31. *And Mattithiah, one of the Levites (who was the firſt-born of Shallum the Korathite) had the ſet office over the things that were made in the pans.*] He was to prepare fine flour and oil for the mincha, or meat-offering, that was offered every morning and evening. The LXX, who herein follow the Talmud, will have this peculiarly refer to the mincha offered by the high-prieſt, for himſelf and his family; and which was the tenth part of an ephah, half in the morning, and half in the evening, Levit. vi. 20, *&c.*

Ver. 32. *And other of their brethren of the ſons of the Kohathites, were over the ſhew-bread to prepare it every ſabbath.*] When it was ſet new upon the table in the Holy Place, and the old taken away.

Ver. 33. *And theſe are the ſingers, chief of the fathers of the Levites, who remaining in the chambers, were free.*] Others of the Levites, and principal perſons among them, were appointed to be ſingers, and attended no other ſervice; but dwelt in chambers about the temple, free from all other employment. And they reſided there, that they might not be defiled, and ſo rendered at any time unfit for the diſcharge of their miniſtry; and that they might be ready at hand to attend upon it.

——— *For they were employed in that work day and night.*] In learning and teaching to ſing, and to play upon inſtruments, both wind and ſtringed. This was altogether a new inſtitution, Moſes not having ordained any thing with relation to ſinging and muſic in the houſe of God; and it even ſeems to be contrary to what he commanded, Deut. xii. 32. *Thou ſhalt not add unto it*, (that is, to the law) *nor diminiſh from it.* But it is juſtly anſwered, that this command concerned the people only, who were forbidden to innovate any thing out of their own heads, and frame laws to themſelves out of their own reaſonings. But it did not oblige prophets and Divine Men. And therefore David had authority from God (who had not bound up himſelf to add nothing) to do what he did; as Solomon afterward had to ſet up another altar in the midſt of the court, upon a ſpecial occaſion, 2 Chron. vii. 7, 8, 9. And Nehemiah to require but a third part of a ſhekel of the people, Nehem. x. 32.

Ver. 35. *And in Gibeon dwelt the father of Gibeon*, &c.] From hence, to the end of the chapter, Ezra recapitulates the ſame genealogy which he had given in the preceding chapter, ver. 29, 30, *&c.* The only reaſon we can aſſign for this, is, that the narrative of the deſcent and family of Saul, is repeated the better to connect with it, the ſucceeding hiſtory concerning the death of that king.

CHAP. X.

1 Saul's overthrow and death. 8 The Philiſtines triumph over Saul. 11 The kindneſs of Jabeſh Gilead toward Saul and his ſons. 13 Saul's ſin for which the kingdom was tranſlated from him to David.

NOW the Philiſtines fought againſt Iſrael and the men of Iſrael fled from before the Philiſtines, and fell down ſlain in mount Gilboa.

2 And the Philiſtines followed hard after Saul, and after his ſons, and the Philiſtines

ſlew Jonathan, and Abinadab, and Malchiſhua the ſons of Saul.

3 And the battle went ſore againſt Saul, and the archers hit him, and he was wounded of the archers.

4 Then ſaid Saul to his armour-bearer, Draw thy ſword, and thruſt me through therewith; leſt theſe uncircumciſed come, and abuſe me. But his armour-bearer would not, for he was ſore afraid. So Saul took a ſword, and fell upon it.

5 And when his armour-bearer ſaw that Saul was dead, he fell likewiſe on the ſword, and died.

6 So Saul died, and his three ſons, and all his houſe died together.

And when all the men of Iſrael that *were* in the valley, ſaw that they fled, and that Saul and his ſons were dead; then they forſook their cities and fled: and the Philiſtines came and dwelt in them.

8 ¶ And it came to paſs on the morrow, when the Philiſtines came to ſtrip the ſlain, that they found Saul and his ſons fallen in mount Gilboa.

9 And when they had ſtripped him, they took his head, and his armour, and ſent into the land of the Philiſtines round about to carry tidings unto their idols, and to the people.

10 And they put his armour in the houſe of their gods, and faſtned his head in the temple of Dagon.

11 ¶ And when all Jabeſh-gilead heard all that the Philiſtines had done to Saul;

12 They aroſe all the valiant men, and took away the body of Saul, and the bodies of his ſons, and brought them to Jabeſh, and buried their bones under the oak in Jabeſh, and faſted ſeven days.

13 ¶ So Saul died for his tranſgreſſion which he committed againſt the LORD, *even* againſt the word of the LORD which he kept not, and alſo for asking *counſel* of one that had a familiar ſpirit to enquire *of it*.

14 And enquired not of the LORD: therefore he ſlew him, and turned the kingdom unto David the ſon of Jeſſe.

Ver. 1. *Now the Philiſtines fought againſt Iſrael*, &c.] The ſubſtance of this verſe, and of thoſe that follow to the 13th, has been explained in our Annotations on 1 Sam. xxxi. where the ſame hiſtory is related with very little difference; and it is repeated here in order to introduce the hiſtory of David, which is principally intended in the reſt of this book.

Ver. 13. *So Saul died for his tranſgreſſion which he committed againſt the Lord, even againſt the word of the Lord which he kept not, and alſo for asking counſel of one that had a familiar ſpirit, to enquire of it.*] His two great tranſgreſſions, one againſt the expreſs command of God delivered to him by Samuel, and the other againſt a known law of Moſes, were his ſparing the Amalekites, and his conſulting the witch of Endor, which were flagrant proofs of his diſregard to the Divine Injunctions.

Ver. 14. *And enquired not of the Lord.*] He did enquire of God, 1 Sam. xxviii. but not with a truly religious mind, and therefore he derived no benefit from it.

——*Therefore he ſlew him, and turned the kingdom unto David the ſon of Jeſſe.*] Kingdoms are ſeldom tranſlated from one family to another, without ſome preceding injuſtice and impiety in the family that is diſpoſſeſſed of the ſovereign power. This is admirably expreſſed by the ſon of Sirac, Eccleſ. x. 8. "Becauſe of unrighteous dealings, "injuries and riches got by deceit, the kingdom is tranſ"lated from one people to another."

CHAP. XI.

1 *David by a general conſent is made king at Hebron.* 4 *He winneth the caſtle of Zion from the Jebuſites, by Joab's valour.* 10 *A catalogue of David's mighty men.*

THEN all Iſrael gathered themſelves to David, unto Hebron, ſaying, Behold, we *are* thy bone and thy fleſh.

2 And moreover in time paſt, even when Saul was king, thou *waſt* he that leddeſt out, and broughteſt in Iſrael: and the LORD thy God ſaid unto thee, Thou ſhalt feed my people Iſrael, and thou ſhalt be ruler over my people Iſrael.

3 Therefore came all the elders of Iſrael to the king to Hebron, and David made a covenant with them in Hebron, before the LORD, and they anointed David king over Iſrael, according to the word of the LORD, by Samuel.

4 ¶ And David and all Iſrael went to Jeruſalem, which *is* Jebus, where the Jebuſites *were* the inhabitants of the land.

5 And the inhabitants of Jebus ſaid to David, Thou ſhalt not come hither. Nevertheleſs, David took the caſtle of Zion, which *is* the city of David.

6 And David ſaid, Whoſoever ſmiteth the Jebuſites firſt, ſhall be chief and captain. So Joab the ſon of Zeruiah went firſt up, and was chief.

7 And David went in the caſtle, therefore they called it, The city of David.

8 And he built the city round about, even from Millo round about: and Joab repaired the reſt of the city.

9 So David waxed greater and greater: for the LORD of hoſts *was* with him.

10 ¶ Theſe alſo *are* the chief of the mighty men whom David had, who ſtrengthned themſelves with him in his kingdom, *and* with all Iſrael to make him king, according to the word of the LORD, concerning Iſrael.

11 And this *is* the number of the mighty men whom David had; Jaſhobeam an

Hachmonite, the chief of the captains: he lift up his ſpear againſt three hundred, ſlain *by him* at one time.

12 And after him *was* Eleazar the ſon of Dodo the Ahohite, who *was one* of the three mighties.

13 He was with David at Paſ-dammim, and there the Philiſtines were gathered together to battle, where was a parcel of ground full of barley, and the people fled from before the Philiſtines.

14 And they ſet themſelves in the midſt of *that* parcel, and delivered it, and ſlew the Philiſtines; and the LORD ſaved *them* by a great deliverance.

15 ¶ Now three of the thirty captains went down to the rock to David, into the cave of Adullam, and the hoſt of the Philiſtines encamped in the valley of Rephaim.

16 And David *was* then in the hold, and the Philiſtines Gariſon *was* then at Beth-lehem.

17 And David longed, and ſaid, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate!

18 And the three brake through the hoſt of the Philiſtines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it* and brought *it* to David: but David would not drink *of* it, but poured it out to the LORD.

19 And ſaid, My God forbid it me, that I ſhould do this thing: ſhall I drink the blood of theſe men that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it: therefore he would not drink it. Theſe things did theſe three mightieſt.

20 ¶ And Abiſhai the brother of Joab, he was chief of the three: for lifting up his ſpear againſt three hundred, he ſlew *them*, and had a name among the three.

21 Of the three he was more honourable than the two, for he was their captain; howbeit, he attained not unto the *firſt* three.

22 Benaiah the ſon of Jehoiada, the ſon of a valiant man of Kabzeel, who had done many acts, he ſlew two lion-like men of Moab; alſo he went down and ſlew a lion in a pit in a ſnowy day.

23 And he ſlew an Egyptian, a man *of great* ſtature, five cubits high, and in the Egyptians hand *was* a ſpear like a weavers beam, and he went down to him with a ſtaff, and pluckt the ſpear out of the Egyptians hand, and ſlew him with his own ſpear.

24 Theſe *things* did Benaiah the ſon of Jehoiada, and had the name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the *firſt* three: and David ſet him over his guard.

26 ¶ Alſo the valiant men of the armies *were* Aſah-el the brother of Joab, Elhanan the ſon of Dodo of Beth-lehem,

27 Shammoth the Harorite, Helez the Pelonite,

28 Ira the ſon of Ikkeſh the Tekoite, Abiezer the Antothite,

29 Sibbecai the Huſhathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the ſon of Baanah the Netophathite,

31 Ithai the ſon of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the brooks of Gaaſh, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The ſons of Haſhem the Gizonite, Jonathan the ſon of Shage the Hararite,

35 Ahiam the ſon of Sacar the Hararite, Eliphal the ſon of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the ſon of Ezbai,

38 Joel the brother of Nathan, Mibhar the ſon of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite the armour-bearer of Joab the ſon of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the ſon of Ahlai,

42 Adina the ſon of Shiza the Reubenite, a captain of the Reubenites and thirty with him,

43 Hanan the ſon of Maachah, and Joſhaphat the Mithnite,

44 Uzzia the Aſhterathite, Shama and Jehiel, the ſons of Hothan the Aroerite,

45 Jediael the ſon of Shimri, and Joha his brother the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joſhaviah, the ſons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed and Jaſiel the Meſobaite,

Ver. 1. *Then all Iſrael gathered themſelves to David.*] That is, after the death of Iſhboſheth: for many things paſſed after the death of Saul which are here omitted. Such as the coming of the Amalekite to David with the tydings of that prince's fall. His lamentation over Saul and Jonathan: his being anointed at Hebron, over the tribe of Judah; the death of Abner, and then of Iſhboſheth.

The promotion of David to the regal dignity is related by this author much in the ſame manner as we find it, 2 Samuel v. to which the reader may have recourſe, it being our intention not to ſwell this work with unneceſſary repetitions; and therefore we ſhall take notice of ſuch paſſages only as have not been commented on before.

Ver. 6. *And David ſaid, Whoſoever ſmiteth the Jebuſites firſt, ſhall be chief and captain. So Joab the ſon of Zeruiah went firſt up, and was chief.*] It is evident that Joab poſſeſſed an eminent ſtation before this event; being commander of all the Jewiſh forces, as may be collected from 2 Sam. xiii. 14, and iii. 22, 23. But now he was made commander in chief of all the troops both of Judah and Iſrael, which rendered him very powerful. Or, perhaps, Abiſhai, being his elder brother, was general of the army before; and this text gives an account how Joab came to have the pre-eminence, by this great atchievement.

Ver. 7. *And David went in the caſtle, therefore they called it the city of David.*] Becauſe he here choſe to fix his conſtant reſidence: in order to which he adorned it with many additional buildings.

Ver. 8. ——— *And Joab repaired the reſt of the city.*] Perhaps he repaired the fortifications which had been much ſhattered during the ſiege; and built ſome houſes for the accommodation of his ſoldiers.

Ver. 10. *Theſe alſo were the chief of the mighty men, whom David had,* &c.] Ezra having mentioned the promotion of David to the throne, and his ſettlement in Sion; thought it proper in the next place to give a catalogue of thoſe valiant men who aſſiſted him in his advancement, and contributed to eſtabliſh him in his authority. The reader will find a particular account of theſe heroes, and their actions in our Annotations on 2 Sam. xxiii.

There is a little difficulty in the 38th verſe of this chapter, where Joel, who is called Igal, 2 Sam. xxiii. 36. is ſaid to be *the brother of Nathan*,, whereas in the paſſage juſt cited he is called *the ſon of Nathan.* But the ſolution of this is eaſy, for Joel or Igal might be the brother of Nathan, and likewiſe his adopted ſon, he not having any children of his own.

CHAP. XII.

1 *The companies that came to David at Ziklag.* 23 *The armies that came to him at Hebron.*

NOW theſe *are* they that came to David to Ziklag, while he yet kept himſelf cloſe, becauſe of Saul the ſon of Kiſh: and they *were* among the mighty men, helpers of the war.

2 *They were* armed with bows, and could uſe both the right hand and the left, in *hurling* ſtones, and *ſhooting* arrows out of a bow, *even* of Sauls brethren of Benjamin.

3 The chief *was* Ahiezer, then Joaſh, the ſons of Shemaah the Gibeathite, and Jeziel, and Pelet, the ſons of Azmaveth and Berachah, and Jehu the Antothite,

4 And Iſmaiah the Gibeonite, a mighty man among the thirty, and over the thirty, and Jeremiah, and Jahaziel, and Johanan, and Joſabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah and Jeſiah, and Azareel, and Joezer, and Jaſhobeam, the Korhites,

7 And Joelah, and Zebadiah, the ſons of Jeroham of Gedor.

8 And of the Gadites there ſeparated themſelves unto David into the hold to the wilderneſs, men of might *and* men of war, fit for the battle, that could handle ſhield and buckler, whoſe faces *were like* the faces of lions, and *were* as ſwift as the roes upon the mountains:

9 Ezer the firſt; Obadiah the ſecond, Eliab the third,

10 Miſhmannah the fourth; Jeremiah the fifth,

11 Attai the ſixth, Eliel the ſeventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 Theſe *were* of the ſons of Gad, captains of the hoſt: one of the leaſt *was* over an hundred, and the greateſt over a thouſand.

15 Theſe *are* they that went over Jordan in the firſt month, when it had overflown all his banks, and they put to flight all *them* of the valleys, *both* toward the eaſt, and toward the weſt.

16 And there came of the children of Benjamin, and Judah: to the hold unto David.

17 And David went out to meet them; and anſwered and ſaid unto them, If ye be come peaceably unto me to help me, mine heart ſhall be knit unto you: but if *ye be come* to betray me to mine enemies; ſeeing *there is* no wrong in mine hands, the God of our fathers look *thereon*, and rebuke *it*.

18 Then the ſpirit came upon Amaſai, *who was* chief of the captains, *and he ſaid*; Thine *are we*, David, and on thy ſide, thou ſon of Jeſſe: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell *ſome* of Manaſſeh to David, (when he came with the Philiſtines againſt Saul to battel, but they helped them not, for the lords of the Philiſtines, upon adviſement, ſent him away, ſaying, He will fall to his maſter Saul, to *the jeopardy of* our heads)

20 And as he went to Ziklag, there fell to him of Manaſſeh, Adnah, and Jozabad and Jediael, and Michael and Jozabad, and Elihu, and Zilthai, captains of the thouſands that *were* of Manaſſeh.

21 And they helped David againſt the band *of the rovers:* for they *were* all

mighty men of valour, and were captains in the hoſt.

22 For at *that* time day by day, there came to David to help him, until *it was* a great hoſt, like the hoſt of God.

23 ¶ And theſe *are* the numbers of the bands *that were* ready armed to the war, *and* came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD.

24 And the children of Judah that bare ſhield and ſpear, *were* ſix thouſand and eight hundred, ready armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, ſeven thouſand and one hundred.

26 Of the children of Levi, four thouſand and ſix hundred.

27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thouſand and ſeven hundred.

28 And Zadok, a young man mighty of valour, and of his fathers houſe twenty and two captains.

29 And of the children of Benjamin the kindred of Saul, three thouſand: for hitherto the greateſt part of them had kept the ward of the houſe of Saul.

30 And of the children of Ephraim, twenty thouſand and eight hundred mighty men of valour famous throughout the houſe of their fathers.

31 And of the half-tribe of Manaſſeh, eighteen thouſand which were expreſſed by name, to come and make David king.

32 And of the children of Iſſachar, *which were men* that had underſtanding of the times, to know what Iſrael ought to do: the heads of them *were* two hundred, and all their brethren *were* at their commandment.

33 Of Zebulun, ſuch as went forth to battle, expert in war, with all inſtruments of war, fifty thouſand, which could keep rank: *they were* not of double heart.

34 And of Naphtali a thouſand captains, and with them, with ſhield and ſpear, thirty and ſeven thouſand.

35 And of the Danites, expert in war, twenty and eight thouſand and ſix hundred.

36 And of Aſher, ſuch as went forth to battle, expert in war, forty thouſand.

37 And on the other ſide of Jordan of the Reubenites and the Gadites, and of the half-tribe of Manaſſeh, with all manner of inſtruments of war for the battle, an hundred and twenty thouſand.

38 All theſe men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Iſrael: and all the reſt alſo of Iſrael, *were* of one heart to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover, they that were nigh them, *even* unto Iſſachar, and Zebulun, and Naphtali, brought bread on aſſes, and on camels, and on mules, and on oxen *and* meat, meal, cakes of figs, and bunches of raiſins, and wine, and oil, and oxen, and ſheep abundantly, for *there was* joy in Iſrael.

Ver. 2. *They were armed with bows, and could uſe both the right hand and the left in hurling ſtones, and ſhooting arrows out of a bow, even of Sauls brethren of Benjamin*] There muſt have been ſome extraordinary cauſe which induced ſome of Sauls kindred, as well as others of his tribe, to deſert him, and go over to David. Either the great vertue of this latter attracted them, or they abhorred to ſee an innocent perſon perſecuted in ſo violent and injurious a manner; or perhaps they were pious perſons, who paid a great regard to the words of Samuel, concerning David's right to the kingdom.

Ver. 4. *And Iſmaiah the Gibeonite, a mighty man among the thirty, and over the thirty.*] We ſuppoſe this perſon was the head of thirty Benjamites, who came over to David at one time: Some of the principal among them are mentioned in ver. 4, 5, 6, 7. the reſt perhaps were not ſo noted.

Ver. 8. *And the Gadites there ſeparated themſelves unto David.*] They left their country and families to follow David in his diſtreſs, and to tender him their aſſiſtance,

—*Into the hold to the wilderneſs*] There were ſeveral holds, or inacceſſible places, wherein David ſecured himſelf from the perſecution of Saul. See 1 Sam. xxii 4. xxiii 14. xxiv. 22. But ſome think Ezra ſtill ſpeaks of thoſe who came to David at Ziklag; which in their opinion, may be called a hold, as the city of David is, becauſe he fortified it.

————*Men of might, and men of war, fit for the battle, that could handle ſhield and Buckler.*] Under theſe are comprehended all weapons of war, which they could manage with the greatiſt dexterity; being trained up to military exploits, and wanting no courage to confront any enemy.

——*Whoſe faces were like the faces of lions, and were as Swift as the roes upon the mountains.*] They had a martial fierceneſs in their aſpect which terrified their foes, who durſt not look them in the face, but fled as ſoon as they beheld them. Their flight, however, was unavailing, for thoſe men purſued them with ſo much Swiftneſs, that they ſoon overtook, and ſlew them. Bochart obſerves out of Ariſtotle, that lions have faces more like men, than any other creatures, but very ſtern and terrible.

Ver. 9. *Ezer the firſt, Obadiah the ſecond*, &c.] They are enumerated in this diſtinct manner, according to the dignity and precedence they maintained in their own country, or agreeably to the order in which they came to David.

Ver. 14. *Theſe were the ſons of Gad, captains of the hoſt:* &c.] They did not bring a body of forces with them, but had been commanders of the army, in their own country. Or, David, when he aſcended the throne, thought them worthy to be preferred, and the loweſt of them was made a centurion.

Ver. 15. *Theſe are they that went over Jordan in the firſt month, when it had overflown all his banks.*] This may well be conſidered as an inſtance of their intrepidity; that they would venture over that river in the moſt dangerous ſeaſon of the year; and perhaps ſwam croſs it to aid their brethren, when the ſtream was moſt rapid and impetuous.

——*And they put to flight all them of the valleys, both toward the eaſt, and toward the weſt.*] While Saul was obliged to attend the motions of the Philiſtines, it is probable that ſome people both of the eaſt and weſt countries, which bordered upon Jordan, improved this opportunity to invade and ſpoil the adjacent land; which moved theſe heroic men to march to the relief of the inhabitants, whoſe invaders they defeated. Where theſe valleys lay, and what enemies theſe brave Gadites encountered, is no where recorded.

Ver. 16. *And there came of the children of Benjamin and Judah, to the hold unto David.*] Not only thoſe of Saul's kindred beforementioned, but others of that tribe, together with ſome of Judah, came to David when he was in one of the holds, wherein he ſometimes lay concealed in the wilderneſs.

Ver. 17. *And David went out to meet them.*] They were ſo conſiderable, either for their number or quality, that David, attended, without doubt, by ſome of his men, went out to meet them before they arrived at the hold.

——*And anſwered and ſaid unto them.* After he had received their firſt ſalutations, he made the following reply.

——*If ye be come peaceably unto me to help me, mine heart ſhall be knit unto you: but if ye be come to betray me to mine enemies, ſeeing there is no wrong in mine hands, the Lord God of our fathers look thereon, and rebuke it.*] David was ſo conſcious of his own innocence, both with reſpect to Saul, and all other perſons, that he was perſwaded God would protect him, and vindicate his cauſe againſt theſe men, if they then came to him with any bad intentions. But what could induce him to ſuſpect that any treachery was deſigned againſt him, is not now to be known. Perhaps ſome other perſons, before this time, came with pretences of great affection and fidelity to him, and afterward acted in a perfidious manner; which therefore cauſed David to be more cautious whom he entertained for the future.

Ver. 18. *Then the ſpirit came upon Amaſai, who was chief of the captains.*] The ſpirit of power, ſaith the Targum: That is, God powerfully moved him with an heroic boldneſs and reſolution, in the name of them all, to profeſs their fidelity to David, in ſuch pathetic language, as convinced him they were his real friends. Maimonides obſerves, that by *the ſpirit*, in ſuch paſſages as this, is not to be underſtood a power to ſpeak, or declare any thing: but only to excite thoſe who experienc'd its energy, to perform ſomething that was excellent, either for particular perſons, or the whole Church. With this power was Moſes endued when he came to man's eſtate, and was moved to ſmite the Egyptian, who injured one of his brethren; and this power continued with him when he afterward withdrew to Midian. The ſame power exerted itſelf in David after he was anointed, 1 Sam. xv. 13. xvii. 34.

——*And he ſaid, Thine are we, David, and on thy ſide, thou ſon of Jeſſe.*] He ſeems to have broken out into this ſpeech, with a ſudden emotion of mind, being unable to hear with patience, their fidelity called in queſtion. For the words, *and he ſaid*, are not in the Hebrew text, nor theſe, *are we*; but only, *Thine David*, &c. which is a broken ſpeech expreſſing great paſſion.

——*Peace, peace be unto thee, and peace to thine helpers.*] He moſt affectionately wiſhes all happineſs to David, and to all who ſhould come to his aſſiſtance: which implies, at the ſame time, a deſire that they themſelves might be rendered unproſperous, if they did not now come to him, with a ſincere intention to aid him in his diſtreſs.

——*For thy God helpeth thee.*] They were ſenſible that God was on his ſide, and had ſhewn a peculiar affection for him, by the wonderful deliverances that had been wrought already in his favour. And therefore they believed the Divine Majeſty would bleſs thoſe who came to aſſiſt his perſecuted ſervant.

——*Then David received them, and made them captains of the band.*] He preferr'd them to conſiderable commands in the army, when he came to be king; for it is not probable that, as they were but new comers, he would immediately ſet them above thoſe who had ſerved him all the former time of his exile, with an unſhaken fidelity.

Ver. 19. *And there fell ſome of Manaſſeh to David (when he came with the Philiſtines againſt Saul to battle, but they helped them not.*] It ſeems they offered their ſervice to David, when he was going with the Philiſtines, to aid them againſt Saul, in the laſt battle which he fought. This ſhews a ſtrange zeal for David, and the utmoſt deteſtation of Saul's enmity to him, that they ſhould then join their forces with him, when he was a confederate of the Philiſtines. But neither they, nor the reſt of David's men were permitted to engage in that battle.

——*For the Lords of the Philiſtines, upon adviſement, ſent him away, ſaying, He will fall to his maſter Saul, to the jeopardy of our heads.)*] They were apprehenſive that David would firſt kill them, and then go over to Saul, in order to make his peace with that prince, at the coſt of their heads.

Ver. 20. *And as he went to Ziklag, there fell to him of Manaſſeh, Aduah, and Jozabad,* &c.] Theſe came to him in that critical period of time, when he went from the Philiſtines, in his return to Ziklag; and their arrival fell out very opportunely, for they being valiant men, aſſiſted him, againſt that band of robbers, the Amalekites, who had burnt Ziklag, and carried captive their wives and children.

Ver. 22. *For at that time day by day there came to David to help him, until it was a great hoſt, like the hoſt of God.*] After the battle, wherein Saul was ſlain, ſo many were daily reſorting to David, that they ſoon compoſed a very formidable army, which the Sacred Writer compares to the hoſt of heaven, (the ſtars or the angels,) becauſe they were very numerous, and many of them illuſtrious perſons.

Ver. 23. *And theſe are the numbers of the bands that were ready armed to the war, and came to David to Hebron.*] The great reſort to him at Ziklag, mentioned in the preceding verſe, made many more flock to him, when, by God's direction, he went to Hebron.

——*To turn the kingdom of Saul to him, according to the word of the Lord.*] They remember'd what Samuel had ſaid, and reſolved to anoint David king.

Ver. 24. *The children of Judah that bare ſhield and ſpear, were ſix thouſand and eight hundred, ready armed to the war.*] We read in 2 Sam. ii. 4. that *the men of Judah* came and anointed David king; which ſignifies the whole tribe conſented to it. Therefore theſe ſix thouſand and eight hundred perſons were only the firſt who came, and perhaps appeared in the name of the reſt.

Ver. 25. *Of the children of Simeon, mighty men of valour for the war, ſeven thouſand and one hundred.*] Tho' David was anointed king, only over the tribe of Judah, (one of Saul's poſterity reigning over Iſrael) yet ſome of other tribes came and acknowledged him for their king; particularly a great number of the tribe of Simeon, who were near neighbours to Judah.

Ver. 26. *Of the children of Levi, four thouſand and ſix hundred.*] Theſe came out of ſeveral tribes, into which they were diſperſed; but they were all unanimous in teſtifying their affection to David.

Ver. 27. *And Jehoiada was the leader of the Aaronites.*] He was not the high-prieſt, for Abiathar held that place; but he was chief, as Jarchi thinks, of one of the courſes of the prieſts; and the chief commander of thoſe of the family of Aaron, who came to invite David to take the government upon him. He was likewiſe a man of war, and brought theſe prieſts armed with him. For it is ſaid of all who came to David while he was at Hebron, that they were ready armed for the war, in caſe any ſhould attempt to oppoſe their deſign.

Ver. 28. *And Zadok, a young man mighty of valour,* &c.] He, probably, is the ſame perſon who was made high-prieſt in the time of Solomon, but was now very young, and maſter of a great deal of courage, and was followed by two and twenty of his family who were all commanders of companies.

Ver. 29. *And the children of Benjamin the kindred of Saul, three thouſand.*] We read of ſeveral of this tribe, and of Saul's kindred, who came to David before, ver. 1, 2, 16. but he was now joined by a greater number, which ſhews his intereſt was conſiderably increaſed among them.

—— *For hitherto the greateſt part of them had kept the ward of the houſe of Saul.*] But ſtill a multitude of them, as it is in the Hebrew, adhered to the houſe of Saul, and endeavoured to preſerve the crown in that family. And as Jarchi and others underſtand it, the *three thouſand* before mentioned, being of Saul's kindred had for ſome time been of the ſame mind, looking upon his grandſon as the lawful heir, who ought to ſucceed him in the kingdom; but now they altered their opinion, and eſpouſed the party of David.

Ver. 30. *And the children of Ephraim, twenty thouſand and eight hundred, mighty men of valour, famous throughout the houſe of their fathers.*] This was ſo great a number, that their defection muſt have exceedingly weakened the houſe of Saul, eſpecially as they were men of ſuch great account in that tribe.

Ver. 31. *And of the half-tribe of Manaſſeh, eighteen thouſand.*] Ezra here means thoſe of that tribe who lived on this ſide Jordan, for of thoſe beyond that river he afterward takes notice in ver. 37.

—— *Which were expreſſed by name, to come and make David king.*] Theſe were appointed to go in the name of the reſt of their brethren, and aſſure David of their affection to him. And ſome think the names of theſe perſons were ſet down in the publick regiſters of the kings of Judah, and were thence tranſcribed by Ezra.

Ver. 32. *And of the children of Iſſachar, which were men that had underſtanding of the times.*] The Targum, and many of the Jews, take this to ſignify their ſkill in computing the beginning of their years, and months, and intercalations, that it might be certainly known when their feaſts were to be celebrated. Others ſuppoſe them to have been great aſtronomers; whence the Hebrew doctors ſay, that the name of this tribe was engraven in the ſaphire of the breaſt-plate worn by the high-prieſt, and that their banner was tinged with a sky colour, and had the figures of the ſun, moon, and ſtars wrought in it, to intimate their ſkill in the motions of the celeſtial bodies. Others take it to ſignify their judgment with reſpect to the weather, whereby they knew the proper reaſon for ſowing, planting, reaping, and navigation. Many ſuch like fancies there are, which ſeem impertinent to the ſtate of David's affairs, which required men of great abilities in political conjunctures, and who could diſtinguiſh what was fit to be done in the various caſes of human life, and particularly what was good and expedient for the common-wealth, in all turns of affairs.

—— *To know what Iſrael ought to do.*] Theſe words make it evident that they were men ſkilled in ſecular affairs, and it is probable, they now told the Iſraelites, it was the proper time to think of David, and make him their king, after the Philiſtines had gained ſo great a victory over Saul, and deſtroyed his family; for none was ſo likely to quell the Philiſtines as David, who had ſo often defeated them.

—— *The heads of them were two hundred, and all their brethren were at their commandment.*] Theſe two hundred were perſons of great eminence among them, and were of ſuch known wiſdom and judgment, that they had all the reſt of their tribe at their back.

Ver. 33. *Of Zebulun, ſuch as went forth to battle, expert in war, with all inſtruments of war, fifty thouſand, which could keep rank.*] They were great maſters of military diſcipline, or as ſome underſtand it, men that would ſtand their ground, and not ſhrink back, when they were aſſaulted by an enemy.

—— *They were not of double heart.*] Tho' they were ſo numerous, they were all ſincerely affected to David. Thus ſome underſtand it; but others think the expreſſion relates to the foregoing words, and imports that they had not a counterfeit courage, but were reſolved to die rather than ſtagger in their undertaking, but as it is affirmed of the whole body in general of thoſe who joined David, that they came to him *with a perfect heart*, ver. 38. there could be no occaſion to declare the ſame of theſe in particular, ſince their loyalty was above all ſuſpicion.

Ver. 38. *All thoſe men of war that could keep rank, came with a perfect heart to Hebron, to make David king over all Iſrael,* &c.] After the death of Iſhboſheth the grandſon of Saul, Iſrael, with one conſent, came and joined with their brethren who were gone over to David. And ſo numerous were they who joined him, and men of ſuch undaunted ſpirits and expertneſs in war, that the like are not to be found in any other hiſtory. Herodotus declares, that in the vaſt army of Xerxes were πολλοὶ μὲν ἄνθρωποι, ὀλίγοι δὲ ἄνδρες, *was an immenſe number of people, but few men*; that is, men of courage and conduct. But David's army ſo abounded with theſe, that every individual of this numerous body ſeems to have been qualified for the command of an army.

Ver. 39. *And there they were with David three days, eating and drinking.*] The famous hiſtorian Dion declares, he never ſaw a more ſplendid and pompous ſhew than that was, when the emperor Severus entred Rome. But here was a far more noble feaſt, which continued three days, for the entertainment of three hundred forty eight thouſand, and eight hundred brave men.

— *For their brethren had prepared for them.*] Thoſe who before went over to David, and likewiſe others in Hebron hearing of ſuch an intended concourſe of people, made ſuitable preparations for their reception.

Ver. 40. *Moreover, they that were nigh them, even unto Iſſachar, and Zebulun, and Naphtali.*] All the neighbouring countries brought in proviſions for thoſe who dwelt more remorte. Their common concernments creating great love and kindneſs for all their brethren, tho' never ſo diſtant from them. This indeed, was a laudable example, and ſhould always be imitated on every occaſion that relates to the public welfare.

—— *For there was joy in Iſrael.*] Their hearts were enlarged with joy, to ſee an end of their diviſion, by their union under ſuch a king, as they might reaſonably hope would be the inſtrument of great happineſs to them.

CHAP. XIII.

1 *David fetcheth the ark with great ſolemnity from Kirjath-jearim.* 9 *Uzza being ſmitten, the ark is left at Obed-Edom.*

AND David conſulted with the captains of thouſands, and hundreds, *and* with every leader.

2 And David ſaid unto all the congregation of Iſrael, If *it ſeem* good unto you, and *that it be* of the LORD our God, let us ſend abroad unto our brethren every where, *that are* left in all the land of Iſrael, and with them *alſo* to the prieſts and Levites *which are* in their cities *and* ſuburbs, that they may gather themſelves unto us.

3 And let us bring again the ark of our God to us: for we enquired not at it in the days of Saul.

4 And all the congregation ſaid, that they would do ſo: for the thing was right in the eyes of all the people.

5 So David gathered all Iſrael together, from Shihor of Egypt, even unto the entring of Hemath, to bring the ark of God from Kirjah-jearim.

6 And David went up, and all Iſrael to Baalah, *that is* to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, that dwelleth *between* the cherubims, whoſe name is called *on it.*

7 And they carried the ark of God in a new cart out of the houſe of Abinadab: and Uzza and Ahio drave the cart.

8 And David and all Iſrael played before God with all *their* might, and with ſinging, and with harps, and with pſalteries, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came unto the threſhing-floor of Chiron, Uzza put forth his hand to hold the ark, for the oxen ſtumbled.

10 And the anger of the LORD was kindled againſt Uzza, and he ſmote him, becauſe he put his hand to the ark: and there he died before God.

11 And David was diſpleaſed, becauſe the LORD had made a breach upon Uzza; wherefore that place is called Perez-uzza to this day.

12 And David was afraid of God that day, ſaying, How ſhall I bring the ark of God *home* to me?

13 So David brought not the ark *home* to himſelf to the city of David, but carried it aſide into the houſe of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his houſe three months. And the LORD bleſſed the houſe of Obed-edom, and all that he had.

Ver. 1. *And David conſulted with the captains of thouſands, and hundreds, and with every leader.*] He adviſed with all the principal perſons in authority, who had any command over others. For it is dangerous as well as imprudent for a prince, eſpecially at the beginning of his reign, to rely entirely upon his own judgment, and not conſult others.

Ver. 2. *And David ſaid unto all the congregation of Iſrael.*] Who were repreſented by thoſe great men, whom he had called together for their advice.

If it ſeem good unto you, and that if it be of the Lord our God.] Whom David undoubtedly intended to conſult as well as them.

——— *Let us ſend abroad unto our brethren*, &c.] In order to proceed with the greater ſolemnity and deliberation.

——— *And with them alſo to the prieſts and Levites*, &c.] Whoſe aſſiſtance was very neceſſary, in the Sacred Work which David was deſirous of accompliſhing.

Ver. 3. *And let us bring again the ark of our God to us.*] In the book of Samuel this is ſaid to have been done, after that which follows in the next chapter of this book, concerning the war of Hiram and David with the Philiſtines, and ſuch was the real fact. But David, as became a good king, whoſe firſt care is about religion, took advice with the elders of the people as ſoon as he came to the crown, concerning the bringing up of the ark of God. Which was put in execution afterward, when they had gone to their ſeveral countries, and conferred with the people about it. In the mean time, Hiram ſent his ambaſſadors to David, and the Philiſtines came twice to diſturb him, but were defeated by his troops; after which the people met in a vaſt number to convey the ark to its place.

——— *For we enquired not at it in the days of Saul.*] They were not ſollicitous, during the reign of that prince, to find a fit place for the reſidence of the ark of God, and where they might conveniently attend upon his worſhip and ſervice. They indeed, were hindred by perpetual wars, and contented themſelves with going to Gibeon, where the tabernacle was; tho' without the preſence of God in it.

Ver. 4. *And all the congregation ſaid that they would do ſo.*] They became ſenſible of their negligence, and were now piouſly diſpoſed to comply with the king's deſire.

Ver. 5. *So David gathered all Iſrael together, from Sihor of Egypt, even unto the entring of Hemath.*] Hemath, or Hamath, was a celebrated city of Syria, and is thought to have been the ſame with Emeſa on the river Orontes. The entring into Hamath, which is frequently mentioned in Scripture, is the narrow paſs leading from the land of Canaan to Syria. And this was the northern boundary of Canaan.

Sihor was a little ſtream iſſuing from one of the branches of the Nile, and flowing not far from Gaza; it was therefore conſidered as the ſouthern limit of the land of Canaan.

The manner in which the ark was conveyed from Kirjath-jearim, is related at large in our commentary on 2 Sam. vi. to which we refer the reader.

CHAP. XIV

1 *Hiram's kindneſs to David.* 2 *David's felicity in people, wives and children.* 8 *His two victories againſt the Philiſtines.*

NOW Hiram king of Tyre ſent meſſengers to David, and timber of cedars, with maſons and carpenters, to build him an houſe.

2 And David perceived that the LORD had confirmed him king over Iſrael, for his kingdom was lift up on high, becauſe of his people Iſrael.

3 ¶ And David took more wives at Jeruſalem: and David begat more ſons and daughters.

4 Now theſe *are* the names of *his* children which he had in Jeruſalem; Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Eliſhua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Eliſhama, and Beeliada, and Eliphalet.

8 ¶ And when the Philiſtines heard that David was anointed king over all Iſrael, all the Philiſtines went up to ſeek David: and David heard *of it*, and went out againſt them.

9 And the Philiſtines came and ſpread themſelves in the valley of Rephaim.

10 And David enquired of God, ſaying, Shall I go up againſt the Philiſtines? and wilt thou deliver them into mine hand? And the LORD ſaid unto him, Go up, for I will deliver them into thine hand.

11 So they came up to Baal-perazim, and David ſmote them there. Then David ſaid, God hath broken in upon mine enemies by mine hand, like the breaking

forth of waters: therefore they called the name of that place Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burnt with fire.

13 And the Philiſtines yet again ſpread themſelves abroad in the valley.

14 Therefore David enquired again of God; and God ſaid unto him, Go not up after them, turn away from them, and come upon them over-againſt the mulberry trees.

15 And it ſhall be, when thou ſhalt hear a ſound of going in the tops of the mulberry-trees, *that* then thou ſhalt go out to battle: for God is gone forth before thee, to ſmite the hoſt of the Philiſtines.

16 David therefore did as God commanded him: and they ſmote the hoſt of the Philiſtines from Gibeon even to Gazer.

17 And the fame of David went out into all lands, and the LORD brought the fear of him upon all nations.

The three firſt verſes of this chapter are ſufficiently explained in our annotations on 2 Sam. ch. v. 11, 12, 13.

Ver. 4. *Now theſe are the names of his children, which he had in Jeruſalem,* &c.] In 2 Sam. chap. v. 14, 15, 16. there are but eleven mentioned, whereas here are thirteen. Some of them therefore, who are reckoned here, but not in the other place, may be ſuppoſed to have died in their childhood; for here are two Eliphalets, the firſt of whom dying young, the laſt was ſo called to preſerve his memory.

The facts related in the remaining part of this chapter, being all recorded in 2 Sam. chap. v. and fully illuſtrated by our comment on that chapter, we think it needleſs to add any other particulars here.

CHAP. XV.

1 *David having prepared a place for the ark, ordereth the prieſts and Levites to bring it from Obed-Edom.* 25 *He performeth the ſolemnity thereof with great joy.* 29 *Michal deſpiſeth him.*

AND *David* made him houſes in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

2 Then David ſaid, None ought to carry the ark of God, but the Levites: for them hath the LORD choſen to carry the ark of God, and to miniſter unto him for ever.

3 And David gathered all Iſrael together to Jeruſalem, to bring up the ark of the LORD unto his place which he had prepared for it.

4 And David aſſembled the children of Aaron, and the Levites.

5 Of the ſons of Kohath: Uriel the chief, and his brethren an hundred and twenty.

6 Of the ſons of Merari: Aſaiah the chief, and his brethren two hundred and twenty.

7 Of the ſons of Gerſhom: Joel the chief, and his brethren an hundred and thirty.

8 Of the ſons of Elizaphan: Shemaiah the chief, and his brethren two hundred.

9 Of the ſons of Hebron: Eliel the chief, and his brethren fourſcore.

10 Of the ſons of Uzziel: Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the prieſts, and for the Levites, for Uriel, Aſaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And ſaid unto them, Ye *are* the chief of the fathers of the Levites: ſanctify your ſelves *both* ye and your brethren, that you may bring up the ark of the LORD God of Iſrael, unto *the place that* I have prepared for it.

13 For becauſe ye *did it* not at the firſt, the LORD our God made a breach upon us, for that we ſought him not after the due order.

14 So the prieſts and the Levites ſanctified themſelves to bring up the ark of the LORD God of Iſrael.

15 And the children of the Levites bare the ark of God upon their ſhoulders, with the ſtaves thereon, as Moſes commanded, according to the word of the LORD.

16 And David ſpake to the chief of the Levites, to appoint their brethren *to be* the ſingers, with inſtruments of muſick, pſalteries, and harps, and cymbals, ſounding, by lifting up the voice with joy.

17 So the Levites appointed Heman the ſon of Joel: and of his brethren, Aſaph the ſon of Berechiah and of the ſons of Merari their brethren, Ethan the ſon of Kuſhaiah.

18 And with them their brethren of the ſecond *degree*, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaſeiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the ſingers, Heman, Aſaph, and Ethan, *were appointed* to ſound with cymbals of braſs;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaſeiah, and Benaiah, with pſalteries on Alamoth;

21 And Mattithiah, and Elipheleh, and Mikniah, and Obed-edom, and Jeiel, and Azaziah, with harps, on the Sheminith to excel.

22 And Chenaniah chief of the Levites *was* for ſong: he inſtructed about the ſong, becauſe he *was* ſkilful.

23 And Berechiah, and Elkanah, *were* door-keepers for the ark.

24 And Shebaniah, and Jehoſhaphat, and Nethaneel, and Amaſai, and Zechariah, and Benaiah, and Eliezer the prieſts, did blow with the trumpets before the ark of God: and Obed-edom, and Jehiah, *were* door-keepers for the ark.

25 ¶ So David and the elders of Iſrael, and the captains over thouſands, went to bring up the ark of the covenant of the LORD, out of the houſe of Obed-edom with joy.

26 And it came to paſs, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered ſeven bullocks, and ſeven rams.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the ſingers, and Chenaniah the maſter of the ſong, with the ſingers: David alſo *had* upon him an ephod of linen.

28 Thus all Iſrael brought up the ark of the covenant of the LORD with ſhouting, and with ſound of the cornet, and with trumpets, and with cymbals, making a noiſe with pſalteries and harps.

29 ¶ And it came to paſs, *as* the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window, ſaw king David dancing and playing: and ſhe deſpiſed him in her heart.

Ver. 1. *And David made him houſes in the city of David, and prepared a place for the ark of God, and pitched for it a tent.*] As we read in Sam. vi. 17. for David did not think it neceſſary to bring the tabernacle from Gibeon, becauſe he intended ſhortly to build a houſe for the ark. Or, as Pellicanus thinks, the tabernacle of Moſes having been long neglected, was grown ruinous; and David thought it better to build a new tabernacle, than repair the old.

Ver. 2. *Then David ſaid, None ought to carry the ark of God but the Levites:* The former miſcarriage, when the ark was brought from Kirjath-jearim, had taught him to uſe it with greater reverence; according to the preſcription of the law, which ordered the Levites to carry it upon their ſhoulders, Numb. iv. 15. vii. 9.

Ver. 4. *And David aſſembled the children of Aaron, and the Levites.*] Whom he ordered to be ſent for before, when he firſt attempted to bring up the ark, but we do not read that they then came; therefore he now actually got them together.

Ver. 12. *And ſaid unto them, Ye are the chief of the fathers of the Levites: ſanctify yourſelves both ye and your brethren, that you may bring up the ark of the Lord God of Iſrael,* &c.] This ſanctification conſiſted in waſhing their bodies, and performing other purifications, Exod. xix. 10, 15.

Ver. 13. *For becauſe ye did it not at the firſt, the Lord our God made a breach upon us.*] It ſeems the prieſts and Levites were not well acquainted with the Law, or the ark having remained very long in one place, they forgot the manner in which it ought to be removed; and did not ſanctify themſelves, and ſeriouſly conſider their duty. At leaſt they who were then preſent, were either ignorant or careleſs.

——— *For that we ſought him not after the due order.*] This good king did not wholly excuſe his own conduct, and caſt the blame on others: but comprehends himſelf in the number of thoſe who were negligent in this affair. For it was his duty as well as theirs, to conſult the law, and pray to God for his gracious direction. Four faults were committed in the former removal of the ark. Firſt, in placing it on a cart, inſtead of cauſing it to be carried as it ought, on the ſhoulders of the Levites. Secondly, the Levites were not permitted to touch the ark, as Uzza did. Thirdly, this laſt perſon was no Levite, and therefore was guilty of a very great offence. Fourthly, he wanted faith that God would take care of the ark. This laſt David could not help, but the other three he might have prevented.

Ver. 14. *So the prieſts and the Levites ſanctified themſelves to bring up the ark of the Lord God of Iſrael.*] From this Paſſage Buxtorf juſtly infers, that all the tribe of Levi had a right to carry the ark, the prieſts, as well as others. But while they were in the wilderneſs they who were mere Levites commonly did it, becauſe the prieſts were few, and had other employments. But the prieſts being Levites might do it when they pleaſed, or were appointed to that function.

Ver. 16. *And David ſpake to the chief of the Levites, to appoint their brethren to be the ſingers with inſtruments of muſic, pſalteries, and harps, and cymbals, ſounding, by lifting up the voice with joy.*] Singing ſo loud, that all might hear, and have their hearts lifted up with joy in God. Here it may be obſerved, that tho' David did not build the temple, yet he ordered how the ſervice of God ſhould be performed there in a more ſolemn manner than it had ever been before.

Ver. 20. *And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaſeiah, and Benaiah, with pſalteries on Alamoth.*] Or with Alamoth: which being joined with pſalteries, is thought by ſome to have been a muſical inſtrument. But Strigelius, from the derivation of the word; thinks Alamoth ſignifies that theſe men ſung the *baſs*, as thoſe in the next verſe did the treble.

Ver. 21. *And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith.*] Sheminith is thought by ſome to ſignify an harp with eight ſtrings.

———*To excel.*] The Hebrew word Lenatzeach, being formed from Natzach, *to overcome*, is thought by Strigelius to ſignify a voice higher than all the reſt.

Ver. 22. *And Chenaniah chief of the Levites was for ſong*] Or, as it is tranſlated in the margin, *was for carriage*; that is, for managing the voice. He taught them how to ſing, as the following words inform us, "he inſtructed about the ſong becauſe he was ſkilful". Being a great artiſt in ſinging, he was the præcentor; for he is called *maſter of the ſong*, ver. 27. Which is thought by Capellus to ſignify, that he guided them to keep time, by the elevation of his hand, or of a wand. So the LXX, ἄρχων τῶν ᾠδῶν, who is properly called the præcentor among us, and was ſtiled *vates* among the ancient Salii.

Ver. 26. *And it came to paſs when God helped the Levites that bare the ark of the covenant of the Lord, that they offered ſeven bullocks, and ſeven rams.*] Some underſtand this of the ſtrength which God gave them to carry the ark without fainting, tho' they aſcended a ſteep hill, to ſettle it in the place where it was to reſt. But it is not probable,

bable, that God impoſed ſuch extraordinary burdens on them, in his ſervice, as rendered them incapable of ſuſtaining them without ſupernatural aſſiſtance. The meaning rather ſeems to be, that God preſerved them from committing any error, ſo that they carried the ark without offence. Or, as Junius takes it, God gave them eaſe, and others were ordered to take their place, when they had gone ſome part of the way. For tho' the ark was not a heavy burden, yet they could not but proceed with fear and trembling, leſt they, like Uzzah, ſhould incur the Divine Diſpleaſure. The Levites then offered upon their own account the ſacrifices here mentioned, beſide thoſe which the king offered, as we read 2 Sam. vi. 13. And ſeven bullocks, and as many rams, being offered, ſome think, that every time the ark reſted, in order for the Levites to recover ſtrength, a bullock was offered with a ram; which was ſeven times between the houſe of Obed-edom, and the city of David.

Ver. 27. *And David was clothed with a robe of fine linen.*] Pure white garments were proper in Divine Miniſtrations; and Kimchi thinks that the Levites who ſupported the ark, and the ſingers, being thus clothed on this ſolemn occaſion, David having a muſical genius, and bearing his part among them, choſe to appear in the very ſame habit. And by this, perhaps, may be underſtood what Michal meant, when ſhe reproached David for uncovering himſelf; which does not ſignify that he appeared naked, but that he diveſted himſelf of his royal robes, and arrayed himſelf in a habit which did not belong to him.

The remaining part of this chapter has been explained in our notes on 2 Sam. vi. to which the reader may have recourſe.

CHAP. XVI.

1 *David's feſtival ſacrifice.* 4 *He ordereth a quire to ſing thankſgiving.* 7 *The pſalm of thankſgiving.* 37 *He appointeth miniſters, porters, prieſts and muſicians, to attend continually on the ark.*

SO they brought the ark of God, and ſet it in the midſt of the tent that David had pitched for it: and they offered burnt-ſacrifices, and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings, and the peace-offerings, he bleſſed the people in the name of the LORD.

3 And he dealt to every one of Iſrael, both man and woman, to every one a loaf of bread, and a good piece of fleſh, and a flagon *of wine*.

4 ¶ And he appointed *certain* of the Levites to miniſter before the ark of the LORD, and to record, and to thank and praiſe the LORD God of Iſrael.

5 Aſaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with pſalteries, and with harps: but Aſaph made a ſound with cymbals.

6 Benaiah alſo, and Jahaziel the prieſts, with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day David delivered firſt *this pſalm*, to thank the LORD, into the hand of Aſaph and his brethren.

8 Give thanks unto the LORD, call upon his name, make known his deeds among the people.

9 Sing unto him, ſing pſalms unto him, talk you of all his wondrous works.

10 Glory ye in his holy name, let the heart of them rejoyce that ſeek the LORD.

11 Seek the LORD and his ſtrength, ſeek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth.

13 O ye ſeed of Iſrael his ſervant, ye children of Jacob his choſen ones.

14 He *is* the LORD our God, his judgments *are* in all the earth.

15 Be ye mindful always of his covenant: the word *which* he commanded to a thouſand generations;

16 *Even of the covenant* which he made with Abraham, and of his oath unto Iſaac:

17 And hath confirmed the ſame to Jacob for a law, *and* to Iſrael *for* an everlaſting covenant,

18 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.

19 When ye were but few, even a few, and ſtrangers in it:

20 And *when* they went from nation to nation, and from *one* kingdom to another people:

21 He ſuffered no man to do them wrong: yea, he reproved kings for their ſakes,

22 *Saying*, Touch not mine anointed, and do my prophets no harm.

23 Sing unto the LORD all the earth: ſhew forth from day to day his ſalvation.

24 Declare his glory among the heathen: his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praiſed: he alſo *is* to be feared above all gods.

26 For all the gods of the people *are* idols: but the LORD made the heavens.

27 Glory and honour *are* in his preſence, ſtrength and gladneſs *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and ſtrength.

29 Give unto the LORD the glory *due* unto his name: bring an offering and come

before him, worſhip the LORD in the beauty of holineſs,

30 Fear before him all the earth: the world alſo ſhall be ſtable, that it be not moved,

31 Let the heavens be glad, and let the earth rejoice: and let *men* ſay among the nations, The LORD reigneth.

32 Let the ſea rore, and the fulneſs thereof: let the fields rejoice, and all that *is* therein.

33 Then ſhall the trees of the wood ſing out at the preſence of the LORD, becauſe he cometh to judge the earth.

34 O give thanks to the LORD, for *he is* good: for his mercy *endureth* for ever.

35 And ſay ye, Save us, O God of our ſalvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praiſe.

36 Bleſſed *be* the LORD God of Iſrael for ever and ever: and all the people ſaid, Amen, and praiſed the LORD.

37 ¶ So he left there before the ark of the covenant of the LORD, Aſaph and his brethren to miniſter before the ark continually, as every days work required:

38 And Obed-edom with their brethren, threeſcore and eight: Obed-edom alſo the ſon of Jeduthun, and Hoſah *to be* porters:

39 And Zadok the prieſt, and his brethren the prieſts, before the tabernacle of the LORD, in the high place that *was* at Gibeon,

40 To offer burnt-offerings unto the LORD, upon the altar of the burnt-offering continually morning and evening, and *to do* according to all *that is* written in the law of the LORD, which he commanded Iſrael:

41 And with them Heman and Jeduthun, and the reſt *that were* choſen, who were expreſſed by name, to give thanks to the LORD, becauſe his mercy *endureth* for ever:

42 And with them Heman and Jeduthun with trumpets and cymbals, for thoſe that ſhould make a ſound, and with muſical inſtruments of God: and the ſons of Jeduthun *were* porters.

43 And all the people departed every man to his houſe: and David returned to bleſs his houſe.

Ver. 2. *And when David had made an end of offering the burnt-offerings, and the peace-offerings, he bleſſed the people in the name of the Lord.*] The Targum tranſlates it, in the name of the WORD of the LORD, which ſhews that this interpreter took the WORD to be JEHOVAH.

As we ſhall have frequent occaſion to mention the Targum, in the courſe of theſe annotations, it may be proper to offer the reader ſome account of that work. Targum, in the plural, Targumim, ſignifies *expoſitions*, or *explications*: and this name is given to the Chaldee Paraphraſes of the books of the Old Teſtament. They are called paraphraſes, or expoſitions, becauſe they are rather comments and explications, than literal verſions of the Sacred Text. They are written in the Chaldee tongue, which became familiar to the Jews after the time of the Babylonian captivity, and was more known to them than the Hebrew it ſelf. So that when the Hebrew text was read in the ſynagogue, or in the temple, they generally added to it an explication in the Chaldee tongue, for the inſtruction of the people who had but a very imperfect knowledge of the Hebrew language. It is probable, that even from the time of Eſdras, or Ezra, this cuſtom began; ſince this learned ſcribe reading the law to the people in the temple, explained it in conjunction with the other prieſts who were with him, in order to render it intelligible to the people; and we think it moſt probable, that they expounded it in the Chaldee or Syriac; for theſe two languages had then a very great conformity with each other, and were almoſt entirely the ſame; and even at this day they have a very near agreement.

But tho' the cuſtom of making theſe ſorts of expoſitions in the Chaldee language be very ancient among the Hebrews, yet they have no written paraphraſes or Targumim, but ſince Onkelos and Jonathan, who lived about the time of our bleſſed Saviour. Jonathan is placed about thirty years before Chriſt, under the reign of Herod the great. Onkelos is ſomething more modern, but his Targum is moſt eſteemed, and copies of it are to be found, in which it is inſerted verſe for verſe with the Hebrew. It is ſo ſhort and ſimple, that it cannot be ſuſpected of being corrupted. This celebrated Paraphaſt wrote only upon the books of Moſes, and his ſtile approaches nearly to the purity of the Chaldee, as it is found in Daniel and Ezra. The Jews pretend that Onkelos was a Gentle by birth and religion; and that he was converted to Judaiſm, in the days of Hillel, who lived ſome time before our Saviour. His paraphraſe is undoubtedly the moſt ſenſible and the moſt literal, of any we have from the Jews; and it were to be wiſhed that he had explained all the Hebrew books of the Old Teſtament, Father Morin ſhews that this paraphraſe is much more modern than the Jews are willing to allow; and thinks it was compoſed before the Talmud of Babylon, and after the Talmud of Jeruſalem. It is ſaid that St. Jerome knew nothing of it, and from thence an inference is drawn that it might be written ſince the time of that father.

Some Jews have pretended, that Onkelos was ſon to the Roman emperor Titus; others that he was the nephew of this monarch, and the ſon of his ſiſter. Others ſuppoſe, that the author of the paraphraſe which bears the name of Onkelos, was more ancient than he who is ſaid to have been the nephew of Titus. Laſtly, other Rabbins have maintained, that Onkelos the paraphraſt was the ſame as Aquila, the famous Greek interpreter of Scripture. But Father Morin, who acquaints us with all theſe particulars, has very judiciouſly confuted them in his excercitations upon the Bible. l. ii. exercit. 8. c. 6.

The reaſons which induced the Jews to believe that Onkelos was the ſame with Aquila of Pontus, are, Firſt, the pretended ſimilitude of Names; for Onkelos and Aquila, or Akilas, are, according to them the ſame name. Secondly, Aquila, as well as Onkelos, was a proſelyte. Thirdly, each of them lived at the ſame time; that is, about 150 years after Chriſt. But to theſe three arguments it may be anſwered, Firſt, that the difference in the names of Onkelos and Aquila is ſufficient to make them two diſtinct perſons. Secondly, that the character of a proſelyte, given to Onkelos, is not well grounded. Thirdly, that the time in which Onkelos lived is very different from that of Aquila. For this laſt lived in the ſecond century of the Chriſtian Church, whereas Onkelos lived in the days of Hillel, ſometime before Jeſus Chriſt.

It is ſaid ineed, that he lived till after the death of Gamaliel, the grandſon of Hillel, who died eighteen years before the deſtruction of Jeruſalem; but however, even this is far enough from the time of Aquila. It is true, that the author of Bereſhith Rabba wrote a Rabbinical commentary upon Geneſis, and ſome Rabbins after him talk of the Targum of Aquila; but this pretended Targum is nothing elſe but the Greek verſion of Aquila.

The Targum of Onkelos has always been in great eſteem among the Jews. Elias Levita ſays, that the Jews think themſelves obliged to read a ſection of the law every week in their ſynagogues, and which is the leſſon of the week. They read this ſection twice; the firſt time in the Hebrew original, and the ſecond in the Chaldee Targum of Onkelos. Thus it was read in the time of the abovemention'd Elias Levita; that is, in the beginning of the ſixth century. Hence it was, according to the obſervations of the ſame author, that this Targum was ſo well known among them, while the others were very ſcarce, inſomuch that it was not eaſy to find a copy of the other Targums in a whole province, whereas thoſe of Onkelos were very common.

As to what father Morin ſays, that the Targum of Onkelos was not compoſed till after the Talmud of Jeruſalem; the reaſons he aſſigns for the eſtabliſhment of that opinion only prove, that ſome additions had been made to the Text of Onkelos. But as to the body of the work, it cannot be doubted, but that it was written about the time of our Saviour. The ſilence of St. Jerome, with reſpect to this Targum, is but a negative argument, and of no great validity. He might not have known it, tho' it were then in being; and on the other hand, he might have known it, and yet neither quote it, nor make any mention of it.

Tho' Onkelos generally follows his original word for word, and in a juſt manner; he, however, explains ſome paſſages of the Hebrew, which he thought required ſuch an illuſtration. For inſtance, in moſt of the paſſages of Scripture wherein the moſt venerable name JEHOVAH is found, he uſes the word Memra, the WORD of JEHOVAH; and diſtinguiſhes Memra from Pitgama, which ſignifies *diſcourſe*, aſcribing to it all the actions of the ſupreme Deity, as we frequently have had occaſion to obſerve. 'Tis to this Memra that he aſcribes the creation of the world; and repreſents him as that Divine Being who appeared to Moſes upon mount Sinai, and gave him the law. 'Twas to him that Jacob made his vow; ſaying, If the WORD will conduct and bring me back to the houſe of my father, then he ſhall be my God. 'Twas the ſame WORD that appeared to the great patriarch Abraham, in the plain, or under the oak of Mamre. 'Twas he whom Jacob appealed to as a witneſs between himſelf and Laban. *Let the WORD ſee between me and thee.* The ſame divine WORD marched at the head of the ſons of Iſrael; enabled them to conquer mighty nations, and proved an avenging fire to all thoſe who violated the law of the Lord. This WORD therefore was the eternal and almighty God, and the Hebrews were of this opinion, at the time when the Targum of Onkelos was compoſed.

This Memra anſwers to the Cachema, or the wiſdom mentioned by Solomon in his book of Proverbs, and by Jeſus the ſon of Sirach in his Eccleſiaſticus, and likewiſe to the Almighty Word of the book of Wiſdom. It alſo correſponds with the Logos, the word of which Philo ſpeaks in ſo many places; and the myſtery of which St. John the evangeliſt has ſo divinely diſcovered in the beginning of his goſpel.

All this has perplexed thoſe who deny the eternal Divinity of the Word. In order to elude the authority of the Targum, Grotius has pretended, that, according to the Jews, God created a ſubaltern being, or ſecondary deity, whoſe miniſtry he made uſe of in the creation of the world. But this Being that ſo creates, muſt of neceſſity be God, ſince none but God alone can have this power, and this the Targum aſcribes to the Memra. So much for the Targum of Onkelos.

The Targum of Jonathan Ben Uzziel is upon the greater and leſſer prophets. He is much more diffuſe than Onkelos; and eſpecially upon the leſſer prophets, where he takes great liberties, and runs on in a ſtrain of allegories. His ſtile is pure enough, and nearly approaches to the Chaldee of Onkelos. The Jews ſay great things in commendation of Jonathan; they believe he lived in the time of Haggai, Zachary, and Malachi; that is to ſay, ſoon after their return from the captivity, and that he received from thoſe holy men, the oral law or tradition. They add, that he was the firſt, and moſt excellent diſciple of Hillel, the famous Rabbi who is ſaid to have lived a little before the coming of our Saviour; or about that time, in the reign of Herod the Great, as has been already obſerved. But if Jonathan had ſeen Haggai, Zachary, and Malachi, and had likewiſe been Hillel's diſciple, he muſt have been above five hundred years old, which is altogether incredible. The Jews, however, are always exalting the merit of Jonathan the ſon of Uzziel; they equal him to Moſes, and relate, that while he was compoſing his paraphraſe, God protected him in a viſible manner; and to prevent his being diverted from his application, if a flie ſettled upon his paper, or a bird fluttered over his head, they were immediately conſumed with fire from heaven. That intending to compoſe a Targum on the Hagiographa, as he had done upon the law and the prophets, he was diverted from this deſign by a voice from heaven, which told him, that the end of the Meſſiah was therein determined. This ſtory, whether true or falſe, has been the occaſion of ſome Chriſtians taking the advantage of this confeſſion to maintain againſt the Jews, that the death of the Meſſiah was clearly foretold in the book of the prophet Daniel, which the Hebrews place among the Hagiographa. And ſince theſe diſputes have ariſen, the modern Jews have taken the liberty of changing this paſſage, leſt ſuch an acknowledgment as it contains, ſhould be prejudicial to their cauſe.

Of the two Targums, whereof Jonathan the ſon of Uzziel is ſaid to be the author, it appears that he compoſed that only which is upon the firſt and laſt prophets. The Jews call Joſhua, Judges, Samuel, and the Kings, the firſt prophets; and the laſt are Iſaiah, Jeremiah, Ezekiel, and the twelve ſmall prophets. That on the law, which is attributed to him, is very different from the firſt, both as to the ſtile, and method; for this laſt paraphraſe is more crowded with fables, gloſſes, long explanations and vain additions, than the Targum on the prophets, which without conteſt is the work of Jonathan. Beſide, the author ſpeaks there of ſeveral things which were not as yet exiſting in the time of Jonathan, or at leaſt were not known by the names he gives them. For inſtance, he mentions the ſix orders or books of the Miſhna, which were not written till long after the death of Jonathan; the names of Conſtantinople and Lombardy are likewiſe in it, which are ſtill more modern than the Miſhna.

We cannot tell who was the author of this Targum on the law. It continued a long time unknown even to the Jews, who had no notice of any ſuch book till it was publiſhed at Venice, about an hundred and fifty years ago. The name of Jonathan was, in all probability, affixed to it, only to give credit to the work, and promote its ſale.

There is another Targum of Joſeph the Blind, upon ſome books of the Hagiographa; which word may perhaps need ſome explanation. Hagiographa ſignifies, in general, Sacred Writings, which deſerve our reſpect, whether they be canonical and inſpired, or whether they treat only of Holy Things, and are written after the manner of the Sacred and Inſpired Scriptures. But the name Hagiographa is properly given to thoſe Sacred books, which the Hebrews call *Cethubim*. For they diſtinguiſh all the canonical books of the Old Teſtament into three claſſes. 1. The law; 2. The prophets; 3. The Hagiographa, or Cethubim. They reckon five books of the law; which compoſe the Pentateuch, or the five books of Moſes; eight books of the prophets; namely, 1. Joſhua; 2. Judges and Ruth, which conſtitute but one book; 3. The firſt and ſecond books of Samuel, which among them make but one; 4. The two books of Kings, which are ſometimes mentioned by the title of the third and fourth books of Kings, and with the Hebrews are but one; 5. Iſaiah; 6. Jeremiah; 7. Ezekiel; 8. The twelve ſmall prophets which compoſe but one book. Theſe are the books which they comprehend under the name of the prophets. Laſtly, the Hagiographa are nine in number,

1. Job; 2. The pſalter, divided into five parts; 3. The Proverbs; 4. Eccleſiaſtes; 5. The ſong of Solomon; 6. The book of Daniel; 7. The two books of Chronicles, which make but one with the Hebrews; 8. The firſt and ſecond books of Eſdras, or Ezra, which likewiſe among the Hebrews make but one; 9. The book of Eſther. St. Jerome adds, that ſome reckon the books of the Hagiographa to be eleven, including the books of Ruth and the Lamentations as two diſtinct books in this number. That father ſays, in his preface to the book of Judith, that this book is placed among the Hagiographa, the authority whereof can be of no ſervice in ſupporting any conteſted points. He alſo declares the ſame of Tobit, and obſerves, that the Hebrews do not receive it among their ſacred and canonical books, but only as one of the Hagiographa. Laſtly, in his preface to Daniel, he acknowledges that the Hebrews admit of eleven books among their Hagiographa. From whence we may eaſily conclude two things; Firſt, that in the time of St. Jerome, the Hebrews were not fixed, with reſpect to the number of the Hagiographa; and, Secondly, that they owned two ſorts of Hagiographa, ſome ſacred and canonical, and others of a much inferior authority; whereof no uſe was made in religious diſputes.

The Targum of Joſeph the Blind is much more modern, and leſs eſteemed than thoſe we have already mentioned. He is ſaid to have written upon the Pſalms, Job, the Proverbs, the Canticles, Eccleſiaſtes, Ruth, and Eſther. His ſtile is very corrupt Chaldee, with a large intermixture of words from foreign languages. It is ſaid, that he was a profeſſor in the univerſity of Sara, about the year 351. The Jews call him *the great light*, or Saghi-nahor. He is likewiſe ſurnamed Sinai, becauſe he gloried in having a perfect knowledge of all the traditions which had been delivered to Moſes on mount Sinai. It is not univerſally agreed, that he was the author of all the paraphraſes aſcribed to him, there being a viſible difference in the ſtile and method of thoſe works; in which the fables of the Miſhna and Talmud are frequently to be found. The names of Turks, and Conſtantinople, are likewiſe to be met with in them; and therefore father Morin ſays, they are a much later compoſition than the Jews are willing to allow.

The Targum of Jeruſalem is only an expoſition on the Pentateuch, nor is that entire and perfect. Whole verſes are wanting in it, others are tranſpoſed, and ſome mutilated; which circumſtances have induced many to think, that this is only a fragment of ſome ancient paraphraſe that is now loſt.

Ver. 4. *And he appointed certain of the Levites to miniſter before the ark of the Lord, and to record, and to thank and praiſe the Lord God of Iſrael.*] To declare to the aſſembled people thoſe wonderful works which God had wrought for Iſrael; and likewiſe to render grateful thanks unto him, and extol his infinite goodneſs, and all his glorious perfections. As none were privileged to ſacrifice but the prieſts of the line of Aaron, ſo none could miniſter in the temple but the Levites. Which inſtitution was unalterably eſtabliſhed by the law of God. But it was in the power of their kings to aſſign the prieſts or Levites ſeveral functions in the Divine Service. They, accordingly, were appointed ſingers, with inſtruments of muſic, by the prophets, as we are told, in 2 Chron. xxix. 25. and David, as a prophet, appointed this Sacred Service, xxiii. 2. But the application of perſons to their ſeveral offices is every where aſcribed to king David, and afterward to Solomon; and Jehoſhaphat, who was no prophet, ordered the prieſts and Levites to go and teach the people. So David here appointed who ſhould ſing, who ſhould be porters, and diſcharge other duties.

Ver. 5. *Aſaph the chief.*] Some of whoſe Divine compoſures we have in the book of Pſalms: and he directed all the other muſicians to take their ſeveral parts in this ſervice.

Ver. 6. *Benaiah alſo and Jahaziel the prieſts with trumpets continually before the ark of the covenant of God.*] At the morning and evening ſervice theſe prieſts attended with trumpets, as the Levites did with other muſical inſtruments.

Ver. 7. *Then on that day, David delivered firſt this pſalm.*] Or, as it may be plainly tranſlated out of the Hebrew, *This David appointed in the firſt place, at that time*; namely, that God ſhould be praiſed by Aſaph and his collegues in the manner following. Which ſolemn ſervice began on the day when David brought up the ark, and was continued ever after.

Ver. 8. *Give thanks unto the Lord, call upon his name, make known his deeds among the people.*] This is taken out of Pſalm xcvi and cv, which, we ſuppoſe, David had made before this time; and he now compoſed one hymn to be daily uſed in the Divine Service; wherein the perfections of God are admirably ſet forth, that the people might be excited to his fear, love, and obedience. The ſenſe of the words before us is to this effect: O ye miniſters and worſhippers of the Moſt High, celebrate with heart and voice, all the benefits ye have received from him the fountain of all good; and if you ſuffer any evil, or are deſtitute of any neceſſary enjoyment, pray to him for a proper relief and ſupply: and as ye have been taught by happy experience how good he is, proclaim his praiſes to all the world, and teach the ſons of men that all things depend upon his pleaſure and ordination.

Ver. 9. *Sing unto him, ſing pſalms unto him, talk you of all his wondrous works.*] Publiſh his praiſes in all the beauty of melodious devotion. Declare his wonderful works which teſtify his omnipotence and unerring wiſdom.

Ver. 10. *Glory ye in his holy name, let the heart of them rejoice that ſeek the Lord.*] Count it your higheſt happineſs, and boaſt of it as ſuch, that the Almighty is your God, and let joy be infuſed into the heart of thoſe who ſeek his favour as their chiefeſt good.

Ver. 11. *Seek the Lord and his ſtrength, ſeek his face continually.*] Be ſenſible of your own weakneſs and inſufficiency, and depend upon his benevolent power for the aſſiſtance you need. Implore his clemency with humble prayers on all occaſions. The ark is called God's ſtrength, 2 Chron. vi. 41. Pſalm lxxviii. 61. and therefore they are here exhorted to fall down before it, and ſupplicate the Divine Mercy.

Ver. 12. *Remember his marvellous works that he hath done.*] Thoſe aſtoniſhing works which he accompliſhed for the preſervation of his people, and the puniſhment of their enemies.

——— *His wonders, and the judgments of his mouth.*] Reflect upon the plagues of Egypt, which were inflicted on the people of that country, in a ſtupendous manner, by the miniſtration of Moſes. Turn your thoughts likewiſe to the laws which God condeſcended to give your anceſtors at mount Sinai.

Ver. 13. *O ye ſeed of Iſrael his ſervant, ye children of Jacob his choſen ones.*] This, ye ſons of Iſrael, is your duty, as ye are the offſpring of a moſt faithful ſervant of the Almighty. Remember this, O ye poſterity of Jacob, whom God hath ſelected for his people; not for your own merits, but out of his affection to one who loved him.

Ver. 14. *He is the Lord our God, his judgments are in all the earth.*] The great Lord of Nature, the God of Abraham, Iſaac, and Jacob, is our God, who rules the whole world by his ever watchful, and unerring providence.

Ver. 15. *Be ye mindful always of his covenant: the word which he commanded to a thouſand generations.*] Be ſure to maintain a conſtant remembrance of his moſt gracious covenant, wherein he promiſes to be ever propitious unto you, if you prove obedient to his Sacred Law.

Ver. 16. *Even of the covenant which he made with Abraham, and of his oath unto Iſaac.*] This divine covenant he made with your fathers, and confirmed it with an oath, that it ſhould never fail.

Ver. 17. *And hath confirmed the ſame to Jacob for a law, and to Iſrael for an everlaſting covenant.*] What he firſt promiſed to faithful Abraham, and ratified to Iſaac by a ſolemn oath, he likewiſe eſtabliſhed to Jacob by an inviolable law, to endure for ever. See Gen. xvii. 1, 2. xxii. 16, &c. xxvi. 3. xxviii. 13.

Ver. 18. *Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.*] Thou ſhall have an undoubted title to that good land, and thy poſterity ſhall, in due time, be eſtabliſhed in the actual poſſeſſion of it.

Ver. 19. *When ye were but few, even a few, and ſtrangers in it.*] Remember your former condition, when ye were the moſt inconſiderable of all nations for number, poor, and little eſteemed, and were ſtrangers in the land which you now enjoy.

Ver. 20. *And when they went from nation to nation, and from one kingdom to another people.*] When you wandered forlornly from land to land, and had no eſtabliſhed ſettlement among any of the nations through which you paſs'd.

Ver. 21. *He ſuffered no man to do them wrong.*] Tho' they were in danger of being oppreſſed by thoſe who had not the fear of God before their eyes, they yet were in all places the happy objects of the Divine Protection.

———*Yea, he reproved kings for their ſakes.*] When great princes did but attempt to treat them in any injurious manner, their Almighty Preſerver made thoſe monarchs feel the ſevere and inevitable effects of his diſpleaſure.

The Jews ſay, in Seder Olam Rabba, that they ſung thus far in the morning.

Ver. 22. *Saying, Touch not mine anointed, and do my prophets no harm.*] Do not preſume to injure a people for whom I have ſo peculiar a regard. And thoſe princes accordingly treated them as if they had been kings and lords of the land. So precious were they in the ſight of God, as if to do them the leaſt harm had been the crime of treaſon againſt the Divine Majeſty.

Grotius thinks the Iſraelites are called God's anointed, becauſe they had in their family, *Jus regium*; and therefore Nicholaus Damaſcenus, and Juſtin, ſtile them *kings*. Kimchi more plainly tranſlates the word *anointed*, *My great men*, or *princes*: for Abraham, Iſaac, and Jacob, were honoured by kings, namely, by Abimelech and Pharaoh. Whence the children of Heth ſay to Abraham, Thou art *a prince of God*; that is, a great prince *in the midſt of us*, Gen. xxiii. 6. St. Jerome thinks, that all the Iſraelites, when they came out of Egypt, were called *God's anointed*, becauſe they were under his ſpecial protection, by the cloud that covered them; as Cyrus was called his *anointed*, becauſe he was choſen by God to a ſpecial office; namely, to be the deliverer of his people, and to reſtore them to their own land.

Ver. 23. *Sing unto the Lord all the earth: ſhew forth from day to day his ſalvation.*] Let not only the Iſraelites, but all mankind, celebrate the praiſes of their glorious creator, and proclaim his promiſed ſalvation by the great Meſſiah, without intermiſſion.

Here began the ſong between the two evenings, if we may believe the Jews in Seder Olam Rabba, unto theſe words, *And all the people ſaid Amen*, ver. 36.

Ver. 24. *Declare his glory among the heathen: his marvellous works among all nations.*] Let them ſpread his fame among all nations, and celebrate every where his aſtoniſhing works.

Ver. 25. *For great is the Lord, and greatly to be praiſed: he alſo is to be feared above all gods.*] He is the great Creator of all things, and the Donor of all good; who therefore cannot be ſufficiently magnified and adored; and none ought to ſhare with him in his worſhip and ſervice.

Ver. 26. *For all the Gods of the people are idols: but the Lord made the heavens.*] All the gods which the heathens worſhip, are but empty names, and entirely deſtitute of all power: It is the Lord God of Iſrael, who made the ſun, moon, and ſtars, which the Gentiles worſhip, and he alone therefore ought to be adored.

Ver. 27. *Glory and honour are in his preſence, ſtrength and gladneſs are in his place.*] To him only we ought to aſcribe glory, honour and power: in him alone we ought to confide: to him it is our duty and happineſs to adhere; and in his favour and clemency, to rejoice without ceaſing.

Ver. 28. *Give unto the Lord, ye kindreds of the people, give unto the Lord glory and ſtrength.*] Let not his Sacred Worſhip be limited to the nation of Iſrael, but let all ſorts of people, from one end of the world to the other, acknowledge him to be the great God who governs the glorious univerſe around us.

Ver. 29. *Give unto the Lord the glory due unto his name; bring an offering and come before him, worſhip the Lord in the beauty of holineſs.*] Acknowledge his glorious attributes wherein he excels all Beings; offer unto him the grateful ſacrifice of praiſe and thankſgiving; proſtrate yourſelves before him with the devouteſt humility, and adore him with all the purity of an upright heart.

Ver. 30. *Fear before him all the earth.*] Let all the inhabitants of the earth, tremble before him, and humble themſelves unto him.

———*The world alſo ſhall be ſtable, that it be not moved.*] For if they piouſly ſubmit themſelves to the amiable and engaging diſpenſation of his goſpel, and humbly implore his grace, he will reform the world, and confirm them in all that is good, and not ſuffer ſo many nations to wander in the labyrinths of error, wherein they are now bewildred.

Ver. 31. *Let the heavens be glad, and let the earth rejoice: and let men ſay among the nations, The Lord reigneth.*] Let all the inhabitants of heaven and earth rejoice; for the Lord will not only be known in Judæa, but will likewiſe reign moſt gloriouſly in all nations.

Ver. 32. *Let the ſea rore, and the fulneſs thereof: let the fields rejoice, and all that is therein.*] This, and the following verſe, may be paraphraſed thus. Let the vaſt ocean and all that live in its mighty waters triumph; let the dry land, and all living creatures therein exult for joy. Let the trees and all their productions ſing to the Lord for his benefits. For the creator of all things comes with a benevolent intention to reſtore mankind, and reinſtate them in his favour.

Ver. 34. *O give thanks to the Lord, for he is good: for his mercy endureth for ever.*] Whatſoever we are or can do, we owe it all to his Divine Bounty, and therefore ought to be perpetually thankful to him, and hope in his mercy for ever.

Ver. 35. *And ſay ye, Save us, O God of our ſalvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praiſe.*] Let all, both Jews and Gentiles, ſay, ſave us, O Lord our God, moſt juſt, merciful, and omnipotent, and gather thoſe who are now diſtant from, and oppoſite to one another, by variance and animoſity, into the unity of faith and charity; that all nations may unanimouſly give thanks to thee, and glory in this, that they are always praiſing thy Sacred Name.

Some have imagined, that Ezra added theſe words after the captivity; but it is more probable that David uttered them by the ſpirit of prophecy, concerning the happy union of Jews and Gentiles.

Ver. 36. *Bleſſed be the Lord God of Iſrael for ever and ever.*] Unto the great Creator and Sovereign of the world, God moſt bleſſed for ever, let all men never ceaſe to render bleſſing and praiſe.

———*And all the people ſaid, Amen, and praiſed the Lord.*] At the end of this Divine Hymn, the two laſt verſes of which are the concluſion of Pſalm cvi. all the people expreſſed their deſire that God might be for ever praiſed in this manner, by ſaying, Amen. From whence Vitringa obſerves, the great antiquity of this Sacred Rite of uttering the word Amen at the cloſe of all our prayers and benedictions; which was continued after the captivity, as we find Nehem. viii. 6. And he there mentions rules given by the Jewiſh doctors concerning the pronunciation of this word by the people; namely, Firſt, that it be not uttered too haſtily, but with a grave and diſtinct voice; and, Secondly, not louder than the tone of him who bleſſed; Laſtly, it was to be expreſſed in faith, with a certain perſuaſion that God would bleſs them and hear their prayers.

Ver. 39. *And Zadok the prieſt, and his brethren the prieſts, before the tabernacle of the Lord, in the high place that was at Gibeon.*] As Aſaph and his brethren miniſtred at Jeruſalem, ver. 37. ſo others were appointed to miniſter at Gibeon; where the tabernacle of Moſes, and the altar of burnt-offering, had continued ever ſince the ſlaughter of the prieſts by Saul. Here the ordinary worſhip of God was performed, and therefore the prieſts attended at this place to offer ſacrifice, which the Levites could not do; but the extraordinary worſhip was at Jeruſalem, where the ark was placed, and where Abiathar the high-prieſt attended David; that if he had any occaſion to conſult the Divine Majeſty, (which could be done only before the ark) the high-prieſt might be ready to perform that Sacred Function. But Zadok, the chief of the ſecondary prieſts, always attended at Gibeon.

Ver. 40. *To offer burnt-offerings unto the Lord, upon the altar of the burnt-offering continually morning and evening,* &c.] This part of the Divine Service could be performed only in the place where the ark was, and by none but the prieſts. And therefore David took care it ſhould be conſtantly celebrated here, tho' he was not preſent every day at thoſe ſacrifices which were offered for all the people of Iſrael, whereſoever they were. The prieſts alſo took care to trim the lamps, ſet the ſhew-bread on the table, and perform all other things required by the law.

CHAP. XVII.

1 *Nathan firſt approving the purpoſe of David, to build God an houſe,* 3 *After by the word of God forbiddeth him.* 11 *He promiſeth him bleſſings and benefits in his ſeed.* 16 *David's prayer and thankſgiving.*

NOW it came to paſs as David ſat in his houſe, that David ſaid to Nathan the prophet, Lo, I dwell in an houſe of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

2 Then Nathan ſaid unto David, Do all that *is* in thine heart, for God *is* with thee.

3 ¶ And it came to paſs the ſame night, that the word of God came to Nathan, ſaying,

4 Go and tell David my ſervant, Thus ſaith the LORD, Thou ſhalt not build me an houſe to dwell in.

5 For I have not dwelt in an houſe ſince the day that I brought up Iſrael, unto this day, but have gone from tent to tent, and from *one* tabernacle *to another*.

6 Whereſoever I have walked with all Iſrael, ſpake I a word to any of the judges of Iſrael (whom I commanded to feed my people) ſaying, Why have ye not built me an houſe of cedars?

7 Now therefore thus ſhalt thou ſay unto my ſervant David, Thus ſaith the LORD of hoſts, I took thee from the *ſheep*-cote, *even* from following the ſheep, that thou ſhould be ruler over my people Iſrael:

8 And I have been with thee whitherſoever thou haſt walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Alſo I will ordain a place for my people Iſrael, and will plant them, and they ſhall dwell in their place, and ſhall be moved no more; neither ſhall the children of wickedneſs waſte them any more (as at the beginning,

10 And ſince the time that I commanded judges *to be* over my people Iſrael) moreover, I will ſubdue all thine enemies. Furthermore, I tell thee, that the LORD will build thee an houſe.

11 ¶ And it ſhall come to paſs, when thy days be expired that thou muſt go *to be* with thy fathers, that I will raiſe up thy ſeed after thee, which ſhall be of thy ſons, and I will eſtabliſh his kingdom.

12 He ſhall build me an houſe, and I will ſtabliſh his throne for ever.

13 I will be his father, and he ſhall be my ſon, and I will not take my mercy away from him, as I took *it* from *him* that was before thee.

14 But I will ſettle him in mine houſe, and in my kingdom for ever, and his throne ſhall be eſtabliſhed for evermore.

15 According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak unto David.

16 ¶ And David the king came and ſat before the LORD, and ſaid, Who *am* I, O LORD God, and what *is* mine houſe, that thou haſt brought me hitherto?

17 And *yet* this was a ſmall thing in thine eyes, O God, for thou haſt *alſo* ſpoken of thy ſervants houſe for a great while to come, and haſt regarded me according to the eſtate of a man of high degree, O LORD God.

18 What can David *ſpeak* more to thee for the honour of thy ſervant? for thou knoweſt thy ſervant.

19 O LORD, for thy ſervants ſake, and according to thine own heart haſt thou done all this greatneſs, in making known all *theſe* great things.

20 O LORD, *there is* none like thee, neither *is there any* God beſides thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Iſrael, whom God went to redeem *to be* his own people, to make thee a name of greatneſs and terribleneſs, by driving out nations from before thy people whom thou haſt redeemed out of Egypt?

22 For thy people Iſrael didſt thou make thine own people for ever, and thou, LORD, becameſt their God.

23 Therefore now, LORD, let the thing that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, be eſtabliſhed for ever, and do as thou haſt ſaid.

24 Let it even be eſtabliſhed, that thy name may be magnified for ever, ſaying, The LORD of hoſts *is* the God of Iſrael, *even* a God to Iſrael: and *let* the houſe of David thy ſervant *be* eſtabliſhed before thee.

25 For thou, O my God, haſt told thy ſervant, that thou wilt build him an houſe: therefore thy ſervant hath found *in his heart* to pray before thee.

26 And now, LORD, (thou art God, and haſt promiſed this goodneſs unto thy ſervant)

27 Now therefore let it pleaſe thee to bleſs the houſe of thy ſervant, that it may be before thee for ever: for thou bleſſeſt, O LORD, and *it ſhall be* bleſſed for ever.

Moſt of the particulars in this chapter have been already explained in our comment on 2 Sam. vii. We ſhall therefore confine ourſelves to the few variations or additions which are inſerted in the chapter before us.

Ver. 14. *But I will ſettle him in mine houſe, and in my kingdom for ever,* &c.] That is, *in my church*, which is the houſe of God, wherein he dwelt, and which he ruled, governed and protected, as his peculiar people. It is very obſervable, that in 2 Sam. vii. 16. God ſpeaking to David, ſays, *thine houſe*, and *thy kingdom*; but here, *mine houſe*, and *my kingdom*, which is a demonſtration that this principally relates to the Meſſiah, of whom David was but a figure.

Ver. 19. *O Lord, for thy ſervants ſake, and according to thine own heart haſt thou done all this greatneſs,* &c.] In 2 Sam. vii. 21. it is ſaid, for *thy word's ſake*, that is, for the ſake of thy promiſe to thy ſervant, as this place explains it. It may alſo be thought to ſignify, *for the ſake of the Meſſiah*, who is the *Word of God*.

CHAP. XVIII.

1 *David ſubdueth the Philiſtines and the Moabites.* 3 *He ſmiteth Hadarezer and the Syrians.* 9 *Tou ſendeth Hadoram with preſents to bleſs David.* 11 *The preſents and the ſpoil, David dedicateth to God.* 13 *He putteth gariſons in Edom.* 15 *Davids officers.*

NOW after this, it came to paſs that David ſmote the Philiſtines, and ſubdued them, and took Gath and her towns out of the hand of the Philiſtines.

2 And he ſmote Moab; and the Moabites became Davids ſervants, *and* brought gifts.

3 ¶ And David ſmote Hadarezer king of Zobah, unto Hamath, as he went to ſtabliſh his dominion by the river Euphrates.

4 And David took from him a thouſand chariots, and ſeven thouſand horſemen, and twenty thouſand footmen: David alſo houghed all the chariot-*horſes*, but reſerved of them an hundred chariots.

5 And when the Syrians of Damaſcus came to help Hadarezer king of Zobah, David ſlew of the Syrians two and twenty thouſand men.

6 Then David put *gariſons* in Syria-Damaſcus, and the Syrians became Davids ſervants, *and* brought gifts. Thus the LORD preſerved David whitherſoever he went.

7 And David took the ſhields of gold that were on the ſervants of Hadarezer, and brought them to Jeruſalem.

8 Likewiſe from Tibhath, and from Chun, cities of Hadarezer, brought David very much braſs, wherewith Solomon made the braſen ſea, and the pillars, and the veſſels of braſs.

9 ¶ Now when Tou king of Hamath heard how David had ſmitten all the hoſt of Hadarezer king of Zobah:

10 He ſent Hadoram his ſon to king David, to enquire of his welfare, and to congratulate him, becauſe he had fought againſt Hadarezer, and ſmitten him; (for Hadarezer had warred with Tou) and *with him* all manner of veſſels of gold, and ſilver, and braſs.

11 ¶ Them alſo king David dedicated unto the LORD, with the ſilver and the gold that he brought from all *theſe* nations; from Edom and from Moab, and from the children of Ammon, and from the Philiſtines, and from Amalek.

12 Moreover Abiſhai the ſon of Zeruiah ſlew of the Edomites in the valley of ſalt, eighteen thouſand.

13 ¶ And he put gariſons in Edom; and all the Edomites became Davids ſervants. Thus the LORD preſerved David whitherſoever he went.

14 ¶ So David reigned over all Iſrael, and executed judgment and juſtice among all his people.

15 And Joab the ſon of Zeruiah *was* over the hoſt, and Jehoſhaphat the ſon of Ahilud, recorder.

16 And Zadok the ſon of Ahitub, and Abimelech the ſon of Abiathar, *were* the prieſts and Shavſha *was* ſcribe.

17 And Benaiah the ſon of Jehoiada *was* over the Cherethites, and the Pelethites; and the ſons of David *were* chief about the king.

Ver. 1. *Now after this, it came to paſs, that David ſmote the Philiſtines, and ſubdued them, and took Gath and her towns out of the hand of the Philiſtines.*] The ſubſtance of this chapter hath been fully explained in 2 Sam. viii. to which we therefore refer the reader. Only it may be obſerved upon this firſt verſe, that in the book of Samuel it is ſaid, that David took Metheg-ammah out of the hand of the Philiſtines, but here Ezra ſays he took *Gath and her towns*, which are all one in Abarbinel's account, who takes Metheg-amma for a region or province, which comprehended Gath and her towns. The reader may ſee the account we have given of Metheg-ammah in our annotations on the firſt verſe of that chapter in Samuel.

CHAP. XIX.

1 *Davids meſſengers ſent to comfort Hanun the ſon of Nahaſh, are villainouſly intreated. 6 The Ammonites ſtrengthened by the Syrians, are overcome by Joab and Abiſhai. 16 Shophach making a new ſupply of the Syrians, is ſlain by David.*

NOW it came to paſs after this, that Nahaſh the king of the children of Ammon died, and his ſon reigned in his ſtead.

2 And David ſaid, I will ſhew kindneſs unto Hanun, the ſon of Nahaſh, becauſe his father ſhewed kindneſs to me. And David ſent meſſengers to comfort him concerning his father: ſo the ſervants of David came into the land of the children of Ammon, to Hanun to comfort him.

3 But the princes of the children of Ammon ſaid to Hanun, Thinkeſt thou that David doth honour thy father, that he hath ſent comforters unto thee? are not his ſervants come unto thee for to ſearch, and to overthrow, and to ſpy out the land?

4 Wherefore Hanun took Davids ſervants, and ſhaved them, and cut off their garments in the midſt hard by their buttocks, and ſent them away.

5 Then there went *certain*, and told David how the men were ſerved; and he ſent to meet them (for the men were greatly aſhamed) and the king ſaid, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon ſaw that they had made themſelves odious to David, Hanun and the children of Ammon ſent a thouſand talents of ſilver to hire them chariots and horſemen out of Meſopotamia, and out of Syria-maachah, and out of Zobah.

7 So they hired thirty and two thouſand chariots, and the king of Maachah and his people, who came and pitched before Medeba. And the children of Ammon gathered themſelves together from their cities, and came to battel.

8 And when David heard *of it*, he ſent Joab, and all the hoſt of the mighty men.

9 And the children of Ammon came out, and put the battel in aray before the gate of the city: and the kings that were come, *were* by themſelves in the field.

10 Now when Joab ſaw that the battel was ſet againſt him, before and behind, he choſe out of all the choice of Iſrael, and put *them* in aray againſt the Syrians.

11 And the reſt of the people, he delivered unto the hand of Abiſhai his brother, and they ſet *themſelves* in aray againſt the children of Ammon.

12 And he ſaid, If the Syrians be too ſtrong for me, then thou ſhalt help me: but if the children of Ammon be too ſtrong for thee, then I will help thee.

13 Be of good courage, and let us behave ourſelves valiantly for our people, and for the cities of our God: and let the LORD do *that which is* good in his ſight.

14 So Joab and the people that *were* with him, drew nigh before the Syrians, unto the battel; and they fled before him.

15 And when the children of Ammon ſaw that the Syrians were fled, they likewiſe fled before Abiſhai his brother, and entred into the city. Then Joab came to Jeruſalem.

16 ¶ And when the Syrians ſaw that they were put to the worſe before Iſrael, they ſent meſſengers, and drew forth the Syrians that *were* beyond the river: and Shophach the captain of the hoſt of Hadarezer *went* before them.

17 And it was told David, and he gathered all Iſrael, and paſſed over Jordan, and came upon them, and ſet *the battel* in aray againſt them: ſo when David had put the battel in aray againſt the Syrians, they fought with him.

18 But the Syrians fled before Iſrael, and David ſlew of the Syrians ſeven thouſand men, *which fought in* chariots, and forty thouſand footmen, and killed Shophach the captain of the hoſt.

19 And when the ſervants of Hadarezer ſaw that they were put to the worſe before Iſrael, they made peace with David, and became his ſervants: neither would the Syrians help the children of Ammon any more.

This chapter alſo hath been ſo fully explained in 2 Sam. x. that there is no need to add any thing here. Unleſs we obſerve that the country which is there called ſimply Maacah, is in this chapter ſtyled Syria-Maachah; in the Hebrew, Aram-Maachah; which has induced many to think this city was in Syria. But it is evident that the ſcripture repreſents Maachah as a city of Canaan, Deut. iii. 14. Joſhua xii. 4, 5. But it lying beyond Jordan, on the borders of Syria, it had the name of Aram added to it, becauſe the inhabitants reſembled the Syrians more than the Canaanites, in their manners: As to what is ſaid, verſe 7, of this chapter, that Hanun and the children of Ammon *hired thirty and two thouſand chariots*, the meaning muſt be, that they hired ſo many men, who fought in chariots, when they ſaw cauſe. For in the book of Samuel, it is expreſsly declared, that they hired twenty thouſand footmen from Zoba, and twelve thouſand men of Aſhtoh, which make up the 32000 here mentioned: but if it ſhould be underſtood of ſuch a number of chariots, there would have been no footmen in their whole army, which is incredible.

CHAP. XX.

1 *Rabbah is beſieged by Joab, ſpoiled by David, and the people thereof tortured.* 4 *Three giants are ſlain in three ſeveral overthrows of the Philiſtines.*

AND it came to paſs, that after the year was expired, at the time that kings go out *to battel*, Joab led forth the power of the army, and waſted the country of the children of Ammon, and came and beſieged Rabbah (but David tarried at Jeruſalem) and Joab ſmote Rabbah and deſtroyed it.

2 And David took the crown of their king from off his head, and found it to weigh a talent of gold, and *there were* precious ſtones in it, and it was ſet upon Davids head; and he brought alſo exceeding much ſpoil out of the city.

3 And he brought out the people that *were* in it, and cut *them* with ſaws and with harrows of iron, and with axes: even ſo dealt David with all the cities of the children of Ammon. And David and all the people returned to Jeruſalem.

4 ¶ And it came to paſs after this, that there aroſe war at Gezer with the Philiſtines, at which time Sibbechai, the Huſhathite, ſlew Sippai *that was* of the children of the giant, and they were ſubdued.

5 And there was war again with the Philiſtines, and Elhanan the ſon of Jair, ſlew Lahmi the brother of Goliath the Gittite, whoſe ſpears-ſtaff *was* like a weavers beam.

6 And yet again there was war at Gath, where was a man of *great* ſtature, whoſe fingers and toes *were* four and twenty, ſix *on each hand*, and ſix *on each foot:* and he alſo was the ſon of the giant.

7 But when he defied Iſrael, Jonathan the ſon of Shimea, Davids brother, ſlew him.

8 Theſe were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his ſervants.

Ver. 1. *And it came to paſs, that after the year was expired, at the time that kings go out to battel, Joab led forth the power of the army, and waſted the country of the children of Ammon, and came and beſieged Rabbah*, &c.] David's adultery with Bath-ſheba, and the inhuman murder of Uriah were committed during this ſiege of Rabbah, and the particulars of both thoſe impious actions are related at large in 2 Sam. xi. but are omitted here, becauſe nothing could be added to them.

The hiſtorical facts recorded in the ſecond and third verſes of this chapter, have already been illuſtrated in our annotations on 2 Sam. xiii. 30, 31. The remaining part of this chapter has likewiſe been explained, in 2 Sam. xxi. 18, 19, 20, 21, 22. After which follows the hymn compoſed by David, in commemoration of his many deliverances from theſe and other enemies; eſpecially from Saul; but it is omitted by Ezra, in this book of Chronicles, becauſe it is recorded at large not only in 2 Sam. xxii. but alſo in the book of Pſalms.

CHAP. XXI.

1 *David tempted by Satan, forceth Joab to number the people.* 5 *The number of the people being brought, David repenteth of it.* 9 *David having three plagues propounded by Gad, chooſeth the peſtilence.* 14 *After the death of ſeventy thouſand, David by repentance preventeth the deſtruction of Jeruſalem.* 18 *David by Gad's direction, purchaſeth Ornan's threſhing floor, where having built an altar, God giveth a ſign of his favour by fire, and ſtayeth the plague.* 28 *David ſacrificeth there, being reſtrained from Gibeon by fear of the angel.*

AND Satan ſtood up againſt Iſrael, and provoked David to number Iſrael.

2 And David ſaid to Joab, and to the rulers of the people, Go, number Iſrael from Beer-ſheba even to Dan; and bring the number of them to me, that I may know *it*.

3 And Joab anſwered, The LORD make his people an hundred times ſo many more as they *be*: but, my lord the king, *are* they not all my lords ſervants? why then doth my lord require this thing? why will he be a cauſe of treſpaſs to Iſrael.

4 Nevertheleſs, the kings word prevailed againſt Joab: wherefore Joab departed, and went throughout all Iſrael, and came to Jeruſalem.

5 ¶ And Joab gave the ſum of the number of the people unto David. And all *they of* Iſrael were a thouſand thouſand and an hundred thouſand men that drew ſword: and Judah *was* four hundred threeſcore and ten thouſand men that drew ſword.

6 But Levi and Benjamin counted he not among them: for the kings word was abominable to Joab.

7 And God was diſpleaſed with this thing, therefore he ſmote Iſrael.

8 And David ſaid unto God, I have ſinned greatly, becauſe I have done this thing: but now, I beſeech thee, do away the iniquity of thy ſervant, for I have done very fooliſhly.

9 ¶ And the LORD ſpake unto Gad, Davids ſeer, ſaying,

10 Go and tell David, ſaying, Thus ſaith the LORD, I offer thee *three* things, chooſe the one of them, that I may do *it* unto thee.

11 So Gad came to David, and ſaid unto him, Thus ſaith the LORD, Chooſe thee.

12 Either three years famine, or three months to be deſtroyed before thy foes (while that the ſword of thine enemies overtaketh *thee*) or elſe three days the ſword of the LORD, even the peſtilence in the land, and the angel of the LORD deſtroying throughout all the coaſts of Iſrael: now therefore adviſe thyſelf, what word I ſhall bring again to him that ſent me.

13 And David ſaid unto Gad, I am in a great ſtrait: let me fall now into the hand of the LORD (for very great *are* his mercies) but let me not fall into the hand of man.

14 ¶ So the LORD ſent peſtilence upon Iſrael: and there fell of Iſrael ſeventy thouſand men.

15 And God ſent an angel unto Jeruſalem to deſtroy it: and as he was deſtroying, the LORD beheld, and he repented him of the evil, and ſaid to the angel that deſtroyed, It is enough, ſtay now thine hand. And the angel of the LORD ſtood by the threſhing-floor of Ornan the Jebuſite.

16 And David lift up his eyes, and ſaw the angel of the LORD ſtand between the earth and the heaven, having a drawn ſword in his hand ſtretched out over Jeruſalem: then David and the elders *of Iſrael, who were* clothed in ſackcloth, fell upon their faces.

17 And David ſaid unto God, *Is it* not I *that* commanded the people to be numbered? even I it is that have ſinned and done evil indeed; but *as for* theſe ſheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my fathers houſe, but not on thy people that they ſhould be plagued.

18 ¶ Then the angel of the LORD commanded Gad to ſay to David, that David ſhould go up and ſet up an altar unto the LORD, in the threſhing-floor of Ornan the Jebuſite.

19 And David went up at the ſaying of Gad, which he ſpake in the name of the LORD.

20 And Ornan turned back, and ſaw the angel; and his four ſons with him hid themſelves. Now Ornan was threſhing wheat.

21 And as David came to Ornan, Ornan looked and ſaw David, and went out of the threſhing-floor, and bowed himſelf to David with *his* face to the ground.

22 Then David ſaid to Ornan, Grant me the place of *this* threſhing-floor, that I may build an altar therein unto the LORD: thou ſhalt grant it me for the full price, that the plague may be ſtayed from the people.

23 And Ornan ſaid unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo I give *thee* the oxen *alſo* for burnt-offerings, and the threſhing inſtruments for wood, and the wheat for the meat-offering, I give it all.

24 And king David ſaid to Ornan, Nay, but I will verily buy it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt-offerings without coſt.

25 So David gave to Ornan for the place ſix hundred ſhekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD, and he anſwered him from heaven by fire upon the altar of burnt-offering.

27 And the LORD commanded the angel, and he put up his ſword again into the ſheath thereof.

28 ¶ At that time, when David ſaw that the LORD had anſwered him in the threſhing-floor of Ornan the Jebuſite then he ſacrificed there.

29 For the tabernacle of the LORD, which Moſes made in the wilderneſs, and the altar of the burnt-offering *were* at that ſeaſon in the high place at Gibeon.

30 But David could not go before it to enquire of God; for he was afraid, becauſe of the ſword of the angel of the LORD.

Ver. 1. *And Satan ſtood up againſt Iſrael, and provoked David to number Iſrael.*] It is ſaid, in 2 Sam. xxiv. 1. that "the anger of the Lord was kindled againſt Iſrael, and "he moved David againſt them, to ſay, Go number Iſrael "and Judah." That is, God permitted Satan to move David, and the paſſage is ſufficiently explained there. With reſpect to the phraſe, *ſtood up*, in the verſe before us, it may be proper to obſerve, that ſuch was the poſture of thoſe who accuſed any perſon of a crime, in a court of juſtice. Thus Satan is repreſented as *the accuſer of the brethren*, in the book of the revelations; and he is here deſcribed as laying ſome ſin to the charge of the Iſraelites, which he repreſented to God, as a reaſon for puniſhing that people. It is uſual for the Holy Scripture thus to bring down things of this nature, in order to accommodate them to the loweſt capacities.

The account given ver. 5. of the number of the people, as taken by Joab, differs much from that given in 2 Sam. xxiv. 9. for there the men of Iſrael are ſaid to be three hundred thouſand leſs than are here mentioned, and, on the contrary, the men of Judah are ſaid to be thirty thouſand more. In order to ſolve this ſeeming inconſiſtency, it muſt be obſerved, that, with reſpect to the men of Iſrael, the ſtanding legions of them, are not comprehended in the laſt cited chapter of the ſecond book of Samuel, becauſe they were very well known, and ſerved under twelve commanders ſo many months, 1 Chron. xxvii. 1. but in the fifth verſe of the chapter now before us they are comprehended in the number there mentioned. For the Jews obſerve, in Halicoth Olam, that there being twenty-four thouſand who waited every month; (the whole number of whom amounted to 288000) if we allow a thouſand officers to every 24000, the number of thoſe officers will amount to 12000; which being added to the 288000, make juſt 300000; and if theſe be added to the 800000, mentioned in the book of Samuel, they will make up the eleven hundred thouſand mentioned in this fifth verſe.

With reſpect to the men of Judah, who are here ſaid to be 470000, and 500000 in the book of Samuel, Bochart obſerves, that if twenty-four thouſand legionary ſoldiers of the tribe of Judah, be added to the 470000, the total number will nearly amount to 500000. But others think there is no neceſſity for ſuch a ſolution, it being uſual in Scripture to mention a round number, either of men or years, when ſome were wanting. So that tho' in reality there were no more than four hundred and ſeventy thouſand, yet, in the ſcriptural manner of enumeration, they might be ſaid to have been five hundred thouſand.

Ver. 6. *But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.*] Some think Joab would not take any account of Levi, becauſe they were not a martial people; and they likewiſe ſuppoſe, that Benjamin was ſo diminiſhed in the time of the judges, that they were to be exempted from all military ſervice. But the true reaſon of their not being enumerated with the reſt, may be deduced from the reluctance of Joab to execute this commiſſion; for he ſet about it much againſt his will, and the work at laſt grew ſo odious to him, that he was quite tired with it, and therefore broke off, before he had taken the number of theſe two tribes.

Ver. 7. *And God was diſpleaſed with this thing, therefore he ſmote Iſrael.*] God reſolved to puniſh them, becauſe it was for their ſins that he permitted David to indulge himſelf in this vanity.

Ver. 9. *And the Lord ſpake unto Gad, David's ſeer, ſaying.*] The meſſage which this prophet was commanded to deliver to David, and likewiſe the account of the enſuing peſtilence, have been ſufficiently explained in 2 Sam. xxiv. 11, *&c.*

Ver. 20. *And Ornan turned back, and ſaw the angel.*] This book of Chronicles ſupplies ſome particulars which are omitted in that of Samuel, among which this is one. For no notice is taken there that Ornan, or Araunah, ſaw the angel.

Ver. 21. *And as David came to Ornan, Ornan looked and ſaw David,* &c.] This verſe, together with what follows, to the latter part of the 26th, are explain'd in 2 Sam. xxiv. 20, *&c.*

Ver. 26. *And David built there an an altar unto the Lord, and offered burnt-offerings and peace-offerings, and called upon the Lord, and he anſwered him from heaven by fire upon the altar of burnt-offering.*] This was the higheſt token of God's gracious acceptance of any ſacrifice; and the Jews ſay, God thus conſumed the ſacrifices of Abel, Noah, and Abraham, when they firſt dedicated altars to him. It is certain, from the Holy Scriptures, that God teſtified in this manner, his acceptance of the ſacrifices of Gideon and Elijah in ancient times; which Julian himſelf had not the hardineſs to deny; (ſee St. Cyril contra Julianum, l. x.) and indeed this was known by the heathens themſelves: For Servius, in his Notes on Virgil, Æneid. 12. ver. 200. declares, that in the old temples, ſacrifices were no otherways conſumed, *quam igne precibus impetrato,* than by Divine Fire obtained by prayers.

Ver 28. *At that time when David ſaw that the Lord had anſwered him in the threſhing-floor of Ornan the Jebuſite, then he ſacrificed there.*] That is, he continued to offer his ſacrifices in that place, where there was ſuch a manifeſt appearance of God, and a teſtimony of his acceptance of theſe ſacrifices. So that from this time, David did not go to Gibeon, where ſacrifices were wont to be offered upon the brazen altar; which, as it follows, was then there, together with the table, the candleſtick, and the fire that came down from heaven in the days of Moſes, as is ſaid in Seder Olam Rabba, cap. xiv. And here Zadok and his brethren miniſtred, while the ark was in Zion; and with them Heman and others, xvi. 39, 40, 41.

Ver. 29. *(For the tabernacle of the Lord which Moſes made in the wilderneſs, and the altar of burnt-offering were at that ſeaſon in the high place at Gibeon.*] The Targum calls this high place, *the ſanctuary in Gibeon*; for this word comprehended the whole Sacred Houſe, as in 1 Sam. ix. 13.

Ver. 30. *But David could not go before it to enquire of God.*] He thought it unfit to go thither at this time, tho' it was the place to which they always reſorted to ſupplicate the Divine Mercy by ſacrifice.

——*For he was afraid, becauſe of the ſword of the angel of the Lord.*] As he thought that God had conſecrated this place for his ſervice, and that he ought immediately to ſacrifice here, and not ſtay till he could go to Gibeon; ſo perhaps he thought there might ſtill be danger, and that the angel would ſmite Jeruſalem, if he did not continue to worſhip God here; where he knew, by ſome means or other, that God intended his temple ſhould be built for his perpetual honour, in this place. The altar alſo now erected here, was ſet up by the command of God, as well as that of Moſes. David therefore thought he ſhould ſerve God moſt acceptably here.

CHAP. XXII.

1 *David foreknowing the place of the temple, prepareth abundance for the building of it.* 6 *He inſtructeth Solomon in God's promiſes, and his duty in building the temple.* 17 *He chargeth the princes to aſſiſt his ſon.*

THEN David ſaid, This is the houſe of the LORD God, and this *is* the altar of the burnt-offering for Iſrael.

2 And David commanded to gather together the ſtrangers that *were* in the land of Iſrael, and he ſet maſons to hew wrought ſtones to build the houſe of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and braſs in abundance without weight;

4 Alſo cedar-trees in abundance: for the Zidonians, and they of Tyre brought much cedar-wood to David.

5 And David ſaid, Solomon my ſon *is* young and tender, and the houſe *that is* to be builded for the LORD, *muſt be* exceeding magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

6 ¶ Then he called for Solomon his ſon, and charged him to build an houſe for the LORD God of Iſrael.

7 And David ſaid to Solomon, My ſon, as for me, it was in my mind to build an houſe unto the name of the LORD my God:

8 But the word of the LORD came to me, ſaying, Thou haſt ſhed blood abundantly, and haſt made great wars: thou ſhalt not build an houſe unto my name, becauſe thou haſt ſhed much blood upon the earth in my ſight.

9 Behold, a ſon ſhall be born to thee, who ſhall be a man of reſt, and I will give him reſt from all his enemies round about: for his name ſhall be Solomon, and I will

give peace and quietneſs unto Iſrael in his days.

10 He ſhall build an houſe for my name, and he ſhall be my ſon, and I *will be* his father, and I will eſtabliſh the throne of his kingdom over Iſrael for ever.

11 Now, my ſon, the LORD be with thee, and proſper thou, and build the houſe of the LORD thy God, as he hath ſaid of thee.

12 Only the LORD give thee wiſdom and underſtanding, and give thee charge concerning Iſrael, that thou mayſt keep the law of the LORD thy God.

13 Then ſhalt thou proſper, if thou takeſt heed to fulfil the ſtatutes and judgments which the LORD charged Moſes with concerning Iſrael: be ſtrong, and of good courage, dread not, nor be diſmayed.

14 Now behold, in my trouble I have prepared for the houſe of the LORD an hundred thouſand talents of gold, and a thouſand thouſand talents of ſilver; and of braſs, and iron, without weight; (for it is in abundance) timber alſo aud ſtone have I prepared, and thou mayſt add thereto.

15 Moreover, *there are* workmen with thee in abundance, hewers, and workers of ſtone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the ſilver, and the braſs, and the iron, *there is* no number. Ariſe *therefore*, and be doing, and the LORD be with thee.

17 ¶ David alſo commanded all the princes of Iſrael to help Solomon his ſon, *ſaying*,

18 *Is* not the LORD your God with you? and hath he *not* given you reſt on every ſide? for he hath given the inhabitants of the land into mine hand, and the land is ſubdued before the LORD, and before his people.

19 Now ſet your heart and your ſoul to ſeek the LORD your God, ariſe therefore, and build ye the ſanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy veſſels of God, into the houſe that is to be built to the name of the LORD.

Ver. 1. *Then David ſaid, This is the houſe of the Lord God.*] He ſeems to have been divinely inſpired with this thought, that God would have his temple erected here. At leaſt he concluded this, becauſe the angel ordered him to build in this place an altar, which was for ſacrifice. And here God teſtified his preſence, as he did at the erection of the firſt altar, Levit. ix. 24.

—— *And this is the altar of burnt-offering for Iſrael.*] That is, here all their ſacrifices ſhall be offered, when the temple is built.

Ver. 2. *And David commanded to gather together the ſtrangers that were in the land of Iſrael.*] Namely, thoſe who were called proſelytes, and perhaps were better ſkilled in ſuch works as follow, than the children of Iſrael. Or, as Jarchi thinks, theſe being ſervile works, David would not employ the free people of Iſrael therein. But we muſt not infer from hence, that proſelytes were not as free as other ſubjects; for they did not ſettle among the Jews upon any condition of being under any kind of ſervitude.

—— *And he ſet Maſons to hew wrought ſtones to build the houſe of God.*] Tho' David had been prohibited by God from building him an houſe, he yet thought it lawful to prepare materials for that ſtructure, which God ſo much approved, that he was pleaſed to ſhew him a model of ſuch an houſe as he would have, as we read chap. xxviii. 19.

Ver. 3. *And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings.*] The word which we render *joinings*, is tranſlated *hinges* in the Targum.

Ver. 4. *Alſo cedar-trees in abundance: for the Zidonians, and they of Tyre, brought much cedar-wood to David.*] There being great friendſhip between them and David.

Ver. 5. *And David ſaid, Solomon my ſon is young and tender, and the houſe that is to be builded for the Lord, muſt be exceeding magnifical, of fame and of glory throughout all countries. I will therefore now make preparations for it.*] David conſidered with himſelf, the youth of Solomon, and the neceſſary magnificence of the intended ſtructure; and thought it requiſite for him, on both thoſe accounts, to make what preparations he could for ſuch an important undertaking. For young men are rarely capable of great deſigns.

—— *So David prepared abundantly before his death.*] King David was the firſt who began the traffic which the Jews carried on through the Red-ſea and the ſtreights of Bâb al Mandab, corruptly called Babelmandel, not only to the coaſts of Africa on the weſt, but alſo to thoſe of Arabia, Perſia, and India, on the eaſt; and he reaped a prodigious profit from it. For having conquered Edom, 2 Sam. viii. 14. 1 Kings xi. 15, 16. 1 Chron. xviii. 13. and reduced it to be a province of his empire, he thereby became maſter of Elath, and Eziongeber, two celebrated ſea-port towns on the Red-ſea, which then belonged to that kingdom, and being ſenſible of the advantage which might be made of the ſituation of theſe two places, he wiſely took the benefit of it, and there began this traffic, which from thence was carried on to Ophir, and Tarſhiſh. From the former of theſe David, in his time, drew great profit. For the three thouſand talents of gold of Ophir, which he is ſaid, 1 Chron xxix. 4. to have given to the houſe of God, ſeem to have been of that gold of Ophir, which he himſelf acquired from thence by his fleets in ſeveral voyages. For what he had reſerved for this work out of the ſpoils of war, the tributes of the conquered nations, and the public revenues of his kingdom is mentioned in this 22d chapter ver. 14. and amounted to a prodigious ſum. The three thouſand talents of the gold of Ophir, which he added, was over and above this, and out of his own private eſtate, and which he had beſide what belonged to him as king. And how he could increaſe that ſo far, as to be able to give ſo immenſe a ſum, can hardly be accounted for any other way, than by the great returns which were made him from this traffic. For the gold alone amounted to above one and twenty millions of our money, beſide the ſeven thouſand talents of refined ſilver, 1 Chron. xxix. 4. which were included in the ſame gift. After David, Solomon carried on the ſame traffic to Ophir, and had from thence in one voyage, 450 talents of gold, 2 Chron. viii. 18. which amounted to three millions two hundred and forty thouſand pounds of our ſterling money. And if Solomon gained ſo much in one voyage, well might David have acquired the ſum above-mentioned, in the ſeveral voyages which were made thither for him, from the time when he ſubdued the land of Edom, to his death, which was at leaſt twenty-five years.

Ver. 6. *Then he called for Solomon his ſon, and charged him to build an houſe for the Lord God of Iſrael.*] By this it was apparent and well known, that David intended Solomon for his ſucceſſor; which aggravated the crime of Adonijah who endeavoured to fruſtrate this deſign.

Ver. 7. *And David ſaid to Solomon, My ſon, as for me, it was in my mind to build an houſe unto the name of the Lord my God.*] The reader will find this illuſtrated in 2 Sam. vii. 1, 2.

Ver. 8. *But the word of the Lord came to me, ſaying, Thou haſt ſhed blood abundantly, and haſt made great wars: thou ſhalt not build an houſe unto my name, becauſe thou haſt ſhed much blood upon the earth in my ſight.*] This reaſon is not mentioned in the book of Samuel, but is here recorded to ſhew, that tho' David's wars were warranted and rendered ſucceſsful by God, in a very extraordinary manner, yet it did not ſuit ſo well with the Divine Majeſty, to have an houſe built him by one who had ſhed ſo much blood, as by one that reigned in peace and tranquility. That he might thereby be an emblem of the king of peace, the Lord of the church, who was prefigured in all ſuch great tranſactions. There may be reſpect alſo here to the blood of Uriah, and thoſe worthy men who were ſlain together with him by the contrivance of David, which rendered him unworthy to be honoured with ſuch an undertaking as this.

Ver. 9. *Behold a ſon ſhall be born to thee, who ſhall be a man of reſt, and I will give him reſt from all his enemies round about: and his name ſhall be Solomon, and I will give peace and quietneſs unto Iſrael in his days.*] Two reaſons are here aſſigned why the ſon of David ſhould have this honour conferred upon him. Firſt, becauſe God intended to give him reſt from all his enemies; and ſecondly, becauſe Iſrael ſhould live in peace and tranquility during his reign; which, by thoſe circumſtances, was rendered a proper ſeaſon for this great work.

Ver. 10. *He ſhall build an houſe for my name, and he ſhall be my ſon, and I will be his father, and I will eſtabliſh the throne of his kingdom over Iſrael for ever.*] This paſſage, in the full and proper ſenſe of the expreſſions, can belong to none but the great Meſſiah. For Solomon reigned but forty years, after which his kingdom was rent in pieces. The author to the Hebrews therefore applies theſe words to Chriſt, Heb. i. 5.

Ver. 11. *Now my ſon, the Lord be with thee, and proſper thou, and build the houſe of the Lord thy God, as he hath ſaid of thee.*] David would have his ſon be as confident as he himſelf was, that God would proſper him in this great work, becauſe he was to undertake it, by a Divine Appointment.

Ver. 13. *Then ſhalt thou proſper if thou takeſt heed to fulfil the ſtatutes and judgments which the Lord charged Moſes with, concerning Iſrael: be ſtrong, and of good courage, dread not, nor be diſmayed.*] Nothing gives a man ſuch a true ſpirit of virtuous intrepidity, as the conſciouſneſs of an upright life, regulated by an exact obedience to the Sacred Commands of God, the great preſerver of good men.

Ver. 14. *Now behold in my trouble.*] In a tumultuous reign full of various troubles.

——*I have prepared for the houſe of the Lord an hundred thouſand talents of gold, and a thouſand thouſand talents of ſilver, &c.*] This ſum, ſays Dean Prideaux, is ſo prodigious, as gives reaſon to think that the talents whereby that ſum is reckoned, were another ſort of talents, of a far leſs value than the Moſaic talents. For, continues he, what is ſaid to be given by David (1 Chron. xxii. 14, 15, 16; and xxix. 3, 4, 5; and contributed by his princes, xxix. 6, 7, 8.) toward the building of the temple at Jeruſalem, if valued by theſe talents, exceeded the value of eight hundred millions of our money, which was enough wherewith to have built all that temple of ſolid ſilver. [Connect. of the Hiſt. of the Old and New Teſt. p. 1. p. 7, 8. in the note at the bottom.]

What ſeems to prove this learned author's remarks, is, that theſe talents are only mentioned in the Chronicles, which were undoubtedly written after the return from the captivity. This appears, 1. from the author's mentioning the decree of Cyrus for rebuilding the temple, and 2. from his carrying on the genealogy beyond Zerubbabel, who was one of the chiefs that returned from Babylon; ſo that the Jews might by this time be accuſtomed to compute, either by Babyloniſh talents, which were ſomewhat above half the value of the Moſaic one, or perhaps by the Syrian, which is but a fifth of that of Moſes. We need not add, that the difficulty ſeems as great, with reſpect to the prodigious quantities of ſilver, braſs, and iron, mentioned in this chapter, and which, if computed by the large talent, amount to ſuch an incredible ſum, that one would be at a loſs to gueſs how it could be diſpoſed of in that building, and yet leave room enough for timber and ſtone.

Ver. 16. ————*Ariſe therefore and be doing, and the Lord be with thee.*] David would not have his ſon ſet about the work at that time, but begin it when he was ſettled upon his throne; being fully perſuaded that the Lord would proſper him in it.

Ver. 17. *David alſo commanded all the princes of Iſrael to help Solomon his ſon, ſaying.*] He laid his injunction on them to aſſiſt his ſon, by adviſing him, and encouraging the people in their labours.

Ver. 18. *Is not the Lord your God with you? and hath he not given you reſt on every ſide? &c.*] He gives them to underſtand, that what God had already done for them, was a ſufficient ground of hope, that he would further them in this work, which was intended for his ſervice.

Ver. 19. *Now ſet your hearts and your ſoul to ſeek the Lord your God, ariſe therefore, and build ye the ſanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy veſſels of God, into the houſe that is to be built to the name of the Lord.*] He intreats them not to neglect the peaceful opportunity, mentioned in the preceding verſe, which God had given them, and which was fit for ſuch a work. Stirgelius compares theſe words with thoſe of our bleſſed Saviour, *While ye have the light, walk in the light.* And indeed the ark and the tabernacle had been too long ſeparated, and therefore as ſuch preparations were now made, it was time to bring the ark with all the holy veſſels of the tabernacle, together into a ſettled place, by building the ſanctuary for their reception.

CHAP. XXIII.

1 *David in his old age, maketh Solomon king.* 2 *The number and diſtribution of the Levites.* 7 *The families of the Gerſhonites.* 12 *The ſons of Kohath.* 21 *The ſons of Merari.* 24. *The office of the Levites.*

SO when David was old and full of days, he made Solomon his ſon king over Iſrael.

2 ¶ And he gathered together all the princes of Iſrael, with the prieſts and the Levites.

3 Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thouſand.

4 Of which, twenty and four thouſand *were* to ſet forward the work of the houſe of the LORD: and ſix thouſand *were* officers and judges.

5 Moreover, four thouſand *were* porters, and four thouſand praiſed the LORD with the inſtruments which I made (*ſaid David*) to praiſe *therewith.*

6 And David divided them into courſes among the ſons of Levi, *namely*, Gerſhon, Kohath, and Merari.

7 ¶ Of the Gerſhonites *were* Laadan and Shimei.

8 The ſons of Laadan, the chief *was* Jehiel, and Zetham, and Joel, three.

9 The ſons of Shimei; Shelomith, and Haziel, and Haran, three. Theſe *were* the chief of the fathers of Laadan.

10 And the ſons of Shimei *were* Jahath, Zina, and Jeuſh, and Beriah. Theſe four *were* the ſons of Shimei.

11 And Jahath was the chief, and Zizah the ſecond: but Jeuſh and Beriah had not many ſons: therefore they were in one reckoning, according to *their* fathers houſe.

12 ¶ The ſons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The ſons of Amram; Aaron and Moſes: and Aaron was ſeparated, that he ſhould ſanctify the moſt holy things, he and his ſons for ever, to burn incenſe before the LORD, to miniſter unto him, and to bleſs in his name for ever.

14 Now *concerning* Moſes the man of God, his ſons were named of the tribe of Levi.

15 The ſons of Moſes *were*, Gerſhom and Eliezer.

16 Of the ſons of Gerſhom, Shebuel *was* the chief.

17 And the ſons of Eliezer *were*, Rehabiah the chief. And Eliezer had none, other ſons; but the ſons of Rehabiah were very many.

18 Of the ſons of Izhar; Shelomith the chief.

19 Of the ſons of Hebron, Jeriah the firſt, Amariah the ſecond, Jehaziel the third, and Jekameam the fourth.

20 Of the ſons of Uzziel; Micah the firſt, and Jeſiah the ſecond.

21 ¶ The ſons of Merari; Mahli, and Muſhi: the ſons of Mahli; Eleazar and Kiſh:

22 And Eleazar died, and had no ſons, but daughters: and their brethren the ſons of Kiſh took them.

23 The ſons of Muſhi; Mahli, and Eder, and Jeremoth, three.

24 ¶ Theſe *were* the ſons of Levi after the houſe of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the ſervice of the houſe of the LORD, from the age of twenty years and upward.

25 For David ſaid, The LORD God of Iſrael hath given reſt unto his people, that they may dwell in Jeruſalem for ever;

26 And alſo unto the Levites: they ſhall no *more* carry the tabernacle, nor any veſſels of it for the ſervice thereof.

27 For by the laſt words of David, the Levites *were* numbred from twenty years old and above:

28 Becauſe their office *was* to wait on the ſons of Aaron, for the ſervice of the houſe of the LORD in the courts, and in the chambers, and in the purifying of all holy things, and the work of the ſervice of the houſe of God;

29 Both for the ſhew-bread, and for the fine flour for meat-offering, and for the unleavened cakes, and for *that which is baked in* the pan, and for that which is fried, and for all manner of meaſure and ſize:

30 And to ſtand every morning to thank and praiſe the LORD, and likewiſe at even:

31 And to offer all burnt-ſacrifices unto the LORD in the ſabbaths, in the new-moons, and on the ſet feaſts, by number, according to the order commanded unto them continually before the LORD:

32 And that they ſhould keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the ſons of Aaron their brethren, in the ſervice of the houſe of the LORD.

Ver. 1. *So when David was old and full of days, he made Solomon his ſon king over Iſrael.*] Declared him his ſucceſſor, but did not reſign his throne to him, nor make him his coadjutor.

Ver. 2. *And he gathered together all the princes of Iſrael, with the prieſts and the Levites.*] It is likely that he took this opportunity to declare before them all, that Solomon ſhould be king after his deceaſe. But the principal end of this aſſembly was, that he might acquaint them with a new regulation of the prieſts and Levites, in their miniſtration; which he intended to eſtabliſh by a Divine Direction, as we read chap. xxviii. 12, 13. This was a work becoming his elder years, after he had long obſerved and weighed the inconveniencies of their preſent method, and the neceſſity of diſpoſing things into a better order. The church of God, therefore, was highly obliged to David, for diſtinguiſhing the degrees and offices of the Levites: appointing ſome to take care of the Divine Rites and Ceremonies; others to govern the publick judgments; a third claſs to watch and guard the temple; and a fourth to celebrate the praiſes of God, with ſinging and inſtruments of muſic.

Ver. 3. *Now the Levites were numbred from the age of thirty years and upward.*] So Moſes appointed, Numb. iv. 3. for then they had attained their full ſtrength, and became fit for ſervice; which laſted till they were fifty years old, and no longer. For then they generally began to decay, and grew leſs able to bear burdens, which was then their work: for they carried the tabernacle when it was removed, and all the utenſils belonging to it. But this work being now at an end, they ſeem to have continued the diſcharge of their functions at the temple till their death; their labour being more eaſy after the erection of that Sacred Structure.

—— *And their number by their polls, man by man, was thirty and eight thouſand.*] The prieſts are not comprehended in this number, which is ſo great, that we may reaſonably ſuppoſe many of them ſerved rather for ſtate and ornament, than for neceſſity. Abarbinel here cries out, "See whether in all the countries there were ſo "many ſingers and muſicians, and other officers employed "in their temples, as there was in the houſe of the "ſanctuary. Who ever ſaw the like? Who ever beheld "ſuch ſanctity, ſuch ornaments, and ſuch praiſing of "God?

Ver. 4. *Of which, twenty and four thouſand were to ſet forward the work of the houſe of the Lord.*] Theſe were employed about the ſacrifices and offerings; which they killed, and ſlayed, and waſhed: And ſerved the prieſts in all other parts of their miniſtry, with relation to thoſe ſacrifices and offerings. Which being very numerous, a thouſand Levites attended this work every week. For they took their courſes, which being twenty-four, they came about again in ſo many weeks.

And ſix thouſand were officers and judges.] God appointed judges and officers to be ſettled in all their gates, Deut. xvi. 18. but many think there had been a long neglect with reference to this inſtitution; and that David himſelf could not reſtore their judicatures to their ancient order, and dignity, till the latter end of his reign. For being hindered by perpetual wars, he was forced to be content with ſuch judicatures as had been uſually executed, and which in many particulars were very defective; only reſerving appeals to himſelf in cauſes of great moment. But now he takes care of this ſo neceſſary a part of government, and having numbred the Levites, he appointed them their certain buſineſs, which had been before unſettled and undetermined: employing them both in civil and eccleſiaſtical affairs.

Ver. 5. *Moreover, four thouſand were porters.*] Who were to take care that no unclean perſon entred into the temple; they were likewiſe not to ſuffer any thing to be brought into it, which ought not to be there; or any thing carried out of it, which belonged only to that place. And that nothing was done about the door of the court, which might diſturb the people at their prayers.

——*And four thouſand praiſed the Lord with the inſtruments which I made (ſaid David) to praiſe therewith.*] Thus hath the Sacred Writer given a diſtinct account how the whole thirty eight thouſand, mentioned ver. 3. were diſpoſed in their reſpective offices. This laſt four thouſand had ſome among them who were more eminent than the reſt; being their inſtructors, both in ſinging and playing upon inſtruments. And perhaps ſome of them being very skilful in muſick, contrived inſtruments, and commanded them to be made.

Ver. 6. *And David divided them into courſes among the ſons of Levi, namely, Gerſhon, Kohath, and Merari.*] They took their turns of waiting, ſome going off, and others coming on, to perform all the above-mentioned functions. Which David, *the man of God*, ordered, as appears by 2 Chron. viii. 14. by the direction of the prophets Gad and Nathan, who had a command for it from God.

Ver. 13. *The ſons of Amram; Aaron and Moſes: and Aaron was ſeparated, that he ſhould ſanctify the moſt holy things, he and his ſons for ever, to burn incenſe before the Lord, to miniſter unto him, and to bleſs his name for ever.*] The buſineſs of Aaron and his ſons was very different from that of the reſt of the Levites: For they were ſet apart for the ſpecial ſervices of the prieſthood; *to ſanctify*, that is, to miniſter in a holy manner, the moſt Holy Things. His ſons burnt incenſe every day; and the high-prieſt went into the moſt Holy Place, on the great day of expiation, with the blood of expiation: And, when he came out, bleſſed the people, as the prieſt who offered incenſe did every day, at the concluſion of the ſacrifice.

Ver. 14. *Now concerning Moſes the man of God, his ſons were named of the tribe of Levi.*] Tho' Moſes was the ſupreme governor of the people while he lived, and had ſuch familiarity with the Divine Majeſty; yet his ſons were not advanced to any dignity, but he left them ſimple Levites. Such was the wonderful humility and modeſty of this holy man, that he did not aim at great things for his poſterity. Which perhaps is here noted, that none might preſume, becauſe of their noble deſcent, to meddle with the prieſthood, which was ſettled in the family of Aaron; as the civil government of the people was left to Joſhua, a man of another tribe, and the ſervant of Moſes.

Ver. 24. *Theſe were the ſons of Levi after the houſe of their fathers; even the chief of their fathers, as they were counted by number of names by their polls, that did the work of the ſervice of the houſe of the Lord, from the age of twenty years and upward.*] They were numbered twice, as they were in the time of Moſes. The firſt time, all from the age of thirty; the ſecond from that of twenty. And theſe here mentioned were of the laſt ſort; who were fit to miniſter in ſome functions belonging to the ſervice of the Levites, at the age of twenty years; but were not employed in the reſt till they had attained their thirtieth year.

Ver. 25. *For David ſaid, The Lord God of Iſrael hath given reſt unto his people, that they may dwell in Jeruſalem for ever.*] That they may conſtantly attend upon the ſervice of God, which was now ſettled in that city. The Levites were to begin their miniſtry from the time forward, at the age of twenty years; becauſe Iſrael being bleſſed with tranquility, was greatly multiplied; and there being a more numerous reſort to Jeruſalem, the Levites had more work to accompliſh at the temple. But it muſt here be obſerved, that the words *for ever*, ſuppoſe their obedience to God, in which if they failed they were not to continue in Jeruſalem, but would be expelled from it.

Ver. 26. *And alſo unto the Levites: they ſhall no more carry the tabernacle, nor any veſſels of it for the ſervice thereof.*] The firſt part of the verſe ſhould have been tranſlated, *As concerning the Levites:* Who were no longer to be charged with the burdenſome work of carrying the tabernacle and its veſſels, but had a much eaſier ſervice; which they might begin ſooner than formerly: it requiring not ſo much ſtrength of body, as readineſs of mind.

Ver. 27. *For by the laſt words of David, the Levites were numbred from twenty years old and above.*] This was David's laſt will with reſpect to this affair; after he had well conſidered what they had to do, and what number was neceſſary to perform every part of this duty. Some of which they were able to diſcharge at the age of twenty years; when they might be called probationers, till they were thirty.

Ver. 28. *Becauſe their office was to wait on the ſons of Aaron.*] Which the Levites were able to do at the age of twenty years. To attend, for inſtance, at the tabernacle; but not to carry the ark.

——*For the ſervice of the houſe of the Lord.*] This is a general expreſſion of what they were to do; the particulars of which follow; namely, to aſſiſt in the courts, and in the chambers, in making clean the holy veſſels, cleanſing the courts, and taking care nothing was wanting for the ſervice of the ſanctuary.

Ver. 29. *Both for the ſhew-bread, and for the fine flour for meat-offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fryed.*] They were to prepare the ſhew-bread, to be ſet on the table every week by the prieſts; and to ſee that there was a juſt quantity of fine flour for the morning and evening offerings; and that the unleavened cakes were rightly made: with every thing that was to be baked or fried.

—*And for all manner of meaſure and ſize.*] They were alſo to be careful that the juſt meaſure for things liquid, and the juſt ſize for things dry were exactly kept, and not altered. For all meaſures and weights (by which all that were uſed in the country were to be made) were kept in the ſanctuary, in the cuſtody of the Levites. Hence it is, that we often read of the *ſhekel of the ſanctuary:* not that there were two ſorts of ſhekels, one ſacred, and another civil; but becauſe weights and meaſures were reckoned *inter ſacra*, among Holy Things; the ſtandards of them all being kept in the ſanctuary; and ſo they were in the temples of the Pagans, and afterward in Chriſtian churches.

Ver. 30. *And to ſtand every morning to thank and praiſe the Lord, and likewiſe at even.*] At the time when the prieſts offered the morning and evening ſacrifice.

Ver. 31. *And to offer all burnt-ſacrifices unto the Lord in the ſabbaths, in the new moons, and on the ſet feaſts, by number.*] It was no part of their buſineſs to offer burnt-ſacrifices, which belonged to the prieſts alone. Therefore the meaning is, they were to praiſe and give thanks to God, at the offering of ſacrifices on thoſe ſolemn occaſions; and to ſee there were a juſt number of ſacrifices then offered, as the law preſcribed.

——*According to the order commanded unto them continually before the Lord.*] That is, in their reſpective courſes, wherein they were commanded to wait continually, when their turn came.

Ver. 32. *And that they ſhould keep the charge of the tabernacle of the congregation, and the charge of the Holy Place, and the charge of the ſons of Aaron their brethren, in the ſervice of the houſe of the Lord.*] Theſe words belong to thoſe that went before; ſignifying, that in their order, when their courſe came to attend, they ſerved either at the tabernacle, or in preparing the ſhew-bread in the Holy Place, or in any other affairs, wherein the prieſts had occaſion to employ them. The reſt of their time they paſt at home, in their ſeveral cities, where they ſtudied, and taught the law.

Chap. XXIV.

1 *The diviſions of the ſons of Aaron by lot into four and twenty orders* 20 *The Kohathites,* 27 *and the Merarites divided by lot.*

NOW theſe *are* the diviſions of the ſons of Aaron: The ſons of Aaron; Nadab and Abihu, Eleazar and Ithamar.

2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the prieſts office.

3 And David diſtributed them, both Zadok of the ſons of Eleazar, and Ahimelech of the ſons of Ithamar, according to their offices in their ſervice.

4 And there were more chief men found of the ſons of Eleazar, than of the ſons of Ithamar; and *thus* were they divided: Among the ſons of Eleazar *there were* ſixteen chief men of the houſe of *their* fathers, and eight among the ſons of Ithamar, according to the houſe of their fathers.

5 Thus were they divided by lot, one ſort with another; for the governors of the ſanctuary, and governors *of the* houſe of God, were of the ſons of Eleazar, and of the ſons of Ithamar.

6 And Shemaiah the ſon of Nethaneel the ſcribe, *one* of the Levites, wrote them before the king and the princes, and Zadok the prieſt, and Ahimelech the ſon of Abiathar, and *before* the chief of the fathers of the prieſts and Levites: one principal houſhold being taken for Eleazar, and *one* taken for Ithamar.

7 Now the firſt lot came forth to Jehoiarib, the ſecond to Jedaiah.

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the ſixth to Mijamin,

10 The ſeventh to Hakkoz, the eighth to Abijah,

11 The ninth to Jeſhua, the tenth to Shecaniah,

12 The eleventh to Eliaſhib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeſhebeab.

14 The fifteenth to Bilgah, the ſixteenth to Immer,

15 The ſeventeenth to Hezir, the eighteenth to Aphſes,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 Theſe *were* the orderings of them in their ſervice to come into the houſe of the LORD, according to their manner, under Aaron their father, as the LORD God of Iſrael had commanded him.

20 ¶ And the reſt of the ſons of Levi *were theſe:* Of the ſons of Amram; Shubael: of the ſons of Shubael; Jehdeiah.

21 Concerning Rehabiah: of the ſons of Rehabiah, the firſt *was* Iſſhiah.

22 Of the Izharites; Shelomoth: of the ſons of Shelomoth; Jahath.

23 And the ſons *of Hebron*; Jeriah *the firſt*, Amariah the ſecond, Jahaziel the third, Jekameam the fourth.

24 *Of* the ſons of Uzziel; Michah of the ſons of Michah; Shamir.

25 The brother of Michah *was* Iſſhiah: of the ſons of Iſſhiah; Zechariah.

26 The ſons of Merari *were*, Mahli and Muſhi: the ſons of Jaaziah, Beno.

27 ¶ The ſons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, who had no ſons.

29 Concerning Kiſh: the ſon of Kiſh *was* Jerahmeel.

30 The ſons alſo of Muſhi; Mahli, and Eder, and Jerimoth. Theſe *were* the ſons of the Levites after the houſe of their fathers.

31 Theſe likewiſe caſt lots over againſt their brethren the ſons of Aaron, in the preſence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the prieſts and Levites, even the principal fathers over againſt their younger brethren.

Ver. 1. *Now theſe are the diviſions of the ſons of Aaron: The ſons of Aaron; Nadab and Abihu. Eleazar and Ithamar.*] To avoid all confuſion now they were ſo much increaſed, David diſtributed the prieſts, as he had done the Levites, into ſeveral courſes. Which undoubtedly was by a Divine Direction, as well as the other regulation. Or rather, there was greater reaſon he ſhould have God's order for it, they being higher miniſters of his than the Levites were.

Ver. 2. *But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the prieſts office.*] From theſe two deſcended all the families of the prieſts, who were now to be diſpoſed into a regular performance of their duty.

Ver. 3. *And David diſtributed them, both Zadok of the ſons of Eleazar, and Ahimelech of the ſons of Ithamar.*] Zadok and Ahimelech were the chief perſons in David's days, of the poſterity of thoſe ſons of Aaron, Eleazar and Ithamar.

——*According to their offices in their ſervice.*] David determined, when they and thoſe prieſts who depended on them, ſhould perform their functions in the temple-ſervice.

Ver. 4. *And there were more chief men found of the ſons of Eleazar than of the ſons of Ithamar; and thus were they divided.*] David divided them into certain claſſes and courſes, as the Targum expounds it.

——*Among the ſons of Eleazar there were ſixteen chief men of the houſe of their fathers, and eight among the ſons of Ithamar according to the houſe of their fathers.*] He appointed therefore ſixteen courſes of the ſons of Eleazar, under as many heads of their families: and half as many of the poſterity of Ithamar. Which Kimchi, and other Hebrew Doctors explain in this manner. In the days of Moſes there were but eight courſes in the whole: Four of Eleazar's family, and four of Ithamar's. In the time of Samuel they were increaſed to ſixteen. Eight of the one, and as many of the other: but in the end of David's reign they were enlarged to twenty-four courſes; two thirds of which were aſſigned to the ſons of Eleazar, becauſe they were more numerous than the other: And the ſons of Ithamar continued as they were before, having eight courſes. But the Holy Scriptures never mention any ſettled courſes till this time, as Dr. Lightfoot obſerves in his *Temple Service.*

Ver. 5. *Thus were they divided by lot.*] That there might be no occaſion for complaint; when all was ordered by a Divine Diſpoſition, according to very ancient cuſtom. For the choice of perſons by lot, into Sacred Offices, was uſed from the beginning of the world, as Grotius obſerves, in his book De Imper. Sum. Poteſt. circa Sacra. cap. x. ſect. 5.

——*One ſort with another.*] The ſons of Eleazar and thoſe of Ithamar were thus choſen, in order to determine who ſhould wait together.

——*For the governours of the ſanctuary.*] The words in the Hebrew are, *Share Kodeſh*; which ſignify the principal miniſters about Holy Things.

——*And governours of the houſe of God.*] There is no word for *houſe* in the Hebrew; where we only read *Share Elohim*: which ſeem to ſignify the *chief judges*.

——*Were of the ſons of Eleazar, and of the ſons of Ithamar.*] Theſe two families had obtained the chief functions, both in the temple, and in the civil government, wherein the beſt way of diſtributing them was by lot, ſince thereby all danger of envy among themſelves was avoided.

Ver. 6. *And Shemaiah the ſon of Nethaneel the ſcribe, one of the Levites wrote them before the king and the princes, and Zadok the prieſt, and Ahimelech the ſon of Abiathar, and before the chief fathers of the prieſts and Levites.*] In perpetual memory of the thing (as Conradus Pellicanus thinks) the Divine Writer ſets down the name of the public notary, by whom the names were written, and put into the urn, out of which the lots were to be drawn. And that there might be no ſuſpicion of fraud, they were drawn before the king, the princes, both the chief-prieſts (the high-prieſt and his Sagan) and before the chief perſons of the ſeveral families of prieſts and Levites. Whence it is reaſonable to conclude, that David did not make this regulation, meerly by his royal power, but by a Divine Direction; and he ſeems not to have acted by an abſolute authority, but to have adviſed with the high-prieſt, and other perſons of great note, how to proceed.

——*One principal houſhold being taken for Eleazar, and one taken for Ithamar.*] Theſe words are ſomething obſcure: but the meaning is, that one of the principal families of Eleazar was firſt taken, and then one of Ithamar's; and after that one of Eleazar's again, and ſo by turns till all was compleated. That is, till there were eight of each. After which, thoſe of Eleazar alone were diſtributed under their ſeveral heads.

Ver. 7. *Now the firſt lot came forth to Jehoiarib, the ſecond to Jedaiah.*] The firſt lot that was drawn out of the urn had the name of Jehoiarib upon it: ſo that his family had the precedence, and waited in the firſt place. This was eſteemed a great honour; for Joſephus reckons himſelf noble, not only becauſe he was deſcended ἐξ ἱερέων, from the prieſts, but ἐκ τῆς πρώτης ἐφεμερίδος τῶν εἰκοσιτεσσάρων, from the firſt courſe of the twenty-four.

Ver. 8. *The third to Harim, the fourth to Seorim.*] We have nothing to obſerve concerning theſe, and the reſt that follow to verſe 19, but only that Zachariah the father of John the Baptiſt, was of the eighth courſe of theſe prieſts, namely, that of Abijah, mentioned ver. 10, as we read in the firſt of St. Luke. For Joſephus teſtifies that this order of courſes continued till his time; that is, till the deſtruction of the temple.

Ver. 19. *Theſe were the orderings of them in their ſervice to come into the houſe of the Lord, according to their manner, under Aaron their father.*] Under the inſpection of the high-prieſt, who being the ſucceſſor of Aaron, is called by his name. He took care that this order ſhould be obſerved in the manner here preſcribed; none of them anticipating their courſe, nor thruſting themſelves in, to attend before their time, but waiting till this came. And then every courſe ſerved a week, coming in on the ſabbath, and going out the next, before the burning of the incenſe at the morning-ſacrifice, when the ſhew-bread was ſet upon the table. Upon the three great feſtivals indeed, when all, prieſts as well as others, were bound to appear before God, they came out of their courſe, and, that they might not be idle, officiated in ſuch things as properly belonged to thoſe ſolemnities. But the ordinary buſineſs, for the daily burnt-ſacrifice, and the free-will-offerings, was managed by thoſe only whoſe courſe it was to wait.

Ver. 20. *And the reſt of the ſons of Levi were theſe: Of the ſons of Amram; Shubael; of the ſons of Shubael; Jehdeiah.*] The Sacred Writer now mentions the reſt of the Levites, who were not prieſts. Theſe were named in the foregoing chapter, ver. 16, 17. *&c.* and are here named again, in order to diſtinguiſh them from the prieſts, and to ſhew that they alſo had their places aſſigned them by lot. We have nothing more to obſerve concerning thoſe that follow between this verſe and the 31ſt. than that ſeveral are mentioned as deſcended from Merari, who are not named in the preceding chapters, nor any where elſe; for which the author of this book undoubtedly had good authority, tho' we cannot, without the help of ſuch records as he peruſed, give an account of it.

Ver. 31. *They likewiſe caſt lots over againſt their brethren the ſons of Aaron, in the preſence of David the king,* &c.] There was the like ſolemnity uſed in their diſtribution, as there was in that of the prieſts, by caſting lots; whereby it was known what Levites ſhould wait, in every courſe, with the ſons of Aaron.

——*Even the principal fathers over againſt their younger brethren.*] This is expreſſed very obſcurely; but the meaning is, that the elder and younger had their places by lots, not by ſeniority of houſes. They who were of greater dignity drew lots againſt thoſe who were of leſs; and they were to take their courſes as they fell, either to the elder or the younger family.

CHAP. XXV.

1 *The number and offices of the ſingers.* 8 *Their diviſion by lot, into four and twenty orders.*

MOreover, David and the captains of the hoſt ſeparated to the ſervice of the ſons of Aſaph, and of Heman, and of Jeduthun, who ſhould propheſy with harps, with pſalteries, and with cymbals: and the number of the workmen, according to their ſervice was:

2 Of the ſons of Aſaph; Zaccur, and Joſeph, and Nethaniah, and Aſarelah, the ſons of Aſaph under the hands of Aſaph, which propheſied according to the order of the king.

3 Of Jeduthun: the ſons of Jeduthun; Gedaliah, and Zeri, and Jeſhaiah, Haſhabiah, and Mattithiah, ſix, under the hands of their father Jeduthun, who propheſied

with a harp, to give thanks and to praiſe the LORD.

4 Of Heman: the ſons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joſhbekaſhah, Mallothi, Hothir, *and* Mahazioth:

5 All theſe *were* the ſons of Heman the kings ſeer in the words of God, to lift up the horn. And God gave to Heman fourteen ſons and three daughters.

6 All theſe were under the hands of their father, for ſong *in* the houſe of the LORD with cymbals, pſalteries, and harps, for the ſervice of the houſe of God, according to the kings order, to Aſaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were inſtructed in the ſongs of the LORD, *even* all that were cunning, *was* two hundred fourſcore and eight.

8 ¶ And they caſt lots, ward againſt *ward*, as well the ſmall as the great, the teacher as the ſcholar.

9 Now the firſt lot came forth for Aſaph to Joſeph, the ſecond to Gedaliah, who with his brethren and ſons *were* twelve:

10 The third to Zaccur, *he*, his ſons and his brethren *were* twelve:

11 The fourth to Izri, *he*, his ſons and his brethren *were* twelve:

12 The fifth to Nethaniah, *he*, his ſons and his brethren *were* twelve:

13 The ſixth to Bukkiah, *he*, his ſons and his brethren *were* twelve:

14 The ſeventh to Jeſharelah, *he*, his ſons and his brethren *were* twelve:

15 The eighth to Jeſhaiah, *he*, his ſons and his brethren *were* twelve:

16 The ninth to Mattaniah, *he*, his ſons and his brethren *were* twelve:

17 The tenth to Shimei, *he*, his ſons and his brethren *were* twelve:

18 The eleventh to Azareel, *he*, his ſons and his brethren *were* twelve:

19 The twelfth to Haſhabiah, *he*, his ſons and his brethren *were* twelve:

20 The thirteenth to Shubael, *he*, his ſons and his brethren *were* twelve:

21 The fourteenth to Mattithiah,, *he*, his ſons and his brethren *were* twelve:

22 The fifteenth to Jeremoth, *he*, his ſons and his brethren *were* twelve:

23 The ſixteenth to Hananiah, *he*, his ſons and his brethren *were* twelve:

24 The ſeventeenth to Joſhbekaſhah, *he*, his ſons and his brethren *were* twelve:

25 The eighteenth to Hanani, *he*, his ſons and his brethren *were* twelve:

26 The nineteenth to Mallothi, *he* his ſons and his brethren *were* twelve:

27 The twentieth to Eliathah, *he*, his ſons and his brethren *were* twelve:

28 The one and twentieth to Hothir, *he*, his ſons and his brethren *were* twelve:

29 The two and twentieth to Giddalti, *he*, his ſons and his brethren *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his ſons and his brethren *were* twelve:

31 The four and twentieth to Romamti-ezer, *he*, his ſons and his brethren *were* twelve:

Ver. 1 *Moreover David and the captains of the hoſt ſeparated to the ſervice.*] It would be abſurd to think that the officers of the army intermeddled in the regulation of the tribe of Levi, and the ſervice of the temple; therefore by *the hoſt*, we are to underſtand, as Mr. Thorndike well obſerves, the companies of prieſts that attended the ſervice of God at the temple. The captains or chief leaders of whom, together with David, divided the ſingers, as they had already diſtributed the prieſts.

——*Of the ſons of Aſaph, and of Heman, and of Jeduthun.*] Theſe were the chief perſons among the Levites, whoſe families were ſeparated to the following ſervice.

——*Who ſhould propheſy.*] That is, who ſhould ſing the pſalms which David and other prophets compoſed. For theſe young men were not prophets, as their fathers were; but are ſaid to propheſy, becauſe they ſung, in the ſervice of God, thoſe Divine prophetical hymns, which were compoſed by their fathers, who were men divinely inſpired.

——*With harps, with pſalteries, and with cymbals.*] There were alſo pipes or hautboys uſed upon ſeveral occaſions, together with the trumpets. The other Iſraelites, if allied to the prieſts by marriage, might, if they had skill, join in this inſtrumental muſic; but none beſide the Levites in the vocal.

This was the firſt office of the Levites; the other two are explained in the two following chapters.

——*And the number of the workmen, according to the ſervice was.*] A more exact tranſlation of this paſſage would have been, *The number of the men of the miniſtry*, that is, of thoſe who miniſtred in ſinging and playing on inſtruments, *according to their ſervice was*, as follows.

Ver. 2. *Of the ſons of Aſaph; Zaccur and Joſeph, and Nethaniah, and Aſarelah, the ſons of Aſaph, under the hands of Aſaph.*] Under his government, as their Præcentor: or, who taught and inſtructed them, in ſinging and muſic.

——*Which propheſied according to the order of the king.*] The Targum underſtands this, as if Aſaph propheſied by the Holy Ghoſt, and was conſtituted the head of this band by the king. But the word *prophecy* has various ſignifications: ſometimes importing nothing more, than ſinging divinely inſpired hymns. Thus Miriam is called a propheteſs, Exod. xv. 20. becauſe ſhe led up the women to praiſe God, with timbrels and dances. And, indeed, muſic in ancient times was had in ſuch eſteem and veneration, that thoſe who excelled in this admirable faculty, were looked upon as perſons divinely moved. So Quintilian obſerves as a known truth, Lib. 1. Inſtit. cap. 10. *Quis ignorat, muſicen tantum jam illis antiquis temporibus non ſtudii modo, verum etiam venerationis habuiſſe, ut iidem muſici, & vates judicarentur?* Who is ſo ignorant as not to know, that muſic, in thoſe ancient times, was not only ſo much ſtudied, but had in ſuch veneration, that the ſame men who were muſicians, were accounted *prophets and wiſe men?*

Ver. 3. *Of Jeduthun: the ſons of Jeduthun; Gedaliah, and Zeri, and Jeſhaiah, Haſhabiah, and Mattithiah, ſix, under the hands of their father Jeduthun.*] Here are but five named, but it appears afterward (ver. 17. when the lots were caſt) there was another, whoſe name was Shimei. Who being now very young, and not capable either of ſinging or playing, is not mentioned in this verſe. But that he might be inſtructed, and learn both, he is choſen to be the head of a courſe, when he ſhould be fit for it. Thus Kimchi explains this paſſage.

——*Who propheſied with a harp, to give thanks and to praiſe the Lord.*] The harp was a moſt noble inſtrument, on which Jeduthun ſeems to be peculiarly ſkilled, and therewith praiſed God; which is called *propheſying*.

Ver. 5. *All theſe were the ſons of Heman the king's ſeer in the words of God, to lift up the horn.*] In the temple they uſed alſo wind-muſic: which many think to have been trumpets made of horn: But the prieſts only blew the trumpets in the temple, while the Levites ſung to the other inſtruments. Therefore others underſtand this paſſage, of the hymns they ſung to magnify the power, and exaltation of David's kingdom: Or rather, of the kingdom of the Meſſiah, whom Zachary in his ſong, Luke i. 69. calls the *horn of ſalvation*. For the power of any thing in Scripture is expreſſed by *a horn*, in which lies the ſtrength of ſome creatures. And from the words in the text before us, Strigelius concludes, that Heman was David's ſeer in political affairs, which belonged to the confirmation and ſettlement of his kingdom. But the firſt ſenſe ſeems moſt natural; namely, that at ſtated times they blew loud with trumpets made of horn, for ſuch, we ſuppoſe, might be uſed, tho' the prieſts only could blow the ſilver trumpets.

Ver. 6. *All theſe were under the hands of their father, for ſong in the houſe of the Lord, &c.*] The whole number of theſe was twenty-four, who under their ſeveral fathers, Aſaph, Jeduthun, and Heman, regulated the choir in their ſinging and muſic, being the inſtructors and governors of thoſe who were under them.

——*According to the king's order, to Aſaph, Jeduthun, and Heman.*] Theſe were prophets, who compoſed many of the ſacred ſongs, which their ſons ſung by their direction.

Ver. 7. *So the number of them with their brethren that were inſtructed in the ſongs of the Lord, even all that were cunning, was two hundred fourſcore and eight.*] This was the whole number of thoſe that were ſkilful in ſinging; and they were diſtributed into ſeveral courſes, like the prieſts, with whom they were to attend in their order. For twelve of thoſe ſingers, with their governor, came and waited every week; at the expiration of which they were ſucceeded by other twelve, till the courſe was compleated. And then it began again where it did at firſt. Now twelve times twenty-four amount to two hundred eighty and eight.

It is no wonder that there were ſo many of them found very ſkilful in ſinging and inſtrumental muſic: For David himſelf was a great muſician and poet, and every one knows how much the inclination of the ſupreme governor contributes to the promotion of arts among the people.

Ver. 8. *And they caſt lots, ward againſt ward.*] Being thus diſtributed into twenty-four courſes, they caſt lots, one courſe againſt another, in order to determine who ſhould wait firſt, and ſucceed one another.

——*As well the ſmall as the great, the teacher as the ſcholar.*] So that they did not begin and ſucceed one another, according to the order of age, or of learning, but as God thought fit to diſpoſe them by their lot.

Ver. 9. *Now the firſt lot came forth for Aſaph to Joſeph.*] After the word Joſeph, we are to ſuppoſe the words that follow, in the reſt of theſe claſſes; namely, *who with his brethren and ſons were twelve*: Otherwiſe the number of two hundred fourſcore and eight, ver. 7. will not be compleat.

The remaining part of this chapter being only an enumeration of the various lots as they were drawn, we think any further explication would be unneceſſary; and ſhall therefore conclude with obſerving, that all things were diſpoſed for the preſervation of order, and the prevention of diſputes about priority; no reſpect being had to their birth, in the Divine Diſtribution, but the younger in courſe preceded the elder.

CHAP. XXVI.

1 *The diviſions of the porters.* 13 *The gates aſſigned by lot.* 20 *The Levites that had charge of the treaſures.* 29 *officers and judges.*

CONCERNING the diviſions of the porters: Of the Korhites *was* Meſhelemiah the ſon of Kore, of the ſons of Aſaph.

2 And the ſons of Meſhelemiah *were*, Zechariah the firſt-born, Jediael the ſecond, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the ſixth, Elioenai the ſeventh.

4 Moreover, the ſons of Obed-edom *were* Shemaiah the firſt-born, Jehozabad the ſecond, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the ſixth, Iſſachar the ſeventh, Peulthai the eight: for God bleſſed him.

6 Alſo unto Shemaiah his ſon were ſons born, that ruled throughout the houſe of their father; for they *were* mighty men of valour.

7 The ſons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whoſe brethren *were* ſtrong men; Elihu and Semachiah,

8 All theſe of the ſons of Obed-edom: they and their ſons and their brethren, able men for ſtrength for the ſervice, *were* threeſcore and two of Obed-edom,

9 And Meſhelemiah had ſons and brethren, ſtrong men, eighteen.

10 Alſo Hoſah of the children of Merari, had ſons; Simri the chief (for *though* he was not the firſt-born, yet his father made him the chief)

11 Hilkiah the ſecond, Tebaliah the third, Zechariah the fourth: all the ſons and brethren of Hoſah *were* thirteen.

12 Among theſe *were* the diviſions of the porters, *even* among the chief men, *having* wards one againſt another, to miniſter in the houſe of the LORD.

13 ¶ And they caſt lots as well the ſmall as the great, according to the houſe of their fathers for every gate.

14 And the lot eaſt-ward fell to Shelemiah; then for Zechariah his ſon (a wiſe counſeller) they caſt lots, and his lot came out north-ward.

15 To Obed-edom, ſouth-ward, and to his ſons, the houſe of Aſuppim.

16 To Shuppim, and Hoſah, *the lot came forth* weſt-ward, with the gate Shal-

lecheth, by the cauſey of the going up, ward againſt ward.

17 Eaſt-ward *were* ſix Levites, north-ward four a day, ſouth-ward four a day, and toward Aſuppim two *and* two.

18 At Parbar weſt-ward, four at the cauſey, *and* two at Parbar.

19 Theſe *are* the diviſions of the porters among the ſons of Kore, and among the ſons of Merari.

20 And of the Levites, Ahijah *was* over the treaſures of the houſe of God, and over the treaſures of the dedicate things.

21 *As concerning* the ſons of Laadan: the ſons of the Gerſhonite Laadan, chief fathers, *even* of Laadan the Gerſhonite *were*, Jehieli.

22 The ſons of Jehieli; Zetham, and Joel his brother, *which were* over the treaſures of the houſe of the LORD.

23 Of the Amramites *and* the Izharites, the Hebronites, *and* the Uzzielites:

24 And Shebuel the ſon of Gerſhom, the ſon of Moſes, *was* ruler of the treaſures.

25 And his brethren by Eliezer; Rehabiah his ſon, and Jeſhaiah his ſon, and Joram his ſon, and Zichri his ſon, and Shelomith his ſon.

26 Which Shelomith and his brethren *were* over all the treaſures of the dedicate things, which David the king and the chief fathers, the captains over thouſands and hundreds, and the captains of the hoſt had dedicated.

27 Out of the ſpoils won in battels, did they dedicate to maintain the houſe of the LORD.

28 And all that Samuel the ſeer, and Saul the ſon of Kiſh, and Abner the ſon of Ner, and Joab the ſon of Zeruiah had dedicated, *and* whoſoever had dedicated *any thing*, *it was* under the hand of Shelomith, and of his brethren.

29 ¶ Of the Izharites, Chenaniah and his ſons *were* for the outward buſineſs over Iſrael, for officers and judges.

30 *And* of the Hebronites, Haſhabiah and his brethren, men of valour, a thouſand and ſeven hundred, *were* officers among them of Iſrael on this ſide Jordan weſtward, in all buſineſs of the LORD, and in the ſervice of the king.

31 Among the Hebronites *was* Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were ſought for, and there were found among them mighty men of valour, at Jazer of Gilead.

32 And his brethren, men of valour, *were* two thouſand and ſeven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half-tribe of Manaſſeh, for every matter pertaining to God, and affairs of the king.

Ver. 1. *Concerning the diviſion of the porters.*] As ſome of the Levites were choſen to be ſingers, ſo others were appointed to be porters. The office of theſe latter was of great dignity, and men of the beſt quality were appointed for the execution of it.

——— *Of the Korhites was Meſhelemiah.*] Who is called Shelemiah, ver. 14.

——— *The ſon of Kore, of the ſons of Aſaph.*] Not of Aſaph the muſician, for he was of the family of Gerſhon; but of another Aſaph, called Ebraſaph, and ſometimes Jaſaph, of the line of Kohath, chap. vi. 23, ix. 19.

Ver. 5. *Ammiel the ſixth, Iſſachar the ſeventh, Peulthiah the eighth: for God bleſſed him.*] With a numerous offspring, as the Targum gloſſes upon the laſt words; becauſe he entertained the ark in his houſe with great reverence.

Ver. 6. *Alſo unto Shemaiah his ſon were ſons born, that ruled throughout the houſe of their father: for they were mighty men of valour.*] Valour was requiſite in men who poſſeſſed this office; for they were to guard the houſe of God night and day; and not only to open and ſhut the doors of the mountain of the houſe, and of the court of the women (for the prieſts opened and ſhut the gates of the other courts) but to attend there, in order to prevent any thing that might be attempted to prejudice the ſafety, quiet, and purity of the place. They likewiſe had the guard of ſome treaſures, which required men of courage to defend them. Their miniſtry therefore was not vile, as the word *porter* ſounds among us, but they were like the ſtanding guard of a king in his palace; and the word in the Hebrew ought to have been tranſlated *guards* and not *porters*.

Ver. 15. *To Obed-Edom ſouthward, and to his ſons, the houſe of Aſuppim.*] Many learned men take Aſuppim to ſignify the treaſury of the temple, or the place where things dedicated were laid up. This, they ground firſt, upon the import of the word, which ſignifies collections, or *gatherings*, as we tranſlate it in the margin. And ſecondly, becauſe Obed-Edom (whoſe ſons are here ſaid to be placed at Aſuppim) is ſaid in 2 Chron. xxv. 24. to have the cuſtody of the treaſures. But tho' this be granted, it remains ſtill a very difficult matter to find where Aſuppim was. After a long diſcuſſion of it, Dr. Lightfoot concludes that Aſuppim were two gates in the weſtern wall, which ſtood neareſt to Jeruſalem; and that *the houſe of Aſuppim* was a large building which run between them, and was a treaſury of divers rooms, for laying up things that were uſed in the temple.

Ver. 16. *To Shuppim and Hoſah the lot came forth weſtward, with the gate Shallecheth, by the cauſey of the going up.*] This gate, which in Solomon's time was called Shallecheth, in the time of Herod's temple was called the gate of Coponius, which is ſaid here to be *by the cauſey of the going up*: becauſe it was by that aſcent which Solomon made for his own paſſage, up from his palace to the temple. Joſephus gives this account of it. "A gate led to the king's houſe from the temple, the "valley between them being filled up for the paſſage." From whence this gate was called by the name of Shallecheth, which ſignifies *caſting up*; becauſe of the cauſey that was caſt up to lead to it from the king's palace; this being the ordinary way to the houſe of God.

——— *Ward againſt ward.*] Some think the meaning, is, that they guarded each of theſe gates of Aſuppim: Or, as others take it, they guarded by turns; when one went off, another coming on. But the moſt learned Dr. Alix thinks theſe words ſignify that their ſtations were at the four points of heaven, oppoſite one to another.

Ver. 17. *Eaſtward were ſix Levites, northward four a day, ſouthward four a day, and toward Aſuppim two and two.*] That is, two at each gate of Aſuppim before mentioned. The diſtribution of the porters, or guards, into twenty-four courſes, is not ſo plainly and diſtinctly ſet down in Scripture, as is the diſtribution of the prieſts and ſingers. Yet, as Dr. Lightfoot obſerves, may be fairly concluded from two places; whereof this is one, in theſe two verſes 16, 17. where the fathers of the porters are ſummed up to the very ſame number, that the firſt fathers of the other courſes were, namely, to twenty-four. The other place is in 2 Chron. viii. 14. where the porters go in the very ſame equipage as to the manner of diviſion into courſes, with the prieſts and the ſingers.

Ver. 18. *At Parbar weſtward four at the cauſey, and two at Parbar.*] This gate was in the weſt-quarter, and the weſt-gate to the cauſey, or Shallecheth. It ſignifies, as ſome think, the ſame with Parvar, which imports *ſuburbs*: for it led to the ſuburbs, or that part of the city which was called Millo; which was the valley at the weſt-end of Mount-Moriah, in which Jeruſalem and Sion met. It was repleniſhed with buildings in the days of David and Solomon.

Ver. 24. *And Shebuel the ſon of Gerſhom, the ſon of Moſes, was ruler of the treaſures.*] This is the ſole honour, that we read of hitherto, conferred upon any of the poſterity of Moſes; one of whom was advanced to a great authority, being the overſeer of all the treaſures, and their officers. And Shelomith another deſcendant from that great legiſlator was likewiſe promoted to an important office; namely, to have the charge of thoſe things, which were dedicated to the ſervice of God, in which his brethren were to aſſiſt him, ver. 26.

Ver. 29. *Of the Izharites, Chenaniah and his ſons were for the outward buſineſs.*] That is, the buſineſs without the city of Jeruſalem; which neither belonged to the ſingers, nor the porters, whoſe buſineſs was within the city. But what this outward buſineſs was, is not eaſy to be determined. Kimchi, and other Hebrew doctors think, it was to cut down trees in the woods, and to hew ſtones, and to ſee the fields ploughed, and the vineyards and gardens planted and dreſſed, which by devout perſons had been dedicated to the ſervice of God. But there doth not ſeem to be any thing belonging to ſuch functions in the words before us. For tho' *ſhoterim*, or officers, might poſſibly have ſomething to do in ſuch affairs, yet what buſineſs there could be in theſe things for the *judges*, on whom theſe officers attended, none can imagine. And this outward buſineſs being over Iſrael, (that is, over part of them, for thoſe about Jordan were under another juriſdiction, as appears by ver. 30.) it does not denote their care of the fruits conſecrated by the Iſraelites, nor the government of thoſe who gathered them: but ſome authority over the Iſraelites themſelves, ſuch as is deſcribed in the following verſe.

Ver. 30. *And of the Hebronites, Haſhabiah and his brethren, men of valour, a thouſand and ſeven hundred were officers among them of Iſrael, on this ſide Jordan weſtward, in all buſineſs of the Lord, and in the ſervice of the king.*] The work or buſineſs of the Lord, was their taking care of all things relating to religion: among which Divine Employments, we may juſtly ſuppoſe their principal function was to judge the people according to the law of God, and to ſee their ſentence put in execution.

The buſineſs of the king, ſome think, conſiſted in gathering his tribute, or perhaps in publiſhing his orders and commands, and the like.

Ver. 31. *Among the Hebronites was Jerijah the chief, even among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David, they were ſought for, and there were found among them mighty men of valour, at Jazer of Gilead.*] In the laſt year of David's reign, not only the regulations mentioned in this chapter were made, but all the other ordinances which we read of in the foregoing, as the Hebrew commentators obſerve. And the care of this good prince extended itſelf to the utmoſt parts of his dominions, where he ſought for men qualified for the exerciſe of theſe offices, on the other ſide of Jordan: and found many perſons of great courage at Jazer in Gilead, and the territory belonging to it; among whom Jerijah was the chief.

Jazer was a city beyond Jordan, ſeated at the foot of the mountains of Gilead, near the brook Jazer, which forms a torrent that diſcharges itſelf into the Jordan.

The remaining part of this chapter needs no explication.

CHAP. XXVII.

1 *The twelve captains for every ſeveral month.* 16 *The princes of the twelve tribes.* 23 *The numbring of the people is hindred.* 25 *David's ſeveral officers.*

NOW the children of Iſrael after their number, *to wit*, the chief fathers, and captains of thouſands and hundreds, and their officers that ſerved the king in any matter of the courſes, which came in and went out month by month, throughout all the months of the year, of every courſe *were* twenty and four thouſand.

2 Over the firſt courſe for the firſt month, *was* Jaſhobeam the ſon of Zabdiel: and in his courſe *were* twenty and four thouſand.

3 Of the children of Perez, *was* the chief of all the captains of the hoſt for the firſt month.

4 And over the courſe of the ſecond month *was* Dodai an Ahohite, and of his courſe *was* Mikloth alſo the ruler: in his courſe likewiſe *were* twenty and four thouſand.

5 The third captain of the hoſt for the third month, *was* Benaiah the ſon of Jehoiada a chief prieſt: and in his courſe *were* twenty and four thouſand.

6 This *is that* Benaiah *who was* mighty *among* the thirty, and above the thirty: and in his courſe *was* Ammizabad his ſon.

7 The fourth *captain* for the fourth month *was* Aſahel the brother of Joab, and Zebadiah his ſon after him: and in his courſe *were* twenty and four thouſand.

8 The fifth captain for the fifth month, *was* Shamhuth the Izrahite: and in his courſe *were* twenty and four thouſand.

9 The ſixth *captain* for the ſixth month, *was* Ira the ſon of Ikkeſh, the Tekoite: and in his courſe *were* twenty and four thouſand.

10 The ſeventh *captain* for the ſeventh month, *was* Helez the Pelonite, of the children of Ephraim: and in his courſe *were* twenty and four thouſand.

11 The eighth *captain* for the eighth month, *was* Sibbecai the Huſhathite, of the Zarhites: and in his courſe *were* twenty and four thouſand.

12 The ninth *captain* for the ninth month, *was* Abiezer the Anetothite, of the

Benjamites: and in his courſe *were* twenty and four thouſand.

13 The tenth *captain* for the tenth month, *was* Maharai the Netophathite, of the Zarhites: and in his courſe *were* twenty and four thouſand.

14 The eleventh *captain* for the eleventh month, *was* Benaiah the Pirathonite, of the children of Ephraim: and in his courſe *were* twenty and four thouſand.

15 The twelfth *captain* for the twelfth month, *was* Heldai the Netophathite, of Othniel: and in his courſe *were* twenty and four thouſand.

16 ¶ Furthermore, over the tribe of Iſrael: the ruler of the Reubenites *was* Eliezer the ſon of Zichri: of the Simeonites, Shephatiah the ſon of Maachah:

17 Of the Levites, Haſhabiah the ſon of Kemuel: of the Aaronites, Zadok:

18 Of Judah, Elihu *one* of the brethren of David: of Iſſachar, Omri the ſon of Michael:

19 Of Zebulun, Iſhmaiah the ſon of Obadaiah of Naphtali, Jerimoth the ſon of Azriel:

20 Of the children of Ephraim, Hoſhea the ſon of Azaziah: of the half-tribe of Manaſſeh, Joel the ſon of Pedaiah:

21 Of the half-*tribe* of Manaſſeh in Gilead, Iddo the ſon of Zechariah: of Benjamin, Jaaſiel the ſon of Abner:

22 Of Dan, Azareel the ſon of Jeroham. Theſe *were* the princes of the tribes of Iſrael.

23 ¶ But David took not the number of them from twenty years old and under: becauſe the LORD had ſaid, he would increaſe Iſrael like to the ſtars of the heavens.

24 Joab the ſon of Zeruiah began to number, but he finiſhed not, becauſe there fell wrath for it againſt Iſrael, neither was the number put in the account of the chronicles of king David.

25 ¶ And over the kings treaſures *was* Azmaveth the ſon of Adiel: an dover the ſtore-houſes in the fields, in the cities, and in the villages, and in the caſtles, *was* Jehonathan the ſon of Uzziah.

26 And over them that did the work of the field for tillage of the ground, *was* Ezri the ſon of Chelub.

27 And over the vineyards *was* Shimei the Ramathite: over the increaſe of the vineyards for the wine-cellars, *was* Zabdi the Shiphmite.

28 And over the olive-trees and the ſycomore-trees that *were* in the low plains, *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joaſh.

29 And over the herds that fed in Sharon, *was* Shitrai the Sharonite: and over the herds *that were* in the valleys, *was* Shaphat the ſon of Adlai.

30 Over the camels alſo, *was* Obil the Iſhmeelite: and over the aſſes, *was* Jehdeiah the Meronothite.

31 And over the flocks, *was* Jaziz the Hagerite. All theſe *were* the rulers of the ſubſtance which *was* king Davids.

32 Alſo Jonathan Davids uncle was a counſeller, a wiſe-man, and a ſcribe: and Jehiel the ſon of Hachmoni *was* with the kings ſons.

33 And Ahithophel *was* the kings counſeller, and Huſhai the Archite *was* the kings companion.

34 And after Ahithophel, *was* Jehoiada the ſon of Benaiah, and Abiathar: and the general of the kings army *was* Joab.

Ver. 1. *Now the children of Iſrael after their number, to wit, the chief fathers and captains of thouſands and hundreds, and their officers that ſerved the king in any matter of the courſes, which came in and went out month by month, throughout all the months of the year, of every courſe were twenty and four thouſand.*] Ezra having related in what manner eccleſiaſtical affairs were regulated, proceeds now to inform us, how the militia, as we may call it, of the kingdom was ſettled ſo as to be ſerviceable to the public. They were diſtributed into twelve legions, each conſiſting of twenty-four thouſand men, who were commanded by one of the chief of the fathers; under whom were the captains of thouſands, ſuch as we now call colonels; the number of whom was twenty-four in every legion, and each of them commanded a thouſand men. Subordinate to them were centurions, and under theſe, inferior officers. Each of the generals attended with the legions one month, for the ſecurity of the king and kingdom; at the end of that period they marched off, and another legion, with their general, ſucceeded. So that their courſe came about but once in a year, and for one month; which made it no conſiderable burden to them, there being ſo many valiant men in the nation, that ſuch a number might, without much damage, be in arms, for ſo ſhort a ſeaſon. Pellicanus thinks this order was inſtituted in the beginning of David's reign, but was interrupted by the many wars he had abroad, and not renewed till his laſt years, when he eſtabliſhed it again, and left his kingdom, thus governed, to Solomon.

Ver. 2. *Over the firſt courſe for the firſt month, was Jaſhobeam the ſon of Zabdiel,* &c.] The Sacred Writer now ſets down the names of the chief commander of every legion; all which we may venture to paſs over, the ſubject not affording us any material obſervations.

Ver. 16. *Furthermore over the tribes of Iſrael.*] Beſide the twelve great captains mentioned by Ezra, each of whom commanded twenty-four thouſand men; every tribe had a ruler, who had the chief authority among them, under the king. Theſe rulers are called *the princes of the tribes of Iſrael,* ver. 22.

———*The ruler of the-Reubenites was Eliezer the ſon of Zichri.*] Ezra now proceeds to reckon up the tribes in order according to their birth-right, by Leah. In which catalogue there is very little that requires explication.

Ver. 17. ——— *Of the Aaronites, Zadok.*] The Aaronites were not a diſtinct tribe, but of a diſtinct order from the reſt of the Levites: and therefore had a peculiar chief to preſide over them; namely Zadok, who, as Bertram thinks, had the principal authority at the tabernacle in Gibeon, as Abiathar had at Jeruſalem, where the ark was.

Ver. 22. —— *Theſe were the princes of the tribes of Iſrael.*] That is, of thoſe tribes before-mentioned by the Sacred Hiſtorian; for Gad and Aſher are omitted, the reaſon of which is not eaſy to be aſſigned. Perhaps they were governed by the ruler of ſome neighbouring tribe. For Aſher dwelling in very narrow bounds between Naphtali and Zebulon, might be under the command of him who governed either of theſe tribes. And ſome think Gad was comprehended under the Reubenites.

Ver. 23. *But David took not the number of them from twenty years old and under: becauſe the Lord had ſaid, he would increaſe Iſrael like to the ſtars of the heavens.*] Pelicanus thinks this was the reaſon why God was ſo angry with David for numbring the people, whom he had promiſed ſhould be ſo many, that they ſhould not be numbred. The belief of which promiſe God intended ſhould be entertained, without attempting to prove the truth of it. But the words of this text ſeem to us to refute that opinion; for they rather ſignify, that David forbore to number all the people, becauſe he would not queſtion that promiſe, and therefore contented himſelf with an account of thoſe who were fit to go to war.

Ver. 24. *Joab the ſon of Zeruiah began to number but he finiſhed not, becauſe there was wrath for it in Iſrael.*] This paſſage ſeems to import, that before Joab had finiſhed his account, the plague began, and put a ſtop to his farther proceedings.

—— *Neither was the number put in the account of the chronicles of king David.*] An account of the number, as far as it had been taken by Joab, was delivered by him to the king: but David being ſenſible of his error and tranſgreſſion, would not have it recorded in the public regiſters of the kingdom, as other particulars of daily occurrence were. Yet the memory of it is preſerved in theſe Sacred Books, to teach all poſterity not to place their confidence in an arm of fleſh.

Ver. 25. *And over the king's treaſures was Azmaveth the ſon of Adiel: and over the ſtore-houſes in the fields, in the cities, and in the villages, and in the caſtles, was Jehonathan the ſon of Uzziah.*] The former of theſe perſons was the principal officer in the exchequer, who received the king's money from the ſubordinate officers, and was accountable for it. He likewiſe lived at Jeruſalem, where he iſſued the money out, according to the king's orders. But there was alſo another officer in the country, who received the tribute of all kinds, which the people were to pay him: and this he laid up in ſtore-houſes that were built in ſeveral places for that purpoſe.

Ver. 26. *And over them that did the work of the field for tillage of the ground, was Ezri the ſon of Chelub.*] Beſide the tribute of corn, wine, oil, *&c.* paid by the people, the king had land of his own, where he kept ſervants to till the ground. And the perſon mentioned in this verſe was ſet over them, to ſee they were not idle, and to take care that they acted with integrity in gathering the fruits of the earth, and ſending them to the proper ſtore-houſes.

Ver. 27. *And over the vineyards was Shimei the Ramathite*] His province was to look after the vine-dreſſers.

——*Over the increaſe of the vineyards for the wine-cellars, was Zabdi the Shiphmite.*] His office was to ſee the wine preſſed out of the grapes, and carried into the cellars, where it was laid up.

Ver. 28. *And over the olive-trees and the ſycamore trees that were in the low plains, was Baal-hanan the Gederite.*] This ſhews that David had land proper for all ſorts of fruits; which was managed by his own ſervants. And it is certain that the greateſt men in thoſe times ſtudied the improvement of their ground, whatever might be the temperament of it.

——*And over the cellars of oil was Joaſh.*] It appears from many places, that a great part of the revenue of thoſe times conſiſted in oil; which, as well as wine, required great care in looking after it.

Ver. 29. *And over the herds that fed in Sharon, was Shitrai the Sharonite: and over the herds that were in the valleys, was Shaphat the ſon of Adlai.*] David had great ſtore of cattle alſo in his paſtures, particularly in Sharon, which, as we have formerly obſerved, was a place noted for its fertility.

Ver. 30. *Over the camels alſo, was Obil the Iſhmeelite.*] An Iſhmeelite was the propereſt perſon to look after the breed of camels, becauſe their country abounded with thoſe creatures, and they beſt underſtood their nature. The perſon mentioned in this verſe ſeems to have had his name from his office; for as Ibil, in Arabic, ſignifies *a camel*, ſo Abal and Abil, a keeper of camels.

—— *And over the aſſes, was Jehdeiah the Meronothite.*] Theſe animals were a conſiderable part of mens riches in ancient times. We find Ana feeding his fathers aſſes in Gen. xxxvi. 24. In which book thoſe creatures are reckoned among the wealth of the ancient patriarchs. The Iſraelites took no leſs than threeſcore and one thouſand of them from the Midianites, Numb. xxxi. 34. And when the Jews returned from the Babylonian captivity, they were become ſo rich, that they brought away with them ſix thouſand ſeven hundred and twenty of theſe animals, Nehemiah vii. 69.

Ver. 31. *And over the flocks, was Jaziz the Hagerite. All theſe were the rulers of the ſubſtance which was king David's.*] The flocks of ſheep were undoubtedly very numerous; but among all the flocks and herds, no mention is made of ſwine: nor had the patriarchs any that we read of, when mention is made of their poſſeſſions. Job likewiſe had none in Arabia, tho' he had a vaſt number of other cattle; nor did the Iſraelites ever take any of theſe creatures as ſpoil from their enemies. And therefore Gadara, where ſwine were kept in Judæa, was a Greek, and not a Jewiſh city.

Ver. 32. *Alſo Jonathan David's uncle was a counſellor, a wiſe man, and a ſcribe.*] He was one of the privy council, being a man of great wiſdom, and alſo skilful in the law: for ſo the Hebrew word *ſopher*, which we render *ſcribe*, ſignifies. Some think it ſignifies a *ſecretary of ſtate*, or rather a *chancellor*.

—— *And Jehiel the ſon of Hachmoni was with the king's ſons.*] He undoubtedly was a man of great underſtanding, being a tutor or governor to the king's ſons.

Ver. 33. *And Ahithopel was the king's counſellor, and Huſhai the Archite was the king's companion.*] Ahithopel ſeems to have been preſident of the council: but Huſhai was David's favourite, being called his friend; in whoſe company he moſt delighted, and whom he truſted with his greateſt ſecrets.

Ver. 34. *And after Ahithophel was Jehoiada the ſon of Benaiah, and Abiathar.*] After Ahithophel had made himſelf away, theſe two were the principal counſellors; as Kimchi, and other Jewiſh doctors, underſtand theſe words. But others think the meaning is, that next to him theſe two were reputed the ableſt men.

—— *And the general of the king's army was Joab.*] There is a ſtrange expoſition of this verſe in the Targum, to the following effect. When there was war to be made, they conſulted Ahithopel, and after that asked counſel of Urim and Thummim, by Jehoiada, the head of the Sanhedrin; and by Abiathar the high-prieſt: And ſo the Cerethites and Pelethites, by the authority of Urim and Thummim, went to fight under the command of Joab, the general of the army. In the explication of which particulars there are many trivial diſquiſitions not worth tranſcribing.

CHAP. XXVIII.

1 *David in a ſolemn aſſembly, having declared God's favour to him, and promiſe to his ſon Solomon, exhorteth them to fear God.* 9, 20 *He encourageth Solomon to build the temple.* 11 *He giveth him patterns for the form, and gold and ſilver for the materials.*

AND David aſſembled all the princes of Iſrael, the princes of the tribes, and the captains of the companies that miniſtred to the king by courſe, and the captains over the thouſands, and captains over the hundreds, and the ſtewards over all the ſubſtance and poſſeſſion of the king, and of his ſons, with the officers, and with the mighty men, and with all the valiant men unto Jeruſalem,

2 Then David the king ſtood up upon his feet, and ſaid, Hear me, my brethren, and my people, *As for me*, I had in mine heart to build an houſe of reſt for the ark of the covenant of the LORD, and for the footſtool of our God, and had made ready for the building.

3 But God ſaid unto me, Thou ſhalt not built an houſe for my name, becauſe thou *haſt been* a man of war, and haſt ſhed blood.

4 Howbeit, the LORD God of Iſrael choſe me before all the houſe of my father, to be king over Iſrael for ever: for he hath choſen Judah *to be* the ruler; and of the houſe of Judah the houſe of my father: and among the ſons of my father, he liked me to make *me* king over all Iſrael:

5 And of all my ſons (for the LORD hath given me many ſons) he hath choſen Solomon my ſon, to ſit upon the throne of the kingdom of the LORD over Iſrael:

6 And he ſaid unto me, Solomon thy ſon, he ſhall build my houſe and my courts: for I have choſen him *to be* my ſon, and I will be his father.

7 Moreover, I will eſtabliſh his kingdom for ever, if he be conſtant to do my commandments and my judgments, as at this day.

8 Now therefore in the ſight of all Iſrael the congregation of the LORD, and in the audience of our God, keep and ſeek for all the commandments of the LORD your God: that ye may poſſeſs this good land, and leave *it* for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my ſon, know thou the God of thy father, and ſerve him with a perfect heart, and with a willing mind: for the LORD ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts; if thou ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off for ever.

10 Take heed now, for the LORD hath choſen thee to build an houſe for the ſanctuary: be ſtrong and do *it*.

11 ¶ Then David gave to Solomon his ſon the pattern of the porch, and of the houſes thereof, and of the treaſuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-ſeat,

12 And the pattern of all that he had by the ſpirit, of the courts of the houſe of the LORD, and of all the chambers round about, of the treaſuries of the houſe of God, and of the treaſuries of the dedicate things.

13 Alſo for the courſes of the prieſts and the Levites, and for all the work of the ſervice of the houſe of the LORD, and for all the veſſels of ſervice in the houſe of the LORD.

14 *He gave* of gold by weight, for *things* of gold, for all inſtruments of all manner of ſervice, *ſilver alſo* for all inſtruments of ſilver, by weight, for all inſtruments of every kind of ſervice:

15 Even the weight for the candleſticks of gold, and for their lamps of gold, by weight for every candleſtick, and for the lamps thereof: and for the candleſticks of ſilver by weight, *both* for the candleſtick, and *alſo* for the lamps thereof, according to the uſe of every candleſtick.

16 And by weight *he gave* gold for the tables of ſhew-bread, for every table, and *likewiſe* ſilver for the tables of ſilver;

17 Alſo pure gold for the fleſh-hooks, and the bowls and the cups: and for the golden baſons *he gave gold* by weight for every baſon; and *likewiſe ſilver* by weight for every baſon of ſilver:

18 And for the altar of incenſe, refined gold by weight; and gold for the pattern of the chariot of the cherubims, that ſpread out *their wings*, and covered the ark of the covenant of the LORD.

19 All *this*, *ſaid David*, the LORD made me underſtand in writing by *his* hand upon me, *even* all the works of this pattern.

20 And David ſaid to Solomon his ſon, Be ſtrong and of good courage, and do *it*: fear not, nor be diſmayed: for the LORD God, *even* my God, *will be* with thee, he will not fail thee, nor forſake thee, until thou haſt finiſhed all the work for the ſervice of the houſe of the LORD.

21 And behold, the courſes of the prieſts and the Levites, *even they ſhall be with thee* for all the ſervice of the houſe of God, and *there ſhall be* with thee for all manner of workmanſhip every willing ſkilful man, for any manner of ſervice: alſo the princes and all the people *will be* wholly at thy commandment.

Ver. 1 *And David aſſembled all the princes of Iſrael, the princes of the tribes.*] Theſe ſeem to be the ſame; one being the explication of the other; and they are thoſe perſons who are mentioned ver. 16, 17, &c. of the preceding chapter.

—— *And the captains of the companies that miniſtred to the king by courſe.*] Namely, thoſe great commanders, each over twenty-four-thouſand, mentioned in the beginning of the foregoing chapter.

—— *And the captains over the thouſands, and captains over the hundreds.*] The principal officers of every one of thoſe thouſands, together with the centurions who commanded the ſeveral companies, each conſiſting of an hundred.

—— *And the ſtewards over all the ſubſtance and poſſeſſion of the king, and of his ſons.*] Who are mentioned alſo in the foregoing chapter, ver. 25, 26. &c. and appear by this to have been very conſiderable perſons.

—— *With the officers.*] Who were about the king's perſon.

—— *And with the mighty men, and with all the valiant men.*] Thoſe who were eminent for their ſervices in war, and of whom Ezra had taken notice in chap. xi. and xii.

—— *Unto Jeruſalem.*] All theſe were ſummoned by David to attend him in the capital city of the kingdom, that he might recommend Solomon to them as his ſucceſſor, and this government which he had ſettled. This ſeems to have been a diſtinct aſſembly from that mentioned chap. xxiii. 2. being more general, and conſiſting of many perſons, who were not then in ſuch offices, as are here named.

—— *Then David the king ſtood up upon his feet, and ſaid.*] He roſe from his throne in reſpect to ſo great an aſſembly, and that he might be the better heard.

—— *Hear me, my brethren, and my people.*] David calls the great men his brethren, both becauſe they had a ſhare of the government with him, and to expreſs his affection to them. And they probably were attended by ſome other perſons, whom he calls *my people.*

—— *As for me, I had in mine heart to build an houſe of reſt for the ark of the covenant of the Lord.*] A fixed place where the ark might be ſettled, and not carried about, as it had hitherto been.

—— *And for the footſtool of our God.*] Here the conjunction *and,* is exegetical, as Mr. Mede obſerves, and the ſame with *that is.* So that the ſenſe of the whole paſſage is this, "I had in mine heart to build an houſe "of reſt for the ark of the covenant of the Lord, that is, "for the footſtool of our God." For the Divine Glory being repreſented as ſitting upon the wings of the Cherubim, over the mercy-ſeat, his feet, as we ſpeak after the manner of men, reſted upon the ark. And therefore the Targum paraphraſes it thus, *The footſtool of the throne of glory.*

Ver. 3. *But God ſaid unto me.*] In the Targum it is, Memra, the WORD of the LORD.

—— *Thou ſhalt not build an houſe for my name, becauſe thou haſt been a man of war, and haſt ſhed blood.*] Bloodſhed was accounted ſo heinous an action, that tho' one perſon had killed another only accidentally, yet he was obliged to flee to a city of refuge, or elſe he was liable to be ſlain himſelf. And among the ancient Greeks, he who killed another involuntarily was baniſhed from his country for a year. David is here forbidden to build God a temple, merely becauſe he had been engaged in war and bloodſhed, tho' it was on a pious account. And thus alſo among the ancient Greeks, they who had unblameably defiled their hands in blood, ſtood in need of an expiation. And accordingly among the Greek Chriſtians, there was a canon, long obſerved in that church, which for a time ſecluded from the Holy Communion, thoſe men who had killed an enemy in any war. See Grotius De jure belli & pacis, l. ii. cap. xxv. ſect. 9. But Oſiander, conſidering this paſſage in Grotius, thinks that in the words of the text before us, David's warring and bloodſhed is not alledged, *ratione alicujus vitii,* &c. upon the account of any blemiſh which diſqualified him from building a houſe for God, but merely on account of the vaſt buſineſs wherein he was engaged. For being continually employed in warlike actions, he was not at leiſure for ſuch a building, which was to be the work of peace and tranquility. David alſo is expreſly ſaid to have managed the wars of the Lord, being but his inſtrument to puniſh the enemies of his people Iſrael; and therefore could not be blemiſhed by being thus employed by God, nor made incapable thereby to build his temple. Add to all this, that the account which Solomon gives to Hiram, why his father did not build God an houſe, was, that he was otherwiſe employed. But as plauſible as all this may ſeem, we think that a prince who had ſo frequently embrued his hands in blood, tho' in wars that were altogether juſtifiable and even neceſſary, was not ſo proper a perſon to build a temple for the God of infinite purity and holineſs, as one whoſe reign was a ſeries of pacific events.

Ver. 4. *Howbeit, the Lord God of Iſrael choſe me before all the houſe of my father, to be king over Iſrael for ever.*] See 1 Sam. xvi. 13. Pſalm lxxviii. 68.

—— *For he hath choſen Judah to be the ruler.*] See Gen. xlix. 10.

—— *And of the houſe of Judah, the houſe of my father; and among the ſons of my father, he liked me to make me king over all Iſrael.*] For till the days of David, it was not known out of what family of Judah, a king ſhould be choſen, from whom the promiſed Meſſiah was to proceed.

Ver. 5. *And of all my ſons (for the Lord hath given me many ſons) he hath choſen Solomon my ſon, to ſit upon the throne of the kingdom of the Lord over Iſrael.*] For God loved Solomon from his birth, 2 Sam. xii. 24. and plainly deſigned him to be David's ſucceſſor in the kingdom, 2 Sam. vii. 13. So that David ſwore in a ſolemn manner that he ſhould reign after him, and accordingly performed what he ſaid, 1 Kings i. 17, 35. This he now declares to the people who were aſſembled in his preſence, when he himſelf was going out of the world, that they might reverence Solomon as a perſon placed upon the throne by Divine Appointment; and not preferred before his elder brethren, out of any fatherly partiality and fondneſs of affection to him.

Ver. 7. *Moreover, I will eſtabliſh his kingdom for ever, if he be conſtant to do my commandments, and my judgments as at this day.*] The laſt words import, that Solomon had hitherto given great hopes that he would continue ſtedfaſt in his obedience to God, after the example of his father David.

Ver. 8. *Now therefore in the ſight of all Iſrael the congregation of the Lord.*] Who were then preſent by their repreſentatives: To whom David addreſſes his ſpeech, that they might give the ſame exhortation to their neighbours.

—— *And in the audience of our God.*] Who was preſent in all their public aſſemblies, as we have formerl obſerved.

—*Keep and ſeek for all the commandments of the Lord your God.*] The meer knowledge of the will of God is not ſufficient; we ought alſo to keep it, that is, to obſerve his commands, and live in the upright practice of our duty. But in order to *know* the Divine Will, it is neceſſary to *ſeek it,* or, in other words, to enquire after it, and ſtudy the laws of God. For no man will be excuſed by an indolent and ſupine ignorance.

—— *That ye may poſſeſs this good land, and leave it for an inheritance to your children after you for ever.*] It was in vain for them to expect the continuance of the favour of God, who had brought them into this land of happineſs and fertility, if they did not perſevere in their obedience to his Sacred Precepts and Inſtitutions. This was the only conduct that could ſecure them a ſettlement in their poſſeſſions.

Ver. 9. *And thou, Solomon my ſon, know thou the God of thy father.*] To know God is, in the language of ſcripture, to acknowledge and love him. Solomon had the greater reaſon to do this, becauſe God had been ſo very gracious to his father David, and had likewiſe choſen him, before all his brethren, to ſucceed him on the throne.

—— *And ſerve him with a perfect heart, and with a willing mind.*] Solomon's love was to be expreſſed by a chearful and voluntary obedience to God, abſtracted from all ſecular and ſelf-intereſted motives. For real piety, and not the external appearance of it, is the ſureſt ſupport of a prince's power and authority; and will diſpoſe his ſubjects to love and reverence him as ſincerely as he doth God.

——*For the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts.*] If thou ſhouldſt only affect a profeſſion of religion to pleaſe me, and ſecure the kingdom to thyſelf, thou may'ſt indeed deceive thy father, who cannot penetrate into the true diſpoſition of thy mind; but thou never wilt be able to impoſe on the Great and Omniſcient Majeſty of heaven; for he ſearches and diſcovers thy inward thoughts, and is perfectly acquainted with all the motions of thy heart.

——*If thou ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off for ever.*] If thou art ſedulous to know his will, and to ſerve him agreeably to his Sacred Pleaſure; he will render thy endeavours ſucceſsful: But if thou ſhouldſt hereafter, when I am dead and gone, and thou art then at thy own diſpoſal, renounce that religion and fear of God, which thou now doſt profeſs to maintain and cheriſh; be aſſured that he will caſt thee off, and entirely reject thee for ever; notwithſtanding all his promiſes made to me and my ſeed; which were only conditional, and their accompliſhment with reſpect to thyſelf, entirely depends on thy conſtant and uniform obedience to his Divine Commands.

Ver. 10. *Take heed now, for the Lord hath choſen thee to build an houſe for the ſanctuary: be ſtrong and do it.*] Be very circumſpect in thy conduct; ſince the Lord hath honoured thee ſo far, as to chooſe thee, in preference to all the reſt of mankind, to build a houſe for the reception of the Sacred Ark. Enter therefore upon this undertaking with a ſpirit of reſolution and conſtancy, and ſuffer no difficulties to diſcourage thee from the proſecution and accompliſhment of that acceptable and glorious work.

Ver. 11. *Then David gave to Solomon his ſon the pattern of the porch, and of the houſes thereof.*] Abarbinel is poſitive that the Hebrew word *Ulam*, tranſlated *porch*, is a general word uſed in this place for the whole houſe. The repreſentation of which David gave to Solomon, with all the appartments belonging to it: eſpecially of the *houſes thereof*, which were two: The outward, called *the Holy Place*, and the inward, called, *the Holy of Holies*; which were diſtinct houſes, being ſeparated by a partition: The former is called, *the greater houſe*, 2 Chron. iii. 5 being much larger in its dimenſions than the other. At the entrance into it was a porch, the model of which David gave Solomon, as well as of the houſes.

—*And of the treaſuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-ſeat.*] There were ſeveral rooms againſt the walls of the houſe round about, as we read 1 Kings vi. 5. which are here called by various names, according to the uſe wherein they were employed. Abarbinel here obſerves, out of Middoth and Tamid, and other books, that the temple was built like an high tower, reaching up to heaven; there being three ſtories one above another, and the firſt ſtory three times higher than that of Moſes, namely, thirty cubits. David likewiſe directed his ſon in what particular part of the Holy of Holies the mercy ſeat was to be placed.

Ver. 12. *And the pattern of all that he had by the ſpirit.*] In the Hebrew it is, *of all that he had in the ſpirit with him*; that is, of all that was inſpired into him. This ſacred houſe being intended for the reſidence of the Deity, it was requiſite for it to be of divine contrivance, as the tabernacle erected by Moſes was. God therefore ſuggeſted to David by his Spirit, how he would have it formed in all the parts above-mentioned, and in thoſe that follow.

—*Of the courts of the houſe of the Lord, and of all the chambers round about,*] The dimenſions of the courts, together with their number, and what rooms ſhould be adjoining to them, were all ordered by a ſpecial direction from God.

Of the treaſuries of the houſe of God, and of the treaſuries of the dedicate things.] From the laſt words of this paſſage, it is generally thought, that in the treaſuries here mentioned, all the utenſils belonging to the Moſaic tabernacle, and likewiſe the tabernacle it ſelf (which was no longer uſed after Solomon's temple was built) were laid up and preſerved. This is looked upon by ſome as a prefiguration that all the ceremonies of Moſes ſhould one day be decently laid aſide, and ſomething better introduced in their room.

Ver. 13. *Alſo for the courſes of the prieſts and the Levites, and for all the work of the ſervice of the houſe of the Lord, and for all the veſſels of ſervice in the houſe of the Lord.*] David diſpoſed the courſes of the prieſts and Levites, by the impulſe of the ſame Divine Spirit, and directed how they ſhould be employed, and what veſſels they ſhould uſe in the ſervice of God.

Ver. 14. *He gave of gold by weight, for things of gold, for all inſtruments of all manner of ſervice, ſilver alſo for inſtruments of ſilver by weight,* &c.] He gave materials alſo in a juſt proportion, to the inſtruments that were to be made, either of gold, or ſilver.

Ver. 16. *And by weight he gave gold for the tables of ſhew-bread, for every table, and likewiſe ſilver for the tables of ſilver.*] There was but one table for the ſhew-bread; but it had for its appendages ſeveral others, on which were placed ſuch veſſels as belonged to it. For as Solomon cauſed more candleſticks to be made than were in the tabernacle, ſo he likewiſe augmented the tables, which were no leſs than ten. 2 Chron. iv. 8.

Ver. 17. *Alſo pure gold for the fleſh hooks, and the bowls and the cups: and for the golden baſons he gave gold by weight for every baſon; and likewiſe ſilver by weight for every baſon of ſilver.*] Many of the Jews by the Hebrew word *Kepuri*, here tranſlated *baſons*, underſtand *ſpoons*, which the figures of oxen and lions on the head of them; and they imagine theſe repreſentations were the beginning of Solomon's offence. But the word rather imports ſome veſſel wherein the blood of the expiatory ſacrifice was received.

Ver. 18.——*And gold for the pattern of the chariot of the cherubims, that ſpread out their wings, and covered the ark of the covenant of the Lord.*] It ſeems David contrived theſe two cherubims, beſide thoſe which Moſes had made: and they are called *the chariot*, becauſe God is ſaid not only *to ſit*, but to ride upon the *cherubim*, Pſal. xviii. 10. as the Lord of hoſts. And therefore they are deſcribed in Ezekiel as having wheels on which they ran. The other made by Moſes were moſt properly the ſeat of God, but theſe repreſented him as filling the whole houſe.

Ver. 19. *All this, ſaid David, the Lord made me underſtand in writing by his hand upon me, even all the works of this pattern.*] The perception which the Divine Majeſty gave David of all this was as clear and diſtinct, as if it had been written upon his mind, as the Ten Commandments were upon the tables of ſtone in the mount. But ſome of the Jews think the meaning is, that God revealed theſe things firſt to one of the prophets, namely, Samuel, Nathan, or Gad, who delivered all the particulars to David in writing, as the mind of God. But however the fact may have been, it is certain that God himſelf was pleaſed to give directions concerning the ſtructure of the temple, and all belonging to it; that it might create a greater reverence in the minds of the people, when they came to worſhip him in that auguſt and venerable place.

Ver. 20. *And David ſaid to Solomon his ſon, Be ſtrong and of good courage, and do it.*] He repeats what he had ſaid before, ver. 10. the more to excite and encourage Solomon to this great work.

——*Fear not, nor be diſmayed, for the Lord God, even my God, will be with thee, he will not fail thee, nor forſake thee, until thou haſt finiſhed all the work for the ſervice of the houſe of the Lord.*] David thought that his ſon might poſſibly be apprehenſive of diſturbance from enemies abroad; but he exhorts him to reſt perſuaded that he ſhould not be diſquieted in his work, which ſhould go on proſperouſly, by the bleſſing of God, till the whole ſhould be compleated. And this Solomon might be the more aſſured of, if he did but reflect how God had bleſſed David himſelf, thro' the ſeries of a long reign.

Ver. 21. *And behold, the courſes of the prieſts and the Levites, even they ſhall be with thee for all the ſervice of the houſe of God, and there ſhall be with thee for all manner of workmanſhip, every willing ſkilful man, for any manner of ſervice: alſo the princes and all the people will be wholly at thy commandment.*] It is a probable conjecture of Pellicanus, that David now preſented Solomon with a liſt of all the courſes of God's miniſters, in the manner he had eſtabliſhed them by Divine Appointment. Aſſuring him, at the ſame time, that God would diſpoſe them to be ſerviceable unto him, in all that he had to do, toward the carrying on of the work; which ſhould have the aſſiſtance of all other ſkilful perſons, who ſhould be rendered willing to further it. And that God would make all the princes and the people obedient to him in all things. This undoubtedly was one reaſon of David's calling this aſſembly together, that they might engage to be aiding to Solomon, in the promotion of ſo pious a work.

CHAP. XXIX.

1 *David by his example and intreaty,* 6 *Cauſeth the princes and people to offer willingly.* 10 *David's thankſgiving and prayer.* 20 *The people having bleſſed God and ſacrificed, make Solomon king.* 26 *David's reign and death.*

FUrthermore, David the king ſaid unto all the congregation, Solomon my ſon, whom alone God hath choſen, *is yet* young and tender, and the work *is* great: for the palace *is* not for man, but for the LORD God.

2 Now I have prepared with all my might for the houſe of my God, the gold for *things to be made* of gold, and the ſilver for *things* of ſilver, and the braſs for *things* of braſs, the iron for *things* of iron, and wood for *things* of wood; onyx-ſtones, and *ſtones* to be ſet, gliſtering ſtones and of divers colours, and all manner of precious ſtones, and marble-ſtones in abundance.

3 Moreover, becauſe I have ſet my affection to the houſe of my God, I have of mine own proper good, of gold and ſilver, *which* I have given to the houſe of my God, over and above all that I have prepared for the holy houſe,

4 *Even* three thouſand talents of gold, of the gold of Ophir, and ſeven thouſand talents of refined ſilver, to overlay the walls of the houſes *withal:*

5 The gold for *things* of gold, and the ſilver for *things* of ſilver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing to conſecrate his ſervice this day unto the LORD?

6 ¶ Then the chief of the fathers and princes of the tribes of Iſrael, and the captains of thouſands and of hundreds, with the rulers over the kings work, offered willingly.

7 And gave for the ſervice of the houſe of God, of gold, five thouſand talents, and ten thouſand drams; and of ſilver, ten thouſand talents; and of braſs, eighteen thouſand talents; and one hundred thouſand talents of iron.

8 And they with whom *precious* ſtones were found, gave *them* to the treaſure of the houſe of the LORD, by the hand of Jehiel the Gerſhonite.

9 Then the people rejoyced, for that they offered willingly, becauſe with perfect heart they offered willingly to the LORD: and David the king alſo rejoyced with great joy.

10 ¶ Wherefore David bleſſed the LORD before all the congregation: and David ſaid, Bleſſed *be* thou, LORD God of Iſrael our father, for ever and ever.

11 Thine, O LORD, *is* the greatneſs, and the power, and the glory, and the victory, and the majeſty: for all *that is* in the heaven and in the earth *is thine*; thine *is* the kingdom, O LORD, and thou art exalted as head above all.

12 Both riches and honour *come* of thee, and thou reigneſt over all, and in thine hand *is* power and might, and in thine hand *it is* to make great, and to give ſtrength unto all.

13 Now therefore, our God, we thank thee, and praiſe thy glorious name.

14 But who *am* I, and what *is* my people, that we ſhould be able to offer ſo willingly after this ſort? for all things *come* of thee, and of thine own have we given thee.

15 For we *are* ſtrangers before thee, and ſojourners, as *were* all our fathers: our days on the earth *are* as a ſhadow, and *there is* none abiding.

16 O LORD our God, all this ſtore that we have prepared to build thee an houſe for thine holy name, *cometh* of thine hand, and *is* all thine own.

17 I know alſo my God, that thou trieſt the heart, and haſt pleaſure in uprightneſs. As for me, in the uprightneſs of mine heart I have willing offered all theſe things: and now have I ſeen with joy, thy people which are preſent here, to offer willingly unto thee.

18 O LORD God of Abraham, Iſaac, and of Iſrael our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee.

19 And give unto Solomon my ſon a perfect heart to keep thy commandments, thy teſtimonies, and thy ſtatutes, and to do all *theſe things*, and to build the palace *for* the which I have made proviſion.

20 ¶ And David ſaid to all the congregation, Now bleſs the LORD your God. And all the congregation bleſſed the LORD God of their fathers, and bowed down their heads, and worſhipped the LORD and the king.

21 And they ſacrificed ſacrifices unto the LORD, and offered burnt-offerings unto the LORD on the morrow after that day, *even* a thouſand bullocks, a thouſand rams, *and* a thouſand lambs, with their drink-offerings, and ſacrifices in abundance for all Iſrael:

22 And did eat and drink before the LORD on that day with great gladneſs, and they made Solomon the ſon of David king the ſecond time, and anointed *him* unto the LORD *to be* the chief governor, and Zadok *to be* prieſt.

23 Then Solomon ſat on the throne of the LORD as king inſtead of David his father, and proſpered, and all Iſrael obeyed him.

24 And all the princes and the mighty men, and all the ſons likewiſe of king David ſubmitted themſelves unto Solomon the king,

25 And the Lord magnified Solomon exceedingly in the ſight of all Iſrael, and beſtowed upon him *ſuch* royal majeſty, as had not been on any king before him in Iſrael.

26 Thus David the Son of Jeſſe, reigned over all Iſrael.

27 And the time that he reigned over Iſrael, *was* forty years; ſeven years reigned he in Hebron, and thirty and three *years* reigned he in Jeruſalem

28 And he died in a good old age, full of days, riches, and honour: and Solomon his ſon reigned in his ſtead.

29 Now the acts of David the king, firſt and laſt, behold, they *are* written in the book of Samuel the ſeer, and in the book of Nathan the prophet, and in the book of Gad the ſeer.

30 With all his reign and his might, and the times that went over him, and over Iſrael, and over all the kingdoms of the countries.

Ver. 1. *Furthermore, David the king ſaid unto all the congregation, Solomon my ſon, whom God alone hath choſen, is yet young and tender, and the work is great: for the palace is not for man, but for the Lord God.*] David excites the aſſembly to the aſſiſtance of his ſon, by the conſideration that he was a perſon choſen by God himſelf, for the execution of this work; and yet that he needed their co-operation with him, becauſe he was then but a youth; and the work itſelf was to be accompliſhed with a grandeur and magnificence ſuitable to the glorious Majeſty, for whoſe condeſcending reſidence it was intended.

David then acquaints the aſſembly with the coſtly preparations he had made for the temple; of which we have already given an account in our annotations on chap. xxii. ver. 14. and have nothing material to add in this place.

Ver. 5.———— *And who then is willing to conſecrate his ſervice this day unto the Lord?*] The Hebrew phraſe, *to fill his hand*, as it is rendered in the margin of our Bibles, ſignifies, *to make an offering*. Unto which David now excites them by his own example, as a proceeding which would be very acceptable to God. This exhortation had ſuch an effect, that all the great men who are mentioned in chap. xxvii. contributed to the work with great cheerfulneſs and liberality, as appears by the ſeventh, eighth, and ninth verſes of the chapter before us.

Ver. 9. *Then the people rejoiced, for that they offered willingly.*] They who made the offerings rejoiced; for they acted with a generous propenſity to promote the work, and not by conſtraint; *with a perfect heart*, as the Sacred Hiſtorian adds, *they offered willingly to the Lord.*

This is that evangelic vertue which St. Paul calls ἁπλότης, *ſingleneſs of heart*, which hath reſpect purely to the ſervice of God, the honour of religion, and the good of his church.

—— *And David the king alſo rejoiced with great joy.*] It was a ſingular comfort to this excellent prince in his old age, to ſee the people ſo well diſpoſed, and his exhortation ſo effectual upon their hearts. And it gave him good hope that this work would not fail to be accompliſhed in a ſhort time.

Ver. 10. *Wherefore David bleſſed the Lord before all the congregation: and David ſaid, Bleſſed be thou, Lord God of Iſrael our father, for ever and ever.*] David piouſly aſcribed this happy event to the grace of God: whom he therefore bleſſed and praiſed for giving the people ſuch a heart.

Ver. 11. *Thine, O Lord, is the greatneſs, and the power, and the glory, and the victory, and the majeſty: for all that is in the heaven and in the earth, is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.*] This is a moſt noble declaration of the exalted ſenſe David entertained of the Divine Excellencies and Perfections, with a grateful acknowledgment of his immenſity, and power; his goodneſs, eternity, and Majeſty; which are the Divine Properties, or Attributes of God. The Targum, and the Talmudiſts, apply theſe expreſſions to the wonderful works of God, in this manner: "Thine, O Lord, is the greatneſs, for thou didſt "create the world; thine alſo is the power, for thou "broughteſt our fathers out of Egypt, and didſt conduct "them thro' the Red-ſea, and revealedſt thy ſelf in glory "upon mount Sinai, to give thy law to thy people; thou "obtainedſt victory over Amalek and Sihon; over Og, "and the Canaanites; and didſt cauſe the ſun and the "moon to ſtand ſtill, *by the ſpirit of thy glory*, till thy "people were avenged of their enemies. For all things, "both in heaven and earth, are the work of thine hands; "thou ſupporteſt and ruleſt all things; and art exalted "above all the angels in heaven, and above all the kings "upon earth."

Ver. 12. *Both riches and honour come of thee, and thou reigneſt over all, and in thine hand is power and might, and in thine hand it is to make great, and to give ſtrength unto all.*] This verſe is paraphraſed by the Targum in the following manner. "The riches of the wealthy, and "the glory of kings and dominions, are given them "by thee. Thou ruleſt over all, and they are ever ſubject "to thy power; who art able to multiply and ſtrengthen "all things; that is, to increaſe thoſe to great numbers, "who are diminiſhed, and to ſtrengthen thoſe who are "feeble and weak.

Ver. 14. *But who am I, and what is my people, that we ſhould be able to offer ſo willingly after this ſort?*] What are we that thou ſhouldſt bleſs us with ſuch riches as enable us to make ſuch an offering; and that thou ſhouldſt qualify us for offering theſe gifts with ſo willing a heart? Both which are thy donations, and the fruits of thy good grace and mercy to us.

—— *For all things come of thee, and of thine own have we given thee.*] We only return unto thee what we have received from thy unmerited bounty; and we intend theſe our offerings as an humble tribute of gratitude to the propitious author of all our proſperity, and of every other mercy we enjoy. In like manner we ought to acknowledge God in all ſpiritual bleſſings; referring every good thought, work, and purpoſe to his Divine Grace, by which we are enabled to think and act in an acceptable manner.

Ver. 15. *For we are ſtrangers before thee, and ſojourners, as were all our fathers: our days on the earth are as a ſhadow, and there is none abiding.*] We are but tranſient poſſeſſors of the good land wherein thou haſt placed us; and have no more claim to perpetuity in its enjoyment than our fathers before us. We therefore have offered nothing for thy ſervice, but what we muſt ſhortly leave;

ſor our days on the earth are like an unſubſtantial ſhadow that ſoon diſappears.

Ver. 17. *I know alſo, my God, that thou trieſt the heart, and haſt pleaſure in uprightneſs. As for me, in the uprightneſs of mine heart I have willingly offered all theſe things:*] David's higheſt ſatisfaction was, that God had beſtowed upon him a heart, to act in a willing manner on this occaſion, with a ſincere reſpect to the ſervice of God, and not from any motive of oſtentation. For the truth of which he appeals to God himſelf, who could not be deceived with falſe pretences

Ver. 18. *O Lord God of Abraham, Iſaac, and of Iſrael our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee.*] David could not deſire a greater bleſſing for the people, than that God, who had given them ſuch a pious heart, would preſerve them in the ſame good diſpoſition.

Ver. 20. *And David ſaid to all the congregation, Now bleſs the Lord your God. And all the congregation bleſſed the Lord God of their fathers, and bowed down their heads, and worſhipped the Lord and the king.*] They worſhipped God and the king with the ſame geſture of body, but with a different diſpoſition of mind. They rendered religious worſhip to God, and civil reverence to the king. Giving thanks to the Deity for all his benefits, and teſtifying their acknowledgments to David for all the care he had taken, during his reign, for their welfare and proſperity.

Ver. 21. *And they ſacrificed ſacrifices unto the Lord, and offered burnt-offerings unto the Lord on the morrow after that day.*] For the ark was now at Jeruſalem, where this great congregation was aſſembled; and therefore they offered peace and burnt-offerings to God in that place, on the morrow after their meeting.

Ver. 22. *And they did eat and drink before the Lord on that day with great gladneſs.*] The perſons who offered the peace-offerings were allowed the greateſt part of them for the entertainment of their friends. And they are here ſaid to eat and drink *before the Lord*, becauſe it was a ſacred feſtival celebrated before the ark at Jeruſalem, the place which God had choſen, Deut. xii. 11, &c.

—— *And they made Solomon the ſon of David king the ſecond time.*] Some ſuppoſe this to have been done after the death of David, when Solomon was anointed for himſelf, as reigning *pleno jure*, in ſubjection to none. But it ſeems moſt probable that he was anointed twice, in the life-time of David. Firſt in the preſence of a few of David's ſervants, as we read 1 Kings i. and *now* in the preſence of all the great men of Iſrael, the princes of the tribes, captains of thouſands, and hundreds. And indeed we are led to this conſtruction of the fact, by the connexion with the foregoing words. For the perſons who now made Solomon king the ſecond time, were thoſe before mentioned, who ſacrificed and feaſted with great joy, after David's long ſpeech to them. Dr. Lightfoot indeed obſerves, that there is mention made three times of Solomon's being made king. Twice in this book; namely, chap. xxiii. 1. and here in the paſſage before us; as alſo in 1 Kings i. A queſtion therefore may be ſtarted, whether he was made king three times, or only twice. In anſwer to which it may be ſaid, that the text now under conſideration ſeems to decide the doubt. For when Solomon was anointed, upon Adonijah's aſpiring to the throne, it was the firſt time that David declared who he intended for his ſucceſſor; and that period muſt be coincident with his firſt inauguration mentioned in this book, chap. xxiii. 1. The anointing therefore of Solomon, in the midſt of the princes and great commanders, as related in the verſe before us, was the ſecond time of his deſignation to the regal dignity.

———*And anointed him unto the Lord to be the thief governour.*] That is, they anointed him, in order to his exerciſing the regal functions after the death of David.

———*And Zadok to be prieſt.*] This paſſage has inclined many to think that the unction of Solomon, before mentioned, was after the death of David; becauſe Abiathar was not deprived of his office till the beginning of Solomon's reign. But we can ſee no reaſon why we may not think that Zadok was anointed to be prieſt, as Solomon was to be king, in the life-time of David, tho' he was not actually inveſted with this office, till after David's death, when Abiathar was diſplaced. The Jews ſay it was neceſſary, he ſhould be anointed, becauſe the ſucceſſion to the high-prieſthood, in the line of Eleazar, had been long interrupted, and Abiathar, of the line of Ithamar, was ſtill living.

Ver. 23. *Then Solomon ſat on the throne of the Lord.*] Canaan was God's land, and therefore the throne of that kingdom is ſaid to be, the throne of the Lord. The Iſraelites are accordingly ſaid to be Gods people, and Solomon reigned over them, not by inheritance, but by the ſpecial appointment of God.

Ver. 29. *Now the acts of David the king, firſt and laſt, behold they are written in the book of Samuel the Seer, and in the book of Nathan the Prophet, and in the book of Gad the Seer.*] The Hebrew gives three diſtinct titles to theſe holy perſons; Samuel being called *Roeh*, Nathan, *Nabi*, and Gad, *Choſeh*: but whether they have diſtinct ſignifications, denoting ſeveral manners of receiving divine inſpiration, or ſeveral degrees of it, we cannot take upon us to determine. But this we may certainly affirm, that the prophets, beſide the edition of their predictions, frequently publiſhed the hiſtory of their own times. Thus Samuel began to write the life of David, which was finiſhed by Nathan and Gad. Out of which work the particulars here recorded by Ezra were extracted.

Ver. 30. *With all his reign and his might.*] That is, how he governed his people, and maintained wars with their enemies, over whom he obtained glorious victories. Together with every other part of his conduct, both as a prophet, and as a king.

—*And the times that went over him, and over Iſrael.*] That is, all the troubles he himſelf ſuſtained, and which beſel the people of Iſrael. Or, in other words, all the revolutions that were in publick affairs, in his days.

—*And over all the kingdoms of the countries.*] Namely, the territories of the Philiſtines, Moab, Amalek, Syria, Damaſcus, Ammon, &c. The loſs of which hiſtory is much lamented; but the all-wiſe God beſt knew what was proper to be preſerved for the uſe and benefit of his church.

The END *of the Firſt* BOOK *of* CHRONICLES.

Critical and Explanatory ANNOTATIONS ON THE SECOND BOOK of the CHRONICLES.

The ARGUMENT.

This book is a continuation of the hiſtory of the people of God, and of their kings, from the death of David, to the Babylonian captivity; and tho' mention be herein made of the kings of Iſrael, particularly ſo called after the ſeparation of the ten tribes from Judah, and their revolt from the family of David; yet Ezra principally relates the hiſtory of the kings of Judah, to which he ſeems to have been engaged for ſeveral reaſons. For Judah always retained, in ſome degree, the ſound doctrine and purity of Divine Worſhip, from which the ten tribes were ſo far apoſtatized, that God ſuffered them at laſt to be carried into captivity by Shalmaneſer without any hope of return; ſo that Judah was the only tribe which then continued to be the people of God, and whoſe hiſtory alone, Ezra intended to record. To this we may add, that as the promiſed Meſſiah, was to be born, according to the fleſh, not only of the tribe of Judah, but in particular, of the poſterity and houſe of David, therefore the Sacred Hiſtorian thought fit to relate the hiſtory and genealogy of his anceſtors, and likewiſe to deduce them to his very perſon, in order to render it more evident, that the promiſes of God are true.

As the firſt book of the Chronicles gave us a view of many particulars concerning the reign of David, ſo this begins with the reign of Solomon his ſon, who ſucceeded him on the throne. He was a prince favoured by God with admirable wiſdom, immenſe riches, and uncommon proſperity. But as he apoſtatized, toward the latter end of his reign, from his duty to his Divine Benefactor, his kingdom was divided ſoon after his ſon Rehoboam came to poſſeſs the crown: for the ten tribes, ſeparating themſelves from Judah, made Jeroboam their king.

Several of Jeroboam's deſcendants and ſucceſſors were idolaters, but others reſtored and maintained the true worſhip of God. As Aſa, for inſtance, together with Jehoſhaphat, Joaſh, Amaziah, Uzziah, Jotham, Hezekiah, and Joſiah: tho' amongſt theſe alſo there was a great difference, with reſpect to the fervour and ſincerity of their zeal and piety. Some of theſe kings gradually ſlackened their zeal, and degenerated from good to evil, as Joaſh and Amaziah; others on the contrary repented of the evils they committed, and became good.

The Divine Majeſty was not wanting on his part, to invite and ſolicite the kings, as well as the people of the Jews, to repent and amend their lives. To this end he employed the miniſtration of his Holy Prophets, who ſucceeded one another in conſiderable numbers from Elijah and Eliſha, to Ezekiel and Daniel. But theſe righteous perſons being not only diſregarded by the generality of the people, but likewiſe perſecuted by them; God at laſt permitted the kingdom of Judah to be conquered and poſſeſſed by Nebuchadnezzar king of Babylon, who carried the Jews captives into his own country, where they continued ſeventy years; till Cyrus, under whom the monarchy was transferred from the Chaldeans to the Perſians, gave them leave to return into their own land; an account whereof we find in the two following books of Ezra and Nehemiah.

As there are ſome things here omitted, which are recorded in the firſt book of the Kings, ſo there are ſeveral particulars related in this book of Chronicles, of which no mention is made in that of kings, as will be obſerved in the acts of Abijah, Aſa, Joaſh, and other kings of Judah.

CHAP. I.

1 *The ſolemn offering of Solomon at Gibeon.* 7 *Solomon's choice of wiſdom is bleſſed by God.* 13 *Solomon's ſtrength and wealth.*

AND Solomon the ſon of David, was ſtrengthened in his kingdom, and the LORD his God *was* with him, and magnified him exceedingly.

2 Then Solomon ſpake unto all Iſrael, to the captains of thouſands, and of hundreds, and to the judges, and to every governor, in all Iſrael, the chief of the fathers.

3 So Solomon and all the congregation with him, went to the high place that *was* at Gibeon, for there was the tabernacle of the congregation of God, which Moſes the ſervant of the LORD had made in the wilderneſs.

4 But the ark of God had David brought up from Kirjath-jearim to *the place which* David had prepared for it: for he had pitched a tent for it at Jeruſalem.

5 Moreover, the brazen altar that Bezaleel the ſon of Uri, the ſon of Hur, had made, he put before the tabernacle of the LORD: and Solomon and the congregation ſought unto it.

6 And Solomon went up thither to the brazen altar before the LORD, which *was* at the tabernacle of the congregation, and offered a thouſand burnt-offerings upon it.

7 ¶ In that night did God appear unto Solomon, and ſaid unto him, Aſk what I ſhall give thee.

8 And Solomon ſaid unto God, Thou haſt ſhewed great mercy unto David my father, and haſt made me to reign in his ſtead.

9 Now, O LORD God, let thy promiſe unto David my father be eſtabliſhed: for thou haſt made me king over a people, like the duſt of the earth in multitude.

10 Give me now wiſdom and knowledge, that I may go out and come in before this people: for who can judge this thy people *that is ſo* great?

11 And God ſaid to Solomon, Becauſe this was in thine heart, and thou haſt not aſked riches, wealth, or honour, nor the life of thine enemies, neither yet haſt aſked long life; but haſt aſked wiſdom and knowledge for thy ſelf, that thou mayeſt judge my people over whom I have made thee king:

12 Wiſdom and knowledge *is* granted unto thee, and I will give thee riches, and wealth, and honour, ſuch as none of the kings have had, that *have been* before thee, neither ſhall there any after thee have the like.

13 ¶ Then Solomon came *from his journey* to the high place that *was* at Gibeon, to Jeruſalem from before the tabernacle of the congregation, and reigned over Iſrael.

14 And Solomon gathered chariots, and horſemen: and he had a thouſand and four hundred chariots, and twelve thouſand horſemen, which he placed in the chariots-cities, and with the king at Jeruſalem.

15 And the king made ſilver and gold at Jeruſalem *as plenteous* as ſtones, and cedar-trees made he as the ſycamore-trees that *are* in the vale for abundance.

16 And Solomon had horſes brought out of Egypt, and linen yarn: the kings merchants received the linen yarn at a price.

17 And they fetcht up, and brought forth out of Egypt, a chariot for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred and fifty: and ſo brought they out *horſes* for all the kings of the Hittites, and for the kings of Syria by their means.

Ver. 1. *And Solomon the ſon of David was ſtrengthned in his kingdom.*] He was confirmed in his authority and government, after the death of Adonijah and Joab, who had conſpired to diſpoſſeſs him of the regal power.

——— *And the Lord his God was with him, and magnified him exceedingly.*] Theſe words are thus paraphraſed by the Targum; "The WORD of the LORD "was his helper, and raiſed him to a great height of "glory."

Ver. 2. *Then Solomon ſpake unto all Iſrael, to the captains of thouſands and of hundreds, and to the judges,* &c.] He took the firſt opportunity that offered to acquaint them with his intentions of going to Gibeon to worſhip God, by offering a great ſacrifice; and he likewiſe deſired them to accompany him thither.

Ver. 3. *So Solomon and all the congregation with him, went to the high place that was at Gibeon, for there was the tabernacle of the congregation of God, which Moſes the ſervant of the Lord had made in the wilderneſs.*] The tabernacle was at Gibeon, but without the ark, which was then in the city of David. How theſe came to be ſeparated, ſo that the ark was without the tabernacle, and its veſſels; and the veſſels, together with the altar and tabernacle, without the ſeat of the glory of God, is not eaſy to be determined. Pellicanus ſuppoſes that God, even in thoſe days, would have the Jews to know, that he did not regard the ceremonious part of worſhip, when the people were under the government and inſtruction of ſuch men as Samuel and David, and continued uninfected with idolatry. God then was not ſo ſtrict in exacting the legal ſervices, as he was in times of peace and tranquility, when thoſe ſervices became moſt neceſſary for the people, leſt when they lived in eaſe and proſperity, they, according to their uſual cuſtom, ſhould degenerate into ſuperſtition, and admire the rites of the Gentiles.

Ver. 4. *But the ark of God had David brought up from Kirjath-jearim*, &c.] See 2 Sam. vi.

Ver. 5. *Moreover the brazen altar that Bezaleel the ſon of Uri, the ſon of Hur, had made, he put before the tabernacle of the Lord.*] One would be apt to think from theſe words, that this altar did not ſtand in its proper place, till Solomon ſet it where it ought to be fixed, but what is tranſlated in the text, *he put*, may be rendered, as it is in the margin, *was there*; namely, before the tabernacle.

——*And Solomon and the congregation ſought unto it.*] This paſſage ſeems to be better tranſlated by Strigelius, *It was cuſtomary for Solomon and the congregation to frequent it*; namely, with ſacrifices, by which they ſought the favour of God.

Ver. 6. *And Solomon went up thither to the brazen altar before the Lord, which was at the tabernacle of the congregation.*] This altar is ſaid to be *before the Lord*, tho' the ark was not there; becauſe God was graciouſly pleaſed to accept the ſacrifices offered before the place where he had condeſcended to dwell, tho' it now wanted the token of his glorious preſence.

——*And offered a thouſand burnt-offerings upon it.*] He offered them by the miniſtry of the prieſts. And burnt-offerings here ſeem to ſignify the ſacrifice of peace-offerings, the general name being uſed for the ſpecial. For it is not reaſonable to ſuppoſe, that a thouſand offerings were wholly burnt upon the altar; but Solomon, in all probability, made a feaſt for thoſe who were preſent, as had likewiſe been done when this great aſſembly offered ſo freely at his inauguration, 1 Chron. xxix. 22.

Ver. 7. *In that night did God appear unto Solomon, and ſaid unto him, Ask what I ſhall give thee.*] See 1 Kings iii. 5. This was a declaration that God had accepted the prayers of Solomon, which accompanied the ſacrifices that were offered the preceding day, and that he would grant this young monarch whatever he would deſire.

Ver. 8. *And Solomon ſaid unto God, Thou haſt ſhewed great mercy unto David my father.*] Thoſe who offer up petitions to God, ſhould imitate the admirable example of Solomon, by rendring in the firſt place, their grateful acknowledgments to the Divine Majeſty, for the benefits they have received from him.

Ver. 10. *Give me now wiſdom and knowledge, that I may go out and come in before this people.*] Going out and coming in, is a proverbial expreſſion, for governing the people both at home and abroad, in peace and in war.

——*For who can judge this thy people, that is ſo great?*] Solomon was ſenſible, that among ſo numerous a people there would be ſo many, and frequently ſuch difficult cauſes brought before him, that it would be impoſſible for him to hear and determine them aright, without the impulſe of a Divine Spirit. The reader may conſult our obſervations on this paſſage, and likewiſe on the two following verſes, in the comment on 1 Kings iii.

Ver. 13. *Then Solomon came from his journey to the high place that was at Gibeon, to Jeruſalem, from before the tabernacle of the congregation, and reigned over Iſrael.*] The words, *from his journey*, which our tranſlators have here inſerted, are altogether unneceſſary, and the paſſage may be exactly rendred thus, *Solomon came from the high place*, &c. For the Hebrew particle *Lamed* ſignifies *from*, as well as *to*.

The remaining part of this chapter has been ſufficiently explained in our annotations on 1 Kings x. 26, 27, &c.

CHAP. II.

1 And 17 Solomon's labourers for the building of the temple. 3 His embaſſage to Huram for workmen and proviſion of ſtuff. 11 Huram ſendeth him a kind anſwer.

AND Solomon determined to build an houſe for the name of the LORD, and an houſe for his kingdom.

2 And Solomon told out threeſcore and ten thouſand men to bear burdens, and fourſcore thouſand to hew in the mountain, and three thouſand and ſix hundred to overſee them.

3 ¶ And Solomon ſent to Huram the king of Tyre, ſaying, As thou didſt deal with David my father, and didſt ſend him cedars to build him an houſe to dwell therein, *even ſo deal with me.*

4 Behold, I build an houſe to the name of the LORD my God, to dedicate *it* to him, *and* to burn before him ſweet incenſe, and for the continual ſhew-bread, and for the burnt-offerings morning and evening, on the ſabbaths, and on the new-moons, and on the ſolemn feaſts of the LORD our God. This *is an ordinance* for ever to Iſrael.

5 And the houſe which I build *is* great: for great *is* our God above all gods.

6 But who is able to build him an houſe, ſeeing the heaven, and heaven of heavens cannot contain him? who *am* I then that I ſhould build him an houſe, ſave only to burn ſacrifice before him?

7 Send me now therefore a man, cunning to work in gold, and in ſilver, and in braſs, and in iron, and in purple, and crimſon, and blue, and that can ſkill to grave with the cunning men that *are* with me in Judah and in Jeruſalem, whom David my father did provide.

8 Send me alſo cedar-trees, fir-trees, and algum-trees out of Lebanon: (for I know that thy ſervants can ſkill to cut timber in Lebanon) and behold, my ſervants *ſhall be* with thy ſervants,

9 Even to prepare me timber in abundance: for the houſe which I am about to build, *ſhall* be wonderful great.

10 And behold, I will give to thy ſervants, the hewers that cut timber, twenty thouſand meaſures of beaten wheat, and twenty thouſand meaſures of barley, and twenty thouſand baths of wine, and twenty thouſand baths of oil.

11 ¶ Then Huram the king of Tyre anſwered in writing, which he ſent to Solomon, Becauſe the LORD hath loved

his people, he hath made thee king over them.

12. Huram ſaid moreover, Bleſſed *be* the LORD God of Iſrael that made heaven and earth, who hath given to David the king a wiſe ſon, endued with prudence and underſtanding, that might build an houſe for the LORD, and an houſe for his kingdom.

13 And now I have ſent a cunning man (endued with underſtanding) of Huram my fathers;

14 The ſon of a woman of the daughters of Dan, and his father *was* a man of Tyre, ſkilful to work in gold, and in ſilver, in braſs, in iron, in ſtone, and in timber, in purple, in blue, and in fine linen, and in crimſon: alſo to grave any manner of graving, and to find out every device which ſhall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine which my lord hath ſpoken of, let him ſend unto his ſervants:

16 And we will cut wood out of Lebanon, as much as thou ſhalt need, and we will bring it to thee in flotes by ſea to Joppa, and thou ſhalt carry it up to Jeruſalem.

17 ¶ And Solomon numbred all the ſtrangers that *were* in the land of Iſrael, after the numbring wherewith David his father had numbred them; and they were found an hundred and fifty thouſand and three thouſand and ſix hundred.

18 And he ſet threeſcore and ten thouſand of them *to be* bearers of burdens, and fourſcore thouſand *to be* hewers in the mountain, and three thouſand and ſix hundred over-ſeers to ſet the people a work.

Ver. 1. *And Solomon determined to build an houſe for the name of the Lord.*] Wherein the Lord ſhould be worſhipped, as David had deſigned and directed.

——*And an houſe for his kingdom.*] A royal palace for himſelf, and thoſe who ſhould ſucceed him. But he finiſhed the houſe of God before he began his own.

Ver. 2. *And Solomon told out threeſcore and ten thouſand men to bear burdens, and fourſcore thouſand to hew in the mountains, and three thouſand and ſix hundred to overſee them.*] The number of overſeers in this text, exceeds that in 1 Kings v. 16. by three hundred, concerning which difference ſee what we have obſerved on that paſſage.

Ver. 3. *And Solomon ſent to Huram the king of Tyre, ſaying,* &c.] Hiram, as he is called, 1 Kings v. 1. firſt ſent to Solomon, to congratulate him on his acceſſion to the throne; and then Solomon ſent to him, in the manner we have related at large in our expoſition of that chapter, to which the reader may have recourſe.

Ver. 4. *Behold I build an houſe to the name of the Lord my God, to dedicate it to him, and to burn before him ſweet incenſe, and for the continual ſhew-bread.*] So this bread is called, Numb. iv. 7. becauſe it ſtood before the Lord continually, being renewed every week.

——*And for the burnt-offerings morning and evening, on the ſabbaths, and on the new moons, and on the ſolemn feaſts of the Lord our God.*] As king Hiram was no ſtranger to the God of Iſrael, Solomon acquaints him with ſeveral parts of the Divine Service which were to be performed in the temple he intended to erect.

——*This is an ordinance for ever to Iſrael.*] Which God himſelf had appointed.

Ver. 5. *And the houſe which I built is great: for great is our God above all gods.*] The ſtructure which Solomon built was not very large, but its magnificence was ſuitable to the glorious Majeſty of him who reſided therein.

Ver. 6. *But who is able to build him an houſe, ſeeing the heaven, and heaven of heavens cannot contain him?*] Solomon would not have the king of Tyre imagine, he had ſuch low conceptions of God, as to think he could be confined and comprehended in any houſe, tho' ever ſo large; his immenſity being as unbounded as his power, and beyond the reach of the moſt exalted imagination.

——*Who am I then, that I ſhould build him an houſe, ſave only to burn ſacrifice before him?*] It would have been a high preſumption, therefore, for Solomon to build an houſe for the eternal Majeſty of Heaven, with any other view than for his worſhippers to aſſemble there; he being pleaſed in a ſpecial manner to be preſent in that place. The Targum thus paraphraſes the paſſage before us, "The heavens are the throne of his glory, the earth "is his footſtool, the abyſs, and all people are ſupported "by the Spirit of his WORD."

Ver. 7. *Send me now therefore a man, cunning to work in gold, and in ſilver, and in braſs,* &c.] The Tyrians were admirable artiſts in all the works here mentioned. Solomon therefore deſired that ſome of them might be ſent to him, in order to aſſiſt thoſe whom David had provided, but who were not ſuch great maſters as thoſe of Tyre.

Ver. 8. *Send me alſo cedar-trees, fir-trees, and algum-trees out of Lebanon.*] Or, almug-trees, concerning which ſee what we have obſerved on 1 Kings x. 11. This tree was tranſplanted from its native ſoil, into Lebanon, where it flouriſhed as well as cedars and firs.

——*(For I know that thy ſervants can skill to cut timber in Lebanon) and behold, my ſervants ſhall be with thy ſervants.*] The Tyrians dealing much in timber, were more expert than other nations in cutting it down, and preparing it for ſumptuous works. Solomon, therefore, deſires to entertain them as his principal workmen.

Ver. 9. *Even to prepare me timber in abundance: for the houſe which I am about to build ſhall be wonderful great.*] In the Hebrew it is, *great and wonderful.* Which words relate not ſo much to the largeneſs of the intended ſtructure, as to the admirable contrivance and magnificence of it.

Ver. 10. *And behold, I will give to thy ſervants the hewers that cut timber, twenty thouſand meaſures of beaten wheat, and twenty thouſand meaſures of barley, and twenty thouſand baths of wine, and twenty thouſand baths of oil.*] The *bath* was an Hebrew meaſure containing the tenth part of an *homer*, or *chomer*, in liquid things, as the ephah was in dry. It is ſaid in Ezek. xlv. 11. "the "ephah and the bath ſhall be of one meaſure, that the "bath may contain the tenth part of an homer, and the "ephah the tenth part of an homer." The bath therefore contained ſeven gallons and four pints, for things liquid, and the ephah three pecks and three pints, as a meaſure for things dry. Perhaps it may be here objected, that an omer is ſaid to be *the tenth part of an ephah,* Exod. xvi. 36. In anſwer to which, we muſt diſtinguiſh between the word homer, or chomer, written with a *cheth* in the Hebrew, and omer written with an *ain.* This latter was, indeed, the tenth part of an ephah; and, on the other hand, the ephah was but the tenth part of the homer or chomer.

Ver. 11. *Then Huram the king of Tyre anſwered in writing,* &c.] The Tyrian king returned a very pious anſwer to Solomon, and from thoſe expreſſions of his which are contained in this verſe, and likewiſe in the 12th. Strigelius thought it certain, that Hiram was a preſelyte to the true religion: becauſe he firſt of all acknowledges the God of Iſrael to be JEHOVAH, the maker of heaven and earth; for none but the Iſraelites called God by that name; and when they would diſtinguiſh him from idols, and all creatures, they declared him to be the

Creator of the world, as Hiram here doth. Secondly, he congratulates the Iſraelites on the happineſs they enjoyed under ſuch a king; which congratulation was the effect of his love to God and his church. And laſtly, he declared his affection to the church, not only in embaſſies and letters, but in real acts of kindneſs, ſending to Solomon materials for building the houſe of God, and a ſet of the beſt artificers in the world.

Ver. 13. *And now I have ſent a cunning man (endued with underſtanding) of Huram my fathers.*] A man of great skill and long experience, being the principal workman employed by king Hiram's father, as ſome think. But it is more probable that the Hebrew word *abi*, which is here tranſlated *of my fathers*, was the ſirname of Huram.

Ver. 14. *The ſon of a woman of the daughters of Dan, and his father was a man of Tyre.*] The Targum declares, that ſhe was a woman of the tribe of Naphtali, becauſe it is ſaid ſo in 1 Kings vii. 14. and, in order to reconcile theſe two places, affirms that Ezra, by calling her in this verſe "a woman of the daughters of Dan", means that ſhe was the daughter of a man called Dan, who was of the tribe of Naphtali: which being near the city of Tyre, ſhe married one of its inhabitants. This explication ſeems ſomething forced, and we therefore refer the reader to our notes on 1 Kings vii. 14.

The remaining part of Hiram's letter to Solomon needs no explication.

Ver. 17. *And Solomon numbred all the ſtrangers that were in the land of Iſrael, after the numbering wherewith David his father had numbred them,* &c.] Kimchi thinks theſe were the reliques of the Amorites, Hittites, Perizzites, Hivites, and Jebuſites, mentioned afterward, chapter viii. 7. But the ſtrangers, taken notice of in this verſe, were not idolaters; for then David would not have ſuffered them to dwell in the land. They therefore worſhipped God alone, tho' they did not entirely embrace the Jewiſh religion, by being circumciſed. Theſe David had numbred, that he might know their ſtrength, and their condition; but he did not act herein from ſuch a motive of vanity as prompted him to number his own people, but out of a prudent care that they might be diſtinguiſhed from Jews, and be employed in ſuch works as he did not think fit to charge the Iſraelites with.

Ver. 18. *And he ſet threeſcore and ten thouſand of them to be bearers of burdens, and fourſcore thouſand to be hewers in the mountains, and three thouſand and ſix hundred overſeers, to ſet the people a work.*] This Ezra had ſaid before, ver. 2. but he now declares of what condition they were, who were put to theſe ſervile employments. They who were the over-ſeers, and whom the LXX call ἐργοδιῶκται, were, we ſuppoſe, of the children of Iſrael.

CHAP. III.

1 *The place and time of building the temple.* 3 *The meaſure and ornaments of the houſe.* 11 *The cherubims.* 14 *The vail and pillars.*

THEN Solomon began to build the houſe of the LORD at Jeruſalem in mount Moriah, where *the LORD* appeared unto David his father, in the place that David had prepared in the threſhing-floor of Ornan the Jebuſite.

2 And he began to build in the ſecond *day* of the ſecond month, in the fourth year of his reign.

3 ¶ Now theſe *are the things wherein* Solomon was inſtructed for the building of the houſe of God. The length by cubits after the firſt meaſure *was* threeſcore cubits, and the breadth twenty cubits.

4 And the porch that *was* in the front *of the houſe*, the length *of it was* according to the breadth of the houſe twenty cubits, and the heighth *was* an hundred and twenty: and he overlaid it within with pure gold.

5 And the greater houſe he cieled with fir-tree, which he overlaid with fine gold, and ſet thereon palm-trees and chains.

6 And he garniſhed the houſe with precious ſtones for beauty: and the gold *was* gold of Parvaim.

7 He overlaid alſo the houſe, the beams, the poſts, and the walls thereof; and the doors thereof with gold, and graved cherubims on the walls.

8 And he made the moſt holy houſe, the length thereof *was* according to the breadth of the houſe, twenty cubits, and the breadth thereof twenty cubits, and he overlaid it with fine gold *amounting* to ſix hundred talents.

9 And the weight of the nails *was* fifty ſhekels of gold: and he overlaid the upper chambers with gold.

10 And in the moſt holy houſe he made two cherubims of image-work, and overlaid them with gold.

11 ¶ And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the houſe: and the other wing *was likewiſe* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits reaching to the wall of the houſe: and the other wing *was* five cubits *alſo* joining to the wing of the other cherub.

13 The wings of theſe cherubims ſpread themſelves forth twenty cubits; and they ſtood on their feet, and their faces *were* inward.

14 ¶ And he made the vail *of* blue, and purple, and crimſon, and fine linen, and wrought cherubims thereon.

15 Alſo he made before the houſe two pillars of thirty and five cubits high, and the chapiter that *was* on the top of each of them *was* five cubits.

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars, and made an hundred pomegranates, and put *them* on the chains.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of

that on the right hand, Jachin, and the name of that on the left, Boaz.

Ver. 1. *Then Solomon began to build the houſe of the Lord at Jeruſalem in Mount Moriah.*] Mount Moriah, taken in its more proper or reſtrained ſenſe, roſe on the eaſtern part of the city of Jeruſalem; for taken at large it ſeems to denote all that tract, whereon the weſtern, if not the northern, part of Jeruſalem ſtood. Moriah takes its name from the Hebrew word *Raah*, to ſee: whence the Septuagint and Aquila tranſlate it γῆν ὑψηλὴν a high or conſpicuous land. The name Moriah belonged not only to that mountain, but to all the mountainous country thereabout, which is called the land of Moriah, Gen. xxii. 2. But Mount Sion, and Acra, and other neighbouring mountains being alſo very high, this name of Moriah was extended to them, becauſe they were very conſpicuous; and it is certain that Mount Sion is frequently uſed in Scripture for Mount Moriah. Part of this mountain was in the tribe of Judah, and part of it in the tribe of Benjamin; ſo that the temple is aſcribed to them both. To Judah, in Pſal. lxxviii. 68, 69. To Benjamin, Deut. xxxiii. 12. For the greateſt part of the courts were in the tribe of Judah: but the altar, together with the porch, and the moſt holy part of the temple, where the ark and cherubim ſtood, were in the tribe of Benjamin.

Mr. Maundrell informs us, that the area, on which the temple ſtood, is as fit a place for an auguſt building, as could be found in the whole world. It lies upon the top of Mount Moriah, over againſt mount Olivet, the valley of Jehoſaphat lying between both mountains; It is about five hundred and ſeventy paces in length, and three hundred and ſeventy in breadth; and one may ſtill diſcern marks of the great labour it coſt, to cut away the hard rock, and to level ſuch a ſpacious area, upon ſo ſtrong a mountain. In the middle of the area ſtands at preſent a *Moſch* of an octogonal figure, ſuppoſed to be built upon the ſame ground, where anciently ſtood the *Sanctum Sanctorum*, or Holy of Holies. It is neither eminent for its largeneſs, nor ſtructure, and yet makes a very ſtately figure, by the ſole advantage of its ſituation.

——*Where the Lord appeared unto David his father, in the place that David had prepared in the threſhing-floor of Ornan the Jebuſite.*] The Targum here derives the ſanctity of this place from many noble events which were accompliſhed there in ancient times. For in this place, ſays the author of that paraphraſe, Abraham worſhipped the name of the Lord; and here he offered up his ſon Iſaac, but he was delivered by the **MEMRA** (the **WORD**) of the **LORD**, and a ram ſubſtituted in his place. Here Jacob prayed when he fled from his brother Eſau; and in this place the angel appeared to David, and commanded him to offer ſacrifice in the threſhing-floor of Ornan. By which appearance and ſacrifice this mountain was conſecrated to be a place where the temple ſhould be erected. Maimonides, in his treatiſe of the building of the temple, repreſents mount Moriah as the ſcene of ſeveral tranſactions much more ancient than thoſe we have already mentioned: For here, ſaith he, Noah built an altar when he came out of the ark, as Abraham did when he offered his ſon. Here Cain and Abel offered their ſacrifices, as Adam the firſt man had done before them. And, more than that, he will have it that Adam was created in this place; whence the ſaying of their wiſe men, *Man was made in the very place of his expiation.* But this is unworthy of Maimonides, who did not uſually give into ſuch conceits as theſe, which are borrowed from a trifling book called Pirke Elieſer.

Ver. 2. *And he began to build in the ſecond day of the ſecond month, in the fourth year of his reign.*] The preceeding winter was not a fit ſeaſon for building; and nothing of this nature could be undertaken in the firſt month, becauſe of the paſchal feaſt, as Jarchi here obſerves. Dr. Allix takes this to have been a ſabbatic year, in which the people were free from the tillage of their ground.

Ver. 3. *Now theſe are the things wherein Solomon was inſtructed for the building of the houſe of God.*] He had been inſtructed by David his father, who gave him a model, according to which he built the temple. The words in the Hebrew are a little obſcure, but the Targum has tranſlated them very clearly, "Theſe are the dimenſions of the foundation of the temple, which Solomon "began to build." So in our Margin, we tranſlate the word, not *inſtructed*, but *founded*. And thus, Beckius thinks, it is moſt properly to be underſtood; becauſe Solomon did not receive from his father a delineation of the whole fabric of the temple, but only of the porch, the courts, and ſome other things.

——*The length by cubits after the firſt meaſure was threeſcore cubits, and the breadth twenty cubits.*] He projected the ſanctuary and the oracle both together; and in their firſt deſcription they were to be ſixty cubits in length. That is, forty for the ſanctuary, and twenty for the Moſt Holy Place. Or, as ſome think, by the *firſt meaſure*, is here meant that particular meaſure which Moſes followed in building the tabernacle: for in proceſs of time, the cubits altered and were larger.

Ver. 4. *And the porch that was in the front of the houſe, the length of it was according to the breadth of the houſe, twenty cubits.*] The author of the firſt book of Kings declares expreſly, chap. vi. 2. That the breadth of the houſe was twenty cubits.

——*And the height was an hundred and twenty.*] This is a very different account from that in the laſt cited chapter of the book of *Kings*, where the height is ſaid to be thirty cubits. Abendana hath briefly ſummed up what their authors ſay, in order to reconcile theſe two paſſages. Some think it probable that the porch was but thirty cubits high, but that the temple itſelf was more lofty. Of this opinion is Kimchi. Others affirm that the porch and temple were of the ſame height, but that the ſpace from the foundation to the roof comprehended no more than thirty cubits; tho' above the roof were *upper rooms*, which were ninety cubits in height. And indeed it is not probable that the temple of Solomon ſhould be lower than the ſecond temple, which by the command of Cyrus, was to be threeſcore cubits in height, Ezra vi. 3. Joſeph. lib. vii. c. 8.

——*And he overlaid it within of pure gold.*] As he did the reſt of the houſe.

Ver. 5. *And the greater houſe he cieled with fir-tree*, &c.] By the *greater houſe*, Ezra means the ſanctuary, or Holy Place, which was larger than the Moſt Holy, as we before obſerved.

Ver. 6. *And he garniſhed the houſe with precious ſtones for beauty.*] This ſhews to what uſe the precious ſtones dedicated by David and his princes (1 Chron. xxix. 2, 8) were employed. They not ſerving meerly for the garments of the high prieſt, but for the decoration of the houſe itſelf.

——*And the gold was gold of Parvaim.*] Thoſe who take this place to have been Peru, are moſt egregiouſly miſtaken. Bochart hath proved it to be the iſland of Taprobana, or Ceilon, which was called Parvaim, and with a ſmall change, Parvan, and Provan: from whence he conjectures, the name of Taprobana was derived; being compounded of Taph, and Parvan, the former of which words ſignifies in Arabic, a *ſhore* or *coaſt*, (Phaleg. lib. 2. c. 28.) Some of the Jews, after their manner, ſay the gold was called *gold of Parvaim*, becauſe it was of a deep red colour, like the blood of *parim*, or bullocks, and that it ſignifies the moſt excellent gold. Others of them, indeed, ſay Parvaim was a place.

The particulars of the 7th verſe have been explained in 1 Kings vi. 21, 22, 29.

Ver. 8. *And he made the moſt holy houſe, the length thereof was according to the breadth of the houſe, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to ſix hundred talents.*] The very ſame is ſaid 1 Kings vi. 20. with reſpect to the dimenſions of the houſe, and its being covered with gold: but Ezra here adds the quantity of gold expended on this Sacred Place, namely, ſix hundred talents, which was an immenſe ſum, being equal to three millions three hundred and twenty thouſand pounds ſterling.

Ver. 9. *And the weight of the nails was fifty ſhekels of gold.*] Biſhop Patrick ſuppoſes that *each* nail, whereby the plates of gold were faſtened to the boards, coſt fifty ſhekels; which ſeems incredible to us, for as a ſhekel of gold was equal to eighteen ſhillings and three pence of our Engliſh money; *each nail*, according to the explication of that learned prelate, muſt have been worth, *forty five pounds twelve ſhillings and ſix pence ſterling.* To what an inconceivable ſum then muſt *all the nails* which were employed in this manner amount to! Others, on the contrary, ſuppoſe, with as much improbability, that fifty ſhekels was the full weight of *all the nails*; which if true, will reduce them to a very inconſiderable number. For the ſhekel, conſidered as a weight, is equal to half an ounce. The weight therefore of all the nails, according to this latter ſuppoſition, muſt amount to no more than twenty-five ounces. But as neither of theſe conjectures can be well thought ſatisfactory, we will venture to offer a third opinion; which is, that the weight of *each of theſe nails*, was equal to fifty ſhekels, or twenty-five ounces; and when we conſider the large and ponderous maſſes of gold they were to faſten to the wood-work of the temple, the nails muſt have been very ſubſtantial to anſwer that purpoſe, and therefore the weight we allow to each ſeems not to be extravagant. We, however, ſubmit this opinion to better judgment.

——*And he overlaid the upper chambers with gold.*] Theſe, according as the Hebrew is here tranſlated, ſeem to be the chambers mentioned 1 Chron. xxviii. 11. of which Solomon received a model from his father. But this can never be the true ſenſe of the paſſage before us. Dr. Lightfoot thinks, that over the holy place, were no chambers at all, in the temple of Solomon. Over the moſt Holy Place indeed, there was an upper room ten cubits in height, but why that ſhould be called chambers in the plural number, and for what reaſon it ſhould be overlaid with pure gold, ſince no one came into it, ſeems inexplicable. And as for the ſide-chambers that were on the outſide of the houſe, there could be no reaſon for their being overlaid with gold, ſince they were places, wherein corn and wine, tythes, firſt-fruits, and ſuch like things were depoſited. Therefore, by the Hebrew word *eljoth*, we are not to underſtand *upper chambers*, but the *upper floor*, or *roof*, of the Holy and moſt Holy places; whoſe floors, walls and roofs, were entirely covered with gold.

Ver. 10. *And in the moſt holy houſe he made two cherubims of image-work.*] The Hebrew, which by our tranſlators is rendered *image*, hath no ſuch ſignification; unleſs we take the word *zaazum* to be the ſame with *zeeazim*; which, ſome of the Jews ſay, ſignifies that the faces of theſe cherubims were like thoſe of boys; and accordingly it is thought by many that they had the figure of youths. But Beckius, upon the Targum, ſeems to have given a more rational account of the word in this place, deriving it from the root *zaa*, and tranſlating it *the work of motions*, or moveable work; for they ſtood upon their feet, ver. 13. as ready to move.

——*And overlaid them with gold.*] For they were made of olive-wood, and not of beaten gold, like thoſe of Moſes.

The 11th and 12th verſes, with part of the 13th, have been already explained, 1 Kings vi. 24, 25, 26. where the height of theſe cherubims is alſo ſet down.

Ver. 13.—— *And their faces were inward.*] In the Hebrew it is, "their faces were toward the houſe;" that is, toward the inner houſe, or Holy Place, as Jarchi expounds it. His words are, "Their heads were not erect, "that they ſhould look outward; but they bended down, "that they might look one upon another."

Ver. 14. *And he made the veil of blue*, &c.] That is, the veil before the moſt Holy Place; which is the partition mentioned 1 Kings vii. 21. In which chapter the remainder of this is explained at large, on ver. 15, 16, 20, 21.

CHAP. IV.

1 The altar of braſs. 2 The molten ſea upon twelve oxen. 6 The ten lavers, candleſticks, and tables. 9 The courts, and the inſtruments of braſs. 19 The inſtruments of gold.

MOreover, he made an altar of braſs, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof,

2 ¶ Alſo he made a molten ſea of ten cubits, from brim to brim, round in compaſs, and five cubits the height thereof, and a line of thirty cubits did compaſs it round about.

3 And under it *was* the ſimilitude of oxen, which did compaſs it round about: ten in a cubit compaſſing the ſea round about. Two rows of oxen *were* caſt, when it was caſt.

4 It ſtood upon twelve oxen, three looking toward the north, and three looking toward the weſt, and three looking toward the ſouth, and three looking toward the eaſt: and the ſea *was ſet* above upon them, and all their hinder parts *were* inward.

5 And the thickneſs of it *was* an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lillies; *and* it received and held three thouſand baths.

6 ¶ He made alſo ten lavers, and put five on the right hand, and five on the left, to waſh in them: ſuch things as they offered for the burnt-offering, they waſhed in them; but the ſea *was* for the prieſts to waſh in.

7 And he made ten candleſticks of gold according to their form, and ſet *them* in the temple, five on the right hand, and five on the left,

8 He made alſo ten tables, and placed *them* in the temple, five on the right ſide, and five on the left: and he made an hundred baſons of gold.

9 ¶ Furthermore, he made the court of the prieſts, and the great court, and doors for the court, and overlaid the doors of them with braſs.

10 And he ſet the ſea on the right ſide of the eaſt-end, over againſt the ſouth.

11 And Huram made the pots, and the ſhovels, and the baſons, and Huram finiſhed the work that he was to make for king Solomon for the houſe of God.

12 *To wit*, the two pillars, and the pommels, and the chapiters *which* were on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters, which *were* on the top of the pillars:

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters, which *were* upon the pillars.

14 He made alſo baſes: and lavers made he upon the baſes;

15 One ſea, and twelve oxen under it:

16 The pots alſo and the ſhovels, and the fleſh-hooks, and all their inſtruments, did Huram his father make to king Solomon for the houſe of the LORD, of bright braſs.

17 In the plain of Jordan did the king caſt them in the clay ground, between Succoth and Zeredathah.

18 Thus Solomon made all theſe veſſels in great abundance: for the weight of the braſs could not be found out.

19 ¶ And Solomon made all the veſſels that *were* for the houſe of God, the golden altar alſo, and the tables whereon the ſhew-bread *was ſet*;

20 Moreover, the candleſticks with their lamps, that they ſhould burn after the manner, before the oracle, of pure gold;

21 And the flowers, and the lamps, and the tongs *made he of* gold, *and* that perfect gold.

22 And the ſnuffers, and the baſons, and the ſpoons, and the cenſers, *of* pure gold: and the entry of the houſe, the inner doors thereof for the moſt holy *place*, and the doors of the houſe of the temple, *were of* gold.

Ver. 1. *Moreover, he made an altar of braſs, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.*] The making this altar ſo high, may ſeem to contradict the Divine Command, in Exod. xx. 26. where it is ſaid, "Neither ſhalt thou go up "by ſteps unto mine altar, that thy nakedneſs be not diſ-"covered thereon." It is certain that there were ſteps to the brazen altar erected by Solomon, and Ezekiel expreſsly mentions them in the deſcription of his temple, chap. xiii. 17, which ſeeming to diſagree with the command in Exodus, interpreters have taken great pains to reconcile the one with the other. Fortunatus Scacchus earneſtly contends that no altar was higher than three cubits; and therefore that thoſe ſteps mentioned by Ezekiel, did not belong to the altar, but to the baſis on which it ſtood. But this aſſertion is altogether groundleſs, ſince Ezra expreſsly declares in the paſſage before us, that Solomon's altar was ten cubits high: at which therefore the prieſts could not miniſter without aſcending ſome ſteps, to ſuch a height as would enable them to lay the wood and the ſacrifice upon it. By *ſteps* therefore in the above cited paſſage of Exodus, may be underſtood *many ſteps*, ſuch as the Gentiles had to their Bamoth, or high places. But a very few ſerved for Solomon's altar; and they were likewiſe ſo contrived, as the Hebrew writers inform us, that there was no danger of thoſe indecent diſcoveries which God intended to prevent by that command in Exodus.

Moſt of the remaining part of this chapter has been ſufficiently illuſtrated in our comment on 1 Kings vii. where the ſeeming contradictions in ſome particulars related in that chapter and this, are reconciled. We ſhall therefore confine ourſelves to ſuch paſſages as have not been taken notice of in that chapter of the book of Kings.

Ver. 16. *The pots alſo, and the ſhovels, and the fleſh-hooks, and all their inſtruments, did Huram his father make to king Solomon,* &c.] In 1 Kings vii. 45. it is ſaid, *which Hiram made*, without any mention of the words, *his father*. And that is the meaning here; this paſſage therefore ought to have been tranſlated thus; *The pots alſo,* &c. *did Hiram Abi*, or *Abif*, *make for king Solomon*, &c. This is a much more natural and eaſy expoſition of the text under conſideration, than that of thoſe who think Solomon calls Hiram, or Huram, *his father*, out of great reſpect to ſo extraordinary a workman. We have already obſerved, on chap. ii. ver. 13. that the word Abi, which is there tranſlated *my fathers*, was the ſirname of Hiram, for it was very common among the eaſtern people to call men by the names of Ab, and Abi, Aba, and Abu.

Ver. 19. *And Solomon made all the veſſels that were for the houſe of God, the golden altar, and the tables whereon the ſhew-bread was ſet.*] Mention is made but of *one table* in 1 Kings vii. 48. but it there ſignifies, all the table-work in general; for it appears by the eighth verſe of the chapter now before us, that Solomon made ten tables; one of which, in all probability, was more noble than the reſt, and on that was the ſhew-bread placed. The other nine were made for the greater conveniency of the prieſts in their miniſtration.

Ver. 20. *Moreover, the candleſticks with their lamps, that they ſhould burn after the manner.*] That is, after the manner which God had preſcribed in the law of Moſes.

—— *Before the oracle of pure gold.*] Here the Targum calls the oracle, *the houſe of expiations*: becauſe into this moſt holy place the high-prieſt went with the blood, to make atonement on the great day of expiation.

CHAP. V.

1 *The dedicated treaſures.* 2 *The ſolemn induction of the ark unto the oracle.* 11 *God being praiſed, giveth a viſible ſign of his favour.*

THUS all the work that Solomon made for the houſe of the LORD was finiſhed: and Solomon brought in *all* the things that David his father had dedicated; and the ſilver, and the gold, and all the inſtruments, put he among the treaſures of the houſe of God.

2 ¶ Then Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the chief of the fathers of the children of Iſrael unto Jeruſalem, to bring up the ark of the covenant of the LORD, out of the city of David, which *is* Zion.

3 Wherefore all the men of Iſrael aſſembled themſelves unto the king, in the feaſt, which *was* in the ſeventh month.

4 And all the elders of Iſrael came, and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy veſſels that *were* in the tabernacle theſe did the prieſts *and* the Levites bring up.

6 Alſo king Solomon and all the congregation of Iſrael that were aſſembled unto him before the ark ſacrificed ſheep and oxen, which could not be told nor numbred for multitude.

7 And the prieſts brought in the ark of the covenant of the LORD unto his place, to the oracle of the houſe into the moſt holy *place*, *even* under the wings of the cherubims.

8 For the cherubims ſpread forth *their* wings over the place of the ark, and the

cherubims covered the ark and the ſtaves thereof above.

9 And they drew out the ſtaves *of the ark*, that the ends of the ſtaves were ſeen from the ark before the oracle, but they were not ſeen without. And there it is unto this day.

10 *There was* nothing in the ark, ſave the two tables which Moſes put *therein* at Horeb, when the LORD made *a covenant* with the children of Iſrael, when they came out of Egypt.

11 ¶ And it came to paſs when the prieſts were come out of the holy *place*: (for all the prieſts *that were* preſent were ſanctified, *and* did not *then* wait by courſe.

12 Alſo the Levites *which were* the ſingers, all of them of Aſaph, of Heman, of Jeduthun, with their ſons and their brethren; *being* arayed in white linen, having cymbals, and pſalteries, and harps, ſtood at the eaſt-end of the altar, and with them an hundred and twenty prieſts, ſounding with trumpets)

13 It came even to paſs, as the trumpeters and ſingers *were* as one, to make one ſound to be heard in praiſing and thanking the LORD; and when they lift up *their* voice with the trumpets and cymbals, and inſtruments of muſick, and praiſed the LORD, *ſaying*, For *he is* good, for his mercy *endureth* for ever: that *then* the houſe was filled with a cloud, *even* the houſe of the LORD;

14 So that the prieſts could not ſtand to miniſter by reaſon of the cloud: for the glory of the LORD had filled the houſe of God.

Ver. 1. *Thus all the work that Solomon made for the houſe of the Lord, was finiſhed: and Solomon brought in all the things that David his father had dedicated; and the ſilver and the gold, and all the inſtruments, put he among the treaſures of the houſe of God.*] David had made ſuch vaſt preparations for building this Sacred Structure, that there was more than could be employed in the work. The overplus, therefore, Solomon would not appropriate to his own uſe, but laid it up in the treaſuries of God's houſe.

The following part of this chapter, to ver. 11. has been largely explained, in our annotations on 1 Kings viii. to which we therefore refer the reader.

Ver. 11. *And it came to paſs, when the prieſts were come out of the Holy Place.*] Into which they had carried the ark.

——*(For all the prieſts that were preſent were ſanctified, and did not then wait by courſe.)*] As David had appointed in the ordinary ſervice of the temple. But upon this extraordinary occaſion they all attended, or at leaſt as many as could, though it was not their courſe; and they were ſanctified to perform all the duties of this great day. For, as Kimchi obſerves, the ſacrifices were ſo exceeding numerous, that the miniſtration of all the prieſts was neceſſary.

Ver. 12. *Alſo the Levites which were the ſingers, all of them of Aſaph of Heman, of Jeduthun, &c.*] That is, the Levites attended, according to their ſeveral families, as the Targum well explains it; namely, thoſe of the family of Aſaph; thoſe of Heman, and thoſe of Jeduthun.

——*Stood at the eaſt end of the altar.*] Where the Talmudiſts ſay, two deſks were erected for them to ſtand in and ſing. One of thoſe deſks had fifteen ſteps, on which they ſung thoſe ſongs, called the *ſongs of degrees*, or *ſteps*.

Ver. 13. *And it came to paſs, as the trumpeters and ſingers were as one, to be heard in praiſing and thanking the Lord; and when they lift up their voice with the trumpets and cymbals, and inſtruments of muſic, and praiſed the Lord, ſaying, For he is good, for his mercy endureth for ever: that then the houſe was filled with a cloud, even the houſe of the Lord.*] The ſingers and inſtrumental muſicians being all prepared, as one man, to celebrate the Divine Service with all the ſolemnity of ſacred melody; and having begun with that noble doxology, *Give thanks unto the Lord, for he is good, for his mercy endureth for ever*; The Divine Majeſty ſeemed to deſcend in a viſible manner to take poſſeſſion of his new temple, and the houſe was now filled with a radiant cloud that indicated the gracious preſence and favour of the Moſt High.

Ver. 14. *So that the prieſts could not ſtand to miniſter by reaſon of the cloud: for the glory of the Lord had filled the houſe of God.*] Strigelius obſerves upon this place, that we are hereby admoniſhed, Firſt, of the preſence of God in his church; and, ſecondly, of the abrogation of the Levitical worſhip. It is a moſt amiable promiſe of our Bleſſed Saviour, "Where two or three are gathered in my name, "I will be there preſent in the midſt of them." Thus when the Levites here ſung the Divine Praiſes, the houſe of God was filled with a cloud, which was the token of his preſence: and when the auditors of the Apoſtles pray'd, Acts iv. 31. the whole houſe where they were then aſſembled, was ſhaken, and they were all filled with the Holy Ghoſt. But as the Levitical prieſts were unable to diſcharge their office, after the Majeſty of the Lord had filled the temple; that incapacity of theirs was a plain ſignification that their miniſtry, and manner of worſhip ſhould ceaſe, at the coming of the Great Meſſiah, in whom the fullneſs of the Godhead dwelt bodily.

CHAP. VI.

1 *Solomon having bleſſed the people, bleſſeth God.* 12 *Solomon's prayer in the conſecration of the temple, upon the brazen ſcaffold.*

THEN ſaid Solomon, The LORD hath ſaid, that he would dwell in the thick darkneſs.

2 But I have built an houſe of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and bleſſed the whole congregation of Iſrael (and all the congregation of Iſrael ſtood)

4 And he ſaid, Bleſſed *be* the LORD God of Iſrael, who hath with his hands fulfilled *that* which he ſpake with his mouth to my father David, ſaying,

5 Since the day that I brought forth my people out of the land of Egypt, I choſe no city among all the tribes of Iſrael to build an houſe in, that my name might be there, neither choſe I any man to be a ruler over my people Iſrael.

6 But I have choſen Jeruſalem, that my name might be there, and have choſen David to be over my people Iſrael.

7 Now it was in the heart of David my father, to build an houſe for the name of the LORD God of Iſrael.

8 But the LORD ſaid to David my father, Foraſmuch as it was in thine heart to build an houſe for my name, thou didſt well in that it was in thine heart:

9 Notwithſtanding thou ſhalt not build the houſe, but thy ſon which ſhall come forth out of thy loyns, he ſhall build the houſe for my name.

10 The LORD therefore hath performed his word that he hath ſpoken: for I am riſen up in the room of David my father, and am ſet on the throne of Iſrael, as the LORD promiſed, and have built the houſe for the name of the LORD God of Iſrael.

11 And in it have I put the ark wherein *is* the covenant of the LORD, that he made with the children of Iſrael.

12 ¶ And he ſtood before the altar of the LORD, in the preſence of all the congregation of Iſrael, and ſpread forth his hands;

13 (For Solomon had made a braſen ſcaffold, of five cubits long, and five cubits broad, and three cubits high, and had ſet it in the midſt of the court, and upon it he ſtood, and kneeled down upon his knees before all the congregation of Iſrael, and ſpread forth his hands toward heaven)

14 And ſaid, O LORD God of Iſrael, *there is* no God like thee in the heaven, nor in the earth; which keepeſt covenant, and *ſheweſt* mercy unto thy ſervants, that walk before thee with all their hearts:

15 Thou which haſt kept with thy ſervant David my father, that which thou haſt promiſed him; and ſpakeſt with thy mouth, and haſt fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O LORD God of Iſrael, keep with thy ſervant David my father that which thou haſt promiſed him, ſaying, There ſhall not fail thee a man in my ſight to ſit upon the throne of Iſrael; yet ſo, that thy children take heed to their way to walk in my law, as thou haſt walked before me.

17 Now then, O LORD God of Iſrael, let thy word be verified, which thou haſt ſpoken unto thy ſervant David.

18 (But will God in very deed dwell with men on the earth? behold, heaven, and the heaven of heavens cannot contain thee; how much leſs this houſe which I have built!)

19 Have reſpect therefore to the prayer of thy ſervant, and to his ſupplication, O LORD my God, to hearken unto the cry and the prayer which thy ſervant prayeth before thee:

20 That thine eyes may be open upon this houſe day and night, upon the place whereof thou haſt ſaid that thou wouldſt put thy name there; to hearken unto the prayer, which thy ſervant prayeth towards this place.

21 Hearken therefore unto the ſupplications of thy ſervant, and of thy people Iſrael, which they ſhall make towards this place: hear thou from thy dwelling-place, *even* from heaven, and when thou heareſt, forgive.

22 ¶ If a man ſin againſt his neighbour, and an oath be laid upon him, to make him ſwear, and the oath come before thine altar in this houſe:

23 Then hear thou from heaven, and do, and judge thy ſervants by requiting the wicked, by recompenſing his way upon his own head; and by juſtifying the righteous, by giving him according to his righteouſneſs.

24 ¶ And if thy people Iſrael be put to the worſe before the enemy, becauſe they have ſinned againſt thee; and ſhall return and confeſs thy name, and pray and make ſupplication before thee in this houſe:

25 Then hear thou from the heavens, and forgive the ſin of thy people Iſrael, and bring them again unto the land which thou gaveſt to them, and to their fathers.

26 ¶ When the heaven is ſhut up, and there is no rain, becauſe they have ſinned againſt thee; *yet* if they pray towards this place, and confeſs thy name, and turn from their ſin when thou doſt afflict them:

27 Then hear thou from heaven, and forgive the ſin of thy ſervants, and of thy people Iſrael, when thou haſt taught them the good way, wherein they ſhould walk; and ſend rain upon thy land which thou haſt given unto thy people for an inheritance.

28 ¶ If there be dearth in the land, if there be peſtilence, if there be blaſting, or mildew, locuſts or caterpillars; if their enemies beſiege them in the cities of their land; whatſoever ſore, or whatſoever ſickneſs *there be*:

29 *Then* what prayer, *or* what ſupplication ſoever ſhall be made of any man, or of all thy people Iſrael, when every one ſhall know his own ſore, and his own grief, and ſhall ſpread forth his hands in this houſe:

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according to all his ways, whoſe heart thou knoweſt: (for thou only knoweſt the hearts of the children of men)

31 That they may fear thee, to walk in thy ways ſo long as they live in the land which thou gaveſt unto our fathers.

32 ¶ Moreover, concerning the ſtranger, which is not of thy people Iſrael, but is come from a far country for thy great names ſake, and thy mighty hand, and thy ſtretched out arm; if they come and pray in this houſe:

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the ſtranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Iſrael, and may know that this houſe which I have built, is called by thy name.

34 If thy people go out to war againſt their enemies by the way that thou ſhalt ſend them, and they pray unto thee toward this city which thou haſt choſen, and the houſe which I have built for thy name:

35 Then hear thou from the heavens their prayer and their ſupplication, and maintain their cauſe.

36 If they ſin againſt thee (for *there is* no man which ſinneth not) and thou be angry with them, and deliver them over before *their* enemies, and they carry them away captives unto a land far off or near;

37 Yet, *if* they bethink themſelves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, ſaying, We have ſinned, we have done amiſs, and have dealt wickedly;

38 If they return to thee with all their heart, and with all their ſoul, in the land of their captivity, whither they have carried them captives, and pray toward their land which thou gaveſt unto their fathers, and *toward* the city which thou haſt choſen, and toward the houſe which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer, and their ſupplications, and maintain their cauſe, and forgive thy people which have ſinned againſt thee.

40 Now, my God, let (I beſeech thee) thine eyes be open, and *let* thine ears *be* attent unto the prayer *that is made* in this place.

41 Now therefore, ariſe, O LORD God, into thy reſting-place, thou and the ark of thy ſtrength: let thy prieſts, O LORD God, be cloathed with ſalvation, and let thy ſaints rejoyce in goodneſs.

42 O LORD God, turn not away the face of thine anointed: remember the mercies of David thy ſervant.

Ver. 1. *Then ſaid Solomon, The Lord hath ſaid that he would dwell in the thick darkneſs.*] When Solomon beheld that auguſt token of the Divine Preſence, he made his ſpeech to the prieſts, ſee 1 Kings viii. 2. and the following verſes. For the greateſt part of this chapter is there explained at large, the ſenſe, and commonly the expreſſions being the ſame. The Targum has a remarkable paraphraſe upon theſe words, to the following effect. "The "**LORD** would have his **SHECHINAH**, or Glo"rious Preſence to reſide in his city Jeruſalem, in his "ſanctuary, which I have built to the name of his WORD; "and behold a thick cloud covereth it." The Heathens had a notion that God dwelt in the Majeſty of Darkneſs; and perhaps they might learn it, from what is related in this verſe. For Juſtin Martyr obſerves, that Orpheus, and another ancient writer call the Deity Παγκρυφον, *altogether hidden.* And the Lacedæmonians, who pretended to be of kin to the Jews, had a temple dedicated to Ζεὺς Σκοτινὸς, *Jupiter the dark*, as Strabo relates out of Pauſanias.

We ſhall only take notice of ſuch parts of Solomon's ſpeech, as either vary from, or are added to the relation of it in 1 Kings viii. 12.

Ver. 5. *Since the day that I brought forth my people out of the land of Egypt, I choſe no city among all the tribes of Iſrael to build an houſe in, that my name might be there, neither choſe I any man to be a ruler over my people Iſrael.*] The laſt words of this verſe are very different from thoſe 1 Kings viii. 16. where it is ſaid, *but I choſe David to be over my people Iſrael.* Till whoſe time there was no ſettled ſucceſſion of rulers, but God raiſed up Judges out of what tribe and family he pleaſed. And when he made Saul king, he did not continue that dignity in his family, as he did in that of David.

Ver. 13. *(For Solomon had made a brazen ſcaffold, of five cubits long, and five cubits broad, and three cubits high, and had ſet it in the midſt of the court, and upon it he ſtood, and kneeled down upon his knees before all the congregation of Iſrael, and ſpread forth his hands toward heaven.*] This verſe is added to what we read in the book of the Kings, and, as Solomon Jarchi obſerves, hath relation to what goes before, namely, *in the preſence of all Iſrael.* For Solomon was advanced higher than they, that he might be ſeen and heard by all the people.

After the thirty-ninth verſe of this chapter, there is an omiſſion of ſeveral expreſſions which are related at large in 1 Kings viii. ver. 50, 51, 52, 53.

Ver. 41. *Now therefore ariſe, O Lord God, into thy reſting place, thou and the ark of thy ſtrength: Let thy prieſts, O Lord God, be clothed with ſalvation, and let thy ſaints rejoice in goodneſs.*] This paſſage is not in the book of Kings, but is part of Pſalm cxxxii. 8, 9. with a little alteration. Solomon herein beſeeches God to take up his conſtant habitation in the temple, together with his ark, which had wrought ſuch wonders and miracles. And then, that he would defend his prieſts, who miniſtred unto him there; that they might obtain his bleſſings for others, and that all the people might rejoice in his great bounty to them. The Targum here tranſlates the firſt words, after a remarkable manner, "Now therefore, before the "Lord God, reſt in thy glory, thou, and the ark of thy "ſtrength." Upon which words, an important queſtion is propoſed by Berkius to the Jews. Who, ſays he, is this *Thou*, who, according to your own paraphraſe, reſts before Jehovah? But their mouths are ſtopped, unleſs they acknowledge him to be the **WORD** of God, as he is commonly called in the Targum; that is, the ſecond perſon in the ever bleſſed Trinity.

Ver. 42. *O Lord turn not away the face of thine anointed.*] Solomon hoped, that ſince God had appointed him to be the king of his people, he would have a regard to his humble petition. For, as to *look upon one*, or *lift up the countenance* upon him, is to have a merciful reſpect to ſuch a perſon; ſo to *turn away the face*, ſignifies an entire rejection of him.

——— *Remember the mercies of David thy ſervant.*] This is another argument for hope that his prayer would be granted: becauſe God had teſtified ſo much affection for David, that he had made very large and gracious promiſes to him, and to his ſeed after him.

CHAP. VII.

1 God having given teſtimony to Solomon's prayer by fire from heaven, and glory in the temple, the people worſhip him, 4 Solomon's ſolemn ſacrifice. 8 Solomon having kept the feaſt of tabernacles, and the feaſt of the dedication of the altar, diſmiſſeth the people. 12 God appearing to Solomon, giveth him promiſes upon condition.

NOW when Solomon had made an end of praying, the fire came down from heaven, and conſumed the burnt-offering and the ſacrifices; and the glory of the LORD filled the houſe.

2 And the prieſts could not enter into the houſe of the LORD, becauſe the glory of the LORD had filled the LORDs houſe.

3 And when all the children of Iſrael ſaw how the fire came down, and the glory of the LORD upon the houſe, they bowed themſelves with their faces to the ground upon the pavement, and worſhipped, and praiſed the LORD, *ſaying*, For *he is* good; for his mercy *endureth* for ever.

4 ¶ Then the king and all the people offered ſacrifices before the LORD.

5 And king Solomon offered a ſacrifice of twenty and two thouſand oxen, and an hundred and twenty thouſand ſheep: ſo the king and all the people dedicated the houſe of God.

6 And the prieſts waited on their offices: the Levites alſo with inſtruments of muſick of the LORD, which David the king had made to praiſe the LORD, becauſe his mercy *endureth* for ever, when David praiſed by their miniſtry: and the prieſts ſounded trumpets before them, and all Iſrael ſtood.

7 Moreover, Solomon hallowed the middle of the court that *was* before the houſe of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, becauſe the brazen altar which Solomon had made, was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 ¶ Alſo at the ſame time Solomon kept the feaſt ſeven days, and all Iſrael with him, a very great congregation, from the entring in of Hamath, unto the river of Egypt.

9 And in the eighth day they made a ſolemn aſſembly: for they kept the dedication of the altar ſeven days, and the feaſt ſeven days.

10 And on the three and twentieth day of the ſeventh month, he ſent the people away into their tents, glad and merry in heart for the goodneſs that the LORD had ſhewed unto David, and to Solomon, and to Iſrael his people.

11 Thus Solomon finiſhed the houſe of the LORD, and the kings houſe: and all that came into Solomons heart to make in the houſe of the LORD, and in his own houſe, he proſperouſly effected.

12 ¶ And the LORD appeared to Solomon by night, and ſaid unto him, I have heard thy prayer, and have choſen this place to my ſelf for an houſe of ſacrifice.

13 If I ſhut up heaven, that there be no rain, or if I command the locuſts to devour the land, or if I ſend peſtilence among my people;

14 If my people which are called by my name, ſhall humble themſelves and pray, and ſeek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their ſins, and will heal their land.

15 Now mine eyes ſhall be open, and mine ears attent unto the prayer *that is made* in this place.

16 For now have I choſen and ſanctified this houſe, that my name may be there for ever: and mine eyes and mine heart ſhall be there perpetually.

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and ſhalt obſerve my ſtatutes and my judgments:

18 Then will I ſtabliſh the throne of thy kingdom, according as I have covenanted with David thy father, ſaying, There ſhall not fail thee a man *to be* ruler in Iſrael.

19 But if ye turn away and forſake my ſtatutes and my commandments which I have ſet before you, and ſhall go and ſerve other gods, and worſhip them:

20 Then will I pluck them up by the roots out of my land which I have given them; and this houſe which I have ſanctified for my name, will I caſt out of my ſight, and will make it *to be* a proverb, and a by-word among all nations.

21 And this houſe which is high, ſhall be an aſtoniſhment to every one that paſſeth

by it; ſo that he ſhall ſay, Why hath the LORD done thus unto this land, and unto this houſe?

22 And it ſhall be anſwered, Becauſe they forſook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worſhipped them, and ſerved them: therefore hath he brought this evil upon them.

Ver. 1. *Now when Solomon had made an end of praying, the fire came down from heaven, and conſumed the burnt offering and the ſacrifices; and the glory of the Lord filled the houſe.*] This wonderful circumſtance is not recorded in the book of the Kings; but is added here, to ſhew God's gracious acceptance of Solomon's prayer and ſacrifices, and to give him a well-grounded aſſurance, that the Divine Majeſty would vouchſafe to be preſent in this place, and grant all their humble petitions. Two demonſtrations were accordingly given, to induce this belief: One by fire ſent down from heaven to conſume the ſacrifices; the other by the glorious cloud filling the whole houſe. By the former of theſe manifeſtations, the firſt ſacrifice we read of in Scripture, namely, that of Abel, is generally thought to have been declared acceptable to God. And when the Tabernacle was erected, and Aaron conſecrated, the ſame teſtimony was there given of the Divine Preſence, as here at the dedication of the temple. The like miraculous token of God's acceptance was ſhewn, when Elijah contended with the prieſts of Baal, and when David offered ſacrifice in the threſhing-floor of Araunah, which laſt had a reference to what was now done. For David ſacrificed in the very place where the temple was afterward erected by Solomon; and therefore by both theſe miracles God declared that he would be worſhipped in this place. They differ only in this, that by the firſt God ſignified to David where the temple ſhould be built, and by the latter he approved and conſecrated it when it was finiſhed. Dr. Jackſon moſt judiciouſly adds, that thus was the conſecration of the Son of God to his eternal prieſthood confirmed by the apparition of the Holy Ghoſt in a flame of fire; which was the accompliſhment of the appearance at Aarons conſecration, and of this at the dedication of the temple.

Ver. 2. *And the prieſts could not enter into the houſe of the Lord, becauſe the glory of the Lord had filled the Lord's houſe.*] Dr. Alix thinks it pertinent to obſerve here, that there was no ſuch appearance in the ſecond temple; tho' the great Meſſiah was to manifeſt himſelf in it, and render the glory of the laſt houſe greater than that of the firſt. For the appearance of the flames of fire on the day of Pentecoſt, was not in the temple, but in Jeruſalem: when the Meſſiah was exalted to his heavenly ſanctuary, and the temple devoted to deſtruction by the Romans.

Ver. 3. *And when all the children of Iſrael ſaw how the fire came down, and the glory of the Lord upon the houſe.*] Here was a ſufficient indication that God would be preſent in this place, in that the glory of the Lord not only *filled the houſe*, but likewiſe appeared *upon it*: So that all the people might ſee it, and not have the mere word of the prieſts for it. By this they were ſatisfied, that the temple was the houſe of God, where he would accept their ſacrifices, hear their prayers, and beſtow his bleſſing upon them. No mention is here made of the cloud, as in the book of the Kings; but that is comprehended, as Abarbinel obſerves, in the glory and the fire, which came down at firſt in the ſimilitude of a cloud, and then brighten'd into ſo much radience and ſplendor, that the people were not able to behold the refulgent appearance. A flame likewiſe came out upon the altar, and conſumed the ſacrifices that were placed upon it.

——— *They bowed themſelves with their faces to the ground upon the pavement and worſhipped.*] They fell proſtrate upon the floor, which was a poſture that teſtified the moſt profound adoration.

——— *And praiſed the Lord, ſaying, for he is good, for his mercy endureth for ever.*] They praiſed and gave thanks to God in the ſame words uſed by the prieſts, who ſang the eighty-ſixth Pſalm. And well might they thus celebrate the Almighty's praiſes, ſince the fire from heaven, and cloud of glory were manifeſt tokens of his propitious preſence among them.

Ver. 4. *Then the king and all the people offered ſacrifices before the Lord.*] Sacrifices had been offered by them before, but they now renewed them, in a grateful acknowledgment of this new manifeſtation of the Divine Affection for them.

Ver. 5. *And king Solomon offered a ſacrifice of twenty and two thouſand oxen, and an hundred and twenty thouſand ſheep.*] Theſe could not be all offered on the very day when the temple was dedicated, but during the continuance of that feſtival.

Ver. 6. *And the prieſts waited on their offices: the Levites alſo with inſtruments of muſic of the Lord.*] Theſe inſtruments are ſaid to be the Lord's, becauſe David had cauſed them to be made, as it here follows, to *praiſe the Lord, becauſe his mercy endureth for ever.*

——— *When David praiſed by their miniſtry.*] For they ſang the pſalm of praiſe which David compoſed, 1 Chron. xvi. 7. In the Hebrew the words are *behallil Dabid bejatham*, with the *Hallel*, that is, the hymn of praiſe, which David had put into their hands for that purpoſe.

The ſeventh, eighth, ninth, and tenth verſes of this chapter, are explained in 1 Kings viii. 64, 65, 66.

Ver. 12. *And the Lord appeared to Solomon by night.*] See 1 Kings ix. 2.

——— *And ſaid unto him, I have heard thy prayer, and have choſen this place to my ſelf for an houſe of ſacrifice.*] As was evident by the ſacred fire which came down from heaven, and conſumed the ſacrifice, at the conſecration of this houſe.

Ver. 13. *If I ſhut up heaven that there be no rain, or if I command the locuſts to devour the land, or if I ſend peſtilence among my people.*] Famine and peſtilence were the two dreadful puniſhments with which God afflicted the Iſraelites for their ſins. The former of theſe calamities was ſometimes cauſed by want of rain, and ſometimes by locuſts that devoured what the earth had produced for the ſuſtenance of the inhabitants.

Ver. 14. *If my people which are called by my name, ſhall humble themſelves and pray, and ſeek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their ſin, and will heal their land.*] Solomon had petitioned for the Divine Favour and Clemency, upon no other condition.

Ver. 15. *Now mine eyes ſhall be open, and mine ears attent unto the prayer that is made in this place.*] Some take theſe phraſes to ſignify, that God would always diſcern, whether they were ſuch as they ought to be; but they rather have the ſame import with the next verſe, namely, that he would have a gracious regard for them, and teſtify it by hearing their prayers as Solomon had deſired, chap. vi. 40.

The remaining part of this chapter has been ſufficiently explained in 1 Kings ix. 3.

CHAP. VIII.

1 *Solomon's buildings.* 7 *The Gentiles which were left, Solomon made tributaries, but the Iſraelites, rulers.* 11 *Pharaoh's daughter removeth to her houſe.* 12 *Solomon's yearly ſolemn ſacrifices.* 14 *He appointeth the prieſts and Levites to their places.* 17 *The navy fetcheth gold from Ophir.*

AND it came to paſs (at the end of twenty years, wherein Solomon had built the houſe of the LORD and his own houſe)

2 That the cities which Huram had reſtored to Solomon, Solomon built them, and cauſed the children of Iſrael to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed againſt it.

4 And he built Tadmor in the wilderneſs, and all the ſtore-cities which he built in Hamath.

5 Alſo he built Beth-horon the upper, and Beth-horon the nether, fenced cities with walls, gates, and bars:

6 And Baalath, and all the ſtore-cities that Solomon had, and all the chariot-cities, and the cities of the horſemen, and all that Solomon deſired to build in Jeruſalem, and in Lebanon, and throughout all the land of his dominion.

7 ¶ *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites which *were* not of Iſrael;

8 *But* of their children who were left after them in the land, whom the children of Iſrael conſumed not; them did Solomon make to pay tribute, until this day.

9 But of the children of Iſrael did Solomon make no ſervants for his work: but they *were* men of war, and chief of his captains, and captains of his chariots and horſemen.

10 And theſe *were* the chief of king Solomons officers, *even* two hundred and fifty, that bare rule over the people.

11 ¶ And Solomon brought up the daughter of Pharaoh out of the city of David, unto the houſe that he had built for her: for he ſaid, My wife ſhall not dwell in the houſe of David king of Iſrael, becauſe *the places are* holy, whereunto the ark of the LORD hath come.

12 ¶ Then Solomon offered burnt-offerings unto the LORD on the altar of the LORD, which he had built before the porch:

13 Even after a certain rate every day, offering according to the commandment of Moſes, on the ſabbaths, and on the new-moons, and on the ſolemn feaſts, three times in the year, *even* in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles.

14 ¶ And he appointed, according to the order of David his father, the courſes of the prieſts, to their ſervice, and the Levites to their charges, to praiſe and miniſter before the prieſts, as the duty of every day required: the porters alſo by their courſes, at every gate: for ſo had David the man of God commanded.

15 And they departed not from the commandment of the king unto the prieſts and Levites, concerning any matter, or concerning the treaſures.

16 Now all the work of Solomon was prepared unto the day of the foundation of the houſe of the LORD, and until it was finiſhed: *ſo* the houſe of the LORD was perfected.

17 ¶ Then went Solomon to Ezion-geber, and to Eloth at the ſea-ſide in the land of Edom.

18 And Huram ſent him by the hands of his ſervants, ſhips, and ſervants that had knowledge of the ſea; and they went with the ſervants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

Ver. 1. *And it came to paſs (at the end of twenty years wherein Solomon had built the houſe of the Lord, and his own houſe.*] The former of which was ſeven years in building, the latter thirteen, 1 Kings vi. 38. vii. 1.

——— *That the cities which Huram had reſtored to Solomon, Solomon built them, and cauſed the children of Iſrael to dwell therein.*] This is a ſhort account of what is more largely related in the firſt book of Kings, ch. ix. 12, 13. Only here we are farther informed that Solomon, after theſe cities had been reſtored to him by the king of Tyre, who diſliked them, as incommodious for his purpoſe, improved them with new buildings in ſuch a manner as rendered them fit for the habitation of his own ſubjects.

Ver. 3. *And Solomon went to Hamath-zobah, and prevailed againſt it.*] Hamath-zobah, was probably ſo called, as being a part of the kingdom of Hamath, ſeized on by the king of Zobah; which is confirmed by what follows in ver. 4, concerning Solomon's building ſtore-cities in Hamath; namely, in that part of it which the king of Zobah had acquired by conqueſt. Our former accounts of Hamath being ſomething imperfect, we ſhall endeavour to ſupply that defect here. Hamath was a country and kingdom of Syria, and derived its name from Hamaſhi, one of the eleven ſons of Canaan, who may have even ſettled here in perſon. We have but a very ſhort account of the kings of Hamath, whether as to their firſt ſetting up, or their continuance; and there is even ſome doubt as to the ſituation of their capital city, which was called Hamath, and ſometimes *Hamath the great*, Amos vi. 2. whence ſome have conceived there were two Hamaths, or cities ſo diſtinguiſhed; but for the ſame reaſon they may as well ſuppoſe there were two Sidons, ſince the city of Sidon is ſometimes called Sidon without any addition, and ſometimes *Sidon the great*, Joſh. xi. 8. Joſephus places Hamath to the north of the land of Canaan, but Abulfeda, who reigned in Hamath, and conſequently muſt have been as well acquainted with its ſituation as any perſon whatever, places it upon the Orontes, between Hems and Apamea, that river ſurrounding it on the eaſt and north. [Vid. Schult. Comment. Geogr. in vit. Salad. ad voces, Fluvius Orontes, & Hamata.] There was a country of Hamath, ſirnamed Zobah, which is the Hamath-zobah in the verſe before us, and it lay to the eaſtward of the land of Canaan, about Palmyra, or Tadmor. It was bounded on the eaſt by the river Euphrates, and on the weſt by the city and kingdom of Damaſcus.

Ver. 4. *And he built Tadmor in the wilderneſs.*] We have given a copious deſcription of this noble city, in our commentary on 1 Kings ix. 18.

—— *And all the ſtore-cities which he built in Hamath.*] All the cities wherein Solomon laid up proviſions for war, were in this country of Hamath-zobah.

Ver. 5. *Alſo he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars.*] Only one of theſe cities is mentioned in the book of the Kings; namely, Beth-horon the nether. But both of them were built before, and Solomon only repaired, enlarged, and beautified them, and made them ſtrong places. See 1 Kings ix. 17.

The following verſes, to the eleventh, have been fully explained in 1 Kings ix. 19, 20, 21, 22, 23.

Ver. 11. *And Solomon brought up the daughter of Pharaoh, out of the city of David, unto the houſe that he had built for her; for he ſaid, My wife ſhall not dwell in the houſe of David king of Iſrael, becauſe the places are holy, whereunto the ark of the Lord hath come.*] All houſes into which the ark had been brought were not thereby rendered holy, for then the houſe of Obed-edom would have been ſo. But where it had been ſettled ſo long, as in David's houſe, where a tabernable was made for it, there was a ſpecial regard to that place. And Solomon would not ſuffer a ſtranger (for ſuch his queen was, tho' proſelyted) to keep her court there. For it is hardly probable, that ſhe and all her ſervants had embraced the law of Moſes, tho' they had renounced idolatry. In many particulars therefore they might be ſuppoſed to defile a place which had been rendred ſacred, by a Divine Preſence in it. Abarbinel thought it ſufficient to declare, that it would have ſounded very ill, to hear the people ſay, that Pharaoh's daughter dwelt where the ark of God had been ſo long depoſited. And he looks upon this removal of that princeſs from thence, as an argument that the heart of Solomon continued hitherto right with God, and that he then had no propenſity to the ſins he afterward committed. And therefore God at this time vouchſafed the gift of prophecy to him.

Ver. 12. *Then Solomon offered burnt-offerings unto the Lord on the altar of the Lord, which he had built before the porch.*] That is, he ſettled the daily ſacrifice at the temple.

Ver. 13. *Even after a certain rate every day, offering according to the commandment of Moſes, on the ſabbaths and on the new-moons, and on the ſolemn-feaſts, three times in the year, even in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles.*] Solomon firſt took care to eſtabliſh a ſtrict obſervation of the law of Moſes, which preſcribed what particular offerings ſhould be made every day, Exod. xxix. 38, 39. and at the ſeveral ſolemn times here mentioned, Exod. xxiii. 14. and other places.

Ver. 14. *And he appointed, according to the order of David his father, the courſes of the prieſts, to their ſervice, and the Levites to their charges, to praiſe and miniſter before the prieſts, as the duty of every day required.*] His next care was to confirm and eſtabliſh the orders which David had made, for the regular attendance of the prieſts and Levites upon the ſervice of God. In the days of Moſes, their number was but few, in compariſon of what they now were; and therefore David diſpoſed them in ſuch a manner, that all confuſion might be avoided; he alſo aſſigned them new employments, in ſinging the hymns which he compoſed, and playing upon muſical inſtruments, whereby he rendered the ſervice of God more beautiful and chearful.

——— *And the porters alſo by their courſes, at every gate.*] It appears by this paſſage that the porters, or guards, were diſtributed into twenty-four courſes, as well as the prieſts and Levites.

——— *For ſo had David the man of God commanded.*] David is here called *the man of God*, as Moſes was; becauſe after that great law-giver there was none ſo divinely inſpired as David, to raiſe the public worſhip of God to a higher pitch, by his heavenly hymns; and to direct the manner of its performance in ſuch order that God might be ſaid to be ſerved *in the beauty of holineſs.* For tho' Solomon was a very wiſe man in natural knowledge, and political affairs, as well as in moral and divine things, he yet was much inferior to David in piety, and the gift of prophecy, as the book of Pſalms alone is ſufficient to teſtify; in which there are ſo many glorious predictions of the Meſſiah.

Ver. 15. *And they departed not from the commandment of the king unto the prieſts and Levites, concerning any matter, or concerning the treaſures.*] Solomon ſettled whatever particulars had been ordered by David in all other matters, and the prieſts and Levites obeyed him.

Ver. 16. *Now all the work of Solomon was prepared unto the day of the foundation of the houſe of the Lord, and until it was finiſhed: ſo the houſe of the Lord was perfected.*] Care was taken, that there ſhould be no ſtop to the building of God's houſe; becauſe all materials were ſufficiently prepared before Solomon began that work, and the whole was plan'd out with the greateſt exactneſs.

The remaining part of this chapter has been illuſtrated in an ample manner in our annotations on 1 Kings ix. 26, 27.

C H A P. IX.

1 *The Queen of Sheba admireth the wiſdom of Solomon.* 13 *Solomon's gold.* 15 *His targets.* 17 *The throne of ivory.* 20 *His veſſels,* 23 *His preſents.* 25 *His chariots and horſes.* 26 *His tributes.* 29 *His reign and death.*

AND when the queen of Sheba heard of the fame of Solomon, ſhe came to prove Solomon with hard queſtions at Jeruſalem, with a very great company, and camels that bare ſpices, and gold in abundance, and precious ſtones: and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart.

2 And Solomon told her all her queſtions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had ſeen the wiſdom of Solomon, and the houſe that he had built,

4 And the meat of his table, and the ſitting of his ſervants, and the attendance of his miniſters, and their apparel, his cupbearers alſo, and their apparel, and his aſcent by which he went up into the houſe of the LORD; there was no more ſpirit in her.

5 And ſhe ſaid to the king, *It was* a true report which I heard in mine own land, of thine acts, and of thy wiſdom:

6 Howbeit, I believed not their words, until I came, and mine eyes had ſeen *it:* and behold, the one half of the greatneſs of thy wiſdom was not told me: *for* thou exceedeſt the fame that I heard.

7 Happy *are* thy men, and happy *are* theſe thy ſervants, which ſtand continually before thee, and hear thy wiſdom.

8 Bleſſed be the LORD thy God, which delighted in thee to ſet thee on his throne, *to be* king for the LORD thy God, becauſe thy God loved Iſrael, to eſtabliſh them for ever, therefore made he thee king over them, to do judgment and juſtice.

9 And ſhe gave the king an hundred and twenty talents of gold, and of ſpices great abundance, and precious ſtones: neither was there any ſuch ſpice as the queen of Sheba gave king Solomon.

10 And the ſervants alſo of Huram, and the ſervants of Solomon, which brought

gold from Ophir, brought algum-trees, and precious ſtones.

11 And the king made *of* the algum-trees, terriſes to the houſe of the LORD, and to the kings palace, and harps and pſalteries for ſingers: and there were none ſuch ſeen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba, all her deſire, whatſover ſhe asked, beſides *that* which ſhe had brought unto the king: ſo ſhe turned and went away to her own land, ſhe and her ſervants.

13 ¶ Now the weight of gold that came to Solomon in one year, was ſix hundred and threeſcore and ſix talents of gold;

14 Beſides *that which* chapmen and merchants brought: and all the kings of Arabia, and governors of the country, brought gold and ſilver to Solomon.

15 ¶ And king Solomon made two hundred targets *of* beaten gold: ſix hundred *ſhekels* of beaten gold went to one target.

16 And three hundred ſhields *made he of* beaten gold: three hundred *ſhekels* of gold went to one ſhield: and the king put them in the houſe of the foreſt of Lebanon.

17 ¶ Moreover, the king made a great throne of ivory and overlaid with pure gold.

18 And *there were* ſix ſteps to the throne with a footſtool of gold, *which were* faſtned to the throne, and ſtays on each ſide of the ſitting place, and two lions ſtanding by the ſtays.

19 And twelve lions ſtood there on the one ſide and on the other, upon the ſix ſteps. There was not the like made in any kingdom.

20 ¶ And all the drinking-veſſels of king Solomon *were of* gold, and all the veſſels of the houſe of the foreſt of Lebanon *were of* pure gold: none *were of* ſilver; it was *not* any thing accounted of in the days of Solomon.

21 For the kings ſhips went to Tarſhiſh with the ſervants of Huram: every three years once came the ſhips of Tarſhiſh bringing gold and ſilver, ivory, and apes, and peacocks.

22 And king Solomon paſſed all the kings of the earth in riches and wiſdom.

23 ¶ And all the kings of the earth ſought the preſence of Solomon, to hear his wiſdom, that God had put in his heart.

24 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and raiment, harneſs, and ſpices, horſes, and mules, a rate year by year.

25 ¶ And Solomon had four thouſand ſtalls for horſes and chariots, and twelve thouſand horſemen, whom he beſtowed in the chariot-cities, and with the king at Jeruſalem.

26 ¶ And he reigned over all the kings, from the river, even unto the land of the Philiſtines, and to the border of Egypt.

27 And the king made ſilver in Jeruſalem as ſtones, and ceder-trees made he as the ſycamore-trees, that *are* in the low plains, in abundance,

28 And they brought unto Solomon horſes out of Egypt, and out of all lands.

29 ¶ Now the reſt of the acts of Solomon, firſt and laſt, *are* they not written in the book of Nathan the prophet, and in the propheſy of Ahijah the Shilonite, and in the viſions of Iddo the ſeer, againſt Jeroboam the ſon of Nebat?

30 And Solomon reigned in Jeruſalem over all Iſrael, forty years.

31 And Solomon ſlept with his fathers, and he was buried in the city of David his father, and Rehoboam his ſon reigned in his ſtead.

Moſt of the particulars in this chapter are related in 1 Kings iv. 26. and likewiſe in chap. x. of that book, to which we therefore refer the reader.

Ver. 29. *Now the reſt of the acts of Solomon, firſt and laſt, are they not written in the book of Nathan the prophet, and in the propheſy of Ahijah the Shilonite, and in the viſions of Iddo the ſeer, againſt Jeroboam the ſon of Nebat?*] In the firſt book of the Kings, chap. xi. 41. It is only ſaid, that the acts of Solomon were written in *the book of the acts of Solomon.* But Ezra here mentions the particular books in which thoſe acts were recorded. Iddo wrote alſo the acts of Rehoboam, as appear by the twelfth chapter of this book, ver. 15. And ſome ſuppoſe that he lived till the time of Aſa, chap. xv. 1. where he is called Obed. But however that fact may be, it is evident from the paſſage before us, that the prophets were alſo hiſtorians, who recorded the tranſactions of their times; and out of whoſe works this ſhort hiſtory was extracted by Ezra.

Abarbinel thinks there were two books or catalogues of the acts of Solomon. One written by Nathan *de rebus prioribus*, of what paſſed in the beginning of his reign; containing an account of his great buildings; together with the ſplendour in which he lived, and the proſperity he enjoyed. The other compiled by Ahijah the Shilonite, *de rebus poſterioribus*, relating what paſſed in the latter end of Solomon's reign; particularly his infatuated paſſion for women, his ſhameful ſeduction into idolatry, the puniſhments with which he was threatned for that degenerate conduct, with an account of the adverſaries that were raiſed againſt him. Some of theſe particulars were likewiſe recorded by Iddo, who wrote concerning the acts of Rehoboam, which could not be related without touching upon ſome part of Solomon's reign. Theſe three writers did not compoſe a body of hiſtory in conjunction with each other, but ſeverally and diſtinctly, gave an account of ſuch particulars as came to their knowledge; and Ezra collected from their writings, many things which he hath ſupplied in this book.

The author of the book of Eccleſiaſticus has given the following character of Solomon. "After him (namely "David) roſe up a wiſe ſon, and for his ſake he dwelt

“ at large. Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an houſe in his name, and prepare his ſanctuary for ever. How wiſe waſt thou in thy youth, and as a flood filled with underſtanding! Thy ſoul covered the whole earth, and thou filledſt it with dark parables. Thy name went far into the iſlands, and for thy peace thou waſt beloved. The countries marvelled at thee for thy ſongs, and proverbs, and parables, and interpretations. By the name of the Lord God, which is called the Lord God of Iſrael, thou didſt gather gold as tin, and didſt multiply ſilver as lead. Thou didſt bow thy loins unto women, and by thy body thou waſt brought into ſubjection Thou didſt ſtain thy honour and pollute thy ſeed: ſo that thou broughteſt wrath upon thy children, and waſt grieved for thy folly. So the kingdom was divided, and out of Ephraim ruled a rebellious people. But the Lord will never leave off his mercy, neither ſhall any of his works periſh, neither will he aboliſh the poſterity of his elect, and the ſeed of him that loveth him, he will not take away; wherefore he gave a remnant unto Jacob, and out of him a root unto David. Thus reſted Solomon with his fathers. Eccleſiaſticus xlvii. 12,————23.

CHAP. X.

1 *The Iſraelites aſſembled at Shechem, to crown Rehoboam, by Jeroboam make a ſuit of Relaxation unto him.* 6 *Rehoboam, refuſing the old mens counſel, by the advice of young men, anſwereth them roughly.* 16 *Ten tribes revolting, kill Hadoram, and make Rehoboam to flee.*

AND Rehoboam went to Shechem: for to Shechem were all Iſrael come to make him king.

2 And it came to paſs when Jeroboam the ſon of Nebat (who *was* in Egypt whither he had fled from the preſence of Solomon the king) heard *it*, that Jeroboam returned out of Egypt.

3 And they ſent and called him: ſo Jeroboam and all Iſrael came and ſpake to Rehoboam, ſaying,

4 Thy father made our yoke grievous, now therefore eaſe thou ſomewhat the grievous ſervitude of thy father, and his heavy yoke that he put upon us, and we will ſerve thee.

5 And he ſaid unto them, Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took counſel with the old men that had ſtood before Solomon his father, while he yet lived, ſaying, What counſel give ye *me*, to return anſwer to this people.

7 And they ſpake unto him, ſaying, If thou be kind to this people, and pleaſe them, and ſpeak good words to them, they will be thy ſervants for ever.

8 But he forſook the counſel which the old men gave him, and took counſel with the young men that were brought up with him, that ſtood before him.

9 And he ſaid unto them, What advice give ye, that we may return anſwer to this people, which have ſpoken to me, ſaying, Eaſe ſomewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him, ſpake unto him, ſaying, Thus ſhalt thou anſwer the people that ſpake unto thee, ſaying, Thy father made our yoke heavy, but make thou *it* ſomewhat lighter for us: thus ſhalt thou ſay unto them, My little *finger* ſhall be thicker then my fathers loyns.

11 For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chaſtiſed you with whips, but I *will chaſtiſe you* with ſcorpions.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, ſaying, Come again to me on the third day.

13 And the king anſwered them roughly; and king Rehoboam forſook the counſel of the old men,

14 And anſwered them after the advice of the young men, ſaying, My father made your yoke heavy, but I will add thereto: my father chaſtiſed you with whips, but I *will chaſtiſe you* with ſcorpions.

15 So the king hearkened not unto the people, for the cauſe was of God, that the LORD might perform his word which he ſpake by the hand of Ahijah the Shilonite to Jeroboam the ſon of Nebat.

16 ¶ And when all Iſrael *ſaw* that the king would not hearken unto them, the people anſwered the king, ſaying, What portion have we in David? and *we have* none inheritance in the ſon of Jeſſe: every man to your tents, O Iſrael: *and* now, David, ſee to thine own houſe. So all Iſrael went to their tents.

17 But *as for* the children of Iſrael that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam ſent Hadoram that *was* over the tribute, and the children of Iſrael ſtoned him with ſtones, that he died: but king Rehoboam made ſpeed to get him up to *his* chariot, to flee to Jeruſalem.

19 And Iſrael rebelled againſt the houſe of David unto this day.

This chapter is ſo fully explain'd, 1. Kings xii, that very little can be added here.

Ver. 4. *Thy father made our yoke grievous, now therefore eaſe thou ſomewhat of the grievous ſervitude of thy father, and his heavy yoke that he put upon us, and we will ſerve thee.*] If this complaint of the ſevere treatment the people ſuſtained from Solomon be true, it is probable, that when he was corrupted by the love of money and ſtrange women, and fell into idolatry, he alſo oppreſſed his ſubjects, being unable to maintain ſuch great expences, as were occaſioned by his prodigality to his wives and concubines, and the ſtructures he erected for their idolatrous worſhip, without greater treaſures than he had heaped up to ſupport them. At leaſt they began to be exhauſted, which tempted him to have recourſe to unjuſt expedients, in order to repleniſh them.

The reſt of this chapter is ſo much the ſame, not only in ſenſe, but alſo in words, with what we had before in the book of the Kings, that we may paſs it over, as having been already illuſtrated in a ſufficient manner.

CHAP. XI.

1 *Rehoboam raiſing an army to ſubdue Iſrael, is forbidden by Shemaiah.* 5 *He ſtrengtheneth his kingdom with forts and proviſion.* 13 *The prieſts and Levites, and ſuch as feared God, forſaken by Jeroboam, ſtrengthen the kingdom of Judah.* 18 *The wives and children of Rehoboam.*

AND when Rehoboam was come to Jeruſalem, he gathered of the houſe of Judah and Benjamin an hundred and fourſcore thouſand choſen *men*, which were warriors to fight againſt Iſrael, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came to Shemaiah the man of God, ſaying,

3 Speak unto Rehoboam the ſon of Solomon king of Judah, and to all Iſrael in Judah and Benjamin, ſaying,

4 Thus ſaith the LORD, Ye ſhall not go up, nor fight againſt your brethren: return every man to his houſe, for this thing is done of me. And they obeyed the words of the LORD, and returned from going againſt Jeroboam.

5 ¶ And Rehoboam dwelt in Jeruſalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareſhah, and Ziph,

9 And Adoraim, and Lachiſh, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which *are* in Judah, and in Benjamin, fenced cities.

11 And he fortified the ſtrong holds, and put captains in them, and ſtore of victual, and of oil, and wine.

12 And in every ſeveral city *he put* ſhields and ſpears, and made them exceeding ſtrong, having Judah and Benjamin on his ſide.

13 ¶ And the prieſts and the Levites that *were* in all Iſrael, reſorted to him out of all their coaſts.

14 (For the Levites left their ſuburbs, and their poſſeſſion, and came to Judah and Jeruſalem: for Jeroboam and his ſons had caſt them off from executing the prieſts office unto the LORD.

15 And he ordained him prieſts for the high places, and for the devils, and for the calves which he had made)

16 And after them out of all the tribes of Iſrael, ſuch as ſet their hearts to ſeek the LORD God of Iſrael, came to Jeruſalem, to ſacrifice unto the LORD God of their fathers.

17 So they ſtrengthened the kingdom of Judah, and made Rehoboam the ſon of Solomon ſtrong, three years: for three years they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the ſon of David to wife, *and* Abihail the daughter of Eliab, the ſon of Jeſſe:

19 Which bare him children; Jeuſh, and Shamariah, and Zaham.

20 And after her, he took Maachah the daughter of Abſalom, which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Abſalom, above all his wives and his concubines: (for he took eighteen wives, and threeſcore concubines, and begat twenty and eight ſons, and threeſcore daughters)

22 And Rehoboam made Abijah the ſon of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king.

23 And he dealt wiſely, and diſperſed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance: and he deſired many wives.

The firſt four verſes of this chapter, have been explain'd in our notes, on 1 Kings, xii.

Ver. 5. *And Rehoboam dwelt in Jeruſalem, and built cities for defence in Judah.*] That is, he ſtrengthened his frontiers againſt the ten tribes that were revolted from him.

Ver. 6. *He built even Bethlehem, and Etam, and Tekoa.*] We read in 1 Chron, iv. 32. that Etam was a town in the tribe of Simeon: it appears therefore, by the paſſage before us, that ſome portion of that tribe, adhered to the houſe of David, after the rent made in the kingdom by Jeroboam.

Ver. 10 *And Zorah, and Aijalon, and Hebron, which are in Judah, and in Benjamin, fenced cities.*] It is apparent from hence, that by building *cities of defence*, ver. 5. is meant only repairing and fortifying them: for they were built before, but perhaps Rehoboam now enlarged ſome of them.

Ver. 11. *And he fortify'd the ſtrong holds, and put captains in them, and ſtore of victual, and of oil and wine.*] Theſe ſtrong holds were probably in the heart of his country; and he furniſhed them with good garriſons, and plenty of proviſions: that they might be in a condition to maintain a ſiege, in caſe their enemies ſhould make an irruption into the territories of Rehoboam.

Ver. 12. *And in every ſeveral city he put ſhields and ſpears, and made them exceeding ſtrong, having Judah and Benjamin on his ſide.*] Theſe were two valiant and warlike tribes, by whoſe aſſiſtance Rehoboam made every one of theſe cities a magazine; out of which, Soldiers might be furniſhed with arms upon any emergency. This in doubtful times, was a neceſſary precaution for the ſecurity of his kingdom.

Ver. 13. *And the prieſts and the Levites that were in Iſrael, reſorted to him out of all their coaſts.*] The tribe of Levi therefore, was added to that of Judah; though not all the cities wherein they dwelt: for they were obliged to quit them, when they would not conform to the idolatrous worſhip which Jeroboam had eſtabliſhed. The tribe of Simeon was likewiſe ſo intermixed with Judah, that, in all probability, more cities of it, beſide that before-mentioned, if not all, became one body with it, which rendered Judah a very powerful kingdom.

Ver. 14. (*For the Levites left their ſuburbs, and their poſſeſſions, and came to Judah and Jeruſalem: for Jeroboam and his ſons had caſt them off from executing the prieſts office unto the Lord.*] That is, Jeroboam had rejected them from executing their ſacerdotal functions, according to the law of Moſes. For they refuſed to offer ſacrifices before his golden calves in Dan and Bethel: and he would not permit them to go and diſcharge their duty at Jeruſalem, the place which the Lord had choſen; and therefore they left their dwellings and poſſeſſions, and went to live there. Ezra mentions Jeroboam's ſons as well as himſelf; becauſe they were his principal counſellors, and aſſiſtants in the innovations he made in religion.

Ver. 15. *And he ordained him prieſts for the high places, and for the devils, and for the calves which he had made.*] Jeroboam having deviſed a new religion, wherein he ordained in the eighth month, a ſolemnity which had not been inſtituted by God; the prieſts and feſtivals, together with the ſacrifices, and all other branches of that worſhip were prophane. And therefore the objects of their adoration, are called *devils*, and not *gods*. The hebrew word *Schehirim*, here tranſlated *devils*, properly ſignifies *he-goats*; but *evil demons* are likewiſe underſtood by that word; becauſe the Ægyptians are ſuppoſed to have worſhipped ſome of their falſe deities under the form of goats, and theſe deities were counted Cacodæmons by the Hebrews. If it be objected, that Jeroboam erected no figures, but the golden calves, as the objects of divine worſhip, and that he intended the true God ſhould be adored under theſe repreſentations; the natural anſwer is, that whatever might be the intention of Jeroboam, all worſhip of the Divine Majeſty, which in the modes of it, was contrary to his expreſs commands, was as criminal in his ſight, as the worſhip of dæmons; and no adoration whatever, was acceptable to him, but that which entirely correſponded with his ſacred inſtitutions.

Ver. 16. *And after them out of all the tribes of Iſrael, ſuch as ſet their hearts to ſeek the Lord God of Iſrael, came to Jeruſalem, to ſacrifice unto the Lord God of their fathers.*] The good example of the prieſts and Levites, induced many pious perſons to quit their habitations and eſtates, rather than renounce their religion.

Ver. 17. *So they ſtrengthened the kingdom of Judah, and made Rehoboam the ſon of Solomon, ſtrong three years: for three years they walked in the way of David and Solomon.*] Tho' the number of people who came to Rehoboam, out of all the tribes, added great ſtrength to his kingdom, yet his power was chiefly owing to God, who protected him and his people, as long as their conduct in religion was agreeable to that of David and Solomon. From the laſt words of this verſe, ſome conclude Solomon was a penitent, becauſe he is mentioned here as an example of true piety, as well as David. The inference may perhaps be juſt, tho' not abſolutely certain, becauſe what is here ſaid of Solomon, may poſſibly relate to that part of his reign, which preceded his apoſtacy from God, and his deviation from the law of Moſes. That Solomon became a convert before his death, ſeems to us paſt all doubt, but the words in this verſe ſeem not to be ſo good a proof of his repentance, as the book of Eccleſiaſtes, which the Jews, with great appearance of reaſon, think was written by him in the latter part of his life. For he, in that book, expreſſes in a very ſtrong and pathetic manner, the vanity of all earthly things; and particularly ſpeaks with deteſtation of bad women, by whom he had been ſeduced, Eccleſ. vii. 26. It will be proper to obſerve here, that the corruption of Judah and Iſrael began in the fourth year of Rehoboam, chap. xii. 1. and from thence began the three hundred and ninety years of their iniquity, mentioned by Ezekiel, iv. 5. which continued to the ſiege of Jeruſalem, by Nebuchadnezzar.

Ver. 18. *And Rehoboam took him Mahalath, the daughter of Jerimoth, the ſon of David, to wife.*] We never read of Jerimoth among the ſons of David, but only here. Some think he was by a concubine who is not named.

——— *And Abihail the daughter of Eliab, the ſon of Jeſſe.*] She was the grand-daughter of Eliab, but ſuch perſons are frequently called daughters in the ſtyle of ſcripture, as we have obſerved more than once.

Ver. 19. *Which bare him children, &c.*] Ezra's meaning ſeems to be, that the latter of theſe wives, bare the children mentioned in this verſe.

Ver. 20. *And after her, he took Maachah the daughter of Abſalom.*] It is evident, that the Abſalom in this verſe, was not the ſon of David, but another perſon of the ſame name, and who was a native of Gibeah, in the tribe of Benjamin, chap. xiii. 2. whereas Abſalom the ſon of David was of Judah.

Ver 21. *And Rehoboam loved Maachah the daughter of Abſalom, above all his wives and his concubines: for he took eighteen wives, and threeſcore concubines, and begat twenty and eight ſons, and threeſcore daughters.*] So ardent was the deſire of a numerous progeny in thoſe days, that they intrench'd upon the law of God, who commanded their kings ſhould not multiply wives. David, however, indulged himſelf in this liberty, and Solomon abundantly more. So likewiſe did Rehoboam, and Abijah, each of whom had a numerous iſſue. Celibacy and Virgnity were not accounted virtues in thoſe days; and barrenneſs was conſidered as the greateſt unhappineſs in a married ſtate.

Ver. 22. *And Rehoboam made Abijah the ſon of Maachah the chief, to be ruler among his brethren.*] Abijah was the eldeſt ſon of Rehoboam by his beloved wife: and he gave him authority over all the other ſons he had by her, and his former wives.

——— *For he thought to make him king.*] In order to the accompliſhment of this deſign, Rehoboam ſeems to have conſigned to Abijah, the management of all affairs under himſelf.

Ver. 23. *And he dealt wiſely, and diſperſed all his children throughout all the countries of Judah and Benjamin.*] He thought ſeriouſly of his intended preference of Abijah, and in order to prevent a rebellion, diſperſed his other ſons into all parts of the country under his government, that he might confirm the kingdom to his favourite ſon. Thus Abraham anciently ſent the ſons he had by Keturah into other countries, that they might not be troubleſome to Iſaac, whom he intended for his heir. This example was likewiſe followed by Jehoſhaphat, chap. xxi. 3.

CHAP. XII.

1 *Rehoboam forſaking the Lord, is puniſhed by Shiſhak.* 5 *He and the princes repenting at the preaching of Shemaiah, are delivered from deſtruction, but not from ſpoil,* 13 *The reign and death of Rehoboam.*

AND it came to paſs when Rehoboam had eſtabliſhed the kingdom, and had ſtrengthened himſelf, he forſook the law of the LORD, and all Iſrael with him.

2 And it came to paſs, *that* in the fifth year of king Rehoboam, Shiſhak king of Egypt came up againſt Jeruſalem (becauſe they had tranſgreſſed againſt the LORD)

3 With twelve hundred chariots, and threeſcore thouſand horſemen: and the people *were* without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians.

4 And he took the fenced cities which *pertained* to Judah, and came to Jeruſalem.

5 ¶ Then came Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jeruſalem becauſe of Shiſhak, and ſaid unto them, Thus ſaith the LORD, Ye have forſaken me, and therefore have I alſo left you in the hand of Shiſhak.

6 Whereupon the princes of Iſrael, and the king humbled themſelves, and they ſaid, the LORD *is* righteous.

7 And when the LORD ſaw that they humbled themſelves, the word of the LORD came to Shemaiah, ſaying, They have humbled themſelves, *therefore* I will not deſtroy them, but I will grant them ſome deliverance, and my wrath ſhall not be poured out upon Jeruſalem by the hand of Shiſhak.

8 Nevertheleſs, they ſhall be his ſervants; that they may know my ſervice, and the ſervice of the kingdoms of the countries.

9 So Shiſhak king of Egypt came up againſt Jeruſalem, and took away the treaſures of the houſe of the LORD, and the treaſures of the kings houſe, he took all: he carried away alſo the ſhields of gold which Solomon had made.

10 Inſtead of which, king Rehoboam made ſhields of braſs, and committed *them* to the hands of the chief of the guard that kept the entrance of the kings houſe.

11 And when the king entred into the houſe of the LORD, the guard came and fet them, and brought them again into the guard-chamber.

12 And when he humbled himſelf, the wrath of the LORD turned from him, that he would not deſtroy *him* altogether: and alſo in Judah things went well.

13 ¶ So king Rehoboam ſtrengthened himſelf in Jeruſalem, and reigned: for Rehoboam *was* one and forty years old when he began to reign, and he reigned ſeventeen years in Jeruſalem, the city which the LORD had choſen out of all the tribes of Iſrael, to put his name there: and his mothers name *was* Naamah an Ammoniteſs.

14 And he did evil, becauſe he prepared not his heart to ſeek the LORD.

15 Now the acts of Rehoboam, firſt and laſt, *are* they not written in the book of Shemaiah the prophet, and of Iddo the ſeer, concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually.

16 And Rehoboam ſlept with his fathers, and was buried in the city of David; and Abijah his ſon reigned in his ſtead.

Ver. 1. *And it came to paſs when Rehoboam had eſtabliſhed the kingdom, and had ſtrengthned himſelf, he forſook the law of the Lord, and all Iſrael with him.*] This weak prince had ſcarce continued three years in the ſervice of the true God, before he degenerated into the vileſt idolatries; inſomuch that his memory is branded for having ſuffered the people to ſet up groves, and to provide them with proſtitute wretches of both ſexes, who were fit for the moſt odious and unnatural practices, 1 Kings xiv. 23, 24.

Ver. 2. *And it came to paſs, that in the fifth year of king Rehoboam, Shiſhak king of Egypt came up againſt Jeruſalem (becauſe they had tranſgreſſed againſt the Lord.*] The apoſtacy of Judah began immediately after the concluſion of the third year of Rehoboam's reign; God therefore ſpeedily corrected them, in order to reduce them to his ſervice, before they were ſettled in their impiety.

It has already in ſome meaſure, been proved, in our annotations on 1 Kings xiv. 25. that Shiſhak, or Seſac king of Egypt, who is mentioned in this verſe, was the great Seſoſtris, ſo renowned in ancient hiſtory for his mighty conqueſts, and we ſhall here add ſome other particulars concerning that prince, which we hope will not be thought unneceſſary.

Seſoſtris, as the great Sir Iſaac Newton informs us, was otherwiſe called Seſochris, Seſochis, Seſoöſis, Sethoſis, Seſonchis, Seſonchoſis. Take away the Greek termination, and the names become Seſoſt, Seſoch, Seſoos, Sethos, Seſonch, which names differ very little from Seſac. Seſonchis and Seſac differ no more than Memphis and Moph, two names of the ſame city. Joſephus tells us alſo, from Manetho, that Seſothis, or Seſac, was the brother of Armais, and that theſe brothers were otherwiſe called Ægyptus, and Danaus; and that upon the return of Sethoſis or Ægyptus, from his great conqueſts into Egypt, Armais or Danus fled from him into Greece. [Joſeph. cont. Apion. l. 1.

Egypt was at firſt divided into ſmall kingdoms, like other nations, and grew into one monarchy by degrees. The father of Solomon's queen, was the firſt king of Egypt, who came into Phænicia with an army, but he only took Gezir, and gave it to his daughter. Seſac, or Seſoſtris, the next king came out of Egypt with an army of Libyans, Troglodites and Ethiopians, and therefore was then king of all thoſe countries, and we do not read in Scripture, that any former kings of Egypt who reigned over all thoſe nations, came out with a great army to conquer countries. The Sacred Hiſtorian declares in the third verſe of this chapter, that the people that came with Shiſhak, or Seſoſtris, out of Egypt were without number; the Lubims, the Sukkiims, and the Ethiopians. The Lubims were undoubtedly the people of Libya, a famous country in Africa, adjoining to Egypt. And the Sukkiims are the people called Troglodytes, who lived near the Red Sea, and were called Troglodytes, becauſe they dwelt ἐν τρώγλαις in caves and dens of the earth: which is the very ſignification of the Hebrew word *Succba*; for it imports not only *tabernacles*, but alſo *caves* or *dens*, as in Job xxxviii. 40. Pſalm x. 9. From this people there was a town upon the coaſt of the Red Sea, called *Succhæ*: And at this day, with a ſmall alteration, *Suachen*, as Bochart obſerves in his Phaleg. l. 4. cap. 29. As for the people called Cuſh, which we tranſlate *Ethiopians*, they were either thoſe to the ſouth of Egypt, or the Scenitæ in Arabia; for Cuſh was a name common to both.

The Sacred Hiſtory of the Iſraelites, from the days of Abraham to thoſe of Solomon, admits of no ſuch conqueror. Seſoſtris reigned over all the ſame nations of the Lybians, Troglodytes, and Ethiopians, and came out of Egypt with a great army to conquer other kingdoms. The ſhepherds reigned long in the lower part of Egypt, and were expelled thence, juſt before the building of Jeruſalem and the temple; according to Manetho; and whilſt they reigned in the lower part of Egypt, the upper part thereof was under other kings. While Egypt was divided into ſeveral kingdoms, there was no room for any ſuch king of all Egypt as Seſoſtris; and no hiſtorian makes him later than Shiſhak or Seſac; and therefore Seſoſtris was one and the ſame king of Egypt with Seſac. This is no new opinion; for Joſephus diſcovered it, when he affirmed that Herodotus erred, in aſcribing the actions of Seſac to Seſoſtris, and that the error was only in the name of the king: for this is as much as to ſay, that the true name of him who performed thoſe actions deſcribed by Herodotus, was Seſac; and that Herodotus erred only in calling him Seſoſtris; or that he was called Seſoſtris by a corruption of his name. Our great chronologer, Sir John Marſham, was alſo of opinion that Seſoſtris was Seſac: and if this be granted, it is then moſt certain, that Seſoſtris came out of Egypt in the fifth year of Rehoboam, to invade the nations, and returned back into Egypt in the fourteenth year of that king; and that Danaus then flying from his brother, came into Greece within a year or two after.

When Hadad the young king of Edom fled into Egypt from the victorious troops of David, he grew up in that kingdom, and married Tahaphanes, or Daphnis, the ſiſter of Pharaoh's queen; and before the death of David had by her a ſon called Genubah; and this ſon was brought up among the children of Pharaoh, 1 Kings xi. 17, 18, 19, 20. Among theſe children of Pharaoh was the chief, or *firſt-born of her mother's children*, whom Solomon married in the beginning of his reign; and her *little ſiſter who*, at that time, *had no breaſts*, and her *brother who* then *ſucked the breaſts of his mother*, Cant. vi. 9. and viii. 1. 8. and of about the ſame age with theſe children was Seſac, or Seſoſtris; for he became king of Egypt in the reign of Solomon, 1 Kings xi. 40. and before he began to reign he warred under his father; and while he was very young conquered Arabia, Troglodytica, and Lybia, and then invaded Ethiopia; and ſucceeding his father, reigned till the fifth year of Aſa: and therefore he was of about the ſame age with the children of Pharaoh above mentioned; and might be one of them, and be born near the end of David's reign; and be about forty years of age when he came out of Egypt with a great army to invade the eaſt. He was celebrated in ſeveral nations, by various names, on account of his great conqueſts. The Chaldæans called him *Belus*, which in their language ſignified *the Lord*. The Arabians called him *Bacchus*, which in their language ſignified *the Great*. The Phrygians and Thracians, called him *Ma-ſors*, *Mavors*, *Mars*, which ſignified *the valiant*; and thence the Amazons, whom he carried from Thrace, and left at Thermodon, ſtyled themſelves *the daughters of Mars*. The Egyptians, before he began his reign, called him their Hero or Hercules; and after his death, by reaſon of his great works done to the river Nile, dedicated that river to him, and deified him by its ſeveral names, Siris, Nilus, and Egyptus; and the Greeks hearing them lament *O Sihor*, *Bou Sihor*, called him Oſiris, and Buſiris.

Arrian tells us (lib. 7) that the Arabians only worſhipped two Gods, Cœlus and Dionyſus, and that they worſhipped Dionyſus for the glory of leading his army into India. The Dionyſus of the Arabians was Bacchus, and all agree that Bacchus was the ſame king of Egypt with Oſiris: and the Cœlus, or Uranus, or Jupiter Uranius of the Arabians, is juſtly thought by Sir Iſaac Newton to be the ſame king with Ammon, the father of Oſiris or Seſac. From this Ammon all Lybia was anciently called Ammonia; and after his death, in the temples erected to him at Thebes, and in Ammonia, and at Meroe in Ethiopia, they ſet up oracles to him, and made the people worſhip him as the God who acted in them: and theſe are the oldeſt oracles mentioned in hiſtory; the Greeks therein imitating the Egyptians: for the oracle at Dodona was the oldeſt in Greece, and was ſet up by an Egyptian woman, after the example of the oracle of Jupiter-Ammon at Thebes. Herod. lib. 2. Seſoſtris, or Seſac, likewiſe in his conqueſts built temples to his father Ammon; whence it came to paſs that Jupiter Ammon was worſhipped not only in Ammonia Ethiopia, and Arabia, but alſo as far as India; according to the poet Lucan,

Quamvis Æthiopum populis, Arabumque beatis
Gentibus, atque Indis unus ſit Jupiter Ammon.

Seſoſtris employ'd nine years in his expedition into foreign countries, ſetting up pillars with inſcriptions in all his conqueſts. He was accompanied with his ſon Orus, or Apollo, and with ſome ſinging women called *the Muſes*, one of whom, namely Calliope, was the mother of Orpheus an Argonant: and the two tops of the mountain Parnaſſus, which roſe very high, were dedicated the one to Bacchus, or Seſoſtris, and the other to his ſon Apollo: whence Lucan,

Parnaſſus gemino petit æthera colle,
Mons Phæbo, Bromioque ſacer.

In the fourteenth year of the reign of Rehoboam he returned back into Egypt, leaving Æetis in Colchis, and his nephew Prometheus at mount Caucaſus, with part of his army to defend his conqueſts from the Scythians. Apollonius Rodius and his ſcholiaſt tell us, that Seſonchoſis king of all Egypt, that is, Seſac, invading all Aſia, and a great part of Europe, peopled many cities which he took, and that Æa the metropolis of Colchis, remained ſtable ever ſince his days, with the poſterity of thoſe Egyptians whom he placed there, and that they preſerved pillars or tables in which all the journies; and the bounds of ſea and land were deſcribed for the uſe of thoſe who were to go any whither: theſe tables therefore gave a beginning to geography.

Seſoſtris, upon his return home, divided Egypt by meaſure amongſt the Egyptians; and this gave a beginning to ſurveying and geometry. He alſo divided Egypt into thirty ſix Nomes, or counties [Diodor. l. 1. p. 36.] and dug a canal from the Nile to the head city of every Nome, and with the earth dug out of it, he cauſed the ground of the city to be raiſed higher, and built a temple in every city for the worſhip of the Nome; and in the temples ſet up oracles, ſome of which remained till the days of Herodotus; and by theſe means the Egyptians of every Nome were induced to worſhip the great men of the kingdom, to whom the Nome, the city, and the temple, or ſepulchre of the god, was dedicated: for every temple had its proper god, together with modes of worſhip, and annual feſtivals, at which the council and people of the Nome met at certain times to ſacrifice, and regulate the affairs of the Nome, adminiſter juſtice, and buy and ſell; but Seſac and his queen, by the names of Oſiris and Iſis, were worſhipped in all Egypt; and becauſe Seſac, to render the Nile more uſeful, dug channels from it to all the capital cities of Egypt; that river was conſecrated to him, and he was called by its names, Ægyptus, Siris, Nilus, as we have already obſerved. Dionyſius (de ſitu orbis) tells us, that the Nile was called Siris by the Ethiopians, and Nilus by the people of Siene; from the word *Nahal*, which ſignifies a *torrent*. And Diodorus informs us, (lib. 9. p. 39) that Nilus was that king who cut Egypt into canals, in order to render the river uſeful. In Scripture this river is called *Schichor*, or *Sihor*, and thence the Greeks formed the Words Siris, Sirius, Ser-Apis, Oſiris.

We have now related the original of the Nomes of Egypt, and of the religions and temples of the Nomes, and of the cities built there by the gods, and called by their names: whence Diodorus tells us (lib. 1. p. 8.) That "of all the "provinces of the world, there were in Egypt only many "cities built by the ancient Gods, as by Jupiter, Sol, "Hermes, Apollo, Pan, Eilithyia, and many others" And Lucian an Aſſyrian, who had travelled into Phœnicia and Egypt, declares, that "the temples of Egypt were "very old, thoſe in Phœnicia, built by Cinyras, as old, "and thoſe in Aſſyria almoſt as old as the former, but "not altogether ſo old." Which ſhews that the monarchy of Aſſyria roſe up after the monarchy of Egypt, as is repreſented in Scripture; and that the temples of Egypt then ſtanding, were thoſe built by Seſac, or Seſoſtris, about the ſame time that the temples of Phœnicia and Cyprus were built by Cinyras, Ben-hadad, and Hiram. This was not the firſt original of idolatry, but only the erecting of much more ſumptuous temples than formerly, to the founders of new kingdoms: for temples at firſt were very ſmall.

Jupiter anguſta vix totus ſtabat in æde.
Ovid Faſt. l. 1.

Altars were at firſt erected without temples, and this cuſtom continued in Perſia till after the days of Herodotus. In Phœnicia they had altars with ſmall houſes, for eating the ſacrifices, much earlier, and theſe they called *high places.* Such was the high place where Samuel entertained Saul; ſuch was the houſe of Dagon at Aſhdod, into which the Philiſtines brought the ark; and the houſe of Baal, in which Jehu ſlew the prophets of that idol; and ſuch were the high places of the Canaanites, which Moſes commanded Iſrael to deſtroy. He commanded Iſrael to deſtroy the Altars, images, high places, and groves of the Canaanites, Exod. xxxiv. 13. Numb. xxxiii. 52. Deut. vii. 5. and xii. 3. but made no mention of their temples, as he would have done, had there been any in thoſe days. We meet with no mention of any ſumptuous temples before the days of Solomon: new kingdoms then began to build ſepulchres to their founders, in the form of ſumptuous temples; and ſuch temples Hiram built in Tyre, Seſac in all Egypt, and Ben-hadad in Damaſcus.

As the Ægyptians, Phœnicians, and Syrians in thoſe days deified their kings and princes, ſo upon their coming into *Aſia minor* and *Greece,* they taught thoſe nations to do the like. In thoſe days the writing of the Thebans and Æthiopians, was in hieroglyphics; and this way of writing ſeems to have been ſpread into the lower Egypt, before the days of Moſes: from whence came the worſhip of their gods, in the various ſhapes of birds, beaſts, and fiſhes, comprehended in the prohibitions of the ſecond commandment. Now this emblematical way of writing gave occaſion to the Thebans and the Ethiopians, who in the days of Samuel, David, Solomon, and Rehoboam, conquer'd Egypt, and the nations round about, and erected a great empire, to repreſent and ſignify their conquering kings and princes, not by writing down their names, but by making various hieroglyphical figures; as by painting Ammon, the father of Seſac, with rams horns, to ſignify the king who conquered Lybia, a country abounding with ſheep; his father Amoſis, with a ſcythe, to repreſent that king who conquered the lower Egypt, a country abounding with corn; his ſon Oſiris, or Seſac, by an ox, becauſe he taught the conquered nations to plough with oxen; and the ſame Seſac, or Bacchus, with bulls horns, for the ſame reaſon; and likewiſe with grapes, becauſe he taught the nations to plant vines; and upon a tyger, becauſe he ſubdu'd India. Orus, or Apollo, the ſon of Oſiris, or Seſac, with a harp, to adumbrate the prince who was eminently ſkilled on that inſtrument; Jupiter upon an eagle, to ſignify the ſublimity of his dominion, and with a thunder-bolt to repreſent him a warrior; Venus in a chariot drawn by two doves, to intimate her amorous diſpoſition; Neptune with a trident, to exhibit the commander of a fleet compoſed of three ſquadrons; Ægeon, a giant with fifty heads, and an hundred hands, to ſignify Neptune and his men in a ſhip of fifty oars; Thoth with a dog's head and wings at his cap and feet, and a Caduceus writhen about with two ſerpents, to repreſent a man of craft, and an ambaſſador, who reconciled two contending nations; Pan with a pipe, and the legs of a goat, to ſignify a man delighted in piping and dancing; and Hercules with pillars and a club, becauſe Seſac, or Seſoſtris, ſet up pillars in all his conqueſts, and fought againſt the Libyans with clubs: This is that Hercules, who, according to Eudoxus (apud Athenæum, c. 9. p. 392) was ſlain by Typhon; and according to Ptolomæus Hephæſtion (Ptol. l. 2,) was called Nilus, and who conquered Geryon with his three ſons in Spain, and ſet up the famous pillars at the mouth of the ſtraits: for Diodorus mentioning three Hercules's, the Egyptian, the Tyrian, and the ſon of Alcmena, ſaith that "the oldeſt flouriſhed among the Egyptians, and having conquered a great part of the world, "ſet up the pillars in Africa" (Diodor. l. 3. p. 145) And Vaſæus declares, (Chron. Hiſp. c. 10.) that "Oſiris, "called alſo Dionyſius, came into Spain, conquered Geryon, and was the firſt who brought idolatry into Spain." Strabo tells us, (lib. 16. p. 776.) that the Ethiopians called Megabars, fought with clubs: and ſome of the Greeks did ſo, according to Homer, till the times of the Trojan war. Now from this hieroglyphical manner of writing it came to paſs, that upon the diviſion of Egypt into Nomes by Seſac, the great men of the kingdom, to whom the Nomes were dedicated, were repreſented in their ſepulchres or temples of the Nomes, by various hieroglyphicks; as by an ox, a cat, a dog, a cebus, a goat, a lyon, a Scarabæus, an Ichneumon, a crocodile, an hippopotamus, an oxyrinchus, an ibis, a crow, a hawk, a leek; and were worſhipped by the Nomes in thoſe ſhapes.

Ver. 4. *And he took the fenced cities which pertain'd to Judah.*] Where the ſons of Rehoboam were governors, and they perhaps periſhed there.

——*And came to Jeruſalem.*] The frontier towns being thus taken by Shiſhak, or Seſoſtris, nothing hindred his advancing to the capital city. For Rehoboam truſting to his fenced cities, had raiſed no army to oppoſe this great conqueror, or if he had, the troops durſt not oppoſe his progreſs.

Ver. 5. *Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jeruſalem, becauſe of Shiſhak.*] They thought Jeruſalem was a place of more ſafety than the country; or perhaps they aſſembled there to conſult what meaſures would be moſt proper, in ſo dangerous a conjuncture.

——*And ſaid unto them, Thus ſaith the Lord, ye have forſaken me, and therefore have I alſo left you in the hand of Shiſhak.*] The Chaldee tranſlation is, *ye have forſaken my fear,* that is, the true worſhip of God, and have apoſtatized to the ſervice of idols: therefore God gave them up into the power of an idolatrous foe.

Ver. 6. *Whereupon the princes of Iſrael, and the king humbled themſelves, and they ſaid, The Lord is righteous.*] The prophets menace had ſo good an effect upon them, that they immediately humbled themſelves before God, and confeſſed with a penitential ſpirit, that he had moſt juſtly puniſhed them.

Ver. 7. *And when the Lord ſaw that they humbled themſelves, the word of the Lord came to Shemaiah, ſaying, They have humbled themſelves, therefore I will not deſtroy them, but I will grant them ſome deliverance, and my wrath ſhall not be poured out upon Jeruſalem by the hand of Shiſhak.*] Their humiliation was ſo availing with the Divine Majeſty, that he moderated his diſpleaſure againſt them, and reſpited the deſtruction of which they had ſo much reaſon to be apprehenſive; he promiſed that Shiſhak ſhould not do ſo much miſchief as he deſigned; but ſeems, at the ſame time, to intimate, that if they perſiſted in their provocations of his ſacred Majeſty, he would employ ſome other inſtrument of his vengeance in their deſtruction.

Ver. 8. *Neverthleſs, they ſhall be his ſervants; that they may know my ſervice, and the ſervice of the kingdoms of the countries.*] God reſolved to make them ſenſible of the difference between him and all other lords and maſters; and how much more happy they were while they continued to worſhip and ſerve him, than they could be in their ſubjection to a foreign yoke.

Ver. 9. *So Shiſhak king of Egypt came up againſt Jeruſalem, and took away the treaſures of the houſe of the Lord, and the treaſures of the king's houſe, he took all: he carried away alſo the ſhields of gold which Solomon had made.*] Jeruſalem was baſely yielded up to the Egyptian king, *ἀμαχητὶ*, without ſtriking a blow, as is obſerved by Dionyſius Halinarnaſs: who is thought by learned men to have had this event in view, when he declares that Seſoſtris made an expedition into Paleſtine, *Λαϐὼν ἀμαχητὶ τοὺς ἀνθρώπους ἐν αὐτῷ*, taking all the men there without fighting. And it was to be aſcribed only to the great goodneſs of God, that he did poſſeſs himſelf abſolutely of the whole country, and make it a province ſubject and tributary to the Egyptian Monarchy. For unleſs God had diverted him from his deſign, he might have extirpated the Jewiſh nation entirely. Inſtead of which he contented himſelf with ſtripping the temple and palaces of all their golden ſhields and veſſels, and left them to ſubſtitute others in their room of a baſer metal.

Ver. 12. *And when he humbled himſelf, the wrath of the Lord turned from him, that he would not deſtroy him altogether.*]

gether.] When Rehoboam ſaw his impending danger, he humbled himſelf before Shiſhak came to Jeruſalem: and after that prince had taken and ranſacked the city, the Jewiſh king humbled himſelf ſtill more; and thereby averted that utter deſtruction which ſuch a formidable army might have brought upon him, and which might juſtly have been inflicted on that nation for their provoking ſins.

—— *And alſo in Judah things went well.*] Their affairs began again to proſper. But the words in the Hebrew importing that there were *good things in Judah*, they may be underſtood of the reformation made in the whole kingdom. Many good things being found among them in the midſt of their corruption. For the prieſts, in all probability, kept up the worſhip of God in its purity, and many good people joined in it; eſpecially thoſe who had fled from the idolatry of Jeroboam.

Ver. 13. *So king Rehoboam ſtrengthned himſelf in Jeruſalem, and reigned.*] He repaired the fenced cities which Shiſhak had taken, and recovered ſo much ſtrength as to reign with ſome authority.

Jeruſalem was pillaged by the army of Shiſhak, in the fifth year of Rehoboam, after which he reigned near twelve years longer in tranquility, if we except a few ſkirmiſhes with the king of Iſrael; and he died in the ſeventeenth year of his reign. He had eighteen wives and ſixty concubines, and by them twenty-eight ſons, and ſixty daughters: but of all his wives he loved Maachah beſt, by whom he had four ſons; the eldeſt he preferred to all his other ſons, to ſucceed him on the throne; for which end he had him brought up under him, whilſt he diſtributed the reſt of his children into ſeveral cities of his kingdom, where he cauſed them to be educated under proper tutors, in ſuch a manner as comported with their rank. The hiſtory of his reign was written by Shemaiah the prophet, and Iddo the ſeer, and was extant when Ezra made this ſhort abſtract out of it.

CHAP. XIII.

1 *Abijah ſucceeding, maketh war againſt Jeroboam.* 4 *He declareth the right of his cauſe.* 13 *Truſting in God, he overcometh Jeroboam.* 21 *The wives and children of Abijah.*

NOW in the eighteenth year of king Jeroboam, began Abijah to reign over Judah.

2 He reigned three years in Jeruſalem: (his mothers name alſo *was* Micaiah the daughter of Uriel of Gibeah) and there was war between Abijah and Jeroboam.

3 And Abijah ſet the battel in aray, with an army of valiant men of war, *even* four hundred thouſand choſen men: Jeroboam alſo ſet the battel in aray againſt him with eight hundred thouſand choſen men, *being* mighty men of valour.

4 ¶ And Abijah ſtood up upon mount Zemaraim, which *is* in mount Ephraim, and ſaid Hear me thou Jeroboam, and all Iſrael,

5 Ought you not to know, that the LORD God of Iſrael gave the kingdom over Iſrael to David for ever, *even* to him and to his ſons by a covenant of ſalt?

6 Yet Jeroboam the ſon of Nebat, the ſervant of Solomon the ſon of David, is riſen up, and hath rebelled againſt his lord.

7 And there are gathered unto him vain men the children of Belial, and have ſtrengthned themſelves againſt Rehoboam the ſon of Solomon, when Rehoboam was young and tender-hearted, and could not withſtand them.

8 And now ye think to withſtand the kingdom of the LORD in the hand of the ſons of David; and ye *be* a great multitude, and *there are* with you golden calves which Jeroboam made you for gods.

9 Have ye not caſt out the prieſts of the LORD the ſons of Aaron, and the Levites, and have made you prieſts after the manner of the nations of *other* lands? ſo that whoſoever cometh to conſecrate himſelf with a young bullock and ſeven rams, *the ſame* may be a prieſt of *them that are* no gods.

10 But as for us, the LORD *is* our God, and we have not forſaken him; and the prieſts which miniſter unto the LORD, *are* the ſons of Aaron, and the Levites *wait* upon *their* buſineſs.

11 And they burn unto the LORD every morning and every evening burnt-ſacrifices and ſweet incenſe: the *ſhew*-bread alſo *ſet they in order* upon the pure table, and the candleſtick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forſaken him.

12 And behold, God himſelf *is* with us for *our* captain, and his prieſts with ſounding trumpets to cry alarm againſt you: O children of Iſrael, fight ye not againſt the LORD God of your fathers, for you ſhall not proſper.

13 ¶ But Jeroboam cauſed an ambuſhment to come about behind them: ſo they were before Judah, and the ambuſhment *was* behind them.

14 And when Judah looked back, behold, the battel *was* before and behind: and they cried unto the LORD, and the prieſts ſounded with the trumpets.

15 Then the men of Judah gave a ſhout: and as the men of Judah ſhouted, it came to paſs that God ſmote Jeroboam and all Iſrael before Abijah and Judah.

16 And the children of Iſrael fled before Judah: and God delivered them into their hand.

17 And Abijah and his people ſlew them with a great ſlaughter: ſo there fell down ſlain of Iſrael, five hundred thouſand choſen men.

18 Thus the children of Iſrael were brought under at that time, and the children of Judah prevailed, becauſe they relied upon the LORD God of their fathers.

19 And Abijah purſued after Jeroboam, and took cities from him, Beth-el, with the towns thereof, and Jeſhanah with the towns thereof, and Ephrain with the towns thereof.

20 Neither did Jeroboam recover ſtrength again in the days of Abijah: and the LORD ſtruck him, and he died.

21 ¶ But Abijah waxed mighty, and married fourteen wives, and begat twenty and two ſons and ſixteen daughters.

22 And the reſt of the acts of Abijah, and his ways, and his ſayings, *are* written in the ſtory of the prophet Iddo.

Ver. 1. *Now in the eighteenth year of king Jeroboam, began Abijah to reign over Judah.*] See 1 Kings xv. 1.

Ver. 2. *He reigned three years in Jeruſalem: (his mother's name alſo was Michaiah the daughter of Uriel of Gibeah.)* Ezra gives a different account of this king's mother and her father, in chap. xi. of this book, ver. 20: for there his mother is called Maachah, and her father's name is ſaid to be Abſalom. The Targum therefore, in order to reconcile theſe two places, adds a long gloſs to this effect; "Maachah was the legal wife of Rehoboam, and therefore her "name was changed to Michaiah, which was a more honourable name. The name of her father was likewiſe "changed into Uriel, that no mention might be made of "the name of Abſalom." But this explication is frivolous; for ſhe is ſaid to be the daughter of Abſalom in the paſſage laſt cited. A different account of theſe variations in their names is given by Jarchi and Kimchi, who ſay, that her entire name was Michaiah Maachah; and that of her father, Uriel Abſalom. See what we have obſerved on chap. xi. 20 of this book; or on 1 Kings xv. 2.

Ver. 3. *And Abijah ſet the battel in aray with an army of valiant men of war, even four hundred thouſand choſen men: Jeroboam alſo ſet the battel in aray againſt him with eight hundred thouſand men, being mighty men of valour.*] Abijah upon his acceſſion to the regal dignity raiſed an army of 400,000 men, and incamped upon mount Zemaraim, upon the borders of Ephraim, where Jeroboam confronted him with an army of double that number. The two kings being within hearing of each other, Abijah began with upbraiding his competitor with his baſe extraction, and baſer actions; in that from being a ſervant to Solomon, he had taken the advantage of Rehoboam's weakneſs, ſo as to deprive him of the largeſt ſhare of his kingdom, and had endeavoured to ſecure it to himſelf, by ſeducing the people from the worſhip of God, to his moſt abominable idolatries; and then concluded with telling him, that he could expect nothing but deſtruction, as a juſt puniſhment for his apoſtacy from God, and his rebellion againſt his prince, who came againſt him with an army of men that had faithfully adhered to the ſervice of their God, and likewiſe of their ſovereign. Jeroboam was too hardened a politician to ſuffer himſelf or his men to be intimidated by ſuch reproaches, and whilſt he ſeemed to give his rival the hearing, he had cunningly ordered a body of men to file round the hill, and ſurprize him in the rear; whilſt he attacked him in front; and this was ſo punctually executed, that the king of Judah ſaw himſelf ſurrounded by the enemy, when he leaſt expected it. In this extremity they had recourſe to the beſt expedient for their preſervation; for they earneſtly implored the Divine Aſſiſtance, which the prieſts gave them hopes of obtaining, by ſounding their trumpets, which was a ſupplication of God's gracious aid; and his providence accordingly declared in their favour, ſo that they gained a compleat victory over the Iſraelitiſh army, of which 500,000 were laid dead upon the ſpot. Abijah purſued his victory, and retook ſeveral conſiderable places from Jeroboam; namely Beth-el, with the towns thereof, and Jeſhanah with the towns thereof, and Ephrain with the towns thereof, ver. 19. Beth-el was a city to the weſt of Hai, upon the confines of Ephraim and Benjamin. Jeſhana was a city in the tribe of Ephraim, the ſame perhaps as Zin, Numb. xxxiv. 4. Euſebius and St. Jerome, place Zin at the diſtance of ſeven Miles northward from Jericho. Ephrain was a city beyond Jordan.

Theſe loſſes weakened Jeroboam ſo much, that he never could recover his ſtrength again, during the ſhort time of Abijah's reign, which laſted but three years in all.

Ver. 21. *But Abijah waxed mighty, and married fourteen wives, and begat twenty and two ſons, and ſixteen daughters.*] Abijah had not this progeny by his wives, after the victory he obtained over Jeroboam, but before he was king, for he did not long ſurvive this ſucceſs.

Ver. 22. *And the reſt of the acts of Abijah, and his ways, and his ſayings, are written in the ſtory of the prophet Iddo.*] In the Targum it is, *they are written in Midraſch of the prophet Iddo*; that is, in his commentary. This king was a man of great wiſdom, as appears by his oration in this chapter againſt Jeroboam; and in familiar converſation uttered many remarkable expreſſions, like the proverbs of Solomon, and which Iddo thought worthy to be recorded, and tranſmitted to poſterity.

CHAP. XIV.

1 *Aſa ſucceeding, deſtroyeth idolatry.* 6 *Having peace, he ſtrengthneth his kingdom with forts and armies.* 9 *Calling on God, he overthroweth Zerah, and ſpoileth the Ethiopians.*

SO Abijah ſlept with his fathers, and they buried him in the city of David, and Aſa his ſon reigned in his ſtead: in his days the land was quiet ten years.

2 And Aſa did *that which was* good and right in the eyes of the LORD his God.

3 For he took away the altars of the ſtrange *gods*, and the high places, and brake down the images, and cut down the groves:

4 And commanded Judah to ſeek the LORD God of their fathers, and to do the law and the commandment.

5 Alſo he took away out of all the cities of Judah, the high places and the images: and the kingdom was quiet before him.

6 ¶ And he built fenced cities in Judah: for the land had reſt, and he had no war in thoſe years; becauſe the LORD had given him reſt.

7 Therefore he ſaid unto Judah, Let us build theſe cities, and make about *them* walls, and towers, gates, and bars, while the land *is* yet before us; becauſe we have ſought the LORD our God, we have ſought *him*, and he hath given us reſt on every ſide: ſo they built and proſpered.

8 And Aſa had an army *of men* that bare targets and ſpears, out of Judah three hundred thouſand, and out of Benjamin, that bare ſhields and drew bows, two hundred and fourſcore thouſand: all theſe *were* mighty men of valour.

9 ¶ And there came out againſt them Zerah the Ethiopian, with an hoſt of a

thouſand thouſand, and three hundred chariots, and came unto Mareſhah.

10 Then Aſa went out againſt him, and they ſet the battle in aray in the valley of Zephathah at Mareſhah.

11 And Aſa cried unto the LORD his God, and ſaid, LORD, *it is* nothing with thee to help, whether with many, or with them that have no power: help us, O LORD, our God; for we reſt on thee, and in thy name we go againſt this multitude: O LORD, thou *art* our God, let not man prevail againſt thee.

12 So the LORD ſmote the Ethiopians before Aſa, and before Judah, and the Ethiopians fled.

13 And Aſa, and the people that *were* with him purſued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themſelves, for they were deſtroyed before the LORD and before his hoſt; and they carried away very much ſpoil.

14 And they ſmote all the cities round about Gerar, for the fear of the LORD came upon them: and they ſpoiled all the cities, for there was exceeding much ſpoil in them.

15 They ſmote alſo the tents of cattle, and carried away ſheep and camels in abundance, and returned to Jeruſalem.

Ver. 1. *So Abijah ſlept with his fathers, and they buried him in the city of David, and Aſa his ſon reigned in his ſtead: in his days the land was quiet ten years.*] Aſa ſucceeded Abijah, in the twentieth year of Jeroboam king of Iſrael. He was a religious prince, and as the ten firſt years of his reign were bleſſed with peace, he employed a great part of that favourable time in purifying his kingdom from the pagan abominations which his predeceſſors had introduced. And ſo ſincere was his zeal in that good work, that he ſpared not his own mother, but depoſed her from the regal dignity, which ſhe had abuſed, by patronizing idolatry, and erecting a grove for the worſhip of ſome idol; both which he cauſed to be deſtroyed, chap. xv. 16. together with all the other monuments of irreligion. The Sacred Hiſtorian adds, that "he took away out of all *the cities of Judah, the high places, and the images*, ver. 5." The Hebrew here rendered *images*, is in the margin of ſome editions of the Bible tranſlated *ſun images*; and certain it is, that the word *Hammanim* imports ſomething belonging to the ſun, and which Buxtorf renders *ſolares, ſtatuæ, ſun ſtatues*, becauſe, ſaith Jarchi, they were placed on the tops of houſes, and ſo expoſed to the ſun. Whence Junius and Tremellius call them *ſubdiales ſtatuæ*. Abarbinel thinks they were formed after the ſimilitude of that luminary, and were worſhipped by thoſe who took the ſun for their god. Others ſuppoſe they were temples erected for the worſhip of the ſun, and this opinion is followed by the *Vulgate*.

Aſa likewiſe put his whole kingdom in a good poſture of defence, by fortifying ſeveral important places, ver. *6*. and maintaining an army of five hundred and eighty thouſand men; three hundred thouſand of whom were of the tribe of Judah, and had a peculiar dexterity in handling the target and ſpear; the reſt, who were moſt of Benjamin, are likewiſe celebrated for their uncommon maſterſhip in the uſe of the ſhield and bow, ver. 8.

Ver. *9*. *And there came out againſt them Zerah the Ethiopian, with an hoſt of a thouſand thouſand, and three hundred chariots, and came unto Mareſha.*] We cannot come into the opinion of thoſe who think that Zerah was king of Ethiopia in Africa; for the appellation of *Cuſhite*, which is given him in the Hebrew text, ſignifies a native of that part of Arabia which was called Cuſh, as we have formerly demonſtrated in our annotations, 2 Kings xix. *9*. to which we refer our readers, in order to avoid unneceſſary repetitions. The army of this prince, is ſaid to have conſiſted of Ethiopians and Lubims, chap. xvi. 8. that is, of Cuſhites and Libyans, the latter of whom were undoubtedly a people of Africa, whoſe country was adjacent to Egypt; and if it ſhould be thought ſtrange that an Aſiatic prince, ſhould have a large body of Africans, as the Libyans were, in his army; we think the proper anſwer is, that as theſe Libyans were a warlike and hardy people, they might ſerve as mercenaries in the army of Zerah, in the ſame manner as the troops of Swiſſerland hire themſelves out to the European princes in their wars. There is a remarkable paſſage in this book, chap. xxi. *16*. which we think is ſufficient to demonſtrate that the Ethiopians mentioned in Scripture, were Cuſhites of Arabia, and not the Ethiopians of Africa. Ezra there informs us, that "the Lord ſtirred up againſt Jehoram "the ſpirit of the Philiſtines and of the Arabians, *that were near the Ethiopians*." Theſe Ethiopians therefore muſt be the people of Cuſh, for it would be highly abſurd to ſay that the Philiſtines and Arabians were near the Ethiopians in Africa, ſince their country lay at a vaſt diſtance from the territories of the Philiſtines and their Arabian neighbours. We conclude therefore that Zerah was king of that part of Arabia, which was diſtinguiſhed by the name of Cuſh, and may be called the Aſiatic Ethiopia. Bochart has alſo proved, that the Cuſhites were a very powerful nation, in his Phaleg. lib. 4. cap. 2.

Tho' the Scripture generally acquaints us with the ſeveral occaſions of the wars in which the people of God were engaged againſt their enemies, yet the Sacred Author of this book of Chronicles has not expreſly declar'd the cauſe of the hoſtilities between Zerah king of Cuſh, and Aſa king of Judah. Nor by the beginnings or proſecution of this war, can we obſerve any particular that may teach us the order or manner in which theſe two mighty armies fought with each other. It is ſupriſing that Herodotus, who has written of the wars of Greece and Aſia, ſhould have no better information. One would imagine by his book, that he had travelled over all Aſia, and had read all the hiſtorians of that country. And yet few hiſtorians who undertook ſo great a deſign ever travelled or read leſs than himſelf. For what countries did he ſee? Little more than Egypt, and of this he indeed ſpeaks like a man who had not loſt his time. But it is evident, that he was never acquainted with the Jews, nor their hiſtory, nor with thoſe of their neighbouring nations. We muſt not wonder therefore if we have no other teſtimony than that of the Sacred Books, for the great actions of the Hebrews. For if Herodotus had underſtood their language, would he not have tranſmitted to us ſome account of their wars, or at leaſt of their moſt remarkable events? And without doubt, the great battel which Zerah and the king of Judah fought at Mareſha, near Gerar, between Egypt and Judæa, could not have eſcaped the pen of ſo great, and ſo judicious a writer.

Tho' the cauſes of the war between Zerah and Aſa are not related by Ezra, yet we ſhall venture to propoſe ſome conjectures, not taken notice of by the commentators. Aſa might have drawn this war upon himſelf upon two accounts, which ſeem to us very probable, and almoſt convincing. The ſacred author ſeems to ſuggeſt them himſelf, when he declares that "Aſa did that which was good and right in "the eyes of the Lord his God. For he took away the "altars of the ſtrange Gods, and the high places, and "brake down the images, and cut down the groves. And "commanded Judah to ſeek the Lord God of their fathers, "and to do the law, and the commandment. Alſo he "took away out of all the cities of Judah, the high places "and the images." Was not this a ſufficient reaſon for a quarrel with a neighbouring people, whom the Jews before looked upon as their allies, but now overthrew the temples of their common Gods? theſe principles and motives were not new, and in thoſe days, as well as in ours, wars on religious accounts were not reputed unjuſt. God himſelf commanded them againſt people who had ſuch ridiculous objects of worſhip, and the world was at that time ſo full of them, that the ſupreme Being was known, and ſerved only in a ſmall corner of the earth.

A ſecond reaſon that might have occaſioned this war, was purely political; and even at this day our caſuiſts and military lawyers allow it to be lawful, as indeed it is. 'Tis an inſtruction to princes to be upon their guard, and to take the advantage of opportunities for ſecuring themſelves againſt the attempts of their enemies, and to provide for war in time of peace.

For the ſacred author goes on, "Therefore he ſaid un-
" to Judah, let us build theſe cities, and make about
" them walls, and towers, gates, and bars, while the
" land is yet before us; becauſe we have ſought the Lord
" our God, we have ſought him, and he hath given us
" reſt on every ſide: ſo they built and proſpered."

Aſa eaſily foreſaw, that by pulling down the temples and altars of falſe gods in his dominions, he ſhould exaſperate his enemies againſt him; eſpecially his idolatrous neighbours; and wiſely judged that when any one undertakes a reformation of this nature, he ought to be upon his guard, and in a condition to maintain a war. He therefore had recourſe to all the neceſſary precautions, and prepared himſelf for what might happen. He fortified his frontier towns, in order to oppoſe the firſt attacs of his enemies, and to give him time for raiſing a good army to withſtand their progreſs, and defeat their projects by ſome deciſive action.

It may perhaps be asked, how could the army of Zerah, which conſiſted of a million of men, paſs thro' the deſerts between Arabia and Judæa, where neither proviſions, nor forage, nor water, nor trees, were to be found? But we may ask, on our part, how could Alexander the Great march thro' thoſe immenſe deſerts which lie between Perſia and the Indies? It will perhaps be replied, that great allowances muſt be made, if we compare the forces of the Macedonian conqueror with thoſe of this king of Cuſh: but we think not; ſince by the way of caravans, every one might provide his own proviſions in the proper quantity. Let us come nearer to our own times: The army of Timur Beg, who is corruptly called Tamerlain, was almoſt as numerous as that of Zerah, and yet he paſſed with incredible diligence thro' the deſerts of Segeſtin, and many others, that were more than twenty marches in extent.

Aſa, who in time of peace had provided for war, was not at all ſurprized, but even went out to meet his enemies; ſo bold and intrepid is a prince who is upon his guard, and has a good cauſe to maintain. His troops were well armed; they were ſtout and reſolute, and had a prince of great courage and prudence to head them. In order to prevent the enemy from ſurrounding him, he poſted his army in a valley, ſupporting the wings by the two ſides of the neighbouring mountains; ſo that his enemy could not fight but in a front of the ſame extent with his own. This always renders an army uſeleſs, when too much incumbred with multitudes.

Zerah had three hundred chariots of war, and they were generally ranged at the head of the line; but they ſeldom were of any great ſervice in a battel. The Hebrews were not terrified at them, and eaſily knew how to avoid them. Aſa obtained a compleat victory over his enemies, and purſued them as far as Gerar, a city of the Philiſtines, which lay to the ſouth of the territories of Judah, and at the diſtance of about three days journey from Jeruſalem.

Ver. 13. ——— *And they carried away very much ſpoil.*] The ſpoil muſt have been prodigious, if we conſider the vaſt quantity of baggage that was neceſſary for ſo numerous an army, as Aſa defeated: and his troops were likewiſe enriched with the ſpoil of all the cities round Gerar; which they deſtroyed, after this memorable victory. They alſo carried away *ſheep and camels in abundance*, which makes it evident that their conquered enemies were Arabians, that people being remarkable for their vaſt breeds of camels.

CHAP. XV.

1 Aſa with Judah, and many of Iſrael, moved by the propheſy of Azariah the ſon of Oded, make a ſolemn covenant with God. 16 He putteth down Maachah his mother for her idolatry. 18 He bringeth dedicate things unto the houſe of God, and enjoyeth a long peace.

AND the ſpirit of God came upon Azariah the ſon of Oded.

2 And he went out to meet Aſa, and ſaid unto him, Hear ye me, Aſa, and all Judah and Benjamin, The LORD *is* with you, while ye be with him; and if ye ſeek him, he will be found of you; but if ye forſake him, he will forſake you.

3 Now for a long ſeaſon Iſrael *hath been* without the true God, and without a teaching prieſt, and without law.

4 But when they in their trouble did turn unto the LORD God of Iſrael, and ſought him, he was found of them.

5 And in thoſe times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.

6 And nation was deſtroyed of nation, and city of city: for God did vex them with all adverſity.

7 Be ye ſtrong therefore, and let not your hands be weak: for your work ſhall be rewarded.

8 And when Aſa heard theſe words, and the propheſy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD that *was* before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and the ſtrangers with them out of Ephraim and Manaſſeh, and out of Simeon: (for they fell to him out of all Iſrael in abundance, when they ſaw that the LORD his God *was* with him)

10 So they gathered themſelves together at Jeruſalem in the third month, in the fifteenth year of the reign of Aſa.

11 And they offered unto the LORD the ſame time, of the ſpoil *which* they had brought, ſeven hundred oxen, and ſeven thouſand ſheep.

12 And they entred into a covenant to ſeek the LORD God of their fathers, with all their heart and with all their ſoul;

13 That whoſoever would not ſeek the LORD God of Iſrael, ſhould be put to

death, whether ſmall or great, whether man or woman.

14 And they ſware unto the LORD with a loud voice, and with ſhouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had ſworn with all their heart, and ſought him with their whole deſire, and he was found of them: and the LORD gave them reſt round about.

16 ¶ And alſo *concerning* Maachah the mother of Aſa the king, he removed her from *being* queen, becauſe ſhe had made an idol in a grove: and Aſa cut down her idol, and ſtamped *it*, and burnt *it* at the brook Kidron.

17 But the high places were not taken away out of Iſrael: nevertheleſs, the heart of Aſa was perfect all his days.

18 ¶ And he brought into the houſe of God the things that his father had dedicated, and that he himſelf had dedicated, ſilver, and gold, and veſſels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Aſa.

Ver. 1. *And the ſpirit of the Lord came upon Azariah the ſon of Oded.*] Some think he was alſo called Oded, ver. 8. but had likewiſe the name of Azariah given him, to diſtinguiſh him from his father.

Ver. 2. *And he went out to meet Aſa, and ſaid unto him, Hear ye me, Aſa, and all Judah and Benjamin, The Lord is with you.*] As was evident by the late glorious victory they had obtained by his Divine aid.

—— *While ye be with him.*] That is, while ye continue to worſhip him alone.

—— *And if ye ſeek him, he will be found of you; but if ye forſake him, he will forſake you.*] Azariah would not have them preſume on the continued favour of God, if they relinquiſhed his worſhip and ſervice, and therefore admoniſhes them to perſiſt in their obedience to their Divine Benefactor; otherwiſe he would forſake them. The Targum thus expreſſes it, "The WORD of the Lord 'is your helper, while you walk in his ways," &c.

Ver. 3. *Now for a long ſeaſon Iſrael hath been without the true God.*] This the Targum explains very clearly in the following manner, "There have been many days, "ſince the houſe of Iſrael departed from the houſe of "David, becauſe of Jeroboam: and during that time they "have not worſhipped the true God, but the golden "calves."

—— *And without a teaching prieſt, and without law.*] For all the prieſts were gone into the land of Judah, and the Iſraelites neglected the ſtudy of the Divine Law, as the Targum explains the laſt words. But many learned men will have theſe words and thoſe that follow, relate to the times of the judges, when they were more apparently in ſuch a condition as is here deſcribed.

Ver. 4. *But when they in their trouble did turn unto the Lord God of Iſrael, and ſought him, he was found of them.*] If we follow the common interpretation, which reſpects the preſent and future ſtate of Iſrael, theſe words ſhould be thus tranſlated, *If in their trouble they had turned*, &c. *they ſhould have found him.*

Ver. 5. *And in thoſe times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the country.*] We do not read of ſuch troubles hitherto in the kingdom of Iſrael; therefore this paſſage ought to be tranſlated, *In thoſe times* (if they continue to diſpleaſe God) *there ſhall be no peace*, &c. They ſhould then enjoy no quiet nor ſafety, but be infeſted both by external wars, and inteſtine diſcord. This threatning was accordingly accompliſhed, as we read, 1 Kings xv. xvi. &c.

Ver. 6. *And nation was deſtroyed of nation, and city of city.*] Theſe words muſt likewiſe be tranſlated in the future tenſe, *Nation ſhall be deſtroyed of nation*, &c. Where by *nation* is meant *tribe*; one of which fought againſt another, in thoſe times when there was no ſettled ſucceſſion in the kingdom, but whoſoever killed their kings hoped to make a party to ſecure him the poſſeſſion of the throne.

—— *For God did vex them with all adverſity.*] For God ſhall ſet them one againſt another, and their enmity ſhall occaſion mutual ſlaughters, together with all thoſe calamities that are the fatal concomitants of civil wars.

Ver. 7. *Be ye ſtrong therefore, and let not your hands be weak.*] Proceed with reſolution and intrepidity, in the extirpation of idolatry, which had involved the Iſraelites in many misfortunes, and would bring many more upon them.

—— *For your work ſhall be rewarded.*] As they might learn from their late victory over the formidable army of idolaters that Zerah had led againſt them.

Ver. 8. *And when Aſa heard theſe words, and the prophecy of Oded the prophet.*] Some think that Oded, the father of Azariah, propheſied as well as the ſon, and foretold the ſame calamities, the more to awaken and confirm them in the belief of what Azariah had ſaid.

—— *He took courage.*] This explains the foregoing words, *be ſtrong therefore*, to be meant of an undaunted reſolution to aboliſh idolatry; which required great courage, when ſo many were addicted to it, and had practiſed it both in the days of Rehoboam and Abijah.

—— *And put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim.*] Or, which had been taken; namely, by Abijah.

—— *And renewed the altar of the Lord that was before the porch of the Lord.*] At the entry of the court of the prieſts.

Ver. 9. *And he gathered all Judah and Benjamin, and the ſtrangers with them out of Ephraim and Manaſſeh, and out of Simeon: (for they fell to him out of Iſrael in abundance, when they ſaw that the Lord his God was with him.*] Tho' the Simeonites had their portion out of the tribe of Judah, when the land was divided by Joſhua, yet it appears from hence, as well as from other places, that they joined themſelves to the reſt of the Iſraelites, when the kingdom was rent by Jeroboam. But now great numbers of them came over to Aſa, which they might eaſily do, for one ſide of their tribe adjoined to Judah, as the other did to Dan.

Ver. 10. *So they gathered themſelves together at Jeruſalem in the third month, in the fifteenth year of the reign of Aſa.*] This ſeems to have been a voluntary aſſembly by common agreement, rather than by the king's command or invitation. Unleſs we ſuppoſe it to have been at one of thoſe great feſtivals, when they were ordered by God to go up to Jeruſalem.

Ver. 11. *And they offered unto the Lord the ſame time.*] In the Hebrew it is *that day*; which the Targum takes to have been in the feaſt of weeks, which, in the New Teſtament, is called *Pentecoſt*; and it was kept in the third month, called *Sivan.*

—— *Of the ſpoil which they had brought.*] Namely, from Zerah, and likewiſe from the cities they took about Gerar.

—— *Seven hundred oxen, and ſeven thouſand ſheep.*] Which they offered, beſide the appointed offerings, at the feaſt. And they ſeem to have been partly burnt-offerings, in acknowledgment of God's goodneſs, in granting them their late victory; and partly peace-offerings, in eating of which they made the following covenant.

Ver. 12. *And they entered into a covenant to ſeek the Lord God of their fathers, with all their heart, and with all their ſoul.*] They engaged themſelves by a ſolemn oath to worſhip the LORD alone, and promiſed to do it ſincerely, and with entire affection to him.

Ver. 13. *That whoſoever would not ſeek the Lord God of Iſrael, ſhould be put to death.*] If any perſon did either publickly or privately worſhip any other God, this aſſembly agreed the ſentence of the law, which was death, ſhould be executed upon that offender.

—— *Whether ſmall or great, whether man or woman.*] That is, without any reſpect of perſons; no conſideration being had of any one's dignity, nor the weakneſs of their ſex moving pity and compaſſion.

Ver. 14. *And they ſware unto the Lord with a loud voice, and with ſhouting, and with trumpets, and with cornets.*] Theſe were indications and expreſſions of the joy, wherewith they took this oath. The difference between trumpets and cornets is hardly worth enquiring after. The former ſeem to have been made of metal, and the others of horns or wood.

Ver. 15. *And all Judah rejoiced at the oath.*] That is, the main body of the people. And tho' there might be ſome idolaters lurking among them, yet they all gave thoſe outward tokens of joy, to ſee the worſhip of the true God re-eſtabliſhed.

—— *For they had ſworn with all their heart, and ſought him with their whole deſire.*] That is, they profeſſed to do this moſt ſincerely, and many of them did undoubtedly then reſolve to worſhip God alone, tho' afterward they apoſtatized from him.

—— *And he was found of them: and the Lord gave them reſt round about.*] They reaped the happy fruit of this reformation, in the great peace and tranquility they enjoyed.

Ver. 17. *But the high places were not taken away out of Iſrael.*] It is ſaid twice in the foregoing chapter, that Aſa did take away the high places, ver. 3, and 5. But they were the high places of Judah, for he was not able to remove them out of the territories he had conquered in the land of Iſrael; or elſe the meaning is, that he gave orders for the taking them away every where, but they were not obeyed: Or, as others think, he took away thoſe high places that were for the ſervice of other gods, but let thoſe alone where the true God was worſhipped.

—— *Nevertheleſs the heart of Aſa, was perfect all his days.*] He utterly deteſted all idolatrous worſhip, as long as he lived.

Ver. 19. *And there was no more war unto the five and thirtieth year of the reign of Aſa.*] That is, as ſome interpret it, there was no war with the Cuſhite Arabians, or ſuch like people; tho' with Baaſha he had perpetual war, 1 Kings xv. 16. But Capellus would have the words thus tranſlated, *there was no war in the kingdom of Aſa, till the thirty-fifth year*; namely, of the kingdom of Iſrael, not of Judah, or Aſa. For this was the thirty-fifth year after Jeroboam rent the kingdom of Iſrael from the houſe of David.

CHAP. XVI.

1 *Aſa by the aid of the Syrians, diverteth Baaſha from building of Ramah.* 7 *Being reproved thereof by Hanani, he putteth him in priſon.* 11 *Among his other acts in his diſeaſe he ſeeketh not to God, but to the phyſicians.* 13 *His death and burial.*

IN the ſix and thirtieth year of the reign of Aſa, Baaſha king of Iſrael came up againſt Judah, and built Ramah, to the intent that he might let none go out or come in to Aſa king of Judah.

2 Then Aſa brought out ſilver and gold out of the treaſures of the houſe of the LORD, and of the kings houſe, and ſent to Ben-hadad king of Syria that dwelt at Damaſcus, ſaying,

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have ſent thee ſilver and gold; go, break thy league with Baaſha king of Iſrael, that he may depart from me.

4 And Ben-hadad hearkened unto king Aſa, and ſent the captains of his armies againſt the cities of Iſrael; and they ſmote Ijon, and Dan, and Abel-maim, and all the ſtore-cities of Naphtali.

5 And it came to paſs, when Baaſha heard *it*, that he left off building of Ramah, and let his work ceaſe.

6 Then Aſa the king took all Judah, and they carried away the ſtones of Ramah, and the timber thereof, wherewith Baaſha was a building, and he built therewith Geba and Mizpah.

7 ¶ And at that time Hanani the ſeer came to Aſa king of Judah, and ſaid unto him, Becauſe thou haſt relied on the king of Syria, and not relied on the LORD thy God, therefore is the hoſt of the king of Syria eſcaped out of thine hand.

8 Were not the Ethiopians and the Lubims a huge hoſt, with very many chariots and horſemen? yet, becauſe thou didſt rely on the LORD, he delivered them into thine hand.

9 For the eyes of the LORD run to and fro throughout the whole earth, to ſhew himſelf ſtrong in the behalf of *them*, whoſe heart *is* perfect towards him. Herein thou haſt done fooliſhly; therefore from henceforth thou ſhalt have wars.

10 Then Aſa was wroth with the ſeer, and put him in a priſon-houſe: for *he was* in a rage with him, becauſe of this *thing*. And Aſa oppreſſed *ſome* of the people the ſame time.

11 ¶ And behold the acts of Aſa, firſt and laſt, lo, they *are* written in the book of the kings of Judah and Iſrael.

12 And Aſa, in the thirty and ninth year of his reign, was diſeaſed in his feet, until his diſeaſe *was* exceeding *great*: yet in his diſeaſe he ſought not to the LORD, but to the phyſicians.

13 ¶ And Aſa ſlept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own ſepulchres which he had made for himſelf in the city of David, and laid him in the bed, which was filled with ſweet odours and divers kinds *of ſpices* prepared by the apothecaries art: and they made a very great burning for him.

Ver. 1. *In the ſix and thirtieth year of the reign of Aſa, Baaſha king of Iſrael, came up againſt Judah.*] The war was begun in the concluſion of the thirty-fifth year, and in the beginning of the thirty-ſixth, Baaſha made this invaſion. But this diſagrees ſo much with what is ſaid in 1 Kings, xv. 33. that interpreters have been much perplex'd in their endeavours to reconcile the different accounts. For it appears by the place laſt cited, that Baaſha began his reign in the third year of Aſa, and reign'd no more than twenty-four years; from whence it follows, that he was dead nine or ten years, before the thirty ſixth year of Aſa. Joſephus, in order to ſolve this difficulty, ſuppoſes a miſtake in the tranſcriber, from the original copy, in which it was not the *ſix and thirtieth* of Aſa's reign, but the *ſix and twentieth*, which was the laſt year of the reign of Baaſha, who died, as that hiſtorian thinks, immediately after Ben-hadad had defeated his intentions of building Ramah. But this appears to us to be too bold a ſuppoſal, and it ſeems more probable, that the ſix and thirtieth year mentioned in the verſe before us, is meant of the ſix and thirtieth year ſince the diviſion of the kingdom, after the death of Solomon, when Iſrael was rent from Judah; for ſo many years had now elapſed ſince that event; namely, twenty years, in the reigns of Rehoboam and Abijah, and fifteen of the reign of Aſa. Thus Sedar Olam Rabba; Abarbinel alſo, with a great number of eminent modern writers, both proteſtants and papiſts. It is not ſaid, indeed, that Baaſha came up againſt Judah, in the thirty-ſixth year of that kingdom, but in that year of the reign of Aſa: but the learned authors laſt mentioned, think it reaſonable to ſuppoſe, that the kingdom of Judah and of Aſa, were the ſame in ſignification, and ſo might eaſily be put the one for the other. And whereas it is objected, that the ſcripture does not uſually reckon the years of a king from any other term, than the time wherein he began to reign; they produce an example to the contrary, from 2 Sam. xv. 7. where Abſalom is ſaid to have gone to Hebron, in the end of forty years, and there conſpired againſt his father. Which years are computed in Sedar Olam, from the beginning of the kingdom, or the inauguration of Saul.

—— *And built Ramah.*] That is, made a wall about it, and fortified it. Ramah was a city of Benjamin, ſituated between Gaba and Bethel, toward the mountains of Ephraim, and ſix miles diſtant from Jeruſalem toward the north. This city was ſeated in the road that went from Samaria to Jeruſalem; Baaſha therefore cauſed it to be fortified, that there might be no paſſage out of the land of Judah, into that of Iſrael.

The ſecond, third, fourth, fifth, and ſixth verſes of this chapter, have been amply explained in our notes on 1 Kings xv. 18, 19, 20, 21, 29.

Ver. 7. *And at that time Hanani the ſeer came to Aſa king of Judah.*] The following remarkable hiſtory is not in the book of the Kings, but is added here, to ſhew the great weakneſs of Aſa in his declining years, and God's diſpleaſure againſt him, on that account.

— *And ſaid unto him, becauſe thou haſt relied on the king of Syria, and not relied on the Lord thy God.*] Who had promiſed him great victories by the prophet Azariah, if he acted well, xv. 7.

—— *Therefore is the hoſt of the king of Syria eſcaped out of thine hand.*] God would have overthrown the Syrian forces, as he did the Cuſhites, if they had continued their leage with Baaſha, and come to his aſſiſtance againſt Aſa. But as this latter prince ſufficiently intimated his diſtruſt of the Divine protection, by purchaſing the friendſhip of the king of Syria, with the treaſures of the temple, God therefore reſerved the Syrians to be a ſcourge to the family of Aſa.

Ver. 8. *Were not the Ethiopians and the Lubims a huge hoſt, with very many chariots and horſemen?*] The Ethiopians, as their Hebrew name is erroneouſly tranſlated here and in other places of Scripture, were Cuſhites of Arabia, as we have already proved; and it has likewiſe been made evident that the Lubims were the people of Libya in Afric. They are ſometimes called Phut in Scripture, and ſometimes Lubim; the latter of which appellations is derived from the Arabic word Lub, which ſignifies dry or thirſty; for ſuch was the country which this people inhabited. They are noted by authors, for having abundance of horſemen, and chariots, in which they fought; and Herodotus declares, that the Greeks learnt from them τέσσαρες ἵππους ζευγνῦναι, to yoke four horſes together for drawing a chariot.

—— *Yet becauſe thou didſt rely on the Lord, he delivered them into thine hand.*] Aſa, according to the pious remark of Pellicanus, committed a very aggravated offence, in diſtruſting the Divine aid, and calling to his aſſiſtance an infidel and impious king, when he had lately had ſuch a glorious experiment of God's clemency to him, in giving him ſo compleat a victory over the formidable army of Zerah. Nothing offends God ſo much as a diſtruſt in his goodneſs toward the faithful: And, on the other hand, nothing is more pleaſing to him than an entire faith and confidence in his mercy.

Ver. 9. *For the eyes of God run to and fro throughout the whole earth, to ſhew himſelf ſtrong in the behalf of them, whoſe heart is perfect toward him.*] He exerciſes an ever vigilant and propitious providence over thoſe throughout the whole earth, who ſincerely commit themſelves to his Divine care; and if they entirely depend upon him, in well doing, he will not fail to protect them.

— *Herein thou haſt done fooliſhly; therefore from henceforth thou ſhalt have wars.*] The heart of Aſa is ſaid to have been *perfect all his days* in the preceding chapter, ver. 17. and ſo it was with reſpect to the outward worſhip of God at the temple; of which Ezra was there ſpeaking. But in the latter part of his life he was defective in his inward truſt and confidence in God, which is called *fooliſhneſs*, becauſe it was very ſinful and pernicious. For God expoſed him to his enemies, as a puniſhment for relying on man more than on his Divine favour.

Ver. 10. *Then Aſa was wroth with the ſeer.*] It was ſtill a greater ſin to be ſo angry with his reprover, as to throw him into priſon, tho' he had his commiſſion from God. But anger is no good adviſer; and when men forget God, they are always abſent from themſelves.

—— *And put him in a priſon houſe.*] In the ſtocks which were in the priſon, as Tremellius tranſlates it, *in domum cippi.*

—— *For he was in a rage with him, becauſe of this thing.*] For which he ought to have thanked and rewarded him.

—— *And Aſa oppreſſed ſome of the people at the ſame time.*] He inſlaved them, as the Targum tranſlates it. That is, in the latter part of his reign he grew ſomething tyrannical; and no wonder that he was ſo, when he relied not upon God, and was agitated by pride and paſſion.

Ver. 11. *And behold the acts of Aſa, firſt and laſt, they are written in the book of the kings of Judah and Iſrael.*] Not in thoſe books of the kings which we have in the Bible; but in thoſe written by the prophets, who are mentioned, chap. xii. 15.

Ver. 12. *And Aſa, in the thirty and ninth year of his reign, was diſeaſed in his feet, until his diſeaſe was exceeding great.*] He was afflicted with the gout, which increaſed to ſuch a degree, that he died of that diſtemper, as Pellicanus thinks. This may be thought a juſt puniſhment upon him for putting the prophet's feet in the ſtocks, that his offence might be manifeſted in his own puniſhment.

—— *Yet in his diſeaſe he ſought not the Lord, but to the phyſicians.*] He was not criminal in having recourſe to the phyſicians, but in placing more confidence in their skill, than in the goodneſs and power of God.

Ver. 13. *And Aſa ſlept with his fathers, and died in the one and fortieth year of his reign.* Ver. 14. *And they buried him in his own ſepulchres, which he had made for himſelf in the city of David.*] In the Hebrew the words are, they buried him *in his ſepulchres*; the plural number being uſed, as many think, for the ſingular, which form of expreſſion frequently occurs in the Scripture. But the words rather relate to the diſpoſition of the monuments in that nation, which contained many ſepulchres: That is, a variety of cells wherein dead bodies were laid. And it is probable that Aſa made one for himſelf, and added it to the reſt of the ſepulchres in that vault, or monument.

—— *And laid him in the bed, which was filled with ſweet odours, and divers kinds of ſpices prepared by the apothecaries art: and they made a very great burning for him.*] We refer the reader to what we have obſerved, with relation to this manner of Aſa's funeral obſequies, in our annotations on 1 Kings xv. 18, &c.

CHAP. XVII.

1 Jehoſhaphat ſucceeding Aſa, reigneth well, and proſpereth. 7 He ſendeth Levites with the princes to teach Judah. 10 His enemies being terrified by God, ſome of them bring him preſents and tribute. 12 His greatneſs, captains and armies.

AND Jehoſhaphat his ſon reigned in his ſtead, and ſtrengthned himſelf againſt Iſrael.

2 And he placed forces in all the fenced cities of Judah, and ſet gariſons in the land of Judah, and in the cities of Ephraim, which Aſa his father had taken.

3 And the LORD was with Jehoſhaphat, becauſe he walked in the firſt ways of his father David, and ſought not unto Baalim;

4 But ſought to the *LORD* God of his father, and walked in his commandments, and not after the doings of Iſrael:

5 Therefore the LORD ſtabliſhed the kingdom in his hand, and all Judah brought to Jehoſhaphat preſents, and he had riches and honour in abundance.

6 And his heart was lift up in the ways of the LORD: moreover he took away the high places and groves out of Judah.

7 ¶ Alſo in the third year of his reign, he ſent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Micaiah, to teach in the cities of Judah.

8 And with them *he ſent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Aſahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Eliſhama, and Jehoram, prieſts.

9 And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 ¶ And the fear of the LORD fell upon all the kingdoms of the lands that *were* round about Judah, ſo that they made no war againſt Jehoſhaphat.

11 Alſo *ſome* of the Philiſtines brought Jehoſhaphat preſents, and tribute-ſilver; and the Arabians brought him flocks, ſeven thouſand and ſeven hundred rams, and ſeven thouſand and ſeven hundred he-goats.

12 ¶ And Jehoſhaphat waxed great exceedingly; and he built in Judah, caſtles, and cities of ſtore.

13 And he had much buſineſs in the cities of Judah: and the men of war, mighty men of valour, *were* in Jeruſalem.

14 And theſe *are* the numbers of them according to the houſe of their fathers: Of Judah, the captains of thouſands; Adnah the chief, and with him mighty men of valour, three hundred thouſand.

15 And next to him *was* Jehohanan the captain, and with him two hundred and fourſcore thouſand.

16 And next him *was* Amaſiah the ſon of Zichri, who willingly offered himſelf unto the LORD; and with him two hundred thouſand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men, with bow and ſhield, two hundred thouſand.

18 And next him *was* Jehozabad, and with him an hundred and fourſcore thouſand, ready prepared for the war.

19 Theſe waited on the king, beſides *thoſe* whom the king put in the fenced cities throughout all Judah.

Ver. 1. *And Jehoſhaphat his ſon reigned in his ſtead, and ſtrengthened himſelf againſt Iſrael.*] His firſt care, after he came to the crown, was to put his kingdom in a good poſture of defence, againſt the king and people of Iſrael, who had given diſturbance to his father, xvi. 1. *&c.*

—— *And he placed forces in all the fenced cities of Judah, and ſet gariſons in the land of Judah, and in the cities of Ephraim, which Aſa his father had taken.*] He fortified his frontier cities, and increaſed the gariſons in the reſt of the country, and in thoſe cities which his father took from Iſrael. We do not read, indeed, of any cities taken by Aſa; but Abijah poſſeſſed himſelf of ſeveral, which Aſa kept as his own, xiii. 19, and Jehoſhaphat placed ſuch forces in them as might ſecure them to himſelf.

Ver. 3. *And the Lord was with Jehoſhaphat.*] The Targum, according to the uſual language of its author, ſaith, the WORD of the Lord was his helper.

—— *Becauſe he walked in the firſt ways of his father David.*] Some read it, *of his father, and of David.* For Aſa, in the beginning of his reign was very pious, like David. And thus the paſſage before us is ſome reflection upon him for the offences he committed toward the latter-end of his life. His ſon being noted to have followed him as he was in his *firſt days,* not in his old age.

—— *And ſought not unto Baalim.*] Theſe were the idols that were worſhipped in all the eaſtern countries adjacent to Judæa.

Ver. 4. *But ſought the Lord God of his father, and walked in his commandments, and not after the doings of Iſrael.*] As he did not worſhip the gods of other countries, ſo neither did he join with the Iſraelites in their impious adoration of the golden calves.

Ver. 5. *Therefore the Lord ſtabliſhed the kingdom in his hand, and all Judah brought to Jehoſhaphat preſents.*] As was cuſtomary in thoſe countries, in the beginning of their kings reign.

—— *And he had riches and honour in abundance.*] Riches procure honour to their poſſeſſors, when they employ them, as Jehoſhaphat did, in a commendable manner.

Ver. 6. *And his heart was lift up in the ways of the Lord.*] He was animated by a noble reſolution to promote the true worſhip of God, and the practice of vertue in his dominions: his mind being raiſed above all fear and diſcouraging conſiderations.

—— *Moreover, he took away the high places and groves out of Judah.*] He deſtroyed thoſe high places wherein the people had ſacrificed to idols. Aſa made the ſame reformation in the beginning of his reign, but in the latter end of it ſome had reſtored thoſe idolatrous places again. There is no need therefore of any amendment of the text by thoſe who fancy, that anciently, inſtead of the Hebrew word *Veoth*, *moreover*, the expreſſion was *Velo*, *he did not*, that ſo this paſſage may agree with 1 Kings xxii. 43. and with the twentieth chapter of this book, ver. 33. As if the meaning was, that tho' king Jehoſhaphat was more courageous than his predeceſſors, yet the people were ſo habituated to ſacrifice in high places, that he durſt not take them away. Thoſe high places, indeed, where the worſhip of the true God was celebrated, were not removed, but Jehoſhaphat deſtroyed thoſe wherein idols were worſhipped.

Ver. 7. *Alſo in the third year of his reign, he ſent to his princes, even to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.*] He ſent ſome who were of his counſel, to take proper meaſures for the inſtruction of the people; by removing all impediments, and cauſing the people to come to hear the prieſts and the Levites. For the abolition of idols would have been to little purpoſe, if care had not likewiſe been taken to have the people better inſtructed. And the prieſts and the Levites would not have had much authority among them, if they had not been ſupported by ſuch great perſons as are here mentioned. Grotius indeed will have it, that theſe great men did themſelves inſtruct the people: For as the Jews obſerve, it was not proper to the prieſts and Levites, but all learned men might teach the people. And theſe who were of the king's counſel were certainly learned in the law. But the two next verſes inform us, that with theſe great men were ſent prieſts, and Levites, *who taught in Judah.* And therefore the meaning of the paſſage before us ſeems to be, that Jehoſhaphat being very deſirous to have the people underſtand their duty, took this ſingular and extraordinary courſe, to ſend ſome princes, together with the prieſts and Levites, upon this important buſineſs. The latter, that they might teach the people, the former, to ſee them do it carefully, and require the people to come and receive inſtruction, and to be obedient to what they heard. Jarchi and other interpreters explain it thus: "It belonged to the prieſts and Levites to inform the "people of their duty, as it is written, Deut. xxiv. 8. "and theſe political perſons went along with them, to "quicken the people to hear their proper teachers, and "enforce their obedience to the inſtructions and com"mands of thoſe."

Ver. 9. *And they taught in Judah, and had the book of the law of the Lord with them.*] That they might teach with the greater authority, by reciting the very words of that Sacred Book. From whence Vitringa infers, that the books of Moſes were ſcarce among the people in thoſe days. For if there had then been public ſynagogues, wherein the law had been read, as it was afterward every ſabbath-day, there would have been no neceſſity for carrying a copy with them, which might have been had in every ſynagogue.

—— *And went about throughout all the cities of Judah, and taught the people.*] Which is too plain an argument that there were not ſettled teachers in every city, who on all occaſions inſtructed the people. Nor doth it appear by the hiſtory before us, that theſe great men who were ſent to ſee the people inſtructed, ſettled ſuch teachers in every city to inſtruct them, when they themſelves were gone. The prieſts and Levites were certainly ready to teach the people in thoſe cities where they dwelt; and there is good reaſon to think, that moſt of the prophets who were the great inſtructors of the people, were prieſts and Levites. But it is as certain, that the charge of teaching the people belonged to thoſe prophets who were not prieſts and Levites, as much as to thoſe that were.

CHAP. XVIII.

1 *Jehoſhaphat joined in affinity with Ahab, is perſwaded to go with him againſt Ramoth-gilead.* 4 *Ahab ſeduced by falſe prophets, according to the word of Micaiah is ſlain there.*

NOW Jehoſhaphat had riches and honour in abundance, and joyned affinity with Ahab.

2 And after *certain* years, he went down to Ahab to Samaria: and Ahab killed ſheep and oxen for him in abundance, and for the people that *he had* with him, and perſwaded him to go up *with him* to Ramoth-gilead.

3 And Ahab king of Iſrael ſaid unto Jehoſhaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he anſwered him, I *am* as thou *art*, and my people as thy people, and *we will be* with thee in the war.

4 ¶ And Jehoſhaphat ſaid unto the king of Iſrael, Enquire, I pray thee, at the word of the LORD to day.

5 Therefore the king of Iſrael gathered together of prophets four hundred men, and ſaid unto them, Shall we go to Ramoth-gilead to battel, or ſhall I forbear? And they ſaid, Go up; for God will deliver *it* into the kings hand.

6 But Jehoſhaphat ſaid, *Is there* not here a prophet of the LORD beſides, that we might enquire of him?

7 And the king of Iſrael ſaid unto Jehoſhaphat, *There is* yet one man, by whom we may enquire of the LORD: but I hate him, for he never propheſieth good unto me, but always evil: the ſame *is* Michaiah the ſon of Imla. And Jehoſhaphat ſaid, Let not the king ſay ſo.

8 And the king of Iſrael called for one *of his* officers, and ſaid, Fetch quickly Micaiah the ſon of Imla.

9 And the king of Iſrael, and Jehoſhaphat king of Judah, ſat either of them on his throne, clothed in *their* robes, and they ſat in a void place, at the entring in of Samaria, and all the prophets propheſied before them.

10 And Zedekiah the ſon of Chenaanah, had made him horns of iron, and ſaid, Thus ſaith the LORD, With theſe thou ſhalt puſh Syria, until they be conſumed.

11 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper: for the LORD ſhall deliver *it* into the hand of the king.

12 And the meſſenger that went to call Micaiah, ſpake to him, ſaying, Behold, the words of the prophets *declare* good to the king with one aſſent: let thy word therefore, I pray thee, be like one of theirs, and ſpeak thou good.

13 And Micaiah ſaid, *as* the LORD liveth, even what my God ſaith, that will I ſpeak.

14 And when he was come to the king, the king ſaid unto him, Micaiah, ſhall we go to Ramoth-gilead to battel, or ſhall I forbear? And he ſaid, Go ye up, and proſper, and they ſhall be delivered into your hand.

15 And the king ſaid to him, how many times ſhall I adjure thee that thou ſay nothing but the truth to me, in the name of the LORD?

16 Then he ſaid, I did ſee all Iſrael ſcattered upon the mountains, as ſheep that have no ſhepherd: and the LORD ſaid, Theſe have no maſter; let them return *therefore* every man to his houſe in peace.

17 (And the king of Iſrael ſaid to Jehoſhaphat, Did not I tell thee *that* he would not propheſy good unto me, but evil?)

18 Again he ſaid, Therefore hear the word of the LORD, I ſaw the LORD ſitting upon his throne, and all the hoſt of heaven ſtanding on his right hand, and *on* his left.

19 And the LORD ſaid, Who ſhall entice Ahab king of Iſrael, that he may go up and fall at Ramoth-gilead? And one ſpake, ſaying after this manner, and another ſaying after that manner.

20 Then there came out a ſpirit, and ſtood before the LORD, and ſaid, I will entice him. And the LORD ſaid unto him, Wherewith?

21 And he ſaid, I will go out, and be a lying ſpirit in the mouth of all his prophets. And *the LORD* ſaid, Thou ſhalt entice *him*, and thou ſhalt alſo prevail: go out, and do *even* ſo.

22 Now therefore behold, the LORD hath put a lying ſpirit in the mouth of theſe thy prophets, and the LORD hath ſpoken evil againſt thee.

23 Then Zedekiah the ſon of Chenaanah, came near, and ſmote Micaiah upon the cheek, and ſaid, Which way went the ſpirit of the LORD from me, to ſpeak unto thee?

24 And Micaiah ſaid, Behold, thou ſhalt ſee on that day, when thou ſhalt go into an inner chamber to hide thyſelf.

25 Then the king of Iſrael ſaid, Take ye Micaiah, and carry him back to Amon the governour of the city, and to Joaſh the kings ſon:

26 And ſay, Thus ſaith the king, Put this *fellow* in the priſon, and feed him with bread of affliction, and with water of affliction, until I return in peace.

27 And Micaiah ſaid, If thou certainly return in peace, *then* hath not the LORD ſpoken by me. And he ſaid, Hearken all ye people.

28 So the king of Iſrael, and Jehoſhaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Iſrael ſaid unto Jehoſhaphat, I will diſguiſe myſelf, and will go to the battel, but put thou on thy robes. So the king of Iſrael diſguiſed himſelf, and they went to the battel.

30 Now the king of Syria had commanded the captains of the chariots, that *were* with him, ſaying, Fight ye not with ſmall or great, ſave only with the king of Iſrael.

31 And it came to paſs, when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, It *is* the king of Iſrael: therefore they compaſſed about him to fight: but Jehoſhaphat cried out, and the LORD helped him, and God moved them *to depart* from him.

32 For it came to paſs, that when the captains of the chariots perceived that it was not the king of Iſrael, they turned back again from purſuing him.

33 And a *certain* man drew a bow at a venture, and ſmote the king of Iſrael between the joynts of the harneſs: therefore he ſaid to his chariot-man, Turn thine hand, that thou mayſt carry me out of the hoſt, for I am wounded.

34 And the battel increaſed that day: howbeit the king of Iſrael ſtayed *himſelf* up in *his* chariot againſt the Syrians until the even: and about the time of the ſun going down, he died.

Ver. 1. *Now Jehoſhaphat had riches and honour in abundance, and joined in affinity with Ahab.*] The ſon of Jehoſhaphat married Athaliah the daughter of Ahab, 2 Kings viii. 18. and chap. xxi. of this book. The great proſperity of Jehoſhaphat tempted him to this affinity with an idolatrous prince; and he perhaps imagined that in conſequence of this marriage, he might re-unite the two kingdoms of Iſrael and Judah.

Ver. 2. *And after certain years.*] After there had been peace for the term of three years between Iſrael and Syria, as it is explained, 1 Kings xxii. 1.

—— *He went down to Ahab to Samaria.*] The affinity between them might occaſion this viſit.

—— *And Ahab killed ſheep and oxen for him in abundance, and for the people that he had with him.*] Ahab entertained Jehoſhaphat, and all his attendants with great ſplendour. Which circumſtance is not mentioned in the book of the Kings.

—— *And perſwaded him to go up with him to Ramoth-gilead.*] He carreſſed Jehoſhaphat ſo at this feaſt, that he at laſt prevailed upon him to be his confederate in this expedition.

The remaining part of this chapter has been explained at large in our comment on 1 Kings xxii. to which we therefore refer the reader.

CHAP. XIX.

1 Jehoſhaphat, reproved by Jehu, viſiteth his kingdom. 5 His inſtructions to the judges. 8 To the prieſts and Levites.

AND Jehoſhaphat the king of Judah returned to his houſe in peace to Jeruſalem.

2 And Jehu the ſon of Hanani the ſeer, went out to meet him, and ſaid to king Jehoſhaphat, Shouldeſt thou help the ungodly, and love them that hate the LORD? therefore *is* wrath upon thee from before the LORD.

3 Nevertheleſs, there are good things found in thee, in that thou haſt taken away the groves out of the land, and haſt prepared thine heart to ſeek God.

4 And Jehoſhaphat dwelt at Jeruſalem: and he went out again through the people, from Beer-ſheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

5 ¶ And he ſet judges in the land, throughout all the fenced cities of Judah, city by city;

6 And ſaid to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who *is* with you in the judgment.

7 Wherefore now, let the fear of the LORD be upon you, take heed and do *it*: for *there is* no iniquity with the LORD our God, nor reſpect of perſons, nor taking of gifts.

8 ¶ Moreover in Jeruſalem did Jehoſhaphat ſet of the Levites, and *of* the prieſts, and of the chief of the fathers of Iſrael, for the Judgment of the LORD, and for controverſies, when they returned to Jeruſalem.

9 And he charged them, ſaying, Thus ſhall ye do in the fear of the LORD, faithfully, and with a perfect heart.

10 And what cauſe ſoever ſhall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, ſtatutes and judgments, ye ſhall even warn them that they treſpaſs not againſt the LORD, and *ſo* wrath come upon you, and upon your brethren: this do, and ye ſhall not treſpaſs.

11 And behold, Amariah the chief-prieſt *is* over you in all matters of the LORD; and Zebadia the ſon of Iſhmael, the ruler of the houſe of Judah, for all the kings matters: alſo the Levites *ſhall be* officers before you. Deal couragiouſly, and the LORD ſhall be with the good.

Ver. 1. *And Jehoſhaphat the king of Judah returned to his houſe in peace to Jeruſalem.*] In order to return thanks to God for his gracious preſervation of him in the battel, which had proved ſo fatal to Ahab king of Iſrael.

Ver. 2. *And Jehu the ſon of Hanani the ſeer, went out to meet him, and ſaid to king Jehoſhaphat, ſhouldſt thou help the ungodly, and love them that hate the Lord?*] As much as if he had ſaid, This conduct was contrary to common reaſon; which taught even the Gentiles not to contract any friendſhip with thoſe who were enemies to their gods.

—— *Therefore is wrath upon thee from before the Lord.*] Upon which account God threatens to puniſh him: Which ſome think he did, by raiſing ſuch numerous enemies to invade him, as we read of in the next chapter. But moſt of all, by ſuffering all his ſons to be murdered by their elder brother, chap. xxi. 4. and his grandchildren, by Jehu, 2 Kings ix. 27. x. 13, 14.

Ver. 3. *Nevertheleſs there are good things found in thee.*] In conſideration of which, God ſo far pardoned the error of Jehoſhaphat, as not to puniſh him in his own perſon, but in his poſterity.

—— *In that thou haſt taken away the groves out of the land, and haſt prepared thine heart to ſeek God.*] That part of his conduct which pleaſed God moſt, was his abolition of idolatrous worſhip; and his ſerving the Divine Majeſty with a ſincere heart.

Ver. 4. *And Jehoſhaphat dwelt at Jeruſalem.*] When he was ſettled in this city, after his viſit to Ahab, and the war with Syria, he had time to reflect on his extraordinary eſcape out of the late battel, and on the reproof of the prophet, with which he was ſo far from being offended, that he laid it to heart, and ſeriouſly reſolved upon a farther reformation, in other matters, as well as religion.

—— *And he went out again through the people.*] He had ſent out his officers before, chap. xvii. 7. who went out by his authority, and acted in his name, about this very buſineſs; but now he went in perſon, as then by his orders.

—— *From Beer-ſheba to mount Ephraim.*] The former of theſe had always been the utmoſt ſouthern bound of the tribe of Judah; and the latter, ſince the diviſion of the kingdom, had been the northern-bound; as Dan was before that diviſion.

—— *And brought them back unto the Lord God of their fathers.*] Since the laſt reformation, it ſeems that ſome had relapſed into their former idolatry; whom he now reduced, eſpecially thoſe cities which his father had taken in mount Ephraim, chap. xv. 8. the inhabitants of whom being Iſraelites, might have been ſeduced again to worſhip the golden calves.

Ver. 5. *And he ſet judges in the land, throughout all the fenced cities of Judah, city by city.*] That is, in every one of thoſe cities. Or, as Bertram thinks it ſhould be tranſlated, *for city and city.* That is, he placed judges in the principal cities, unto which all cauſes were tranſmitted from the leſſer cities and villages. This was an expedient for the performance of juſtice between man and man, and likewiſe for the preſervation of them in the worſhip of God, when judges were ready at hand to call thoſe to an account, who apoſtatized to other gods.

Ver. 6. *And ſaid to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment.*] He gave them this ſolemn admonition when he had ſettled them in their reſpective places. This paſſage is tranſlated by the Targum in the following manner. "Ye do not judge before the ſons of "men, but before the WORD of the LORD; and his "glorious preſence reſides among you, in the act of judg-"ment." Which is a moſt illuſtrious teſtimony that the ancient Jews believed there were more perſons than one in the Deity.

Ver. 7. *Wherefore now, let the fear of the Lord be upon you, take heed and do it.*] That is, act in the manner I command you, and judge according to the law; for ſuch as God is, ſuch you ought to be, ſince you are in his place.

—— *For there is no iniquity with the Lord our God, nor reſpect of perſons, nor taking of gifts.*] He bids them remember that as the nature of God is perfectly juſt, ſo he cannot be moved to do iniquity, by reſpect to the greateſt perſons, or pity to the meaneſt, or by any gift be bribed to act unjuſtly. And therefore they ought to imitate his Sacred Majeſty, ſince he had now entruſted them with his authority.

Ver. 8. *Moreover, in Jeruſalem did Jehoſhaphat ſet of the Levites, and of the prieſts, and of the chief of the fathers of Iſrael.*] Many are of opinion, that as Ezra ſpeaks before of the courts conſiſting of twenty-five judges, who were ſettled in every conſiderable city of the kingdom; ſo he here means the high court of all, conſiſting of ſeventy, and which the Jews called the great Sanhedrin, ſitting at Jeruſalem; whither appeals were made in all cauſes that could not be determined below. But if this be true, Jehoſhaphat was the firſt that we can find, who ſettled this excellent conſtitution: of which we cannot diſcover any traces in the books of Joſhua, Judges, Ruth, Samuel, or in the foregoing hiſtory of the kings. And in the ſucceeding times it is not evident that Ezra and Nehemiah erected any ſuch judicature, as the Jews call Sanhedrin; which ſeems to have been wiſely conſtituted when they fell under the government of the Macedonian princes, from whoſe language they borrowed the name. Tho' Jehoſhaphat therefore ſettled judges in Jeruſalem, yet the number of them is not certain.

——— *For the judgment of the Lord, and for controverſies.*] Theſe words are variouſly expounded: ſome underſtanding by the *judgment of the Lord*, cauſes relating to ſacred affairs, others applying this expreſſion to *pecuniary matters.* And by *controverſies*, ſome ſuppoſe *civil cauſes* are meant; others, thoſe that were criminal and of a capital nature. But we think it ſufficient to ſay, that theſe judges tried all ſorts of cauſes.

—— *When they returned to Jeruſalem.*] That is, when Jehoſhaphat, and thoſe who attended him, returned from the other cities, where they had appointed judges, he conſtituted this ſupreme court in the principal city of his kingdom. We ſay *ſupreme court*, for there were not two courts, one for eccleſiaſtical, the other for civil cauſes, as ſome have imagined: but one court judged both, as Grotius hath very well proved, from the very account here given of this regulation. For Jehoſhaphat orders theſe judges to try *what cauſe ſoever ſhould come to them*, ver. 10. And adds, *between blood and blood, between law and commandment, ſtatutes and judgments.* Which ſhews there was no kind of buſineſs in controverſy, which did not come before this one court.

Ver. 9. *And he charged them, ſaying, Thus ſhall ye do in the fear of the Lord, faithfully, and with a perfect heart.*] He gives them the ſame ſolemn charge which he had delivered to the other judges, ver. 7. that having the fear of God before their eyes, they ſhould execute righteous judgment, and not ſuffer themſelves to be any way corrupted, for God would judge all over again.

It is a moſt memorable ſaying of the great Cicero, that judges being ſworn to do juſtice, ſhould remember, when they come to paſs ſentence, *Deum ſe habere teſtem*; *id eſt, ut ego arbitror, mentem ſuam, qua nihil homini dedit ipſe Deus divinius.* That he had God a witneſs of what he did, even his own conſcience, than which God himſelf hath given unto man nothing more Divine. L. iii. de Officiis, cap. 10. where he hath left this excellent inſtruction alſo, that a man muſt *lay aſide the perſon of a friend, when he aſſumes the perſon of a judge.*

Ver. 10. *And what cauſe ſoever ſhall come to you of your brethren that dwell in their cities.*] By way of appeal from the other cities; where it was cuſtomary for the judges to refer matters of great difficulty to this ſupreme court at Jeruſalem, where the judges were moſt learned.

——— *Between blood and blood.*] When the queſtion was, who was next of kin to an eſtate, and ſhould ſucceed the perſon deceaſed. So the paſſage is expounded by many; but Jarchi underſtands it of a queſtion, whether a murder was voluntary, or accidental.

——— *Between law and commandment, ſtatutes and judgments.*] Some take the word *law* to be a general term, the ſpecies of which follow. So that it is as much as to ſay, ye ſhall judge concerning all manner of laws. Firſt, of *commandments*; namely, ſuch as have a natural equity in them. Secondly, of *ſtatutes*, or poſitive laws relating to rites and ceremonies: And laſtly, of *judgments*, or concerning thoſe precepts which direct the manner of proceeding in judgment.

——— *Ye ſhall even warn them that they treſpaſs not againſt the Lord, and ſo wrath come upon you, and upon your brethren*] This ſeems to be a command, that they ſhould not only pronounce a righteous ſentence in every cauſe that came before them, but that they ſhould admoniſh thoſe who were in the wrong, to beware of injuring their neighbours for the time to come.

Ver. 11. *And behold, Amariah, the chief prieſt.*] See what we have obſerved concerning this perſon, in our notes on 1 Chron. vi. 10.

—— *Is over you in all matters of the Lord; and Zebadiah the ſon of Iſhmael, the ruler of the houſe of Judah, for all the king's matters.*] Many underſtand by *matters of the Lord*, all things ſacred; and by *the king's matters*, all civil and political cauſes. But Grotius hath judiciouſly obſerved, in his book De Imperio Sum. Poteſt. circa ſacra, cap. xi. ſect. 15. that it is moſt agreeable to the ſcripture, to underſtand by *the things of God*, thoſe which were defined by the law of God, and were to be judged by that law: And by *the king's matters*; ſuch as, not being defined by the Divine Law, were left to the judgment of the king. Of which kind were all deliberations about what was expedient, or not ſo. But which way ſoever we diſtinguiſh the matters of God, and thoſe of the king, yet one and the ſame court took cognizance of them both; only with this difference, that the court had various preſidents, according to the nature of the cauſes. In things pertaining to God, Amariah the high-prieſt ſat as the firſt judge; and in thoſe which related to the king, Zebadiah, a principal perſon about the king, had the chair, and was moderator. For, as the high-prieſt was moſt converſant in the law of God, and therefore the propereſt perſon to direct in ſuch matters; ſo the chief ruler about the king, was moſt exerciſed in affairs that were left undetermined by the law, and conſequently fitteſt to preſide in ſuch conſultations.

There are indeed very learned men, who think the paſſage under conſideration plainly proves two different courts, in one of which eccleſiaſtical affairs were determined, in the other civil; and in the former of which Amariah preſided, in the latter Zebadiah. But we think Grotius hath ſufficiently confuted this opinion, in the book and chapter above-mentioned, De imperio, &c. And alſo in his annotations on St. Matthew, chap. v. 22. where he makes the following paraphraſe on this ſpeech of Jehoſhaphat. “Do not deſpond, as not able to diſ-
“ charge ſo important an office, for want of ſuch learning
“ and knowledge as is neceſſary for ſuch a work: You
“ have excellent men to guide you with their counſel:
“ Such is the prince of the ſenate, Amariah the prieſt;
“ a man ſkilled in judgment: and if any thing ſhould
“ occur, which belongs rather to civil prudence, than to the
“ knowledge of the Moſaic law, Sabadias the Iſhmaelite
“ is ready at hand, and is a principal perſon for ſuch
“ kind of deliberations. And you have likewiſe (as it
“ here follows) the Levites for their aſſeſſors, who are
“ well ſkilled in many arts.”

—— *Alſo the Levites ſhall be officers before you.*] Some of the Levites were members of this great court, and accordingly ſat in judgment, ver. 8. The reſt, who were not judges, acted as miniſters under them, to ſee their ſentence executed. But it appears by this paſſage, that the Hebrew word *Shoterim* doth not here ſignify, as in other places, mere apparitors, who ſummoned men to the court; or ſuch officers as executed the ſentence of the court, but perſons of ſome authority, who had power to make offenders ſenſible of the juſtice of the ſentence, and convince them of their error; which was a great encouragement to the judges to undertake their office, and to judge rightly.

——— *Deal courageſy, and the Lord ſhall be with the good.*] Jehoſhaphat bids them not be afraid of any man: for God, who employed them, would not fail to defend and protect them, if they were good and upright judges. The Targum hath it, *The WORD of the LORD, who is good, will help you.*

CHAP. XX.

1 *Jehoſhaphat in his fear proclaimeth a faſt.* 5 *His prayer.* 14 *The propheſy of Jahaziel.* 20 *Jehoſhaphat exhorteth the people, and ſetteth ſingers to praiſe the Lord.* 22 *The great overthrow of the enemies* 26 *The people having bleſſed God at Barechach, return in triumph.* 31 *Jehoſhaphat's reign.* 35 *His convoy of ſhips, which he made with Ahaziah, according to the propheſy of Eliezer, unhappily periſheth.*

IT came to paſs after this alſo, *that* the children of Moab, and the children of Ammon, and with them *other* beſide the Ammonites, came againſt Jehoſhaphat to battel.

2 Then there came ſome that told Jehoſhaphat, ſaying, There cometh a great multitude againſt thee from beyond the ſea on this ſide Syria, and behold, they *be* in Hazazon-tamar, which *is* En-gedi.

3 And Jehoſhaphat feared, and ſet himſelf to ſeek the LORD, and proclaimed a faſt throughout all Judah.

4 And Judah gathered themſelves together, to ask *help* of the LORD: even out of all the cities of Judah they came to ſeek the LORD.

5 ¶ And Jehoſhaphat ſtood in the congregation of Judah and Jeruſalem, in the houſe of the LORD before the new court.

6 And ſaid, O LORD God of our fathers, *art* not thou God in heaven? and ruleſt *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, ſo that none is able to withſtand thee?

7 *Art* not thou our God, who didſt drive out the inhabitants of this land before thy people Iſrael, and gaveſt it to the ſeed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a ſanctuary therein, for thy name, ſaying,

9 If *when* evil cometh upon us, *as* the ſword, judgment, or peſtilence, or famine, we ſtand before this houſe, and in thy preſence (for thy name *is* in this houſe) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon, and Moab, and mount Seir, whom thou wouldſt not let Iſrael invade, when they came out of the land of Egypt, but they turned from them, and deſtroyed them not:

11 Behold, *I ſay, how* they reward us, to come to caſt us out of thy poſſeſſion, which thou haſt given us to inherit.

12 O our God, wilt thou not judge them? for we have no might againſt this great company that cometh againſt us: neither know we what to do, but our eyes *are* upon thee.

13 And all Judah ſtood before the LORD, with their little ones, their wives, and their children.

14 ¶ Then upon Jahaziel the ſon of Zechariah, the ſon of Benaiah, the ſon of Jeiel, the ſon of Mattaniah, a Levite of the ſons of Aſaph, came the ſpirit of the LORD, in the midſt of the congregation:

15 And ye ſaid, Hearken ye, all Judah, and ye inhabitants of Jeruſalem, and thou king Jehoſhaphat, Thus ſaith the LORD unto you, Be not afraid, nor diſmayed by reaſon of this great multitude; for the battel *is* not yours, but Gods.

16 To morrow go ye down againſt them: behold, they come up by the cliff of Ziz, and ye ſhall find them at the end of the brook, before the wilderneſs of Jeruel.

17 Ye ſhall not *need* to fight in this *battel*; ſet your ſelves, ſtand ye *ſtill*, and ſee the ſalvation of the LORD with you, O Judah and Jeruſalem: fear not, nor be diſmayed; to morrow go out againſt them, for the LORD *will be* with you.

18 And Jehoſhaphat bowed his head with *his* face to the ground: and all Judah, and the inhabitants of Jeruſalem fell before the LORD, worſhipping the LORD.

19 And the Levites of the children of the Kohathites, and of the children of the Korhites, ſtood up to the praiſe of the LORD God of Iſrael with a loud voice on high.

20 ¶ And they roſe early in the morning, and went forth into the wilderneſs of Tekoa: and as they went forth, Jehoſhaphat ſtood and ſaid, Hear me, O Judah, and ye inhabitants of Jeruſalem, Believe in the LORD your God, ſo ſhall you be eſtabliſhed; believe his prophets, ſo ſhall ye proſper.

21 And when he had conſulted with the people, he appointed ſingers unto the LORD, and that ſhould praiſe the beauty of holineſs, as they went out before the army, and to ſay, Praiſe the LORD, for his mercy *endureth* for ever.

22 ¶ And when they began to ſing and to praiſe, the LORD ſet ambuſhments againſt the children of Ammon, Moab, and mount Seir, which were come againſt Judah, and they were ſmitten.

23 For the children of Ammon and Moab ſtood up againſt the inhabitants of mount Seir, utterly to ſlay and deſtroy *them*: and when they had made an end of the inhabitants

habitants of Seir, every one helped to deſtroy another.

24 And when Judah came toward the watch-tower in the wilderneſs, they looked unto the multitude, and behold, they *were* dead bodies fallen to the earth, and none eſcaped.

25 And when Jehoſhaphat and his people came to take away the ſpoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels (which they ſtript off for themſelves) more than they could carry away: and they were three days in gathering of the ſpoil, it was ſo much.

26 ¶ And on the fourth day they aſſembled themſelves in the valley of Berachah; for there they bleſſed the LORD: therefore the name of the ſame place was called, The valley of Berachah unto this day.

27 Then they returned every man of Judah and Jeruſalem, and Jehoſhaphat in the forefront of them to go again to Jeruſalem with joy: for the LORD had made them to rejoice over their enemies.

28 And they came to Jeruſalem with pſalteries, and harps, and trumpets, unto the houſe of the LORD.

29 And the fear of God was on all the kingdoms of *thoſe* countries, when they had heard that the LORD fought againſt the enemies of Iſrael.

30 So the realm of Jehoſhaphat was quiet; for his God gave him reſt round about.

31 ¶ And Jehoſhaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jeruſalem: and his mother's name *was* Azhubah the daughter of Shilhi.

32 And he walked in the way of Aſa his father, and departed not from it, doing *that which was* right in the ſight of the LORD:

33 Howbeit, the high places were not taken away; for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the reſt of the acts of Jehoſhaphat, firſt and laſt, behold, they *are* written in the book of Jehu the ſon of Hanani, who is mentioned in the book of the kings of Iſrael.

35 ¶ And after this did Jehoſhaphat king of Judah join himſelf with Ahaziah king of Iſrael, who did very wickedly.

36 And he joyned himſelf with him to make ſhips to go to Tarſhiſh: and they made the ſhips in Ezion-geber.

37 Then Eliezer the ſon of Dodavah of Mareſhah, propheſied againſt Jehoſhaphat, ſaying, Becauſe thou haſt joyned thy ſelf with Ahaziah, the LORD hath broken thy works. And the ſhips were broken, that they were not able to go to Tarſhiſh.

Ver. 1. *And it came to paſs after this alſo, that the children of Moab, and the children of Ammon, and with them other beſide the Ammonites, came againſt Jehoſhaphat to battel.*] Jehoſhaphat, toward the latter end of his reign, ſaw his kingdom invaded by the Ammonites, and Moabites, in conjunction with a mixed multitude of other nations; and they marched with ſo much expedition, that they were already advanced as far as Hazazon-tamar, or Engedi; that is, within thirty-ſix miles of his capital city, before he had any notice of their intended hoſtilities. Jehoſhaphat was ſtruck with conſternation at this intelligence; and the more ſo, as he had been lately told by the prophet, that God was highly diſpleaſed with his conduct, chap. xix. 2. But as he was ſenſible, at the ſame time, that the divine Majeſty was always inclined to ſhew mercy to thoſe who humbled themſelves before him, he cauſed a ſtrict and general faſt to be proclaimed, and went at the head of the people, who on that occaſion were aſſembled at Jeruſalem, out of all the cities of Judah, *to ask help of the Lord.* Ver. 4. That is, as the Targum tranſlates it, *to ask mercy of him, to implore his direction, and to hear his holy word.*] For ſome part of the law was read upon ſuch ſolemn days as theſe, Vitringa takes this reſort of the people to Jeruſalem, to be an argument that there were no ſynagogues in every city in thoſe days. For if there had, it could not have been neceſſary for the people, to come out of their cities, and aſſemble at Jeruſalem, in order to faſt and pray, and hear the law there; ſince they might have performed thoſe acts of devotion at home, in their own ſynagogues; but not in ſuch a ſolemn manner as it was performed by ſo vaſt a conflux of people in one place.

Ver. 5. *And Jehoſhaphat ſtood in the congregation of Judah and Jeruſalem, in the houſe of the Lord.*] The Hebrew doctors tell us, there was a throne in the court of the Iſraelites, where their kings prayed to God, or ſpake to the people, as there was occaſion.

——*Before the new court.*] The moſt learned in theſe matters, confeſs they do not know what is meant by the *new court.* Some think it probable that it was only ſome enlargement that Jehoſhaphat had made of the court of the people, to render it more commodious: but others are of opinion, that it ſignifies *the court of the women*, which was now made diſtinct from that of the men.

Ver. 6. *And ſaid, O Lord God of our fathers, art not thou God in heaven? and ruleſt not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, ſo that none is able to withſtand thee?*] This is the moſt admirable prayer that any of the kings of Judah we read of, ever made: expreſſing the greateſt confidence in God, and repreſenting to him the juſtice of his peoples cauſe. Jehoſhaphat begins with an acknowledgment of God's ſupreme and irreſiſtible power; which extends itſelf over all creatures in heaven and earth.

Ver. 7. *Art not thou our God, who didſt drive out the inhabitants of this land before thy people Iſrael, and gaveſt it to the ſeed of Abraham thy friend, for ever?*] The king then ſpecifies the peculiar relation the people of Iſrael had to God; together with his promiſe to Abraham, and his donation of this country to him, and to his poſterity for ever, as a reward of his fidelity to him.

Ver. 8. *And they dwelt therein, and have built thee a ſanctuary for thy name, ſaying,* He next declares, that the deſcendants from Abraham had been long poſſeſſed of this country, wherein a temple had been erected for the divine worſhip, by Solomon: to whom God promiſed at the conſecration of it, that he would have regard to the prayers made in that place.

Ver. 9. *If when evil cometh upon us, as the ſword, judgment.*] Some tranſlate it, *the ſword of judgment*, that is, the puniſhing ſword. But if judgment ſignifies any particular puniſhment, diſtinct from the ſword, it muſt be wild beaſts, or captivity; for *peſtilence* and *famine* are particularly mentioned in this verſe.

——— *We ſtand before this houſe, and in thy preſence, (for thy name is in this houſe) and cry unto thee in our affliction; then thou will hear and help.*] See 1 Kings, viii. 38 39.

Ver 10. *And now behold, the children of Ammon, and Moab, and mount Seir*] Some think that the laſt words of this paſſage, explain what is meant by *other beſide the Ammonites*, ver. 1. but the words, as they are tranſlated there, are not expreſſive of the true meaning of theHebrew, which ought to have been rendered thus, and with them the *Meunims*; who were a people in Arabia, near the Moabites and Ammonites. See our Annotations on Judges x. 12.

——— *Whom thou wouldeſt not let Iſrael invade, when they came out of the land of Egypt, but they turned from them, and deſtroyed them not.*] Jehoſhaphat repreſents, in the next place, the baſe ingratitude of their enemies, in invading their country, unto which the poſterity of Abraham had an undoubted title: when the Iſraelites did not offer them the leaſt injury, as they went to take poſſeſſion of it, but marched a long way about, rather than give them any diſturbance in their country.

Ver. 11. *Behold, I ſay, how they reward us, to come to caſt us out of thy poſſeſſion which thou haſt given us to inherit.*] Nothing can be more deteſtable than to make ungrateful returns for benefits received. And the wickedneſs of the Ammonites and Moabites, was aggravated by their making an Attempt, not only upon the rights of the Iſraelites, but of God himſelf; whoſe land this was, and which they held of him as their Lord.

Ver. 12. *O our God, wilt thou not judge them?*] Jehoſhaphat appeals to the juſtice of God, the righteous judge, who rights thoſe that ſuffer wrongs, eſpecially when they have no helper. To *judge*, in this place, ſignifies to *puniſh*.

——— *For we have no might againſt this great company that cometh againſt us: neither know we what to do, but our eyes are upon thee.*] The laſt argument uſed by the king, for obtaining help from God, was the repreſentation of the weak condition, wherein both prince and people then were; which rendered them the objects of the divine pity; eſpecially ſince they placed all their confidence and hope in him alone. But it may ſeem ſtrange, that Jehoſhaphat ſhould ſay they had *no might* againſt this multitude, when he had ſo many hundred thouſand men at command, as are mentioned, chap. xvii. 14, 15, 16, &c. To which it may be replied, that perhaps this was ſuch a ſudden invaſion, that the king of Judah had not time to gather a conſiderable body to oppoſe them: Or rather, he diſtruſted the greateſt army he could raiſe, and acknowledged them to be of no force, if they were not bleſſed with the favourable preſence of God, on whom alone he entirely relied, and not on the number and valour of his Soldiers, though both were very great.

Strigelius hath ſuch a devout reflection upon this prayer of Jehoſhaphat, that we are perſuaded a tranſcript of it cannot be unacceptable to the reader. “ In this weak and declin-
“ ing condition wherein the church now is, when the devil
“ is very outragious, becauſe he knows his time to be
“ ſhort, let us daily ſay, with Jehoſhaphat, We know not
“ what to do; but our eyes are upon thee. Thine is the
“ kingdom, the power and the glory. Thou art our king,
“ and our ſhepherd; we are thy people, and the ſheep of
“ thy paſture. Thou only art powerful, we are infirm;
“ but thy power will be perfected in our weakneſs. Not
“ unto us, O Lord, not unto us, but to thy name give
“ the glory; for the ſake of thy mercy and of thy truth.
“ Do not remember our iniquities, but ſave us for thy
“ mercy's ſake; for we are brought very low. Help us,
“ O God of our ſalvation, for the glory of thy name: De-
“ liver us, and be merciful to our ſins, for thy names ſake.
“ Save us, O Lord our God, that we may give thanks
“ unto thy Holy Name, and triumph in thy praiſe.” Such addreſſes to God, ſays the ſame author, will illuſtrate this prayer of Jehoſhaphat, better than the largeſt commentaries.

Ver. 13. *And all Judah ſtood before the Lord, with their little ones, their wives and their children.*] The more to move the Divine Compaſſion toward them.

Ver. 14. *Then upon Jahaziel the ſon of Zechariah, the ſon of Benaiah, the ſon of Jeiel, the ſon of Mattaniah, a Levite of the ſons of Aſaph, came the Spirit of the Lord in the midſt of the congregation.*] Jahaziel ſeems not to have been a prophet before this time: when a ſudden inſpiration came upon him from God, to comfort this great aſſembly with well-grounded hopes of deliverance, before they ſtirred from the place where they had prayed.

Ver. 15. *And he ſaid, Hearken ye, all Judah, and ye inhabitants of Jeruſalem, and thou king Jehoſhaphat; Thus ſaith the Lord unto you, Be not afraid, nor diſmayed by reaſon of this great multitude; for the battel is not yours, but God's.*] As it was God's cauſe which they now aſſerted, ſo they might be aſſured he would maintain it, by overthrowing their enemies.

Ver. 16. *To-morrow go ye down againſt them.*] Jeruſalem was ſituated on a high hill, and therefore the prophet tells them they ſhould *go down* againſt theſe enemies, who are ſaid in the next words to *come up*.

—— *Behold they come up by the cliff of Ziz, and ye ſhall find them at the end of the brook, before the wilderneſs of Jeruel.*] The cliff of Ziz, was probably near Ziza, which Ptolemy places in Arabia Petræa. The wilderneſs of Jeruel lay tothe weſt of the dead ſea, in the ſouthern part of Judah not far from Ziz. God was ſo very gracious to his people, as, by this prophet, not only to aſſure them of victory, but to inform them of the very time and place, and manner of it. The *time* was the very next morning; the *place* is mentioned in the latter end of this verſe, as the time is in the beginning: And the *manner*, in the concluſion of the preceding verſe, where they are given to underſtand, that it ſhould be by the hand of the Lord, whoſe battel it was, and that they ſhould be only ſpectators of the great victory which God would give them: So it follows in the next verſe.

Ver. 17. *Ye ſhall not need to fight in this battel; ſet yourſelves, ſtand ye ſtill, and ſee the ſalvation of the Lord with you, O Judah and Jeruſalem: fear not, nor be diſmayed; to-morrow go out againſt them.*] The prophet repeats what he had ſaid before (which he knew would be the greateſt comfort to them) that they ſhould have no conflict with their enemies; but only ſtand ſtill in their place, and ſee the hand of God laying thoſe idolaters low. In which event there was a noble accompliſhment of that part of Solomon's prayer which Jehoſhaphat had recited.

——— *For the Lord will be with you.*] The **WORD** of the **LORD** will be your helper, as the Targum expounds it.

Ver. 18. *And Jehoſhaphat bowed his head, with his face to the ground: and all Judah, and the inhabitants of Jeruſalem fell before the Lord, worſhipping the Lord.*] The king gave moſt humble thanks to God, for the gracious prediction his prophet had uttered; and his commendable example was followed by all the people.

Ver. 19. *And the Levites of the children of the Kohathites, and of the children of the Korhites.*] Who were then waiting in their courſe, at the temple.

——— *Stood up to praiſe the Lord God of Iſrael with a loud voice on high.*] They ſung praiſe to God before the army went out, as if the victory had been already obtained. And they raiſed their voice as high as they could, to expreſs their full aſſurance of ſucceſs. This they probably did by the order of Jehoſhaphat.

Ver. 20. *And they roſe early in the morning, and went forth into the wilderneſs of Tekoa.*] That is, the army who were to ſtand and face the enemy, marched out of Jeruſalem, to the wilderneſs of Tekoa, which is not far from the Red-ſea.

—— *And as they went forth, Jehoſhaphat ſtood and ſaid, Hear me, O Judah, and ye inhabitants of Jeruſalem.*] We ſuppoſe he ſtood in the gate of the city, through which the troops marched, and there addreſſed himſelf to the ſeveral companies as they paſſed by him.

—— *Believe in the Lord your God, ſo ſhall ye be eſtabliſhed, believe his prophets, ſo ſhall ye proſper.*] The Targum tranſlates it, *Believe in the WORD of the LORD your God, believe his law, and his prophets*, &c. God having made them a moſt gracious promiſe, expected their belief of it, and their dependance on it; otherwiſe they could have no reaſon to hope for victory.

Ver. 21. *And when he had conſulted with the people.*] That is, with the elders and heads of their tribes, who repreſented the reſt; and without whoſe conſent he was loth to do any thing in a time of common danger.

—— *He appointed ſingers unto the Lord, and that ſhould praiſe the beauty of holineſs.*] It may be tranſlated, ſhould praiſe *his moſt Sacred Majeſty*: Tho' it is commonly thought that Jehoſhaphat ordered them to praiſe the Lord in the ſame pompous manner that accompanied their worſhip in the temple; namely, in the ſame habit, and with that order and magnificence, wherein they appeared in the holy place.

—— *As they went out before the army.*] It was an argument of great courage and confidence in the Divine Promiſe, that they thus led on the army; declaring to their enemies, that God, whoſe miniſters they were, was preparing to ſet his terrors in aray againſt them.

—— *And to ſay, Praiſe the Lord, for his mercy endureth for ever.*] This was the uſual ſong which they ſung in the temple.

Ver. 22. *And when they began to ſing and to praiſe.*] Before they had marched many ſteps.

—— *The Lord ſet ambuſhments againſt the children of Ammon, Moab, and mount Seir, which were come up againſt Judah, and they were ſmitten.*] The meaning ſeems to be, that the ambuſhments which they had laid againſt Judah, by a confuſion among themſelves, by a Divine Hand, fell upon a part of their own army, miſtaking them for their enemies.

Ver. 23. *For the children of Ammon and Moab, ſtood up againſt the inhabitants of mount Seir, utterly to ſlay and deſtroy them; and when they had made an end of the inhabitants of Seir, every one helped to deſtroy another.*] They of mount Seir were ordered to fall upon Judah, out of an ambuſhment; but by ſome miſtake they fell upon the Ammonites, their own confederates; and theſe together with the Moabites fell upon thoſe of Seir, till they had entirely deſtroyed them. After which they continued in ſuch confuſion, that they aſſaulted one another, ſtill imagining they were ſlaughtering the Jews, who came upon them very early in the morning, as the prophet had directed.

Ver. 24. *And when Judah came toward the watch tower in the wilderneſs, they looked unto the multitude, and behold, they were dead bodies fallen to the earth, and none eſcaped.*] Inſtead of meeting with any enemy to oppoſe them, they ſaw them all lie dead on the ground: for it is probable, that the watch tower, mentioned in this verſe, ſtood upon the cliff of Ziz, from whence they had a full view of the condition, to which their enemies were reduced.

Ver. 25. *And when Jehoſhaphat and his people, came to take away the ſpoil of them, they found among them in abundance, both riches with the dead bodies, and precious jewels (which they ſtript off for themſelves).*] The Jewiſh army found not only rich garments on the bodies of the ſlain, but great treaſure among their baggage, and many precious jewels, which they brought with them into the field, probably that they might appear more glorious in the triumph they had promiſed themſelves over the Jews.

—— *More than they could carry away: and they were three days in gathering of the ſpoil; it was ſo much.*] They could not carry off all the ſpoils of their enemies at once, but were three days in collecting it together. For the Moabites and their allies had undoubtedly made vaſt proviſion for the ſubſiſtance and accommodation of ſo great a multitude.

Ver. 26. *And on the fourth day they aſſembled themſelves in the valley of Berachah: for there they bleſſed the Lord: therefore the name of the ſame place was called, the valley of Berachah, unto this day.*] One can hardly think that they deferred to offer thanks to God for ſo ſignal a victory, till the fourth day after it was obtained: but they did it then in a more ſolemn manner, halting in a convenient valley, where the whole body of the people aſſembled together, to acknowledge God's goodneſs unto them. Which they did in ſo remarkable a manner, that the place was ever after called the valley of Berachah, or *Bleſſing*, for ſo Berachah ſignifies.

This valley is ſuppoſed by many Jews and Chriſtians, to be the ſame with the valley of Jehoſhaphat, mentioned by the prophet Joel. chap. iii. 2 and 12, and that it will be the ſcene of the univerſal judgment. If Jehoſhaphat be taken as a proper name, it may be ſuppoſed to have received this denomination from the king of Judah of that name. But then it will be difficult to aſſign any good reaſon why it was ſo called from him; if, according to the common opinion, it be the valley lying on the eaſt of Jeruſalem, between that city and mount Olivet, and through which the brook Kidron, or Cedron, flows, whence it is otherwiſe called, the *valley of Cedron.* This perhaps may be the *valley of Bleſſing*, mentioned in the verſe before us; but as to the valley of Jehoſhaphat, we can ſee nothing in the above cited paſſage of Joel, that refers either to the laſt judgment, or to this valley of bleſſing; and it is moſt likely, that by the valley of Jehoſhaphat, the prophet meant no more than the literal ſenſe of the word imports. Jehoſhaphat ſignifying *the Judgment of God*, which may be applied to any place, where the divine Majeſty thinks fit to inflict his puniſhment upon offenders.

Ver. 27. *Then they returned every man of Judah and Jeruſalem, and Jehoſhaphat in the fore-front of them, to go again to Jeruſalem with joy.*] This paſſage preſents us with another inſtance of their thankfulneſs to God for his deſtruction of their enemies. For they did not return every man to his own home after this overthrow; but firſt went back to Jeruſalem, to bleſs him again for hearing their prayers, and making good his promiſes.

The army in their return to Jeruſalem, marched to the ſound of muſical inſtruments, and proceeded to the temple, to proclaim their thankfulneſs to God.

Soon after this great event, Jehoſhaphat ended his days in peace, and was buried with his anceſtors in the city of David.

Some time before his death, Azariah, who was then king of Iſrael, and as impious as his father Ahab, obtained the conſent of Jehoſhaphat, to ſend ſome ſhips to Tarſhiſh, along with the fleet of that prince; for which Jehoſhaphat was ſeverely reproved by the prophet Eliezer, who, at the ſame time, foretold the loſs of that fleet, which happened accordingly; for which reaſon the king of Judah would never permit any of the ſhips of Iſrael to mix afterward with his own. See our annotations on 1 Kings xxii. 40. and likewiſe on the ninth chapter of that book, ver. 26, 27.

CHAP. XXI.

1 *Jehoram ſucceeding Jehoſhaphat, ſlayeth his brethren.* 5 *His wicked reign,* 8 *Edom and Libnah revolt.* 12 *The propheſy of Elijah againſt him in writing.* 16 *Philiſtines and Arabians oppreſs him.* 18 *His incurable diſeaſe, infamous death and burial.*

NOW Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the city of David and Jehoram his ſon reigned in his ſtead.

2 And he had brethren the ſons of Jehoſhaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all theſe *were* the ſons of Jehoſhaphat king of Iſrael.

3 And their father gave them great gifts of ſilver and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram, becauſe he *was* the firſt-born.

4 Now when Jehoram was riſen up to the kingdom of his father, he ſtrengthned himſelf, and ſlew all his brethren with the ſword, and *divers* alſo of the princes of Iſrael.

5 ¶ Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jeruſalem.

6 And he walked in the way of the kings of Iſrael, like as did the houſe of Ahab: for he had the daughter of Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.

7 Howbeit, the LORD would not deſtroy the houſe of David, becauſe of the covenant that he had made with David, and as he promiſed to give a light to him, and to his ſons for ever.

8 ¶ In his days the Edomites revolted from under the dominion of Judah, and made themſelves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he roſe up by night, and ſmote the Edomites which compaſſed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The ſame time *alſo* did Libnah revolt from under his hand; becauſe he had forſaken the LORD God of his fathers.

11 Moreover, he made high places in the mountains of Judah, and cauſed the inhabitants of Jeruſalem to commit fornication, and compelled Judah *thereto*.

12 ¶ And there came a writing to him from Elijah the prophet, ſaying, Thus ſaith the LORD God of David thy father, Becauſe thou haſt not walked in the ways of Jehoſhaphat thy father, nor in the ways of Aſa king of Judah,

13 But haſt walked in the way of the kings of Iſrael, and haſt made Judah and the inhabitants of Jeruſalem to go a whoring, like to the whoredoms of the houſe of Ahab, and alſo haſt ſlain thy brethren of thy father's houſe, *which were* better than thy ſelf;

14 Behold, with a great plague will the LORD ſmite thy people, and thy children, and thy wives, and all thy goods.

15 And thou *ſhalt have* great ſickneſs by diſeaſe of thy bowels, until thy bowels fall out, by reaſon of the ſickneſs day by day.

16 ¶ Moreover, the LORD ſtirred up againſt Jehoram the ſpirit of the Philiſtines, and of the Arabians, that *were* near the Ethiopians.

17 And they came up into Judah, and brake into it, and carried away all the ſubſtance *that was* found in the king's houſe, and his ſons alſo and his wives; ſo that there was never a ſon left him, ſave Jehoahaz the youngeſt of his ſons.

18 ¶ And after all this, the LORD ſmote him in his bowels with an incurable diſeaſe.

19 And it came to paſs, that in proceſs of time, after the end of two years, his bowels fell out by reaſon of his ſickneſs: ſo he died of ſore diſeaſes: And his people made no burning for him, like the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jeruſalem eight years, and departed without being deſired: howbeit, they buried him in the city of David, but not in the ſepulchres of the kings.

Ver. 1. *Now Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the city of David: and Jehoram his ſon reigned in his ſtead.*] Jehoram, who had born a ſhare in the government of Judah, toward the latter end of his father's reign, no ſooner beheld himſelf the ſole poſſeſſor of the throne, than he began to undo all that his pious father had accompliſhed, toward the reformation of his people; and ſeemed induſtrious to bring down upon himſelf and his houſe, all the curſes which had been denounced againſt the family of Ahab, his father-in-law. Judah and Iſrael ſeem now but one kingdom, and one ſcene of all manner of idolatry and wickedneſs. They are both governed by Kings of the ſame name; Jehoram, king of Judah, is influenced by his wife Athalia, the impious daughter of Ahab; and Jehoram, king of Iſrael, by his mother Jezebel: This latter prince walks in all the abominations of his father, and the other introduces them anew into his own kingdom, after they had been aboliſhed by his two immediate predeceſſors: and each of them brings down upon himſelf the ſevereſt judgments from heaven; the one, by forſaking the ways of his pious father, and the other, by continuing in thoſe of his impious one: or, what was ſtill more ſurprizing, whilſt the king of Iſrael was endeavouring ſo far at a reformation in his kingdom, as to deſtroy the Phœnician idols which Ahab had erected, and contented himſelf with the idolatrous worſhip of the two golden calves, 2 Kings iii. 1. 2. 3. the king of Judah was adopting thoſe very idols in his kingdom, and even in Jeruſalem, 2 Kings viii. 17. *&c.* Thus while this latter prince forſook the God of Iſrael, and the other did but imperfectly return to him, they both were involved in the ſame guilt, and likewiſe in the ſame puniſhment; with this difference however, that the king of Iſrael is entirely cut off, with his whole poſterity; whereas in that of the king of Judah, an Infant is miraculouſly preſerved, to make good the Divine Promiſe to the houſe of David.

Jehoſhaphat had left a numerous offspring, and diſpoſed of all his ſons into ſeveral cities of Judah, under proper tutors, and with incomes ſuitable to their rank; but this good prince was ſcarce cold in his grave, before his impious ſon Jehoram ſignalized the beginning of his reign, with an univerſal maſſacre of his innocent brethren, and of all the nobles of his kingdom, who either dared to oppoſe or diſlike his barbarity. After this, being wholly influenced by his impious queen, (and moſt contemptible and wretched are thoſe princes who are ſo influenced) he gave himſelf up to idolatry, and eſtabliſhed the worſhip of Baal, in his kingdom, and even in his metropolis, in imitation of his father-in-law; but his crimes did not long remain unpuniſhed.

The firſt token of the Divine Diſpleaſure which he felt, was the revolt of the Edomites, who refuſed to pay him the uſual tribute. Jehoram went out againſt them, and gave them a conſiderable overthrow; but they ſoon recovered ſtrength enough to ſhake off the yoke, and to ſet up a king of their own over them, as has been related at large in our commentary on 2 Kings viii. 20. At the ſame time Libnah, a city belonging to the prieſts, in the tribe of Judah, and upon the frontiers of Idumæa, revolted from Jehoram, probably to Edom, tho' the text ſays not to whom. But theſe were only the preludes to thoſe more fatal judgments that were to be inflicted on this abandoned prince.

Jehoram, ſoon after his aſſaſſination of his brethren, and his baſe introduction of idolatrous worſhip, was ſeverely reproved for thoſe crimes in a very remarkable letter, ſaid to be ſent to him by the prophet Elijah, ver. 12. and which for the ſingularity of it, with reſpect to its reputed author, deſerves a particular conſideration.

Ver. 12. *And there came a letter to him from Elijah the prophet.*] There is no difficulty, with relation either to the ſenſe of this letter, or the accompliſhment of the threatning prophecy contained in it. The ſenſe of the letter is clear, and the prediction was exactly fulfilled, as is evident by the event. But the difficulty which has perplexed many commentators, is, to find out how it was poſſible for this letter to be ſent to Jehoram by Elijah, ſince that great prophet had been tranſlated to heaven, in the eighteenth year of the reign of Jehoſhaphat, and conſequently ſeven years before his ſon Jehoram was king of Judah; Jehoſhaphat having reigned twenty-five years in all, chap. xx. 31. We are informed in the ſecond book of the Kings, chap. iii. 1. that Jehoram the ſon of Ahab began to reign over Iſrael in Samaria, the eighteenth year of Jehoſhaphat king Judah. Immediately after this, the Sacred Hiſtorian relates the particulars of the expedition of Jehoram king of Iſrael againſt the Moabites, in which he was accompanied by king Jehoſhaphat; but the army of theſe confederate kings being reduced to the utmoſt diſtreſs, they had recourſe to the prophet Eliſha, the ſucceſſor of Elijah, for direction in this emergency. Now it is evident, that Eliſha did not take upon him the exerciſe of the prophetical office, till after the tranſlation of Elijah; this latter therefore muſt have been taken from the earth, before this expedition againſt the Moabites, and conſequently before Jehoram was king of Judah. For Moab is ſaid to have rebelled againſt the king of Iſrael *when Ahab was dead*, 2 Kings iii. 5. Upon which Jehoram the ſon of Ahab immediately marched againſt them, in order to reduce them; this expedition therefore may juſtly be ſuppoſed to have been made in the firſt year of Jehoram, and eighteenth of Jehoſhaphat.

Having thus proved that Elijah was removed from mankind, in, or rather before the eighteenth year of Jehoſhaphat; it ſeems very ſurpriſing that a letter ſhould be ſaid to have been ſent by him, ſeven years after, to Jehoram king of Judah. The learned have had recourſe to ſeveral ſuppoſitions, for the ſolution of this difficulty. Some of them affirm, that Jehoram was king of Judah before the death of his father Jehoſhaphat, and conſequently, that Elijah may be eaſily ſuppoſed to have ſent this letter to him.

In order to prove that Jehoram was king of Judah, before the death of Jehoſhaphat, and even before this expedition againſt the Moabites, two paſſages are alledged out of the ſecond book of the Kings. The firſt in chap. i. ver. 17. where Jehoram king of Iſrael is ſaid to have ſucceeded Ahaziah, in the ſecond year of Jehoram the ſon of Jehoſhaphat king of Judah. The other is the above cited paſſage in 2 Kings. iii. 1. where the Sacred Hiſtorian declares, that Jehoram the ſon of Ahab, began to reign over Iſrael in Samaria, in the eighteenth year of Jehoſhaphat king of Judah. By comparing theſe two paſſages together, it ſeems demonſtrable, that Jehoram was made king of Judah, in the ſixteenth year of Jehoſhaphat, ſince the beginning of Jehoram's reign over Iſrael, which was in the eighteenth year of Jehoſhaphat, was likewiſe co-incident with the ſecond year of Jehoram king of Judah; who therefore began his reign at leaſt two years before the expedition againſt the Moabites, and conſequently ſometime before the aſſumption of Elijah, who therefore may reaſonably be ſuppoſed to have written to him the letter recorded in this chapter. We have here ſtated the objection in its full force, and ſhall now offer a reply to it.

And here we muſt obſerve, that Jehoram was not king, properly ſo called, but only regent of the kingdom, both when Jehoram began his reign over Iſrael, and when he afterward marched with Jehoſhaphat againſt the Moabites. We grant that Jehoſhaphat, ſometime before his death, made his ſon Jehoram his colleague on the throne, but this laſt never had the full exerciſe of the regal power, till the death of his father; and therefore Elijah, before his aſſumption, could not write to him as king of Judah, To this we add, that it is evident Jehoſhaphat was dead, when Elijah's Letter was ſent to Jehoram; for it appears, by the fourth verſe of this chapter, that Jehoram did not murder his brethren, till he became ſole poſſeſſor of the throne of Judah, which he never was in the life-time of Jehoſhaphat; and therefore Elijah, who was then no longer on earth, could not reprove this prince in a letter, for his impious barbarity to his brethren. Dr. Lightfoot indeed ſuppoſes, that Jehoram committed this maſſacre in the life-time of his father, and whilſt this latter was engaged in the expedition againſt the Moabites, in conjunction with Jehoram king of Iſrael; but ſhould we even allow that ſuppoſition to be true, it will yet be found to avail nothing, ſince we think it has been already demonſtrated, that this expedition was not undertaken, till after the aſſumption of Elijah. But can any one think it probable, that Jehoram would preſume to murder all his brethren, in the life-time of ſo religious a prince as Jehoſhaphat, who certainly would have puniſhed him moſt ſeverely for that execrable barbarity; and would never have ſuffered the throne of Judah to devolve to ſuch a monſter, whoſe inhumanity was a reproach to mankind, and an indelible ſtain in the family of Jehoſhaphat? And yet the Sacred Hiſtorian has not related any inſtance of Jehoſhaphat's diſpleaſure againſt his ſon Jehoram, who therefore cannot be ſuppoſed to have ſlaughter'd his brethren till after his pious father was laid in the grave.

It is likewiſe very obſervable, that the letter in this chapter, not only reproaches Jehoram for his fratricide, but likewiſe for his idolatry, and deviation from the ways of his father, ver. 12. 13. Now we think it is impoſſible for Jehoram to have introduced and eſtabliſhed any idolatrous innovations in the kingdom of Judah, in the life-time of Jehoſhaphat, who maintained the worſhip of God with the utmoſt zeal, and was a moſt implacable enemy to all idolatry, through the whole courſe of his reign. We therefore think it a ſelf evident truth, that Jehoram's aſſaſſination of his brethren, and his introduction of idolatry, were accompliſhed after the death of Jehoſhaphat, and conſequently many years after the tranſlation of Elijah, who therefore could not reprove him for thoſe crimes in the letter recorded in this chapter.

Many learned men are of opinion, that Elijah before his aſſumption, foreſaw, by the aid of his prophetic ſpirit, the impieties that would be committed by Jehoram, when he became ſole poſſeſſor of the regal power, and therefore wrote this letter, before he was taken from earth, and gave it to Eliſha, with orders for him to tranſmit the ſame to Jehoram, after his commiſſion of the crimes for which he is there reproved. We do not indeed take upon us to demonſtrate that this ſuppoſition is abſolutely falſe: but can venture to affirm, that it is not authorized by any practice whatever of the prophets. What effect could a letter, ſaid to have been written by Elijah, have on the mind of Jehoſhaphat? If we conſider the diſpoſition of that prince, we may well ſuppoſe, that he would think this letter was written by ſome perſon then living, who durſt not diſcover his own name, and therefore artfully aſcribed it to a man, whom he was incapable of puniſhing for the freedom he had taken. Could ſuch an idolatrous infidel as Jehoram, be made to believe that Elijah could look ſo far into futurity, as to be able to write ſuch a letter before his diſappearance from among mankind? And would he not have derided and puniſhed any one who ſhould have attempted to perſuade him, that this letter was written to him by Elijah after his aſſumption?

Another ſuppoſition to which ſome learned men have had recourſe, with reſpect to this letter, is, that there were two prophets who were called by the name of Elijah: and that the author of this letter was not the famous Elijah, the Tiſhbite, but one who lived in the reign of Jehoram. Who would imagine that the celebrated Dr. Lightfoot ſhould declare himſelf of this opinion, after the previous pains taken by him to prove, that this letter was written by Elijah the Tiſhbite. And yet his words, as we remember them, are to this effect. "This is not to be underſtood of Elijah the Tiſhbite, "but of ſome other perſon inſpired with his ſpirit." [Horæ Hebraicæ in Luc. 1. 17.] But there is not the leaſt reaſon to ſuppoſe, that the Sacred Hiſtorian had any ſuch meaning, as this learned man aſcribes to him.

In fine, there are ſome writers of great note, who ſuppoſe, that the name Elijah was inſerted into a tranſcript from the original copy, inſtead of the name Eliſha, thro' the inadvertency of ſome tranſcriber, who obſerving the laſt ſyllable of the name to be defaced by age, wrote down Elijah in his copy, without conſidering the Anachroniſm which attended it. This ſuppoſition we think is far from being improbable, and it ſeems preferable to any other ſolution of the difficulty before us, that we have ever read. It is certain, that Eliſha the prophet, and ſucceſſor of Elijah was living when this letter was ſent to Jehoram; and where could there be a more proper author of it than himſelf. His character had long been rendered venerable by a ſeries of miraculous actions; and he had frequently made it evident to multitudes, that he was inſpired by a Divine Spirit. A ſevere reproof therefore in writing, from ſuch a man as this, could not but have ſome weight in the mind of an impious king, whoſe conſcience teſtified to the juſtice of that reproof; and who, notwithſtanding his idolatrous practices, muſt have been ſenſible, at ſome intervals at leaſt, that Eliſha was a prophet of the moſt High God. We now proceed to the particulars of this famous letter.

——— *Thus ſaith the Lord God of David thy father.*] The prophet upbraids Jehoram with his degeneracy from ſo pious an anceſtor as David was, from whom he deſcended.

——— *Becauſe thou haſt not walked in the ways of Jehoſhaphat thy father, nor in the ways of Aſa king of Judah.*] His ſin was the greater, becauſe both his father and grandfather had left him an excellent example.

Ver. 13. *But haſt walked in the way of the kings of Iſrael, and haſt made Judah and the inhabitants of Jeruſalem to go a whoring, like to the whoredoms of the houſe of Ahab.*] He was not only an idolater himſelf, but uſed his authority to ſeduce, or rather to compel, his ſubjects to conform to the impious worſhip he intended to eſtabliſh.

——— *And alſo haſt ſlain thy brethren of thy father's houſe, which were better than thy ſelf.*] This paſſage ſeems to intimate, that the brethren of Jehoram were pious perſons who abhorred idolatry; and therefore his ſin in cutting them off was the more heinous, ſince it proceeded from his enmity to God, as well as to them.

Ver. 14. *Behold with a great plague will the Lord ſmite thy people, and thy children, and thy wives, and all thy goods.*] There was no calamity that could be thought of (as Strigelius obſerves) which did not befal this wicked prince; whoſe kingdom was deſtroyed and depopulated by the fierceſt nations; his treaſures ranſack'd; his wives carried into captivity; his children ſlain; and he himſelf afflicted with a ſevere diſeaſe for the ſpace of two years; and who, when he was dead, had not the honour of royal ſepulture, ſuch as his anceſtors had.

Ver. 15. *And thou ſhalt have great ſickneſs by diſeaſe of thy bowels.*] He is here juſtly threatned with a Dyſentery, which afterward tormented him in a miſerable manner, and at laſt proved fatal to him.

——— *Until thy bowels fall out.*] For what ſhould he do with bowels, who had no compaſſion on his own brethren.

——— *By reaſon of the ſickneſs day by day.*] For two years, as it is interpreted, ver. 19. For the word *days* ſometimes ſignifies *a year:* And in the Hebrew the words are, *Days upon days*, that is, one year after another.

Ver. 16. *Moreover, the Lord ſtirred up againſt Jehoram the ſpirit of the Philiſtines.*] Who invaded him on the weſt-ſide of his kingdom, as the Arabians did on the eaſt. But they had ſtood in ſuch awe of his father Jehoſhaphat that they brought him preſents, chap. xvii. 11.

——— *And the Arabians, that were near the Ethiopians.*] It ſhould have been tranſlated, *that were near the Cuſhites*, the ſituation of whoſe country has been already deſcribed.

Ver. 17. *And they came up into Judah, and brake into it.*] For Jehoram's troops were not able to defend his dominions, from this irruption on both ſides.

——— *And carried away all the ſubſtance that was found in the king's houſe, and his ſons alſo.*] Whom they ſlew, as appears by chap. xxii. 1.

——— *And his wives.*] All, except Athaliah, who probably concealed herſelf in ſome ſecret place, with her youngeſt ſon.

——— *So that there was never a ſon left him, ſave Jehoahaz the youngeſt of his ſons.*] Who is alſo called Ahaziah, chap. xxii. 1. and, by the interpoſition of one letter, Azariah, ver. 6. of that chapter.

Ver. 18. *And after all this the Lord ſmote him in his bowels with an incurable diſeaſe.*] He lived to ſuffer all thoſe calamities with which the prophet had threatned him, in the letter ſent to him. All which were very grievous, and a ſuitable puniſhment for his horrid wickedneſs.

Ver. 19. *And it came to paſs that in proceſs of time, after the end of two years, his bowels fell out by reaſon of his ſickneſs: ſo he died of ſore diſeaſes.*] The laſt words ſeem to import that he died of a complication of other diſtempers, together with his dyſentery.

Ver. 20. *Thirty and two years old was he when he began to reign, and he reigned in Jeruſalem eight years, and departed without being deſired.*] Some think the meaning is, that he was weary of his life, being afflicted with ſuch intolerable pain as made him deſirous of death, rather than to live in ſo much miſery. But the moſt natural ſenſe is, that his people did not wiſh he ſhould live any longer; and were glad his reign was ſo ſhort: as appeared by their contempt of him, in making no burning for him at his funeral obſequies, nor burying him in the ſepulchre of the kings, but in ſome other monument, in the city of David. See our annotations on 2 Kings viii. 22.

CHAP. XXII.

1 *Ahaziah ſucceeding, reigneth wickedly.* 5 *In his confederacy with Joram the ſon of Ahab, he is ſlain by Jehu.* 10 *Athaliah deſtroying all the ſeed royal, ſave Joaſh, whom Jehoſhabeath his aunt hid, uſurpeth the kingdom.*

AND the inhabitants of Jeruſalem made Ahaziah his youngeſt ſon king in his ſtead: for the band of men that came with the Arabians to the camp, had ſlain all the eldeſt. So Ahaziah the ſon of Jehoram king of Judah reigned.

2 Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jeruſalem: his mother's name alſo *was* Athaliah the daughter of Omri.

3 He alſo walked in the ways of the houſe of Ahab: for his mother was his counſeller to do wickedly.

4 Wherefore he did evil in the ſight of the LORD, like the houſe of Ahab: for they were his counſellers, after the death of his father, to his deſtruction.

5 ¶ He walked alſo after their counſel, and went with Jehoram the ſon of Ahab king of Iſrael, to war againſt Hazael king of Syria at Ramoth-gilead: and the Syrians ſmote Joram.

6 And he returned to be healed in Jezreel, becauſe of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the ſon of Jehoram king of Judah, went down to ſee Jehoram the ſon of Ahab at Jezreel, becauſe he was ſick.

7 And the deſtruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram againſt Jehu the ſon of Nimſhi, whom the LORD had anointed to cut off the houſe of Ahab.

8 And it came to paſs that when Jehu was executing judgment upon the houſe of Ahab, and found the princes of Judah, and the ſons of the brethren of Ahaziah, that miniſtred to Ahaziah, he ſlew them.

9 And he ſought Ahaziah: and they caught him (for he was hid in Samaria) and brought him to Jehu: and when they had ſlain him, they buried him, becauſe (ſaid they) he *is* the ſon of Jehoſhaphat, who ſought the LORD with all his heart. So the houſe of Ahaziah had no power to keep ſtill the kingdom.

10 ¶ But when Athaliah the mother of Ahaziah, ſaw that her ſon was dead, ſhe aroſe, and deſtroyed all the ſeed royal of the houſe of Judah.

11 But Jehoſhabeath the daughter of the king took Joaſh the ſon of Ahaziah, and ſtole him from among the kings ſons *that were* ſlain, and put him and his nurſe in a bed-chamber. So Jehoſhabeath the daughter of king Jehoram, the wife of Jehoiada the prieſt (for ſhe was the ſiſter of Ahaziah) hid him from Athaliah, ſo that ſhe ſlew him not.

12 And he was with them hid in the houſe of God ſix years, and Athaliah reigned over the land.

Ver. 1. *And the inhabitants of Jeruſalem made Ahaziah his youngeſt ſon, king in his ſtead.*] They declared him king, and placed him on his father's throne; but the kingdom was his of right, without the ſuffrage of the people.

——— *For the band of men that came with the Arabians to the camp, had ſlain all the eldeſt.*] Tho' this band of men came up with the Arabians, yet it ſeems they acted by themſelves, and killed thoſe in cold blood, whom the Arabians had carried captive, chap. xxi. 17.

Ver. 2. *Forty and two years old was Ahaziah when he began to reign.*] Many ways have been taken to reconcile this paſſage with 2 Kings viii. 26. where it is ſaid, that Ahaziah was but *two and twenty years old*, when he aſcended the throne. See our annotations on that place. To which we ſhall here add, that ſome errors have manifeſtly crept into the Hebrew Text, in more places than one, whether through the likeneſs of different numeral letters, or the negligence of copyiſts, whatever the Jews may pretend to the contrary. The paſſage before us is a remarkable inſtance of the erroneouſneſs with which the Jewiſh tranſcribers are juſtly charged; for if Ahaziah was forty-two years of age when he began to reign, he muſt have been two years older than his father Jehoram, who died in the fortieth year of his age. For the Sacred Hiſtorian informs us, chap. xxi. 20. That Jehoram was *thirty and two years* old when he began to reign, and he reigned in Jeruſalem *eight years*. It were ridiculous to follow the forced and unnatural ſolution of two or three authors, who have in vain attempted to clear up the difficulty, againſt the far greater majority, who have ingenuouſly acknowledged that it could not be removed any other way, than by owning the number of *forty-two years* to be an error of the tranſcriber; and that Ahaziah was no more than *twenty-two* years of age, when he ſucceeded to the throne of Judah. We may add too, that ſome Greek copies have twenty-two years, and this number is likewiſe in the Syriac and Arabic verſions. The great Uſher accordingly found it ſo in a copy which he procured at great charge, from that of the patriarch of Antioch.

——— *His mother's name alſo was Athaliah, the daughter of Omri.*] She was the grand daughter of Omri, whoſe ſon Ahab was her father; but this manner of expreſſion is agreeable to the genius of the ſcriptural phraſeology, as has been often obſerved.

Ver. 3. *He alſo walked in the ways of the houſe of Ahab: for his mother was his counſeller to do wickedly.*] Her aſcendant over him was the greater, becauſe ſhe had ſaved him together with her ſelf, when the other wives and children of Jehoram were carried into captivity. And ſhe is ſaid to have adviſed him to do wickedly, becauſe ſhe led him into a worſe idolatry than that of Jeroboam. This idolatry is called, *the way of the houſe of Ahab*, not that he, or any other of his family were the firſt inventors of it, but becauſe they eſtabliſhed it in theſe parts. It did not conſiſt merely in the worſhip of God by any image, which was the way of Jeroboam, but in the adoration of other Gods beſide the God of Iſrael, namely, *Baal-gods*, or Baalim. Suppoſing either by theſe to have eaſier acceſs to the ſovereign God, the LORD of hoſts, or that they might reſort to theſe at all times, and for all matters, as being nearer at hand, and not of ſo high a dignity. For they imagined that Jehovah, the moſt high God of Iſrael, either managed not ſmaller affairs, or might not be troubled with them. The pagans believed that the ſouls of great men after death, had the honour to be agents between the ſupreme God and mankind, as being of a middle nature between them. Theſe the Greeks called Dæmons, and the Scripture, Baalim.

Ver. 4. *Wherefore he did evil in the ſight of the Lord, like the houſe of Ahab: for they were his counſellers, after the death of his father, to his deſtruction.*] His father was ſo bad, that there was no neceſſity for the endeavours of any other to ſeduce him, during the life of that impious prince; but when he was dead, the kindred of Ahaziah's mother, Athalia, thought it neceſſary to confirm him in his idolatrous education.

The remaining part of this chapter has been illuſtrated at large in our comment on 2 Kings. viii. 28, 29. and likewiſe in the 9th, 10th, and 11th chapters of that book; to which the reader may have recourſe.

CHAP. XXIII.

1 Jehoiada having ſet things in order, maketh Joaſh king. 12 Athaliah is ſlain. 16 Jehoiada reſtoreth the worſhip of God.

AND in the ſeventh year Jehoiada ſtrengthned himſelf, and took the captains of hundreds, Azariah the ſon of Jeroham, and Iſhmael the ſon of Jehohanan, and Azariah the ſon of Obed, and Maaſeiah the ſon of Adaiah, and Eliſhaphat the ſon of Zichri into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Iſrael, and they came to Jeruſalem.

3 And all the congregation made a covenant with the king in the houſe of God: and he ſaid unto them, Behold the king's ſon ſhall reign, as the LORD hath ſaid of the ſons of David.

4 This *is* the thing that ye ſhall do; A third part of you entring on the ſabbath of the prieſts and of the Levites, *ſhall be* porters of the doors;

5 And a third part *ſhall be* at the king's houſe; and a third part at the gate of the foundation: and all the people *ſhall be* in the courts of the houſe of the LORD.

6 But let none come into the houſe of the LORD, ſave the prieſts, and they that miniſter of the Levites, they ſhall go in, for they *are* holy: but all the people ſhall keep the watch of the LORD.

7 And the Levites ſhall compaſs the king round about, every man with his weapons in his hand, and whoſoever *elſe* cometh into the houſe, he ſhall be put to death: but be you with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the prieſt had commanded, and took every man his men that were to come in on the ſabbath, with them that were to go *out* on the ſabbath: for Jehoiada the prieſt diſmiſſed not the courſes.

9 Moreover, Jehoiada the prieſt delivered to the captains of hundreds, ſpears, and bucklers, and ſhields, that *had been* king David's, which *were* in the houſe of God.

10 And he ſet all the people (every man having his weapon in his hand) from the right ſide of the temple, to the left ſide of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's ſon, and put upon him the crown, and *gave him* the teſtimony, and made him king: and Jehoiada and his ſons anointed him, and ſaid, God ſave the king.

12 ¶ Now when Athaliah heard the noiſe of the people, running and praiſing the king, ſhe came to the people into the houſe of the LORD.

13 And ſhe looked, and behold, the king ſtood at his pillar, at the entring in, and the princes and the trumpets by the king: and all the people of the land rejoyced, and ſounded with trumpets, alſo the ſingers with inſtruments of muſick; and ſuch as taught to ſing praiſe. Then Athaliah rent her cloaths, and ſaid, Treaſon, treaſon.

14 Then Jehoiada the prieſt brought out the captains of hundreds that were ſet over the hoſt, and ſaid unto them, Have her forth of the ranges: and whoſo followeth her, let him be ſlain with the ſword. For the prieſt ſaid, Slay her not in the houſe of the LORD.

15 So they laid hands on her; and when ſhe was come to the entring of the horſe-gate by the king's houſe, they ſlew her there.

16 ¶ And Jehoiada made a covenant between him, and between all the people, and between the king, that they ſhould be the LORD's people.

17 Then all the people went to the houſe of Baal, and brake it down, and brake his altars, and his images in pieces, and ſlew Mattan the prieſt of Baal before the altars.

18 Alſo Jehoiada appointed the offices of the houſe of the LORD by the hand of the prieſts the Levites, whom David had diſtributed in the houſe of the LORD, to offer the burnt-offerings of the LORD, as *it is* written in the law of Moſes, with rejoycing and with ſinging, *as it was* ordained by David.

19 And he ſet the porters at the gates of the houſe of the LORD, that none *which was* unclean in any thing ſhould enter in.

20 And he took the captains of hundreds, and the nobles, and the governours of the people, and all the people of the land, and brought down the king from the houſe of the LORD: and they came through the high gate into the king's houſe, and ſet the king upon the throne of the kingdom.

21 And all the people of the land rejoyced: and the city was quiet, after that they had ſlain Athaliah with the ſword.

Ver. 1. *And in the ſeventh year Jehoiada ſtrengthened himſelf, and took the captains of hundreds, Azariah the ſon of Jeroham, and Iſhmael the ſon of Jehohanan, and Azariah the ſon of Obed, and Maaſeiah the ſon of Adaiah, and Eliſhaphat the ſon of Zichri, into covenant with him.*] It is not to be ſuppoſed, that Jehoiada took all the captains of hundreds that were in the nation, into confederacy with himſelf: but only ſuch whoſe fidelity he could depend upon, and whoſe names are here mentioned.

Ver. 2. *And they went about in Judah, and gathered the Levites out of all the cities of Judah.*] Theſe captains went about, and communicated the deſign in agitation to the Levites, as men who might ſafely be truſted with it.

——— *And the chief of the fathers of Iſrael.*] Some of whom were under the government of the king of Judah, and others, perhaps, were known to be well affected to religion, and therefore were invited to contribute their aſſiſtance toward the accompliſhment of the intended revolution. But it is moſt likely, that Judah is here called Iſrael, (as in ſeveral other places) and the principal men of authority in that tribe, were made acquainted with the intentions of Jehoiada.

Ver. 3. *And all the congregation made a covenant with the king, in the houſe of God: and he ſaid unto them, Behold the king's ſon ſhall reign, as the Lord hath ſaid of the ſons of David.*] When all the fore-named perſons were aſſembled at the temple, the young king was produced, and they all took a ſolemn oath to be faithful to him. See 2 Kings. xi. Where the ſubſtance of the remaining part of the chapter before us, hath been ſufficiently explained, and therefore we think it needleſs to add any other particulars here.

CHAP. XXIV.

1 Joaſh reigneth well all the days of Jehoiada. 4 He giveth order for the repair of the temple. 15 Jehoiada, his death and honourable burial. 17 Joaſh falling to idolatry, ſlayeth Zechariah the ſon of Jehoiada. 23 Joaſh is ſpoiled by the Syrians, and ſlain by Zabad and Jehozabad. 27 Amaziah ſucceedeth him.

JOASH *was* ſeven years old when he began to reign, and he reigned forty years in Jeruſalem: his mothers name alſo *was* Zibeah of Beer-ſheba.

2 And Joaſh did *that which was* right in the ſight of the LORD, all the days of Jehoiada the prieſt.

3 And Jehoiada took for him two wives, and he begat ſons and daughters.

4 ¶ And it came to paſs, after this, *that* Joaſh was minded to repair the houſe of the LORD.

5 And he gathered together the prieſts and the Levites, and ſaid to them, Go out unto the cities of Judah, and gather of all Iſrael money to repair the houſe of your God from year to year, and ſee that ye haſte the matter: howbeit the Levites haſtned *it* not.

6 And the king called for Jehoiada the chief, and ſaid unto him, Why haſt thou not required of the Levites, to bring in out of Judah and out of Jeruſalem, the collection *according to the commandment* of Moſes the ſervant of the LORD, and of the congregation of Iſrael, for the tabernacle of witneſs?

7 For the ſons of Athaliah that wicked woman had broken up the houſe of God, and alſo all the dedicate things of the houſe of the LORD did they beſtow upon Baalim.

8 And at the kings commandment they made a cheſt, and ſet it without, at the gate of the houſe of the LORD.

9 And they made a proclamation through Judah and Jeruſalem, to bring in to the LORD, the collection *that* Moſes the ſervant of God *laid* upon Iſrael, in the wilderneſs.

10 And all the princes, and all the people rejoyced, and brought in, and caſt into the cheſt, until they had made an end.

11 Now it came to paſs, that at what time the cheſt was brought unto the kings office, by the hand of the Levites; and when they ſaw that *there was* much money: the kings ſcribe, and the high prieſts officer, came and emptied the cheſt, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to ſuch as did the work of the ſervice of the houſe of the LORD, and hired maſons, and carpenters to repair the houſe of the LORD, and alſo ſuch as wrought iron and braſs to mend the houſe of the LORD.

13 So the workmen wrought, and the work was perfected by them, and they ſet the houſe of God in his ſtate, and ſtrengthned it.

14 And when they had finiſhed *it*, they brought the reſt of the money before the king and Jehoiada, whereof were made veſſels for the houſe of the LORD, *even* veſſels to miniſter and to offer *withal*, and ſpoons, and veſſels of gold and ſilver: and they offered burnt-offerings in the houſe of the LORD continually, all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, becauſe he had done good in Iſrael, both towards God, and towards his houſe.

17 Now after the death of Jehoiada, came the princes of Judah, and made obeiſance to the king: then the king hearkened unto them.

18 And they left the houſe of the LORD God of their fathers, and ſerved groves, and idols: and wrath came upon Judah and Jeruſalem for this their treſpaſs.

19 Yet he ſent prophets to them, to bring them again unto the LORD, and they teſtified againſt them: but they would not give ear.

20 And the ſpirit of God came upon Zechariah the ſon of Jehoiada the prieſt which ſtood above the people, and ſaid unto them, Thus ſaith God, Why tranſgreſs ye the commandments of the LORD, that ye cannot proſper? becauſe ye have forſaken the LORD, he hath alſo forſaken you.

21 And they conſpired againſt him, and ſtoned him with ſtones at the commandment of the king, in the court of the houſe of the LORD.

22 Thus Joaſh the king remembred not the kindneſs which Jehoiada his father had done to him, but ſlew his ſon: and when he died, he ſaid, The LORD look upon *it*, and require *it*.

23 ¶ And it came to paſs, at the end of the year, *that* the hoſt of Syria came up againſt him: and they came to Judah and

Jeruſalem, and deſtroyed all the princes of the people from among the people, and ſent all the ſpoil of them unto the king of Damaſcus.

24 For the army of the Syrians came with a ſmall company of men, and the LORD delivered a very great hoſt into their hand, becauſe they had forſaken the LORD God of their fathers: ſo they executed judgment againſt Joaſh.

25 And when they were departed from him (for they left him in great diſeaſes) his own ſervants conſpired againſt him, for the blood of the ſons of Jehoiada the prieſt, and ſlew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the ſepulchres of the kings.

26 And theſe *are* they that conſpired againſt him; Zabad the ſon of Shimeath an Ammoniteſs, and Jehozabad the ſon of Shimrith a Moabiteſs.

27 ¶ Now *concerning* his ſons, and the greatneſs of the burdens *laid* upon him, and the repairing of the houſe of God, behold, they *are* written in the ſtory of the book of the Kings. And Amaziah his ſon reigned in his ſtead.

The two firſt verſes of this chapter are the ſame with thoſe in 2 Kings xii. 1, 2.

Ver. 3. *And Jehoiada took for him two wives, and he begat ſons and daughters.*] He did not take theſe two wives for the king, but for himſelf, which was contrary to the conſtant tradition of the Jews, whereby it was declared, that the high-prieſt was to be ſo pure, as to have but one wife at a time, and this they endeavour to prove from Levit. xxi. 13, 14. Therefore Jehoiada is ſuppoſed to have had two wives before he was high-prieſt; or rather, one being dead, he took another: Or, as the Talmudiſts will have it, after he had divorced one he married another. But after all, it is not certain that Jehoiada was high-prieſt, for he is every where called Jehoiada *the prieſt*, except in the ſixth verſe of this chapter, where he is ſtiled *the chief*, which doth not neceſſarily imply that he was the high-prieſt, but only a great man, on account of his relation to the royal family; or becauſe he was the head of one of the twenty-four families of the prieſts. And indeed, he ſeems to be diſtinguiſhed from the high-prieſt in 2 Kings xii. 9, 10.

Ver. 4. *And it came to paſs after this, that Joaſh was minded to repair the houſe of the Lord.*] All the particulars in this chapter relating to the reparation of the temple, have been amply explained in our commentary on 2 Kings xii. and we have nothing material to add here.

Ver. 15. *But Jehoiada waxed old, and was full of days when he died*, &c.] This good old prieſt died in the hundred and thirtieth year of his age, and for his faithful counſel, as well as ſignal ſervices to the king and nation, was buried in the royal ſepulchre in Jeruſalem; and with him ſeemed to expire the remembrance of all he had done. Soon after his death, the unworthy princes of Judah (who were the chiefs of the families of that tribe, and not princes of the royal blood, for they had been all ſlain by Athalia) being tired with diſſembling a zeal for God, which the authority of Jehoiada had extorted from them, came and proſtrated themſelves before the king, and deſired they might be permitted to return to the old idolatrous way of worſhip, to which they had been accuſtomed in former reigns. This requeſt the eaſy king, pleaſed perhaps with their uncommon ſubmiſſion, having too readily granted, they immediately forſook the temple and worſhip of God, and erected new altars to thoſe abominable idols they had formerly worſhipped in their groves, with the moſt impious and deteſtable ceremonies. This ungrateful defection, after ſo ſignal a deliverance, was not however puniſhed, till they had been forewarned by ſeveral prophets, of the calamities it would bring upon them. But when they proved deaf to all thoſe Divine Admonitions, God ſtirred up the Syrian king againſt them.

Among thoſe prophets who had reſolution enough to reprove the king and his nobles, was Zechariah, the worthy ſon and ſucceſſor of the late Jehoiada; but his zeal coſt him his life; for the impious king cauſed him to be ſtoned to death in the very court of the temple, without any regard either to the ſacredneſs of the place, the character of that good man, or the great ſervices of his father, to whom the king owed both his life and kingdom. Zechariah being full of the ſpirit of the Lord, foretold to them, as he was dying, that God would ſpeedily puniſh the murder on the king and people; and his prediction was ſoon accompliſhed. For Hazael king of Syria, fluſh'd with the ſucceſs he had formerly obtained againſt Judah, 2 Kings xii. 17, 18. ſent a new againſt Judah and Jeruſalem, and tho' their number was inconſiderable, the cowardly Jews were delivered into their hands, as a puniſhment for their idolatry, and the victorious Syrians ſent vaſt ſpoils to Damaſcus. The king of Judah himſelf did not long eſcape the Divine Vengeance, and tho' he was then afflicted with ſome violent diſeaſe, his own ſervants conſpired againſt him, and murdered him in his bed, in the fortieth year of his reign.

Ver. 27. *Now concerning his ſons, and the greatneſs of the burdens laid upon him, and the repairing of the houſe of God, behold they are written in the ſtory of the book of the Kings.*] Some by *burdens* underſtand the ſevere puniſhments God inflicted on him, ſuch puniſhments being called in Scripture, *the burden of the Lord.* Others think the word ſignifies the great tribute laid upon him by the Syrians, which undoubtedly was a heavy burden, and a rigorous puniſhment.

——— *And Amaziah his ſon reigned in his ſtead.*] Tho' the father was not beloved, yet that circumſtance did not hinder the ſucceſſion of his ſon to the throne of Judah.

CHAP. XXV.

1 *Amaziah begineeth to reign well,* 3 *He executeth juſtice on the traitors.* 5 *Having hired an army of Iſraelites againſt the Edomites, at the word of the prophet he loſeth the hundred talents, and diſmiſſeth them.* 11 *He overthroweth the Edomites.* 10, 13 *The Iſraelites diſcontented with their diſmiſſion, ſpoil as they return home.* 14 *Amaziah proud of his victory, ſerveth the gods of Edom, and deſpiſeth the admonitions of the prophet.* 17 *He provoketh Joaſh to his overthrow.* 25 *His reign.* 27 *He is ſlain by conſpiracy.*

AMaziah was twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jeruſalem: and his mother's name *was* Jehoaddan of Jeruſalem.

2 And he did *that which was* right in the ſight of the LORD, but not with a perfect heart.

3 ¶ Now it came to paſs when the kingdom was eſtabliſhed to him, that he ſlew his ſervants that had killed the king his father.

4 But he ſlew not their children, but *did* as *it is* written in the law in the book of Moſes, where the LORD commanded, ſaying,. The fathers ſhall not die for the children, neither ſhall the children die for the fathers, but every man ſhall die for his own ſin.

5 ¶ Moreover, Amaziah gathered Judah together, and made them captains over thouſands, and captains over hundreds, according to the houſes of *their* fathers, throughout all Judah and Benjamin: and he numbred them from twenty years old and above, and found them three hundred thouſand choice *men*, *able* to go forth to war, that could handle ſpear and ſhield.

6 He hired alſo an hundred thouſand mighty men of valour out of Iſrael, for an hundred talents of ſilver.

7 But there came a man of God to him, ſaying, O king, let not the army of Iſrael go with thee; for the LORD *is* not with Iſrael, *to wit*, *with* all the children of Ephraim.

8 But if thou wilt go, do *it*, be ſtrong for the battel: God ſhall make thee fall before the enemy: for God hath power to help, and to caſt down.

9 And Amaziah ſaid to the man of God, But what ſhall we do for the hundred talents which I have given to the army of Iſrael? And the man of God anſwered, The LORD is able to give thee much more than this.

10 Then Amaziah ſeparated them, *to wit*, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled againſt Judah, and they returned home in great anger.

11 ¶ And Amaziah ſtrengthned himſelf, and led forth his people, and went to the valley of ſalt, and ſmote of the children of Seir, ten thouſand.

12 And *other* ten thouſand *left* alive, did the children of Judah carry away captive, and brought them unto the top of the rock, and caſt them down from the top of the rock, that they were broken all in pieces.

13 ¶ But the ſoldiers of the army which Amaziah ſent back, that they ſhould not go with him to battel, fell upon the cities of Judah, from Samaria even unto Beth-horon, and ſmote three thouſand of them, and took much ſpoil.

14 ¶ Now it came to paſs, after that Amaziah was come from the ſlaughter of the Edomites, that he brought the Gods of the children of Seir, and ſet them up *to be* his gods, and bowed down himſelf before them, and burned incenſe unto them.

15 Wherefore the anger of the LORD was kindled againſt Amaziah, and he ſent unto him a prophet, which ſaid unto him, Why haſt thou ſought after the gods of the people, which could not deliver their own people out of thine hand?

16 And it came to paſs as he talked with him, that *the king* ſaid unto him, Art thou made of the kings counſel? forbear; why ſhouldſt thou be ſmitten? Then the prophet forbare, and ſaid, I know that God hath determined to deſtroy thee, becauſe thou haſt done this, and haſt not hearkned unto my counſel.

17 ¶ Then Amaziah king of Judah took advice, and ſent to Joaſh the ſon of Jehoahaz, the ſon of Jehu king of Iſrael, ſaying, Come, let us ſee one another in the face.

18 And Joaſh king of Iſrael ſent to Amaziah king of Judah, ſaying, The thiſtle that *was* in Lebanon, ſent to the cedar that *was* in Lebanon, ſaying, Give thy daughter to my ſon to wife: and there paſſed by a wild beaſt that *was* in Lebanon, and trode down the thiſtle.

19 Thou ſayeſt, Lo, thou haſt ſmitten the Edomites, and thine heart lifteth thee up to boaſt: abide now at home, why ſhouldſt thou meddle to *thine* hurt, that thou ſhouldſt fall, *even* thou and Judah with thee?

20 But Amaziah would not hear, for it *came* of God, that he might deliver them into the hand *of their enemies*, becauſe they ſought after the gods of Edom.

21 So Joaſh the king of Iſrael went up, and they ſaw one another in the face, *both* he and Amaziah king of Judah, at Bethſhemeſh, which *belongeth* to Judah.

22 And Judah was put to the worſe before Iſrael, and they fled every man to his tent.

23 And Joaſh the king of Iſrael took Amaziah king of Judah the ſon of Joaſh, the ſon of Jehoahaz, at Beth-ſhemeſh, and brought him to Jeruſalem, and brake down the wall of Jeruſalem, from the gate of Ephraim to the corner gate, four hundred cubits.

24 And *he took* all the gold and the ſilver, and all the veſſels *that were* found in the houſe of God with Obed-edom, and the treaſures of the king's houſe, the hoſtages alſo, and returned to Samaria.

25 ¶ And Amaziah the ſon of Joaſh king of Judah, lived after the death of Joaſh ſon of Jehoahaz king of Iſrael, fifteen years.

26 Now the reſt of the acts of Amaziah, firſt and laſt, behold, *are* they not written in the book of the kings of Judah and Iſrael?

27 ¶ Now after the time that Amaziah did turn away from following the LORD, they made a conſpiracy againſt him in Jeru-

ſalem, and he fled to Lachiſh: but they ſent to Lachiſh after him, and ſlew him there.

28 And they brought him upon horſes, and buried him with his fathers in the city of Judah.

A conſiderable part of this chapter, has been already explained in our annotations, on 2 Kings, xiv, and therefore we ſhall confine ourſelves to ſuch particulars only, as are not there recorded.

Ver. 5. *Moreover, Amaziah gathered Judah together, and made them captains over thouſands, and captains over hundreds, according to the houſes of their fathers, throughout all Judah and Benjamin.*] All thoſe who belonged to one family, were placed under the command of one leader; whereby they became more unanimous.

—— *And he numbred them from twenty years old and above, and found them three hundred thouſand choice men, able to go forth to war, that could handle ſpear and ſhield.*] The iniquities of Judah had greatly diminiſhed the number of their forces, ſince the days of Jehoſhaphat; that is, in the ſpace of eighty-two years; for Amaziah could bring but three hundred thouſand fighting men into the field, whereas Jehoſhaphat brought near four times as many.

When Amaziah was preparing for his expedition againſt the Edomites, he hired an hundred thouſand martial men of Iſrael, for a hundred talents of ſilver, ver. 6. Upon which a prophet came to him, and commanded him, in the name of God, to diſmiſs thoſe auxiliaries; aſſuring him, that ſuch idolatrous troops would only be an invincible obſtacle to his ſucceſs, if he perſiſted in a reſolution to employ them. The king, upon the point of obeying, was only ſolicitous how to get back the hundred talents of ſilver, which he had already paid for them; but the prophet having told him, that God was able to repay them to him with advantage, he diſmiſſed the Iſraelitiſh troops, not without great reſentment on their ſide, and of which they failed not to give an ample proof, by burning and ravaging all the country through which they paſſed; and likewiſe by deſtroying a vaſt number of cities, with the ſpoils of which they enriched themſelves, in their return home. This broke at once all friendſhip between the two kings of Judah and Iſrael, and proved the ſource of a bloody war. Happy had it been for Amaziah, if this had been all; but that infatuated prince, after his victory over the Edomites, became ſo ſtupidly fond of the idols he had taken from them, that, as if his ſucceſs had been owing to their aſſiſtance, he cauſed them to be ſet up in Judah at his return, and even burnt incenſe himſelf before them. For this he was ſeverely reproved by a prophet, who aſked him, what aſſiſtance he could hope for from thoſe falſe deities, which could neither deliver their votaries, nor themſelves from his hands? But the king, who was then too elated to bear either the advice or reproof of this holy man, aſked him, who made him his counſellor? and, in a threatning tone, commanded him to be ſilent, and not provoke him to puniſh his preſumption. After ſuch monſtrous inſtances of his folly and ingratitude, we need not wonder if he was abandoned by God, to ruſh into his own ruin.

CHAP. XXVI.

1 *Uzziah ſucceeding, and reigning well in the days of Zechariah, proſpereth.* 16 *Waxing proud, he invadeth the prieſts office, and is ſmitten with leproſy.* 22 *He dieth, and Jotham ſucceedeth him.*

THEN all the people of Judah took Uzziah, who *was* ſixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and reſtored it to Judah, after that the king ſlept with his fathers.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jeruſalem: his mother's name alſo *was* Jecoliah of Jeruſalem.

4 And he did *that which was* right in the ſight of the LORD, according to all that his father Amaziah did.

5 And he ſought God in the days of Zechariah, who had underſtanding in the viſions of God: and as long as he ſought the LORD, God made him to proſper.

6 And he went forth and warred againſt the Philiſtines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Aſhdod, and built cities about Aſhdod, and among the Philiſtines.

7 And God helped him againſt the Philiſtines, and againſt the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites gave gifts to Uzziah, and his name ſpread abroad *even* to the entring in of Egypt, for he ſtrengthned *himſelf* exceedingly.

9 Moreover, Uzziah built towers in Jeruſalem, at the corner-gate, and at the valley-gate, and at the turning *of the wall*, and fortified them.

10 alſo he built towers in the deſert, and digged many wells, for he had much cattel, both in the low country, and in the plains; husbandmen *alſo* and vine-dreſſers in the mountains, and in Carmel: for he loved husbandry.

11 Moreover, Uzziah had an hoſt of fighting men, that went out to war by bands, according to the number of their account, by the hand of Jeiel the ſcribe, and Maaſeiah the ruler, under the hand of Hananiah, *one* of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour, *were* two thouſand and ſix hundred.

13 And under their hand *was* an army, three hundred thouſand, and ſeven thouſand and five hundred, that made war with mighty power, to help the king againſt the enemy.

14 And Uzziah prepared for them throughout all the hoſt, ſhields and ſpears, and helmets, and habergeons, and bows, and ſlings *to caſt* ſtones.

15 And he made in Jeruſalem engines invented by cunning men, to be on the towers and upon the bulwarks, to ſhoot arrows and great ſtones withal: and his name ſpread far abroad, for he was marvellouſly helped till he was ſtrong.

16 ¶ But when he was ſtrong, his heart was lifted up to *his* deſtruction: for he tranſgreſſed againſt the LORD his God, and went into the temple of the LORD, to burn incenſe upon the altar of incenſe.

17 And Azariah the prieſt went in after him, and with him fourſcore prieſts, of the LORD, *that were* valiant men;

18 And they withſtood Uzziah the king, and ſaid unto him, *it appertaineth* not unto thee Uzziah, to burn incenſe unto the LORD, but to the prieſts the ſons of Aaron, *that are* conſecrated to burn incenſe: go out of the ſanctuary, for thou haſt treſpaſſed, neither *ſhall it be* for thine honour from the LORD God.

19 Then Uzziah was wroth, and *had* a cenſer in his hand to burn incenſe: and while he was wroth with the prieſts, the leproſy even roſe up in his forehead, before the prieſts in the houſe of the LORD, from beſide the incenſe-altar.

20 And Azariah the chief prieſt, and all the prieſts looked upon him, and behold, he *was* leprous in his forehead, and they thruſt him out from thence, yea, himſelf haſted alſo to go out, becauſe the LORD had ſmitten him.

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a ſeveral houſe *being* a leper, for he was cut off from the houſe of the LORD: and Jotham his ſon *was* over the king's houſe, judging the people of the land.

22 Now the reſt of the acts of Uzziah, firſt and laſt, did Iſaiah the prophet the ſon of Amoz write.

23 So Uzziah ſlept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they ſaid, He *is* a leper: and Jotham his ſon reigned in his ſtead.

Ver. 1. *Then the people of Judah took Uzziah, who was ſixteen years old, and made him king in the room of his father Amaziah.*] He was but four years of age when his father died, and as his infancy rendered him incapable of exerciſing the regal power, it therefore was not conferred upon him till he had attained his ſixteenth year: So that there was an inter-regnum of twelve years; the kingdom being adminiſtred by a vice-roy, or by the high-prieſt and the elders. This prince is called Azariah, 2 Kings xiv. 21. xv. 1.

Ver. 2. *And he built Eloth, and reſtored it to Judah.*] The Edomites having revolted from Jehoram the ſon of Jehoſhaphat, expelled the vice-roy, and choſe them a king of their own, under whoſe conduct they recovered their ancient liberty: and from this time the Jewiſh traffic thro' the Red Sea had an interruption till the reign of Uzziah. But he, in the very beginning of his reign, having recovered Eloth, or Elath, to Judah, fortified it anew, and having driven out the Edomites, planted it again with his own people, and there renew'd their old traffic, which was from thence carried on, and continued till the reign of Ahaz.

This prince was very ſucceſsful againſt the Philiſtines, the Arabians of Gur-baal, and the Mehunims; which laſt are by the Chaldee paraphraſt, called *the inhabitants in the wilderneſs of Mahon*, which was part of Arabia Petræa, and ſituated toward Gerar, and Paran; for which reaſon they are joined with the Arabians of Gur-baal, ver. 7. who dwelt in another canton of the ſame province; and as both were in the ſame neighbourhood of Egypt, therefore the text adds, that Uzziah's fame *ſpread abroad, even to the entring in of Egypt.* ver. 8. For God proſpered him in a wonderful manner, while he continued truly religious.

Uzziah likewiſe fortify'd his own metropolis, ver. 9. the wall of which, in the time of his father, had been demoliſh'd to the extent of four hundred cubits, as we read in the preceding chapter, ver. 23. The wall itſelf was, perhaps, rebuilt before this time, but Uzziah ſtrengthened it with towers for its defence, one of which was at the gate where the breach ended.

But whilſt this great prince was thus employed in military affairs, he did not forget the uſeful and agreeable buſineſs of agriculture. On the contrary, the text ſays, *he built towers in the deſert*, ver. 10. to defend the ſhepherds from the ſudden incurſions of their enemies, particularly the Arabians, who had formerly broke in upon them, chap. xxi. 16. He likewiſe had numerous herds of cattle, a large extent of fields, and vineyards, and a great number of husbandmen, and vine-dreſſers; for whoſe convenience he built commodious cots, and digged wells in various parts; for, as the Sacred Hiſtorian adds, *he loved husbandry*, ver. 10. Men of the fineſt genius, and moſt exalted ſtations, have diſtinguiſhed themſelves, in all ages, by a remarkable inclination to the culture of the earth: and this inclination is now conſidered as part of the panegyric of Solomon, Uzziah, the younger Cyrus, Fabricius, Hiero, Maſiniſſa, the emperor Probus, Charles the fifth, and Lewis the fourteenth. It is pleaſing to behold a perſon employ'd, amidſt the plants of a ſpacious garden, or any other tract of ground, in reforming, by proper methods, a growth of natural wildings; to ſee him baniſh one particular ſpecies from his domain, while he affords a favourable reception to another, and naturalizes none but uſeful ſubjects. He cultivates mutual alliances between his plants; promotes thoſe adoptions that unite divided families, and transfers a dignity to thoſe that were not conſpicuous in the community of vegetables till then. In a word, he infuſes a tractable ſoftneſs into ſavage diſpoſitions, and appears with the air of a legiſlator, who is ſedulous to civilize a barbarous people. Such were the innocent and amiable amuſements of king Uzziah.

The army of this prince conſiſted of 307,000 brave men, under the command of two expert generals, Maaſeiah, and Hananiah, and of Jeiel the ſcribe, or ſecretary of war, who appointed each band their reſpective turns, according to the muſter-rolls, ver. 11. Beſide theſe, he had two thouſand and ſix hundred officers, ver. 12. all famous for their valour and experience; and a prodigious quantity of arms of all ſorts, for the ſupply of his troops, and which he kept in ſeveral ſtore-cities all over his kingdom. To theſe he added the invention of new machines, for throwing darts, large ſtones, and other deſtructive materials from his towers and bulwarks; and they are ſaid to have been contrived by ſome of his expert engineers, ver. 14, 15. In a word, he made an illuſtrious figure for a large part of his reign; whether we conſider him in the operations of the w[illegible], or the ſofter ſcenes of peace, and rural retirement.

But alas! The Sacred Hiſtorian adds, that when this prince *was ſtrong, his heart was lifted up to his deſtruction*, ver. 16. That is, to the loſs of all his authority; which ſhews us how difficult it is to bear great proſperity with moderation and humble gratitude. This unhappy monarch tranſgreſſed againſt the Lord his God, by intruding on the ſacerdotal office, and attempting to burn incenſe on the altar appropriated to that miniſtration. What could tempt him to this ſurpriſing folly is hard to be conceived. Perhaps he had a vain ambition to imitate the example of pagan princes, who in many places took upon themſelves the execution of the prieſthood. The fatal conſequence of this attempt of Uzziah, has been already related at large, in the annotations on 2 Kings xv. 1. And what little additions are inſerted by Ezra in the chapter before us, are ſufficiently intelligible in themſelves.

Uzziah died in the fifty-ſecond year of his reign, and the ſixty-eighth of his age, and was ſucceeded on the throne by his ſon Jotham, who had charged himſelf with the adminiſtration of affairs, four years before the death of his father, whoſe malignant diſeaſe had rendered him incapable of diſcharging the functions of regal power.

CHAP. XXVII.

1 *Jotham reigneth well, proſpereth.* 5 *He ſubdueth the Ammonites.* 9 *His reign.* 9 *Ahaz ſucceedeth him.*

JOtham *was* twenty and five years old when he began to reign, and he reigned ſixteen years in Jeruſalem: his mother's name alſo *was* Jeruſhah, the daughter of Zadok.

2 And he did *that which was* right in the ſight of the LORD, according to all that his father Uzziah did: howbeit he entred not into the temple of the LORD. And the people did yet corruptly.

3 He built the high gate of the houſe of the LORD, and on the wall of Ophel he built much.

4 Moreover, he built cities in the mountains of Judah, and in the foreſts he built caſtles and towers.

5 ¶ He fought alſo with the king of the Ammonites, and prevailed againſt them. And the children of Ammon gave him the ſame year, an hundred talents of ſilver, and ten thouſand meaſures of wheat, and ten thouſand of barley. So much did the children of Ammon pay unto him, both the ſecond year, and the third.

6 So Jotham became mighty, becauſe he prepared his ways before the LORD his God.

7 ¶ Now the reſt of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Iſrael and Judah.

8 He was five and twenty years old when he began to reign, and reigned ſixteen years in Jeruſalem.

9 ¶ And Jotham ſlept with his fathers, and they buried him in the city of David: and Ahaz his ſon reigned in his ſtead.

Ver. 1. *Jotham was twenty-five years old, when he began to reign, and he reigned ſixteen years in Jeruſalem.*] Theſe years muſt be computed from the death of his father, when Jotham became the ſole poſſeſſor of the throne: For we find by 2 Kings xv. 30. that he reigned twenty years in all; namely, four in conjunction with his father, and ſixteen after the death of that prince.

Jotham was a prince of an amiable character; for he appears to have been bleſſed with all his father's vertues, without any intermixture of his vices, or the leaſt diſpoſition to idolatry. He, however, *entered not into the temple of the Lord*, as the Sacred Hiſtorian informs us, ver. 3. Some imagine that he was ſo terrified at the judgment inflicted on his father, for his criminal conduct in that ſacred place, that he did not ſo much as go into the court of the temple; or that he did not offer ſacrifices in the temple, but in high places, where the Divine Worſhip was frequently celebrated, as has been obſerved more than once in the courſe of this work. But the true meaning of the paſſage before us rather is, that he imitated his father in all his good conduct, and did not profanely enter into the temple, to offer incenſe as that prince had done.

The people however acted corruptly, ver. 2. for they offered incenſe in high places, 2 Kings xv. 35. and, as ſome think, committed idolatry, tho' they were never countenanced in that impiety by Jotham.

Ver. 3. *And he built the high gate of the houſe of the Lord.*] This gate was originally built by Solomon, but Jotham repaired it, and, as ſome think, added a very glorious ſtructure to it.

—— *And on the wall of Ophel he built much.*] Mention is made in Scripture not only of a wall, but likewiſe of a tower of Ophel. Jotham erected ſeveral buildings on, or within the wall of Ophel. Manaſſeh king of Judah built a wall to the weſt of Jeruſalem, and the fountain Gihon, beyond the city of David, from the fiſh-gate, as far as Ophel, chap. xxxiii. 14. At the return from the captivity, the Nethinims dwelt at Ophel, Nehem. iii. 26. xi. 21. which gives room to gueſs, that this wall and tower were in the neighbourhood of the temple, ſince the Nethinims were obliged to be at hand, in order to the performance of their functions there. Mention is likewiſe made of the tower of Ophel, in Micah iv. 8. *And thou O tower of the flock, the ſtrong hold of the daughter of Zion.* In the Hebrew it is, And thou, tower of the flock, *Ophel*, daughter of Zion. Joſephus ſpeaks of *Ophlas* (De bello. l. 2. c. 18.) which is the ſame as Ophel, and it ſeems, by what that hiſtorian ſays of it, to have been near the temple.

Jotham was likewiſe careful to fortify his kingdom ſtrongly on all ſides, againſt his enemies, by erecting cities in the mountainous parts of Judæa, and caſtles and towers in the foreſts, ver. 4. He was likewiſe a very ſucceſsful prince in his wars, for he ſubdued the Ammonites, and compelled them to pay him a large tribute in ſilver, wheat, and barley, for the ſpace of three years, ver, 5. He became mighty and formidable to his enemies, becauſe he directed his counſels and actions agreeably to the rules preſcrib'd in God's word. We may add too, that Jotham was the only king of Judah, to whoſe charge nothing ill is laid. For David himſelf ſinned in more inſtances than one, and thoſe of a very groſs nature. Solomon was ſeduced by his wives to countenance idolatry; Rehoboam forſook the law of God; and Abijah trod in his ſteps. Aſa took the treaſures of God's houſe, and ſent them to the king of Syria, to purchaſe an inglorious alliance, and likewiſe cauſed a good prophet to be ſhamefully ſet in the ſtocks. Jehoſhaphat entered into a confederacy with two idolatrous kings of Iſrael. Jehoram inhumanly murdered all his brethren, and committed a number of other crimes. Ahaziah was drawn into the commiſſion of many impieties by the influence of Athaliah, his unrighteous mother. Joaſh moſt ungratefully cauſed the good prieſt Zechariah to be ſtoned to death. Amaziah was ſo ſtupid as to worſhip the gods of Edom, whom he had conquer'd. Uzziah profanely intruded on the ſacerdotal office, and the reſt have their ſeveral crimes charged upon them. Jotham therefore is the only king of Judah, whoſe character is not branded with any criminal conduct, which is very extraordinary, ſince the number of good people in Judah was very inconſiderable in his days. He died in peace, after he had reigned ſixteen years, and was ſucceeded by his ſon Ahaz.

CHAP. XXVIII.

1 *Ahaz reigning very wickedly, is greatly afflicted by the Syrians.* 6 *Judah being captivated by the Iſraelites, is ſent home by the counſel of Oded the prophet.* 16 *Ahaz ſending for aid to Aſſyria, is not helped thereby.* 22 *In his diſtreſs he groweth more idolatrous,* 26 *He dying, Hezekiah ſucceedeth him.*

AHAZ was twenty years old when he began to reign, and he reigned ſixteen years in Jeruſalem: but he did not *that* *which was* right in the ſight of the LORD, like David his father.

2 For he walked in the ways of the kings of Iſrael, and made alſo molten images for Baalim.

3 Moreover, he burnt incenſe in the valley of the ſon of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had caſt out before the children of Iſrael.

4 He ſacrificed alſo and burnt incenſe in the high places, and on the hills, and under every green tree.

5 Wherefore the LORD his God delivered him into the hand of the king of Syria, and they ſmote him, and carried away a great multitude of them captives, and brought *them* to Damaſcus: and he was alſo delivered into the hand of the king of Iſrael, who ſmote him with a great ſlaughter.

6 ¶ For Pekah the ſon of Remaliah ſlew in Judah an hundred and twenty thouſand in one day, *which were* all valiant men; becauſe they had forſaken the LORD God of their fathers.

7 And Zichri a mighty man of Ephraim, ſlew Maaſeiah the king's ſon, and Azrikam the governour of the houſe, and Elkanah *that was* next to the king.

8 And the children of Iſrael carried away captive of their brethren, two hundred thouſand women, ſons and daughters, and took alſo away much ſpoil from them, and brought the ſpoil to Samaria.

9 But a prophet of the LORD was there, whoſe name *was* Oded: and he went out before the hoſt that came to Samaria, and ſaid unto them, Behold, becauſe the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have ſlain them in a rage *that* reacheth up unto heaven.

10 And now ye purpoſe to keep under the children of Judah and Jeruſalem for bondmen, and bond-women unto you: *but are there* not with you, even with you, ſins againſt the LORD your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD *is* upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the ſon of Johanon, Berechiah the ſon of Meſhillemoth, and Jehizkiah the ſon of Shallum, and Amaſa the ſon of Hadlai, ſtood up againſt them that came from the war,

13 And ſaid unto them, Ye ſhall not bring in the captives hither: for whereas we have offended againſt the LORD *already*, ye intend to add *more* to our ſins and to our treſpaſs: for our treſpaſs is great, and *there is* fierce wrath againſt Iſrael.

14 So the armed men left the captives and the ſpoil, before the princes and all the congregation.

15 And the men which were expreſſed by name, roſe up, and took the captives, and with the ſpoil cloathed all that were naked among them, and arayed them, and ſhod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon aſſes, and brought them to Jericho, the city of palm-trees, to their brethren: then they returned to Samaria.

16 ¶ At that time did king Ahaz ſend unto the kings of Aſſyria to help him.

17 For again the Edomites had come and ſmitten Judah, and carried away captives.

18 The Philiſtines alſo had invaded the cities of the low-country, and of the ſouth of Judah, and had taken Beth-ſhemeſh, and Aijalon and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo alſo and the villages thereof: and they dwelt there.

19 For the LORD brought Judah low, becauſe of Ahaz king of Iſrael; for he made Judah naked, and tranſgreſſed ſore againſt the LORD.

20 And Tilgath-pilneſor king of Aſſyria came unto him, and diſtreſſed him, but ſtrengthened him not.

21 For Ahaz took away a portion *out* of the houſe of the LORD, and *out* of the houſe of the king, and of the princes, and gave *it* unto the king of Aſſyria: but he helped him not.

22 ¶ And in the time of his diſtreſs did he treſpaſs yet more againſt the LORD: this *is that* king Ahaz.

23 For he ſacrificed unto the gods of Damaſcus, which ſmote him: and he ſaid, Becauſe the gods of the kings of Syria help them, *therefore* will I ſacrifice to them, that they may help me: but they were the ruin of him and of all Iſrael.

24 And Ahaz gathered together the veſſels of the houſe of God, and cut in pieces the veſſels of the houſe of God, and ſhut up the doors of the houſe of the LORD, and he made him altars in every corner of Jeruſalem.

25 And in every ſeveral city of Judah he made high places to burn incenſe unto other

gods, and provoked to anger the LORD God of his fathers.

26 ¶ Now the reſt of his acts, and of all his ways, firſt and laſt, behold, they *are* written in the book of the kings of Judah and Iſrael.

27 And Ahaz ſlept with his fathers, and they buried him in the city, *even* in Jeruſalem: but they brought him not into the ſepulchres of the kings of Iſrael: and Hezekiah his ſon reigned in his ſtead.

Ver. 1. *Ahaz was twenty years old when he began to reign, and he reigned ſixteen years in Jeruſalem: but he did not that which was right in the ſight of the Lord, like David his father.*] The character given of this unworthy ſon of Jotham, in the chapter before us, exactly correſponds with what is related of him in 2 Kings xvi. 1, 2. &c. to which the reader may have recourſe.

The impieties of Ahaz, made his reign as unfortunate and inglorious, as that of his father had been illuſtrious and ſucceſsful. He ſcarce was ſeated on the throne, before his kingdom was invaded by the joint forces of the kings of Syria and Iſrael, 2 Kings xvi. 5. Ahaz was then under the utmoſt conſternation, at the news of two ſuch powerful enemies coming [againſt him, and ſeems to have expected nothing leſs than a total diſſolution of the Jewiſh monarchy; when Iſaiah the ſon of Amos, who began to prophecy in the latter end of Uzziah's reign, came to him from the Lord, to aſſure him that thoſe two princes ſhould try their ſtrength in vain againſt Jeruſalem, which they were then beſieging. The prophet likewiſe declared to him, that the final end of the Jewiſh monarchy, which he then feared, was far enough off; and then bid him ask a ſign of God, though never ſo hard, and it ſhould be granted to him. Here the king, whether out of reſpect, or deſpondency and unbelief, refuſing to ask for the promiſed ſign; Iſaiah aſſured him from the Lord, that before that time came, *a virgin ſhould conceive and bear a ſon, and ſhould call his name Immanuel*; which ſignifies *God with us.* Iſaiah vii. 1. — 14. The explication of this noble prophecy, ſhall be offered in its proper place.

No ſooner had the firſt part of Iſaiah's prediction, with reſpect to the deliverance of Jeruſalem from the enemies who then beſieged it, been accompliſhed; than the impious and ungrateful Ahaz gave himſelf up to the vileſt impieties, and idolatrous practices, in which he far outwent the very worſt of his predeceſſors; burning incenſe to every falſe deity, in groves, high places, and in the valley of Hinnom; and cauſing his children to paſs thro' the fire, after the manner of ſeveral pagan nations, till God was at laſt provoked to give him up to his two grand enemics, from whom he before had been delivered. Rezin, king of Syria, in order to make himſelf amends for his ill ſucceſs againſt Jeruſalem, went and recovered the port of Elath, which Uzziah had regained to Judah: he then repaired and fortify'd it, drove the Jews out of it, and peopled it with his Syrian ſubjects; and from that time the Jews could never retake it.

The king of Iſrael was ſtill the more inveterate and ſucceſsful of the two, and it is not eaſy to ſay how far he might have carried on his conqueſts againſt Ahaz, had not a prophet been ſent from God to put a ſtop to them, ver. 9. His troops had already killed in one battel, 120,000 of the braveſt ſubjects of Ahaz, beſide Maaſeiah, the king's ſon, and ſome of the nobleſt that were next his royal perſon, and had likewiſe taken 200,000 captive women and children, ver. 6, 7, 8 when Oded, for that was the prophet's name, ſtopped them ſhort, and asked them, Whether they did not think it enough to have made ſuch a horrid ſlaughter of their brethren, unleſs they carried away a much greater number into ſlavery?

He added, that tho' the idolatries of Judah had drawn thoſe heavy judgments upon that unfortunate tribe, yet if they perſiſted to carry thoſe priſoners into captivity, their cruelty would bring down very ſevere puniſhments upon themſelves. He concluded, with exhorting them to be content with the rich plunder they had got, and to ſend their captives back to Jeruſalem, ver. 9, 10, 11. This ſpeech had ſuch an effect, that ſeveral principal perſons of the tribe of Ephraim, who had ſome goodneſs in them, as well as courage, and great authority with the people and ſoldiers, obliged them to comply with the prophet's admonition; and the captives were then diſmiſſed with ſome ſignal tokens of humanity and compaſſion, ver. 12, 13, 14, 15.

While the affairs of Ahaz were in this deplorable ſituation, the Edomites and Philiſtines invaded other parts of his dominions: the former of theſe enemies carried away a great number of captives, and the latter recovered ſeveral conſiderable frontier towns from him, ver. 17, 18. The Sacred Hiſtorian adds, that *the Lord brought Judah low, becauſe of Ahaz king of Iſrael.* We cannot infer from this paſſage, that Ahaz is called *king of Iſrael*, merely becauſe he embraced their idolatries. The Maſorites obſerve, that ſix times we read *the king of Iſrael*, inſtead of *king of Judah*; becauſe they all deſcended from Iſrael.

Ahaz, in this extremity, had recourſe to his old ally the king of Aſſyria, but took very indirect methods to purchaſe his aſſiſtance, as is related at large in the annotations on 2 Kings xvi. 7. and as the remaining part of this chapter is only a repetition of ſome of the particulars contained in that, we ſhall conclude with obſerving, that Ahaz died, in the 36th year of his age, and was ſucceeded by his ſon Hezekiah.

CHAP. XXIX.

1 *Hezekiah his good reign.* 3 *He reſtoreth religion.* 5 *He exhorteth the Levites.* 12 *They ſanctify themſelves, and cleanſe the houſe of God.* 20 *Hezekiah offereth ſolemn ſacrifices, wherein the Levites were more forward than the prieſts.*

HEzekiah began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jeruſalem: and his mother's name *was* Abijah the daughter of Zechariah.

2 And he did *that which was* right in the ſight of the LORD, according to all that David his father had done.

3 ¶ He, in the firſt year of his reign, in the firſt month, opened the doors of the houſe of the LORD, and repaired them.

4 And he brought in the prieſts, and the Levites, and gathered them together into the eaſt-ſtreet.

5 And ſaid unto them, Hear me, ye Levites, ſanctify now your ſelves, and ſanctify the houſe of the LORD God of your fathers, and carry forth the filthineſs out of the holy *place*.

6 For our fathers have treſpaſſed, and done *that which was* evil in the eyes of the LORD our God, and have forſaken him, and have turned away their faces from the habitation of the LORD, and turned *their* backs.

7 Alſo they have ſhut up the doors of the porch, and put out the lamps, and have not burnt incenſe nor offered, burnt-offerings in the holy *place*, unto the God of Iſrael.

8 Wherefore the wrath of the LORD was upon Judah and Jeruſalem, and he hath delivered them to trouble, to aſtoniſhment, and to hiſſing, as ye ſee with your eyes.

9 For lo, our fathers have fallen by the ſword, and our ſons, and our daughters, and our wives *are* in captivity for this.

10 Now *it is* in mine heart to make a covenant with the LORD God of Iſrael, that his fierce wrath may turn away from us.

11 My ſons, be not now negligent: for the LORD hath choſen you to ſtand before him, to ſerve him, and that you ſhould miniſter unto him, and burn incenſe.

12 ¶ Then the Levites aroſe, Mahath the ſon of Amaſai, and Joel the ſon of Azariah, of the ſons of the Kohathites: and of the ſons of Merari; Kiſh the ſon of Abdi, and Azariah the ſon of Jehalelel: and of the Gerſhonites; Joah the ſon of Zimmah, and Eden the ſon of Joah:

13 And of the ſons of Elizaphan; Shimri, and Jeiel: and of the ſons of Aſaph; Zechariah, and Mattaniah:

14 And of the ſons of Heman, Jehiel, and Shimei: and of the ſons of Jeduthun; Shemaiah and Uzziel.

15 And they gathered their brethren and ſanctified themſelves, and came according to the commandment of the king, by the words of the LORD, to cleanſe the houſe of the LORD.

16 And the prieſts went into the inner part of the houſe of the LORD, to cleanſe *it*, and brought out all the uncleanneſs, that they found in the temple of the LORD, into the court of the houſe of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

17 Now they began on the firſt *day* of the firſt month to ſanctify, and on the eighth day of the month came they to the porch of the LORD: ſo they ſanctified the houſe of the LORD in eight days, and in the ſixteenth day of the firſt month they made an end.

18 Then they went into Hezekiah the king, and ſaid, We have cleanſed all the houſe of the LORD, and the altar of burnt-offering, with all the veſſels thereof, and the ſhew-bread table, with all the veſſels thereof.

19 Moreover, all the veſſels which king Ahaz in his reign did caſt away in his tranſgreſſion, have we prepared and ſanctified, and behold, they *are* before the altar of the LORD.

20 ¶ Then Hezekiah the king roſe early, and gathered the rulers of the city, and went up to the houſe of the LORD.

21 And they brought ſeven bullocks, and ſeven rams, and ſeven lambs, and ſeven he-goats for a ſin-offering, for the kingdom, and for the ſanctuary, and for Judah: and he commanded the prieſts the ſons of Aaron to offer *them* on the altar of the LORD.

22 So they killed the bullocks, and the prieſts received the blood, and ſprinkled *it* on the altar: likewiſe when they had killed the rams, they ſprinkled the blood upon the altar: they killed alſo the lambs, and they ſprinkled the blood upon the altar.

23 And they brought forth the he-goats *for* the ſin-offering, before the king and the congregation, and they laid their hands upon them:

24 And the prieſts killed them, and they made reconciliation with their blood upon the altar, to make an attonement for all Iſrael: for the king commanded *that* the burnt-offering, and the ſin-offering *ſhould be made* for all Iſrael.

25 And he ſet the Levites in the houſe of the LORD with cymbals, with pſalteries, and with harps, according to the commandment of David, and of Gad the kings ſeer, and Nathan the prophet: for *ſo was* the commandment of the LORD by his prophets.

26 And the Levites ſtood with the inſtruments of David, and the prieſts with the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar: and when the burnt-offering began, the ſong of the LORD began *alſo* with the trumpets, and with the inſtruments *ordained* by David king of Iſrael.

28 And all the congregation worſhipped, and the ſingers ſang, and the trumpeters ſounded: *and* all *this continued* until the burnt-offering was finiſhed.

29 And when they had made an end of offering, the king and all *that were* preſent with him, bowed themſelves, and worſhipped.

30 Moreover, Hezekiah the king, and the princes, commanded the Levites to ſing praiſe unto the LORD, with the words of David, and of Aſaph the ſeer: and they ſang praiſes with gladneſs, and they bowed their heads, and worſhipped.

31 Then Hezekiah anſwered and ſaid, Now ye have conſecrated your ſelves unto the LORD, come near, and bring ſacrifices, and thank-offerings into the houſe of the LORD. And the congregation brought in ſacrifices, and thank-offerings, and as many as were of a free heart, burnt-offerings.

32 And the number of the burnt-offerings which the congregation brought, was

threeſcore and ten bullocks, an hundred rams, *and* two hundred lambs: all theſe *were* for a burnt-offering to the LORD.

33 And the conſecrated things *were* ſix hundred oxen, and three thouſand ſheep.

34 But the prieſts were too few, ſo that they could not ſlay all the burnt-offerings: wherefore their brethren the Levites did help them till the work was ended, and until the *other* prieſts had ſanctified themſelves: for the Levites *were* more upright in heart, to ſanctify themſelves, than the prieſts.

35 And alſo the burnt-offerings *were* in abundance, with the fat of the peace-offerings, and the drink-offerings for *every* burnt-offering. So the ſervice of the houſe of the LORD was ſet in order.

36 And Hezekiah rejoyced, and all the people, that God had prepared the people: for the thing was *done* ſuddenly.

Ver. 1. *Hezekiah began to reign when he was five and twenty years old*, &c.] See the notes on 2 Kings xviii. 1, 2.

Ver. 2. *And he did that which was right in the ſight of the Lord*, &c.] This is a character ſeldom given to the kings of Judah; but Hezekiah was juſtly entitled to it on account of his early zeal in the extirpation of idolatry, and the re-eſtabliſhment of true religion. He entered upon this arduous undertaking in the very beginning of his reign, and was ſo far from being intimidated at the great hazard he ran in attempting the abolition of idolatry, that he thought the ſureſt method to fix himſelf on the throne, would be to eſtabliſh the religion which God himſelf had inſtituted. He began with opening the temple, which his impious father had cauſed to be ſhut up, and commanded the prieſts and Levites to purify both themſelves and that ſacred place, and to renew the daily worſhip of God, according to the law of Moſes. This good work was begun upon the firſt day of the year, it being the ſabbath, and was finiſhed on Saturday the ſixteenth of the ſame month. The king then aſſembled the elders of Judah on the next morning, and went with them to the temple, attended with the prieſts and Levites, and a numerous crowd of people. Here they began to offer up the proper offerings to expiate the ſins of the nation; after which they ſacrificed ſuch numbers of burnt and peace-offerings, that the prieſts who aſſiſted at the ceremony, being inſufficient for the ſervice, (for they who had ſacrificed to idols were excluded from their miniſtry) were obliged to call in the Levites to their aſſiſtance, and theſe accepted of the office with the utmoſt readineſs and joy. In caſes of great neceſſity, they did not ſtand nicely upon the obſervation of the ceremonial law. For both now, and in the days of Joſiah, ſome things were admitted, which that law did not allow. For as now the Levites flayed the ſacrifices, which was the work of prieſts alone, Levit. i. 6. ſo all the people were allowed to keep the paſſover in the ſecond month; and the Levites offered the paſchal lambs, which were brought by thoſe who were unclean, and likewiſe eaten by ſuch. It alſo appears by ver. 34, that many of the prieſts had proved tardy in obeying the king's command, ſo that they could not attend the ſervice of the temple, for want of being purified, whilſt the Levites, who had ſhewed a more than ordinary diligence in complying with it, were honoured with that office, from which their inferior rank would otherwiſe have excluded them. We may reaſonably ſuppoſe that they helped to kill and prepare that vaſt number of victims which were then offered; whilſt the qualified prieſts were employed in making the proper aſperſions with the blood, and offering the fat and fleſh, as they received them from the hands of the Levites.

All this while, the air was filled with the ſound of trumpets, and other muſical inſtruments, and with the voice of the ſingers, who accompanied the ceremony with pſalms and hymns ſuitable to that extraordinary ſolemnity, which was concluded with expreſſions of the utmoſt joy and ſatisfaction both in the king and people. It could not but be a moſt delightful ſight, to behold a nation ſo ſuddenly turned from the worſhip of the vileſt idols, to that of the living and true God.

CHAP. XXX.

1 *Hezekiah proclaimeth a ſolemn Paſſover on the ſecond month for Judah and Iſrael.* 13 *The aſſembly having deſtroyed the altars of idolatry, keep the feaſt fourteen days.* 27 *The prieſts and Levites bleſs the people.*

AND Hezekiah ſent to all Iſrael and Judah, and wrote letters alſo to Ephraim and Manaſſeh, that they ſhould come to the houſe of the LORD at Jeruſalem, to keep the paſſover unto the LORD God of Iſrael.

2 For the king had taken counſel, and his princes, and all the congregation in Jeruſalem, to keep the paſſover in the ſecond month.

3 For they could not keep it at that time, becauſe the prieſts had not ſanctified themſelves ſufficiently, neither had the people gathered themſelves together to Jeruſalem.

4 And the thing pleaſed the king, and all the congregation.

5 So they eſtabliſhed a decree, to make proclamation throughout all Iſrael, from Beer-ſheba even to Dan, that they ſhould come to keep the paſſover unto the LORD God of Iſrael at Jeruſalem; for they had not done *it* of a long *time in ſuch ſort* as it was written.

6 So the poſts went with the letters from the king and his princes throughout all Iſrael and Judah, and according to the commandment of the king, ſaying, Ye children of Iſrael, turn again unto the LORD God of Abraham, Iſaac and Iſrael, and he will return to the remnant of you that are eſcaped out of the hand of the kings of Aſſyria.

7 And be not ye like your fathers, and like your brethren, which treſpaſſed againſt the LORD God of their fathers, *who* therefore gave them up to deſolation, as ye ſee.

8 Now be ye not ſtiff-necked as your fathers *were*, *but* yield your ſelves unto the LORD, and enter into his ſanctuary, which he hath ſanctified for ever: and ſerve the LORD your God, that the fierceneſs of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children *ſhall find* compaſſion before them that lead them captive, ſo that they ſhall come again into this

land: for the Lord your God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

10 So the poſts paſſed from city to city, through the country of Ephraim and Manaſſeh, even unto Zebulun: but they laughed them to ſcorn, and mocked them.

11 Nevertheleſs, divers of Aſher, and Manaſſeh, and of Zebulun, humbled themſelves, and came to Jeruſalem.

12 Alſo in Judah, the hand of God was to give them one heart to do the commandment of the king, and of the princes, by the word of the Lord.

13 ¶ And there aſſembled at Jeruſalem much people, to keep the feaſt of unleavened bread in the ſecond month, a very great congregation,

14 And they aroſe, and took away the altars that *were* in Jeruſalem, and all the altars for incenſe took they away, and caſt *them* into the brook Kidron.

15 Then they killed the paſſover on the fourteenth *day* of the ſecond month: and the prieſts and the Levites were aſhamed, and ſanctified themſelves, and brought in the burnt-offerings into the houſe of the Lord.

16 And they ſtood in their place after their manner, according to the law of Moſes the man of God: the prieſts ſprinkled the blood, *which they received* of the hand of the Levites.

17 For *there were* many in the congregation that were not ſanctified: therefore the Levites had the charge of the killing of the paſſovers, for every one *that was* not clean, to ſanctify *them* unto the Lord.

18 For a multitude of the people, *even* many of Ephraim, and Manaſſeh, Iſſachar, and Zebulun, had not cleanſed themſelves, yet did they eat the paſſover, otherwiſe than it was written: but Hezekiah prayed for them, ſaying, The good Lord pardon every one.

19 *That* prepareth his heart to ſeek God, the Lord God of his fathers, though *he be* not cleanſed according to the purification of the ſanctuary.

20 And the Lord hearkned to Hezekiah, and healed the people.

21 And the children of Iſrael *that were* preſent at Jeruſalem, kept the feaſt of unleavened bread ſeven days with great gladneſs: and the Levites, and the prieſts praiſed the Lord day by day, *ſinging* with loud inſtruments unto the Lord.

22 And Hezekiah ſpake comfortably unto all the Levites, that taught the good knowledge of the Lord: and they did eat throughout the feaſt ſeven days, offering peace-offerings, and making confeſſion to the Lord God of their fathers.

23 And the whole aſſembly took counſel to keep other ſeven days: and they kept *other* ſeven days with gladneſs.

24 For Hezekiah king of Judah did give to the congregation a thouſand bullocks, and ſeven thouſand ſheep; and the princes gave to the congregation a thouſand bullocks, and ten thouſand ſheep: and a great number of prieſts ſanctified themſelves.

25 And all the congregation of Judah, with the prieſts and the Levites, and all the congregation that came out of Iſrael, and the ſtrangers that came out of the land of Iſrael, and that dwelt in Judah, rejoyced.

26 So there was great joy in Jeruſalem: for ſince the time of Solomon the ſon of David king of Iſrael, *there was* not the like in Jeruſalem,

27 ¶ Then the prieſts the Levites aroſe, and bleſſed the people: and their voice was heard, and their prayer came *up* to his holy dwelling-place, *even* unto heaven.

Ver. 1. *And Hezekiah ſent to all Iſrael and Judah, and wrote letters alſo to Ephraim and Manaſſeh, that they ſhould come to the houſe of the Lord at Jeruſalem, to keep the paſſover unto the Lord God of Iſrael.*] The proper ſeaſon for celebrating the paſſover was paſt; for that ſolemnity was to begin on the eve of the fourteenth day of the month Niſan, and it was now the ſeventeenth: but the zeal of Hezekiah pointed them to an expedient, (ver. 2.) out of the law of Moſes, where it is preſcribed, that thoſe who, by reaſon of any legal impediment, could not celebrate that feſtival on the firſt, ſhould do it on the ſecond month which was called Jair. This indulgence was granted by God himſelf in favour of ſome men who had polluted themſelves by aſſiſting at the funeral of a relation, Numb, ix. 6. Hezekiah accordingly poſtponed this ſolemnity, and made uſe of that interval, to ſend circular letters through his whole kingdom, to invite his ſubjects to be preſent at that feaſt, on the fourteenth day of the next month: His piety went yet farther; for the miſeries under which the idolatrous Iſraelites groaned, inſpired him with a deſire of endeavouring at leaſt, to work a reformation in that unhappy kingdom. To this end he wrote a moſt pathetic letter to them, ver. 6, *&c.* which he ſent by proper deputies, and wherein he diſcovered to them the ſource of all their calamities, and exhorted them to return to the worſhip of the true God, and to preſent themſelves before him at the enſuing ſolemnity, as the moſt effectual means, not only to avert his future judgments, but even to obtain from him the gracious recall of their unhappy brethren, whom the kings of Aſſyria had carried into captivity.

Whilſt the king's meſſengers took their progreſs from Dan to Beerſheba, the Jews were taken up, with burning and demoliſhing all the idols, altars, and other impious monuments which had been reared up in Jeruſalem, and they threw them into the brook Kidron, ſo that the city was thoroughly purged, before the appointed feſtival began. By this time Jeruſalem was filled with people not only from all parts of the kingdom of Judah, but alſo from that of Iſrael, out of the tribes of Aſher, Zebulun, and Manaſſeh, *&c.* the number of theſe indeed was not proportionable to thoſe of Judah, there being many in thoſe and the other tribes, who made a jeſt of the kings pious invitation, ver. 10. Not that their king Hoſhea did in any manner oppoſe their going to Jeruſalem. On the contrary; as he is recorded to have been far leſs wicked than any of his predeceſſors, 2 Kings xvii. 2. it is highly probable that the bad ſituation of his affairs at that time, might have induced him to embrace any means that would render Providence more propitious to him for the future. And it was a remarkable inſtance of the Divine Goodneſs toward this ſinful people in the kingdom of the ten tribes, that he raiſed up, at the very laſt when they were ripe for deſtruction, ſuch a king to reign over them, who had ſo much piety in him as not to hinder any of his ſubjects from going to Jeruſalem on this ſolemn occaſion. Nor did he prohibit thoſe from coming into his country, who were ſent to invite his ſubjects to the paſſover. So that the Iſraelites could not pretend they were compelled to be idolaters, for fear of the king's diſpleaſure.

Thoſe, however, of Hoſhea's ſubjects who came to the feaſt, either had not time enough to purify themſelves, or, perhaps, the very memory of thoſe neceſſary preparatives, had been entirely obliterated in Iſrael, during ſo long an interval of their diſcontinuance; ſo that they ventured to eat the paſſover with the reſt, without any regard to the illegality of the manner in which they did it. Some therefore acquainted Hezekiah with the conduct of theſe Iſraelites; but the good king, who had nothing more at heart than to cheriſh their pious zeal, eaſily overlooked any diſqualification which then attended them, and humbly prayed to God to do the ſame. However, for the ſake of his own people, who were alſo unpurified, and among whom were ſeveral prieſts and Levites; he ordered the feſtival to be celebrated another ſeven days, that none might be excluded from it. They did not obſerve other ſeven days of unleavened bread, but offered ſacrifices, with praiſes and thankſgiving, and feaſting for the ſpace of ſeven days. And ſo great was the ſolemnity of this feaſt, and the joy which attended it, that nothing of this nature had been known in Jeruſalem ſince the time of king Solomon, who held a wonderful great feaſt for a vaſt number of people, and for the ſpace of fourteen days, as we read 2 Kings viii. 65.

This great aſſembly was at laſt diſmiſſed with a ſolemn bleſſing pronounced by ſuch of the Levites as were prieſts, ver. 27. For it was their office alone to bleſs, 1 Chron. xxiii. 13. And this bleſſing was ordained in the law of Moſes, by a divine command, Numb. vi. 22, 23, and was continued by them as long as the ſanctuary ſtood: and, if we may believe the Jews, it was uſed not only in the temple, but in the ſynagogues, and in all countries whatever, where they aſſembled to worſhip God. The Sacred Hiſtorian adds, that *their voice was heard, and their prayer came up to his holy dwelling place, even unto Heaven.* This ſhews that the bleſſing of the prieſts was a prayer to God to bleſs the people. Some ſuppoſe that the Divine Majeſty teſtified his acceptance of them at this time, by ſome viſible token; but if that had been the real fact, we can hardly think the Sacred Hiſtorian would have concealed ſuch a miraculous circumſtance.

CHAP. XXXI.

1 *The people is forward in deſtroying idolatry.* 2 *Hezekiah ordereth the courſes of the prieſts and Levites, and provideth for their work and maintenance.* 5 *The peoples forwardneſs in offerings and tythes.* 11 *Hezekiah appointeth officers to diſpoſe of the tythes.* 20 *The ſincerity of Hezekiah.*

NOW when all this was finiſhed, all Iſrael *that were* preſent, went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim alſo and Maneſſeh, until they had utterly deſtroyed them all. Then all the children of Iſrael returned every man to his poſſeſſion, into their own cities.

2 ¶ And Hezekiah appointed the courſes of the prieſts and the Levites after their courſes, every man according to his ſervice, the prieſts and Levites for burnt-offerings, and for peace-offerings, to miniſter and to give thanks, and to praiſe in the gates of the tents of the LORD.

3 *He appointed* alſo the king's portion of his ſubſtance for the burnt-offering, *to wit*, for the morning and evening burnt-offerings, and the burnt-offerings for the ſabbaths, and for the new-moons, and for the ſet-feaſts, as *it is* written in the law of the LORD.

4 Moreover, he commanded the people that dwelt in Jeruſalem, to give the portion of the prieſts and the Levites, that they might be encouraged in the law of the LORD.

5 ¶ And as ſoon as the commandment came abroad, the children of Iſrael brought in abundance the firſt-fruits of corn, wine, and oil, and honey, and of all the increaſe of the field, and the tithe of all *things* brought they in abundantly.

6 And *concerning* the children of Iſrael and Judah, that dwelt in the cities of Judah, they alſo brought in the tithe of oxen, and ſheep, and the tithe of holy things, *which were* conſecrated unto the LORD their God, and laid them by heaps.

7 In the third month they began to lay the foundation of the heaps, and finiſhed *them* in the ſeventh month.

8 And when Hezekiah and the princes came and ſaw the heaps, they bleſſed the LORD and his people Iſrael.

9 Then Hezekiah queſtioned with the prieſts and the Levites concerning the heaps.

10 And Azariah the chief prieſt of the houſe of Zadok, anſwered him, and ſaid, Since *the people* began to bring the offerings into the houſe of the LORD, we have had enough to eat, and have left plenty: for the LORD hath bleſſed his people; and that which is left, *is* this great ſtore.

11 ¶ Then Hezekiah commanded to prepare chambers in the houſe of the LORD; and they prepared *them*.

12 And brought in the offerings, and the tithes, and the dedicate *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next,

13 And Jehiel, and Azariah, and Nahath, and Aſahel, and Jerimoth, and Jozabad, and

Eliel, and Iſmachiah, and Mahath, and Benaiah *were* overſeers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the houſe of God.

14 And Kore the ſon of Imnah the Levite, the porter toward the eaſt, *was* over the free-will offerings of God, to diſtribute the oblations of the LORD, and the moſt holy things.

15 And next him *were* Eden, and Miniamin, and Jeſhua, and Shemaiah, Amariah, and Shecaniah, in the cities of the prieſts, in *their* ſet office, to give to their brethren by courſes, as well to the great as to the ſmall.

16 Beſide their genealogy of males from three years old and upward, *even* unto every one that entereth into the houſe of the LORD, his daily portion, for their ſervice in their charges according to their courſes.

17 Both to the genealogy of the prieſts by the houſe of their fathers, and the Levites from twenty years old and upward in their charges by their courſes:

18 And to the genealogy of all their little ones, their wives, and their ſons, and their daughters through all the congregation: for in their ſet office they ſanctified themſelves in holineſs.

19 Alſo of the ſons of Aaron the prieſts, *which were* in the fields of the ſuburbs of their cities, in every ſeveral city, the men that were expreſſed by name to give portions to all the males among the prieſts, and to all that were reckoned by genealogies, among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right in truth before the LORD his God.

21 And in every work that he began in the ſervice of the houſe of God, and in the law and in the commandments to ſeek his God, he did *it* with all his heart, and proſpered.

Ver. 1. *Now when all this was finiſhed, all Iſrael that were preſent, went out to the cities of Judah, and brake the images in pieces, and cut down the groves*, &c.] The good inſtructions which the people had received from the pious Levites, during the celebration of the late feſtival, inſpired them with ſuch uncommon zeal, that as ſoon as they were diſmiſſed from it, they went about deſtroying all the old relicks of idolatry, each in their reſpective countries; the king himſelf encouraging them by his own example, till he had utterly cleared his kingdom from thoſe abominations.

Ver. 2. *And Hezekiah appointed the courſes of the prieſts and the Levites after their courſes, every man according to his ſervice.*] He reſtored the order inſtituted by David, and which had been interrupted, ſince the days of Jehoſhaphat.

—— *The prieſts and the Levites for burnt-offerings, and for peace-offerings, to miniſter and to give thanks, and to praiſe.*] They ſang praiſes to God not only upon ſuch ſolemn feſtivals as the paſſover which they had lately celebrated, but likewiſe every day, when the ſacrifices were offered.

—— *In the gates of the tents of the Lord.*] That is, in the Lord's houſe; which anciently was *a tent*, as he himſelf repreſents to David, 2 Sam. vii. 6.

Ver. 3. *He appointed alſo the king's portion of his ſubſtance, for the burnt-offerings, to wit, for the morning and evening burnt-offerings, and the burnt-offerings for the ſabbaths, and for the new moons, and for the ſet feaſts, as it is written in the law of the Lord.*] There was a particular Sacrifice, we ſuppoſe, offered for the king every day, at his own expence; beſide which, Hezekiah maintained the morning and evening ſacrifices every day, and eſpecially on the ſabbaths, and new-moons, and ſolemn feaſts: becauſe the condition of the people was then ſo low, that they could not pay the tax which was laid on them for the maintenance of thoſe ſacrifices. The firſt-fruits, however, and the tenths, the king ordered to be carefully paid.

Ver. 4. *Moreover he commanded the people that dwelt at Jeruſalem.*] That by their good example others might be excited to the performance of their duty on this occaſion.

—— *To give the portion of the prieſts, and Levites, that they might be encouraged in the law of the Lord.*] For the ſervice of God could not be maintained, without a due proviſion for the ſubſiſtance of his miniſters, who were always ſupported out of the common ſtock. They who miniſter to the community, ought, by the law of nature, to be ſupported by it, for their miniſtry is not appointed for themſelves, but for the welfare of the public.

The people contributed, on this occaſion, with ſo much chearfulneſs and liberality, that a very ample proviſion was made for the Levitical revenues: the king appointed proper officers to receive what had thus been offered, and as the quantity was ſo great, he gave orders for preparing, *chambers in the houſe of the Lord*, ver. 11. that is, to build new ſtore-houſes, beſide thoſe which Solomon had provided, for the reception of the offerings and tythes, and other dedicated things. Care was alſo taken of thoſe prieſts who lived in the country, ver. 19. as well as of thoſe who dwelt in or near Jeruſalem, or waited in their courſes there. So that they who were not in waiting, but at home with their families, had proviſion made for them as effectually, as if they had been at the houſe of God. In a word, whatever Hezekiah thought would be pleaſing to the Divine Majeſty, conformable to the law, and beneficial to his people, he performed with the utmoſt integrity of heart; God therefore teſtified his acceptance of the king's pious intentions, by rendering him proſperous both in peace and war.

CHAP. XXXII.

1 *Sennacherib invading Judah, Hezekiah fortifieth himſelf, and encourageth his people.* 9 *Againſt the blaſphemies of Sennacherib by meſſage and letters, Hezekiah and Iſaiah pray.* 21 *An angel deſtroyeth the hoſt of the Aſſyrians, to the glory of Hezekiah.* 24 *Hezekiah praying in his ſickneſs, God giveth him a ſign of recovery.* 25 *He waxing proud, is humbled by God.* 27 *His wealth and works.* 31 *His error in the embaſſage of Babylon.* 32 *He dying, Manaſſeh ſucceedeth him.*

AFter *theſe* things, and the eſtabliſhment *thereof*, Sennacherib king of Aſſyria, came and entered into Judah, and encamped againſt the fenced cities, and thought to win them for himſelf.

2 And when Hezekiah ſaw that Sennacherib was come, and that he was purpoſed to fight againſt Jeruſalem;

3 He took counſel with his princes, and his mighty men, to ſtop the waters of the fountains, which *were* without the city: and they did help him.

4 So there was gathered much people together, who ſtopt all the fountains, and the brook that ran through the midſt of the land, ſaying, Why ſhould the kings of Aſſyria come, and find much water?

5 Alſo he ſtrengthened himſelf, and built up all the wall *that was* broken, and raiſed *it* up to the towers, and another wall without, and repaired Millo *in* the city of David, and made darts and ſheilds in abundance.

6 And he ſet captains of war over the people, and gathered them together to him in the ſtreet of the gate of the city, and ſpake comfortably to them, ſaying,

7 Be ſtrong and couragious, be not afraid, nor diſmayed, for the king of Aſſyria, nor for all the multitude that *is* with him: for *there be* more with us than with him.

8 With him *is* an arm of fleſh, but with us *is* the LORD our God, to help us, and to fight our battels. And the people reſted themſelves upon the words of Hezekiah king of Judah.

9 ¶ After this did Sennacherib king of Aſſyria ſend his ſervants to Jeruſalem (but he *himſelf laid ſiege* againſt Lachiſh, and all his power with him) unto Hezekiah king of Judah, and unto all Judah, that *were* at Jeruſalem, ſaying,

10 Thus ſaith Sennacherib king of Aſſyria, Whereon do ye truſt, that ye abide in the ſiege in Jeruſalem?

11 Doth not Hezekiah perſwade you to give over your ſelves to die by famine and by thirſt, ſaying, the LORD our God ſhall deliver us out of the hand of the king of Aſſyria?

12 Hath not the ſame Hezekiah taken away his high places, and his altars, and commanded Judah and Jeruſalem, ſaying, Ye ſhall worſhip before one altar, and burn incenſe upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of thoſe lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the gods of thoſe nations, that my fathers utterly deſtroyed, that could deliver his people out of mine hand, that your God ſhould be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor perſwade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much leſs ſhall your God deliver you out of mine hand?

16 And his ſervants ſpake yet *more* againſt the LORD God, and againſt his ſervant Hezekiah.

17 He wrote alſo letters to rail on the LORD God of Iſrael, and to ſpeak againſt him, ſaying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, ſo ſhall not the God of Hezekiah deliver his people out of mine hand.

18 Then they cried with a loud voice in the Jews ſpeech unto the people of Jeruſalem that *were* on the wall, to affright them, and to trouble them that they might take the city.

19 And they ſpake againſt the God of Jeruſalem, as againſt the gods of the people of the earth *which were* the work of the hands of man.

20 And for this *cauſe* Hezekiah the king, and the prophet Iſaiah the ſon of Amoz, prayed and cried to heaven.

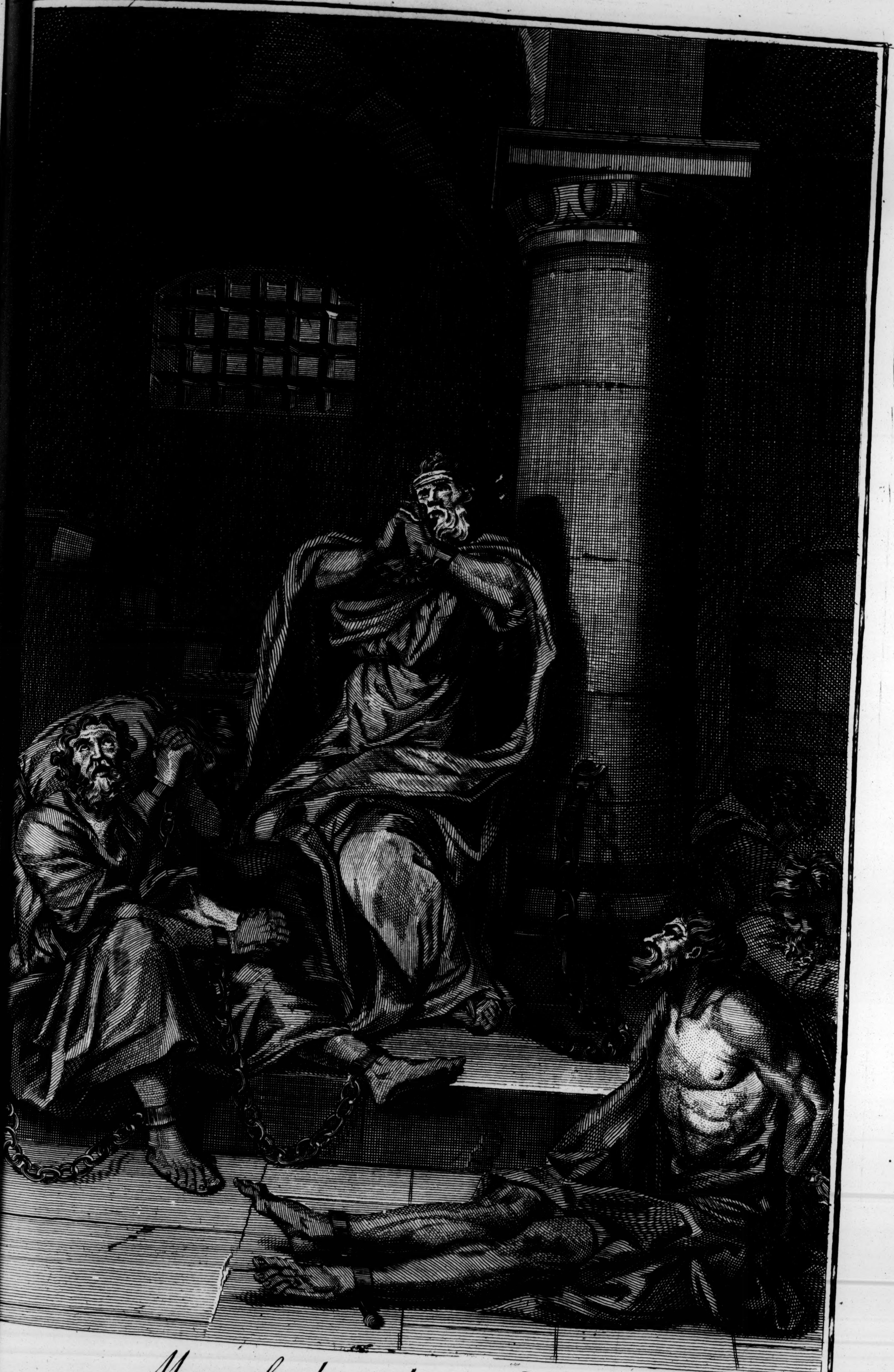
21 ¶ And the LORD ſent an angel which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Aſſyria: ſo he returned with ſhame of face to his own land. And when he was come into the houſe of his god, they that came forth of his own bowels, ſlew him there with the ſword.

22 Thus the LORD ſaved Hezekiah, and the inhabitants of Jeruſalem from the hand of Sennacherib the king of Aſſyria, and from the hand of all *other*, and guided them on every ſide.

23 And many brought gifts unto the LORD to Jeruſalem, and preſents to Hezekiah king of Judah: ſo that he was magnified in the ſight of all nations, from thenceforth.

24 ¶ In thoſe days Hezekiah was ſick to the death, and prayed unto the LORD; and he ſpake unto him, and he gave him a ſign.

25 But Hezekiah rendred not again, according to the benefit *done* unto him: for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jeruſalem.



Manaſseh taken Captive.

BRITISH [illegible]

26 Notwithſtanding, Hezekiah humbled himſelf for the pride of his heart (*both* he and the inhabitants of Jeruſalem) ſo that the wrath of the LORD came not upon them in the days of Hezekiah.

27 ¶ And Hezekiah had exceeding much riches and honour: and he made himſelf treaſuries for ſilver, and for gold, and for precious ſtones, and for ſpices, and for ſheilds, and for all manner of pleaſant jewels;

28 Store-houſes alſo for the increaſe of corn, and wine, and oil; and ſtalls for all manner of beaſts, and cotes for flocks.

29 Moreover, he provided him cities, and poſſeſſions of flocks, and herds in abundance: for God had given him ſubſtance very much.

30 This ſame Hezekiah alſo ſtopped the upper water-courſe of Gihon, and brought it ſtraight down to the weſt-ſide of the city of David. And Hezekiah proſpered in all his works.

31 ¶ Howbeit, in *the buſineſs of* the embaſſadors of the princes of Babylon, who ſent unto him, to enquire of the wonder that was *done* in the land, God left him to try him, that he might know all *that was* in his heart.

32 ¶ Now the reſt of the acts of Hezekiah, and his goodneſs, behold they *are* written in the viſion of Iſaiah the prophet, the ſon of Amoz, *and* in the book of the kings of Judah and Iſrael.

33 And Hezekiah ſlept with his fathers, and they buried him in the chiefeſt of the ſepulchres of the ſons of David: and all Judah and the inhabitants of Jeruſalem did him honour at his death: and Manaſſeh his ſon reigned in his ſtead.

Ver. 1. *After theſe things, and the eſtabliſhment thereof, Sennacherib king of Aſſyria came and entered into Judah, and encamped againſt the fenced cities, and thought to win them for himſelf.*] Hezekiah had hitherto enjoyed a profound peace in his kingdom; and Sennacherib the new king of Aſſyria, contenting himſelf with the tribute which that prince and his predeceſſor paid to him, had ſuffered him to enjoy the fruits of his piety and conqueſts; but as ſoon as Hezekiah diſcontinued the payment of it, the king of Aſſyria came againſt him with a powerful army, and took from him a great number of fortified cities, in ſo ſhort a time, as ſeemed to threaten nothing leſs than the total ruin of the kingdom, 2 Kings xviii. 13. Hezekiah, who ſaw his error too late, had no way left to retrieve it, but by a ſpeedy ſubmiſſion: and he accordingly ſent an embaſſy to Sennacherib, acknowledging his fault, and promiſing him to ſubmit to what ever terms he ſhould impoſe upon him, 2 Kings xviii. 14. This embaſſy was likewiſe accompanied with very rich preſents, for which Hezekiah was obliged to ſtrip the temple and his own treaſury of all their ſilver and gold. This wrought ſo well with the conqueror, at leaſt for the preſent, that he returned with his army, without inflicting any other penalty, than a yearly tribute of 300 talents of ſilver, and thirty talents of gold. But this reſpite, though ſo dearly bought, was of no long continuance; for the treacherous Aſſyrian, who continued ſtill at Lachiſh, ſoon after ſent his army under the command of Tartan, Rabſaris, and Rabſhakeh, directly againſt Jeruſalem, 2 Kings xviii. ſo that Hezekiah beheld himſelf in much greater danger than ever, of loſing his kingdom and liberty, if not his life.

Whilſt theſe were coming againſt him, Hezekiah made all proper preparations for a brave defence: he fortified the city, repaired the wall of it, ſurrounded it with another wall, fenced it with towers, and laid in good ſtore of arms and proviſions for the ſiege. He likewiſe cauſed all the fountains about the city to be ſtopped, and the courſe of the brook Gihon, which watered all that region, to be turned another way, to cut off as much as poſſible all ſupply of water from the enemy. This done, he called together all his chief officers to one of the gates of the city; and exhorted them, in a grave and pious ſpeech, to rely wholly upon God; to behave with becoming bravery, and by no means to be diſcouraged at the number and ſtrength of the faithleſs Aſſyrians.

The particulars of this expedition of the Aſſyrians againſt Jeruſalem, have been related at large in the notes on 2 Kings xviii, xix. to which the reader may have recourſe.

The Sacred Hiſtorian having related the miraculous deſtruction of the Aſſyrians, and the untimely death of Sennacherib, ver. 21. proceeds to acquaint us with the proſperity and grandeur with which Hezekiah was afterward bleſſed, ver. 23. His neighbours were ſo far from moleſting him, that many came to worſhip God, and to do honour to Hezekiah, who poſſeſſed ſo great a ſhare of the Divine favour.

Hezekiah, toward the latter-end of the fourteenth year of his reign, and during the invaſion of his dominions by the Aſſyrians, was ſeized with a dangerous indiſpoſition, a large account of which, and of his recovery, the reader will find in our Annotations on 2 Kings xx. ver. 1.

It might juſtly have been expected, that ſo many extraordinary bleſſings, would have inſpired Hezekiah with ſentiments of the deepeſt gratitude; but alas! they wrought a quite different effect upon him; ſo that inſtead of acknowledging the amazing goodneſs of his great deliverer, he ſuffered himſelf to be ſo elated, that he highly offended God; but upon his ſincere repentance, the effects of the Divine Diſpleaſure were not inflicted on his kingdom till after his death. Hezekiah was certainly a pious prince, but vanity ſeems to have been ſometimes his predominant paſſion, and to have been ſwelled to an immoderate height, by a wonderful ſeries of ſucceſs.

The Babylonian embaſſy to this prince, and his oſtentatious behaviour on that occaſion, together with the effects thereof, have been amply related in the comment on 2 Kings xx. Hezekiah died in peace in the fifty-fourth year of his age, and 29th of his reign; and was buried with great ſolemnity *in the chiefeſt of the ſepulchres of the ſons of David*, ver. 3. Maimonides declares, That a company of ſtudents in the law were appointed to ſit at his ſepulchre, and to mourn for him ſeven days together. He was ſucceeded on the throne by his ſon Manaſſeh.

CHAP. XXXIII.

1 *Manaſſeh his wicked reign.* 3 *He ſetteth up idolatry, and would not be admoniſhed.* 11 *He is carried into Babylon.* 12 *Upon his prayer to God he is releaſed, and putteth down idolatry.* 18 *His acts.* 20 *He dying, Amon ſucceedeth him.* 21 *Amon reigning wickedly, is ſlain by his ſervants.* 25 *The murderers being ſlain, Joſiah ſucceedeth him.*

MAnaſſeh *was* twelve years old when he began to reign, and he reigned fifty and five years in Jeruſalem.

2 But did *that which was* evil in the ſight of the LORD, like unto the abominations of the heathen, whom the LORD had caſt out before the children of Iſrael.

3 ¶ For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worſhipped all the hoſt of heaven, and ſerved them.

4 Alſo he built altars in the houſe of the LORD, whereof the LORD had ſaid, In Jeruſalem ſhall my name be for ever.

5 And he built altars for all the hoſt of heaven, in the two courts of the houſe of the LORD.

6 And he cauſed his children to paſs through the fire in the valley of the ſon of Hinnom: alſo he obſerved times, and uſed inchantments, and uſed witchcraft, and dealt with a familiar ſpirit, and with wizards: he wrought much evil in the ſight of the LORD, to provoke him to anger.

7 And he ſet a carved image (the idol which he had made) in the houſe of God, of which God had ſaid to David, and to Solomon his ſon, in this houſe, and in Jeruſalem, which I have choſen before all the tribes of Iſrael, will I put my name for ever.

8 Neither will I any more remove the foot of Iſrael from out of the land which I have appointed for your fathers; ſo that they will take heed to do all that I have commanded them, according to the whole law, and the ſtatutes, and the ordinances by the hand of Moſes.

9 So Manaſſeh made Judah and the inhabitants of Jeruſalem to err, *and* to do worſe than the heathen, whom the LORD had deſtroyed before the children of Iſrael.

10 And the LORD ſpake to Manaſſeh, and to his people: but they would not hearken.

11 ¶ Wherefore the LORD brought upon them the captains of the hoſt of the king of Aſſyria, which took Manaſſeh among the thorns, and bound him with fetters, and carried him to Babylon.

12 And when he was in affliction, he beſought the LORD his God, and humbled himſelf greatly before the God of his fathers,

13 And prayed unto him, and he was entreated of him, and heard his ſupplication, and brought him again to Jeruſalem into his kingdom. Then Manaſſeh knew that the LORD he *was* God.

14 Now after this, he built a wall without the city of David, on the weſt-ſide of Gihon, in the valley, even to the entring in at the fiſh-gate, and compaſſed about Ophel, and raiſed it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the ſtrange gods, and the idol out of the houſe of the LORD, and all the altars that he had built in the mount of the houſe of the LORD, and in Jeruſalem, and caſt *them* out of the city.

16 And he repaired the altar of the LORD, and ſacrificed thereon peace-offerings, and thank-offerings, and commanded Judah to ſerve the LORD God of Iſrael.

17 Nevertheleſs, the people did ſacrifice ſtill in the high places, *yet* unto the LORD their God only.

18 ¶ Now the reſt of the acts of Manaſſeh, and his prayer unto his God, and the words of the ſeers that ſpake to him in the name of the LORD God of Iſrael, behold, they *are written* in the book of the kings of Iſrael.

19 His prayer alſo, and *how God* was entreated of him, and all his ſin, and his treſpaſs, and the places wherein he built high places, and ſet up groves and graven images, before he was humbled: behold, they *are* written among the ſayings of the ſeers.

20 ¶ So Manaſſeh ſlept with his fathers, and they buried him in his own houſe: and Amon his ſon reigned in his ſtead.

21 ¶ Amon *was* two and twenty years old when he began to reign, and reigned two years in Jeruſalem.

22 But he did *that which was* evil in the ſight of the LORD, as did Manaſſeh his father: for Amon ſacrificed unto all the carved images which Manaſſeh his father had made, and ſerved them;

23 And humbled not himſelf before the LORD, as Manaſſeh his father had humbled himſelf; but Amon treſpaſſed more and more.

24 And his ſervants conſpired againſt him, and ſlew him in his own houſe.

25 ¶ But the people of the land ſlew all them that had conſpired againſt king Amon, and the people of the land made Joſiah his ſon king in his ſtead

The former part of this chapter, to the end of ver. 8, has been ſufficiently explained in the annotations on 2 Kings xxi.

Ver. 9. *So Manaſſeh made Judah and the inhabitants of Jeruſalem to err, and to do worſe than the heathen, whom the Lord had deſtroyed before the children of Iſrael.*] A moſt prodigious change, from the height of piety, in the time of his father, to the vileſt profanations and irreligion in this. Which ſtrange viciſſitudes of things ſhould admoniſh us not to be ſecure, as is obſerved by Strigelius, who being profeſſor of theology at Heidelburg, left the following remark, in his lectures on this paſſage. "Now we have the word of God abundantly in all wiſdom; and pious princes patronize both thoſe who preach, and thoſe who learn the goſpel. But this plenty of the word we now enjoy (I tremble to ſpeak it, but I muſt ſpeak it, becauſe it will come to paſs) ſhall be taken away: And that mournful time will come, when the public aſſemblies of the church ſhall be ſcattered, and a few pious ſouls ſhall meet with fear in a corner, to communicate among themſelves the fragments of the heavenly doctrine, and give God thanks for thoſe remainders." This prediction has been fulfilled in that country, and likewiſe in France, and other places.

Ver. 10. *And the Lord ſpake to Manaſſeh, and to his people.*] By his ſervants the prophets; ſee ver. 18. The Jews ſay in Seder Olam Rabba, cap. xx. that Joel, Nahum, and Habakkuk, propheſied in the reign of this prince; but he was ſo wicked, that they would not ſo much as mention his name, in the beginning of their prophecies; but there ſeems to be no great ſolidity in this remark.

—— *But they would not hearken.*] Neither he or his people regarded the admonitions of thoſe holy men. Manaſſeh, in particular, was ſo far from being reformed either by the exhortations of the prophets, or the terrible judgments they denounced againſt him and his kingdom, that he hardned himſelf the more, and ſought only for the moſt violent means to ſilence not only thoſe prophets, but all who dared to expreſs a diſlike to his impieties. Jeruſalem became ſoon after a ſcene of the moſt horrid cruelties, which Manaſſeh, now become a tyrant of the firſt magnitude, cauſed to be exerciſed on prophets and prieſts, nobles and people, indifferently, till he had filled that metropolis with blood, from the one end to the other, 2 Kings xxi. 16. At length Providence was pleaſed to put a ſignal ſtop to his inhuman career, by delivering him into the hands of ſome of the principal commanders of the Aſſyrian army, who came upon him ſo ſuddenly, that he had no other expedient for his eſcape, than to conceal himſelf in a thicket: but even this failed him, for he was ſoon brought out of his retreat and carried to Babylon, loaden with chains, ver. 11. He was there caſt into a dungeon by the command of the Aſſyrian monarch Aſſar-haddon, the ſon of Sennacherib: this prince, according to Ptolemy's canon, having made himſelf maſter of Babylon ſix years before, was now become ſole monarch over both empires.

The Sacred Hiſtorian has not informed us in what year of Manaſſeh's reign, this invaſion of his dominions and his captivity happened: the Jews, however, affirm, that it was in the 22d year, in which they are followed by the generality of our annaliſts. But however the fact may be, the diſtreſſed king ſoon opened his eyes to all his paſt miſ-conduct and impieties, which his proſperity would not ſuffer him to ſee; and in the bitterneſs of his ſoul he ſent ſo many deep ſighs to heaven, accompanied with ſuch an humble acknowledgment of his tranſgreſſions, and ſuch fervent prayers for mercy, that he at length obtained it, together with a happy deliverance out of his captivity. How long his impriſonment laſted, or by what means he regained his liberty, the Sacred Hiſtorian hath not recorded. Some will have it, that his captivity continued as long as Aſſarhaddon lived, that is, as our chronologers compute, about ſix years. Joſephus only ſays, that the king of Babylon gave Manaſſeh his liberty after ſome time, but doth not declare how long: The general opinion is, that he was ſet free the very ſame year in which he was taken priſoner. This alſo concurs with the ſentiments of the Talmudiſts, who place both his impriſonment and repentance in the thirty-fourth year of his age: and this ſeems the more probable, becauſe the author of the book of Kings makes no mention of his captivity, which therefore ſeems to have been of a very ſhort continuance.

But tho' the duration of his impriſonment is not recorded in this chapter; it, however, is very evident from it, that he returned the greateſt penitent, and from one of the bloodieſt tyrants, became one of the beſt of monarchs. We have a prayer among the apocryphal books, entitled, *The prayer of* Manaſſeh *king of* Judah, *when he was holden captive in* Babylon; which, if it was compoſed by that prince, expreſſes the greatneſs of his guilt, repentance, and miſery, in the ſtrongeſt terms; particularly with reſpect to his miſery, it has this expreſſion, that he was ſo loaded with iron bands, that he could not lift up his head. We ſhould be loth to deny that this prayer was compoſed by him, during his impriſonment, becauſe notice is taken in the 19th verſe of this chapter, of a prayer of his compoſing, which was kept upon record; and it is ſcarce poſſible to pen one more expreſſive of his miſery and repentance, than that in the Apocrypha.

Manaſſeh, after his return to his own kingdom, beſtowed his whole time and application in repairing the damages, which his former impiety had cauſed, both in religion, and in his kingdom. One of his firſt cares was to clear the ſanctuary, and the court of the temple, of thoſe idols which he had cauſed to be ſet up there, and which the prieſts had not the courage or power to remove during his abſence; and to reſtore the Divine ſervice to its ancient order and ſplendour. He then ſent circular letters throughout his kingdom, commanding his ſubjects to follow his example, and to demoliſh all the groves, altars, and idols, which had been reared during the former part of his reign; and this injunction was readily complied with by the people every where: only the high places were left untouched, the king wanting, either power, or courage, to go through with the abolition of theſe, by reaſon of the peoples obſtinate fondneſs for them. They however worſhipped the true God there, tho' thoſe places were not of his appointment.

The king was likewiſe careful to repair and fortify Jeruſalem, and other places of his kingdom; and having reigned peaceably about 33 years after his return from Babylon, he died in the fifty-fifth year of his reign, and ſixty-ſeventh of his age. He was buried in his own garden, probably by his own choice, as we formerly obſerved on 2 Kings xxi. 18. and was ſucceeded by his ſon Amon, the particulars of whoſe character and death, as here recorded by Ezra, correſponding with the account of both in the laſt cited chapter of the Kings, we refer the reader to what has been there obſerved. Amon was ſucceeded by his ſon Joſiah.

CHAP. XXXIV.

1 *Joſiah his good reign.* 3 *He deſtroyeth idolatry.* 8 *He taketh order for the repair of the temple.* 14 *Hilkiah having found a book of the law, Joſiah ſendeth to Huldah to enquire of the Lord.* 23 *Huldah propheſieth deſtruction of Jeruſalem, but reſpite thereof in Joſiah's time.* 29 *Joſiah cauſing it to be read in a ſolemn aſſembly, reneweth the covenant with God.*

JOſiah was eight years old when he began to reign, and he reigned in Jeruſalem one and thirty years.

2 And he did *that which was* right in the ſight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand nor to the left,

3 ¶ For in the eighth year of his reign, while he was yet young, he began to ſeek after the God of David his father: and in the twelfth year he began to purge Judah and Jeruſalem from the high places, and the groves and the carved images, and the molten images.

4 And they brake down the altars of Baalim in his preſence; and the images that *were* on high above them he cut down, and the groves, and the carved images, and the molten images he brake in pieces, and made duſt *of them*, and ſtrowed *it* upon the graves of them that had ſacrificed unto them.

5 And he burnt the bones of the prieſts upon their altars, and cleanſed Judah and Jeruſalem.

6 And *ſo did he* in the cities of Manaſſeh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks, round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Iſrael, he returned to Jeruſalem.

8 ¶ Now in the eighteenth year of his reign when he had purged the land, and the houſe, he ſent Shaphan the ſon of Azaliah, and Maaſeiah the governor of the city, and Joah the ſon of Joahaz the recorder, to repair the houſe of the LORD his God.

9 And when they came to Hilkiah the high-prieſt, they delivered the money *that was* brought into the houſe of God, which the Levites that kept the doors had gathered of the hand of Manaſſeh and Ephraim, and of all the remnant of Iſrael, and of all Judah and Benjamin, and they returned to Jeruſalem.

10 And they put it in the hand of the workmen, that had the overſight of the houſe of the LORD, and they gave it to the workmen that wrought in the houſe of the LORD, to repair and mend the houſe.

11 Even to the artificers and builders gave they *it*, to buy hewn ſtone, and timber for couplings, and to floor the houſes, which the kings of Judah had deſtroyed.

12 And the men did the work faithfully: and the overſeers of them *were* Jahath and Obadiah, the Levites of the ſons of Merari; and Zechariah, and Meſhullam, of the ſons of the Kohathites, to ſet *it* forward; and *other of* the Levites, all that could skill of inſtruments of muſick.

13 Alſo *they were* over the bearers of burdens, and *were* overſeers of all that wrought the work in any manner of ſervice: and of the Levites *there were* ſcribes, and officers and porters.

14 ¶ And when they brought out the money *that was* brought into the houſe of the LORD, Hilkiah the prieſt found a book of the law of the LORD, *given* by Moſes.

15 And Hilkiah anſwered and ſaid to Shaphan the ſcribe, I have found the book of the law in the houſe of the LORD. And Hilkiah delivered the book to Shaphan:

16 And Shaphan carried the book to the king, and brought the king word back again, ſaying, All that was committed to thy ſervants, they do *it*.

17 And they have gathered together the money *that was* found in the houſe of the LORD, and have delivered it into the hand of the overſeers, and to the hand of the workmen.

18 Then Shaphan the ſcribe told the king, ſaying, Hilkiah the prieſt hath given me a book. And Shaphan read it before the king.

19 And it came to paſs when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the ſon of Shaphan, and Abdon the ſon of Micah, and Shaphan the ſcribe, and Aſaiah a ſervant of the kings, ſaying,

21 Go, enquire of the LORD for me, and for them that are left in Iſrael, and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, becauſe our fathers have not kept the word of the LORD, to do after all *that is* written in this book.

22 And Hilkiah and *they* that the king *had appointed*, went to Huldah the propheteſs, the wife of Shallum the ſon of Tikvath, the ſon of Haſrah, keeper of the wardrobe (now ſhe dwelt in Jeruſalem in the college) and they ſpake to her to that *effect*.

23 ¶ And ſhe anſwered them, Thus ſaith the LORD God of Iſrael, Tell ye the man that ſent you to me,

24 Thus ſaith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curſes *that are* written in the book which they have read before the king of Judah:

25 Becauſe they have forſaken me, and have burned incenſe unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath ſhall be poured out upon this place, and ſhall not be quenched.

26 And as for the king of Judah, who ſent you to enquire of the LORD, ſo ſhall ye ſay unto him, Thus ſaith the LORD God of Iſrael *concerning* the words which thou haſt heard,

27 Becauſe thine heart was tender, and thou didſt humble thy ſelf before God, when thou heardeſt his words againſt this place, and againſt the inhabitants thereof, and humbledſt thy ſelf before me, and didſt rend thy clothes, and weep before me; I have even heard *thee* alſo, ſaith the LORD.

28 Behold, I will gather thee to thy fathers, and thou ſhalt be gathered to thy grave in peace, neither ſhall thine eyes ſee all the evil that I will bring upon this place, and upon the inhabitants of the ſame. So they brought the king word again.

29 ¶ Then the king ſent, and gathered together all the elders of Judah and Jeruſalem.

30 And the king went up into the houſe of the LORD, and all the men of Judah, and the inhabitants of Jeruſalem, and the prieſts, and the Levites, and all the people, great and ſmall: and he read in their ears all the words of the book of the covenant, *that was* found in the houſe of the LORD.

31 And the king ſtood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his teſtimonies and his ſtatutes with all his heart, and with all his ſoul, to perform the words of the covenant *which are* written in this book.

32 And he cauſed all *that were* preſent in Jeruſalem and Benjamin to ſtand *to it*, And the inhabitants of Jeruſalem did according to the covenant of God, the God of their fathers.

33 And Joſiah took away all the abominations out of all the countries that *pertained* to the children of Iſrael, and made all *that were* preſent in Iſrael, to ſerve, *even* to ſerve the LORD their God. *And* all his days they departed not from following the LORD, the God of their fathers.

The two firſt verſes of this chapter are the ſame with 2 Kings xxii. 1, 2. only there the name of Joſiah's mother is ſet down; but is here omitted.

Ver. 3. *For in the eighth year of his reign, while he was yet young, he began to ſeek after the God of David his father.*] He gave very early proofs of his pious inclinations: For in the eighth year of his reign, when he was but ſixteen years of age, and had newly taken on him the adminiſtration of affairs, he began to worſhip God publickly, and propounded David to himſelf for his pattern.

—— *And in the twelfth year he began to purge Judah and Jeruſalem from the high places, and the groves, and the carved images and the molten images.*] When he was twenty years old, he began to bring others to the true religion, by reforming abuſes in the worſhip of God. For he now had acquired more authority, and therefore deſtroyed idolatrous worſhip, which he was inclined to do before, and had it in his mind when he was a mere youth. This is not ſo diſtinctly related in the book of the Kings, where nothing is recorded of him till what he did in the eighteenth year of his reign. And this is the more remarkable, becauſe he entred upon the reformation here ſpoken of, before Jeremiah began to prophecy, which was not till the thirteenth year of his reign. See Jerem. i. 2.

Ver. 4. *And they brake down the altars of Baalim in his preſence.*] It has been elſewhere obſerved that Baalim were demi-gods, or conſecrated heroes.

—— *And the images that were on high above them, he cut down.*] The Hebrew word *chamamim*, here tranſlated *images*, is commonly thought to have ſome relation to the ſun, becauſe it comes from a word that ſignifies heat. And Aben Ezra tranſlates it, *Houſes made for the worſhip of the ſun.*

—— *And the groves, and the carved images, and the molten images he brake in pieces.*] The Hebrew word *aſcherim* ſignifies, *the idols in the groves*; for the groves themſelves were not broken in pieces, but cut down.

—— *And made duſt of them, and ſtrowed it upon the graves of them that had ſacrificed unto them.*] To declare his deteſtation of the ſmalleſt remainders of them.

Ver. 5. *And he burnt the bones of the prieſts upon the altars, and cleanſed Judah and Jeruſalem.*] He hereby polluted thoſe altars, and rendered them abominable, and purged the nation from their idolatry, which was very great. For it is likely theſe were not Levitical prieſts, but prieſts made by their idolatrous kings; either of other nations, or ſuch as they could draw in out of their own nation, after the manner of Jeroboam, to officiate to their ſtrange gods.

Ver. 6. *And ſo he did in the cities of Manaſſeh, and Ephraim, and Simeon, even unto Naphtali.*] Tho' Shalmaneſer had carried away the main body of the ten tribes into captivity, yet a great number of the poor people remained behind, as appears from this paſſage, and ver. 9, 33.

—— *With their mattocks round about.*] Some tranſlate it *mauls*, others *forks*, or ſuch like inſtruments.

Ver. 7. *And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Iſrael, he returned to Jeruſalem.*] For it appears more fully, by the book of the Kings, that Joſiah went himſelf in perſon through the whole country, to ſee the performance of this work, which might otherwiſe have been done in a very imperfect and negligent manner.

Ver. 8. *Now in the eighteenth year of his reign.*] When he was twenty-ſix years of age, he made a farther progreſs, having diſpoſed the people to contribute freely toward the reparation of the temple.

—— *When he had purged the land, and the houſe.*] That is, the houſe of God.

—*He ſent Shaphan the ſon of Azaliah, and Maaſeiah the governor of the city, and Joah the ſon of Joahaz the recorder, to repair the houſe of the Lord his God.*] Here is a more perfect narrative of the reparation of the temple than was given in the book of the Kings, where only Shaphan is mentioned, as ſent to Hilkiah; but here two other perſons of great authority are joined with him, and ordered to ſee the work ſet forward.

Ver. 9. *And when they came to Hilkiah the high-prieſt, they delivered the money that was brought into the houſe of God, which the Levites that kept the doors, had gathered of the hand of Manaſſeh and Ephraim, and of all the remnant of Iſrael, and of all Judah and Benjamin, and they returned to Jeruſalem.*] Theſe laſt words import, that the Levites having received what contributions were given at the door of the tabernacle which they kept, travelled all the country over, to collect what money they could gather, from well-diſpoſed people, who contributed to this work. Which money the three forenamed perſons received from them, when they returned to Jeruſalem. But Shaphan alone ſeems to have been ſent to Hilkiah, to ſum up the money which had been offered at the temple for this uſe, 2 Kings xxii. 4.

Ver. 10 *And they put it in the hand of the workmen, that had the overſight of the houſe of the Lord.*] Who were appointed to take care of the work, and to ſee it done.

—— *And they gave it to the workmen that wrought in the houſe of the Lord, to repair and mend the houſe.*] The overſeers gave the money to the artificers, mentioned in the next verſe, who were to purchaſe materials, and employ them in the reparation of the temple.

Ver. 11. *Even to the artificers and builders they gave it, to buy hewn ſtone, and timber for couplings, and to floor the houſes, which the kings of Judah had deſtroyed.*] It ſeems both the outſide and inſide, the floor and the roof, were run to ruin by long neglect, ſince the days of Joaſh, when the temple was laſt repaired, which the Jews, in Seder Olam Rabba, cap. xxiv. ſay, was two hundred and eighteen years.

Ver. 12. *And the men did the work faithfully.*] So that no account was taken of them, their integrity being altogether unblemiſhed.

——— *And the overſeers of them were Johath, and Obadiah the Levites, of the ſons of Merari; and Zechariah, and Meſhullam, of the ſons of the Kohathites, to ſet it forward; and other of the Levites, all that could skill of inſtruments of muſic.*] That is, all thoſe were well skilled in muſic, and performed their part in the ſervice of the temple: Which circumſtance is here mentioned to ſignify, that the principal Levites were ſet over this work, in order to ſee it well performed.

Ver. 13. *Alſo they were over the bearers of burdens, and were overſeers of all that wrought the work in any manner of ſervice.*] The Levites being very numerous, might eaſily inſpect every perſon who was employed in this work.

— *And of the Levites that were ſcribes, and officers, and porters.*] Theſe overſeers were deputed to ſeveral employments; for which none were ſo well qualified as the Levites, who underſtood all manner of things belonging to the houſe of God; being to do conſtant ſervice there.

Ver. 14. *And when they brought out the money that was brought into the houſe of the Lord, Hilkiah the prieſt found a book of the law of the Lord given by Moſes.*] This extraordinary event, and alſo the other particulars in the remaining part of this chapter, have been conſidered at large, in the Annotations on 2 Kings xxii. and xxiii.

CHAP. XXXV.

1 *Joſiah keepeth a moſt ſolemn paſſover.* 20 *He provoking Necho, is ſlain at Megiddo.* 25 *Lamentations for Joſiah.*

MOreover Joſiah kept a paſſover unto the LORD in Jeruſalem: and they killed the paſſover on the fourteenth *day* of the firſt month.

2 And he ſet the prieſts in their charges, and encouraged them to the ſervice of the houſe of the LORD,

3 And ſaid unto the Levites that taught all Iſrael which were holy unto the LORD, Put the holy ark in the houſe, which Solomon the ſon of David king of Iſrael did build; *it ſhall* not *be* a burden upon *your* ſhoulders: ſerve now the LORD your God, and his people Iſrael,

4 And prepare *your ſelves* by the houſes of your fathers, after your courſes, according to the writing of David king of Iſrael, and according to the writing of Solomon his ſon.

5 And ſtand in the holy *place* according to the diviſions of the families of the fathers of your brethren the people, and *after* the diviſion of the families of the Levites.

6 So kill the paſſover, and ſanctify your ſelves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moſes.

7 And Joſiah gave to the people of the flock, lambs, and kids, all for the paſſover-offerings for all *that were* preſent, to the number of thirty thouſand, and three thouſand bullocks: theſe *were* of the kings ſubſtance.

8 And his princes gave willingly unto the people, to the prieſts and to the Levites: Hilkiah, and Zechariah, and Jehiel, rulers of the houſe of God, gave unto the prieſts for the paſſover-offerings two thouſand and ſix hundred *ſmall cattel*, and three hundred oxen.

9 Conaniah alſo, and Shemaiah, and Nethaneel, his brethren, and Haſhabiah, and Jehiel, and Jozabad, chief of the Levites, gave unto the Levites for paſſover-offerings, five thouſand *ſmall cattel*, and five hundred oxen.

10 So the ſervice was prepared, and the prieſts ſtood in their place, and the Levites in their courſes, according to the kings commandment.

11 And they killed the paſſover, and the prieſts ſprinkled *the blood* from their hands, and the Levites flayed *them*.

12 And they removed the burnt-offerings, that they might give according to the diviſions of the families of the people, to offer unto the LORD, as *it is* written in the book of Moſes: and ſo *did they* with the oxen.

13 And they roaſted the paſſover with fire, according to the ordinance: but the *other* holy *offerings* ſod they in pots, and in caldrons, and in pans, and divided *them* ſpeedily among all the people.

14 And afterward they made ready for themſelves, and for the prieſts: becauſe the prieſts the ſons of Aaron *were buſied* in offering of burnt-offerings, and the fat, until night; therefore the Levites prepared for themſelves, and for the prieſts the ſons of Aaron.

15 And the ſingers the ſons of Aſaph *were* in their place, according to the commandment of David, and Aſaph, and Heman, and Jeduthun the kings ſeer; and the porters *waited* at every gate; they might not depart from their ſervice; for their brethren the Levites prepared for them.

16 So all the ſervice of the LORD was prepared the ſame day, to keep the paſſover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Joſiah.

17 And the children of Iſrael *that were* preſent, kept the paſſover at that time, and the feaſt of unleavened bread ſeven days.

18 And there was no paſſover like to that kept in Iſrael, from the days of Samuel the prophet, neither did all the kings of Iſrael keep ſuch a paſſover as Joſiah kept, and the prieſts and the Levites, and all Judah and Iſrael *that were* preſent, and the inhabitants of Jeruſalem.

19 In the eighteenth year of the reign of Joſiah was this paſſover kept.

20 ¶ After all this, when Joſiah had prepared the temple, Necho king of Egypt came up to fight againſt Carchemiſh by Euphrates: and Joſiah went out againſt him.

21 But he ſent embaſſadors to him, ſaying, What have I to do with thee, thou king of Judah? *I come* not againſt thee this day but againſt the houſe wherewith I have war: for God commanded me to make haſte: forbear thee from *meddling* with God, who *is* with me, that he deſtroy thee not.

22 Nevertheleſs Joſiah would not turn his face from him, but diſguiſed himſelf that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers ſhot at king Joſiah; and the king ſaid to his ſervants, Have me away, for I am ſore wounded.

24 His ſervants therefore took him out of that chariot, and put him in the ſecond chariot that he *had*; and they brought him to Jeruſalem, and he died, and was buried in *one of the* ſepulchres of his fathers: and all Judah and Jeruſalem mourned for Joſiah.

25 ¶ And Jeremiah lamented for Joſiah, and all the ſinging-men and the ſinging-women ſpake of Joſiah in their lamentations to this day, and made them an ordinance in Iſrael: and behold, they *are* written in the lamentations.

26 Now the reſt of the acts of Joſiah, and his goodneſs, according to *that which was* written in the law of the LORD.

27 And his deeds firſt and laſt, behold, they *are* written in the book of the kings of Iſrael and Judah.

Ver. 1. *Moreover, Joſiah kept a paſſover unto the Lord in Jeruſalem.*] This feſtival was celebrated in the eighteenth year of his reign, immediately after he had accompliſhed a glorious reformation, by aboliſhing all idolatry in his dominions.

——— *And they killed the paſſover on the fourteenth day of the firſt month.*] At the time preſcribed by the law, Exod. xii. 6. For there was no need to adjourn it till the ſecond month, as was done in the days of Hezekiah.

Ver. 2. *And he ſet the prieſts in their charges, and encouraged them to the ſervice of the houſe of the Lord.*] He encouraged them to perform their duty, in their ſeveral ſtations, ſo that nothing might be omitted, which was requiſite to be performed at this great ſolemnity.

Ver. 3. *And ſaid unto the Levites, that taught all Iſrael, which were holy unto the Lord.*] That is, the Levites were holy unto the Lord, and therefore the words tranſlated, *which were*, may be rendered, *and were* holy, &c. The meaning of which, is, they were peculiarly dedicated to this ſervice of miniſtring to the prieſts, and inſtructing the people.

——— *Put the holy ark in the houſe, which Solomon the ſon of David king of Iſrael did build.*] Jarchi thinks, that Manaſſeh, or his ſon Amon, had removed the ark from its place, as other enormous things had been done by ſuch wicked kings: Which may give a more probable ſenſe of thoſe words, *Amon treſpaſſed more and more*, chap. xxxiii. 23. than that which ſome of the Jews mention. For it was certainly a great addition to his ſin, if he took upon him to diſplace the ark. Other Jews, indeed, interpret it after a different manner, and make a fable out of theſe words, as L' Empereur obſerves upon Codex Middoth, p. 97, and Doctor Lightfoot of the *temple*, p. 91. But nothing is more natural than to think, that Hilkiah himſelf had removed the ark while the temple was repairing, there being defects in the moſt holy place, as well as in other parts of the houſe of God; and it was not fit to let the ark be expoſed to the workmen. Capellus, however, thinks it better to ſay, that the Hebrew word *tenu*, ought not to be tranſlated *put*, but *keep*, or *look after* the ark in the houſe which Solomon built. For as the Levites were now freed from the labour of carrying it on their ſhoulders, they ought to employ themſelves more carefully in all other offices relating to it.

——— *Serve now the Lord your God, and his people Iſrael.*] Serve God in ſinging, and inſtrumental muſic, when the ſacrifices of his people are offered, and ye ſhall be excuſed from your former burdens.

Ver. 5. *And ſtand in the holy place.*] In the court of the prieſts, where it had been cuſtomary for them to ſtand, when they miniſtred unto God.

——— *According to the diviſions of the families of the fathers of your brethren the people.*] Who were to bring a lamb for every family, as Moſes commanded, Exod. xii. 3.

——— *And after the diviſion of the family of the Levites.*] Who were appointed to kill the lamb for them.

Ver. 6. *So kill the paſſover, and ſanctify your ſelves, and prepare your brethren.*] That they might be capable to eat of it.

——— *That they may do according to the word of the Lord, by the hand of Moſes.*] Who commanded it to be eaten in one houſe, Exod. xii. 46. King Joſiah ſeems to require, that as the reſt of the tribes come according to their families, into which they were divided; ſo the Levites ſhould give them a good example, and come according to their families.

Ver. 7. *And Joſiah gave to the people of the flock, lambs, and kids.*] For the lamb might be taken either from the ſheep, or from the goats, Exod. xii. 5.

——— *All for the paſſover-offerings, for all that were preſent, to the number of thirty-thouſand.*] That the people might be at no charge: At leaſt thirty-thouſand families were provided for at the king's expence.

——— *And three thouſand bullocks: theſe were of the king's ſubſtance.*] Theſe bullocks were for offerings upon the ſeven days of unleavened bread, which ſucceeded the paſſover.

Ver. 8. *And his princes gave willingly unto the people, to the prieſts, and to the Levites.*] As Joſiah provided paſchal-lambs for the people, ſo ſome great men provided not only for them, but likewiſe for the prieſts and Levites; that they alſo might offer without charge to themſelves.

——— *Hilkiah, and Zechariah, and Jehiel.*] It appears by this paſſage, that the princes mentioned in the verſe before us, were not rulers of the people, but the chief of the prieſts. For Hilkiah was the high-prieſt, and the other two were heads of the two great families of the prieſts, Eleazar and Ithamar. This is more diſtinctly explained by Bertram, in his Republica Judaica, cap. xv. where he ſaith, Zechariah was the chief among the ſecond prieſts of the race of Eleazar, and was properly called Nagid, the captain of the temple: As Jehiel was the moſt illuſtrious perſon among the ſecond prieſts, who were of the progeny of Ithamar, and was properly called Pakid; and was ſet over the Gerſhonites and Merarites, as Zechariah was over the Kohathites.

——— *Rulers of the houſe of God.*] Who were the ſame with thoſe who, in the New Teſtament, are called the ϛρατηγοὶ of the temple; and who governed the reſt of the prieſts.

——— *Gave unto the prieſts for the paſſover-offerings, two thouſand and ſix hundred ſmall cattel.*] Namely, lambs and kids.

——— *And three hundred oxen.*] That thro' the whole feſtival they might be able to rejoice with their brethren.

Ver. 9. *Conaniah alſo, and Shemaiah, and Nethaneel, his brethren, and Haſhabiah and Jehiel, and Jozabad, chief of the Levites.*] Theſe were men of eſtates, as well as in great offices among their brethren.

——— *Gave unto the Levites for paſſover-offerings, five thouſand ſmall cattel, and three hundred oxen.*] That they might be provided for, as well as the prieſts, to make it a time of univerſal joy.

Ver. 10. *So the ſervice was prepared, and the prieſts ſtood in their place, and the Levites in their courſes, according to the king's commandment.*] All things were now diſpoſed for offering the paſchal-ſacrifice; the prieſts ſtanding in their proper place, and the Levites attending them in their regular order.

Ver. 11. *And they killed the paſſover.*] That is, the Levites killed the lamb, and gave the blood to the prieſts.

——— *And the prieſts ſprinkled the blood from their hands.*] For they alone could perform that part of the ſervice.

——— *And the Levites flayed them.*] That the prieſts might have nothing to do, but to ſprinkle the blood of every one of them, which took up a great deal of time.

Ver. 12. *And they removed the burnt-offerings, that they might give according to the diviſions of the families of the people, to offer unto the Lord, as it is written in the book of Moſes.*] It ſeems, ſome of the lambs were given by Joſiah for burnt-offerings: And theſe were diſpatched with as much expedition as poſſible, that the paſchal-lamb might be given to every family, according to their diviſions, after it had been offered to the Lord. For this was the principal offering upon this day.

——— *And ſo they did with the oxen.*] All of which were not given for peace-offerings: And theſe they offered as faſt as they could, that they might not hinder the paſchal-lamb from being offered.

Ver. 13. *And they roaſted the paſſover with fire, according to the ordinance.*] See Exod. xii. 8, 9.

— *But the other holy offerings ſod they in pots, and in caldrons, and in pans.*] Tho' the paſchal-lamb was to be roaſted; yet the other euchariſtical ſacrifices which attended it, might be boiled in water.

——— *And divided them ſpeedily among all the people.*] They gave every one of the people a portion of the oxen, that were offered for peace-offerings, and did it ſo ſpeedily, that they had time to take care of themſelves, as it here follows.

Ver. 14. *And afterward they made ready for themſelves, and for the prieſts: becauſe the prieſts the ſons of Aaron were buſied in offering of burnt-offerings, and the fat until night; therefore the Levites prepared for themſelves, and for the prieſts the ſons of Aaron.*] This is a great inſtance of the zeal and diligence of the prieſts, for whom the principal perſons among them had made a large proviſion; but they did not eat of the paſchal-lamb, nor of the peace-offerings, till night, being employed in offering burnt-ſacrifices, and burning the fat till that time. Againſt which the Levites prepared for them and for themſelves.

Ver. 15. *And the ſingers the ſons of Aſaph were in their place, according to the commandment of David, and Aſaph, and Heman, and Jeduthun the king's ſeer; and the porters waited at every gate; that they might not depart from their ſervice; for their brethren the Levites prepared for them.*] This ſeems to import, that the ſinging and inſtrumental muſic continued till the ſacrifices were offered, that is, till night; and none were ſuffered to depart from the ſervice, the porters ſtanding at every gate to hinder them, if they attempted it. And their brethren, who were not ſingers, took care to provide for them their portion, when they had compleated their functions.

Ver. 18. *And there was no paſſover like to that kept in Iſrael, from the days of Samuel the prophet.*] We do not read in the book of Samuel, that any paſſover was kept in his days; therefore the book wherein this was recorded is loſt, as many other books of the prophets are.

——— *Neither did all the kings of Iſrael keep ſuch a paſſover as Joſiah kept, and the prieſts, and the Levites, and all Judah and Iſrael that were preſent, and the inhabitants of Jeruſalem.*] The laſt clauſe ſhews wherein this paſſover went beyond all other. David and Solomon were greater kings than Joſiah, and in ſeveral reſpects kept greater feſtivals; the number of people, while the ten tribes were united to the other two, being greater, and conſequently, the ſacrifices more numerous. But Joſiah may juſtly be ſaid to have excelled them all in the celebration of this feſtival; for tho' his riches were not comparable to theirs, he yet was ſo liberal as to provide moſt of the ſacrifices for the prieſts, the Levites, and people, at his own expence.

Ver. 19. *In the eighteenth year of the reign of Joſiah, was this paſſover kept.*] In the ſame year wherein he repaired the houſe of God, and the book of the law was found and brought to him; which, probably, put him in mind of this duty.

Ver. 20. *After all this, when Joſiah had prepared the temple.*] Some time after the reparations of the temple had been compleated, and this ſacred ſtructure rendered fit for the ſervice of God, and great happineſs was expected to ſucceed ſuch pious works, there was an unexpected and fatal change. Which is here noted, to teach us not to be confident, nor raſhly enterprize any thing, remembring the viciſſitude of all earthly things.

——— *Necho king of Egypt came up to fight againſt Carchemiſh by Euphrates: and Joſiah went out againſt him.*] All the neceſſary particulars with relation to this expedition of Pharaoh-necho, and the death of Joſiah, who was ſlain in an attempt to oppoſe the progreſs of that monarch, are related in the notes on 2 Kings xxiii 29.

Ver. 25. *And Jeremiah lamented for Joſiah, and all the ſinging-men and the ſinging-women ſpake of Joſiah in their lamentations to this day.*] Whenever they bewailed any calamity, they mentioned the death of this good king as the greateſt that had ever befallen them.

——— *And made them an ordinance in Iſrael.*] That they ſhould never forget this fatal ſtroke, after which they never ſaw good days. This ſtatute was made by the ſupreme authority, and was approved by the prophet Jeremiah, who joined in this lamentation; which is a ſufficient warrant for Chriſtian princes to appoint days for the yearly commemoration of great calamities, or great deliverances.

——— *And behold they are written in the lamentations.*] We obſerved in the notes on 2 Kings xxiii. 29, &c. that the prophet Jeremiah is thought to have compoſed that moſt noble elegy, known to us by the name of the *Lamentations*, upon the death of this excellent prince. This indeed has been the opinion of many learned men. And Joſephus himſelf, in his tenth book of the Jewiſh antiquities, imagines, that the book of the Lamentations, which now remains in the Bible, contains the mournful dirges that were ſung at the funeral obſequies of Joſiah, and in after-times. St. Jerome was of the ſame opinion, at leaſt, with reſpect to the words in Lament. iv. 20. But after all, it ſeems manifeſt, that the book of the Lamentations was not written till after the deſtruction of Jeruſalem, which is lamented in it, and the words in chap. iv. 20. plainly relate to Zedekiah, not to Joſiah, who was not *taken*, but killed. Therefore the lamentations here mentioned are loſt, and they were written immediately after Joſiah was ſlain.

This good, but unfortunate prince, was ſucceeded by his ſon Jehoahaz.

CHAP. XXXVI.

1 Jehoahaz ſucceeding, is depoſed by Pharaoh, and carried into Egypt. 5 Jehoiakim reigning ill, is carried bound into Babylon. 9 Jehoiachin ſucceeding reigneth ill, and is brought into Babylon. 11 Zedekiah ſucceeding reigneth ill, and deſpiſeth the prophets, and rebelleth againſt Nebuchadnezzar. 14 Jeruſalem for the ſins of the prieſts and people, is wholly deſtroyed. 22 The proclamation of Cyrus.

THEN the people of the land took Jehoahaz the ſon of Joſiah, and made him king in his fathers ſtead in Jeruſalem.

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jeruſalem.

3 And the king of Egypt put him down at Jeruſalem, and condemned the land in an hundred talents of ſilver, and a talent of gold.

4 And the king of Egypt made Eliakim his brother, king over Judah and Jeruſalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jeruſalem: and he did *that which was* evil in the ſight of the LORD his GOD,

6 Againſt him came up Nebuchadnezzar king of Babylon, and bound him in fetters to carry him to Babylon.

7 Nebuchadnezzar alſo carried of the veſſels of the houſe of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the reſt of the acts of Jehoiakim, and his abominations which he did, and *that which was* found in him, behold, they *are* written in the book of the kings of Iſrael and Judah: and Jehoiachin his ſon reigned in his ſtead.

9 ¶ Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jeruſalem, and he did *that which was* evil in the ſight of the LORD.

10 And when the year was expired, king Nebuchadnezzar ſent, and brought him to Babylon, with the goodly veſſels of the houſe of the LORD, and made Zedekiah his brother, king over Judah and Jeruſalem.

11 ¶ Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jeruſalem.

12 And he did *that which was* evil in the ſight of the LORD his God, *and* humbled not himſelf before Jeremiah the prophet, *ſpeaking* from the mouth of the LORD.

13 And he alſo rebelled againſt king Nebuchadnezzar, who had made him ſwear by God: but he ſtiffned his neck, and hardned his heart from turning unto the LORD God of Iſrael.

14 ¶ Moreover, all the chief of the prieſts, and the people tranſgreſſed very much, after all the abominations of the heathen, and polluted the houſe of the LORD which he had hallowed in Jeruſalem.

15 And the LORD God of their fathers ſent to them by his meſſengers, riſing up betimes, and ſending; becauſe he had compaſſion on his people, and on his dwelling place:

16 But they mocked the meſſengers of God, and deſpiſed his words, and miſuſed his prophets, until the wrath of the LORD aroſe againſt his people, till *there was* no remedy.

17 Therefore he brought upon them the king of the Chaldees, who ſlew their young men with the ſword, in the houſe of their ſanctuary, and had no compaſſion upon young man or maiden, old man, or him that ſtooped for age: he gave *them* all into his hand.

18 And all the veſſels of the houſe of God, great and ſmall, and the treaſures of the houſe of the LORD, and the treaſures of the king, and of his princes; all *theſe* he brought to Babylon.

19 And they burnt the houſe of God, and brake down the wall of Jeruſalem, and burnt all the palaces thereof with fire, and deſtroyed all the goodly veſſels thereof.

20 And them that had eſcaped from the ſword, carried he away to Babylon: where they were ſervants to him and his ſons, until the reign of the kingdom of Perſia:

21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her ſabbaths: *for* as long as ſhe lay deſolate, ſhe kept ſabbath, to fulfil threeſcore and ten years.

22 ¶ Now in the firſt year of Cyrus king of Perſia (that the word of the LORD *ſpoken* by the mouth of Jeremiah, might be accompliſhed) the LORD ſtirred up the ſpirit of Cyrus king of Perſia, that he made a proclamation throughout all his kingdom, and *put it* alſo in writing, ſaying,

23 Thus ſaith Cyrus king of Perſia, All the kingdoms of the earth hath the LORD God of heaven given me, and he hath charged me to build him an houſe in Jeruſalem, which *is* in Judah: who *is there* among you of all his people? the LORD his God *be* with him, and let him go up.

Ver. 1. *Then the people of the land took Jehoahaz, the ſon of Joſiah, and made him king in his fathers ſtead, in Jeruſalem.*] Not by right of Succeſſion, but by a faction of the people in his favour, for he was the youngeſt ſon of Joſiah, and very unlike his father, and therefore was ſoon diveſted of the regal dignity by Pharaoh-necho, who carried him priſoner into Egypt, where he died in his captivity, as has been related at large, in the Annotations on 2 Kings xxiii. 29, *&c.*

Ver. 4. *And the king of Egypt made Eliakim his brother, king over Judah and Jeruſalem, and turned his name to Jehoiakim.*] Jehoahaz being thus dethroned and captivated, Pharaoh-necho made Eliakim, the brother of that prince, king in his ſtead, changing his name to Jehoiakim, as an indication that he was made king by him, and owed his dignity to his favour. He likewiſe charged the land with an annual tribute of an hundred talents of ſilver, and a talent of gold, ver. 3. which amount to fifty-two thouſand, two hundred pounds ſterling, and then returned into his own country.

Ver. 5. *Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jeruſalem: and he did that which was evil in the ſight of the Lord his God.*] Jehoiakim, when he began the adminiſtration of the kingdom, followed the evil example of his brother Jehoahaz, his grandfather Amon, and his great grandfather Manaſſeh; and deſpiſed the pious reformation of his religious father Joſiah. The body likewiſe of the people, who never were very fond of any great amendment of life, acceded to the corrupt inclinations of their preſent ſovereign. Wherefore the prophet Jeremiah went into the court of the Lord's houſe, and there denounced very ſevere judgments againſt the nation, if they did not repent. The prieſts, who attended at the temple, being offended with this freedom, determined to put Jeremiah to death; but Ahikam, one of the chief Lords of the counſel, ſo far befriended the prophet, as to get him acquitted by the vote of the princes, and of the elders of the people then preſent: but Uriah, another prophet of the Lord, and who had propheſied in the ſame manner, had not the good fortune to eſcape like Jeremiah; for though he fled into Egypt, from the rage of Jehoiakim, this impious prince cauſed him to be ſeized there, and brought back to Judæa, where he ordered him to be inhumanly ſlain, and his dead body to be thrown into the graves of the common people. Jeremiah xxvi.

Ver. 6. *Againſt him came up Nebuchadnezzar king of Babylon, and bound him in fetters to carry him to Babylon.*] See the remarks with reſpect to this event, and what enſued, with relation to Jehoiakim, in the annotations on 2 Kings xxiv. 1. *&c.*

Ver. 8. *Now the reſt of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold they are written in the book of the kings of Iſrael and Judah.*] It is probable there was a book which had this title; but what was ſaid there *to be found of him*, is not here mentioned by Ezra. The expreſſion in the Targum is, *the iniquity that was found in him*; but that Paraphraſt has not informed us wherein this iniquity conſiſted. The Talmud indeed declares, that Jehoiakim had the name of an idol in his forehead: others ſay, that certain marks and impreſſions, in honour of idols, and which God had forbidden in Levic. xix. 28. were found on his body. But the plaineſt meaning is, that he was found guilty of diſloyal intentions againſt the king of Babylon, which he concealed for a conſiderable time, but at laſt they were diſcovered.

This prince was ſucceeded by his ſon Jehoiachin.

Ver. 9. *Jehoiachin was eight years old when he began to reign.*] It is ſaid, in 2 Kings xxiv. 8. that he was *eighteen years old*; that is, as ſome will have it, when he began to reign alone, after the death of his father, who when Jehoiachin was but *eight years of age*, made him his aſſociate in the kingdom, that he might continue the crown in his family, and prevent all future contention among his ſons about it. This ſolution, were it well founded, would eaſily reconcile the account in the book of Kings, with the paſſage before us. Abarbinel thinks there is no difference between that paſſage in the book of the Kings, and this before us, but that the word *eight* is governed by another that is wanting, and which ſignifies *ten*, but ſurely this is a ſtrange explication; and we therefore prefer the opinion of ſome great men, who think the word eight in this verſe was erroneouſly tranſcribed into the preſent Hebrew copy, inſtead of eighteen.

—— *And he reigned three months and ten days in Jeruſalem, and he did that which was evil in the ſight of the Lord.*] Some think that Nebuchadnezzar repented of his making him king; being afraid, as Kimchi ſuppoſes, that Jehoiachin, by the evil counſel of his courtiers, would be perſuaded to rebel, after the example of his father. Capellus, on the contrary, is of opinion, that the people ſet Jehoiachin up to be their king, and therefore Nebuchadnezzar reſolved to dethrone him, ſending his ſervants againſt him, and then coming himſelf and taking Jeruſalem.

Ver. 10. *And when the year was expired, king Nebuchadnezzar ſent and brought him to Babylon, with the goodly veſſels of the houſe of the Lord, and made Zedekiah his brother, king over Judah and Jeruſalem.*] For God had threatned that none of Jehoiakim's ſeed ſhould ſit upon the throne of David. They might indeed be placed upon his throne, but not continue poſſeſſed of it.

Ver. 11. *Zedekiah was one and twenty years old when he began to reign,* &c. ver. 12. *And he did that which was evil in the ſight of the Lord his God,* &c.] It is altogether aſtoniſhing, that having ſeen ſo many of the people carried away captive, together with their king Jehoiachin, they ſhould not at all relent, but obſtinately go on in thoſe ways which had led others to deſtruction. But ſo incorrigible were this people, that Ezekiel tells us, they who were carried away captive, among whom he was one, perſiſted in their rebellion, and were not at all amended. His whole book is filled with complaints of their impenitence; and in the thirteenth chapter he tells us, they ſtill entertained falſe prophets, who ſaw viſions of peace for Jeruſalem, when there was no peace; as he there ſpeaks, ver. 16. that is, they made the people believe Jeruſalem would not be taken, and ſo hardened their hearts in their obſtinate wickedneſs.

Ver. 13. *And he alſo rebelled againſt king Nebuchadnezzar, who had made him ſwear by God.*] That he would be true and faithful to him.

—— *But he ſtiffened his neck, and hardened his heart from returning unto the Lord God of Iſrael.*] His wickedneſs was ſo great, that God gave him up to commit this further crime of perjury to his utter ruin.

Ver. 14. *Moreover, all the chief of the prieſts, and the people tranſgreſſed very much after all the abominations of the heathen, and polluted the houſe of the Lord which he had hallowed in Jeruſalem.*] There was ſuch an univerſal corruption, and that to ſuch an abominable height, that no reaſonable hope could be entertained of their amendment, and reformation; they being now perfectly ripe for utter deſtruction.

Ver. 15. *And the Lord God of their fathers ſent to them by his meſſengers, riſing up betimes and ſending.*] To *riſe betimes* ſignifies in ſcripture, to do a thing with care, diligence, and affection: For good huſbands, eſpecially fathers of families, from whom this expreſſion is borrowed, were wont to riſe early to look after their buſineſs, and to quicken and encourage their ſervants to the diſcharge of their duty. Such was the compaſſion and care of God for his people, that he gave them ſeaſonable and early admonitions to perform their duty, and notice of their danger, before it was too late.

—— *Becauſe he had compaſſion on his people, and on his dwelling-place.*] To this Divine Compaſſion they owed a ſucceſſion of prophets in every king's reign; who, in the moſt earneſt and pathetic language, called upon them to reform. But if they grew ſomething better in the reign of a good king, they immediately revolted as ſoon as he was laid in his grave, and a bad one ſucceeded him on the throne. Such was their ſtrange and moſt unaccountable propenſity to idolatrous practices: which is the more wonderful when we conſider, that this nation, which was ſo addicted to idolatry when they had ſuch a number of prophets among them to admoniſh them againſt it, diſcovered no ſuch inclination when they no longer had any prophets to inſtruct them, nor any miracles wrought among them; that is, after their return from the Babyloniſh captivity, when prophecy ceaſed in a ſhort time; and yet they continued ſtedfaſt in the ſervice of God, according to the law of Moſes. The beſt account we are able to give of this ſurprizing change, is, that before the captivity ſufficient care was not taken to build ſynagogues, for inſtructing them in the law; for we find no mention of them in theſe books. But they abounded in every place after the captivity; inſomuch that the Jews ſay, there were ſeveral hundreds in Jeruſalem alone, wherein the law was read and expounded: and this was a moſt effectual method to keep them conſtant to the religion they profeſſed. For, as Joſephus reports, the people, by theſe means, came to be ſo well acquainted with their laws, that if a perſon asked any of them concerning them, ῥᾷον ἂν εἴποι πάντα, ἢ τοὔνομα τοῦ ἑαυτοῦ, *He would more readily tell every particular, than his own name.*

Ver. 16. *But they mocked the meſſengers of God, and deſpiſed his words, and miſuſed his prophets.*] As the corruption was univerſal among them, ſo they were alſo incorrigible; not only rejecting, but inſolently deſpiſing the means of their cure.

——— *Until the wrath of the Lord aroſe againſt his people, till there was no remedy.*] They perſiſted in this untractable and provoking diſpoſition, till the implacable wrath of God came upon them; for as there was no proſpect of their repentance, their deſtruction became abſolutely neceſſary.

Ver. 17. *Therefore he brought upon them the king of the Chaldees, who ſlew their young men with the ſword, in the houſe of their ſanctuary.*] Into which, we may ſuppoſe, they fled for ſafety, after the manner of all nations, who took their holy places to be inviolable. But they found no protection there, the Chaldees being a rough nation, and having no regard to them.

—— *And had no compaſſion upon young man or maiden, old man, or him that ſtooped for age: he gave them all into his hand.*] To kill them, or ſell them for ſlaves; as he thought good.

Ver. 18. *And all the veſſels of the houſe of God, great and ſmall.*] Which are numbred in the book of Ezra, chap. i. 9, 10, 11.

—— *And the treaſures of the houſe of the Lord, and the treaſures of the king and of his princes; all theſe he brought to Babylon.*] The former of theſe treaſures were, by a ſpecial providence, preſerved, and reſtored in the reign of Cyrus, to the houſe of the Lord: but the other, in all probability, were looked upon as ſpoil, and ſpent by the king of Babylon, and his great men.

Ver. 19. *And they burnt the houſe of God, and brake down the wall of Jeruſalem, and burnt all the palaces thereof with fire, and deſtroyed all the goodly veſſels thereof.*] It is a very abſurd ſuppoſition of ſome, who think that all the Sacred Books were alſo burnt, and reſtored again by Ezra, out of his memory, after the captivity. For who can believe, that among all the prieſts and prophets, who were made captives, none of them ſhould take care to carry a Bible with them? Jeremiah alſo remaining in the land, we may be confident was not without it. It is evident likewiſe, that Daniel had his prophecy, and the book of Moſes in Babylon, Dan. ix. 2. 3. And Joſephus informs us, that Cyrus was ſhewn the prophecy of Iſaiah, wherein his name was expreſsly mentioned, ſeveral years before that monarch was born. From hence it ſufficiently appears that the Jews had copies of theſe books in their captivity. But this extravagant fable of the burning of all the Sacred Books was brought upon the ſtage by the Apochryphal Eſdras, chap. xiv. 21. &c. and was not known till the beginning of the third century, when that author, half Jew and half Chriſtian, lived.

Ver. 20. *And them that had eſcaped from the ſword, carried he away to Babylon: where they were ſervants to him and his ſons, until the reign of the kingdom of Perſia.*] At which time they were permitted to return to their own country. According to the law in ancient times, all the people of a city or country, who were conquered, became ſlaves to the conqueror; and appertained to the public or private perſons who had taken them, according to the laws ſettled in every nation for the diſtribution of the booty. Thus we find at the ſacking of Troy, all who remained alive, were made ſlaves, not excepting queen Hecuba and her daughters. The Greek and Roman hiſtories are full of ſuch examples.

Ver. 21. *To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as ſhe lay deſolate, ſhe kept Sabbath.*] The Jews, among other precepts, having violated that of letting their land reſt from ploughing and ſowing every ſeventh year, God gave their land a long ſabbath, or reſt, for no leſs than ten times ſeven years; which Jeremiah threatned, chap. xxv. 11. and xxix. 10.

——— *To fulfil threeſcore and ten years.*] Theſe years are ſuppoſed by many to have ended in the firſt or ſecond year of Cyrus; but when they began is variouſly diſputed. Hermannus Witſius hath argued ſtrongly that they began in the fourth year of Jehoiakim: For then Jeremiah ſaid, “The whole land ſhall be a deſolation, and theſe nations ſhall ſerve the king of Babylon ſeventy years, chap. xxv. 11. And thus our learned Uſher. ad An. Mundi 3394. In the annotations on 2 Kings xxiv. we ventured to date thoſe ſeventy years, from the ſubjection of Jehoiakim, and the rifling of the temple in his reign, by Nebuchadnezzar, there being ſeveral authorities for ſuch a computation. But having ſince maturely conſidered what the great Sir Iſaac Newton has advanced on this ſubject, we think the preference is due to the opinion of that incomparable chronologer, who computes the ſeventy years captivity from the ninth year of Zedekiah, and fixes the expiration of them in the ſecond year of Darius Hyſtaſpis. But in order to render the accuracy of that computation more evident, it will be neceſſary to tranſcribe what that excellent author has obſerved on this ſubject; and this we ſhall do in his own words.

“By the fall of the Aſſyrian empire the kingdoms of the Babylonians and Medes grew great and potent. The reigns of the kings of Babylon are ſtated in Ptolemy's canon: for underſtanding of which you are to note, that every king's reign in that canon began with the laſt *Thoth* of his predeceſſor's reign, as I gather by comparing the reigns of the Roman Emperors in that canon, with their reigns recorded in years, months, and days, by other authors: whence it appears from that canon that Aſſer-haddon died in the year of Nabonaſſar 81, Saoſduchinus his ſucceſſor in the year 101, Chyniladon in the year 123, Nabopolaſſar in the year 144, and Nebuchadnezzar in the year 187. All theſe kings, and ſome others mentioned in the canon, reigned ſucceſſively over Babylon, and this laſt king died in the 37th year of Jechoniah's captivity, 2 Kings xxv. 27. and therefore Jechoniah was captivated in the 150th year of Nabonaſſar.

“This captivity was in the eighth year of Nebuchadnezzar's reign, 2 Kings xxiv. 12. and eleventh of Jehoiakim's: for the firſt year of Nebuchadnezzar's reign was the fourth of Jehoiakim's, Jer. xxv. 1. and Jehoiakim reigned eleven years before this captivity, 2 Kings xxiii. 36. 2 Chron. xxxvi. 5. and Jechoniah three months, ending with the captivity; and the tenth year of Jechoniah's captivity, was the eighteenth year of Nebuchadnezzar's reign, Jer. xxxii. 1. and the eleventh year of Zedekiah, in which Jeruſalem was taken, was the nineteenth of Nebuchadnezzar, Jer. lii. 5, 12. and therefore Nebuchadnezzar began his reign in the year of Nabonaſſar, 142, that is, two years before the death of his father Nabopolaſſar, he being then made king by his father; and Jehoiakim ſucceeded his father Joſiah in the year of Nabonaſſar, 139; and Jeruſalem was taken and the temple burnt in the year of Nabonaſſar, 160, about twenty years after the deſtruction of Nineveh.

“The reign of Darius Hyſtaſpis over Perſia, by the canon, and the conſent of all chronologers, and by ſeveral eclipſes of the moon, began in ſpring, in the year of Nabonaſſar 227: And in the fourth year of king Darius, in the fourth day of the ninth month, which is the month Chiſleu, when the Jews had ſent unto the houſe of God, ſaying, ſhould I weep in the fifth month as I have done theſe ſo many years? The word of the Lord came unto Zechariah, ſaying, ſpeak to all the people of the land, and to the prieſts ſaying; when ye faſted and mourned in the fifth and ſeventh month, even thoſe ſeventy years, did ye at all faſt unto me? Zech. vii. Count backward thoſe ſeventy years in which they faſted in the fifth month for the burning of the temple, and in the ſeventh, for the death of Gedaliah; and the burning of the temple, and death of Gedaliah, will fall upon the fifth and ſeventh Jewiſh months, in the year of Nabonaſſar 160, as above.

“ As the Chaldæan aſtronomers counted the reigns of their kings by the years of Nabonaſſar, beginning with the month *Thoth*, ſo the Jews, as their authors tells us, counted the reigns of theirs by the years of Moſes, beginning every year with the month *Niſan*: For if any king began his reign a few days before this month began, it was reckoned to him for a whole year, and the beginning of this month was accounted the beginning of the ſecond year of his reign; and according to this reckoning, the firſt year of Jehoiakim began with the month *Niſan, Anno Nabonaſſ.* 139. tho' his reign might not really begin till five or ſix months after; and the fourth year of Jehoiakim, and firſt of Nebuchadnezzar, according to the reckoning of the Jews, began with the month *Niſan, Anno Nabonaſſ.* 142. and the firſt year of Zedekiah, and of Jeconiah's captivity, and ninth year of Nebuchadnezzar, began with the month Niſan, in the year of Nabonaſſar, 150; and the tenth year of Zedekiah, and 18th of Nebuchadnezzar, began with the month *Niſan*, in the year of Nabonaſſar 159. Now in the 9th year of Zedekiah, Nebuchadnezzar invaded Judæa and the cities thereof, and in the tenth month of that year, and tenth day of the month, he and his hoſt beſieged Jeruſalem, 2 Kings xxv. 1. Jer. xxxiv. 1. xxxix. 1. and lii. 4. From this time to the tenth month in the ſecond year of Darius, are juſt ſeventy years; and accordingly, upon the 24th day of the eleventh month of the ſecond year of Darius, the word of the Lord came unto Zechariah,———and the angel of the Lord ſaid, Oh Lord of hoſts, how long wilt thou not have mercy on Jeruſalem, and on the cities of Judah, againſt which thou haſt had indignation, theſe threeſcore and ten years? Zech. i. 12. So then the ninth year of Zedekiah, in which this indignation againſt Jeruſalem and the cities of Judah began, commenced with the month *Niſan*, in the year of Nabonaſſar 158; and the eleventh year of Zedekiah, and nineteenth of Nebuchadnezzar, in which the city was taken and the temple burnt, commenced in the year of Nabonaſſar 160, as above.

“ By all theſe characters, the years of Jehoiakim, Zedekiah, and Nebuchadnezzar, ſeem to be ſufficiently determined, and thereby the chronology of the Jews in the Old Teſtament is connected with that of later times: For between the death of Solomon, and the ninth year of Zedekiah, wherein Nebuchadnezzar invaded Judæa, and began the ſiege of Jeruſalem; there were 390 years, as is manifeſt both by the prophecy of Ezekiel, chap. iv, and by ſumming up the years of the kings of Judah; and from the ninth year of Zedekiah incluſively, to the vulgar Æra of Chriſt, there were 590 years: And both theſe numbers, with half the reign of Solomon, make up a thouſand years.” (Chronol. of ancient kingdoms amended, p. 294———298.

The two verſes which conclude this book, likewiſe begin the next, where they ſhall be explained; and we ſhall now cloſe our annotations on theſe hiſtorical books, with a ſhort enquiry into the origin and progreſs of thoſe two epidemic evils, *idolatry*, and *witchcraft*, which had ſo long and ſo univerſally infected the world, and more particularly the Iſraelites, in whoſe minds they were ſo obſtinately rooted, as to cauſe a total exciſion of one of their kingdoms, and ſo long and ſevere a captivity upon the other. As the ſubject is very curious, as well as important, we hope it will prove acceptable to the reader, eſpecially ſince we ſhall collect nothing on this occaſion, but what ſeems to be ſupported by good reaſon.

We ſhall forbear deſcanting on the various opinions of the learned on this matter, becauſe we think they have gone a great way for the cauſes of it, and overlooked thoſe more natural ones which were juſt at their elbow. But here, with reſpect to the firſt of theſe evils, namely idolatry, we would be far from rejecting that probable opinion of ſome judicious men, which derives its origin from the promiſe made to Adam, of the ſeed of the woman, or the Meſſiah and Mediator; from the progenitorſhip of whom Ham and Canaan having been excluded, for their irreverent behaviour to Noah, our authors ſuppoſe Canaan might be induced to obliterate and revenge that loſs and diſgrace, by corrupting the true meaning of the prophecy; and inſtead of one Mediator, to be born in after-ages, of the line of Shem; to introduce the worſhip of a multiplicity of them, not of human race, but of ſome ſuperior nature, among their poſterity. And if it be, at leaſt, a very probable opinion, that it was this very Meſſiah who appeared in ſome viſible ſhape, and had frequent intercourſes with Adam and the patriarchs; or tho' even theſe apparitions were, as others will have them, only thoſe of angels, deputed by God, and ſpeaking in his name; but from whoſe intercourſe Canaan and his poſterity may reaſonably be ſuppoſed to have been excluded: how natural was it for him to arrogate a ſuperiority over his rival Shem, as well in the number and frequency, as in the intimacy and excellence of thoſe heavenly viſiters, by rearing an infinite number of altars to them? Thus, for inſtance, Egypt was the country where Canaan, if not Ham, fixed his abode; and how thriving a ſoil it proved for them, needs not to be repeated here; whereas the holy patriarchs, who offered their ſacrafices to the true God, upon thoſe altars only, which they occaſionally reared in thoſe places, where he appeared to them, having but a ſmall number of them, appeared vaſtly inferior to the others in this reſpect, and in the eyes of an ignorant world.

But tho' this account is probable enough for the riſe of polytheiſm, yet it leaves us wholly in the dark about the more abſurd and unnatural worſhip of ſtocks and ſtones, under various figures of the planets, and ſeveral parts of the animal and vegitable creation: Which is more particularly the ſubject of our preſent enquiry. For we cannot ſee which way theſe can be ſaid in any ſenſe to have been introduced from the former. As to thoſe who derive them from the cuſtom of deifying their heroes, and erecting ſtatues and monuments to them, which in time came to be worſhipped, inſtead of the prototypes, tho' they may have ſome foundation for what they ſay, yet it doth not appear to us, that thoſe Apotheoſes began any thing ſo early as the times we are ſpeaking of, they rather ſeem to have been introduced in conſequence of the notion of polytheiſm; ſo that we muſt ſeek elſewhere for the ſource of this idolatry.

We think therefore, that the origin and progreſs of idolatry, is plainly pointed out to us, in the account which Moſes gives us of the parting of Laban and Jacob. The reader may remember that theſe two, after a ſharp conteſt, being ready to depart, the one into Meſopotamia, and the other into Canaan, agreed to bind themſelves and their poſterity, by a ſolemn oath on both ſides, to live in peace and friendſhip with each other. Now the way they took to ratify and perpetuate the memory of this covenant, was by rearing up a heap of ſtones in the place; which ſeems therefore to have been founded upon ſome ancient and common cuſtom of that nature, and well known to them both, and only differently interpreted by them, according to their different religions. Jacob, who was a worſhipper of the true God, called this monument *Galeed*, or *Gall-hed*, a *heap of witneſs*; that is, an authentic record, of his having appealed to the God of heaven, for the faithful performance of the agreement on his part: This was the pure original ſenſe of this ceremony. Laban, on the other hand, interprets it according to the corrupt theology of his time and country, in terms to this effect; this heap be both a *Galeed*, or record of our mutual oath; *Ve-hammitzphah*, and alſo a watchman, or rather a watch-tower, from which the gods, that is, the God of Abraham, and thoſe of Nahor, may behold and puniſh the aggreſſor, when we come to be at ſuch a diſtance from each other, that there will be none elſe to ſee, and judge between us.

It is true, indeed, that Laban's words might be capable of a more figurative conſtruction, did not the outcry which he made after his gods, ſhew him to have been ſuch a thorough-paced idolater, as to be incapable of being underſtood in any other ſenſe. This made Jacob, who doubtleſs could beſt judge of his meaning, carefully avoid ſwearing by any other oath, than by the Dread, that is, by the God of his father Iſaac, Gen. xxxi. 44,——53.

However, not to lay greater ſtreſs upon this than we need, it is plain, that if ſuch a cuſtom as this was once introduced,

troduced, of erecting monuments in memory of any ſolemn covenants, the tranſition was eaſy into the notion that the Godhead, or ſome deity, took its reſidence in it, in order to puniſh the firſt aggreſſors; and this might ſoon be improved by an ignorant and degenerate world, till not only birds, beaſts, ſtocks and ſtones, but the ſun, moon, and ſtars, were called into the ſame office; tho' uſed perhaps at firſt, by the deſigning part of mankind, as ſcare-crows, to over-awe the ignorant. This indeed, is the moſt that it ever did, even whilſt idolatry was at the height; for the more cunning ſort laughed at it, and only made it ſubſervient to their own ends.

The next improvement might be that of *witchcraft*, and the ſame kind of policy might oblige thoſe *Matchiavels* to wink at, if not to encourage, a numerous herd of inferior knaves, as muſt naturally be bred out of the dregs of this corrupt theology, under the denomination of aſtrologers, enchanters, ſorcerers, teraphim-makers, retainers of familiar ſpirits, ſooth-ſayers, fortune-tellers, and many more of the ſame nature, who were all greedily reſorted to by the populace upon many occaſions; tho' in matters of greater moment, they were forced to receive their directions from their principals.

Hitherto we have avoided medling with the common opinion, which makes the devil the cauſe of all theſe miſchiefs. If he was really ſo, what we have ſaid will only ſhew how eaſy it was for him to compaſs his end. But tho' the Scriptures ſeem plainly to intimate ſome kind of intercourſe between men and women, and ſome kind of ſpirits, as in the caſe of the Egyptian conjurers, and the witch of Endor; yet we do not find that the devil is any where charged with having debauched mankind into idolatry or witchcraft, how glad and ready ſoever he might be to encourage them, after men had once introduced the notion of them into the world. This we purpoſely take notice of, becauſe the hypotheſis we are ſpeaking againſt, ſuppoſes ſuch an extent of power in that malignant ſpirit, as would highly derogate from the Divine Goodneſs, whilſt it left the bulk of mankind under a kind of inevitable neceſſity of falling into all his ſnares, with thoſe little aſſiſtances they had from the dim light of reaſon, or the book of nature.

There is, indeed, a great deal of difference between ſuppoſing that the devil firſt blinded mankind, and then led them into all manner of wickedneſs: and ſaying, that men having ſhamefully corrupted themſelves, and proceeded from one wickedneſs to another, till at length, being given up to their abominable luſts, they became the ſlaves of that evil ſpirit, and were eaſily enticed by him into this exceſs of impiety.

We may add, that mankind, if we except the families of a few patriarchs, carrying their views no farther than this life; their inſatiable deſire after wealth; their care of preſerving it; an unaccountable itch to pry into futurity, and the like, did naturally lead them into all that variety of ſuperſtitious traſh, we have been ſpeaking of. Could any thing therefore more effectually cure the Iſraelites, too prone to imitate them in all theſe, than to make their worldly happineſs riſe and fall, according as they ſhewed the greater abhorrence or fondneſs for every thing that bordered upon idolatry and witchcraft?

Thus then the ancient and truly religious cuſtom of ratifying oaths and contracts by ſuch monuments, which was only an appeal to God's all-ſeeing eye, inſenſibly degenerated into the groſſeſt and moſt abſurd idolatry, under the multiform notion of guardian idols, or gods, protectors of houſes, lands, kingdoms, *&c.* thence ſprung the trade of conjuring each reſpective deity to its particular idol, and uſe; of foretelling things by a pretended intimacy with thoſe deities; the art of ſtar-gazing and aſtrology; of making teraphims, idols, and other charms, offenſive and defenſive, under their proper conſtellations; with the whole train of heatheniſh ſuperſtition, prohibited under ſuch ſevere penalties by the great Law-giver of the Jews.

But if this ſhould not ſufficiently account for the origin of witchcraft, what we ſhall add concerning one branch of it, as yet unmentioned, may perhaps do it more effectually; we mean the heretofore ſo much boaſted craft of enchanting of ſerpents, inſomuch that we read of whole nations that pretended to it; and ſome learned fathers ſeem to expreſs ſuch an admiration of it, as if they had really ſeen, or been ſome other way fully convinced of the reality of that practice. But the notion muſt have been of much older date, ſince the Pſalmiſt, ſpeaking according to the vulgar opinion, compares the ſad miſchiefs of an evil tongue to the poiſon of the deaf adder that ſtops her ears againſt the charms of the moſt cunning enchanter. Pſalm lviii. 4, 5. What pains hath it not coſt ſome of the ancient fathers, and of late, eſpecially, the learned Bochart, to find out a ſerpent that correſponded with the character here given by the Pſalmiſt. Deaf ones we need not be at a loſs for; we have a ſort in England, which tho' not exactly of the ſame colour with thoſe mentioned by Bochart, but rather of a reddiſh copper hue, ſeem to be quite deaf, and their bite is reckoned mortal: But David ſpeaks of one that *ſtoppeth her ears* to the charmers voice; and this has given occaſion to various conjectures, with which we ſhall not trouble the reader. For our part, we ſee no reaſon to underſtand thoſe words of the Pſalmiſt in a litteral manner, any more than if he had compared an evil tongue to the voice of a ſyren, the claws of a harpy, the eyes of a baſilisk, or of any other fabulous creature; we hope that in neither caſe there is now any neceſſity, either for diſproving the reality of ſuch creatures, or for vindicating the ſacred poet's alluſion to them. All that we undertake here, is to enquire how the notion of this pretended art came to be introduced, and ſo univerſally received in the world; and this cannot, we think, be done, without daducing its origin from the old ſerpent in Paradiſe.

And here we need not obſerve, how much every circumſtance in the hiſtory of his ſeducing the woman, his being called, according to the common verſion, the moſt ſubtile of all creatures; his being choſen by the devil, as the fitteſt inſtrument to deceive her; the curſe pronounced againſt him by God, and the enmity intailed between his and her ſeed, might contribute to the notion of ſerpents being infected with ſome diabolical peſtiferous quality, which made them thus ſtrangely deſtructive to mankind. But what we would firſt of all take notice of, is, that tho' in the account of our firſt parents ſeduction, in the annotations on Gen. iii. we followed the current of all verſions which repreſent the ſerpent as the moſt ſubtile of all animals, yet the Hebrew term *Harum*, which Moſes there makes uſe of, imports quite another thing, namely, in its primitive ſignification, *naked*; according he ſays, in the laſt verſe of the preceding chapter, that our firſt parents were *Harumim*, naked; ſo that in a figurative ſenſe, it may properly enough ſignify a harmleſs, inoffenſive creature. Had it really been the craftieſt of all animals, Adam could not but have known it, ſince he gave them all names according to their natures; and then Eve might naturally have been miſtruſtful of him, ſo that the devil would hardly have pitched upon him as a proper inſtrument for her ſeduction.

Here then was a creature which, from being originally harmleſs and inoffenſive, became the moſt dangerous and deadly animal in the whole creation: a wonderful change of nature, to all outward appearance, without change of ſhape; a power to kill infuſed into it, without the addition of any offenſive part; inflicting a ſure and ſpeedy, a painful and unaccountable death, and yet not able to give the body a greater wound than that of a ſeemingly ſlight puncture. What could an infant world attribute all theſe ſurprizing effects to, but to ſome deadly occult quality, communicated to that creature by the devil, when he poſſeſſed its body? or what could be more apt to cultivate that notion, if not to give the firſt riſe to it, than the enmity intailed between mankind and the ſerpent, after the prophetic ſenſe of it had been once obliterated with the far greateſt part of the world? and whence ſhould they expect a remedy againſt this ſuppoſed præter-natural evil, but from pretended præter-natural means? ſo that though we are far from thinking, that it ſent men to the devil for help, for charms and enchantments, yet it might eaſily induce thoſe who firſt found out a cure for the bite of thoſe venomous creatures, to aſſume to themſelves ſome ſupernatural ſkill, in order to gain greater credit and admiration among the people, and to prevent theſe from prying too narrowly into their ſecret. How much farther theſe pretended enchanters improved this notion of a proter-natural, or diabolical virtue in ſerpents, above all other creatures, is plain, from that vaſt variety of ſurpriſing tricks, which they attributed to them; one of which, and that not by far the moſt extraordinary, was the power of ſtopping their ears, that they might be proof againſt all enchantments; and it is this we ſhall now endeavour to account for.

It is not to be doubted, but theſe cunning artiſts had acquainted themſelves, as far as they could, with all the various kinds of ſerpents; ſome of which, ſuch as our common ſnakes, being found to be perfectly harmleſs, might ſerve them to amuſe the ignorant, by pretending that they had charmed them into that inoffenſive familiarity, which the people beheld with the utmoſt wonder; others of a more dangerous nature, ſuch as the viper or adder, but which only bite when hurt or provoked, might be either tamed by degrees, and by gentle uſage, or rendered harmleſs by breaking thoſe two teeth, through which they inject their poiſon; the former therefore might be uſed as an amuſement, and the latter to try experiments, to find out remedies; and both together, to deceive the world, by ſhewing their pretended capacity, or inability to hurt or kill, according as they were, or were not enchanted. But as they found their remedies ineffectual in many caſes, and againſt the bite of ſome kinds of ſerpents, they had no other way to ſave their reputation, than by pretending that thoſe had a particular virtue, which was proof againſt their charms; and as the deaf kind is the moſt deadly, and hitherto found to be incurable, nothing could be more natural than for the pretended enchanters to affirm, that their charms conſiſted in the ſound of certain words, pronounc'd in the hearing of thoſe reptiles, which therefore could have no effect againſt them, becauſe they had the ſkill of turning a deaf ear to them. Hence came the notion of their hearing but with one ear, which they ſtopped either with the end of their tail, or by laying it cloſe to the ground, whenever they found themſelves in danger of being enchanted, and many others equally abſurd, invented on purpoſe to account for the pretended ſuperiority of ſkill in this creature, above that of the enchanter.

Thus we hope, that the hiſtory of Jacob and Laban, makes it at leaſt very probable, that idolatry, with all its long train of vain and abſurd, of vile and abominable attendants, was at firſt introduced into the world, from the primitive notion of Gods omni-preſence; which, through the degeneracy and ignorance of the world, which could not perhaps comprehend the poſſibility of the deity, being preſent and attentive to every part of the creation, branched itſelf out into that infinite multitude of deities of various ſizes and natures, as beſt ſuited with their corrupt morals and imaginations. We may add, that the righteous line of Shem is not the only people who are recorded to have preſerved this pure and primitive notion, ſince the inhabitants of Thebais, or upper Egypt, did worſhip none but the *Cneſ*, or ſupreme Deity, whilſt the lower part of the country was immerſed in the groſſeſt idolatry. How far the early notion of good and bad ſpirits might further contribute to corrupt this pure and primitive ſenſe of God's omni-preſence, and degenerate by degrees, into a belief that they were, if we may be allowed the expreſſion, the eyes and hands of the deity, and the inſtruments of his favour and juſtice, we need not ſay; and if this was the caſe, how eaſy was it for the corrupt phyſiologiſts of thoſe times to turn them all into deities, and even aſſign them their ſeveral provinces over every creature, according as they found it beneficial or injurious to mankind.

Now there is nothing more plain, than that all this infinite variety of ſuperſtitions was owing to that inſatiable deſire after thoſe various kinds of happineſs, which their vitiated taſte prompted them to ſeek after, according to their different inclinations, from thoſe imaginary diſpenſers of them. So that if the Iſraelites could but have kept themſelves wholly free from idolatry, it would have prov'd the moſt effectual means, perhaps, of recovering the reſt of mankind, by ſetting before their eyes a whole nation, enjoying the height of grandeur and happineſs, not from thoſe fancied deities which engroſſed the worſhip of other nations, but under the influence of the bountiful giver of all good. Here then was at once the ſource of their guilt and unhappineſs, that they thwarted, inſtead of complying with the deſigns of Providence; and by their ſhameful imitation, confirmed other nations in their deluſions and idolatry, inſtead of curing them, as might have been practicable in time, by their deteſtation of thoſe impieties, and their ſteady adherence to the worſhip of the true God, from whom alone they derived all their happineſs and proſperity.

But there was ſtill a greater aggravation of their guilt; namely, the inhuman cruelties which were practiſed at the worſhip of ſome, and the impure and unnatural ceremonies which were uſed at that of other of theſe falſe deities. All theſe may be reaſonably ſuppoſed to have been invented by crafty and deſigning men, to gratify the depraved appetites of a ſenſeleſs vulgar, in order to make it ſubſervient to their more latent views; but when they came to be adopted by God's peculiar people, in contempt of his moſt expreſs prohibitions and threatnings, they carried a much greater degree of guilt in them, becauſe they tended to caſt a double diſhonour upon him, among thoſe wiſer heathens, who were unacquainted with his laws againſt them, and yet abhorred them, as being manifeſtly contrary to the nature of the Supreme Being. For what opinion could they have of the God of Iſrael, or how could they believe him to be the Supreme Being, and yet ſuffer his people to commit ſuch abominations? what muſt even the very Iſraelites themſelves think of him, if they could ſuppoſe, that he would indulge them in thoſe very impieties, for which he had ſo ſeverely puniſhed the nations, whoſe land they now inhabited?

To all this let us add, their obſtinate unbelief, which hardened them againſt the moſt pathetic remonſtrances, and dreadful threatnings of their prophets, whom God ſtill ſent to them upon all ſuch defections; and who never appeared in greater number, than they did toward the approaching captivity, which their multiplied impieties was haſtening upon them; and which proved at laſt the only effectual means of curing them at once of their idolatry and unbelief. Whether the ſeverity of their thraldom, the monſtrous variety of ſuperſtitions, which they beheld among the Babylonians, or the continued exhortations of Ezekiel, and other prophets, who were with them in the captivity, contributed moſt to this extraordinary cure, in conjunction with the other methods mentioned in the Annotations on the latter part of this chapter, we leave to be conſidered by the judicious reader; but this is plain, that ever ſince their return from that captivity, they always expreſſed the greateſt abhorrence to thoſe two crimes of idolatry and unbelief: Yet even in theſe two reſpects, they ſeem rather to have gone into the other extreme. Thus, for inſtance, idolatry, once their moſt favourite vice, has been ſince had in ſuch deteſtation among them, that they would not ſtoop before a ſtatue, though it were to pluck a thorn out of their foot; and may we not reaſonably ſuppoſe, that it was in order to make amends for their former unbelief, that they have ſo greedily ſwallowed down ſuch a number of monſtrous fables, of which thoſe we have quoted in the courſe of this work, out of their Talmud, are but a ſmall ſcantling; and prefer that pretended oral law or tradition, wherein they find ſuch plenty of materials to exerciſe their faith, to the ſacred writings? well might not our Bleſſed Saviour charge thoſe of his time with *ſtraining at a gnat, and ſwallowing a camel*, Matt. xxiii. 24. And an honeſt Rabbi of theirs adviſed them to inſert the decalogue in their Talmud, as the only means to prevent the ſhameful and almoſt univerſal breach of it among them.

However, it behoves us to ſpare and pity them in this reſpect, ſince it was their unaccountable fondneſs for theſe traditions above the ſacred writings, that inſpired them with that bitterneſs and inveteracy againſt the Divine Redeemer of mankind; and which made them perſecute him to that ſlaviſh death, from which we derive our freedom, and aſſurance of a better life. We may add too, that their continuing to this day in unbelief, affords us a moſt irrefragable argument for the authority of the Old Teſtament, and conſequently for the truth and divinity of the new; into which we are not without ſome ſure hopes of their being graciouſly admitted in God's good time.

The END *of the* Second BOOK *of* CHRONICLES.

Critical and Explanatory ANNOTATIONS
On the Book of
EZRA.

The INTRODUCTION.

For the better illuſtration of the hiſtory of the Jews recorded in the books of Ezra and Nehemiah, it will be neceſſary to ſtate the hiſtory of that people, firſt, under Zerubbabel, in the reigns of Cyrus, Cambyſes, and Darius Hyſtaſpis; and ſecondly, in the reigns of Xerxes and Artaxerxes Longimanus.

Comparing therefore the books of Ezra and Nehemiah together; the hiſtory of the Jews under Cyrus, Cambyſes, and Darius Hyſtaſpis, is, that they returned from captivity under Zerubbabel, in the firſt year of Cyrus, with the holy veſſels, and a commiſſion to build the temple; and came to Jeruſalem and Judah, every one to his city, and dwelt in their cities until the ſeventh month; and then coming to Jeruſalem, they firſt built the altar, and on the firſt day of the ſeventh month began to offer the daily burnt-offerings, and read the book of the law, and they kept a ſolemn faſt, and ſealed a covenant; and thenceforward the rulers of the people dwelt at Jeruſalem, and the reſt of the people caſt lots, to dwell one in ten at Jeruſalem, and the reſt in the cities of Judah: and in the ſecond year of their coming, in the ſecond month, which was ſix years before the death of Cyrus, they laid the foundation of the temple; but the adverſaries of Judah troubled them in building, and hired counſellors againſt them all the days of Cyrus, and longer, even until the reign of Darius king of Perſia, Ezra iv. 4, 5. but in the ſecond year of his reign, by the propheſying of Haggai and Zechariah, they returned to the work; and by the help of a new decree from Darius, finiſhed it on the third of the month Adar, in the ſixth year of his reign, and kept the dedication with joy, and the paſſover and feaſt of unleavened bread.

Now this Darius was not Darius Nothus, but Darius Hyſtaſpis, as will appear by conſidering that the ſecond year of this Darius was the ſeventieth of the indignation againſt Jeruſalem, which indignation commenced with the invaſion of Jeruſalem, and the cities of Judah by Nebuchadnezzar, in the ninth year of Zedekiah, Zech. i. 12. Jer. xxxiv. 1, 7, 22. and xxxix. 1. and that the fourth year of this Darius was the ſeventieth from the burning of the temple, in the eleventh year of Zedekiah, Zech. vii. 5. and Jer. lii. 12. both which are exactly true of Darius Hyſtaſpis: and that in the ſecond year of this Darius there were men living who had ſeen the firſt temple, Hagg. ii. 3. Whereas the ſecond year of Darius Nothus was 166 years after the deſolation of the temple and city. And further, if the finiſhing of the temple be deferred to the ſixth year of Darius Nothus, Jeſhua and Zerubbabel muſt have been, the one high-prieſt, the other captain of the people, an hundred and eighteen years together, beſide their ages before; which is ſurely too long.

Having thus ſtated the hiſtory of the Jews, in the reigns of Cyrus, Cambyſes, and Darius Hyſtaſpis; it remains that we ſtate their hiſtory in the reigns of Xerxes, and Artaxerxes Longimanus: For we place the hiſtory of Ezra and Nehemiah in the reign of this Artaxerxes, and not in that of Artaxerxes Mnemon: For during all the Perſian monarchy, until the laſt Darius mentioned in ſcripture, whom we take to be Darius Nothus, there were but ſix high-prieſts in continual ſucceſſion of father and ſon; namely, Jeſhua, Joiakim, Eliaſhib, Joiada, Jonathan, Jaddua; and the ſeventh high-prieſt was Onias the ſon of Jaddua; and the eighth was Simeon Juſtus, the ſon of Onias; and the ninth was Eleazar the younger brother of Simeon. Now, at a mean reckoning, we ſhould allow but 27, or 28 years only, to a generation by the eldeſt ſons of a family, one generation with another; but if in this caſe we allow thirty years to a generation, and may further ſuppoſe, that Jeſhua, at the return from the captivity, in the firſt year of the empire of the Perſians, was about 30 or 40 years of age; Joiakim will be of about that age in the 16th year of Darius Hyſtaſpis; Eliaſhib in the tenth year of Xerxes; Joiada in the 19th year of Artaxerxes Longimanus; Jonathan in the 8th year of Darius Nothus; Jaddua in the 19th year of Artaxerxes Mnemon; Onias in the 3d year of Artaxerxes Ochus; and Simeon Juſtus two years before the death of Alexander the great: And this reckoning, as it is according to the courſe of nature, ſo it agrees perfectly well with hiſtory; for thus Eliaſhib might be high-prieſt and have grandſons, before the ſeventh year of Artaxerxes Longimanus, Ezra x. 6. and without exceeding the age to which many old men attain, continue high-prieſt till after the 32d year of that king, Nehem. xiii. 6. 7. and his grandſon Johanan, or Jonathan, might have a chamber in the temple in the 7th year of that king, Ezra x. 6. and be high-prieſt before Ezra wrote the ſons of Levi in the book of Chronicles, Nehem. xii. 23. and in his high-prieſthood he might ſlay his younger brother Jeſus in the temple, before the end of the reign of Artaxerxes Mnemon: Joſeph. Antiq. l. xi. c. 7. and Jaddua might be high-prieſt before the death of Sanballat, Joſeph. ib. and before the death of Nehemiah, Nehem. xii. 22. and alſo before the end of the reign of Darius Nothus; and he might thereby give occaſion to Joſephus and the later Jews, who took this king for the laſt Darius, to fall into an opinion that Sanballat, Jadua, and Manaſſeh the younger brother of Jaddua, lived till the end of the reign of the laſt Darius: Joſeph. Antiq. l. xi. c. 7, 8. and the ſaid Manaſſeh might marry Nicaſo the daughter of Sanballat, and for that offence be chaſed from Nehemiah, before the end of the reign of Artaxerxes Longimanus, Nehem. xiii. 28. Joſeph. Antiq. l. 11. c. 7, 8. and Sanballat might at that time be Satrapa of Samaria, and in the reign of Darius Nothus, or ſoon after, build the temple of the Samaritans in mount Gerizim, for his ſon-in-law Manaſſeh, the firſt high-prieſt of that temple; Joſeph. ib. and Simeon Juſtus might be high-prieſt when the Perſian empire was invaded by Alexander the Great, as the Jews repreſent, Joma. fol. 69. 1. Liber Juchaſis. R. Gedaliah, &c. and for that reaſon he might be taken by ſome of the Jews for the ſame high-prieſt with Jaddua, and be dead ſometime before the book of Eccleſiaſticus was written in Hebrew at Jeruſalem, by the grandfather of him, who in the 38th year of the Egyptian Æra of Dionyſius, that is, in the 77th year after the death of Alexander the Great, met with a copy of it in Egypt, and there tranſlated it into Greek: Eccleſiaſt. chap l. and in Prolog. and Eleazar the younger brother and ſucceſſor of Simeon, might cauſe the law to be tranſlated into Greek, in the beginning of the reign of Ptolemy Philadelphus, Joſeph. Antiq. l. xii. c. 2. and Onias the ſon of Simeon Juſtus, who was a child at his father's death, and by conſequence was born in his father's old age, might be ſo old in the reign of Ptolemy Euergetes, as to have his follies excuſed to that king, by repreſenting that he was then grown childiſh with old age, Joſeph. Antiq. l. xii, c. 4. In this manner the actions of all theſe high-prieſts ſuit with the reigns of the kings, without any ſtraining from the courſe of nature; and according to this reckoning the days of Ezra and Nehemiah fall in with the reign of the firſt Artaxerxes; for Ezra and Nehemiah flouriſhed in the prieſthood of Eliaſhib, Ezra x. 6. Nehem. iii. 1. and xiii. 4. 28. But if Eliaſhib, Ezra and Nehemiah be placed in the reign of the ſecond Artaxerxes, ſince they lived beyond the 32d year of Artaxerxes, Nehem. xiii. 28. there muſt be at leaſt 160 years allotted to the three firſt high-prieſts, and but 42 to the four or five laſt, a diviſion too unequal: for the high-prieſthoods of Jeſhua, Joiakim, and Eliaſhib, were but of an ordinary length; that of Jeſhua fell in with one generation of the chief-prieſts, and that of Joiakim with the next generation, as we have ſhewed already; and that of Eliaſhib fell in with the third generation; for at the dedication of the wall, Zechariah the ſon of Jonathan the Son of Shemaiah, was one of the prieſts, Nehem. xii. 35. and Jonathan and his father Shemaiah, were contemporaries to Joiakim and his father Jeſhua, Nehem. xii. 6, 18. We obſerve further, that in the firſt year of Cyrus, Jeſhua and Bani, or Binnui, were chief fathers of the Levites, Ezra ii. 2, 10, iii. 9. and Nehem. vii. 7, 15. and that Jozabad the ſon of

Jeſhua,

the ſon of Jeſhua, and Noadiah the ſon of Binnui, were chief Levites in the ſeventh year of Artaxerxes, when Ezra came to Jeruſalem, Ezra viii. 33. So that this Artaxerxes began his reign before the end of the ſecond generation; and that he reigned in the third, is confirmed by two inſtances more; for Meſhullam the ſon of Berechiah, the ſon of Meſhezabeel, and Azariah the ſon of Maaſeiah, the ſon of Ananiah, were fathers of their houſes at the repairing of the wall, Nehem. iii. 4, 23. and their grandfathers Meſhazabeel and Hananiah, ſubſcribed the covenant in the reign of Cyrus, Nehem. x. 21, 23. Yea Nehemiah, this ſame Nehemiah the ſon of Hachaliah, was the Tirſhatha, and ſubſcribed it, Nehem. x. 1. and viii. 9. and Ezra ii. 2, 63. and therefore in the 32d year of Artaxerxes Mnemon, he will be above 180 years old, an age ſurely too great. The ſame may be ſaid of Ezra, if he was that prieſt and ſcribe who read the law, Nehem. viii. for he is the ſon of Serajah, the ſon of Azariah, the ſon of Hilkiah, the ſon of Shallum, *&c.* Ezra vii. 1. and this Serajah went into captivity at the burning of the temple, and was there ſlain, 1 Chron. vi. 14. 2 Kings xxv. 18. And from his death to the 20th year of Artaxerxes Mnemon, is above 200 years; an age too great for Ezra.

We conſider farther, that Ezra, chap. iv. name's Cyrus, *, Darius, Ahaſuerus, and Artaxerxes, in continual order, as ſucceſſors to one another, and theſe names agree to Cyrus, *, Darius Hyſtaſpis, Xerxes, and Artaxerxes Longimanus, and to no other kings of Perſia: Some take this Artaxerxes to be not the ſucceſſor, but the predeceſſor of Darius Hyſtaſpis, not conſidering that in his reign the Jews were buſy in building the city and the wall, Ezra iv. 12. and by conſequence had finiſhed the temple before. Ezra deſcribes, firſt, how the people of the land hindred the building of the temple all the days of Cyrus; and further, until the reign of Darius; and after the temple was built, how they hindred the building of the city in the reign of Ahaſuerus and Artaxerxes, and then returns back to the ſtory of the temple in the reign of Cyrus and Darius. The Darius therefore mentioned between Cyrus and Ahaſuerus, is Darius Hyſtaſpis; and conſequently Ahaſuerus and Artaxerxes who ſucceeded him, are Xerxes and Artaxerxes Longimanus; and the Jews who came up from Artaxerxes to Jeruſalem, and began to build the city and the wall, Ezra iv. 13. are Ezra with his companions: Which being underſtood, the hiſtory of the Jews in the reign of theſe kings will be as follows.

After the temple was built, and Darius Hyſtaſpis was dead, the enemies of the Jews, in the beginning of the reign of his ſucceſſor Ahaſuerus or Xerxes, wrote to him an accuſation againſt them, Ezra iv. 6. but in the ſeventh year of his ſucceſſor Artaxerxes, Ezra and his companions went up from Babylon, with offerings and veſſels for the temple, and power to beſtow on it out of the king's treaſure, what ſhould be requiſite, Ezra vii. whence the temple is ſaid to be finiſhed, according to the commandment of Cyrus, and Darius, and Artaxerxes king of Perſia, Ezra vi. 14. Their commiſſion was alſo to ſet magiſtrates and judges over the land, and thereby becoming a new body politic, they called a great council to ſeparate the people from ſtrange wives; and were alſo encouraged to attempt the building of Jeruſalem with its wall: And thence Ezra ſaith in his prayer, that “God had extended mercy unto them in the ſight of the kings of Perſia, “and given them a reviving to ſet up the houſe of their God, and to repair the deſolations thereof, and to give them a WALL in Judah, even in Jeruſalem.” Ezra ix 9. But when they had begun to repair the wall, their enemies wrote againſt them to Artaxerxes:” “Be it known, ſay they, unto the king, that the Jews which came up from “thee to us, are come unto Jeruſalem, building the rebellious and the bad city, and “have ſet up the walls thereof, and joined the foundations,” *&c.* And the king wrote back, that the Jews ſhould ceaſe and the city not be built, until another commandment ſhould he given from him: Whereupon their enemies went up to Jeruſalem, and made them ceaſe by force and power, Ezra iv. but in the twentieth year of the king, Nehemiah hearing that the Jews were in great affliction and diſtreſs, and that the wall of Jeruſalem, that wall which had been newly repaired by Ezra was broken down, and the gates thereof burnt with fire; he obtained leave of the king to go and build the city, and the governour's houſe, Nehem. i. 3. and ii. 6, 8, 17. and coming to Jeruſalem the ſame year, he continued governor twelve years, and built the wall; and being oppoſed by Sanballat, Tobiah, and Geſhem, he perſiſted in the work with great reſolution and patience, until the breaches were made up: Then Sanballat and Geſhem ſent meſſengers four or five times to hinder him from ſetting up the doors upon the gates: But notwithſtanding he perſiſted in the work, until the doors were alſo ſet up: So the wall was finiſhed in the twenty-eighth year of the king, Joſeph. Antiq. l. xi. c. 5. in the twenty-fifth day of the month Elul, or ſix month, in fifty and two days after the breaches were made up, and they began to work upon the gates. While the timber for the gates was preparing and ſeaſoning, they made up the breaches of the wall; both were works of time, and are not jointly to be reckoned within the 52 days: This is the time of the laſt work of the wall, the work of ſetting up the gates after the timber was ſeaſoned, and the breaches made up. When he had ſet up the gates, he dedicated the wall with great ſolemnity, and appointed officers "over the chambers for the treaſure, for the offerings, for the "firſt-fruits, and for the tithes, to gather into them out of the fields of the cities, the "portions appointed by the law for the prieſts and Levites: And the ſingers and the porters kept the ward of their God," Nehem. xii. "but the people in the city were but few, and the houſes were unbuilt," Nehem. vii. 1, 4. and in this condition he left Jeruſalem, in the 32d year of the king; and after ſome time, returning back from that monarch, he reformed ſuch abuſes as had been committed in his abſence, Nehem. xiii. In the mean-time, the genealogies of the prieſts and Levites were recorded in the book of the Chronicles, in the days of Eliaſhib, Joiada, Jonathan and Jaddua, until the reign of the next king Darius Nothus, whom Nehemiah calls *Darius the Perſian*: Nehem. xii. 11, 22, 23. whence it follows, that Nehemiah was governor of the Jews until the reign of Darius Nothus. And here ends the Sacred Hiſtory of the Jews.

CHAP. I.

1 The proclamation of Cyrus for the building of the temple. 5 The people provide for the return. 7 Cyrus reſtoreth the veſſels of the temple to Sheſhbazzar.

NOW in the firſt year of Cyrus king of Perſia (that the word of the LORD by the mouth of Jeremiah might be fulfilled) the LORD ſtirred up the ſpirit of Cyrus king of Perſia, that he made a proclamation throughout all his kingdom, and *put it* alſo in writing, ſaying,

2 Thus ſaith Cyrus king of Perſia, The LORD God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an houſe at Jeruſalem, which *is* in Judah.

3 Who *is there* among you of all his people? his God be with him, and let him go up to Jeruſalem, which *is* in Judah, and build the houſe of the LORD God of Iſrael (he *is* the God) which *is* in Jeruſalem.

4 And whoſoever remaineth in any place where he ſojourneth let the men of his place help him with ſilver, and with gold, and with goods, and with beaſts, beſides the free-will-offering for the houſe of God that *is* in Jeruſalem.

5 ¶ Then roſe up the chief of the fathers of Judah and Benjamin, and the prieſts, and the Levites, with all *them* whoſe ſpirit God had raiſed to go up, to build the houſe of the LORD which *is* in Jeruſalem.

6 And all they that *were* about them, ſtrengthned their hands with veſſels of ſilver, with gold, with goods, and with beaſts, and with precious things, beſides all *that* was willingly offered.

7 ¶ Alſo Cyrus the king brought forth the veſſels of the houſe of the LORD, which Nebuchadnezzar had brought forth out of Jeruſalem, and had put them in the houſe of his gods;

8 Even thoſe did Cyrus king of Perſia bring forth by the hand of Mithredath the treaſurer, and numbred them unto Sheſhbazzar the prince of Judah.

9 And this *is* the number of them: thirty chargers of gold, a thouſand chargers of ſilver, nine and twenty knives.

10 Thirty baſons of gold, ſilver baſons of a ſecond *ſort* four hundred and ten, *and* other veſſels a thouſand.

11 All the veſſels of gold, and of ſilver *were* five thouſand and four hundred. All *theſe* did Sheſhbazzar bring up with *them of* the captivity, that were brought up from Babylon unto Jeruſalem.

Ver. 1. *Now in the firſt year of Cyrus king of Perſia.*] This is the great Cyrus, the firſt monarch of Perſia, of whom Iſaiah propheſied, and even mentioned him by name 150 years before he was born, Iſaiah xliv. 28. 1. His reign is reckoned, from his firſt coming out of Perſia with an army for the aſſiſtance of the king of the Medes to his death, to have been thirty years; from the taking of Babylon nine years; and from his being ſole monarch of the whole empire, after the death of Darius the Mede, ſeven years. Cicero reckons by the firſt account, Ptolemy by the ſecond, and Xenophon by the third. And the firſt of theſe ſeven years, in the laſt of the three accounts, is that firſt year of Cyrus mentioned in this verſe.

(*That the word of the Lord by the mouth of Jeremiah might be fulfilled.*)] This prophet foretold the captivity of Judah, and the return from it, after the expiration of ſeventy years, Jer. xxv. 12. xxix. 10.

——— *The Lord ſtirred up the ſpirit of Cyrus king of Perſia, that he made a proclamation throughout all his kingdom, and put it alſo in writing, ſaying.*] We may reaſonably ſuppoſe, that this proclamation in favour of the Jews was obtained by the prophet Daniel. When Cyrus firſt came into Babylon, on his taking the city, he found him there, an old miniſter of ſtate famed for his great wiſdom all over the eaſt, and long experienced in the management of the publick affairs of the government; and ſuch counſellors, wiſe kings always ſeek for. We may add too, that Daniel's late reading the wonderful hand-writing on the wall, which had puzzled all the other wiſe men of Babylon, and the event which happened immediately after, exactly agreeable to his expoſition, had made a very great and freſh addition to his reputation. Cyrus therefore having made himſelf maſter of the city, the prophet was ſoon called for, as a perſon who was beſt able to give proper directions about ſettling the government on this revolution, and was conſulted with in all the meaſures that were then taken. On which occaſion he ſo well approved himſelf, that afterward, on the ſettling of the government of the whole empire, he was made firſt ſuperintendant, or prime miniſter of ſtate over all the provinces of it. And when Cyrus returned from his Syrian expedition to Babylon, he found a new addition to Daniel's fame, from his miraculous deliverance out of the lion's den, into which he had been caſt by Darius the Mede. All which put together, gave ſufficient reaſon for ſo wiſe and excellent a prince as Cyrus to entertain the greateſt eſteem for this celebrated prophet, who therefore is ſaid to have proſpered under him, as he likewiſe did under Darius the Mede, Dan. vi. 28. And ſince he had been ſo earneſt with God in prayer for the reſtoration of his people, as we find in the ninth chapter of Daniel, it is not to be thought that he was backward in his interceſſions for it with the king, eſpecially when he was ſo highly favoured by him, and poſſeſſed ſuch a large ſhare of authority with him. Daniel, in order to induce the king the readier to grant his requeſt, ſhewed him the propheſies of Iſaiah, which pointed him out by name 150 years before his birth, as one whom God had deſigned ſhould be a great conqueror, and inſtrumental in the reſtoration of his people. Joſephus aſſures us, that Cyrus had ſeen and read theſe prophecies. Lib. 11. c. 1. and it is likewiſe evident from Scripture that he did ſo; for they are recited in his decree for rebuilding the temple, ver. 2, &c. And who could ſhew them to him but Daniel, whoſe high ſtation gave him conſtant acceſs to that monarch, and who of all men living had it moſt at heart to ſee thoſe propheſies accompliſhed in the reſtoration of Sion?

Ver. 2. *Thus ſaith Cyrus king of Perſia, The Lord God of heaven.*] It is an obſervation of the learned Mr. Mede, that as before the captivity, when they ſpake of God, they called him *the Lord of Hoſts*; ſo the conſtant ſtyle of the Holy Books after the captivity, is *the God of Heaven*: as here, and chap. vi. 10. vii. 21. But it is a queſtion whether Cyrus, Darius, and Artaxerxes penned theſe writings themſelves, wherein they proclaimed the God of the Jews to be *the Lord God of Heaven*: or whether they were drawn up by ſome of the Jews who attended upon them. It ſeems probable, however, that God, who raiſed up the ſpirit of Cyrus to be a peculiar inſtrument of his providential goodneſs to the Jews, did likewiſe enlighten his mind to underſtand that there was but one God, whom the Jews worſhipped, and who ſpake in thoſe Holy Books which were ſhewn him. And Artaxerxes might call the law of Moſes, *the law of the God of Heaven*, knowing the Jews worſhipped no other God, whoſe law this was.

——— *Hath given me all the kingdoms of the earth.*] That is, all thoſe large dominions which the Aſſyrians and Babylonians had enjoyed.

——— *And he hath charged me to build him an houſe at Jeruſalem, which is in Judah.*] This he underſtood from Iſaiah xlv. 13. where God ſaith of Cyrus, *he ſhall build my city*, of which the temple was the principal part: And more plainly, chap. xliv. 28. *He ſhall ſay to Jeruſalem thou ſhalt be built; and to the temple thy foundation ſhall be laid.*

Ver. 3. *Who is there among you of all his people?*] Not of the Jews only, but likewiſe of all Iſrael, who were now under the government of Cyrus; the Aſſyrians, and the Medes, into whoſe country the ten tribes had been carried captive, being now the ſubjects of this great monarch. Joſephus expreſly declares, that Zerubbabel ſent the edict of Cyrus into Media, to the reſt of the ten tribes.

——— *His God be with him, and let him go up to Jeruſalem which is in Judah, and build the houſe of the Lord God of Iſrael,* &c.] This decree of Cyrus appears plainly reſtrained; and the building of the temple was the principal view of that prince. This alſo is evident from the ſame decree mentioned and renewed by Darius, which was not to allow the general return of the Jews, but to build the houſe of God. This farther appears from the letter of Rehum and Shimſhai to Artaxerxes, in which they complain, not of the Jews building the temple, but of their rebuilding *the rebellious and bad city, ſetting up the walls thereof, and joining the foundations*, chap. iv. 12. and accordingly Artaxerxes, upon ſearching the records, finding the report to be true, and no commiſſion granted for that purpoſe by his predeceſſors, immediately ordered a ſtop to be put to the whole work.

'Tis true, that the decree of Cyrus muſt be allowed, according to Iſaiah's prophecy of him, chap. xliv. 28. to give the Jews a liberty to build houſes as well as the temple. But as the decree of Cyrus and Darius is evidently reſtrained to the building the temple, every one ſees, that this is vaſtly different from a liberty entirely to reſtore and build up Jeruſalem, and to live after their own laws and government, which is the very purport of Artaxerxes's decree to Ezra; for by giving an entire liberty to all the people to return, and granting Ezra a commiſſion to create magiſtrates, and ſettle their government, he muſt grant leave to repair Jeruſalem as a city, and to do every thing neceſſary for its ſafety and defence. And that this was never done before is plain, becauſe that in the time of Nehemiah, fifteen years after this commiſſion to Ezra, we read that the Jews, who were returned to Judæa, were in great reproach and affliction, becauſe *Jeruſalem lay deſolate*, Nehem. i. 3. compared with ii. 17. and therefore he asks a more explicit allowance from the king, that he himſelf might be ſent to Jeruſalem in order to build it, ii. 5.

This ſeems yet farther evident from the account given of the people after their return to Judæa; they diſperſed themſelves into their ſeveral cities to take poſſeſſion of their inheritances, where they built themſelves houſes, and applied themſelves to the culture of their land, neither regarding Jeruſalem nor the temple of the Lord, Hag. i. 4. compare Ezra xi. 1. And in the time of Nehemiah, Jeruſalem was ſo far from being rebuilt, that it was ſcarce inhabited; for they were forced to take by lot the tenth part of the whole people to dwell in it, Nehem. xi. 1.

From theſe particulars, it ſeems very evident, that the decree of Cyrus did not relate to the full reſtoration of Jeruſalem, nor that of Darius after him, but principally to the reſtoration of the temple; and that Artaxerxes's command to Ezra was the very firſt to this purpoſe.

Ver. 5. *Then roſe up the chief of the fathers of Judah and Benjamin, and the prieſts and the Levites, with all them whoſe ſpirit God had raiſed to go up.*] There were ſome of other tribes, beſide Judah and Benjamin, that went up, 1 Chron. ix. 3. tho' theſe were the principal; who all needed a ſpecial motion from God to quicken and encourage them to this enterprize; the difficulties being ſo great which they were to encounter in ſuch a long journey, and their country lying waſt when they came thither.

——— *To build the houſe of the Lord which is in Jeruſalem.*] This was the deſign, which people of great piety cheerfully undertook, in order to reſtore the public ſervice of God, whom they now worſhipped only in private.

Ver. 6. *And all they that were about them, ſtrengthned their hands with veſſels of ſilver, with gold, with goods, and with beaſts, and with precious things.*] Such was the authority of the king, and ſuch was the influence of God upon their hearts, that all their neighbours encouraged them to this work, and enabled them to undertake their journey to Jeruſalem.

Beſides all that was willingly offered.] Their brethren freely contributed their aſſiſtance, tho' they did not accompany them in their journey.

Ver. 7. *Alſo Cyrus the king brought forth the veſſels of the houſe of the Lord, which Nebuchadnezzar had brought forth out of Jeruſalem, and had put them in the houſe of his gods:*] Where by a ſingular providence they had been preſerved till this time, being looked upon as Sacred Things, which Nebuchadnezzar would not appropriate to his own private uſe, but dedicated to his gods. Some think the ark was among the Sacred Things which Cyrus cauſed to be reſtored; but it ſhould firſt be proved, that it was carried away from Jeruſalem to Babylon, which no where appears to be true. The argument alledged for it, is, that in the ſecond temple, ſacrifices were offered as in the firſt, and all ſolemn days obſerved, eſpecially the great day of expiation, when the law ordained the blood ſhould be ſprinkled before the mercy-ſeat, which could not be done, when it was not there, as it certainly was not, if there was no ark. But as the Jews univerſally acknowledge, this was one of the five things wanting in the ſecond temple; ſo, unleſs the Divine Glory had been there alſo, the ark would have ſignified little. Therefore it is more probable, that by the abſence of theſe, God intended to ſignify, that he was withdrawing his preſence from that houſe of ſtone, to dwell in the temple of Chriſt's body: who offered himſelf to God, and thereby put an end to thoſe figurative ſacrifices.

Ver. 8. *Even thoſe did Cyrus king of Perſia bring forth, by the hand of Mithredath the treaſurer.*] This was a name frequent among the Perſians, derived from their god Mithra: As Cyrus himſelf had his name, according to Heſychius, from the ſun, which in the old Perſian language was called Κῦρος.

——— *And numbred them unto Sheſhbazzar the prince of Judah.*] Which was another named for Zerubbabel, who is mentioned chap. iii. 2, 8. and chap. v. 14, 16. For it was common, in the time of the captivity, for the great men of Judah to have two names: One of their own country, which was domeſtic, another of the Chaldeans, which was uſed at court, Dan. i. 7. Nehemiah had two names; and this of Sheſhbazzar ſeems to have been a good omen of their future flouriſhing condition; being compounded of two words ſignifying *fine linnen*, and *gold*. On the contrary, Zerubbabel was a name importing the miſery of the people of Iſrael at that time; for it ſignifies an *exile*, or *ſtranger in Babylon*. Thus pious men, even in the midſt of the honours they had at court, (for Joſephus ſaith that Zerubbabel was one of the guard of the king's body) were admoniſhed not to forget their brethren, but ſympathize with them in their miſeries.

Ver. 11. *All the veſſels of gold and of ſilver were five thouſand and four hundred.*] Here ſeems to be ſome difficulty; for all the veſſels that are ſpecially named in the ninth and tenth verſes amount to no more than two thouſand four hundred and ninety-nine. To which many think this is a ſufficient anſwer, that it is ſaid in 2 Chron. xxxvi. 18. Nebuchadnezzar carried away all the veſſels, both great and ſmall. Now in the account that is here given, the larger veſſels only, which were moſt valuable are mentioned; but the groſs ſum comprehends all, and amounts to the number of 5400. But Tremellius ſolves this, by tranſlating the laſt words of the tenth verſe in a different manner from our verſion; not *of other veſſels a thouſand*, but *other veſſels by thouſands*, and the learned Mr. Mede approves of this tranſlation, in his *Daniel's Weeks*, Book iii. p. 700.

CHAP. II.

1 *The number that return of the people.* 36 *Of the prieſts.* 40 *Of the Levites.* 43 *Of the Nethinims.* 55 *Of Solomon's ſervants.* 62 *Of the prieſts which could not ſhew their pedigree.* 64 *The whole number of them, with their ſubſtance.* 68 *Their oblations.*

NOW theſe *are* the children of the province that went up out of the captivity, of thoſe which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jeruſalem and Judah, every one unto his city;

2 Which came with Zerubbabel: Jeſhua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilſhan, Miſpar, Bigvai, Rehum, Baanah. The number of the men of the people of Iſrael.

3 The children of Paroſh, two thouſand an hundred ſeventy and two.

4 The children of Shephatiah, three hundred ſeventy and two.

5 The children of Arah, ſeven hundred ſeventy and five.

6 The children of Pahath-moab, of the children of Jeſhua *and* Joab, two thouſand eight hundred and twelve.

7 The children of Elam, a thouſand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, ſeven hundred and threeſcore.

10 The children of Bani, ſix hundred forty and two.

11 The children of Bebai, ſix hundred twenty and three.

12 The children of Azgad, a thouſand two hundred twenty and two.

13 The children of Adonikam, ſix hundred ſixty and ſix.

14 The children of Bigvai, two thouſand fifty and ſix.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah, ninety and eight.

17 The children of Bezai, three hundred twenty and three.

18 The children of Jorah, an hundred and twelve.

19 The children of Haſhum, two hundred twenty and three.

20 The children of Gibbar, ninety and five.

21 The children of Beth-lehem, an hundred twenty and three.

22 The men of Netophah, fifty and ſix.

23 The men of Anathoth, an hundred twenty and eight.

24 The children of Azmaveth, forty and two.

25 The children of Kirjath-arim, Chephirah, and Beeroth, ſeven hundred and forty and three.

26 The children of Ramah and Gaba, ſix hundred twenty and one.

27 The men of Michmas, an hundred twenty and two.

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

30 The children of Magbiſh, an hundred fifty and ſix.

31 The children of the other Elam, a thouſand two hundred fifty and four.

32 The children of Harim, three hundred and twenty.

33 The children of Lod, Hadid, and Ono, ſeven hundred twenty and five.

34 The children of Jericho, three hundred forty and five.

35 The children of Senaah, three thouſand and ſix hundred and thirty.

36 ¶ The prieſts: the children of Jedaiah, of the houſe of Jeſhua, nine hundred ſeventy and three.

37 The children of Immer, a thouſand fifty and two.

38 The children of Paſhur, a thouſand two hundred forty and ſeven.

39 The children of Harim, a thouſand and ſeventeen.

40 ¶ The Levites: the children of Jeſhua, and Cadmiel, of the children of Hodaviah, ſeventy and four.

41 ¶ The ſingers: the children of Aſaph, an hundred twenty and eight.

42 ¶ The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all an hundred thirty and nine.

43 ¶ The Nethinims: the children of Ziha, the children of Haſupha, the children of Tabbaoth,

44 The children of Keros, the children of Siaha, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of Shalmai, the children of Hanan.

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paſeah, the children of Beſai,

50 The children of Aſnah, the children of Mehunim, the children of Nephuſim,

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

52 The children of Bazluth, the children of Mehida, the children of Harſha,

53 The children of Barkos, the children of Siſera, the children of Thamah,

54 The children of Neziah, the children of Hatipha,

55 ¶ The children of Solomons ſervants, the children of Sotai, the children of Sophereth, the children of Peruda,

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami,

58 All the Nethinims, and the children of Solomons ſervants, *were* three hundred ninety and two.

59 And theſe *were* they which went up from Tel-melah, Tel-harſa, Cherub, Addan, *and* Immer: but they could not ſhew their fathers houſe, and their ſeed, whether they *were* of Iſrael:

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, ſix hundred fifty and two.

61 ¶ And of the children of the prieſts: the children of Habaiah, the children of Koz, the children of Barzillai: (which took a wife of the daughters of Barzillai the Gileadite, and was called after their name.)

62 Theſe ſought their regiſter *among* thoſe that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the prieſthood.

63 And the Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy things, till there ſtood up a prieſt with Urim and with Thummim.

64 ¶ The whole congregation together *was* forty and two thouſand three hundred *and* threeſcore.

65 Beſides their ſervants and their maids, of whom *there were* ſeven thouſand three hundred thirty and ſeven: and *there were* among them two hundred ſinging-men, and ſinging-women.

66 Their horſes *were* ſeven hundred thirty and ſix: their mules, two hundred forty and five:

67 Their camels, four hundred thirty and five: *their* aſſes, ſix thouſand ſeven hundred and twenty.

68 ¶ And *ſome* of the chief of the fathers, when they came to the houſe of the LORD, which *is* at Jeruſalem, offered freely for the houſe of God to ſet it up in his place:

69 They gave after their ability, unto the treaſure of the work, threeſcore and one thouſand drams of gold, and five thouſand pound of ſilver, and one hundred prieſts garments.

70 So the prieſts and the Levites, and *ſome* of the people, and the ſingers, and the porters, and the Nethinims, dwelt in their cities, and all Iſrael in their cities.

Ver. 1. *Now theſe were the children of the province that went up out of the captivity, of thoſe which had been carried away*, &c.] Cyrus having iſſued out his decree for rebuilding the temple at Jeruſalem, the Jews gathered together out of the ſeveral parts of the kingdom of Babylon, to the number of forty-two thouſand three hundred and ſixty perſons, together with their ſervants, who amounted to ſeven thouſand three hundred thirty and ſeven more. They are called, *the children of the province*; by which laſt word ſome underſtand Babylon, wherein moſt of them were born, and had lived a long time; but we rather think it to be meant of Judæa, which was made a *province* when conquered, and Gedaliah was conſtituted the governor of it. It is likewiſe expreſly called *the province of Judæa*, chap. v. 8.

Their chief leaders were Zerubbabel the ſon of Salathiel, the ſon of Jehoiachin or Jeconias king of Judah, and Jeſhua the ſon of Jozadack the high-prieſt. Zerubbabel was made governor of the land under the title of Tirſhatha, ver. 63. which ſignifies *the king's commiſſioner*; Jeſhua was high-prieſt by lineal deſcent from the pontifical family. For he was the ſon of Jozadack, who was the ſon of Seraiah, and this Seraiah was high-prieſt when Jeruſalem was deſtroyed, and the temple burnt by the Chaldeans. Seraiah being then taken priſoner by Nebuzar-adan, and carried to Nebuchadnezzar to Riblah in Syria, was then put to death by him, 2 Kings xxv. 18—21. But Jozadack his ſon being ſpared, as to his life, was only with the reſt led captive to Babylon, 1 Chron, vi. 15. Where he died before the decree of reſtoration came forth, and therefore the office of high-prieſt was then in Jeſhua his ſon. The reſt of the leaders were Nehemiah, Seraiah, Reelaiah, Mordecai, Bilſham, Miſpar, Bigvai, Rehum, and Baanah, ver 2. who were the prime leaders of the people, and the chief aſſiſtants to Zerubbabel in the re-ſettlement of them in their own land, and are by the Jewiſh writers, reckoned the chief men of the great ſynagogue; ſo they call the convention of elders, who, they ſay, ſat at Jeruſalem after the return of the Jews, and there re-eſtabliſhed all their affairs both as to church and ſtate. But it is to be obſerved, that the Nehemiah and Mordecai above-mentioned, were not the Nehemiah and Mordecai of whom ſo much is ſaid in the books of Nehemiah and Eſther, but quite different perſons who bore the ſame name.

Ezra has enumerated at large the ſeveral families that returned to Jeruſalem, from ver. 3. to ver. 61. upon which it would be needleſs to offer many remarks, and therefore notice ſhall be taken of ſuch particulars only as may ſeem to require ſome explication.

Ver. 36. *The prieſts, the children of Jedaiah*, &c.] Of the twenty-four courſes of the prieſts, that were carried away to Babylon, only four returned; and they were the courſes of Jedaiah, mentioned in this verſe, and of Immer, Paſhur, and Harim, ver. 37, 38, 39. which made up the number of four thouſand two hundred and eighty-nine perſons. The reſt either tarried behind, or were extinct. However, the old number of courſes, as eſtabliſhed by king David, were ſtill kept up. For of the four courſes that returned, each ſubdivided themſelves into ſix, and the new courſes taking the names of thoſe that were wanting, ſtill kept up the old titles. [Talmud. Hieroſol. in Taanith.] And hence it is, that after this Matthias is ſaid to have been of the courſe of Joarib, 1. Maccab. ii. 1. and Zecharias of the courſe of Abia, Luke i. 5.. though neither of theſe courſes were of the number of thoſe that returned. For the new courſes took the names of the old, tho' they were not deſcended from them, and were continued by the ſame names under the ſecond temple, as they had been diſtinguiſhed by under the firſt; only the fifth courſe, tho' of the number of thoſe that returned, changed its name, and for that of Malchijah, under which it was firſt eſtabliſhed, aſſumed the name of Paſhur, that is, the name of the ſon, inſtead of that of the father: for Paſhur was the ſon of Malchijah, 1. Chron. ix. 12. It is a common ſaying among the Jews, that thoſe who returned to Jeruſalem at the expiration of the captivity, were only the bran, that is, the dregs of the people, and that all the fine flour remained at Babylon. For when thoſe of this latter claſs had acquired houſes and lands in thoſe parts, it cannot be ſuppoſed, that they would be very forward to leave good ſettlements to new plant a country which had lain deſolate for many years. But of what rank ſoever they were, it is certain that a great number ſtaid behind, and never returned into their own country. And if we may gueſs at their number by the family of Aaron, they muſt have been many more than thoſe who ſettled again in Judæa. For of the twenty-four courſes of the ſons of Aaron which were carried away, we find only four that returned, as has been already obſerved. And hereby it came to paſs, that during all the time of the ſecond temple, and for many ages after, the number of the Jews in Chaldæa, Aſſyria, and Perſia, became ſo very great, that they were thought to exceed the number of the Jews in Paleſtine, even in thoſe times when that country was beſt inhabited by them.

Ver. 55. *The children of Solomon's ſervants.*] Theſe were a diſtinct people among the Jews; and ſome take them to have been originally deſcended from ſlaves, whom Solomon took in war; and who afterward became proſelytes. Another opinion is, that they were ſuch of other nations as came to ſerve Solomon in ſervile work, during the building of the temple; who being proſelyted, he deputed them to the general conſervation and reparation of it. Or they might be ſome of the reliques of the Canaanites, who delivered themſelves to Solomon, 1 Kings ix. 20, 21. Their functions were the ſame with thoſe of the Nethinims, or ſomething like them; as may be gathered from ver. 58. where they are numbred together with them; and it muſt be obſerved to the honour of both, that tho' they were not of the children of Iſrael, and were deſpiſed by them, yet they were more forward to return to Jeruſalem, and build the houſe of the Lord, (where they were to ſerve in lower miniſtries) than the Levites themſelves; for the number of thoſe of them who returned, exceeded that of the Levites and ſingers, as is evident by comparing ver. 40, 41. with ver. 58.

Ver. 59. *And theſe were they which went up from Tel-melah, Tel-harſa, Cherub, Addan, and Immer; but they could not ſhew their fathers houſe, and their ſeed, whether they were of Iſrael.*] Tel-melah and Telharſa, we ſuppoſe were cities, or rather provinces in Babylonia; the ſituation of the former of them is not known, but perhaps it might be adjacent to Tel-harſa or Thelharſa which ſeems to be the ſame with Thalaſſar an Aſiatic province, thought by ſome to be ſituated toward Armenia and Meſopotamia, and about the ſources of Euphrates and Tigris. Cherub, Addan and Immer, we take to be ſome of the perſons who came from theſe provinces, and could not ſhew the families from whence they ſprung, and therefore were not priviledged to obtain any certain poſſeſſion in Judæa, as the reſt did who knew to what family and city they belonged.

Ver. 60. *The children of Delaiah, the children of Tobiah, the children of Nekoda, ſix hundred fifty and two.*] Theſe likewiſe were perſons who could not aſcertain their pedigree, and yet were deſirous of living among the people of God, and to ſee his worſhip reſtored.

Ver. 61. *And of the children of the prieſts : the children of Habaiah, the children of Koz, the children of Barzillai : (which took a wiſe of the daughters of Barzillai the Gileadite, and was called after their name.)*] This perſon, whoever he was, thought it ſo great an honour to be deſcended from ſuch a noble family as that of Barzillai, the friend of king David, that he choſe to be called by that name, preferring it to his own in the family of the prieſts, by which vain ambition he loſt his title to the prieſthood, becauſe he could not make out his pedigree from the prieſts, but from Barzillai.

Ver. 62. *Theſe ſought their regiſter among thoſe that were reckoned by genealogy, but they were not found.*] This paſſage may be more plainly tranſlated from the Hebrew in the following manner; *theſe being numbred among the prieſts*, or reckoned in the prieſtly genealogy, *ſought the regiſter, the record of it in writing, but could not find it.* The Jews were ſo careful to keep the prieſthood pure, that they preſerved an exact account of the parents, the kindred, and the quality of every prieſt; becauſe there were ſome women whom the prieſts could not lawfully marry; and if they did their children were accounted impure, as Mr. Selden hath ſhewn at large, Lib. 2. de Succeſſ. ad Pontificatum, cap. 2. p. 213. and cap. 3. p. 215. but when Jeruſalem and the temple were burnt, and the people carried away in a tumultuous and confuſed manner into Babylon; many tables of genealogy periſhed, and could not be recovered.

—— *Therefore were they, as polluted, put from the prieſthood.*] They were nor allowed to perform the ſacerdotal functions, becauſe it did not appear that they were legally deſcended from prieſts.

Ver. 63. *And the Tirſhatha.*] Or chief governor, or the king's commiſſioner, which is ſuppoſed to have been the title of Zerubbabel.

—— *Said unto them, that they ſhould not eat of the moſt holy things.*] That is, they ſhould not partake of the ſacrifices offered for ſin, nor of the right ſhoulder of peace-offerings, nor of the ſhew-bread; which were all moſt holy, and the portion of the prieſts alone. This ſhews that the Tirſhatha was poſſeſſed of great authority, ſince he could lay ſuch a reſtraint upon thoſe who had been reputed prieſts.

—— *Till there ſtood up a prieſt with Urim and with Thummim.*] Till the Lord himſelf ſhould ſhew, (when he vouchſafed ſuch a prieſt as was in the firſt temple) whether they were of the line of Aaron, or not. Zerubbabel did not quite reject and exclude them, but left them their claim; yet would not admit them to the enjoyment of that which was the ſole right of the prieſts; but as he could not determine whether theſe perſons had any pretenſions to it, the oracle being ceaſed; he thought it proper to wait till God, who knew all things, ſhould declare it. Thus careful were they to diſtinguiſh families, that ſtrangers might not come to inherit among God's people, and eſpecially that the prieſthood might not be intruded upon by any who were unqualified for it.

Ver. 64. *The whole congregation together, was forty and two thouſand three hundred and threeſcore.*] Here occurs a ſmall difficulty, like that at the cloſe of the preceding chapter; for if we add together the ſeveral numbers of the reſpective families, as they are ſet down in this chapter, they amount to no more than twenty-nine thouſand eight hundred and eighteen: So that above twelve thouſand are wanting to compleat the number mentioned in this verſe. But where ſhall we find them? Say the Jews in Seder Olam Rabba, cap. xxix. To which they there reply, that they were of the reſt of the tribes of Iſrael, who came up with thoſe of Judah and Benjamin. Or they might be Levites, or other Iſraelites, who could not clear up their pedigree. This is a very ſolid anſwer; for doubtleſs many of their brethren of the ten tribes incorporated themſelves with thoſe of Judah and Benjamin, during the captivity, and took the advantage of returning with them. Which may be the meaniug of thoſe words in the firſt chapter of this book, *then roſe up the chief of the fathers of Judah and Benjamin, —— with all them whoſe ſpirit God had raiſed to go up, &c.* That is, ſaith Diodati, all thoſe of other tribes, according to 1 Chron. ix. 3. Where it is ſaid, that in Jeruſalem dwelt of the children of Judah, and of the children of Benjamin, *and of the children of Ephraim and Manaſſeh.*

Ver. 65. *Beſides their ſervants and their maids, of whom there were ſeven thouſand three hundred thirty and ſeven :*] Tho' all who returned were not Jews, but ſome of the ten tribes joined with them; yet they did not amount, ſlaves and all, to fifty thouſand. A very inconſiderable number, indeed, if we conſider that in the time of Jehoſhaphat, Judah alone furniſhed two hundred thouſand fighting men.

—— *And there were among them two hundred ſinging-men, and ſinging-women.*] Whether theſe were now become ſervants, is not certain; but it ſeems to be manifeſt from 1 Chron. xxv. 5, 6. that women, as well as men, ſung in the houſe of the Lord.

Ver. 66. *Their horſes were ſeven hundred thirty and ſix : Their mules, two hundred forty and five.*] Their poverty appears, not only by the ſmall number of ſervants who attended them, but likewiſe by the inconſiderable parcel of cattle which they had to carry them.

Ver. 67. *Their camels, four hundred thirty and five : Their aſſes, ſix thouſand ſeven hundred and twenty.*] Moſt of the people therefore travelled on foot, for the camels and aſſes would but ſuffice to carry their baggage.

Ver. 68. *And ſome of the chief of the fathers, when they came to the houſe of the Lord, which is at Jerſualem, offered freely for the houſe of God to ſet it up in his place.*] Thoſe who made this firſt return into Judæa, arrived there in Niſan, the firſt month of the Jewiſh year, and which anſwers to part of March and part of April, in our calender: For the ſecond month of the next year, is ſaid to be in the ſecond year after their return, chap. iii. 8. and therefore they muſt then have been a whole year in the land.

The people, after their arrival in Judæa, were induſtrious to ſet forward the reſtoration of God's worſhip in Jeruſalem; toward which, all who had riches contributed according to their abilities. The free-will offerings which were made upon this occaſion, beſide an hundred veſtments for the prieſts, amounted to ſixty-one thouſand drams of gold and five thouſand minas or pounds of ſilver, ver. 69. which in all amounts to about ſeventy-five thouſand five hundred pounds ſterling. For every dram of gold is worth ten ſhillings of our money, and every mina of ſilver nine pounds. Upon this fund they began the work; and a great ſum it was to be raiſed by ſo ſmall a number of people, and on their firſt return from their captivity; eſpecially if they were only of the poorer ſort, as the Rabbins ſay. But it may well be ſuppoſed, that theſe offerings were made by the whole nation of the Jews; that is, by thoſe who continued in Chaldæa, as well as by thoſe who returned, otherwiſe it is ſcarce poſſible to ſolve the matter. For all having an equal intereſt in the temple of God, and the daily ſacrifices there offered up being in the behalf of all, it is very reaſonable to ſuppoſe, that they all contributed to the rebuilding of it; eſpecially if we conſider, that as long as this ſecond temple ſtood every Jew annually paid half a ſhekel, which is about eighteen pence of our money, toward its repair, and the ſupport of the daily ſervice in it, into what parts ſoever they were diſperſed through the whole world. (Maimonides in Shekalim, cap. 1, 2, 4.

Ver. 70. *So the prieſts, and the Levites, and ſome of the people, and the ſingers, and the porters, and the Nethinims, dwelt in their cities, and all Iſrael in their cities.*] They diſperſed themſelves, according to their tribes, and the families of their fathers, in their ſeveral cities, and there betook themſelves to rebuild their houſes, and again manure their lands, after they had now from the deſtruction of Jeruſalem, and the flight of the remainder of the people into Egypt, upon the death of Gedaliah, lain deſolate and uncultivated for the ſpace of fifty-two years, according to the number of the ſabbatical years, which they had neglected to obſerve. For, according to the Moſaical law, they ought to have left their lands fallow every ſeventh year, Levit. xxv. 3, 4. But among other commandments of God, this alſo they had neglected, and therefore God cauſed the land to lie deſolate without inhabitants or cultivation, till it had enjoyed the full number of its ſabbaths, of which it had been deprived. And this tells us, how long the Jews had neglected the law of the ſabbatical year. For it is certain the land was deſolated only fifty-two years; that is, from the death of Gedaliah till the firſt year of the empire of Cyrus, when ſome of the Jews were permitted to return into their own country. And fifty-two ſabbatical years make fifty-two weeks of years, that is, as many years as there are days in fifty-two weeks; and which amount to three hundred and ſixty-four years; which ſpace of time carries up the computation to the beginning of the reign of Aſa, and therefore from that period the Jews having neglected to obſerve the ſabbatical years, till they had deprived the land of fifty-two of them, God made that land lie deſolate and uninhabited juſt ſo many years, till he had reſtored it to that full reſt, which the wickedneſs of its inhabitants had denied unto it, contrary to the law of God. If we reckon the whole ſeventy years of the captivity in thoſe years of deſolation, which were to make amends for the ſabbatical years, of which the land had been deprived, then we muſt ſuppoſe the obſervation of them to have been diſregarded for 70 weeks of years, which amount to 490 years. But this will carry back the omiſſion higher up than the days of David and Samuel, in whoſe time it is not probable, that ſuch a violation of the law of God would have been permitted in the land.

CHAP. III.

1 *The altar is ſet up.* 4 *Offerings frequented.* 7 *Workmen prepared.* 8 *The foundations of the Temple are laid in great joy and mourning.*

AND when the ſeventh month was come, and the children of Iſrael *were* in the cities, the people gathered themſelves together, as one man, to Jeruſalem.

2 Then ſtood up Jeſhua the ſon of Jozadak, and his brethren the prieſts, and Zerubbabel the ſon of Shealtiel, and his brethren, and builded the altar of the God of Iſrael, to offer burnt-offerings thereon, as *it is* written in the law of Moſes the man of God.

3 And they ſet the altar upon his baſes, (for fear *was* upon them, becauſe of the people of thoſe countries) and they offered burnt-offerings thereon unto the LORD, *even* burnt-offerings morning and evening.

4 They kept alſo the feaſt of tabernacles, as *it is* written, and *offered* the daily burnt-offerings by number, according to the cuſtom, as the duty of every day required;

5 And afterward offered the continual burnt-offering, both of the new-moons, and of all the ſet feaſts of the LORD, *that were* conſecrated, and of every one that willingly offered a free-will-offering unto the LORD.

6 From the firſt day of the ſeventh month began they to offer burnt-offerings unto the LORD: but the foundation of the temple of the LORD was not *yet* laid.

7 They gave money alſo unto the maſons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the ſea of Joppa: according to the grant that they had of Cyrus king of Perſia.

8 ¶ Now in the ſecond year of their coming unto the houſe of God at Jeruſalem, in the ſecond month, began Zerubbabel the ſon of Shealtiel, and Jeſhua the ſon of Jozadak, and the remnant of their brethren the prieſts and the Levites, and all they that were come out of the captivity unto Jeruſalem; and appointed the Levites, from twenty years old and upward, to ſet forward the work of the houſe of the LORD.

9 Then ſtood Jeſhua, *with* his ſons and his brethren, Kadmiel and his ſons, the ſons of Judah together, to ſet forward the workmen in the houſe of God: the ſons of Henadad, *with* their ſons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, they ſet the prieſts in their apparel with trumpets, and the Levites the ſons of Aſaph, with cymbals to praiſe the LORD, after the ordinance of David king of Iſrael.

11 And they ſung together by courſe, in praiſing and giving thanks unto the LORD; becauſe *he is* good, for his mercy *endureth* for ever towards Iſrael. And all the people ſhouted with a great ſhout, when they praiſed the LORD, becauſe the foundation of the houſe of the LORD was laid.

12 But many of the prieſts and Levites, and chief of the fathers, *who were* ancient men that had ſeen the firſt houſe, when the foundation of this houſe was laid before their eyes, wept with a loud voice, and many ſhouted aloud for joy.

13 So that the people could not diſcern the noiſe of the ſhout of joy, from the noiſe of the weeping of the people: for the people ſhouted with a loud ſhout, and the noiſe was heard afar off.

Ver. 1. *And when the ſeventh month was come and the children of Iſrael were in the cities, the people gathered themſelves together, as one man, to Jeruſalem.*] On the ſeventh month, which was called Tiſri, all the people who had returned to their reſpective cities, aſſembled at Jeruſalem, and there, on the firſt day of that month, celebrated the feaſt of trumpets, ver. 6. Levit. xxiii. 24. Numb. xxix. 1. This month began about the time of the autumnal equinox, and was anciently the firſt month of the year, Exod. xxiii. 16. and xxxiv. 22. till it was changed at the time of the coming up of the children of Iſrael out of Egypt, Exod. xii. 2. For that happening in the month Abib, afterward called Niſan, that month for this reaſon had the honour given it as thenceforth to be reckoned among the Iſraelites for the firſt month in the year, that is, in all eccleſiaſtical matters. Before this time, Tiſri was reckoned every where to begin the year, becauſe from thence, the beginning of all things was thought to have commenced; it being the general opinion among the ancients, that the world was created at the autumnal equinox. And for this reaſon, the Jews in their Æra of the creation of the world, as well as in their

Æra of contracts, ſtill compute the beginning of the year from the firſt of Tiſri, and all their bills, and bonds, together with other civil acts and contracts, are ſtill dated among them according to the ſame computation. And from this month alſo they began all their Jubilees, and ſabbatical years. And therefore, altho' their eccleſiaſtical year was computed from Niſan, and all their feſtivals were reckoned according to it, yet their civil year was ſtill reckoned from Tiſri, the firſt day of which month was their new-years-day; and for the more ſolemn celebration of it, this feaſt of trumpets ſeems to have been appointed.

On the tenth day of the ſame month, was the great day of expiation, when the high-prieſt made atonement for all the people of Iſrael, Levit. xvi. 29, 30, and xxiii. 27. Num. xxix. 7. and on the fifteenth day began the feaſt of tabernacles, which laſted till the twenty-ſecond incluſively, Levit. xxiii. 34. Num. xxix. 12, &c. The people who returned from the captivity, continued at Jeruſalem during all theſe ſolemnities, and imployed all that time in the reſtoration of the Divine Worſhip in that place, to the beſt of their power.

The firſt thing they did, was to reſtore the altar of the Lord for burnt-offerings, ver. 3. This ſtood in the middle of the inner court of the temple, exactly before the porch leading into the holy place, and hereon were made the daily-offerings of the morning and even-ſervice, and all other offerings ordinary and extraordinary, which were offered up to God by fire. The altar had been beaten down and deſtroyed by the Babylonians, when they burnt the temple, and it was now reſtored in the ſame place where it had formerly ſtood; and there they daily offered ſacrifices upon it, even before any other part of the temple was erected. It was a large pile built all of unhewn ſtones, thirty-two cubits, or forty-eight feet, ſquare, at the bottom. From thence it riſing one cubit benched in one cubit; and from thence, being thirty cubits ſquare, it roſe five cubits, and benched in one cubit; and from thence being twenty-eight cubits ſquare, it roſe three cubits, and benched in two cubits, from whence it roſe one cubit, which was the hearth, upon which the offerings were burnt, and the retraction or benching in of two cubits breadth, was the paſſage round it, on which the prieſts ſtood when they tended the fire, and placed the ſacrifices on it. [Miſnaioth in Middoth, Maimonides in Beth Habbechirah, cap. 1, 2.] This hearth therefore was a ſquare of twenty-four cubits, or thirty-ſix feet, on every ſide, and one cubit high, it was likewiſe made of ſolid braſs, and from hence was called *the brazen altar*. For it is not to be imagin'd that the whole altar was made of ſolid braſs, ſince ſo large a pile made all of that metal would have coſt an immenſe ſum; and beſide, if it were ſo made, it would not only be againſt the law, but alſo impracticable for the uſe intended. It would be againſt the law, becauſe thereby they are commanded, that whereſoever they ſhould make an altar, other than the portable altar of the tabernacle, they ſhould make it of earth, or elſe of unhewn ſtone, Exod. xx. 24, 25. And it would be impracticable for the uſe intended, becauſe if it were all of braſs, the fire continually burning upon the top of it, would ſo heat the whole, and eſpecially that part of it next the hearth, that it would have been impoſſible for the prieſts to ſtand upon it, when they were to officiate in tending the altar and offering the ſacrifices thereon, and eſpecially as they were always to officiate bare-footed: for among the garments aſſigned for the prieſts, Exod. xxviii. ſhoes not being mentioned, they are therefore ſuppoſed to have been prohibited, and it being expreſly declared in ver. 4. of that chapter, that *Theſe are the garments which they ſhall make*, this is ſuppoſed to exclude all that are not there named. And Moſes being commanded at the burning-buſh to put off his ſhoes, becauſe the ground on which he ſtood was rendred holy by the extraordinary preſence of God at that time, and as the temple was all holy, becauſe of the ſpecial preſence of God there reſiding in the Shechinah over the mercy-ſeat, it was therefore, ſay the Jews, moſt ſtrictly exacted, that the prieſts ſhould be always bare-footed in the temple, tho' it proved very pernicious to the health of many of them.

On the four corners of the altar, on the laſt benching in, where the prieſts ſtood when they offered the ſacrifices, were fixed four ſmall pillars a cubit in height, and a cubit on every ſide, in the form of an exact cube; and theſe were the horns of the altar, ſo frequently mentioned in Scripture. The middle of each of them was hollow, becauſe that vacancy was to contain ſome of the blood of the ſacrifices. The aſcent to the altar, was by a gentle riſing on the ſouth-ſide, called the Kibbeſh, which was thirty two cubits in length, and ſixteen in breadth, and it landed upon the upper retraction next the hearth, or the top of the altar: For to go up to the altar by ſteps was forbidden by the law, Exod. xx. 26.

But the zeal of the Jews for the temple being the motive which had brought moſt of them back again into Judæa, the re-building of that was what they had their hearts moſt intent upon. And therefore having employed the firſt year in preparing materials, and contracting with carpenters and maſons for the work, ver. 7. they laid the foundation of the houſe with great ſolemnity in the ſecond month of the ſecond year, ver. 8, 9, 10. For Zerubbabel the governor, and Jeſhua the high-prieſt being preſent, with all the congregation, the trumpeters blew their trumpets, the other muſicians ſounded their inſtruments, and the ſingers ſung, all in praiſe to the Lord their God; and all the reſt of the people ſhouted for joy, while the firſt ſtones were laid: only the old men, who had ſeen the glory of the firſt temple, and had no expectation that this, which was now erecting by a few poor exiles lately returned from captivity, could ever equal that which had all the riches of David and Solomon, two of the wealthieſt princes of the eaſt, expended on that ſtructure, wept at the remembrance of the old temple, while others rejoyced at the laying the foundations of the new, ver. 11, 12. And indeed, the difference between the former temple and this, was ſo great, that God himſelf tells the prophet Haggai, that the latter, in compariſon with the former, was as nothing, ſo much did it come ſhort of it., Haggai ii. 3. But this is not to be underſtood of its bigneſs, for the ſecond temple was of the ſame dimenſions with the firſt, being built upon the very ſame foundations, and therefore was exactly of the ſame length and breadth. But the glory of Solomon's temple was not in the ſtructure itſelf, much leſs in the largeneſs of it. For that alone was but a ſmall pile of building, containing no more than an hundred and fifty foot in length, and an hundred and five in breadth, taking the whole of it together from out to out, which is exceeded by many of our pariſh churches. The main grandeur and excellency of it conſiſted, Firſt, in its ornaments, its workmanſhip being every where exceeding curious, and its overlaying magnificent to a prodigy. For the overlayings of the Holy of Holies only, which was a room but thirty feet ſquare, and as many in height, amounted to ſix hundred talents of gold, which are equal to four millions three hundred and twenty thouſand pounds ſterling. Secondly, in its materials: For Solomon's Temple was all built of new large ſtones, hewn out in the moſt curious and artificial manner; whereas the ſecond temple was moſtly built of ſuch ſtones as were dug up out of the ruins of the former. Thirdly, in its out-buildings: For the court, in which the temple ſtood, and that without it, called the court of the women, were ſurrounded with ſtately buildings and cloyſters, and the gates which opened into thoſe courts were very beautiful and ſumptuous. The outward court, which was a large ſquare encompaſſing all the reſt, and of the extent of 750 feet on every ſide, was ſurrounded with a moſt ſtately and magnificent cloyſter, ſuſtained by three rows of pillars on three ſides of it, and by four on the fourth. All the out-buildings had long lain in their rubbiſh, without any proſpect of a ſpeedy reparation, and there could be no ſuch ornaments and materials in this new temple, as were in the former. In proceſs of time, indeed, all the outward buildings were reſtored, and ſuch materials and ornaments were added, when Herod repaired the temple, that it then became little ſhort herein of the former; and there are ſome who will ſay, that it exceeded it. But ſtill, what was the main glory of the firſt temple, namely, thoſe extraordinary marks of the Divine favour, with which it was honoured, were wholly wanting in the ſecond. The Jews reckon them up in theſe five particulars; 1. The ark of the covenant, and the mercy-ſeat, which was upon it; 2. The Shechinah, or Divine preſence; 3. The Urim and Thummim;

4. The holy fire upon the altar; and 5. The ſpirit of prophecy.

Theſe, as well as many other particulars of the glory of the firſt temple, being wanting in the ſecond, there was reaſon enough for thoſe to weep at the building of this latter, who remembred the firſt. But all theſe deficiencies were abundantly repaired in the ſecond temple, when the deſire of all nations, the Lord, whom they ſought, came to this his temple, and Chriſt our Saviour, who was the trueſt Shechinah of the Divine Majeſty, honoured it with his preſence, in which reſpect the glory of the latter houſe far exceeded the glory of the former; and herein the prophecies of Haggai, which foretold it ſhould be ſo, Haggai ii. 9, had a very ample and moſt illuſtrious completion.

CHAP. IV.

1 *The adverſaries, being not accepted in the building of the Temple with the Jews, endeavour to hinder it.* 7 *Their letter to Artaxerxes.* 17 *The decree of Artaxerxes.* 23 *The building is hindred.*

NOW when the adverſaries of Judah and Benjamin, heard that the children of the captivity builded the temple unto the LORD God of Iſrael:

2 Then they came to Zerubbabel, and to the chief of the fathers, and ſaid unto them, Let us build with you; for we ſeek your God, as ye do, and we do ſacrifice unto him, ſince the days of Eſar-haddon king of Aſſur, which brought us up hither.

3 But Zerubbabel and Jeſhua, and the reſt of the chief of the fathers of Iſrael ſaid unto them, You have nothing to do with us, to build an houſe unto our God, but we ourſelves together will build unto the LORD God of Iſrael, as king Cyrus the king of Perſia hath commanded us.

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building.

5 And hired counſellors againſt them to fruſtrate their purpoſe, all the days of Cyrus king of Perſia, even until the reign of Darius king of Perſia.

6 And in the reign of Ahaſuerus, in the beginning of his reign, wrote they *unto him* an accuſation againſt the inhabitants of Judah and Jeruſalem.

7 ¶ And in the days of Artaxerxes wrote Biſhlam, Mithridath, Tabeel, and the reſt of their companions unto Artaxerxes king of Perſia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor, and Shimſhai, the ſcribe, wrote a letter againſt Jeruſalem to Artaxerxes the king, in this ſort:

9 Then *wrote* Rehum the chancellor, and Shimſhai the ſcribe, and the reſt of their companions; the Dinaites, the Apharſathchites, the Tarpelites, the Apharſites, the Archevites, the Babylonians, the Suſanchites, the Dehavites, *and* the Elamites.

10 And the reſt of the nations whom the great and noble Aſnapper brought over, and ſet in the cities of Samaria, and the reſt *that are* on this ſide the river, and at ſuch a time.

11 ¶ This *is* the copy of the letter that they ſent unto him, *even* unto Artaxerxes the king, Thy ſervants the men on this ſide the river, and at ſuch a time.

12 Be it known unto the king, that the Jews which came up from thee to us, are come unto Jeruſalem, building the rebellious and the bad city, and have ſet up the walls *thereof*, and joyned the foundations.

13 Be it known now unto the king, that if this city be builded, and the walls ſet up *again*, *then* will they not pay toll, tribute, and cuſtom, and *ſo* thou ſhalt endamage the revenue of the kings.

14 Now becauſe we have maintenance from *the kings* palace, and it was not meet for us to ſee the kings diſhonour: therefore have we ſent and certified the king,

15 That ſearch might be made in the book of the records of thy fathers: ſo ſhalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have moved ſedition within the ſame of old time: for which cauſe was this city deſtroyed.

16 We certify the king, that if this city be builded *again*, and the walls thereof ſet up, by this means thou ſhalt have no portion on this ſide the river.

17 ¶ *Then* ſent the king an anſwer unto Rehum the chancellor, and *to* Shimſhai the ſcribe, and *to* the reſt of their companions that dwell in Samaria, and *unto* the reſt beyond the river, Peace, and at ſuch a time.

18 The letter which he ſent unto us, hath been plainly read before me.

19 And I commanded, and ſearch hath been made, and it is found, that this city of old time hath made inſurrection againſt kings, and *that* rebellion and ſedition have been made therein.

20 There have been mighty kings alſo over Jeruſalem, which have ruled over all *countries* beyond the river; and toll, tribute, and cuſtom was paid unto them.

21 Give ye now commandment to cauſe theſe men to ceaſe, and that this city be not

builded, until *another* commandment ſhall be given from me.

22 Take heed now that ye fail not to do this: why ſhould damage grow to the hurt of the kings?

23 ¶ Now when the copy of king Artaxerxes letter *was* read before Rehum and Shimſhai the ſcribe, and their companions, they went up in haſte to Jeruſalem, unto the Jews, and made them to ceaſe by force and power.

24 Then ceaſed the work of the houſe of God which *is* at Jeruſalem. So it ceaſed unto the ſecond year of the reign of Darius king of Perſia.

Ver. 1. *Now when the adverſaries of Judah and Benjamin, heard that the children of the captivity builded the temple, unto the Lord God of Iſrael:*] The adverſaries mentioned in this verſe, were the Samaritans, who hearing that the Jews had begun to re-build the temple of Jeruſalem, came thither, and expreſſing a great deſire of being admitted to worſhip God at the ſame temple, in joint communion with them, offered to aſſiſt them in the building of it, and told them, that ever ſince the days of Aſſar-haddon king of Aſſyria (who is alſo called the great and noble Aſnappar, ver. 10.) they had worſhipped the ſame God as was adored by the Jews, ver. 2. But Zerubbabel and Jeſhua, together with the reſt of the elders of Iſrael, replied, that the Samaritans not being of the ſeed of Iſrael, had no pretenſions to build a temple to the God of the Jews, in conjunction with them: That the commiſſion of Cyrus being only to thoſe of the houſe of Iſrael, they would keep themſelves exactly to that, and according to the tenor of it build the houſe to the Lord God themſelves, without admitting any other into a participation of that work, ver. 3. Zerubbabel and the reſt returned this anſwer, becauſe they were ſenſible that the Samaritans were inſincere in what they ſaid, and came with an inſidious deſign to have an opportunity of injuring them, in conſequence of their being admitted among them: And beſide, the Samaritans were not truly of the Jewiſh religion. For tho' from the time they had been infeſted with lions, in the days of Aſſar-haddon, they had worſhipped the God of Iſrael, yet it was in conjunction with the other gods they had worſhipped before their ſettlement in Samaria, and therefore they were in this reſpect idolaters, which was a ſufficient reaſon for the true worſhippers of God to decline all communion with them. This refuſal ſo incenſed the Samaritans, that they did all they could to hinder the work; and tho' they could not alter the decree of Cyrus, yet they prevailed by bribes and under-hand dealings with his miniſters, and other officers concerned herein, to obſtruct the execution of it; ſo that for ſeveral years the building went but ſlowly on: Which treatment the Jews reſenting as it deſerved, this became the origin of that inveteracy, which hath ever ſince prevailed between them and the Samaritans, and which being improved by other cauſes, grew at length to that height, that nothing became more odious to a Jew, than a Samaritan, of which we have ſeveral inſtances in the goſpels, and ſo it ſtill continues. For, even to this day, a Cuthean (that is, a Samaritan) is, in their language, the moſt odious name among them; and that, which in the height of their anger they beſtow, by way of infamy and reproach, on thoſe they moſt abominate. And, by this, they commonly call us Chriſtians, when they would expreſs the bittereſt of their antipathy to us.

By theſe under-hand and ſubdolous dealings, the work of the temple being much retarded, and the decree of Cyrus, in many particulars, defeated of its effect, this ſeems to have been the cauſe, that Daniel gave himſelf up to mourning and faſting for three weeks together, in the third year of Cyrus, and in the firſt month of that year, Dan. x. 1, 2, *&c.* After this, on the 24th day of that month, he ſaw the viſion concerning the ſucceſſion of the kings of Perſia, the empire of the Macedonians, and the conqueſts of the Romans; of which the three laſt chapters of his prophecies contain an account. And by what is written in the concluſion of the laſt of them, he ſeems to have died ſoon after; and indeed his great age makes it not likely, that he could have ſurvived much longer.

The Jews, by the death of Daniel, having loſt a powerful advocate in the Perſian court, this gave their enemies the greater advantage of ſucceeding in their own deſigns againſt them. But tho' they prevailed by indirect methods ſo far, as to divert thoſe encouragements which Cyrus had ordered for the carrying on of the work, yet they could not, at that time, put an open ſtop to it. The Jews therefore ſtill carried on the work, as far as they were able of themſelves, in conjunction with the aſſiſtance of the Tyrians and Sidonians, who were uſeful to them, not only in furniſhing them with maſons, and other workmen and artificers, but chiefly in bringing the cedars, which Cyrus had given them, out of the foreſt of mount Libanus, and from thence to Joppa by ſea, (chap. iii. 7.) from which place they were carried by land to Jeruſalem. For the Tyrians and Sidonians being wholly given to traffic and navigation, and their gain being very great at ſea, did not attempt any enlargements by land, but were, in a manner, pent up within the narrow precincts of the cities in which they dwelt; and therefore having very little corn, wine, or oil of their own, they depended moſtly on their neighbours for theſe proviſions; and they accordingly were ſupplied with them, either for their money, or by way of barter and exchange for other commodities; and they were chiefly furniſhed this way, out of the country of the Jews, and therefore they readily aſſiſted them with their labour and ſhipping, that they in return might be ſupplied with theſe neceſſaries. As it therefore was, by their help, that Solomon built the firſt temple, ſo alſo was it by their help, that the Jews were enabled to build the ſecond.

In the ſeventh year, after the firſt reſtoration of the Jews, died Cyrus their great benefactor, after he had reigned, from his firſt taking on him the command of the Perſian and Median armies, thirty years; (Cicero de Divinatione, l. 1.) from his taking of Babylon, nine years; (Canon Ptolemæi.) and from his being ſole monarch of the eaſt, after the death of Darius the Mede, ſeven years, being at the time of his death ſeventy years old. (Xenophon Cyropedia, l. 8.) There are different accounts of the manner of his death; for Herodotus, Diodorus Siculus, and Juſtin, tell us, that having invaded the Scythians, he was there cut off with his whole army, conſiſting of two hundred thouſand men: but Xenophon informs us, that he died in his bed, as fortunately as he lived, amidſt his friends, and in his own country; and this is by much the more probable account of the two. For it is by no means likely, that ſo wiſe a man as Cyrus, and ſo advanced in years as he then was, ſhould engage in ſo raſh an undertaking, as that Scythian expedition is deſcribed to be, by thoſe who relate the pretended particulars of it. Neither can it be conceived, how after ſuch a blow, his new erected empire could have been upheld, eſpecially in the hands of ſuch a ſucceſſor as Cambyſes was. Beſide, all authors agree, that Cyrus was buried at Paſargada in Perſia, in which country Xenophon declares that he died, and his monument continued there to the time of Alexander the great. But if he had been ſlain in Scythia, and his body there mangled by way of indignity to it, in ſuch a manner as Herodotus and Juſtin relate, how can we ſuppoſe it could ever have been brought thence, out of the hands of thoſe enraged Barbarians, to be buried at Paſargada?

Ver. 6. *And in the reign of Ahaſuerus, in the beginning of his reign, wrote they unto him an accuſation againſt the inhabitants of Judah and Jeruſalem.* ver. 7. *And in the days of Artaxerxes wrote Biſhlam, Mithridath, Tabeel, and the reſt of their companions unto Artaxerxes king of Perſia.*] With reſpect to the former of theſe two verſes, Biſhop Patrick expreſſes himſelf in the following manner. “Who “this (namely, Ahaſuerus) was, is *very uncertain*; there “being many who think, that after Cyrus, this was *nomen gentilitium*, (as they call it) the names of all their “kings (as Pharaoh was of all the kings of Egypt) who “were called Xerxes, or Artaxerxes (from Ahaſuerus, as “Grotius thinks) beſides the name they had before they “came to the crown. Some therefore ſay this was Cam“byſes (ſo primate Uſher, ad A. M. 3476) others Darius “Hyſtaſpis, others Artaxerxes Mnemon, or Longimanus;

“ whoſe diſputes are very long about this matter, but “ leave one no more ſatisfied than before he began to read “ them.” The ſentiments of theſe authors, and indeed of all the commentators we have ever ſeen, are unſatisfactory enough with reſpect to this point; but it ſeems a little ſurpriſing, that the learned Prelate we have cited, ſhould not make one attempt to clear up this part of the Sacred Hiſtory, from the confuſion and obſcurity in which it has been involved by the inconſiderate opinions of commentators, and many other authors; among whom Bedford, in his Scripture Chronology, has laboured as hard as any one to make this part of the Jewiſh hiſtory un-intelligible; which is the more inexcuſable in him, becauſe he has taken upon him to charge his great ſuperior, Sir Iſaac Newton, more than once, with inaccuracy in his Chronological Computations. We will now ſee what ſatisfaction the learned Prideaux will afford us, with reſpect to the paſſage under conſideration.

“ That Cambyſes (ſays the dean) was the Ahaſuerus, “ and Smerdis the Artaxerxes, that obſtructed the work “ of the temple, is plain from hence, that *they are ſaid in* “ *ſcripture* (Ezra iv. 5, 6, 7.) *to be the kings of Perſia,* “ *that reigned between the time of Cyrus, and the time of* “ *that Darius by whoſe decree the temple was finiſhed*; “ but that Darius being Darius Hyſtaſpis, and none reign“ing between Cyrus and that Darius in Perſia, but Cam“byſes and Smerdis, it muſt follow from hence, that none “ but Cambyſes and Smerdis could be the Ahaſuerus and “ Artaxerxes, who are ſaid in Ezra to have put a ſtop to “ this work.” Connect. of the Hiſt. of the old and new Teſt. part 1. p. 246, 247.

This would be good reaſoning, if the facts on which it is founded were true; but as they are not ſo, the concluſion drawn from them by this learned divine are of no conſequence. In order to prove our aſſertion, we muſt obſerve, that *it is not once ſaid*, either in the book of Ezra, or in any other part of ſcripture, that Ahaſuerus and Artaxerxes *were the kings of Perſia that reigned between the time of Cyrus, and the time of that Darius by whoſe decree the temple was finiſhed.* Nay it is evident, even from the text of Ezra, which the dean has cited for the ſupport of his opinion, that Ahaſuerus and Artaxerxes were ſo far from being the predeceſſors of Darius, that they did not reign in Perſia till after his death. This will be rendered evident by a cloſe attention to the Sacred Hiſtorian; who informs us, that the adverſaries of Judah and Benjamin, “ hired counſellors againſt them, to fruſtrate their “ purpoſe, all the days of Cyrus king of Perſia, even un“til the reign of Darius king of Perſia, ver. 7.” Now *the purpoſe* of the Jews which is here ſaid to be fruſtrated till the reign of Darius, was *their purpoſe to rebuild the temple*, for which work alone they had been authorized by the decree of Cyrus, as plainly appears by the firſt chapter of this book. In that work then, of re-building the temple, the Jews were obſtructed by the ill offices of their enemies, till the ſecond year of the reign of Darius.

Ezra having thus related in what manner the Jews were obliged to diſcontinue the re-building of the *temple* till the reign of Darius, proceeds to acquaint us, ver. 23, by what means they were prevented from re-building *the city of Jeruſalem and the wall*, during all the reign of Ahaſuerus, and part of the reign of Artaxerxes. Now they did not begin to re-build the city, till the completion of the temple, which was not finiſhed till the third day of the month Adar, in the ſixth year of the reign of Darius, chap. vi. 15. but they did not attempt the reſtoration of the city during the remainder of this princes reign, becauſe his decree, as well as that of Cyrus, extended only to the temple, and as they had already met with ſo many obſtructions in that work, notwithſtanding they had acted by a lawful authority, they did not think it adviſeable at that time to exceed their commiſſion, by re-building the city, becauſe they had reaſon to be apprehenſive, that their enemies would take that opportunity to incenſe Darius againſt them, and prevail upon him to revoke what he had already granted them with reſpect to the temple. They therefore waited in expectation of a more favourable conjuncture.

Ahaſuerus, or Xerxes, ſucceeded Darius Hyſtaſpis in the empire of Perſia; and as ſeveral years had then elapſed ſince the temple was finiſhed, for Darius reigned 36 years; the Jews began to re-build the city, in hope that the reſtriction in the decrees of Cyrus and Darius, might be forgotten by that time. Their enemies however were vigilant to render them new ill offices with this monarch, by tranſmitting an accuſation againſt them to the court of Perſia, ver. 6. but Ezra has not informed us what effect this had; it is very probable that the long wars in which Ahaſuerus or Xerxes was involved, prevented his taking much cognizance of what the Jews were then doing; ſo that they proceeded gradually in re-building their city, till the acceſſion of Artaxerxes to the Perſian throne; but as the reign of this prince was not ſo tumultuous, as that of his predeceſſor; the adverſaries of the Jews renewed their accuſation againſt them in a letter to Artaxerxes, wherein they acquaint him, that the Jews were re-building *the rebellious and bad city, and had ſet up the walls thereof*, ver. 12. To this they add, in an invidious manner, that if the people of Judæa ſhould be ſuffered to compleat that work, they would no longer pay tribute to the Perſian monarchs; they then entreat the king to cauſe the records of his fathers to be ſearched, that he might be ſenſible what a ſeditious people the Jews had formerly been; aſſuring him at the ſame time, that if they were allowed to finiſh the city they were then re-building, they would ſoon reſume their former diſpoſition, and create no little trouble to the empire of Perſia.

It is very obſervable, that theſe enemies of the Jews make no mention of the temple in their letter to Artaxerxes, well knowing that the Jews had ſufficient authority for re-building that; and therefore confine their accuſations to the re-building of Jeruſalem, for which they were ſenſible the Jews had never obtained any licenſe. This therefore was the work which Artaxerxes commanded them to diſcontinue; and is very different from the prohibition to re-build the temple, which continued till the reign of Darius. The commentators, by not diſtinguiſhing theſe two events, have been led into the miſtake that Ahaſuerus and Artaxerxes were the predeceſſors of Darius, and they commonly repreſent the prohibition of Artaxerxes as extending to the temple, though in reality the fact be quite otherwiſe, there not being one word or expreſſion relating to the temple in that prohibition.

Ezra's account therefore of the reſtoration of the temple, and afterward of the city of Jeruſalem is diſpoſed in the following manner: He firſt acquaints us, in the five firſt verſes of this chapter, with the impediments that prevented the completion of the temple, till the reign of Darius Hyſtaſpis; that being the firſt work which was undertaken by the Jews, by virtue of the decree of Cyrus. He then proceeds to relate in what manner they were obſtructed in re building their city, and cloſes this ſeparate and diſtinct article with the prohibition of Artaxerxes, and its conſequence, ver. 23. After which he reſumes the ſubject of the temple in chap. v. vi. and concludes his account of it, with the decree of Darius in its favour, and the ſolemn and joyful dedication of it. He then turns the courſe of his hiſtory a ſecond time to Artaxerxes, and relates his gracious commiſſion to Ezra, which, among other particulars, authorized him to appropriate the contributions that had been raiſed in Perſia, to the decoration of the temple; and to eſtabliſh a proper magiſtracy in Judæa for the regulation of affairs; in a word, to do every thing that could be neceſſary for the welfare and advantage of a community.

As Ezra therefore has not ſaid, *that Ahaſuerus and Artaxerxes were the kings of Perſia that reigned between the time of Cyrus, and the time of that Darius by whoſe decree the temple was finiſhed*; the learned Dean ought not to have imputed that aſſertion to him. And as it is alſo evident from this book, that the re-building of the city was obſtructed by Ahaſuerus and Artaxerxes, but not the re-building of the temple; and laſtly, as this latter work is ſaid to have been obſtructed and diſcontinued till the reign of Darius, it follows to a demonſtration, that Ahaſuerus and Artaxerxes *did not reign between the time of Cyrus and that of Darius*, for then they muſt have prohibited the reſtoration of the temple, which they never did. Theſe two princes therefore were not the Cambyſes and Smerdis, the ſucceſſors of Cyrus, and the immediate predeceſſors of Darius, as the Dean, together with the authors of the Univerſal Hiſtory in Engliſh, and a number of other writers and commentators have affirmed: ſince we hope it has now been demonſtrated, that Ahaſuerus was the great Xerxes, (the immediate ſucceſſor of Darius

Hyſtaſpis) who undertook that amazing expedition againſt the Greeks, which is recorded in Herodotus; and that Artaxerxes was the ſucceſſor of Xerxes, and is the prince whom hiſtorians have diſtinguiſhed by the name of Longimanus.

To all this we ſhall add, that it does not appear from any ancient hiſtorian whatever, ſacred or prophane, or from any other good authority, that Cambyſes was called Ahaſuerus, and Smerdis, Artaxerxes. The former of theſe princes is always called Cambyſes; the latter indeed, is called Smerdis, by Herodotus, Spendates by Cteſias, and Oropaſtes by Juſtin; but was never diſtinguiſhed by the name of Artaxerxes, till ſome inaccurate writers, vaſtly later in date than Herodotus, and the others we have mentioned, were pleaſed to compliment him with that appellation.

By thus placing the Ahaſuerus and Artaxerxes of Ezra, in that ſeries of the Perſian kings which ancient hiſtorians have aſſign'd them, we have invalidated the imputation under which this part of the Sacred Hiſtory has long laboured, of being inconſiſtent with the prophane accounts of the Perſian empire. It will no longer therefore be neceſſary to have recourſe to the ridiculous expedient, of aſſigning names to Cambyſes and Smerdis, by which they were never called, in order to reconcile the Sacred Hiſtory with the prophane; ſince the admirable conformity of the former with the latter, is, by our explication of the paſſage before us, rendred evident to a demonſtration. We now return with our Sacred Author, to the tranſactions in the reign of Darius Hyſtaſpis.

CHAP. V.

1 *Zerubbabel and Jeſhua, incited by Haggai and Zechariah, ſet forward the building of the temple.* 3 *Tatnai and Shethar-Boznai could not hinder the Jews.* 6 *Their letter to Darius againſt the Jews.*

THEN the prophets, Haggai the prophet, and Zechariah the ſon of Iddo, propheſied unto the Jews that *were* in Judah and Jeruſalem, in the name of the God of Iſrael, *even* unto them.

2 Then roſe up Zerubbabel the ſon of Shealtiel, and Jeſhua the ſon of Jozadak, and began to build the houſe of God, which *is* at Jeruſalem: and with them *were* the prophets of God helping them.

3 ¶ At the ſame time came to them Tatnai, governor on this ſide the river, and Shethar-boznai, and their companions, and ſaid thus unto them, Who hath commanded you to build this houſe, and to make up this wall?

4 Then ſaid we unto them after this manner, What are the names of the men that make this building?

5 But the eye of their God was upon the elders of the Jews, that they could not cauſe them to ceaſe, till the matter came to Darius: and then they returned anſwer by letter concerning this *matter*.

6 ¶ The copy of the letter that Tatnai, governor on this ſide the river, and Shethar-boznai, and his companions the Apharſachites, which *were* on this ſide the river, ſent unto Darius the king:

7 They ſent a letter unto him wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the houſe of the great God, which is builded with great ſtones, and timber is laid in the walls, and this work goeth faſt on, and proſpereth in their hands.

9 Then aſked we thoſe elders, *and* ſaid unto them thus, Who commanded you to build this houſe, and to make up theſe walls?

10 We aſked their names alſo, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us anſwer, ſaying, We are the ſervants of the God of heaven and earth, and build the houſe that was builded theſe many years ago, which a great king of Iſrael builded, and ſet up.

12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon the Chaldean, who deſtroyed this houſe, and carried the people away into Babylon.

13 But in the firſt year of Cyrus the king of Babylon, *the ſame* king Cyrus made a decree to build this houſe of God.

14 And the veſſels alſo of gold and ſilver of the houſe of God, which Nebuchadnezzar took out of the temple that *was* in Jeruſalem, and brought them into the temple of Babylon, thoſe did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one* whoſe name *was* Sheſhbazzar, whom he had made governor:

15 And ſaid unto him, Take theſe veſſels, go, carry them into the temple that *is* in Jeruſalem, and let the houſe of God be builded in his place.

16 Then came the ſame Sheſhbazzar, *and* laid the foundation of the houſe of God which *is* in Jeruſalem. And ſince that time even until now, hath it been in building, and *yet* it is not finiſhed.

17 Now therefore, if *it ſeem* good to the king, let there be ſearch made in the kings treaſure-houſe, which *is* there at Babylon, whether it be *ſo* that a decree was made of Cyrus the king, to build this houſe of God at Jeruſalem, and let the king ſend his pleaſure to us concerning this matter.

Ver. 1. *Then the prophets, Haggai the prophet, and Zechariah the ſon of Iddo, propheſied unto the Jews that were in Judah and Jeruſalem, in the name of the God of Iſrael, even unto them.*] The Jews, after the ill offices they had received from the Samaritans, having neglected to vindicate their priviledge to re-build the temple of God, by vertue of the decree of Cyrus; and that work having been diſcontinued by them for ſome time, God for this reaſon, ſmote the land with barrenneſs, ſo that both the vintage and the harveſt failed them. Haggai. i. 6, 8, 9. 10, 11. But in the ſecond year of Darius, they being informed by the prophet Haggai, of the cauſe of this judgment upon them, and exhorted to the diſcharge of their duty, in order to avert the future effects of that calamity, they began to make preparations for the reſumption of the work which had been ſo long neglected. It was on the firſt day of the ſixth month, which anſwers to about the middle of our Auguſt, that the word of the Lord, by Haggai the prophet came to Zerubbabel, governor of Judæa, and to Jeſhua the high-prieſt concerning this matter, Haggai i. 1. And on the twenty-fourth day of the ſame month, they being excited by that Divine Admonition, aroſe with all the reſt of the people, and obeyed the voice of the Lord, by applying themſelves with all diligence, to provide ſtone and timber, together with all other materials that were neceſſary for the proſecution of the work, Haggai i. 14, 15. And for their encouragement to proceed vigorouſly therein, another meſſage came to them from God, by the ſame prophet, on the twenty-firſt day of the month, or about the beginning of our October: which meſſage not only aſſured them of God's preſence with them to render the work proſperous in their hands, but alſo promiſed them that the glory of the latter houſe, when built, ſhould be greater than the glory of the former houſe, Haggai ii. 1, 9. which was accordingly accompliſhed when Chriſt our Lord came to this his temple, and honoured it with his Divine Preſence. In all other reſpects, this latter temple, as the ſame prophet tells us, was nothing in compariſon with the former, Haggai, ii. 3.

In the eighth month of the ſame year, which correſponds with part of our October, and part of November, the word of the Lord came by Zechariah the prophet, to the people of the Jews, exhorting them to repentance, and promiſing them mercy and favour, on their compliance with his admonition, Zechariah i. 1.

On the twenty-fourth day of the ninth month, which fell about the beginning of our December, the Jews, after they had been employed from the twenty-fourth day of the ſixth month, in preparing materials for the temple, went on again with the work, ver. 2. Whereupon the prophet Haggai promiſed them from God, a deliverance from that barrenneſs with which their land had been ſmitten, and aſſured them of a plentiful increaſe of all its fruits for the future: and alſo delivered unto Zerubbabel a meſſage from God, of mercy and favour to him, Haggai ii. 10—19, 20—23.

Ver. 3. *At the ſame time came to them Tatnai, governor on this ſide the river, and Shethar-boznai, and their companions, and ſaid thus unto them, Who hath commanded you to build this houſe, and to make up this wall?*] In the beginning of the next year, which was the third year of Darius, according to the Babylonian and Perſian account, but the ſecond according to the Jewiſh; for the Babylonians and Perſians at that time began their year from the commencement of January, but the Jews from Niſan, about ten or eleven weeks after: And therefore, as the eighth month, which anſwers to part of our October, was, according to Zechariah, chap. i. ver. 1. in the ſecond year of Darius, whatever was tranſacted from the beginning of January within a year after, muſt be in the third year of Darius, according to the Babylonian account, and alſo according to the exact truth of the matter, for Darius began his reign with the commencement of the Babyloniſh year. We ſay, therefore, that in the beginning of the third year of Darius, according to the Babylonian and Perſian account, but the ſecond according to the Jewiſh; the Samaritans underſtanding, that the building of the temple went on again, notwithſtanding the ſtop they had procured to be put to it, in the preceding reigns, they had recourſe again to their former malicious practices for the obſtruction of the work, and therefore applied themſelves to Tatnai, whom Darius had made chief governor, or prefect of all the provinces of Syria and Paleſtine, and made complaint to him againſt the Jews, as to this matter; ſuggeſting that they proceeded herein without authority, and that it would tend to the prejudice of the king. Whereupon Tatnai, being accompanied by Shethar-boznai, who ſeems to have been then governor of Samaria, came to Jeruſalem to take an account of what was tranſacting there. But Tatnai being a man of temper and juſtice, did not, after he had taken a view of the building, proceed raſhly, or order it to be diſcontinued, but enquired of the elders of the Jews, by what authority they had gone on with it. And they having produced to him the decree of Cyrus, he would not take upon him to contradict the ſame, or order any thing contrary to it by his own authority, but firſt wrote a letter to the king, to know his pleaſure concerning it, ver, 6, 17. in which letter he fairly ſtated the caſe, ſetting forth the matter of fact, and alſo the Jews plea of the decree of Cyrus for their own juſtification: He then requeſted that ſearch might be made among the records of the kingdom, whether any ſuch decree had been granted by Cyrus; and that the king would then be pleaſed to ſignify unto him, what meaſures he would have him purſue.

CHAP. VI.

1 *Darius finding the decree of Cyrus, maketh a new decree for the advancement of the building.* 13 *By the help of the enemies, and the directions of the prophets the temple is finiſhed.* 16 *The feaſt of the dedication is kept.* 19 *And the paſſover.*

THEN Darius the king made a decree, and ſearch was made in the houſe of the rolls, where the treaſures were laid up in Babylon.

2 And there was found at Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

3 In the firſt year of Cyrus the king, *the ſame* Cyrus the king made a decree *concerning* the houſe of God at Jeruſalem, Let the houſe be builded, the place where they offered ſacrifices, and let the foundations thereof be ſtrongly laid, the height thereof threeſcore cubits, *and* the breadth thereof threeſcore cubits:

4 *With* three rows of great ſtones, and a row of new timber: and let the expences be given out of the kings houſe.

5 And alſo let the golden and ſilver veſſels of the houſe of God, which Nebuchadnezzar took forth out of the temple which *is* at Jeruſalem, and brought unto Babylon, be reſtored, and brought again unto the temple which *is* at Jeruſalem, *every one* to his place, and place *them* in the houſe of God.

6 Now *therefore* Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharſachites, which *are* beyond the river, be ye far from thence:

7 Let the work of this houſe of God alone, let the governor of the Jews, and the elders of the Jews, build this houſe of God in his place.

8 Moreover, I make a decree, what ye ſhall do to the elders of theſe Jews, for the building of this houſe of God: that of the kings goods, *even* of the tribute beyond the

river, forthwith expences be given unto theſe men, that they be not hindred.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, ſalt, wine, and oil, according to the appointment of the prieſts which *are* at Jeruſalem, let it be given them day by day without fail:

10 That they may offer ſacrifices of ſweet ſavours unto the God of heaven, and pray for the life of the king, and of his ſons.

11 Alſo I have made a decree, that whoſoever ſhall alter this word, let timber be pulled down from his houſe, and being ſet up let him be hanged thereon, and let his houſe be made a dunghil for this.

12 And the God that hath cauſed his name to dwell there, deſtroy all kings and people that ſhall put to their hand, to alter *and* to deſtroy this houſe of God which *is* at Jeruſalem: I Darius have made a decree, let it be done with ſpeed.

13 ¶ Then Tatnai governor on this ſide the river, Shethar-boznai, and their companions, according to that which Darius the king had ſent, ſo they did ſpeedily.

14 And the elders of the Jews builded, and they proſpered through the propheſying of Haggai the prophet, and Zechariah the ſon of Iddo; and they builded, and finiſhed *it*, according to the commandment of the God of Iſrael, aud according to the commandment of Cyrus, and Darius, and Artaxerxes king of Perſia.

15 And this houſe was finiſhed on the third day of the month Adar, which was in the ſixth year of the reign of Darius the king.

16 ¶ And the children of Iſrael, the prieſts, and the Levites, and the reſt of the children of the captivity, kept the dedication of this houſe of God with Joy.

17 And offered at the dedication of this houſe of God, an hundred bullocks, two hundred rams, four hundred lambs; and for a ſin-offering for all Iſrael, twelve he-goats, according to the number of the tribes of Iſrael.

18 And they ſet the prieſts in their diviſions, and the Levites in their courſes, for the ſervice of God, which *is* at Jeruſalem; as it is written in the book of Moſes.

19 And the children of the captivity kept the paſſover, upon the fourteenth *day* of the firſt month.

20 For the prieſts and the Levites were purified together, all of them *were* pure, and killed the paſſover for all the children of the captivity, and for their brethren the prieſts, and for themſelves.

21 And the children of Iſrael, which were come again out of captivity, and all ſuch as had ſeparated themſelves unto them from the filthineſs of the heathen of the land, to ſeek the LORD God of Iſrael, did eat,

22 And kept the feaſt of unleavened bread ſeven days with joy: for the LORD, had made them joyful, and turned the heart of the king of Aſſyria unto them, to ſtrengthen their hands in the work of the houſe of God, the God of Iſrael.

Ver. 1. *Then Darius the king made a decree, and ſearch was made in the houſe of the rolls, where the treaſures were laid up in Babylon.*] Search having been made among the records, and the decree of Cyrus being at laſt found among the rolls in the royal palace of Ecbatana in Media, ver. 2. where Cyrus was when he granted it, king Darius reſolved to confirm the ſame. For having lately married two of the daughters of Cyrus, the better to corroborate his title to the crown, he thought it incumbent on him to do every thing which might tend to ſupport the honour and veneration, due to the memory of that great prince; and therefore would not ſuffer any infringement of that which he had granted in ſo ſolemn a manner, but ordered his own royal decree to be drawn, wherein a recital being made of the decree of Cyrus, he commanded it to be obſerved, in every particular, and ſent it to Tatnai and Sethar-boznai, with orders to ſee it fully and effectually put in execution; decreeing, that whoſoever ſhould alter the ſame, or create any obſtruction to it, ſhould have his houſe pulled down, and that a gallows being made of the timber of it, he ſhould be hanged thereon, ver. 3.—— 11.

It may, perhaps, be thought, that the commiſſion of Cyrus, and the ratification of it by Darius Hyſtaſpis, authorized the Jews to make the temple broader than that of Solomon; for the commiſſion allows *ſixty cubits* to its breadth, ver. 3. whereas the temple of Solomon is ſaid, to have been but *twenty cubits* in breadth, 1 Kings vi. 2. 2 Chron. iii. 3. But theſe different meaſures are to be underſtood in reſpect of the different diſtances, between which thoſe meaſures were taken. The twenty cubits breadth of Solomon's temple, was only the breadth of the temple it ſelf, meaſuring from the inſide of the wall on one ſide, to the inſide of the oppoſite wall; but the ſixty cubits breadth in the commiſſion of Cyrus, was the breadth of the whole building, meaſuring from the inſide of the outward wall of it on the one ſide, to the inſide of the outward wall on the other ſide. For beſide the temple it ſelf, which contained the Holy Place, and the Holy of Holies, each twenty cubits broad, there were thick walls incloſing it on each ſide, and without them chambers on each ſide; then another wall, next a gallery; and laſtly, the outward walls of all, encloſing the whole building, being five cubits thick; which altogether made up the whole breadth to be ſeventy cubits from out to out; from which, deducting the five cubits breadth of the outward wall on each ſide, you have remaining, the breadth allowed by the commiſſion of Cyrus; namely, ſixty cubits; which was the breadth of the whole ſtructure, from the inſide of one outward wall to the inſide of the other. So that the difference in the twenty cubits breadth, and in that of ſixty, is no more than this, that one of them was meaſured from inſide to inſide of the inner-walls, and the other, from inſide to inſide of the outer-walls of the temple.

When the decree of Darius, which confirmed that of Cyrus, was brought to Jeruſalem, and Tatnai and Shethar-boznai upon the peruſal of it found how ſtrictly the king required obedience to it, they immediately acquainted the Jews with the particulars, and from that time took care to have it effectually put in execution. The building of the houſe therefore went on ſo ſucceſsfuly, that it was fully finiſhed within three years after. For by virtue of this decree the Jews were not only authorized to continue the building, but were alſo furniſhed with the expences of it, out of the taxes of the province. This had been granted by Cyrus in the former decree, but by the fraudulent dealings of the Samaritans and other enemies, in corrupting thoſe through whoſe hands the adminiſtration of the public affairs and revenues paſſed, this part of Cyrus's decree had been rendered ineffectual during a great part of his reign, and through thoſe of Cambyſes and Smerdis. And therefore during all that time the Jews being left to carry on the work at their own expence, and they being then very poor, it went ſlowly on. But being now aſſiſted again by the king's bounty, they proceeded in it with ſo much diligence, that in the ſixth year of Darius, according to the Jewiſh account, and on the third day of the twelfth month, called Adar, which anſwered to part of the third, and part of the fourth month of the Babyloniſh year, and conſequently was in the ſeventh year of Darius according to the Babyloniſh account; the temple at Jeruſalem was finiſhed, and the dedication of it was celebrated by the prieſts and Levites, and all the reſt of the congregation of Iſrael, with great joy and ſolemnity. ver. 15, 16. And among other ſacrifices then offered, there was a ſin-offering for all Iſrael of twelve he-goats, according to the number of their tribes, which is an additional proof that on the return of Judah and Benjamin from the Babyloniſh captivity, ſome alſo of each of the other tribes of Iſrael returned with them out of Aſſyria, Babylon, and Media, whither they had been before carried; and joining with them in the re-building of the temple, to which they originally had an equal right, partaked alſo in the ſolemnity of this dedication, otherwiſe no reaſon can be aſſigned why any ſuch offering ſhould have been then made in their behalf. But as the greateſt number of thoſe who returned were of the tribe of Judah; this ſwallowed up the names of all the reſt; and from that time the whole people of Iſrael, of what tribe ſoever they were, began to be called Jews, and by that name all of them have been ever ſince known through the whole world.

The temple was twenty years in finiſhing; for ſo many years had elapſed from the ſecond of Cyrus, when it was firſt begun, to the ſeventh of Darius, when it was fully compleated. In the dedication of it, the 146th, the 147th, and the 148th Pſalms, ſeem to have been ſung. For in the Septuagint verſion, they are ſtyled the Pſalms of Haggai and Zechariah, as if they had been compoſed by thoſe prophets on this occaſion. And this, no doubt, was from ſome ancient tradition; but in the original Hebrew theſe Pſalms have no ſuch title prefixed to them, neither have they any other to contradict it.

The decree whereby this temple was finiſhed, having been granted by Darius at his palace in Shuſhan, or Suſa, as it is called by the Greeks; in remembrance hereof, the eaſtern gate in the outer-wall of the temple, was from this time called the gate of Shuſhan, and a draught of that city was exhibited in ſculpture over it, and there continued till the laſt deſtruction of that temple by the Romans.

In the next month after the dedication, which was the month Niſan, the firſt of the Jewiſh year, the temple being now made fit for all the parts of the Divine ſervice, the paſſover was obſerved in it, on the fourteenth day of that month, according to the law of God, and ſolemnized by all thoſe of the children of Iſrael, who were then returned from the captivity, with great joy and gladneſs of heart, becauſe Ezra ſaith, "The Lord made them joyful, and turned the heart of the king of Aſſyria unto them, to ſtrengthen their hands in the work of the houſe of God, the God of Iſrael." ver. 22. From whence Archbiſhop Uſher infers, that Babylon muſt neceſſarily have been reduced by Darius before this time; for otherwiſe he thinks this monarch could not have been here ſtyled king of Aſſyria, Babylon being then the Metropolis of that kingdom.

CHAP. VII.

1 *Ezra goeth up to Jeruſalem.* 11 *The gracious commiſſion of Artaxerxes to Ezra.* 27 *Ezra bleſſeth God for his favour.*

NOW after theſe things, in the reign of Artaxerxes king of Perſia, Ezra the ſon of Seraiah, the ſon of Azariah, the ſon of Hilkiah,

2 The ſon of Shallum, the ſon of Zadok, the ſon of Ahitub,

3 The ſon of Amariah, the ſon of Azariah, the ſon of Meraioth,

4 The ſon of Zerahiah, the ſon of Uzzi, the ſon of Bukki,

5 The ſon of Abiſhua, the ſon of Phinehas, the ſon of Eleazar, the ſon of Aaron the chief-prieſt:

6 This Ezra went up from Babylon, and he *was* a ready ſcribe in the law of Moſes, which the LORD God of Iſrael had given: and the king granted him all his requeſt, according to the hand of the LORD his God upon him.

7 And there went up *ſome* of the children of Iſrael, and of the prieſts, and the Levites, and the ſingers, and the porters, and the Nethinims, unto Jeruſalem in the ſeventh year of Artaxerxes the king.

8 And he came to Jeruſalem in the fifth month, which *was* in the ſeventh year of the king.

9 For upon the firſt *day* of the firſt month, began he to go up from Babylon, and on the firſt *day* of the fifth month, came he to Jeruſalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to ſeek the law of the LORD, and to do *it*, and to teach in Iſrael ſtatutes and judgments.

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the prieſt, the ſcribe, *even* a ſcribe of the words of the commandments of the LORD, and of his ſtatutes to Iſrael.

12 Artaxerxes, king of kings, Unto Ezra the prieſt, a ſcribe of the law of the God of heaven, perfect *peace*, and at ſuch a time.

13 I make a decree, that all they of the people of Iſrael, and *of* his prieſts, and Levites in my realm, which are minded of their own free will to go up to Jeruſalem, go with thee.

14 Foraſmuch as thou art ſent of the king, and of his ſeven counſellors, to enquire concerning Judah and Jeruſalem, according to the law of thy God which *is* in thine hand:

15 And to carry the ſilver and gold, which the king and his counſellors have freely offered unto the God of Iſrael, whoſe habitation *is* in Jeruſalem,

16 And all the ſilver and gold that thou canſt find in all the province of Babylon, with the free-will-offering of the people, and of the prieſts, offering willingly for the houſe of their God, which *is* in Jeruſalem:

17 That thou mayſt buy ſpeedily with this money, bullocks, rams, lambs, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the houſe of your God which *is* in Jeruſalem.

18 And whatſoever ſhall ſeem good to thee and to thy brethren, to do with the reſt of the ſilver and gold, that do after the will of your God.

19 The veſſels alſo that were given thee, for the ſervice of the houſe of thy God, *thoſe* deliver thou before the God of Jeruſalem.

20 And whatſoever more ſhall be needful for the houſe of thy God, which thou ſhalt have occaſion to beſtow, beſtow *it* out of the kings treaſure-houſe.

21 And I, *even* I Artaxerxes the king do make a decree to all the treaſurers which *are* beyond the river, that whatſoever Ezra the prieſt, the ſcribe of the law of the God of heaven, ſhall require of you, it be done ſpeedily;

22 Unto an hundred talents of ſilver, and to an hundred meaſures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and ſalt without preſcribing *how much*.

23 Whatſoever is commanded by the God of heaven, let it be diligently done, for the houſe of the God of heaven: for why ſhould there be wrath againſt the realm of the king and his ſons?

24 Alſo we certify you, that touching any of the prieſts and Levites, ſingers, porters, Nethinims, or miniſters of this houſe of God, it ſhall not be lawful to impoſe toll, tribute, or cuſtom upon them.

25 And thou Ezra, after the wiſdom of thy God, that *is* in thine hand, ſet magiſtrates and judges, which may judge all the people that *are* beyond the river, all ſuch as know the laws of thy God; and teach ye them that know *them* not.

26 And whoſoever will not do the law of thy God, and the law of the king, let judgment be executed ſpeedily upon him, whether *it be* unto death, or to baniſhment, or to confiſcation of goods, or to impriſonment.

27 ¶ Bleſſed *be* the LORD God of our fathers, which hath put *ſuch a thing* as this in the kings heart, to beautify the houſe of the LORD which *is* in Jeruſalem:

28 And hath extended mercy unto me, before the king, and his counſellors, and before all the kings mighty princes: and I was ſtrengthened as the hand of the LORD my God *was* upon me, and I gathered together out of Iſrael, chief men to go up with me.

Ver. 1. *Now after theſe things, in the reign of Artaxerxes king of Perſia, &c.*] Darius Hyſtaſpis, after a reign of 36 years, was ſucceeded on the throne of Perſia by his ſon Xerxes, whom he had by Atoſſa the daughter of Cyrus, who was the firſt founder of the Perſian empire. This Xerxes is the Ahaſuerus mentioned by Ezra, chap. iv. 6. and the prince who undertook that unparallelled, but unſucceſsful expedition againſt the Greeks, recorded by Herodotus. In the beginning of his reign he confirmed to the Jews at Jeruſalem, all the privileges granted them by his father, eſpecially that of having the tribute of Samaria, in order to their being furniſhed with ſacrifices for carrying on the Divine worſhip in the temple of God. But at laſt giving himſelf wholly up to luxury and eaſe, he was intent on nothing but the gratification of his inordinate pleaſures; and by that conduct, growing into contempt with the people, Artabanus, the captain of his guards, and one who had been long in prime favour and authority with him, conſpired againſt him; and having drawn Mithridates one of the king's eunuchs, and who was likewiſe his chamberlain, into the plot, by his means he got into that prince's bedchamber, and there ſlew him, in the twenty-firſt year of his reign, while he ſlept in his bed; and then going to Artaxerxes the third ſon of the dead king, acquainted him with the murder, and charged it on Darius the elder brother of this young prince; telling him it was done in order to facilitate his way to the throne, and that it was his deſign to cut him off next, to ſecure the regal dignity to himſelf. All which Artaxerxes, as being then a very young man, raſhly believing to be true, without any farther examination, and being irritated thereby in ſuch a manner, as Artabanus intended, went immediately to his brother's apartment, and there ſlew him by the aſſiſtance of Artabanus and his guards. The next heir to the crown was Hyſtaſpes the ſecond ſon of Xerxes, but he being abſent in Bactria, of which province he was governor, Artabanus took Artaxerxes, as being next at hand, and placed him on the throne; but with an intention to let him enjoy it no longer than till he had formed a party ſtrong enough to ſeize it for himſelf. He having been long in great authority had many creatures, and alſo ſeven ſons, who were advanced to great dignities in the empire; and his confidence in theſe prompted him to this ambitious deſign; but while he was haſtning it to a concluſion, Artaxerxes having got a full diſcovery of the whole plot, by the means of Megabizus, who had married one of his ſiſters, was before hand with Artabanus in a counter-plot, and cut him off before his treaſon was fully ripened for execution: and having thus ſecured himſelf in the poſſeſſion of the kingdom, he ſwayed the ſcepter of Perſia for the ſpace of forty-one years.

This prince is the Artaxerxes mentioned in the firſt verſe of the chapter before us. He is ſaid to have been the handſomeſt perſon of the age in which he lived (Strabo, lib. 15, p. 735. and is celebrated for being a prince of a very mild and generous diſpoſition. He is called by the Greek hiſtorians Μακρόχειρ, and by the Latin, *Longimanus*, which ſignifies the long-handed. He is likewiſe called Ahaſuerus in the book of Eſther, and was the ſame who had Eſther for his queen, as we ſhall endeavour to prove in our commentary on that book; and ſhall only add here, that the extraordinary favour which Artaxerxes Longimanus extended to the Jews, beyond all the other kings that reigned in Perſia, firſt in ſending Ezra, and afterward Nehemiah, to repair the broken affairs of that people in Judah and Jeruſalem, and to re-inſtate them in their ancient proſperity, is what can ſcarce be accounted for on any other reaſon, than their having in his boſom ſuch a powerful advocate as Eſther for them.

In the beginning of the ſeventh year of the reign of Artaxerxes, Ezra obtained of that monarch and his ſeven counſellors, a very ample commiſſion for his return to Jeruſalem, with all of his nation who were willing to accompany him thither; giving him full authority there to reſtore the ſtate, and reform the church of the Jews, and to regulate and govern both according to their own laws. This extraordinary favour ſeems to have been granted at the ſolicitation of Eſther, who was then become the beſt beloved of all the king's concubines, tho' not yet advanced to the dignity of queen. For it was uſual with the kings of Perſia, on ſome particular days and occaſions, to allow their women to ask what boons they pleaſed, Herodot. l. 9. and upon ſome ſuch time or occaſion, it is probable that Eſther, by the direction of Mordecai, tho' ſhe had not yet diſcovered her kindred and nation, obtained this grant from the king. This however is certain, that the commiſſion which Ezra now received from Artaxerxes, was the moſt ample and extenſive licence, for the reſtoration of the Jewiſh ſtate, that had ever been obtained from any of the Perſian kings; for by granting an entire liberty to all the people to return, and authorizing Ezra to eſtabliſh a magiſtracy, and ſettle their government, the king muſt certainly permit them to repair Jeruſalem as a city, and to accompliſh every thing neceſſary for its ſafety and defence. The decrees of Cyrus and Darius Hyſtaſpis are evidently limited to the reſtoration of the temple only, which is extremely different from a full permiſſion to reſtore and build up Jeruſalem, and to live after their own laws and government, which is the very purport of the decree of Artaxerxes to Ezra. And it is ſomewhat remarkable, that as in the other decrees there is no mention made of re-building the city, ſo in this there is not one word of re-building the temple, which plainly ſhews the very different events they relate to.

The publication of this memorable decree for the reſtoration of Jeruſalem, is the epocha from which Daniel's noble prophecy of the ſeventy weeks is to commence, as we think may be eaſily demonſtrated: but tho' the ſubject be exceeding curious, we chooſe to reſerve it, for our comment on that prophecy, as being the propereſt place for its introduction.

Ezra, to whom this commiſſion was granted, is by ſome thought to have been one of the deſcendants of Seraiah the high-prieſt, who was ſlain by the command of Nebuchadnezzar, when that prince burnt the temple and city of Jeruſalem. For tho' he calls himſelf the ſon of Seraiah, ver. 1. Yet that he was the immediate ſon of that high-prieſt is thought improbable; for ſuppoſing him to have been but one year old at the death of this Seraiah, he muſt now have been one hundred and thirty-two, and yet we find him ſtill living in the time of Nehemiah, fifteen years after, when according to this account he muſt have been one hundred and forty-ſeven years of age, tho' he was then of that vigour as to bear the fatigue of reading the law for a whole forenoon to all the people of the Jews, which is thought to be wholly unlikely in thoſe days, and therefore when he is ſaid to be the ſon of Seraiah, the commentators will have the expreſſion to be underſtood in that latitude wherein any deſcendant is commonly ſaid in Scripture, to be the ſon of any anceſtor from whom he was derived. This point, however, is of no great conſequence, and therefore we ſhall not enlarge upon it.

As Ezra was a very holy, ſo alſo was he a very learned man, and excellently skilled in the knowledge of the Sacred Scriptures; for which reaſon he is ſaid to have been *a ready ſcribe in the law of Moſes*, &c. ver. 6. and his eminency in this particular was ſo extraordinary, that king Artaxerxes himſelf expreſly takes notice of it in his commiſſion, ver. 12. He therefore is called a ſcribe not from writing, but from declaring and explicating thoſe things which are contained in the Scripture. For as the Hebrew word Sepher ſignifies a book, ſo the word Sopher ſignifies one skilled and learned in that book; and a wiſe interpreter of it. And as no book was then thought comparable to that of the law, therefore Sopher became a name of great dignity, and ſignify'd one who taught God's law, and expounded it to his people. Thus in the New Teſtament Γραμματεῖς, *the ſcribes*, were thoſe who inſtructed the people. For when our Bleſſed Saviour is ſaid to have taught them as one having authority, *and not as the ſcribes*, it plainly ſhews that they were teachers, though not with ſuch authority.

Ezra is likewiſe called *a ready ſcribe*, becauſe he was expert in the law, and underſtood it throughly, both in all things relating to the prieſthood, and to the civil power; in which he was ſo well verſed, that he could give a ready account of any part of it. And it is thought by ſome, that he collected together the moſt perfect copies of the law, and publiſhed an accurate edition of it, with all the prophetical books, and ſuch poems as had any ſacred authority among the Jews, adding the hiſtory of following times. But as Joſephus is ſilent with reſpect to theſe laſt particulars, they are looked upon by many as a Chimæra of the Jews, who attribute many other things to him without any foundation.

The commiſſion of Artaxerxes to Ezra, after what has been already ſaid of it, is ſufficiently intelligible in itſelf, without any farther explications, which, when needleſs, we always decline.

CHAP. VIII.

1 *The companions of Ezra, who returned from Babylon,* 15 *He ſendeth to Iddo for miniſters for the temple.* 21 *He keepeth a faſt.* 24 *He committeth the treaſures to the cuſtody of the prieſts.* 31 *From Ahava they come to Jeruſalem.* 33 *The treaſure is weighed in the temple.* 36 *The commiſſion is delivered.*

THESE *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the ſons of Phinehas; Gerſhom: of the ſons of Ithamar; Daniel: of the ſons of David; Hattuſh:

3 Of the ſons of Shechaniah, of the ſons of Pharoſh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.

4 Of the ſons of Pahath-moab; Elihoenai the ſon of Zerahiah, and with him two hundred males.

5 Of the ſons of Shechaniah; the ſon of Jahaziel, and with him three hundred males.

6 Of the ſons alſo of Adin; Ebed the ſon of Jonathan, and with him fifty males.

7 And of the ſons of Elam; Jeſhiah the ſon of Athalia, and with him ſeventy males.

8 And of the ſons of Shephatiah; Zebadiah the ſon of Michael, and with him fourſcore males.

9 Of the ſons of Joab; Obadiah the ſon of Jehiel, and with him two hundred and eighteen males.

10 And of the ſons of Shelomith; the ſon of Joſiphiah, and with him an hundred and threeſcore males.

11 And of the ſons of Bebai; Zechariah the ſon of Bebai, and with him twenty and eight males.

12 And of the ſons of Azgad; Johanan the ſon of Hakkatan, and with him an hundred and ten males.

13 And of the laſt ſons of Adonikam, whoſe names *are* theſe, Eliphelet, Jeiel, and Shemaiah, and with them threeſcore males.

14 Of the ſons alſo of Bigvai: Uthai, and Zabbud, and with them ſeventy males.

15 ¶ And I gathered them together to the river that runneth to Ahavah; and there abode we in tents three days: and I viewed the people, and the prieſts, and found there none of the ſons of Levi.

16 Then ſent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib and for Elnathan, and for Nathan, and for Zechariah, and for Meſhullam, chief men; alſo for Joiarib, and for Elnathan, men of underſtanding.

17 And I ſent them with commandment unto Iddo the chief, at the place Caſiphia, and I told them what they ſhould ſay unto Iddo, *and* to his brethren the Nethinims, at the place Caſiphia, that they ſhould bring unto us miniſters for the houſe of our God.

18 And by the good hand of our God upon us, they brought us a man of underſtanding, of the ſons of Mahli, the ſon of Levi, the ſon of Iſrael, and Sherebiah, with his ſons and his brethren, eighteen;

19 And Haſhabiah, and with him Jeſhaiah of the ſons of Merari, his brethren, and their ſons, twenty;

20 Alſo of the Nethinims, whom David and the princes had appointed for the ſervice of the Levites two hundred and twenty Nethinims: all of them were expreſſed by name.

21 ¶ Then I proclaimed a faſt there, at the river Ahavah, that we might afflict ourſelves before our God, to ſeek of him a right way for us, and for our little ones, and for all our ſubſtance.

22 For I was aſhamed to require of the king a band of ſoldiers and horſemen, to help us againſt the enemy in the way: becauſe we had ſpoken unto the king, ſaying, The hand of our God *is* upon all them for good, that ſeek him, but his power and his wrath *is* againſt all them that forſake him.

23 So we faſted and beſought our God for this, and he was entreated of us.

24 ¶ Then I ſeparated twelve of the chief of the prieſts, Sherebiah, Haſhabiah, and ten of their brethren with them,

25 And weighed unto them the ſilver, and the gold, and the veſſels, *even* the offering of the houſe of our God, which the king, and his counſellors, and his Lords, and all Iſrael *there* preſent, had offered.

26 I even weighed unto their hand ſix hundred and fifty talents of ſilver, and ſilver veſſels an hundred talents, and of gold an hundred talents:

27 Alſo twenty baſons of gold, of a thouſand drams, and two veſſels of fine copper, precious as gold.

28 And I ſaid unto them, Ye *are* holy unto the LORD, the veſſels *are* holy alſo, and the ſilver, and the gold *are* a free-will offering unto the LORD God of your fathers.

29 Watch ye, and keep *them* until ye weigh *them* before the chief of the prieſts, and the Levites, and chief of the fathers of Iſrael at Jeruſalem, in the chambers of the houſe of the LORD.

30 So took the prieſts and the Levites, the weight of the ſilver and the gold, and the veſſels to bring *them* to Jeruſalem unto the houſe of our God.

31 ¶ Then we departed from the river of Ahavah, on the twelfth *day* of the firſt month, to go unto Jeruſalem; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of ſuch as lay in wait by the way.

32 And we came to Jeruſalem, and abode there three days.

3 ¶ Now on the fourth day was the ſilver and the gold, and the veſſels weighed in the houſe of our God, by the hand of Meremoth the ſon of Uriah the prieſt, and with him *was* Eleazar the ſon of Phinehas, and with them *was* Jozabad the ſon of Jeſhua, and Noadiah the ſon of Binnui, Levites:

34 By number, *and* by weight of every one: and all the weight was written at that time.

35 *Alſo* the children of thoſe that had been carried away which were come out of the captivity, offered burnt-offerings unto the God of Iſrael, twelve bullocks for all Iſrael, ninety and ſix rams, ſeventy and ſeven lambs, twelve he-goats *for* a ſin-offering: all *this was* a burnt-offering unto the LORD.

36 ¶ And they delivered the kings commiſſions unto the kings lieutenants, and to the governors, on this ſide the river, and they furthered the people, and the houſe of God.

Ver. 1. *Theſe are now the chief of their fathers.*] Whoſe names are here recorded by Ezra, in order to perpetuate their memory to future generations.

Ver. 2. *Of the ſons of Phinehas, Gerſhom: of the ſons of Ithamar, Daniel;*] By the ſons are meant the families of their theſe two perſons; two of whom are particularly named, viz. Gerſhom and Daniel: not Daniel the prophet, but ſome eminent perſon of Ithamar's family.

—— *Of the ſons of David; Hattuſh.*] The family of this perſon was ſo noble, becauſe Chriſt was to ſpring from it, that ſpecial notice is taken of it.

Ver. 3. *Of the ſons of Shechaniah, of the ſons of Pharoſh; Zechariah.*] This Schechaniah is ſaid to be the ſon of Pharoſh, in order to diſtinguiſh him from another Shechaniah, mentioned ver. 5.

—— *And with him,*] That is, with Zechariah.

—— *Were reckoned by genealogy of the males, an hundred and fifty.* It is not ſaid how many there were of the other families: and we are not to think that none but males went up out of this family, and the reſt that follow; for mention is made of their little ones, ver. 21. who undoubtedly had women to look after them.

With reſpect to the families that follow to ver. 15. there is little to be obſerved; but that out of them many went up with Zerubbabel in the reign of Cyrus, (as appears by the account given in the ſecond chapter) and now more went up with Ezra out of the very ſame families.

Ver. 15. *And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days, &c.*] Ahava was a river of Babylonia, or rather of Aſſyria, and ſeems to be that which ran along the Adiabene, where the river Diava, or Adiava, is known to be, and upon which Ptolomy places the city of Abane or Aavane. Ezra intending to pick up as many Iſraelites as he could to carry back with him to Judæa, made a halt in the country of Ava, or Ahava, from whence he ſent proper perſons into the Caſpian mountains, ver. 17. to invite ſuch Jews as could there be found, to come and join him. Ahava is probably the country called Ava, 2 Kings xvii. 24. from whence the kings of Aſſyria tranſlated the people called Avites into Paleſtine; and where in their room they ſettled ſome of the captive Iſraelites. The hiſtory of Izates king of the Adiabenians, and his mother Helena, who became converts to Judaiſm ſome years after the crucifixion of the Bleſſed Saviour of the world, is an argument to perſuade us that there were ſtill at that time many Jews in that country

Ezra having halted at the river Ahava till the reſt of his company were come to him, he there in a ſolemn faſt recommended himſelf and all who were with him to the divine protection. He might have obtained from king Artaxerxes a ſufficient guard for the ſafe conduct of the people, but he had ſo openly declared, that he depended ſolely upon the providential care of God, that he was aſhamed to aſk a guard of the king to ſecure them in their paſſage from thoſe enemies that were likely to way-lay them, ver. 22, 31. Becauſe it would look as if they diſtruſted the power and favour of their God, concerning whom they had ſpoken in ſuch magnificent terms. But it was highly neceſſary for them to implore that of God which they were unwilling to aſk of the king, and this they did by faſting and fervent prayer.

On the twelfth-day of the month Niſan, Ezra and his company ſet forward for Jeruſalem, where they all arrived in ſafety, on the firſt day of the fifth month, having ſpent four whole months in their journey from Babylon thither, chap. vii. 9. On his arrival he delivered up to the temple the offerings which had been made to it by the king and his nobles, and the reſt of the people of Iſrael that ſtayed behind. And then having communicated his commiſſion to the king's lieutenants and governors throughout all Syria and Paleſtine, he betook himſelf to the execution of its contents, which fully authorized him to ſettle both the church and ſtate of the Jews according to the law of Moſes, and to appoint magiſtrates and judges to puniſh all ſuch as ſhould be refractory, and that not only by impriſonment and confiſcation of goods, but alſo with baniſhment and death, according to the demerit of their crimes. With all this power was Ezra inveſted, and he continued to execute it with fidelity for the ſpace of thirteen years, till Nehemiah arrived with a new commiſſion from the Perſian court, for the ſame work.

CHAP. IX.

1 *Ezra mourneth for the affinity of the people with ſtrangers.* 5 *He prayeth unto God with confeſſion of ſins.*

NOW when theſe things were done, the princes came to me, ſaying, The people of Iſrael, and the prieſts, and the Levites, have not ſeparated themſelves from the people of the lands *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebuſites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters for themſelves, and for their ſons: ſo that the holy ſeed have mingled themſelves with the people of *thoſe* lands: yea, the hand of the princes and rulers hath been chief in this treſpaſs.

3 And when I heard this thing, I rent my garment, and my mantle, and pluckt off the hair of my head, and of my beard, and ſat down aſtonied.

4 Then were aſſembled unto me every one that trembled at the words of the God of Iſrael, becauſe of the tranſgreſſion of thoſe that had been carried away, and I ſat aſtonied until the evening ſacrifice.

5 ¶ And at the evening ſacrifice, I aroſe up from my heavineſs, and having rent my garment and my mantle, I fell upon my knees, and ſpread out my hands unto the LORD my God.

6 And ſaid, O my God, I am aſhamed and bluſh to lift up my face to thee, my God: for our iniquities are increaſed over *our* head, and our treſpaſs is grown up unto the heavens.

7 Since the days of our fathers, *have* we *been* in a great treſpaſs unto this day, and for our iniquities, have we our kings, *and* our prieſts been delivered into the hand of the kings of the lands, to the ſword, to captivity, and to a ſpoil, and to confuſion of face as it *is* this day.

8 And now for a little ſpace grace had been *ſhewed* from the LORD our God, to leave us a remnant to eſcape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

9 For we *were* bondmen, yet our God hath not forſaken us in our bondage, but hath extended mercy unto us in the ſight of the kings of Perſia, to give us a reviving to ſet up the houſe of our God, and to repair the deſolations thereof, and to give us a wall in Judah and in Jeruſalem.

10 And now, O our God, what ſhall we ſay after this? for we have forſaken thy commandments,

11 Which thou haſt commanded by thy ſervants the prophets, ſaying, The land unto which ye go to poſſeſs it, is an unclean land with the filthineſs of the people of the lands, with their abominations, which have filled it from one end to another, with their uncleanneſs.

12 Now therefore give not your daughters unto their ſons, neither take their daughters unto your ſons, nor ſeek their peace, or their wealth for ever: that ye may be ſtrong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great treſpaſs, ſeeing that thou our God haſt puniſhed us leſs than our iniquities *deſerve*, and haſt given us *ſuch* deliverance as this:

14 Should we again break thy commandments, and join in affinity with the people of theſe abominations? wouldſt not thou be angry with us till thou hadſt conſumed *us* ſo that *there ſhould be* no remnant nor eſcaping?

15 O Lord God of Iſrael, thou *art* righteous, for we remain yet eſcaped, as *it is* this day: behold, we *are* before thee in our treſpaſſes: for we cannot ſtand before thee, becauſe of this.

Ver. 1. *Now when theſe things were done,*] That is, when Ezra had ſhewed his commiſſion, and it thereby appeared that he was fully authorized to reform all abuſes, and enſorce the obſervation of the Moſaic law.

—— *The princes came to me, ſaying, the people of Iſrael, and the prieſts, and the Levites have not ſeparated themſelves from the people of the lands.*] Some of the great men, came to Ezra with a grievous complaint that unlawful marriages were contracted among them with thoſe impious nations whom God had forbidden them to intermix withal; which was the more to be lamented, becauſe not only the people, but the prieſts themſelves, and the Levites were guilty of this ſin.

—— *Doing according to their abominations.*] This expreſſion commonly ſignifies the worſhip of idols, which are called *abominations* in Scripture; but here it imports only an imitation of the heathen in promiſcuous marriages with any nation whatever, which would ſoon enſnare them into idolatry. For the words in the Hebrew run thus, *have not ſeparated themſelves from the people of the land, according to their abominations*, which Mr. Mede rightly interprets *according to the ſeveral kinds of idolaters in the land round about them.*

—— *Even of the Canaanites, the Hittites, the Perizzites, the Jebuſites, the Ammonites, the Moabites, the Egyptians, and the Amorites.*] By this it appears, that as Marriages with the ſeven nations of Canaan were expreſly prohibited, Deut. vii. 2, 3. ſo Ezra thought that law extended to all other nations, who were not proſelyted to the Jewiſh religion. For even before the law of Moſes, it ſeems to be thought unlawful, after they had received the covenant of circumciſion, for the ſeed of Abraham to inter-marry with other nations that were uncircumciſed, Gen. xxxiv. 14.

Ver. 2. *For they have taken of their daughters for themſelves, and for their ſons: ſo that the holy ſeed have mingled themſelves with the people of thoſe lands.*] They are called an *holy ſeed*, on account of the covenant of God with them, which rendered them a peculiar people, ſeparated from all other nations.

—— *Yea, the hand of the princes and rulers hath been chief in this treſpaſs.*] The caſe was the more dangerous, becauſe the great men of the nation were the principal offenders, whoſe example the people followed without the leaſt heſitation, or fear of puniſhment. It ſeems probable that thoſe princes who diſcloſed this enormous practice to Ezra, had employ'd their endeavours to reform the people, but could not ſucceed becauſe they were oppoſed by others of as eminent rank as themſelves. But we muſt not deſpair, if we cannot immediately effect a reformation in the lives of men, ſince the time may come when that good work will be rendred practicable.

Ver. 3. *And when I heard this thing, I rent my garment and my mantle.*] Both his inner and upper garment, which was an indication not only of extreme affliction and grief, but it likewiſe expreſſed his ſenſe of the Divine Diſpleaſure. For the Jews rent their veſtments when they were apprehenſive that God was highly offended. The Talmudiſts ſay, the high-prieſt rent his garments in a different manner from other men; not above from the ſhoulders to the bottom, but below at his feet, and the ſkirts of his garments upward.

—— *And pluckt off the hair of my head, and of my beard.*] This was ſtill a higher ſign of exceeding ſorrow: for in ordinary grief they only neglected their hair, and let it hang down ſcattered in a careleſs manner.

—— *And ſat down aſtonied.*] He was ſtruck with amazement that the people ſhould act with ſo much ingratitude to God, who had graciouſly delivered them from their long captivity: he was likewiſe ſeized with a juſt apprehenſion of their danger, after ſuch an open violation of the Divine Law, which had formerly proved their ruin.

Ver. 4. *Then were aſſembled unto me every one that trembled at the words of the God of Iſrael.*] Which words Ezra, in all probability, read to them, and ſet forth the importance of them.

—— *Becauſe of the tranſgreſſion of thoſe that had been carried away.*] Namely, into Babylon, but were now returned to their own land, little or nothing amended, either by their baniſhment, or their reſtoration. He ſpeaks not of thoſe who were lately come back with him, but of thoſe who returned with Zerubbabel, and of their children.

—— *And I ſat aſtonied until the evening ſacrifice.*] When it was cuſtomary for the people to aſſemble together, in order to worſhip God.

Ver. 5. *And at the evening ſacrifice, I aroſe up from my heavineſs.*] Wherein he had ſat ever ſince he heard of their impious tranſgreſſion.

—— *And having rent my garment and my mantle.*] He repeats that circumſtance of his affliction, becauſe he ſtill continued and appeared in a mournful condition.

—— *I fell upon my knees, and ſpread out my hands unto the Lord my God.*] He now put himſelf into the poſture of an humble ſupplicant to the Divine Majeſty.

Ver. 6. *And ſaid, O my God, I am aſhamed and bluſh to lift up my face to thee, my God: for our iniquities are increaſed over our head, and our treſpaſs is grown up unto the heavens.*] The ſum of Ezra's confeſſion and deprecation is this; That he was confounded when he conſidered the heinous nature of the peoples ſins, which were ready to overwhelm them; and the daring boldneſs and inſolence with which they were committed; tho' they had ſeen the Divine Vengeance inflicted on their forefathers in ſo terrible a manner, and had not as yet worn off the marks of God's diſpleaſure againſt themſelves, ver. 6, 7. He indeed had begun to ſhew favours unto them, ver. 8, but this aggravated their wickedneſs the more, ſince in a very few years after God had been ſo gracious as to deliver a ſmall handful of them, and again given them a footing in their own land, and in the Holy Place; whereby he had rendered them joyful, and raiſed them, as it were, to new life, from the dead, by reſtoring them to their liberty; they returned to their old provocations, and not only forgot that they had been in a ſtate of captivity, but alſo that God had been ſo propitious unto them, as to cauſe thoſe whom they ſerved, to pity their abject condition, and permit them to return to their own land, with liberty likewiſe to re-build the houſe of their God, ver. 8, 9. What then could be ſaid in favour of ſuch a wretched people as this, ver. 10, who had no regard to their prophets, nor even to the preſcriptions of Moſes, who had charged them to have no intercourſe with the people of Canaan, whom God intended to deſtroy, becauſe they had polluted that land; and therefore commanded the Iſraelites to ſeparate themſelves from thoſe devoted nations, and endeavour to root them out, that being the way to plant themſelves firmly there for ever, ver. 11, 12. Can we expect leſs than the utter deſtruction of this ſmall remnant, when after all the puniſhments God hath inflicted on us for our tranſgreſſions, and after his gracious deliverance of us from our captivity, we relapſe into thoſe ſins which are ſo odious to him, becauſe ſo expreſsly againſt his commandments? ver. 13, 14. If he now ſhould treat us with the utmoſt ſeverity, we muſt acknowledge the juſtice of his proceeding; for we who remain a monument of his mercy, are notwithſtanding ſo guilty before him, that we have now rendered ourſelves unworthy of his compaſſion, what can we poſſibly plead in excuſe for our deteſtable ingratitude!

There cannot be a more pathetical ſupplication than this, taken all together; but it will be proper to explain a few phraſes contained in it.

For our iniquities are increaſed over our heads.] This is a metaphor taken from deep waters, in whoſe overwhelming waves men are on the point of periſhing.

Ver. 8. *And to give us a nail in his Holy Place.*] By nails or pins tents were faſtened to the ground; this expreſſion therefore ſignifies *a ſettled abode*, after long baniſhment.

Ver. 9. ——— *To give us a reviving.*] For Ezekiel compares them when they were in Babylon, to the bones of dead men lying in their graves, chap. xxxvii. 1, &c.

——— *And to give us a wall in Judah and Jeruſalem.*] From hence ſome infer, that the wall of Jeruſalem was built as well as the temple, before Nehemiah came thither. But the Hebrew word *gedar* doth not ſignify *a wall*, but an *hedge* or *fence*, ſuch as were made for the folds of ſheep. And by this expreſſion Ezra repreſents the ſingular care of God for their welfare and ſecurity: For he being the *Shepherd of Iſrael*, had gathered together his ſcattered ſheep, and brought them back into their ancient folds, where he preſerved them even when they had no wall to defend them.

Ver. 13 ———*Seeing that thou our God haſt puniſhed us leſs than our iniquities deſerve.*] In the Hebrew the words are, *haſt with-held beneath our iniquities.* That is, haſt forborn to puniſh. For, as when God will no longer forbear, he is ſaid *to ariſe*, and take vengeance: So here, on the contrary, he is ſaid *to with-hold himſelf below*; that is, not to ariſe, but to wait patiently for their amendment.

Ver. 15. *O Lord God of Iſrael, thou art righteous, for we remain yet eſcaped.*] Either the word *righteous* here ſignifies *very merciful*, which was the reaſon they were not deſtroyed, according to their demerits: Or, the next words muſt be tranſlated, not, *for we remain*, but, *though we remain eſcaped:* That is, God's juſtice will not ſuffer us to eſcape, though for the preſent he forbear to puniſh us.

—*Behold, we are before thee in our treſpaſſes: for we cannot ſtand before thee, becauſe of this.*] As this cannot be denied, ſo neither can it be defended or excuſed, but we muſt yield up ourſelves to the puniſhment thou ſhalt think fit to inflict upon us.

Thus Ezra concludes this admirable repreſentation of their condition; and it is as much as if he had ſaid, Unleſs we reform, I know not how to beg for mercy, but we muſt be undone, and that moſt juſtly. For he gives them no hope, but intended to infuſe a terror into their hearts, and then to ſee how that would operate upon them. And we find in the next chapter, that this proceeding had the deſired effect; for one ſtood up and declared in the name of all the reſt, that they would renew their covenant with God, and put away the abominations imputed to them; which was effectual repentance; and then they hope God would be merciful to them.

CHAP. X.

1 Shechaniah encourageth Ezra to reform the ſtrange marriages. 6 Ezra mourning, aſſembleth the people. 9 The people at the exhortation of Ezra, repent and promiſe amendment. 15 The care to perform it. 18 The names of them who had married ſtrange wives.

NOW when Ezra had prayed, and when he had confeſſed, weeping and caſting himſelf down before the houſe of God, there aſſembled unto him out of Iſrael a very great congregation of men, and women, and children: for the people wept very ſore.

2 And Shechaniah the ſon of Jehiel, *one* of the ſons of Elam, anſwered and ſaid unto Ezra, We have treſpaſſed againſt our God, and have taken ſtrange wives, of the people of the land: yet now there is hope in Iſrael concerning this thing.

3 Now therefore let us make a covenant with our God, to put away all the wives, and ſuch as are born of them, according to the counſel of my lord, and of thoſe that tremble at the commandment of our God, and let it be done according to the law.

4 Ariſe: for *this* matter *belongeth* unto thee; we alſo *will be* with thee: be of good courage, and do *it*.

4 Then aroſe Ezra, and made the chief prieſts, the Levites, and all Iſrael to ſwear, that they ſhould do according to this word: and they ſware.

6 ¶ Then Ezra roſe up from before the houſe of God, and went into the chamber of Johanan the ſon of Eliaſhib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned becauſe of the tranſgreſſion of them that had been carried away.

7 And they made Proclamation throughout Judah and Jeruſalem, unto all the children of the captivity, that they ſhould gather themſelves together unto Jeruſalem;

8 And that whoſoever would not come within three days, according to the counſel of the princes and the elders, all his ſubſtance ſhould be forfeited, and himſelf ſeparated from the congregation of thoſe that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themſelves together unto Jeruſalem within three days: it *was* the ninth month, and the twentieth *day* of the month, and all the people ſat in the ſtreet of the houſe of God trembling, becauſe of *this* matter, and for the great rain.

10 And Ezra the prieſt ſtood up, and ſaid unto them, Ye have tranſgreſſed, and

have taken ſtrange wives to increaſe the treſpaſs of Iſrael.

11 Now therefore make confeſſion unto the LORD God of your fathers, and do his pleaſure: and ſeparate yourſelves from the people of the land, and from the ſtrange wives.

12 Then all the congregation anſwered. and ſaid with a loud voice, As thou haſt ſaid, ſo muſt we do.

13 But the people are many, and *it is* a time of much rain, and we are not able to ſtand without, neither *is this* a work of one day or two: for we are many that have tranſgreſſed in this thing.

14 Let now our rulers of all the congregation ſtand, and let all them which have taken ſtrange wives in our cities, come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

15 ¶ Only Jonathan the ſon of Aſahel, and Jahaziah the ſon of Tikvah, were employed about this *matter:* and Meſhullam, and Shabbethai the Levite helped them.

16 And the children of the captivity did ſo: and Ezra the prieſt, *with* certain chief of the fathers, after the houſe of their fathers, and all of them by *their* names were ſeparated, and ſat down in the firſt day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken ſtrange wives, by the firſt day of the firſt month.

18 ¶ And among the ſons of the prieſts there were found that had taken ſtrange wives: *namely*, of the ſons of Jeſhua the ſon of Jozadak, and his brethren; Maaſeiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands, that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their treſpaſs.

20 And of the ſons of Immer; Hanani and Zebadiah.

21 And of the ſons of Harim; Maaſeiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the ſons of Paſhur; Elioenai, Maaſeiah, Iſhmael, Nethaneel, Jozabad, and Elaſah.

23 Alſo of the Levites; Jozabad, and Shimei, and Kelaiah (the ſame *is* Kelita) Pethahiah, Judah, and Eliezer.

24 Of the ſingers alſo; Eliaſhib: and of the porters; Shallum and Telem, and Uri.

25 Moreover, of Iſrael: of the ſons of Paroſh; Ramiah, and Jezia, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the ſons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the ſons of Zattu; Elioenai, Eliaſhib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the ſons alſo of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the ſons of Bani; Meſhullam, Malluch, and Adaiah, Jaſhub, and Sheal, and Ramoth.

30 And of the ſons of Pahath-moab; Adna, and Chelal, Benaiah, Maaſeiah, Mattaniah, Bezaleel, and Binnui, and Manaſſeh.

31 And *of* the ſons of Harim; Eliezer, Iſhijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the ſons of Haſhum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manaſſeh, *and* Shimei.

34 Of the ſons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedaiah, Chelluh,

36 Vaniah, Meremoth, Eliaſhib,

37 Mattaniah, Mattenai, and Jaaſau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shaſhai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joſeph.

43 Of the ſons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All theſe had taken ſtrange wives: and *ſome* of them had wives, by whom they had children.

Ver. 1. *Now when Ezra had prayed, and when he had confeſſed, weeping and caſting himſelf down before the houſe of God, there aſſembled unto him out of Iſrael, a very great congregation of men, and women, and children: for the people wept very ſore.*] Ezra's prayer being offered up to God at the time of the evening ſacrifice, as we read in the preceding chapter, ver. 5. when many were aſſembled to worſhip the Divine Majeſty; and that prayer being uttered with great fervency, and the moſt pathetic expreſſions of grief and ſorrow, it greatly moved thoſe who were then preſent; and the more when they ſaw ſuch a perſon as Ezra, a prieſt of the Moſt High God, and a great ruler under the king of Perſia, ſo dejected, and overwhelmed with ſuch aſtoniſhment, fear and confuſion. The report of which was immediately propagated thro' all Jeruſalem, and perhaps to the neighbouring places; in conſequence of which a large multitude of people of all ſorts, aſſembled together about him, and made great lamentation, as looking upon themſelves to be under the high diſpleaſure of the Almighty.

Ver. 2. *And Shechaniah the ſon of Jehiel, one of the ſons of Elam, anſwered and ſaid unto Ezra.*] Shechaniah ſeems to have been a good man, ſince he is not numbred among thoſe who had tranſgreſſed, as many of his family were; even his own father, Jehiel, and ſeveral of his uncles, the ſons of his grandfather Elam, ver. 26.

——*We have treſpaſſed againſt our God, and have taken ſtrange wives, of the people of the land: yet now there is hope in Iſrael concerning this thing.*] Ezra ſeemed to have given up all for gone, the more to awaken and terrify the people out of their ſins; and therefore this perſon ſtands up to keep them from deſpair, and to propound a remedy which he hoped would prove effectual.

Ver. 3. *Now therefore let us make a covenant with our God, to put away all the wives, and ſuch as are born of them, according to the counſel of my lord, and of thoſe that tremble at the commandment of our God, and let it be done according to the law.*] Whatever was done contrary to the law of God, was looked upon as null, and therefore there could be no validity in theſe prohibited marriages; their children likewiſe were no better than thoſe we call illegitimate, for which reaſon they were not to be conſidered as part of the family, but were to be put away with their mothers. St. Paul, indeed, allows the Corinthians to keep their Pagan wives or husbands, becauſe they had them before they became converts to Chriſtianity; and there was no law of God or man againſt theit marriages: whereas the Jews had been ſtrictly prohibited by God from contracting ſuch alliances with the heathen nations around them. It may ſeem hard, indeed, that the children ſhould be put away as well as their mothers; but they were unlawfully born, and muſt therefore follow the condition of their mothers; and being educated in ſuperſtition, might corrupt other children. And therefore it was unlawful to marry with the children of theſe women, for they were reputed unclean, tho' their fathers were Iſraelites. Thus Maimonides reports the ſenſe of the law to be, "A ſon begotten of a Gentile by an Iſraelite, is "not to be accounted a ſon." If a Gentile, indeed, had a ſon by an Iſraelitiſh woman, the child was accounted an Iſraelite, for *Partus ſequitur ventrem.* A child therefore was of the ſame condition with his mother, and no regard was had to the father. So that if a child was begotten by an Iſraelite of a woman that was a ſlave, the child was likewiſe a ſlave; but if, on the contrary, a woman of Iſrael had a child by one that was a ſlave, the child was as free as any other Iſraelite.

But it is very probable that they made ſome proviſion for theſe wives and children when they put them away; for all was to be done according to the counſel of Ezra, and other good men who feared God, and trembled at the violation of his commandment, and therefore judged it abſolutely requiſite that thoſe wives and children ſhould be put away; but they likewiſe preſcribed the manner in which it ſhould be done, which we may reaſonably ſuppoſe was not without ſome conſideration of them.

Ver. 4. *Ariſe: for this matter belongeth unto thee.*] He very properly addreſſes himſelf to Ezra, who had the greateſt ſkill in the law, and was fully authorized by the king of Perſia to ſee every thing done in conformity to it.

Ver. 5. *Then aroſe Ezra, and made the chief prieſts, the Levites, and all Iſrael to ſwear, that they ſhould do according to this word.*] He firſt admoniſhed them of their duty in the name of God, and then perſuaded them to take a ſolemn oath to put away their ſtrange wives and children. For the commiſſion given to Ezra importing a full permiſſion for the people to live according to the law, enabled him to govern them by it, and to oblige them to take an oath to obſerve it, for he might do whatſoever he found neceſſary to keep them in obedience.

Ver. 6. *Then Ezra roſe up from before the houſe of God.*] This ſeems to ſignify that he made them ſwear before he would riſe up; that they ſeeing his great humiliation before God, in the moſt doleful condition, might be moved to a more forward compliance.

——*And went into the chamber of Johanan the ſon of Eliaſhib.*] That he might there conſult with the princes and elders, how to put this counſel in execution. This Eliaſhib was the high-prieſt who ſucceeded Joiakim, the ſucceſſor of Jeſhua.

——*And when he came thither, he did eat no bread, nor drink water.*] The word *when* is not in the Hebrew, and therefore the paſſage had better be tranſlated, *till* he came thither he had eaten nothing.

Ver. 7. *And they made proclamation throughout Judah and Jeruſalem, unto all the children of the captivity, that they ſhould gather themſelves together unto Jeruſalem.*] This proclamation was iſſued forth by the counſel of the princes and elders mentioned in the next verſe.

Ver. 8. *And that whoſoever would not come within three days.*] This was a very ſhort time, but they were reſolved to be expeditious in the affair, leſt thoſe who propounded it ſhould cool, or any thing occur to hinder it.

——*According to the counſel of the princes and the elders.*] Ezra was intruſted with great power by the Perſian king, but he managed it very diſcreetly; for he would not make the following decree without the advice of the Sanhedrin; which is generally thought to be meant by the *princes and elders.*

——*All his ſubſtance ſhould be forfeited.*] In the Hebrew it is, all his ſubſtance ſhould be *devoted,* which ſignifies, that his goods were to be ſo forfeited, as to become ſacred to God, and ſo incapable of being reſtored to the former owner, being put into the treaſury of God's houſe.

——*And himſelf ſeparated from the congregation of thoſe that had been carried away.*] Excluded from their ſociety, and all the benefits of their religion. This puniſhment was inflicted by all nations on thoſe, who would not conform themſelves to the laws, as Grotius obſerves, de Imperio Sum. Poteſt. circa ſacra, cap. 9. p. 242. Edit. Hagæ.

Ver. 9. *Then all the men of Judah and Benjamin, gathered themſelves together unto Jeruſalem, within three days.*] They alſo of other tribes complied with this proclamation, as appears from ver. 25. but Judah and Benjamin are only mentioned, becauſe they were the chief, and the others were intermixed with them.

——*And all the people ſat in the ſtreet of the houſe of God.*] Some take this to be the ſtreet which led to the people: but it was rather the court of the people, where they worſhipped: which lying open, and not being yet encloſed with a wall, is called a ſtreet.

——*Trembling becauſe of this matter.*] Namely, the offence they had committed againſt God, the conſequence of which they had reaſon to be apprehenſive of.

——*And for the great rain.*] Which they conſidered as a token of God's diſpleaſure againſt them, on account of their criminal conduct.

Ver. 10. *And Ezra the prieſt ſtood up, and ſaid unto them, Ye have tranſgreſſed, and have taken ſtrange wives to increaſe the treſpaſs of Iſrael.*] Inſtead of being humble penitents for their paſt offences, which occaſioned their expulſion from their own land, they had polluted themſelves with the guilt of new tranſgreſſions, upon their reſtoration to it.

Ver. 11. *Now therefore make confeſſion unto the Lord God of your fathers, and do his pleaſure.*[Confeſſion of ſin alone, without obedience to God's will, and entire ſubmiſſion to him, is inſufficient to a reconciliation with him.

——*And ſeparate yourſelves from the people of the land, and from the ſtrange wives.*] No mention being here made of their *children,* but only of their *wives,* ſome have been induced to think that the Jews kept their children, and dedicated them to God by circumciſion, teaching them to renounce the infidelity of their mothers. For tho' Shechaniah was for putting away the children alſo, ver. 3. yet it may be thought, that Ezra, to whom the matter was referred, mitigated the ſeverity of that propoſal, becauſe we do not read any thing of them, but only of the wives, when he came to order what ſhould be done.

Ver. 12. *Then all the congregation anſwered, and ſaid with a loud voice, As thou haſt ſaid, ſo muſt we do.*] They ſaw no other remedy to which they could have recourſe, and therefore ſubmitted to what Ezra required, as the pleaſure of God.

Ver. 13. *But the people are many, and it is a time of much rain, and we are not able to ſtand without, neither is this a work of one day or two: for we are many that have tranſgreſſed in this thing.*] They aſſign very good reaſons why the aſſembly ſhould be diſmiſſed for the preſent, and more time taken to make inquiſition after all the offenders. And to ſhew they were really deſirous of the reformation which had been propounded, they recommend a method in the next verſe for the management of it.

Ver. 14. *Let now our rulers of all the congregation ſtand, and let all them which have taken ſtrange wives in our cities, come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter, be turned from us.*] They would have the great council at Jeruſalem ſettled, (for that is meant by *let the rulers of all the congregation ſtand*) and be ready to take cognizance of this matter: ſet days being appointed for the tranſgreſſors in every city to be brought before them, by the elders and judges of each of thoſe cities, (that is, ſome delegates from the ſenate of that place) who ſhould teſtify that they had ſeen the ſtrange wives divorced; for they were beſt able to know the circumſtances of every perſon, and all their actions. And this they would have to continue, as long as there remained any thing to be done with reſpect to the affair in agitation; that the anger of God might be averted from them.

How elders and judges differ, is a diſpute among learned men. Sometimes they have but one and the ſame ſignification; but when they are mentioned together, it is reaſonable to ſuppoſe their powers were diſtinct. Vitringa ſeems to think very juſtly, that by *elders* are meant the ſupreme ſenate in every city, who judged in all civil cauſes; and by *judges*, (as diſtinct from the other) are meant judges of an inferior bench, by whom all pecuniary matters were tried and decided. For tho' the ſenate had a prerogative to judge in all cauſes, yet it is reaſonable to think they referred ſmall matters to an inferior court. This he gathers out of the Scriptures, and ſhews it to be conformable to the traditions of the Talmudiſts. De Synagoga Vetere, Lib. 2. c. 9. p. 18.

Ver. 15. *Only Jonathan the ſon of Aſahel, and Jahaziah the ſon of Tikvah, were employed about this matter.*] Theſe were two prieſts, who were choſen to ſee all things regulated agreeably to the foregoing reſolution; that is, to appoint the time when the men of each city ſhould come to bring in their names, and to acquaint the great council that their orders had been executed by the elders and judges of the reſpective cities.

——— *And Meſhullam, and Sabbethai the Levite helped them.*] Both of them ſeem to have been Levites, who were to aſſiſt the prieſts before named, in the accompliſhment of ſo great a work.

Ver. 16. *And the children of the captivity did ſo.*] Thoſe of the Jews who returned from Babylon to their own country, are conſtantly called *the children of the captivity*; in order to remind them of their ſervitude, and of their deliverance from it.

——— *And Ezra the prieſt, with certain chief of the fathers, after the houſe of their fathers, and all of them by their names were ſeparated.*] They ſequeſtred themſelves from all other buſineſs, to attend wholly to the iſſue of this.

——— *And ſat down in the firſt day of the tenth month to examine the matter.*] We ſuppoſe the province they took upon them, was to examine whether the perſons beforenamed had faithfully diſcharged their duty.

Ver. 17. *And they made an end with all the men that had taken ſtrange wives, by the firſt day of the firſt month.*] So that in the ſpace of three months, that is, in the tenth, eleventh, and twelfth months of the Jewiſh year, a thorough reformation was made of this tranſgreſſion; which three months correſpond with January, February, and March, in our year.

Ver. 18. *And among the ſons of the prieſts, there were found that had taken ſtrange wives: Namely, of the ſons of Jeſhua the ſon of Jozadak, and his brethren; Maaſeiah, and Eliezer, and Jarib, and Gedaliah.*] No wonder the people broke the law, when ſo many of thoſe who were ſuppoſed to underſtand it beſt; namely, the prieſts, and even ſome of the ſons of the high-prieſt, gave them ſuch a pernicious example. This may be the reaſon why Jeſhua the high-prieſt, was repreſented in a viſion to Zechariah the prophet in *filthy garments*, Zechar. iii. 3. becauſe his ſons and brethren were defiled with this impurity.

There is nothing material to be obſerved with reſpect to the catalogue of thoſe who had tranſgreſſed, by theſe prohibited marriages, and therefore we may venture to paſs it over.

Ezra continued in the government of Judæa till the end of the nineteenth year of Artaxerxes Longimanus, Nehem. ii. 1. &c. and by vertue of the commiſſion he had received from that monarch, he reformed the whole ſtate of the Jewiſh church, according to the law of Moſes, in which he was profoundly ſkilled, and ſettled it upon that bottom, upon which it afterward ſtood to the time of our Bleſſed Saviour. And indeed the ample power with which he was inveſted by the Perſian king, furniſhed him with an opportunity of doing more than any other of his nation. This power he accordingly employed, to the utmoſt of his ability, for the re-eſtabliſhment of the eccleſiaſtical and political ſtate of the Jews; and from hence his name is in ſuch high veneration among that people, that it is a common expreſſion among their writers, That if the law had not been given by Moſes, Ezra was worthy of being the inſtrument of its promulgation.

But the great work of Ezra was, his collecting together and ſetting forth a correct edition of the Holy Scriptures; a work wherein he laboured much, and went a great way in the completion of it. This, both Chriſtians and Jews give him the honour of, and many of the ancient Fathers attribute more to him in this particular, than the Jews themſelves. For they hold, that all the Scriptures were loſt and deſtroyed in the Babyloniſh captivity, and that Ezra reſtored them again by Divine Revelation. Theſe are the ſentiments of Irenæus, Tertullian, Clemens Alexandrinus, and others. But they had no other foundation for that prepoſterous opinion, than the fabulous relation in the ſeventeenth chapter of the ſecond Apocryphal book of Eſdras, a work too abſurd for the Romaniſts themſelves to receive into their Canon: That Daniel had a copy of the Sacred Scriptures with him in Babylon is certain, for he quotes the law, and alſo makes mention of the propheſies of Jeremiah, Dan. ix. 2, 11, 13. And in the ſixth chapter of Ezra it is ſaid, that on finiſhing the temple in the ſixth year of Darius, the prieſts and Levites were ſettled in their reſpective functions, according as it is written in the law of Moſes; but how could this be regulated according to the written law, if they had not copies of that law among them? And this was near ſixty years before Ezra came to Jeruſalem. Again, in the eighth chapter of Nehemiah, when the people called for the law of Moſes, in order to have it read to them, they did not deſire Ezra to pray that God would dictate it to him a-new, but that he ſhould bring forth the law of Moſes, which the Lord had commanded to Iſrael. This plainly ſhews, that the book was well known to be extant at that time, and that there was no neceſſity of having recourſe to ſuch a miraculous expedient as a Divine Revelation for its recovery. All that Ezra, therefore, did in this matter, was to collect together as many copies of the Sacred records as he could procure; and out of them all to ſet forth a correct Edition, in the performance whereof he took care of ſeveral particulars, the diſcuſſion of which would take up too much room here, and therefore, we reſerve it for the preliminary diſſertation, that has been ſo often mentioned in the courſe of this Commentary.

There is in the church of St. Dominic in Bononia, a copy of the Hebrew Scriptures, kept with great care, which they pretend to be the original copy written by Ezra himſelf; and therefore it is valued at ſo high a rate, that great ſums of money have been borrowed by the Bononians upon the pawn of it, and again re-paid for its redemption. It is written in a very fair character upon a ſort of leather, and made up into a roll according to the ancient manner; but it having the vowel points annexed, and the writing being fair and freſh without any decay, both theſe particulars prove the novelty of that copy. But ſuch forgeries are far from being uncommon among the papiſtical ſect.

But tho' Ezra's government over all Judah and Jeruſalem expired with the nineteenth year of Artaxerxes Longimanus, yet his labours to ſerve the church of God did not end with that period; for he ſtill went on as a preacher of righteouſneſs, and a ſkilful ſcribe of the law of God, to perfect the reformation he had begun, both in preparing for the people correct editions of the Scripture, and alſo in bringing all things in church and ſtate into a conformity to the rules thereof. This he continued to do as long as he lived, and herein was thoroughly aſſiſted and ſupported by the next governor, who coming to Jeruſalem with the ſame intention by which Ezra had been actuated, and the ſame zeal for the promotion of the honour of God, and the welfare of his people in Judah and Jeruſalem, he ſtruck in heartily with him in the work; ſo that Ezra ſtill continued to do the ſame things by the authority of the new governor, as he had done before by his own. And by their thus joining together in the ſame holy undertaking, and their mutual aſſiſtance of each other therein, it exceedingly proſpered in their hands, till at length, notwithſtanding all oppoſition both from within, and from without, it was brought to full perfection, forty-nine years after its commencement by Ezra. Whether Ezra lived ſo long is uncertain, but what he did not live to do was compleated by the piety and zeal of his ſucceſſor, whoſe tranſactions are the ſubject of the enſuing book.

The END of the BOOK *of* EZRA.

Critical and Explanatory ANNOTATIONS
On the Book of
NEHEMIAH.

The ARGUMENT.

Ezra's ſucceſſor in the government of Judah and Jeruſalem, was Nehemiah, a very religious and moſt excellent perſon. He was a Jew, whoſe anceſtors had formerly been citizens of Jeruſalem; for the ſepulchres of his fathers were there, as he himſelf declares, chap. ii. 3. But as to the tribe or family to which he belonged, it is only ſaid that his father's name was Hachaliah, chap. i. 1. who ſeems to have been one of thoſe Jews, who having acquired good ſettlements in the land of their captivity, choſe rather to continue in the poſſeſſion of them, than return to their own country. It is moſt likely that he was an inhabitant of the city of Shuſhan, or Suſa, and that his reſidence there gave his ſon an opportunity of being advanced in the king's palace: For Nehemiah was one of the cup-bearers to king Artaxerxes Longimanus, which was a poſt of great honour and advantage in the Perſian court, on account of the privilege it gave the perſon in that ſtation of being daily in the king's preſence, and the opportunity he hereby had of obtaining the grant of any reaſonable petition he ſhould make to his ſovereign; eſpecially as his attendance was always at thoſe times when the king was exhilarating himſelf with the wine, which he ſerved up to him. Nehemiah had an exceeding great tenderneſs for the country of his fathers, though he had never ſeen it himſelf; and one day, as ſome Jews who were newly come from Jeruſalem, acquainted him with the calamitous ſtate of that city; namely, that its walls were beaten down, its gates burnt, and that the Jews were become a reproach among all nations, he was ſo affected with this account, that he devoted himſelf to faſting and prayer, and humbled himſelf before the Lord, that he might incline him to be favourable to the deſign he had then conceived, of aſking the king's permiſſion to rebuild Jeruſalem. The courſe of his attendance at court being come, he preſented the cup to the king according to cuſtom, but with a ſad and dejected countenance. This air of diſſatisfaction was unpleaſing to the Perſian monarch, who accordingly reproved Nehemiah for it, but that good man having diſcovered to him the cauſe of his diſquiet, Artaxerxes gave him leave to go to Jeruſalem, and to repair its walls and gates; but however on this condition, that he ſhould return to court at a time appointed. Letters were then iſſued out to the governors beyond the Euphrates, with orders to furniſh him with timber neceſſary for covering the towers and gates of the city, and the houſe of Nehemiah, who was appointed governor of Judæa.

Nehemiah arrived at Jeruſalem with his letters and full powers, but was there three days before he acquainted any one with the occaſion of his journey. On the night of the third day he went round the city, and viewed the walls, that he might know what condition they were in. After this he aſſembled the chief of the people, produced his commiſſion and letters, and exhorted them to undertake the reparation of the gates and walls of the city; and as he found them all ready to obey him, he immediately began the work. The enemies of the Jews, who beheld theſe proſperous beginnings, only ſcoffed at them at firſt, but when they afterward ſaw that the principal breaches were repaired, they made uſe of ſtratagems and threats to deter Nehemiah from his undertaking, and even attempted to make him away. Nehemiah being informed of his danger by the Jews who dwelt without, ordered part of his people to ſtand to their arms behind the walls, while the others carried on the work, having alſo their arms near them, in order to be upon the defenſive in caſe of an alarm. His enemies finding their deſign diſcovered, durſt not employ violent methods, but had recourſe to craft, and endeavoured to draw him into an ambuſcade in the fields, where they pretended they would finiſh their diſpute at an amicable conference. But Nehemiah gave them to underſtand, that the work he had begun required his perſonal attendance, and therefore he could not come to them.

Sanballat, the chief of the enemies of the Jews, acquainted Nehemiah by a letter, that it was reported the Jews were rebuilding the walls of Jeruſalem, with a deſign to make it a place of ſtrength, to ſupport them in a premeditated revolt; adding, that it was alſo ſaid, that Nehemiah had ſuborned falſe prophets to favour his intentions, and to encourage the people to chuſe him king; he adviſed him therefore, in order to ſtop the courſe of theſe rumours, to come to him, that they might confer together, and take ſuch reſolutions as ſhould be found convenient. Nehemiah gave himſelf no trouble on this account, but returned for anſwer, that all thoſe accuſations were falſe. About the ſame time he diſcovered, that a falſe prophet, called Shemaiah, had been corrupted by his enemies, and that ſome of the chief of the city were ſecretly in confederacy with them. Yet all this did not diſcourage him; for he went on with his work, and happily compleated it in the ſpace of fifty-two days after its commencement.

He then made a dedication of the walls, and towers, and gates of Jeruſalem, with the ſolemnity and magnificence that ſuch a work required. He ſeparated the prieſts, the Levites, and the princes of the people into two companies, one of which walked to the ſouth, the other to the north, on the top of the walls; and theſe two companies were to meet at the temple. The proceſſion was accompanied with vocal and inſtrumental muſic, and when they were all come to the temple, they there read the law, offered ſacrifices, and made great rejoycings: And as the feaſt of tabernacles happened at the ſame time, it was celebrated with great ſolemnity.

Nehemiah then applied himſelf to the reformation of ſuch corruptions, as had crept into the adminiſtration of publick affairs. He curbed the inhumanity of the great ones, who held in a ſtate of ſlavery and ſubjection, the ſons and daughters of thoſe who were poor and unfortunate, keeping likewiſe in their poſſeſſion the lands which theſe unhappy people had been obliged either to mortgage or ſell to them.

Having likewiſe obſerved, that the prieſts and Levites were obliged to take refuge whereever they could, and that the miniſtry of the temple was not attended or performed with due decency, becauſe they did not receive the revenues which the law had appointed for their ſubſiſtance; he obliged the people punctually to pay the miniſters of the Lord what they were entitled to, and obliged the prieſts and Levites duly to attend on their reſpective duties, and to diſcharge their proper functions. He alſo enforced the obſervation of the ſabbath, which had been much neglected at Jeruſalem, and would not permit ſtrangers to come in to buy and ſell, but kept the gates of the city ſhut all that day. And to perpetuate as much as poſſible theſe good regulations which he had newly eſtabliſhed, he engaged the chief men of the nation ſolemnly to renew the covenant with the Lord. This ceremony was performed in the temple, and an inſtrument was drawn up, and ſigned by the principal men both prieſts and people.

We read in the firſt chapter of the ſecond Book of the Maccabees, that Nehemiah ſent ſome perſons to ſearch for the Holy Fire, which the prieſts had hid in a deep dry pit before the Babyloniſh captivity; but they, inſtead of the expected fire, finding only a thick and muddy water, Nehemiah ſprinkled this upon the altar, whereupon the wood which had been ſo ſprinkled kindled into a flame as ſoon as the ſun began to appear. Which miracle being reported to the king of Perſia, he cauſed the place where the fire had been concealed to be encompaſſed with walls, and granted great favours and privileges to the prieſts. 'Tis likewiſe recorded in the ſecond chapter of the ſame book, that Nehemiah erected a library, wherein he placed whatever he could find, either of the books of the prophets, of David, and of ſuch princes as had made preſents to the temple.

Nehemiah having accompliſhed the memorable reformations above-mentioned returned to Babylon, about the thirty-ſecond year of the reign of Artaxerxes; and from thence came again to Jeruſalem, where he died in peace, having governed the people of Judah for the ſpace about thirty years.

That Nehemiah was the author of the book we are now entering upon, ſeems ſufficiently evident; for he declares as much in the beginning of it, and all along relates what he did in his own perſon, for re-building the wall of Jeruſalem, and in many other tranſactions.

CHAP. I.

1 Nehemiah, underſtanding by Hanani, the miſery of Jeruſalem, mourneth, faſteth, and prayeth. 5 his prayer.

THE words of Nehemiah the ſon of Hachaliah. And it came to paſs in the month Chiſleu, in the twentieth year, as I was in Shuſhan the palace.

2 That Hanani, one of my brethren, came, he and *certain* men of Judah, and I asked them concerning the Jews that had eſcaped, which were left of the captivity, and concerning Jeruſalem.

3 And they ſaid unto me, The remnant that are left of the captivity there in the province, *are* in great affliction and reproach: the wall of Jeruſalem alſo *is* broken down, and the gates thereof are burnt with fire.

4 ¶ And it came to paſs when I heard theſe words, that I ſat down and wept, and mourned *certain* days, and faſted, and prayed before the God of heaven.

5 And ſaid, I beſeech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, and obſerve his commandments:

6 Let thine ear now be attentive, and thine eyes open, that thou mayſt hear the prayer of thy ſervant, which I pray before thee now, day and night, for the children of Iſrael thy ſervants, and confeſs the ſins of the children of Iſrael, which we have ſinned againſt thee: both I, and my fathers houſe have ſinned.

7 We have dealt very corruptly againſt thee, and have not kept the commandments, nor the ſtatutes, nor the judgments which thou commandedſt thy ſervant Moſes.

8 Remember, I beſeech thee, the word that thou commandedſt thy ſervant Moſes, ſaying, *If* ye tranſgreſs, I will ſcatter you abroad among the nations:

9 But *if* ye turn unto me, and keep my commandments, and do them; though there were of you caſt out unto the uttermoſt part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have choſen to ſet my name there.

10 Now theſe *are* thy ſervants, and thy people, whom thou haſt redeemed by thy great power, and by thy ſtrong hand.

11 O LORD, I beſeech thee, let now thine ear be attentive to the prayer of thy ſervant, and to the prayer of thy ſervants, who deſire to fear thy name: and proſper, I pray thee, thy ſervant this day, and grant him mercy in the ſight of this man. For I was the king's cup-bearer.

Ver. 1. *The words of Nehemiah.*] Or, as Pellicanus tranſlates it, *geſta*, the *tranſactions* of Nehemiah; for the Hebrew word has frequently that ſignification.

——— *The ſon of Hachaliah.*] The Scripture has not informed us who this perſon was, nor of what tribe. His ſon Nehemiah is ſuppoſed by ſome, to have been of the race of the prieſts; others aſſert that he was of the tribe of Judah, and a deſcendant from the royal family. Thoſe who maintain the firſt opinion, ſupport it by a paſſage in the Latin verſion of the Books of Maccabees, where it is ſaid that Nehemiah the prieſt offered ſacrifices. *Juſſit ſacerdos Nehemias aſpergi ſacrificia aqua*, 2 Maccab. i. 21. But thoſe who believe that he was of the race of the kings of Judah, ſay, Firſt, That Nehemiah having governed the republic of the Jews for a conſiderable time, he in all probability was of that tribe of which the kings always were. Secondly, Nehemiah mentions his brethren Hanani and ſome other Jews, who coming to Babylon during the captivity, acquainted him with the deplorable condition of their country. Thirdly, The office of cup-bearer to the king of Perſia, to which Nehemiah was promoted, is looked upon as a farther proof that he was of an illuſtrious family.

As to what is ſaid of him in the Maccabees, it may be anſwered, that the Greek text does not affirm him to be a prieſt, but only declares, that Nehemiah gave orders to the prieſts to perform their functions. And it is certain, that his name is not found in any catalogue, or in any genealogy of the Hebrew prieſts.

——— *And it came to paſs in the month Chiſleu.*] Which anſwers to part of our November, and part of December.

——— *In the twentieth year, as I was in Shuſhan the palace.*] This palace was built by Memnon, king of Ethiopia, in the city of Shuſhan or Suſa, and was called Memnonia, from its celebrated founder. The city of Suſa was the metropolis of the province of Suſiana, now called Khuzeſtân, which is bounded on the north by Aſſyria, on the weſt by Chaldæa, on the eaſt by Perſis, and on the ſouth by the Perſian gulph. Its modern towns of note, are Ahawas, Scabar, and Ram-hormus.

Suſiana, as deſcribed by Ptolemy, includes the province ſtiled Elimais. It received its name from Shuſhan, or Suſa, once the royal ſeat of the Perſian kings, who uſually reſided one part of the year there, and during the other at Ecbatana. 'Tis difficult to determine whether this noble city excelled in pleaſantneſs, magnificence, or ſtrength; ſeated it was, on the river Ulai, or Eulæus, called alſo the Choaſpes, or rather on the confluence of thoſe two rivers, for the Eulæus and the Choaſpes meeting at Suſa, run together in one ſtream, and are afterward ſtiled ſometimes by one name, and ſometimes by the other. Diodorus affirms, that Alexander, when he ſeized the palace of Suſa, took poſſeſſion of the nobleſt manſion in the univerſe. Here were preſerved the records of the Perſian empire, and likewiſe the treaſures of the kingdom, that they might be made uſe of on any emergency. Alexander took from hence nine thouſand talents of coined gold, and forty thouſand talents of gold and ſilver bullion. Diodor. Sicul. Lib. xviii. c. *66*. The modern name of this celebrated city differs but little from that by which it was formerly called. The city of Shuſtem, being by ſome travellers conceived to be built very near the place, if not on the very ſpot where Shuſhan, or Suſa of old ſtood.

Ver. 2. *That Hanani, one of my brethren, came, he and certain men of Judah, and I asked them concerning the Jews that had eſcaped, which were left of the captivity, and concerning Jeruſalem.*] Neither the honour and advantage of Nehemiah's high ſtation in the Perſian court, nor the long ſettlement of his family out of his country, could make him forget his love for it, or lay aſide that zeal, which he had for the religion of his fore-fathers, who had formerly dwelt in Judæa. For tho' he had been born and educated in a ſtrange land, yet he retained a tender affection for Sion, and a heart thoroughly ſet for advancing the proſperity of it, and in all things he was a religious obſerver of the law of his God. And therefore when ſome came from Jeruſalem, and informed him of the ill ſtate of that city; how tho walls of it were ſtill in many places broken down, and the gates of it in the ſame demoliſhed ſtate, as when burnt by the Babylonians, and that by reaſon hereof the remnant of the captivity who dwelt there, lay open not only to the incurſions and inſults of their enemies, but alſo to the contempt and reproach of their neighbours, as a weak and deſpicable people; and that they were in both theſe reſpects in great affliction and grief of heart; the good man being ſuitably moved with this repreſentation, applied himſelf in faſting and prayer unto the Lord his God, and earneſtly ſupplicated his favour for the people of Iſrael, and the place which he had choſen for his worſhip among them.

Ver. 5. *And ſaid, I beſeech thee, O Lord God of heaven.*] In this ſtile they all ſpake of God, as we formerly obſerved, after the captivity; ſignifying, as Pellicanus obſerves, his ſovereign dominion over all things that are contained within the compaſs of the heavens, and earth; the ſun, moon, and ſtars, angels, and men, and all creatures.

——— *The great and terrible God.*] God is called *great*, not with reſpect to thoſe imaginary deities worſhipped by the Pagans, and who had no power at all; but with reſpect to all potentates whatever: and he is called *terrible*, becauſe he is moſt humbly to be worſhipped and reverenced by them all.

—— *That keepeth covenant and mercy for them that love him and obſerve his commandments.*] Nehemiah in the next place, celebrates the faithfulneſs and truth of God, in performing his promiſes to thoſe who declare they ſincerely love him, by keeping his commandments. Such perſons as theſe he never fails to bleſs, becauſe they are faithful to him.

Ver. 6. *Let thine ear now be attentive, and thine eyes open, that thou mayſt hear the prayer of thy ſervant, which I pray before thee now, day and night, for the children of Iſrael thy ſervants, and confeſs the ſins of the children of Iſrael, which have ſinned againſt thee: both I, and my father's houſe have ſinned.*] A deep ſenſe of our own unworthineſs, is a good qualification for the mercy we beg of God. This Nehemiah expreſſes very ſenſibly, both here and in the next verſe.

Ver. 7. *We have dealt very corruptly againſt thee.*] Some of the Jews expound it, We have deſpiſed and contemned thee.

—*And have not kept the commandments, nor the ſtatutes, nor the judgments which thou commandedſt thy ſervant Moſes.*] But have violated every one of them, to the high offence both of God and man.

Ver. 8. *Remember, I beſeech thee, the word that thou commandedſt thy ſervant Moſes, ſaying, If ye tranſgreſs, I will ſcatter you abroad among the nations.*] This threatning had been ſeverely fulfilled by the Aſſyrians and Chaldeans.

Ver. 9. *But if ye turn unto me, and keep my commandments, and do them.*] As he hoped ſome of them now did.

——— *Tho' there were of you caſt out into the uttermoſt part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have choſen to ſet my name there.*] Nehemiah hoped that God would accompliſh this promiſe made by Moſes, as he had fulfilled the threatning. It is a very pious obſervation of Dr. Jackſon, that Nehemiah framed this Prayer to God, and directed his enterprize for the reſtoration of Jeruſalem, by the rule of Moſes, mentioned in Deut. xxx. 1—4. and he plainly experienced the truth of that prediction, in the readineſs of the king of Perſia to grant his petition; which confirmed his belief of what Moſes there ſaith; tho' a prophet by profeſſion endeavoured to diſſuade him from his undertaking, as likely to prove dangerous to his perſon, chap. vi. 10, 11.

Ver. 10. *Now theſe are thy ſervants, and thy people, whom thou haſt redeemed by thy great power, and by thy ſtrong hand.*] For nothing but the over-ruling power of God could have moved Cyrus and Artaxerxes, to diſmiſs the Jews out of their captivity, and permit them to return to their own country: Or, as ſome think, Nehemiah implores the Divine Compaſſion to the Jews, becauſe they were God's peculiar people, and had been redeemed out of the Egyptian ſervitude by many miracles.

Ver. 11. *O Lord, I beſeech thee, let now thine ear be attentive to the prayer of thy ſervant; and to the prayer of thy ſervants, who deſire to fear thy name.*] Nehemiah was not alone in this ſupplication for mercy; for there were many others who were heartily diſpoſed to worſhip God ſincerely. So the words are in the Hebrew; *Thy ſervants, who will fear,* or *delight to fear thy name.*

——— *And proſper, I pray thee, thy ſervant this day.*] This good man prayed night and day, as he himſelf declares, ver. *6*. But this was the prayer he offered up to God, on the very day when he was to wait upon the king.

——— *For I was the king's cup-bearer.*] And perhaps as he came into the preſence of that monarch, he ſecretly breathed out theſe ejaculations to the Moſt High, by whom kings reign and princes decree juſtice. Many of the Jews, by the ſingular favour of God, obtained conſiderable dignities in their captivity, as Daniel and his companions, Zerubbabel and others; and Nehemiah was advanced to the office of cup-bearer when he was but a youth; in conſequence of which employment, he was rendred inſtrumental to the welfare of God's people, at a time when they had little or no expectation of the favours he procured them. Happy are thoſe who, like Nehemiah, truſt in the God of tender mercies; for the prayers of ſuch are always precious in his ſight, and he is even more ready to beſtow than they can be to aſk. To him therefore, who is the great king, eternal, immortal, and inviſible, the only wiſe and propitious God, Father, Son, and Holy Ghoſt, be all glory and honour, all praiſe, gratitude, and adoration, both now, and when time ſhall be no more! Amen.

CHAP. II.

1 *Artaxerxes underſtanding the cauſe of Nehemiah's ſadneſs, ſendeth him with letters and commiſſion to Jeruſalem.* 9 *Nehemiah, to the grief of the enemies, cometh to Jeruſalem.* 12 *He vieweth ſecretly the ruins of the walls.* 17 *He inciteth the Jews to build in deſpite of the enemies.*

AND it came to paſs in the month Niſan, in the twentieth year of Artaxerxes the king, *that* wine *was* before him:

and I took up the wine, and gave *it* unto the king. Now I had not been *before time* ſad in his preſence.

2 Wherefore the king ſaid unto me, Why *is* thy countenance ſad, ſeeing thou art not ſick? this *is* nothing *elſe* but ſorrow of heart. Then I was very ſore afraid.

3 And ſaid unto the king, Let the king live for ever: why ſhould not my countenance be ſad, when the city, the place of my fathers ſepulchres, *lieth* waſte, and the gates thereof are conſumed with fire?

4 Then the king ſaid unto me, For what doſt thou make requeſt? ſo I prayed to the God of heaven.

5 And I ſaid unto the king, If it pleaſe the king, and if thy ſervant have found favour in thy ſight, that thou wouldſt ſend me unto Judah, unto the city of my fathers ſepulchres, that I may build it.

6 And the king ſaid unto me, (the queen alſo ſitting by him) For how long ſhall thy journey be? and when wilt thou return? So it pleaſed the king to ſend me, and I ſet him a time.

7 Moreover I ſaid unto the king, If it pleaſe the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Aſaph the keeper of the king's foreſt, that he may give me timber to make beams for the gates of the palace which *appertained* to the houſe, and for the wall of the city, and for the houſe that I ſhall enter into. And the king granted me according to the good hand of my God upon me.

9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. (Now the king had ſent captains of the army, and horſemen with me.)

10 When Sanballat the Horonite, and Tobiah the ſervant the Ammonite heard *of it*, it grieved them exceedingly, that there was come a man to ſeek the welfare of the children of Iſrael.

11 So I came to Jeruſalem, and was there three days.

12 ¶ And I aroſe in the night, I and ſome few men with me, neither told I *any* man what my God had put in my heart to do at Jeruſalem: neither *was there any* beaſt with me, ſave the beaſt that I rode upon.

13 And I went out by night, by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jeruſalem, which were broken down, and the gates thereof were conſumed with fire.

14 Then I went on to the gate of the fountain, and to the king's pool: but *there was* no place for the beaſt *that was* under me to paſs.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and *ſo* returned.

16 And the rulers knew not whither I went, or what I did, neither had I as yet told *it* to the Jews, nor to the prieſts, nor to the nobles, nor to the rulers, nor to the reſt that did the work.

17 ¶ Then ſaid I unto them, Ye ſee the diſtreſs that we *are* in, how Jeruſalem *lieth* waſte, and the gates thereof are burnt with fire: come and let us build up the wall of Jeruſalem, that we be no more a reproach.

18 Then I told them of the hand of my God which was good upon me; as alſo the king's words that he had ſpoken unto me. And they ſaid, Let us riſe up and build. So they ſtrengthened their hands for this good *work*.

19 But when Sanballat the Horonite, and Tobiah the ſervant the Ammonite, and Geſhem the Arabian heard *it*, they laughed us to ſcorn, and deſpiſed us, and ſaid, What *is* this thing that ye do? will ye rebel againſt the king.

20 Then anſwered I them, and ſaid unto them, The God of heaven, he will proſper us; therefore we his ſervants will ariſe and build: but you have no portion, nor right, nor memorial in Jeruſalem.

Ver. 1. *And it came to paſs in the month Niſan, in the twentieth year of Artaxerxes the king*, &c.] Nehemiah having thus implored the Divine Majeſty to be favourable to his afflicted people, reſolved in the next place to make his application to the king; humbly truſting that God would render that monarch an inſtrument of good to a diſtreſſed people. And therefore when his turn came next to wait in his office, the king obſerving an unuſual ſadneſs in his countenance, demanded of him the reaſon of that dejection, in ſuch a manner as terrified the good man not a little, ver. 2. he being apprehenſive the king might ſuſpect him guilty of ſome treaſonable deſign; perhaps that he intended to poiſon him, as it was eaſy for the cup-bearer to do. Or rather, he was afraid he ſhould not ſucceed in his ſuit, the court perhaps being full of ſuch as would oppoſe it. But having at laſt recovered himſelf from his timidity, he laid before the king the calamitous ſtate of his country, acknowledging this to be the cauſe of his affliction, and he then intreated the king to ſend him thither, in order to remedy that evil; and by the favour of queen Eſther his petition was immediately granted.

For, it being particularly remarked in the Sacred Text, that *the queen was ſitting by the king*, when Nehemiah obtained this grant, ver. 6. it ſufficiently intimates that her favour was very ſerviceable to him herein. A royal decree was accordingly iſſued out for rebuilding the walls and gates of Jeruſalem, and Nehemiah was ſent thither with it, as governor of the province of Judæa, to cauſe it to be put in execution. And, to do him the more honour, the king ſent a guard of horſe with him, under the command of ſome of the captains of his army, to conduct him in ſafety to his government. The king likewiſe wrote letters to all the governors on this ſide the river Euphrates, to be aſſiſtant to Nehemiah in the work, on which he was ſent; and alſo gave his order to Aſaph the keeper of his foreſts in thoſe parts, (among which we ſuppoſe that of Lebanon was comprehended) to allow him as much timber as ſhould be neceſſary for compleating the building he was to undertake. However, the Ammonites, and Moabites, together with the Samaritans, and other neighbouring nations, did all they could to hinder him from proceeding in the work. And to this they were excited, not only by the ancient and bitter enmity which thoſe people bore to the Jewiſh nation, on account of their different manners and religions, but moſt eſpecially at this juncture, becauſe of their lands. For, during the time that the Jews were in captivity, theſe nations having ſeized their lands, were obliged to reſtore them on their return, Joſeph. Antiq. l. 11. c. 4. For which reaſon they were very induſtrious to oppoſe their re-ſettlement, hoping that if they could be kept low, they might find ſome favourable opportunity of reſuming the prey they had loſt. But Nehemiah was not at all diſcouraged at this ſituation of affairs; for having, ſoon after his arrival at Jeruſalem, communicated to the people the commiſſion with which he had been entruſted, he took a view of the ruins of the old walls by night; and his progreſs on this occaſion, as recorded by the Sacred Hiſtorian, was as follows.

Ver. 13. *And I went out by night by the gate of the valley.*] This gate is mentioned again, chap. iii. 13. it lay before the *Dragon well*, which was to the eaſtward of Jeruſalem, and received this denomination, either from the ſilent and ſerpentizing ſlide of its waters, or, as Bochart thinks, from a dragon which haunted this place ſince the city lay deſolate: For ſerpents delight in watery ſituations. This well is ſtill ſhewn in a ſort of ſubterraneous cave into which people deſcend by twenty ſteps. The Turks call it, *Mary's well*, and believe that the Bleſſed Virgin made uſe of it for the occaſions of her houſe and family.

—— *And to the dung-port.*] Through which it had been cuſtomary to carry dung out of the city, when it was before inhabited.

—— *And viewed the walls of Jeruſalem, which were broken down, and the gates thereof were conſumed with fire.*] He examined, as Pellicanus reaſonably conjectures, whether the foundation was ſtill ſound, and would ſupport a new wall, or whether it was rotten, and muſt be laid again.

Ver. 14. *Then I went on to the gate of the fountain.*] Namely, the fountain of Siloe, or Siloam, under the walls of Jeruſalem, toward the eaſt, and between the city and the brook Kidron. Epiphanius writes, that God gave this fountain, at the interceſſion of the prophet Iſaiah, not conſidering that it was in being a long time before that prophet. And it ſeems to have been the ſame with the fountain En-rogel, or the fullers fountain, which is mentioned in the books of Joſhua, Samuel, and the Kings. The ſituation of the fountain of Rogel to the eaſt, and below the walls of Jeruſalem, correſponding exactly with the fountain of Siloam, convinces us it muſt have been the ſame fountain. St. Jerome affirms that the waters of Siloam, rendered the valley through which they glided, exceedingly delicious and agreeable, becauſe it diſtributed its waters among the gardens and plantations there, and embelliſhed them with a moſt delightful verdure. Monconis ſays that the water of this fountain has a brackiſh flavour, which renders it diſagreeable to the taſte. The Rabbins relate, that the prieſts drank of the water of Siloam, to promote digeſtion, when they had eaten too much fleſh, and perhaps the ſaltneſs mentioned by Monconis, might contribute to this effect.

And to the kings pool.] Which is generally ſuppoſed to be that which Hezekiah made, 2 Chron. xxxii. 30.

—— *But there was no place for the beaſt that was under me to paſs.*] The way being either filled up with rubbiſh, or floated over with a deep water.

Ver. 15. *Then went I up in the night by the brook.*] Namely, the brook Kidron, which was in a valley eaſtward of Jeruſalem, between the city and the mount of Olives, and diſcharged it ſelf into the dead ſea. The name Kidron or Cedron, ſeems to have been derived, not from the abundance of cedars, which ſome ſay were formerly planted on the banks of this brook; for there is no proof of any ſuch fact; but rather from the obſcurity of the brook itſelf, which flows in a deep vale, and from the common ſewers of the city which diſcharged themſelves into it.

——*And viewed the wall, and turned back, and entred by the gate of the valley, and ſo returned.*] Nehemiah ſeems not to have gone round the whole city, for there were ſeveral other gates which are not here mentioned. But having ſeen in what condition ſo many parts of the wall were, by which he judged of the reſt; he turned back into the city, and entered at the ſame gate from whence he firſt ſet out, to make this ſurvey.

Ver. 16. *And the rulers knew not whither I went, or what I did.*] Pellicanus thinks, theſe rulers were Gentiles; for they are diſtinguiſhed from the Jews in the words that follow, and from other rulers among them: and therefore were the king of Perſia's officers, who had hitherto obſtructed the work.

Ver. 17. *Then ſaid I unto them, Ye ſee the diſtreſs that we are in,* &c.] Not long after, Nehemiah took a fit opportunity to repreſent to the Jews, their low and abject condition, and to let them underſtand what he intended, and was authorized to undertake; and he then exhorted them to re-build the wall of Jeruſalem, that they no longer might be expoſed to the ſcorn and inſults of the people around them.

Ver. 18. *Then I told them of the hand of my God which was good upon me; as alſo the kings words that he had ſpoken unto me.*] He acquainted them how favourable God had rendred the king to him, after the diſcourſe which had paſſed between them in the palace of Shuſhan; and then diſcloſed to them the gracious commiſſion he had received from that monarch. Theſe agreeable tydings animated them to enter upon the work as ſoon as poſſible.

Ver. 19. *But when Sanballat the Horonite, and Tobiah the ſervant the Ammonite, and Geſhem the Arabian heard it.*] Geſhem was probably the king's deputy in Arabia, as the two former were in Moab and Ammon. But others take them rather to have been great men among the Samaritans.

——*They laughed us to ſcorn, and deſpiſed us.*] As men who were entring upon a vain attempt, which they never would be able to accompliſh.

——*And ſaid, What is this thing that ye do? will ye rebel againſt the king?*] No calumny could be more odious than this inſinuation that they intended to ſet up for themſelves, and no longer continue in their allegiance to the king.

Ver. 20. *Then anſwered I them, and ſaid unto them, the God of heaven, he will proſper us.*] We have authority for what we do from a much higher power than yours.

—— *Therefore we his ſervants will ariſe and build: but you have no portion, nor right, nor memorial in Jeruſalem.*] Do not trouble yourſelves about this matter, ſince you have no part, either in the labour, the merit, or the reputation of it; For you are not of our religion, and therefore ſhould attend to your own affairs, and not interfere in what we are preparing to tranſact, by a ſufficient authority.

CHAP. III.

1 *The names and order of them that builded the wall.*

THEN Eliaſhib the high-prieſt roſe up with his brethren the prieſts, and they built the ſheep-gate, they ſanctified it, and ſet up the doors of it; even unto the tower of Meah they ſanctified it, unto the tower of Hananeel.

2 And next unto him builded the men of Jericho: and next to them builded Zaccur the ſon of Imri.

3 But the fiſh-gate did the ſons of Haſſenaah build, who *alſo* laid the beams thereof, and ſet up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the ſon of Urijah, the ſon of Koz: and next unto them repaired Meſhullam the ſon of Berechiah, the ſon of Meſhezabeel: and next unto them repaired Zadok the ſon of Baana.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their LORD.

6 Moreover, the old gate repaired Jehoiada the ſon of Paſeah, and Meſhullam the ſon of Beſodeiah; they laid the beams thereof, and ſet up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this ſide the river.

8 Next unto him repaired Uzziel the ſon of Harhaiah, of the goldſmiths: next unto him alſo repaired Hananiah, the ſon of *one of* the apothecaries, and they fortified Jeruſalem unto the broad wall.

9 And next unto them repaired Rephaiah the ſon of Hur, the ruler of the half part of Jeruſalem.

10 And next unto them repaired Jedaiah the ſon of Harumaph, even over-againſt his houſe: and next unto him repaired Hattuſh the ſon of Haſhabniah.

11 Malchijah, the ſon of Harim, and Haſhub the ſon of Pahath-moab, repaired the other piece, and the tower of the furnaces.

12 And next unto him repaired Shallum, the ſon of Haloheſh, the ruler of the half part of Jeruſalem, he and his daughters.

13 The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and ſet up the doors thereof, the locks thereof, and the bars thereof, and a thouſand cubits on the wall unto the dung-gate.

14 But the dung-gate repaired Malchiah the ſon of Rechab, the ruler of part of Beth-haccerem: he built it, and ſet up the doors thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain repaired Shallun the ſon of Col-hozeh, the ruler of part of Mizpah: he built it, and covered it, and ſet up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the ſtairs that go down from the city of David.

16 After him repaired Nehemiah the ſon of Azbuk the ruler of the half part of Beth-zur, unto *the place* over-againſt the ſepulchres of David, and to the pool *that was* made, and unto the houſe of the mighty.

17 After him repaired the Levites, Rehum the ſon of Bani: next unto him repaired Haſhabiah the ruler of the half part of Keilah in his part.

18 After him repaired their brethren, Bavai the ſon of Henadad the ruler of the half part of Keilah.

19 And next to him repaired Ezer the ſon of Jeſhua, the ruler of Mizpah, another piece over-againſt the going up to the armoury at the turning *of the wall*.

20 After him Baruch the ſon of Zabbai, earneſtly repaired the other piece, from the turning *of the wall* unto the door of the houſe of Eliaſhib the high-prieſt.

21 After him repaired Meremoth the ſon of Urijah, the ſon of Koz, another piece, from the door of the houſe of Eliaſhib, even to the end of the houſe of Eliaſhib.

22 And after him repaired the prieſts, the men of the plain.

23 After him repaired Benjamin, and Haſhub, over-againſt their houſe: after him repaired Azariah the ſon of Maaſeiah, the ſon of Ananiah, by his houſe.

24 After him repaired Binnui, the ſon of Henadad another piece, from the houſe of Azariah, unto the turning *of the wall*, even unto the corner.

25 Palal the ſon of Uzai, over-againſt the turning *of the wall*, and the tower which lieth out from the king's high houſe, that *was* by the court of the priſon: after him, Pedaiah the ſon of Paroſh.

26 Moreover, the Nethinims dwelt in Ophel, unto *the place* over-againſt the water-gate toward the eaſt, and the tower that lieth out.

27 After them the Tekoites repaired another piece, over-againſt the great tower that lieth out, even unto the wall of Ophel.

28 From above the horſe-gate repaired the prieſts, every one over-againſt his houſe.

29 After them repaired Zadok the ſon of Immer, over-againſt his houſe: after him repaired alſo Shemaiah, the ſon of Sechaniah, the keeper of the eaſt-gate.

30 After him repaired Hananiah the ſon of Shelemiah, and Hanun the ſixth ſon of Zalaph, another piece: after him repaired Meſhullam the ſon of Berechiah, over-againſt his chamber.

31 After him repaired Malchiah, the goldſmiths ſon, unto the place of the Nethinims, and of the merchants over-againſt the gate Miphkad, and to the going up of the corner.

32 And between the going up of the corner unto the ſheep-gate, repaired the goldſmiths and the merchants.

Ver. 1. *Then Eliaſhib the high-prieſt roſe up with his brethren the prieſts, and they built the ſheep-gate.*] The Sacred Author now relates by whom, and in what order the wall was re-built. This work was begun by Eliaſhib, who with his brethren gave a noble example in being the firſt who engaged in it, and built the ſheep-gate, which was on the ſouth ſide of the city, in that part of the valley which fronted the city of David, and the temple. The ſheep which were to be ſacrificed paſſed through this gate, and therefore, we ſuppoſe, the prieſts undertook this part of the work as moſt proper for them.

————*They ſanctified it, and ſet up the doors of it.*] When they had compleated this gate, they bleſſed it by ſolemn prayers, and perhaps by ſacrifices; as the firſt fruits of this pious work. For we do not read that any other part was ſanctified. Some think theſe ceremonials were performed on account of the relation this gate had to Sacred Uſes; but they rather were ſuch ceremonies, as were imitated by other nations when they began their walls, which they commended to the protection of their gods. Some tranſlate the paſſage thus, *They made it an excellent ſtructure:* Others, *they cleanſed it*, from the rubbiſh and profanation which the Babylonians had brought upon it; reſtoring it to its ancient ſplendor. But our tranſlation, we think, is beſt, for this being the prieſts work, it was incumbent on them to bleſs and ſanctify the ſame.

——*Even unto the tower of Meah they ſanctified it, unto the tower of Hananeel.*] They ſanctified the reſt of the wall, which they built as far as the tower of Meah on one ſide, and the tower of Hananeel on the other. But Pellicanus thinks, that Meah is not the name of a tower, but ſignifies *an hundred*; and makes the ſenſe to be, that they not only built the ſheep-gate, but an hundred cubits of the wall to a tower at that diſtance from the gate, and alſo to the tower of Hananeel. This ſheep-gate, ſome think, is the ſame with the Πϱοϐατικὴ, mentioned John v. 2. and being the firſt that was built by the prieſts of God, and particularly recommended to his bleſſing, cauſed the neighbouring pool to be bleſſed with the ſingular and miraculous gift of healing thoſe who firſt entered into it every day.

Ver. 3. *But the fiſh-gate did the ſons of Haſſenaah build.*] This gate looked toward the ſea, from whence fiſh was wont to be brought and ſold here.

Ver. 5. ———— *But their nobles put not their necks to the work of their Lord.*] They were either proud, and thought it beneath them to have any participation in this work; or they were negligent, and cared not whether it were done or no. By *their Lord* ſome underſtand the leader and head of the whole family, who was active in it; others Nehemiah; and ſome, God himſelf, whoſe work this was; unto which therefore well-diſpoſed perſons, tho' ever ſo great, *put their necks*; that is, laboured hard, not refuſing to carry burdens, &c.

Ver. 6. *Moreover, the old gate repaired Jehoiada the ſon of Paſeah, and Meſhullam the ſon of Beſodeiah.*] Some think it was called *the old gate*, becauſe there were ſome remains of it from the time of the Jebuſites, by whom it was at firſt built.

Ver. 7. *And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this ſide the river.*] Theſe perſons, together with thoſe who are mentioned in the next verſe, carried on the reparation as far as the wall of the broad ſtreet. And among theſe was a man of diſtinction, whoſe name was Chiſſe; ſo Pellicanus tranſlates the word here rendered *throne*. This perſon, according to the ſame author, was a Syrian prince, ſubordinate to the king of Perſia, but having been proſelyted to the Jewiſh religion, he joined with them in this work.

Ver. 8. *Next unto him repaired Uzziel the ſon of Harhaiah, of the goldſmiths: next unto him alſo repaired Hananiah, the ſon of one of the apothecaries, and they fortified Jeruſalem unto the broad wall.*] Theſe were two eminent perſons; one among the goldſmiths, the other among the perfumers; but they did not build the wall, becauſe it was very good in this place, and therefore they only fortify'd it in a ſufficient manner. Near to this was the broad ſtreet of the city where was a market-place, for the ſale of commodities.

Ver. 10. *And next unto them repaired Jedaiah the ſon of Harumaph, even over-againſt his houſe.*] This perſon repaired *againſt his houſe*, becauſe that part of the wall lay moſt commodious for him to beſtow his coſt upon: and thereby he conſulted his own ſafety, together with the publick good.

Ver. 11. *Malchijah the ſon of Harim, and Haſhub the ſon of Pahath-moab, repaired the other piece, and the tower of the furnaces.*] The Hebrew words, *middah ſchenith*, here rendered the *other piece*, ſignify *the ſecond meaſure*, the extent of which is altogether uncertain, no account being given of the *firſt meaſure*. In this part of the wall Dr. Lightfoot has placed the gate of Ephraim, the broad wall, and the gate of the corner, after which follows the tower of the furnaces.

Ver. 13. *The valley gate repaired Hanun*, &c.] With reſpect to the ſituation of this gate, and likewiſe of that of the fountain, mentioned ver. 15. ſee the annotations on the ſecond chapter of this book, ver. 13, 14.

Ver. 15. ————*Unto the ſtairs that go down from the city of David.*] Which ſtood upon the high hill of Sion; from whence they deſcended by ſteps to Jeruſalem.

Ver. 16. *After him repaired Nehemiah the ſon of Azbuk*, Of the ſame name, but not of the ſame family with the writer of this book.

——*Unto the place over-againſt the ſepulchres of David.*] That is, the ſepulchres of David and his ſucceſſors.

——— *And to the pool that was made.*] This is ſuppoſed to be the pool mentioned 2 Kings xx. 20.

———*And unto the houſe of the mighty.*] This was a ſtrong place, wherein the kings of Judah had formerly placed a garriſon of valiant men, here called the *mighty*; at the foot of the hill on which the city of David was built, that they might be always ready at hand upon any neceſſary occaſion.

Ver. 19. *And next to him repaired Ezer the ſon of Jeſhua, the ruler of Mizpah, another piece over-againſt the going up to the armoury.*] This was one of the moſt noted places in the city, becauſe here all military ſtores were laid up.

Ver. 20. *After him Baruch the ſon of Zabbai, earneſtly repaired the other piece.*] With great zeal, as if he was aſhamed to ſee the work go on ſo ſlowly, or that they ſhould repair only one piece, and neglect the other.

Ver. 25. *Palal the ſon of Uzai, over-againſt the turning of the wall, and the tower which lieth out from the king's high-houſe, that was by the court of the priſon.*] So many turnings of the wall are mentioned in this chapter, that it would be loſt labour to attempt an exact account of them, at this diſtance of time. As to the king's high-houſe, or rather, the upper palace, we would obſerve, that beſide the city of David in which he erected his palace, there was another palace in that part of the city, which was diſtinguiſhed by the name of the upper city, fronting the city of David to the eaſt. This latter palace is thought to have been firſt built by Solomon.

Ver. 26. *Moreover the Nethinims dwelt in Ophel, unto the place over-againſt the water-gate toward the eaſt*, &c.] Not only the prieſts and Levites, but the meaneſt perſons that belonged to the houſe of God, contributed to this work. The water-gate we ſuppoſe was that through which theſe inferior miniſters, the Nethinims, brought in water for the uſe of the temple. As to the ſituation of Ophel, we refer the reader to what has already been obſerved on that ſubject, in the commentary on 2 Chron. xxvii. 3.

Ver. 28. *From above the horſe-gate repaired the prieſts, every one againſt his houſe.*] Some think it was called the horſe-gate, becauſe the inhabitants went through it to water their horſes at the brook Kidron: Or, there might be a place there for the ſtanding of horſes.

Ver. 29. *After them repaired Zadok the ſon of Immer, over-againſt his houſe: after him repaired alſo Shemaiah the ſon of Shechaniah, the keeper of the eaſt-gate.*] Some make a doubt whether Nehemiah here ſpeaks of the eaſt-gate of the city, or of the temple, but Le Clerc takes it to be that which was before called the horſe-gate.

Ver. 30. *After him repaired Hananiah*, &c.] In ſome copies it is, *after me*; as if Nehemiah modeſtly concealed his own part of the work, and only intimated that he did ſomething as well as the reſt.

——— *And Hanun the ſixth ſon of Zalaph another piece.*] This perſon ſeems to have had more zeal than his elder brethren, and therefore is here particularly mentioned as a worthy man, of leſs eſtate indeed, but of more virtue than the reſt of his family.

Ver. 31. *After him repaired Malchiah, the goldſmith's ſon, unto the place of the Nethinims, and of the merchants, over-againſt the gate Miphkad*, &c.] That part of the city which the Nethinims inhabited, was among the merchants; near to whom was a houſe of correction, as ſome think the word Miphkad imports, where they viſited, as the Hebrews ſpeak, that is, puniſhed men for their crimes.

Ver. 32. *And between the going up of the corner, unto the ſheep-gate.*] There they began their reparations, ver. 1. and there they ended. Which ſhews that they did not leave off till they had encompaſſed the whole city with a wall ſufficient to preſerve them from the incurſions of their enemies.

No man, as Pellicanus obſerves, can think that the names of thoſe who repaired the wall of Jeruſalem were ſet down ſo diſtinctly in this chapter, without ſome rational cauſe. And the reaſon was, becauſe it was a work of great vertue, and a generous inclination to do honour to their country; a work of piety, to reſtore the holy city; a religious deſign to defend the true worſhippers of God, that they might ſerve him in quietneſs and ſafety; and a couragious undertaking, in the midſt of ſo many enemies, to go on in this work with a pious confidence in the power of God to ſupport them in it. The names of ſuch perſons therefore were worthy to be preſerved and tranſmitted to future generations, as a moſt noble example to them.

CHAP. IV.

1 *While the enemies ſcoff, Nehemiah prayeth and continueth the work.* 7 *Underſtanding the wrath and ſecrets of the enemy, he ſetteth a watch.* 13 *He armeth the labourers.* 19 *And giveth military precepts.*

BUT it came to paſs, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he ſpake before his brethren and the army of Samaria, and ſaid, What do theſe feeble Jews? will they fortify themſelves? will they ſacrifice? will they make an end in a day? will they revive the ſtones out of the heaps of the rubbiſh, which are burnt?

3 Now Tobiah the Ammonite *was* by him, and he ſaid, Even that which they build, if a fox go up, he ſhall even break down their ſtone wall.

4 Hear, O our God, for we are deſpiſed: and turn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And cover not their iniquity, and let not their ſin be blotted out from before thee? for they have provoked *thee* to anger before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 ¶ But it came to paſs, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Aſhdodites, heard that the walls of Jeruſalem were made up, *and* that the breaches began to be ſtopped, then they were very wroth.

8 And conſpired all of them together, to come *and* to fight againſt Jeruſalem, and to hinder it.

9 Nevertheleſs, we made our prayer unto our God, and ſet a watch againſt them day and night, becauſe of them.

10 And Judah ſaid, The ſtrength of the bearers of burdens is decayed, and *there is* much rubbiſh, ſo that we are not able to build the wall.

11 And our adverſaries ſaid, They ſhall not know, neither ſee, till we come in the midſt among them, and ſlay them, and cauſe the work to ceaſe.

12 And it came to paſs that when the Jews, which dwelt by them, came, they ſaid unto us ten times, From all places, whence ye ſhall return unto us, *they will be upon you.*

13 ¶ Therefore ſet I in the lower places behind the wall, *and* on the higher places, I even ſet the people after their families, with their ſwords, their ſpears, and their bows.

14 And I looked, and roſe up, and ſaid unto the nobles, and to the rulers, and to the reſt of the people, Be not ye afraid of them: remember the LORD *which is* great and terrible, and fight for your brethren, your ſons and your daughters, your wives and your houſes.

15 And it came to paſs when our enemies heard that it was known unto us, and God had brought their counſel to nought,

that we returned all of us to the wall, every one unto his work.

16 And it came to paſs from that time forth, *that* the half of my ſervants wrought in the work, and the other half of them held both the ſpears, the ſhields, and the bows, and the habergeons; and the rulers *were* behind all the houſe of Judah.

17 They which builded on the wall, and they that bare burdens, with thoſe that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

18 For the builders every one had his ſword girded by his ſide, and *ſo* builded: and he that ſounded the trumpet *was* by me.

19 ¶ And I ſaid unto the nobles, and to the rulers, and to the reſt of the people, The work *is* great and large, and we are ſeparated upon the wall, one far from another.

20 In what place *therefore* ye hear the ſound of the trumpet, reſort ye thither unto us: our God ſhall fight for us.

21 So we laboured in the work: and half of them held the ſpears, from the riſing of the morning, till the ſtars appeared.

22 Likewiſe at the ſame time ſaid I unto the people, Let every one with his ſervant lodge within Jeruſalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my ſervants, nor the men of the guard which followed me, none of us put off our clothes, *ſaving that* every one put them off for waſhing.

Ver. 1. *But it came to paſs, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.*] Tho' he was inwardly inflamed with anger, yet he affected to contemn what he feared, and ſcoffed at the Jews.

Ver. 2. *And he ſpake before his brethren, and the army of Samaria.*] By his brethren are meant the commanders in chief in thoſe parts, who muſtered, we ſuppoſe, all their forces in Samaria, as if they intended to invade the Jews, and prevent the completion of the work they were about.

——— *And ſaid, What do theſe feeble Jews?*] He firſt expoſes them to ſcorn, as a people entirely deſtitute of power.

——— *Will they fortify themſelves? Will they ſacrifice? Will they make an end in a day?*] He had heard there were ſo many hands at work, as if they meant to build the wall, and keep a feaſt, and dedicate it by ſacrifice all in one day; and thence take occaſion to deride their inconſiderate diligence, and the haſte they made, as if they would begin and end at once.

——— *Will they revive the ſtones out of the heaps of the rubbiſh, which are burnt?*] He repreſents it as impoſſible they ſhould repair the wall, unleſs they could cauſe the broken pieces, which were alſo mouldred, to become entire ſtones again.

Ver. 3. *Now Tobiah the Ammonite was by him.*] One of his brethren, mentioned in the preceding verſe.

——— *And he ſaid, Even that which they build, if a fox go up, ſhe ſhall even break down their ſtone-wall.*] Foxes abounded in that country, eſpecially about Jeruſalem, ſince its devaſtation, Lament. v. 18. Tobiah ſcoffed at the wall the Jews were then building, and which he repreſents as being ſo low, that foxes might leap over it, and ſo weak, that thoſe creatures might throw it down, or break through it. Perhaps this contemptible opinion of the work might be the reaſon why theſe adverſaries of the Jews did not attempt to interrupt them in their building till it was too late.

Ver. 4. *Hear, O our God, for we are deſpiſed: and turn their reproach upon their own head.*] He beſeeches God to take ſuch notice of their enemies ſcoffs, that as they now derided his people, ſo they themſelves might in their turn be laughed to ſcorn.

Ver. 5. *And cover not their iniquity, and let not their ſin be blotted out from before thee.*] It ſeems very harſh at firſt view, that Nehemiah ſhould pray they might never be forgiven: but it ought to be conſidered, that he uttered theſe expreſſions by the ſpirit of prophecy, as David did in Pſalm cix. they being ſo malicious and implacable againſt God and his people, that Nehemiah foreſaw they would never be capable of his mercy. And indeed, there were ſeveral oracles upon which his prayer was grounded; and it was afterward confirmed by the deſtruction of theſe nations, by the Maccabees and their ſucceſſors.

——— *For they have provoked thee to anger before the builders.*] By ſcoffing at them, and diſcouraging them in the work, which was for God's honour, and for the ſafety of his people.

Ver. 6. *So we built the wall; and all the wall was joined together unto the half thereof.*] That is, the wall was then raiſed to half its intended height.

——— *For the people had a mind to work.*] They proceeded with chearfulneſs and reſolution in the building, entirely diſregarding all the deriſion and contempt which their enemies caſt upon them.

Ver. 7. *But it came to paſs, that when Sanballat and Tobiah, and the Arabians, and the Ammonites, and the Aſhdodites.*] Some of theſe people were never mentioned before; and therefore it is evident, that Sanballat endeavoured to draw all the neighbouring nations into a confederacy againſt the Jews.

——— *Heard that the walls of Jeruſalem were made up, and that the breaches began to be ſtopped.*] It ſeems the Chaldeans had not entirely thrown down the walls, but contented themſelves with making wide breaches in them.

——— *Then they were very wroth.*] They were ſo incenſed that it moved them to take the following reſolution.

Ver. 8. *And conſpired all of them together, to come and fight aginſt Jeruſalem, and to hinder it.*] The laſt words in the Hebrew are, *to make an error in it*, that is, to prevent their continuance of the work, or to make them not know which way to turn themſelves.

Ver. 9. *Nevertheleſs, we made our prayer unto our God, and ſet a watch againſt them day and night, becauſe of them.*] They committed themſelves to the protection of the Almighty, whoſe ſervants they were; and kept a conſtant watch, that they might not be ſurprized by their inveterate enemies, for they knew them to be very vigilant in miſchievous deſigns.

Ver. 10. *And Judah ſaid, the ſtrength of the bearers of burdens is decayed.*] They had wrought ſo long and ſo hard, that ſome of the Jews told Nehemiah the labourers were quite ſpent.

——— *And there is much rubbiſh, ſo that we are not able to build the wall.*] There was ſtill more rubbiſh remaining than they were able to remove, and therefore they were obliged to deſiſt, at leaſt for the preſent, from building the wall.

Ver. 11. *And our adverſaries ſaid, They ſhall not know, neither ſee, till we come in the midſt among them, and ſlay them, and cauſe the work to ceaſe.*] They pretended likewiſe to have intelligence, that their enemies did not intend to appear with an army before Jeruſalem, but to march ſo ſecretly, that they ſhould have no notice of their approach, till they ſaw them in the city, and were put to the ſword by them.

Ver. 12. *And it came to paſs that when the Jews which dwelt by them, came, they ſaid unto us ten times.*] Thoſe of the Jews who dwelt near theſe adverſaries, diſcovered their injurious deſigns, and came ſeveral times, (for *ten times* ſignifies very often in Scripture) to inform the inhabitants of Jeruſalem of their danger.

—— *From all places, whence ye ſhall return unto us, they will be upon you.*] The words in the Hebrew are no more than theſe, *From all places whence they return unto us*; there being no words anſwering to thoſe, *they will be upon you*; and if any be added, they ſhould be, *they informed us of our danger.*

Ver. 13. *Therefore ſet I in the lower places behind the wall.*] Namely, where the wall was not yet raiſed to its juſt height.

—— *And on the higher places.*] Where it was compleatly finiſhed.

—— *I even ſet the people after their families with their ſwords, their ſpears, and their bows.*] He ſtationed a guard along the walls, and armed them with ſuch weapons as were then at hand.

Ver. 14. *And I looked, and roſe up.*] When Nehemiah ſaw how they were diſpoſed, he roſe up, and made the following ſhort, but excellent ſpeech to them.

—— *And ſaid unto the nobles, and to the rulers, and to the reſt of the people, Be not ye afraid of them: remember the Lord which is great and terrible, and fight for your brethren, your ſons, and your daughters, your wives, and your houſes.*] All was now at ſtake; and therefore he exhorted them to be valiant, truſting in the protection of a gracious God, who was ſtronger than all their enemies.

Ver. 15. *And it came to paſs when our enemies heard that it was known unto us, and God had brought their counſel to nought, that we returned all of us to the wall, every one unto his work.*] When the adverſaries received intelligence that their plot was diſcovered, and that the inhabitants of Jeruſalem were prepared to give them a gallant reception, they laid aſide their deſigns, and the Jews went on with theirs.

Ver. 16. *And it came to paſs from that time forth, that the half of my ſervants wrought in the work, and the other half of them held both the ſpears, the ſhields, and the bows, and the habergeons.*] But leſt the enemies ſhould imagine that the Jews thought themſelves ſecure, which might tempt them to reſume their enterprize againſt them; Nehemiah gave orders, that while half of his own ſervants wrought upon the walls, the other ſhould ſtand by with weapons, ready to be put into the hands of their companions, upon any emergency.

—— *And the rulers were behind all the houſe of Judah.*] The reſt, we ſuppoſe, followed this prudent example, and the rulers ſtood at their backs to encourage them againſt their enemies, and excite them to perſiſt in the work.

Ver. 17. *They which builded on the wall, and they that bare burdens, with thoſe that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.*] That is, they were in a good condition both to build and to fight. The expreſſions which repreſent them holding a weapon in one hand, and working with the other, are figurative; for it was hardly poſſible for them to work, if both hands had not been at liberty. And the next verſe informs us, that the workmen had their ſwords by their ſides, and ſo builded; which circumſtance explains the paſſage before us, and ſhews the meaning to be, that they were provided for their defence as effectually, as if their weapons were always in their hands.

Ver. 18. —— *And he that ſounded the trumpet was by me.*] To give the alarm, if need ſhould be, and ſo call them unto him for orders. It appears from hence, that Nehemiah was continually with the builders while they wrought.

Vet. 19. *And I ſaid unto the nobles, and to the rulers, and to the reſt of the people, The work is great and large, and we are ſeparated from the wall, one far from another.*] They were diſtributed into ſeveral quarters of it, ſome of which were at a conſiderable diſtance from others.

Ver. 20. *In what place therefore ye hear the ſound of the trumpet, reſort ye thither unto us: for our God ſhall fight for us.*] This was a very prudent precaution, for while they continued ſevered from each other, they could not ſucceſsfully oppoſe their enemies, but being united with Nehemiah, and under his direction and conduct, he piouſly exhorts them not to doubt the Divine Protection.

Ver. 21. *So we laboured in the work: and half of them held the ſpears,* &c.] For the uſe of the builders, if there ſhould be occaſion, and this circumſpection in their conduct, was obſerved from break of day, till it was ſo dark that they could not proceed any longer in the work.

Ver. 22. *Likewiſe at the ſame time ſaid I unto the people, Let every one with his ſervant dwell within Jeruſalem, that in the night they may be a guard unto us, and labour on the day.*] This likewiſe was a very wiſe order, for it is likely that many of the labourers, went into the ſuburbs, or neighbouring villages, and lodged there; but Nehemiah would have them all continue in Jeruſalem, for the greater ſecurity of the city, in the night, and that they might be more early at work in the morning.

Ver. 23. *So neither I, nor my brethren, nor my ſervants, nor the men of the guard which followed me, none of us put off our clothes.*] This good man, together with his kindred, and family, and guards, gave the people a noble example; for none of them put off their clothes when they retired to reſt, but lay in them, that they might be more ready to fight, if any aſſault ſhould be made on the city.

—— *Saving that every one put them off for waſhing.*] Theſe words are variouſly expounded by interpreters, and the feweſt approve of our tranſlation. Rabbi Solomon repeats the word *not*, in this manner; *They put not off their clothes, no not for waſhing.* The Hebrew word here rendred *waſhing*, ſignifies *water,* which ſome take for *the water of the feet,* according to the Jewiſh expreſſion, and make the ſenſe to be, no not when they eaſed nature by urine. But Grotius follows our tranſlation, and takes thoſe words for an exception to what went before: and indeed, the plain meaning is, they put off their garments, only for thoſe ablutions which the law required, or cuſtom had introduced.

CHAP. V.

1 *The Jews complain of their debt, mortgage, and bondage.* 6 *Nehemiah rebuketh the uſurers, and cauſeth them to make a covenant of reſtitution.* 14 *He forbeareth his own allowance, and keepeth hoſpitality.*

AND there was a great cry of the people, and of their wives, againſt their brethren the Jews.

2 For there were that ſaid, We, our ſons, and our daughters *are* many: therefore we take up corn *for them,* that we may eat and live.

3 *Some* alſo there were that ſaid, We have mortgaged our lands, vineyards, and houſes, that we might buy corn, becauſe of the dearth.

4 There were alſo that ſaid, We have borrowed money for the kings tribute, *and that upon* our lands and vineyards.

5 Yet now our fleſh *is* as the fleſh of our brethren, our children as their children: and lo, we bring into bondage our ſons and our daughters, to be ſervants, and *ſome* of our daughters are brought unto bondage *already,* neither *is it* in our power *to redeem them*: for other men have our lands and vineyards.

6 ¶ And I was very angry when I heard their cry, and theſe words.

7 Then I conſulted with myſelf, and I rebuked the nobles, and the rulers, and ſaid

unto them, You exact uſury, every one of his brother. And I ſet a great aſſembly againſt them.

8 And I ſaid unto them, We, after our ability, have redeemed our brethren the Jews, *which were* ſold unto the heathen; and will you even ſell your brethren? or ſhall they be ſold unto us? Then held they their peace, and found nothing *to anſwer*.

9 Alſo I ſaid, It *is* not good that ye do: ought ye not to walk in the fear of our God, becauſe of the reproach of the heathen our enemies.

10 I likewiſe, *and* my brethren, and my ſervants might exact of them money and corn: I pray you let us leave off this uſury.

11 Reſtore, I pray you, to them even this day, their lands, their vineyards, their olive-yards, and their houſes, alſo the hundredth *part* of the money, and of the corn, the wine, and the oil that ye exact of them.

12 Then ſaid they, We will reſtore *them*, and will require nothing of them; ſo will we do as thou ſayeſt. Then I called the prieſts, and took an oath of them, that they ſhould do according to this promiſe.

13 Alſo I ſhook my lap, and ſaid, So God ſhake out every man from his houſe, and from his labour, that performeth not this promiſe, even thus be he ſhaken out, and emptied. And all the congregation ſaid, Amen, and praiſed the LORD. And the people did according to this promiſe.

14 ¶ Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year, even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten the bread of the governor.

15 But the former governors that *had been* before me, were chargeable unto the people, and had taken of them bread and wine, beſide forty ſhekels of ſilver, yea, even their ſervants bare rule over the people: but ſo did not I, becauſe of the fear of God.

16 Yea, alſo I continued in the work of this wall: neither bought we any land: and all my ſervants *were* gathered thither unto the work.

17 Moreover, *there were* at my table an hundred and fifty of the Jews and rulers, beſides thoſe that came unto us, from among the heathen that *are* about us.

18 Now *that* which was prepared *for me* daily, *was* one ox, *and* ſix choice ſheep; alſo fowls were prepared for me, and once in ten days, ſtore of all ſorts of wine: yet for all this required not I the bread of the governor, becauſe the bondage was heavy upon this people.

19 Think upon me, my God, for good, *according* to all that I have done for this people.

Ver. 1. *And there was a great cry of the people, and of their wives, againſt their brethren the Jews.*] The inceſſant labour which the people were obliged to undergo, in carrying on the work of the wall, ſo as to be able to bring it to a ſpeedy concluſion, fatigued them to ſuch a degree, as cauſed many of them to faint under it, and expreſs a deſpair of being in a condition tocompleat it. But this was not the only hardſhip they ſuſtained; for grievous complaints were made by the poor againſt their rich brethren, who oppreſſed them at this time in a very inhuman and unrighteous manner. Their captivity had indeed cured them of their idolatrous diſpoſition, but had not reformed them from ſome other ſins that were odious to the Divine Majeſty. In particular, they were now grown ſo covetous, that they oppreſſed the poor and needy, and at a time when their enemies threatned the deſtruction of them all. This crime was the more heinous at the preſent juncture, becauſe the twentieth year of the reign of Artaxerxes, wherein it was committed, began about the end of a ſabbatic year, as Dr. Alix obſerves and therefore it raiſed the cry of the poor to a greater height againſt their rigid creditors, who then exacted their debts of them contrary to the law, Deut. xv. 2. which was read to them publickly in that year, Deut. xxxi. 12.

Nehemiah was ſenſibly affected with the hardſhip theſe unhappy people ſuſtained, and of which they had much more reaſon to complain, than of the fatigue they ſuffered in the reparation of the wall. In order therefore to revive their drooping ſpirits, and to make them more ready to proceed in what was further to be done, he took effectual care to relieve them from the oppreſſion of uſurers, who had ſo long preyed upon their vitals, and reduced them to the utmoſt diſtreſs. For the wealthy taking advantage of the neceſſities of the meaner ſort, had exacted cruel uſury from them, making them pay the *centeſima* for all monies lent them; that is, one *per cent.* for every month, which amounted to twelve *per cent.* for the whole year, ver. 11. ſo that they were compelled to mortgage their lands, and ſell their ſons, and even their daughters into ſervitude, ver. 5. in order to be ſupplied with bread for the ſupport of themſelves and families. Which being a manifeſt violation of the law of God, given them by Moſes, Exod. xxii. 25. Levit. xxxv. 36, 37. Deut. xxiii. 19. Nehemiah, when he was informed of theſe proceedings, reſolved immediately to remove an iniquity of ſo odious a nature: in order to which, he called a general aſſembly of the people, and in a very pathetic ſpeech, which needs no explication, having repreſented to them the nature of the offence; how great a breach it was of the Divine Law, and how inſupportable an oppreſſion of their brethren; and how much it might provoke the wrath of a juſt God againſt them; he cauſed it to be enacted by the general ſuffrage of that aſſembly, that all of them ſhould return to their brethren whatever had been extorted from them by uſury; and ſhould likewiſe releaſe all the lands, vineyards, olive-yards, and houſes, which had been taken of them upon mortgage on that account.

Ver. 14. *Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year, even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor.*] Nehemiah having redreſſed this oppreſſive grievance, proceeds to the particulars of his own conduct during the twelve years in which he exerciſed his government over Judæa: and he firſt declares, that neither he, nor his brethren, that is, thoſe whom he deputed in his room, had taken the allowances which were made to the governors, appointed by the king of Perſia, to provide them a table; and which it was but reaſonable they ſhould have: for thoſe who have the trouble of diſcharging the public buſineſs, ought to be ſupported at the public expence. But Nehemiah would not even do that which was lawful in it ſelf, when he ſaw that it would be burdenſome to his countrymen; and therefore lived upon his own eſtate, which he had in Judæa, aud upon the ſalary he received as cup-bearer to the Perſian monarch; in whoſe ſervice he probably had enriched himſelf before he came to Jeruſalem.

Ver. 15. *But the former governors that had been before me, were chargeable unto the people,* &c.] Nehemiah has not informed us who theſe predeceſſors of his were, but ſpares their names; it being ſufficient for him to declare, that he did not imitate their example, whoever they were. Nor doth he relate how much bread and wine thoſe governors exacted; but only that they had forty ſhekels of ſilver every day, we ſuppoſe, to make proviſion of other things for their table. But from the paſſage under conſideration, Scaliger concludes, that before Nehemiah and Ezra, other governors had been placed over the Jews by the kings of Perſia. And if we may believe the Jewiſh Annals, compiled by the author of Seder Olam Zuta, the firſt governor, Zerubbabel, returning from Jeruſalem to Babylon, died there, and was ſucceeded in his government of Judæa by his ſon Meſhullum, and after him by his grandſon Chananiah.

—— *Yea, even their ſervants bare rule over the people.*] Thoſe governors connived at the exactions of their ſervants, who demanded what they pleaſed.

—*But ſo did not I, becauſe of the fear of God.*] Nehemiah's love to God, and to his country, was his only motive to this generous proceeding. For he valued religion and patriotiſm infinitely more than riches, and gave up his own due, that the people might ſerve God with greater chearfulneſs.

Ver. 16. *Yea, alſo I continued in the work of this wall.*] And all this while he took as much pains as any of them, in re-building the wall of Jeruſalem.

—— *Neither bought we any land.*] Which might have been purchaſed of the poor at an eaſy price, if Nehemiah and his deputies had been deſirous of wealth; but they ſcorned to derive any advantage to themſelves from the neceſſities of an unfortunate people.

——*And all my ſervants were gathered thither unto the work.*] They alſo were conſtantly employed in the ſame work, and received no pay for their labour; though it could not be carried on without neglect of their maſter's private buſineſs.

Ver. 17. *Moreover, there were at my table an hundred and fifty of the Jews and rulers, beſide thoſe that came unto us from among the heathen that are about us.*] His expence was therefore the greater, for they were not inferior people who were entertained at his table, but perſons of quality among the Jews, and ſtrangers who came to tranſact buſineſs, and, perhaps, brought him intelligence of the ſtate of the neighbouring Pagans, and of their deſigns.

Ver. 18. *Now that which was prepared for me daily, was one ox, and ſix choice ſheep; alſo fowls were prepared for me, and once in ten days, ſtore of all ſorts of wine.*] This makes it evident, that he kept a noble table, and indeed it was very commendable in a great man to entertain perſons of rank, both of his own country and ſtrangers, with magnificence.

—*Yet for all this required not I the bread of the governor, becauſe the bondage was heavy upon this people.*] He conſidered that the unhappy people could not maintain themſelves without great difficulty; and therefore would not ſuffer their labours to contribute to the ſupport of his table. This is ſuch an amiable inſtance of humanity as can never be enough admired, and pity it is that we do not ſee it practiſed more in theſe days.

Ver. 19. *Think upon me, my God, for good, according to all that I have done for this people.*] This worthy man expected his reward from God alone, who he hoped would ſhew him the ſame kindneſs that he had teſtify'd for his people. There is no reaſon to think, that Nehemiah ſpeaks too much of himſelf, and his own benevolent acts; ſince it was no more than was neceſſary in ſuch a ſtate of things, that poſterity might be furniſhed with an excellent and engaging example of extraordinary virtue and humanity; and no more than St. Paul was conſtrained to ſpeak of himſelf, in his epiſtle to the Corinthians, of whom he would take nothing, that he might ſtop the mouths of falſe poſtles, and covetous people.

CHAP. VI.

1 *Sanballat practiſeth by craft, by rumours, by hired propheſies, to terrify Nehemiah.* 15 *The work is finiſhed, to the terror of the enemies.* 17 *Secret intelligence paſſeth between the enemies, and the nobles of Judah.*

NOW it came to paſs, when Sanballat, and Tobiah, and Geſhem the Arabian, and the reſt of our enemies heard that I had builded the wall, and *that* there was no breach left therein (though at that time I had not ſet up the doors upon the gates)

2 That Sanballat and Geſhem ſent unto me, ſaying, Come, let us meet together in *ſome one of* the villages in the plain of Ono: but they thought to do me miſchief.

3 And I ſent meſſengers unto them, ſaying, I *am* doing a great work, ſo that I cannot come down: why ſhould the work ceaſe, whilſt I leave it and come down to you?

4 Yet they ſent unto me four times after this ſort; and I anſwered them after the ſame manner.

5 Then ſent Sanballat his ſervant unto me, in like manner, the fifth time, with an open letter in his hand:

6 Wherein *was* written; It is reported among the heathen, and Gaſhmu ſaith *it, that* thou and the Jews think to rebel: for which cauſe thou buildeſt the wall, that thou mayſt be their king according to theſe words.

7 And thou haſt alſo appointed prophets to preach of thee at Jeruſalem, ſaying, *There is* a king in Judah: and now ſhall it be reported to the king, according to theſe words Come now therefore, and let us take counſel together.

8 Then I ſent unto him, ſaying, There are no ſuch things done as thou ſayeſt, but thou feigneſt them out of thine own heart.

9 For they all made us afraid, ſaying, Their hands ſhall be weakened from the work, that it be not done. Now therefore, *O God,* ſtrengthen my hands.

10 Afterward I came unto the houſe of Shemaiah the ſon of Delaiah, the ſon of Mehetabeel, who *was* ſhut up; and he ſaid, Let us meet together in the houſe of God, within the temple, and let us ſhut the doors of the temple; for they will come to ſlay thee, yea, in the night will they come to ſlay thee.

11 And I ſaid, ſhould ſuch a man as I flee? and who *is there* that *being* as I *am,*

would go into the temple to ſave his life? I will not go in.

12 And lo, I perceived that God had not ſent him, but that he pronounced this prophecy againſt me: for Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, that I ſhould be afraid, and do ſo, and ſin, and *that* they might have *matter* for an evil report, that they might reproach me.

14 My God, think thou upon Tobiah and Sanballat, according to theſe their works, and on the propheteſs Noadiah, and the reſt of the prophets, that would have put me in fear.

15 ¶ So the wall was finiſhed, in the twenty and fifth *day* of *the month* Elul, in fifty and two days.

16 And it came to paſs that when all our enemies heard *thereof*, and all the heathen that *were* about us ſaw *theſe things*, they were much caſt down in their own eyes: for they perceived that this work was wrought of our God.

17 ¶ Moreover, in thoſe days the nobles of Judah, ſent many letters unto Tobiah, and *the letters* of Tobiah came unto them.

18 For *there were* many in Judah ſworn unto him, becauſe he *was* the ſon in law of Shechaniah the ſon of Arah; and his ſon Johanan had taken the daughter of Meſhullam the ſon of Berechiah.

19 Alſo they reported his good deeds before me, and uttered my words to him: *and* Tobiah ſent letters to put me in fear.

Ver. 1. *Now it came to paſs, when Sanballat, and Tobiah, and Geſhem the Arabian, and the reſt of our enemies heard that I had builded the wall*, &c. Ver. 2. *that Sanballat, and Geſhem ſent unto me, ſaying, Come let us meet together in ſome one of the villages in the plain of Ono*, &c.] Their pretence for this interview with Nehemiah might be, either to conſult about the common good of the ſeveral provinces under their government, or to eſtabliſh a good correſpondence with each other. But their real deſign was to draw this good man into ſuch an ambuſcade as ſhould be fatal to him.

The plain of Ono, where they propoſed to meet Nehemiah, was near a city of that name in the tribe of Benjamin, which was founded, or at leaſt re-built, by the family of Elpaal, 1 Chron. viii. 12. It lay five miles from Lud, or Lod, by the Greeks and Latins called Lydda, or Dioſpolis, in the way from Jeruſalem to Cæſarea Philippi.

Ver. 3. *And I ſent meſſengers unto them.*] He ſhewed ſo much reſpect to them as not to return an anſwer by the perſons they ſent to him, but diſpatched ſome of his own people to them.

——*Saying, I am doing a great work, ſo that I cannot come down*, &c.] He was ſenſible they could not have any buſineſs with him of ſuch importance as the work wherein he was then engaged; and therefore he would not put a ſtop to it, meerly to confer with them. This was one reaſon, but not the only one for his refuſal.

Ver. 4 *Then they ſent unto me four times after this ſort, and I anſwered them after the ſame manner.*] They were implacably bent upon his deſtruction, and therefore renewed their importunities to him, to conſent to this interview. For they imagined if they did not take this opportunity, to overthrow what he had done, before he ſet up the doors upon the gates, they never ſhould be able to enter the city for the future. Nehemiah, however, returned them the ſame anſwer he had ſent at firſt, which was ſufficient to make them ſenſible that he was determined to finiſh the work he had undertaken.

Ver. 5. *Then ſent Sanballat his ſervant unto me, in like manner, the fifth time.*] There is no mention of Tobiah, in all the foregoing negotiation, and now Geſhem is left out, and Sanballat alone ſent a meſſage to Nehemiah, pretending, in all probability, a particular reſpect and kindneſs to him, by informing him of what was laid to his charge. Certain it is, he was the great contriver and manager of all the miſchief intended againſt this good man.

——— *With an open letter in his hand.*] Sanballat's meſſage was delivered by word of mouth before, but now by letter; but it was open, that every one might ſee the accuſations with which Nehemiah was charged.

Ver. 6. *Wherein was written; It is reported among the heathen, and Gaſhmu ſaith it, that thou and the Jews think to rebel: for which cauſe thou buildeſt the wall*, &c.] That he might eſtabliſh his authority and reign over the Jews according to the pretended report.

Ver. 7. *And thou haſt alſo appointed prophets to preach of thee at Jeruſalem, ſaying, There is a king in Judah.*] This was artfully ſuggeſted, that Nehemiah might not think Sanballat had any prophet on his ſide; tho' he really had one, for he had corrupted Shemaiah, as it preſently follows.

——*And now ſhall it be reported to the king, according to theſe words. Come now therefore, and let us take counſel together.*] How they ſhould wipe off this ſuſpicion, if it ſhould be put into the king's mind, as Sanballat aſſured him it certainly would.

Ver. 8. *Then I ſent unto him.*] Probably in an open letter, like that he received from Sanballat, that every one might ſee the contents.

——*There are no ſuch things done as thou ſayeſt.*] He denies, as well he might, the injurious aſperſions which had been caſt upon him.

——— *But thou feigneſt them out of thine own heart.*] He had ſufficient reaſon to tax Sanballat with being the author of theſe calumnies, and made no ſcruple to acquaint him with his ſentiments of that baſe proceeding.

Ver. 9. *For they all made us afraid, ſaying, Their hands ſhall be weakned from the work, that it be not done. Now therefore, O God, ſtrengthen my hands.*] The adverſaries of the Jews found it neceſſary to contrive falſe ſtories, and miſrepreſentations, in order to intimidate them. For they were confident the people would be diſcouraged, as ſome really were, by ſuch groundleſs reports. Nehemiah therefore humbly beſeeches God to ſtrengthen him, that he might be in a condition to ſupport others.

Ver. 10 *Afterward I came to the houſe of Shemaiah.*] This perſon was a prophet, as is evident from ver. 12. And Nehemiah taking him, perhaps, for his friend, went to adviſe with him at his own houſe.

—— *Who was ſhut up.*] Out of fear, as he pretended; and by this action he would give Nehemiah to underſtand, what he himſelf ought to do for his own ſecurity. For it was cuſtomary for the prophets to inſtruct the people by actions and ſigns, as well as by words. But others think that Semaiah *ſhut himſelf up*, that is, retired as an holy man, from the affairs of the world, to ſpend his time in meditation and prayer, in ſome of the chambers of the temple: in which he adviſed Nehemiah to retire and take ſanctuary from the great dangers to which he was then expoſed.

——— *And he ſaid, Let us meet together in the houſe of God, within the temple, and let us ſhut the doors of the temple; for they will come to ſlay thee.*] By the temple, he means the outward court of that ſtructure; where he had a chamber, into which he intreated Nehemiah to withdraw with him, as a friend in whom he might confide; that they might conſult together how to preſerve Jeruſalem, and where he might be ſafe from his enemies, who could not eaſily enter in there, it being a ſtrong place, and likewiſe privileged by its holineſs; unto which heathens themſelves might poſſibly have ſuch an awful regard as not to violate it: Whereas the gates of Jeruſalem were not yet in ſuch a condition, as to keep them out. By theſe means he hoped Nehemiah would be rendered contemptible, when the people ſaw his cowardice, and the Jews would be diſheartened as much as their adverſaries took courage. And perhaps he intended, in conjunction with ſome prieſts his confederates, to ſeize on Nehemiah, and deliver him into the hands of Sanballat. At leaſt it would give ſome countenance to the calumny which had been raiſed, of Nehemiah's affecting the regal power; becauſe he fled from his work, and durſt not ſtand upon his integrity. Shemaiah alſo might think hereby to draw Nehemiah in to offend God, by coming into that court, which none but the prieſts might lawfully enter, and where it is ſuppoſed this prophet now was.

——*Yea, in the night will they come to ſlay thee.*] Even this very night, as we take the meaning to be, will they fall upon thee, therefore conſult thy ſafety, by retiring hither.

Ver. 11. *And I ſaid, ſhould ſuch a man as I flee?*] I, who am a governor, and ought to give a good example of intrepidity, and who have profeſſed a great confidence in God, and have hitherto been wonderfully preſerved by him, and aſſiſted in the undertaking wherein I have been engaged.

——*And who is there, that being as I am, would go into the temple to ſave his life? I will not go in.*] There might have been ſome colour for the advice of Shemaiah, if Jeruſalem had been an open place, without any walls, and without armed men in it, or ſuch as had not courage enough to defend it. But they had appeared on the walls already, chap. iv. 13. with a reſolution to confront their enemies; and therefore being ſo well appointed, Nehemiah was reſolved ſtill to rely on God, and on the valour and fidelity of his people, and not be ſo baſe as to deſert them, till they deſerted him; which they might well do, if they ſaw him ſhrink from them through fear.

Ver. 12. *And lo, I perceived that God had not ſent him, but that he pronounced this prophecy againſt me.*] Not to ſecure him from danger, but to betray him to his enemies, as Nehemiah ſoon diſcovered; and thereby was convinced there was no ſuch danger as this falſe prophet pretended.

——*For Tobiah and Sanballat had hired him.*] Tobiah was not idle all this time, but very probably had formed the plot of bribing this man to act the part of a falſe prophet.

Ver. 13. *Therefore was he hired, that I ſhould be afraid, and do ſo, and ſin.*] That they might draw him in to offend God, by diſtruſting his providential care of him; and to diſhonour himſelf by baſe cowardice.

——*And that they might have matter for an evil report, that they might reproach me.*] As a man guilty of the crimes with which they had accuſed him.

Ver. 14. *My God, think thou upon Tobiah and Sanballat, according to theſe their works.*] Their calumnies and malicious contrivances, and foul practices, which he hoped God would take a time to puniſh.

——*And on the propheteſs Noadiah, and the reſt of the prophets that would have put me in fear.*] Very wonderful was the wicked temper of this people, who had already got falſe prophets of both ſexes among them; whom Nehemiah did not think fit as a judge to puniſh, but left them to the judgment of God. Nor do we read that he informed the king of Perſia of the baſe dealings of theſe perſons, but prayed God to reward them after their deeds. For he would have all know, that he depended wholly on the Divine power, to enable him to perfect this work, and not upon the help of human force.

Ver. 15. *So the wall was finiſhed in the twenty and fifth day of the month Elul, in fifty and two days.*] Which may ſeem incredible to thoſe who do not conſider, what a great number of people engaged in this work in a voluntary and moſt zealous manner; and that the foundation of the wall was not razed by the Chaldeans. To this we may add, that other hiſtories acquaint us with the like diligence in building; particularly Arrianus and Curtius relate, that Alexander the Great built the walls of Alexandria, which was ſeven miles in compaſs, in the ſpace of twenty days.

Ver. 16. *And it came to paſs that when all our enemies heard thereof.*] When they heard how all their deſigns againſt the Jews were fruſtrated, and ſaw Jeruſalem rebuilt, and in a flouriſhing condition.

——*They were much caſt down in their own eyes: for they perceived that this work was wrought of our God.*] Being finiſhed in ſo ſhort a time, beyond all expectation, and in the midſt of very diſcouraging fears and apprehenſions.

Ver. 17. *Moreover, in thoſe days the nobles of Judah ſent many letters unto Tobiah, and the letters of Tobiah came unto them.*] To add to all the other wickedneſs of this nation, there were falſe brethren among their great men, who held a correſpondence with their moſt peſtilent enemies, againſt Nehemiah.

Ver. 18. *For there were many in Judah ſworn unto him.*] Againſt the intereſt of their country, and of their religion; to ſuch a height of impiety were many arrived.

——*Becauſe he was the ſon-in-law of Shechaniah the ſon of Arah; and his ſon Johanan had taken the daughter of Meſhullam, the ſon of Berechiah.*] So dangerous were marriages with foreigners, which Ezra therefore had great reaſon to invalidate; for by theſe alliances they were engaged in wicked deſigns againſt their country.

Ver. 19. *Alſo they reported his good deeds before me.*] To ſuch a degree of impudence were they arrived, that they highly commended Tobiah in the preſence of Nehemiah, who knew ſo much of his wickedneſs.

——*And uttered my words to him.*] Or informed him of all that Nehemiah did. And it is accordingly render'd *matters*, in the margin, not *words*.

——*And Tobiah ſent letters to put me in fear.*] He ſtill perſiſted in ſuch practices as are mentioned ver. 6. that if it were poſſible they might terrify him to ſuch a degree, as to cauſe him to do ſomething to diſgrace himſelf.

CHAP. VII.

1 *Nehemiah committeth the charge of Jeruſalem to Hanani and Hananiah.* 5 *A regiſter of the genealogy of them which came at the firſt out of Babylon.* 9 *Of the people,* 39 *Of the prieſts,* 43 *Of the Levites,* 46 *Of the Nethinims.* 57 *Of Solomon's ſervants.* 63 *And of the prieſts which could not find their pedigree.* 66 *The whole number of them, with their ſubſtance.* 70 *Their oblations.*

NOW it came to paſs when the wall was built, and I had ſet up the doors, and the porters, and the ſingers, and the Levites were appointed.

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jeruſalem: (for he *was* a faithful man, and feared God above many)

3 And I ſaid unto them, Let not the gates of Jeruſalem be opened until the ſun be hot; and while they ſtand by, let them ſhut the doors, and bar *them*: and appoint watches of the inhabitants of Jeruſalem, every one in his watch, and every one *to be* over-againſt his houſe.

4 Now the city *was* large and great: but the people *were* few therein, and the houſes *were* not builded.

5 ¶ And my God put into mine heart to gather together the nobles and the rulers, and the people, that they might be reckoned by genealogy: and I found a regiſter of the genealogy of them which came up at the firſt, and found written therein,

6 Theſe *are* the children of the province, that went up out of the captivity, of thoſe that had been carried away, whom Nebu-

chadnezzar the king of Babylon had carried away, and came again to Jeruſalem, and to Judah, every one unto his city;

7 Who came with Zerubbabel: Jeſhua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilſhan, Miſpereth, Bigvai, Nehum, Baanah; the number, *I ſay*, of the men of the people of Iſrael, *was this*;

8 The children of Paroſh, two thouſand an hundred ſeventy and two.

9 The children of Shephatiah, three hundred ſeventy and two.

10 The children of Arah, ſix hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeſhua and Joab, two thouſand and eight hundred *and* eighteen.

12 The children of Elam, a thouſand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, ſeven hundred and threeſcore.

15 The children of Binnui, ſix hundred forty and eight.

16 The children of Bebai ſix hundred twenty and eight.

17 The children of Azgad, two thouſand three hundred twenty and two.

18 The children of Adonikam, ſix hundred threeſcore and ſeven.

19 The children of Bigvai, two thouſand threeſcore and ſeven.

20 The children of Adin, ſix hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Haſhum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of Hariph, an hundred and twelve.

25 The children of Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, an hundred fourſcore and eight.

27 The men of Anathoth, an hundred twenty and eight.

28 The men of Beth-azmaveth, forty and two.

29 The men of Kirjath-jearim, Chephirah and Beeroth, ſeven hundred forty and three.

30 The men of Ramah and Gaba, ſix hundred twenty and one.

31 The men of Michmas, an hundred and twenty and two.

32 The men of Beth-el and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other Elam, a thouſand two hundred fifty and four.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, ſeven hundred twenty and one.

38 The children of Senaah, three thouſand nine hundred and thirty.

39 ¶ The prieſts: the children of Jedaiah, of the houſe of Jeſhua, nine hundred ſeventy and three.

40 The children of Immer, a thouſand fifty and two.

41 The children of Paſhur, a thouſand two hundred forty and ſeven.

42 The children of Harim, a thouſand and ſeventeen.

43 ¶ The Levites: the children of Jeſhua, of Kadmiel, *and* of the children of Hodevah, ſeventy and four.

44 ¶ The ſingers: the children of Aſaph, an hundred forty and eight.

45 ¶ The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 ¶ The Nethinims: the children of Ziha, the children of Haſhupha, the children of Tabbaoth,

47 The children of Keros, the children of Sia, the children of Padon,

48 The children of Lebana, the children of Hagaba, the children of Shalmai,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaſeah,

52 The children of Beſai, the children of Meunim, the children of Nephiſheſim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of Bazlith, the children of Mehida, the children of Harſha,

55 The children of Barkos, the children of Siſera, the children of Tamah,

56 The children of Neziah, the children of Hatipha.

57 ¶ The children of Solomons ſervants: the children of Sotai, the children of Sophereth, the children of Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon.

60 All the Nethinims, and the children of Solomons ſervants, *were* three hundred ninety and two.

61 And theſe *were* they which went up *alſo* from Tel-melah, Tel-hareſha, Cherub, Addon, and Immer: but they could not ſhew their fathers houſe, nor their ſeed, whether they *were* of Iſrael.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, ſix hundred forty and two.

63 ¶ And of the prieſts: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 Theſe ſought their regiſter *among* thoſe that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the prieſthood.

65 And the Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy things, till there ſtood *up* a prieſt with Urim and Thummim.

66 ¶ The whole congregation together, *was* forty and two thouſand three hundred and threeſcore,

67 Beſide their man-ſervants, and their maid-ſervants, of whom *there were* ſeven thouſand three hundred thirty and ſeven: and they had two hundred forty and five ſinging-men and ſinging-women.

68 Their horſes, ſeven hundred thirty and ſix: their mules, two hundred forty and five:

69 *Their* camels, four hundred thirty and five: ſix thouſand ſeven hundred and twenty aſſes.

70 ¶ And ſome of the chief of the fathers gave unto the work: the Tirſhatha gave to the treaſure, a thouſand drams of gold, fifty baſons, five hundred and thirty prieſts garments.

71 And *ſome* of the chief of the fathers gave to the treaſure of the work, twenty thouſand drams of gold, and two thouſand and two hundred pound of ſilver.

72 And *that* which the reſt of the people gave, *was* twenty thouſand drams of gold, and two thouſand pound of ſilver, and threeſcore and ſeven prieſts garments.

73 So the prieſts and the Levites, and the porters, and the ſingers, and *ſome* of the people, and the Nethinims, and all Iſrael, dwelt in their cities; and when the ſeventh month came, the children of Iſrael *were* in their cities.

Ver. 1. *Now it came to paſs when the wall was built, and I had ſet up the doors*, &c.] Nehemiah having thus far executed the main purpoſe for which he had been comiſſioned by the king of Perſia, his next work was to conſtitute Hanani and Hananiah, governors of the city, ver. 2. After which he himſelf returned to the Perſian court, according to the time he had ſet, when he obtained the permiſſion to come to Jeruſalem, chap. ii. 6. Which time, as expreſſed in the text, plainly implies a ſhort period, and not a ſpace of twelve years, as ſome have imagined. And his having appointed governors of the city as ſoon as the wall was built, evidently implies, that he went from thence ſoon after, and was abſent for ſome time. For had he ſtill continued at Jeruſalem, there would have been no neceſſity for his appointing deputies to govern the place. To which we may add, that the reparation of the wall being the only work for which he ſolicited his firſt commiſſion; when this was accompliſhed, he ſeems to have needed a new authority before he could go on to other proceedings, which were requiſite for ſettling the affairs of that country in a proper manner. But when he returned to the king, and gave him a particular account how all things ſtood in the province of Judæa, and what was ſtill expedient for the regulation of it, he ſoon prevailed upon that monarch to ſend him back again in order to tranſact whatever ſhould be neceſſary to the purpoſe he had in view; and the ſhortneſs of his abſence ſeems to have been the reaſon why no notice is taken of it in the Sacred Text, tho' the particulars we have mentioned ſeem ſufficiently to imply it.

Nehemiah having returned from the Perſian court with a new commiſſion, immediately entered upon the reformation of the church and ſtate of the Jews, which Ezra had begun, and he acted by the advice and direction of that learned and holy ſcribe in all the meaſures he purſued. And as he found it neceſſary to have the genealogies of the people well examined into, and clearly ſtated, he made it his firſt buſineſs to enquire into that matter. This he did, not only for the ſake of the civil rights, that all knowing of what tribe and family they were, might thereby be directed where to take their poſſeſſions; but eſpecially for the ſake of the ſanctuary, that none might be admitted to officiate there as Levites, who were not of the tribe of Levi; or as prieſts, who were not of the family of Aaron. And therefore that this affair might be ſettled in the moſt ſatisfactory and effectual manner, ſearch was made for the old regiſters, and having found among them a regiſter of the genealogies of thoſe who came up at firſt from Babylon, with Zerubbabel, and Jeſhua, he ſettled this matter by that record, adding ſuch perſons and families as afterwards came up, and expunging others, whoſe families were extinguiſhed; and this hath cauſed the difference that appears between the accounts we have of theſe genealogies in the books of Ezra and Nehemiah, and which moſt of the commentators have been ſtrangely perplexed to reconcile. In the ſecond chapter of Ezra we have the old regiſter made by Zerubbabel and in this chapter of Nehemiah, from the ſixth verſe to the end, we have a copy of that old regiſter as ſettled by Nehemiah with the alterations already mentioned.

Theſe remarks are ſufficient for the explication of this chapter.

CHAP. VIII.

1 *The religious manner of reading and hearing the law.* 9 *They comfort the people.* 13 *The forwardneſs of them to hear and be inſtructed.* 16 *They keep the feaſt of tabernacles.*

AND all the people gathered themſelves together as one man, into the ſtreet that *was* before the water-gate, and they ſpake unto Ezra the ſcribe, to bring the book of the law of Moſes which the LORD had commanded to Iſrael.

2 And Ezra the prieſt brought the law before the congregation, both of men and women, and all that could hear with underſtanding, upon the firſt day of the ſeventh month.

3 And he read therein before the ſtreet that *was* before the water-gate, from the morning until mid-day, before the men and the women, and thoſe that could underſtand; and the ears of all the people *were attentive* unto the book of the law.

4 And Ezra the ſcribe ſtood upon a pulpit of wood, which they had made for the purpoſe, and beſide him ſtood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaſeiah on his right hand; and on his left hand, Pedaiah, and Miſhael, and Malchiah, and Haſhum, and Haſhbadana, Zechariah, *and* Meſhullam.

5 And Ezra opened the book in the ſight of all the people (for he was above all the people) and when he opened it, all the people ſtood up:

6 And Ezra bleſſed the LORD the great God: and all the people anſwered, Amen, amen, with lifting up their hands: and they bowed their heads, and worſhipped the LORD with *their* faces to the ground.

7 Alſo Jeſhua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaſeiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites cauſed the people to underſtand the law: and the people *ſtood* in their place.

8 So they read in the book, in the law of God diſtinctly, and gave the ſenſe, and cauſed *them* to underſtand the reading.

9 ¶ And Nehemiah, which *is* the Tirſhatha, and Ezra the prieſt the ſcribe, and the Levites that taught the people, ſaid unto all the people, This day *is* holy unto the LORD your God, mourn not, nor weep: for all the people wept, when they heard the words of the law.

10 Then he ſaid unto them, Go your way, eat the fat, and drink the ſweet, and ſend portions unto them for whom nothing is prepared: for *this* day *is* holy unto our LORD: neither be you ſorry, for the joy of the LORD is your ſtrength.

11 So the Levites ſtilled all the people, ſaying, Hold your peace, for the day *is* holy, neither be ye grieved.

12 And all the people went their way to eat and to drink, and to ſend portions, and to make great mirth, becauſe they had underſtood the words that were declared unto them.

13 ¶ And on the ſecond day were gathered together the chief of the fathers of all the people, the prieſts and the Levites, unto Ezra the ſcribe, even to underſtand the words of the law.

14 And they found written in the law which the LORD had commanded by Moſes, that the children of Iſrael ſhould dwell in booths, in the feaſt of the ſeventh month:

15 And that they ſhould publiſh and proclaim, in all their cities, and in Jeruſalem, ſaying, Go forth unto the mount and fetch olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as *it is* written.

16 ¶ So the people went forth, and brought *them*, and made themſelves booths, every one upon the roof of his houſe, and in their courts, and in the courts of the houſe of God, and in the ſtreet of the water-gate, and in the ſtreet of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity, made booths, and ſat under the booths: for ſince the days of Jeſhua the ſon of Nun, unto that day, had not the children of Iſrael done ſo: and there was very great gladneſs.

18 Alſo day by day, from the firſt day, unto the laſt day, he read in the book of the law of God: and they kept the feaſt ſeven days, and on the eighth day *was* a ſolemn aſſembly, according unto the manner.

Ver. 1. *And all the people gathered themſelves together as one man, into the ſtreet that was before the water-gate, and they ſpake unto Ezra the ſcribe to bring the book of the law of Moſes, which the Lord had commanded to Iſrael.*] Ezra having compleated his edition of the law of God, and tranſcribed it fairly and correctly in the Chaldean character, did, at the requeſt of the people, read it to them in a public manner at Jeruſalem, on the feaſt of trumpets, which was celebrated on the firſt of Tiſri, the ſeventh month of the eccleſiaſtical year of the Jews, and the firſt of their civil year. Their coming out of Egypt having been in the month of Niſan, from that time the commencement of the year, in all eccleſiaſtical matters, was reckoned among them from the beginning of that month, Exod. xii. 2. which happened about the time of the vernal equinox; but in all civil affairs, ſuch as contracts, bargains and the like, they ſtill adhered to the old form of computation, and began their year, as all other nations of the eaſt then did, from the firſt of Tiſri, which happened about the time of the autumnal equinox, as we have formerly obſerved; and all inſtruments and writings relating to contracts, or other civil tranſactions among them, were dated according to this year. Their jubilees likewiſe, and ſabbatical years began with it, and therefore it being reckoned their New-years-day, they celebrated it with a feſtival, and this feſtival being ſolemnized by the ſounding of trumpets, from the morning of that day to its cloſe, in order to proclaim and give notice to all of the beginning of the new year, it was thence called *the feaſt of trumpets*.

The people having aſſembled at Jeruſalem from all parts of the land, for the celebration of this feaſt, and underſtanding that Ezra had finiſhed his reviſal of the law, and written out a correct copy of it, they called upon him to have it read to them. Whereupon a ſcaffold or large pulpit being erected in the moſt ſpacious ſtreet of the city, and where the greateſt part of the people might ſtand to hear it, Ezra aſcended into it, with thirteen of the principal elders of the people; and having placed ſix of them on his right hand, and ſeven on his left, he ſtood up in the midſt of them, and having bleſſed the Lord the great God in a moſt ſolemn manner, he began to read the law out of the Hebrew text; but as this was then un-intelligible to the people, thirteen Levites, whom Ezra had inſtructed and appointed for this purpoſe, rendered it period by period into Chaldee, which at that time was the vulgar language of the people, and therein gave them the meaning of every particular part, in ſuch a manner as enabled them to underſtand every paſſage in that venerable book, ver. 2.——8. And thus the holy ſcribe, together with theſe his aſſiſtants, continued from morning till noon, to read and explain the law of God to the people, who now began to bewail the ignorance wherein they had lived, and their many violations of the Divine Law. But it being a feſtival day, Nehemiah and his aſſiſtants, exhorted the people not to mourn at ſuch a time, and then diſmiſſed the whole aſſembly, to eat and drink and rejoice before the Lord the remaining part of that day, becauſe it was conſecrated to be thus kept holy unto him, ver. 9.—12.

The next morning the people aſſembled again in the ſame place, and Ezra and his aſſiſtants went on farther to read and explain to them the law of God, in the manner they had done the day before; and when they came to the 23d chapter of Leviticus, which contains the law relating to the feaſt of tabernacles, and had explained to them the obligation they were under to obſerve this feſtival, and made them ſenſible, that the fifteenth day of that month, was the time appointed for the beginning of it; this excited an eager deſire in all the people to fulfil the Divine Law in this particular. And therefore proclamation was immediately made through all Judah, to give notice of the feſtival, and to warn all to be preſent at Jeruſalem on the fifteenth day of that month, for the celebration of it. They accordingly came thither at the time preſcribed, and as they had been inſtructed from the law of God, prepared booths made of the branches of trees, and kept the feſtival in them through the whole ſeven days of its continuance, in ſuch a ſolemn manner, as had not been obſerved before from the days of Joſhua to that time, ver. 13.—17.

Ezra being willing to improve this favourable opportunity, when the people were thus aſſembled together in ſo great a number, and in ſuch a good diſpoſition to obſerve the Divine Law, proceeded with his aſſiſtants in the reading and explanation of it; and this they did day by day, from the firſt to the laſt day of the feſtival, till they had gone through the whole law, ver. 18.

CHAP. IX.

1 A ſolemn faſt, and repentance of the people. 4 The Levites make a religious confeſſion of God's goodneſs, and their wickedneſs.

NOW in the twenty and fourth day of this month, the children of Iſrael were aſſembled with faſting, and with ſackclothes, and earth upon them.

2 And the ſeed of Iſrael ſeparated themſelves from all ſtrangers, and ſtood and confeſſed their ſins, and the iniquities of their fathers.

3 And they ſtood up in their place, and read in the book of the law of the LORD their God, *one* fourth part of the day, and *another* fourth part they confeſſed, and worſhipped the LORD their God.

4 ¶ Then ſtood up upon the ſtairs of the Levites, Jeſhua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeſhua, and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, ſaid, Stand up *and* bleſs the LORD your God for ever and ever; and bleſſed be thy glorious name, which is exalted above all bleſſing and praiſe.

6 Thou, *even* thou art LORD alone, thou haſt made heaven, the heaven of heavens with all their hoſt, the earth and all *things* that *are* therein, the ſeas and all that *is* therein, and thou preſerveſt them all, and the hoſt of heaven worſhippeth thee.

7 Thou *art* the LORD the God, who didſt chooſe Abram, and broughteſt him forth out of Ur of the Chaldees, and gaveſt him the name of Abraham:

8 And foundeſt his heart faithful before thee, and madeſt a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebuſites, and the Girgaſhites, to give *it*, *I ſay*, to his ſeed, and haſt performed thy words, for thou *art* righteous:

9 And didſt ſee the affliction of our fathers in Egypt, and heardſt their cry by the Red-ſea:

10 And ſhewedſt ſigns and wonders upon Pharaoh, and on all his ſervants, and on all the people of his land: for thou kneweſt that they dealt proudly againſt them: ſo didſt thou get thee a name, as *it is* this day.

CHAP. VIII.

1 *The religious manner of reading and hearing the law.* 9 *They comfort the people.* 13 *The forwardneſs of them to hear and be inſtructed.* 16 *They keep the feaſt of tabernacles.*

AND all the people gathered themſelves together as one man, into the ſtreet that *was* before the water-gate, and they ſpake unto Ezra the ſcribe, to bring the book of the law of Moſes which the LORD had commanded to Iſrael.

2 And Ezra the prieſt brought the law before the congregation, both of men and women, and all that could hear with underſtanding, upon the firſt day of the ſeventh month.

3 And he read therein before the ſtreet that *was* before the water-gate, from the morning until mid-day, before the men and the women, and thoſe that could underſtand; and the ears of all the people *were attentive* unto the book of the law.

4 And Ezra the ſcribe ſtood upon a pulpit of wood, which they had made for the purpoſe, and beſide him ſtood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaſeiah on his right hand; and on his left hand, Pedaiah, and Miſhael, and Malchiah, and Haſhum, and Haſhbadana, Zechariah, *and* Meſhullam.

5 And Ezra opened the book in the ſight of all the people (for he was above all the people) and when he opened it, all the people ſtood up:

6 And Ezra bleſſed the LORD the great God: and all the people anſwered, Amen, amen, with lifting up their hands: and they bowed their heads, and worſhipped the LORD with *their* faces to the ground.

7 Alſo Jeſhua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaſeiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites cauſed the people to underſtand the law: and the people *ſtood* in their place.

8 So they read in the book, in the law of God diſtinctly, and gave the ſenſe, and cauſed *them* to underſtand the reading.

9 ¶ And Nehemiah, which *is* the Tirſhatha, and Ezra the prieſt the ſcribe, and the Levites that taught the people, ſaid unto all the people, This day *is* holy unto the LORD your God, mourn not, nor weep: for all the people wept, when they heard the words of the law.

10 Then he ſaid unto them, Go your way, eat the fat, and drink the ſweet, and ſend portions unto them for whom nothing is prepared: for *this* day *is* holy unto our LORD: neither be you ſorry, for the joy of the LORD is your ſtrength.

11 So the Levites ſtilled all the people, ſaying, Hold your peace, for the day *is* holy, neither be ye grieved.

12 And all the people went their way to eat and to drink, and to ſend portions, and to make great mirth, becauſe they had underſtood the words that were declared unto them.

13 ¶ And on the ſecond day were gathered together the chief of the fathers of all the people, the prieſts and the Levites, unto Ezra the ſcribe, even to underſtand the words of the law.

14 And they found written in the law which the LORD had commanded by Moſes, that the children of Iſrael ſhould dwell in booths, in the feaſt of the ſeventh month:

15 And that they ſhould publiſh and proclaim, in all their cities, and in Jeruſalem, ſaying, Go forth unto the mount and fetch olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as *it is* written.

16 ¶ So the people went forth, and brought *them*, and made themſelves booths, every one upon the roof of his houſe, and in their courts, and in the courts of the houſe of God, and in the ſtreet of the water-gate, and in the ſtreet of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity, made booths, and ſat under the booths: for ſince the days of Jeſhua the ſon of Nun, unto that day, had not the children of Iſrael done ſo: and there was very great gladneſs.

18 Alſo day by day, from the firſt day, unto the laſt day, he read in the book of the law of God: and they kept the feaſt ſeven days, and on the eighth day *was* a ſolemn aſſembly, according unto the manner.

Ver. 1. *And all the people gathered themſelves together as one man, into the ſtreet that was before the water-gate, and they ſpake unto Ezra the ſcribe to bring the book of the law of Moſes, which the Lord had commanded to Iſrael.*] Ezra having compleated his edition of the law of God, and tranſcribed it fairly and correctly in the Chaldean character, did, at the requeſt of the people, read it to them in a public manner at Jeruſalem, on the feaſt of trumpets, which was celebrated on the firſt of Tiſri, the ſeventh month of the eccleſiaſtical year of the Jews, and the firſt of their civil year. Their coming out of Egypt having been in the month of Niſan, from that time the commencement of the year, in all eccleſiaſtical matters, was reckoned among them from the beginning of that month, Exod. xii. 2. which happened about the time of the vernal equinox; but in all civil affairs, ſuch as contracts, bargains and the like, they ſtill adhered to the old form of computation, and began their year, as all other nations of the eaſt then did, from the firſt of Tiſri, which happened about the time of the autumnal equinox, as we have formerly obſerved; and all inſtruments and writings relating to contracts, or other civil tranſactions among them, were dated according to this year. Their jubilees likewiſe, and ſabbatical years began with it, and therefore it being reckoned their New-years-day, they celebrated it with a feſtival, and this feſtival being ſolemnized by the ſounding of trumpets, from the morning of that day to its cloſe, in order to proclaim and give notice to all of the beginning of the new year, it was thence called *the feaſt of trumpets*.

The people having aſſembled at Jeruſalem from all parts of the land, for the celebration of this feaſt, and underſtanding that Ezra had finiſhed his reviſal of the law, and written out a correct copy of it, they called upon him to have it read to them. Whereupon a ſcaffold or large pulpit being erected in the moſt ſpacious ſtreet of the city, and where the greateſt part of the people might ſtand to hear it, Ezra aſcended into it, with thirteen of the principal elders of the people; and having placed ſix of them on his right hand, and ſeven on his left, he ſtood up in the midſt of them, and having bleſſed the Lord the great God in a moſt ſolemn manner, he began to read the law out of the Hebrew text; but as this was then un-intelligible to the people, thirteen Levites, whom Ezra had inſtructed and appointed for this purpoſe, rendered it period by period into Chaldee, which at that time was the vulgar language of the people, and therein gave them the meaning of every particular part, in ſuch a manner as enabled them to underſtand every paſſage in that venerable book, ver. 2.——8. And thus the holy ſcribe, together with theſe his aſſiſtants, continued from morning till noon, to read and explain the law of God to the people, who now began to bewail the ignorance wherein they had lived, and their many violations of the Divine Law. But it being a feſtival day, Nehemiah and his aſſiſtants, exhorted the people not to mourn at ſuch a time, and then diſmiſſed the whole aſſembly, to eat and drink and rejoice before the Lord the remaining part of that day, becauſe it was conſecrated to be thus kept holy unto him, ver. 9.——12.

The next morning the people aſſembled again in the ſame place, and Ezra and his aſſiſtants went on farther to read and explain to them the law of God, in the manner they had done the day before; and when they came to the 23d chapter of Leviticus, which contains the law relating to the feaſt of tabernacles, and had explained to them the obligation they were under to obſerve this feſtival, and made them ſenſible, that the fifteenth day of that month, was the time appointed for the beginning of it; this excited an eager deſire in all the people to fulfil the Divine Law in this particular. And therefore proclamation was immediately made through all Judah, to give notice of the feſtival, and to warn all to be preſent at Jeruſalem on the fifteenth day of that month, for the celebration of it. They accordingly came thither at the time preſcribed, and as they had been inſtructed from the law of God, prepared booths made of the branches of trees, and kept the feſtival in them through the whole ſeven days of its continuance, in ſuch a ſolemn manner, as had not been obſerved before from the days of Joſhua to that time, ver. 13.—17.

Ezra being willing to improve this favourable opportunity, when the people were thus aſſembled together in ſo great a number, and in ſuch a good diſpoſition to obſerve the Divine Law, proceeded with his aſſiſtants in the reading and explanation of it; and this they did day by day, from the firſt to the laſt day of the feſtival, till they had gone through the whole law, ver. 18.

CHAP. IX.

1 *A ſolemn faſt, and repentance of the people.* 4 *The Levites make a religious confeſſion of God's goodneſs, and their wickedneſs.*

NOW in the twenty and fourth day of this month, the children of Iſrael were aſſembled with faſting, and with ſackclothes, and earth upon them.

2 And the ſeed of Iſrael ſeparated themſelves from all ſtrangers, and ſtood and confeſſed their ſins, and the iniquities of their fathers.

3 And they ſtood up in their place, and read in the book of the law of the LORD their God, *one* fourth part of the day, and *another* fourth part they confeſſed, and worſhipped the LORD their God.

4 ¶ Then ſtood up upon the ſtairs of the Levites, Jeſhua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeſhua, and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, ſaid, Stand up *and* bleſs the LORD your God for ever and ever; and bleſſed be thy glorious name, which is exalted above all bleſſing and praiſe.

6 Thou, *even* thou art LORD alone, thou haſt made heaven, the heaven of heavens with all their hoſt, the earth and all *things* that *are* therein, the ſeas and all that *is* therein, and thou preſerveſt them all, and the hoſt of heaven worſhippeth thee.

7 Thou *art* the LORD the God, who didſt chooſe Abram, and broughteſt him forth out of Ur of the Chaldees, and gaveſt him the name of Abraham:

8 And foundeſt his heart faithful before thee, and madeſt a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebuſites, and the Girgaſhites, to give *it, I ſay*, to his ſeed, and haſt performed thy words, for thou *art* righteous:

9 And didſt ſee the affliction of our fathers in Egypt, and heardſt their cry by the Red-ſea:

10 And ſhewedſt ſigns and wonders upon Pharaoh, and on all his ſervants, and on all the people of his land: for thou kneweſt that they dealt proudly againſt them: ſo didſt thou get thee a name, as *it is* this day.

11 And thou didſt divide the ſea before them, ſo that they went through the midſt of the ſea on the dry land, and their perſecutors thou threweſt into the deeps, as a ſtone into the mighty waters.

12 Moreover, thou leddeſt them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they ſhould go.

13 Thou cameſt down alſo upon mount Sinai, and ſpakeſt with them from heaven, and gaveſt them right judgments, and true laws, good ſtatutes and commandments:

14 And madeſt known unto them thy holy ſabbath, and commandedſt them precepts, ſtatutes, and laws, by the hand of Moſes thy ſervant:

15 And gaveſt them bread from heaven, for their hunger, and broughteſt forth water for them out of the rock, for their thirſt, and promiſedſt them that they ſhould go in to poſſeſs the land, which thou hadſt ſworn to give them.

16 But they and our fathers dealt proudly, and hardned their necks, and hearkned not to thy commandments,

17 And refuſed to obey, neither were mindful of thy wonders that thou didſt among them: but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou *art* a God ready to pardon, gracious and merciful, ſlow to anger, and of great kindneſs, and forſookeſt them not.

18 Yea, when they had made them a molten calf, and ſaid, This *is* thy god that brought thee up out of Egypt, and had wrought great provocations:

19 Yet thou in thy manifold mercies forſookeſt them not in the wilderneſs: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night to ſhew them light, and the way wherein they ſhould go.

20 Thou gaveſt alſo thy good ſpirit, to inſtruct them, and with-heldeſt not thy manna from their mouth, and gaveſt them water for their thirſt.

21 Yea, forty years didſt thou ſuſtain them in the wilderneſs, *ſo that* they lacked nothing; their clothes waxed not old, and their feet ſwelled not.

22 Moreover, thou gaveſt them kingdoms and nations, and didſt divide them into corners: ſo they poſſeſſed the land of Sion, and the land of the king of Heſhbon, and the land of Og king of Baſhan.

23 Their children alſo multipliedſt thou as the ſtars of heaven, and broughteſt them into the land, concerning which thou hadſt promiſed to their fathers, that they ſhould go in to poſſeſs *it*.

24 So the children went in and poſſeſſed the land, and thou ſubduedſt before them the inhabitants of the land, the Canaanites, and gaveſt them into their hands, with their kings, and the people of the land, that they might do with them as they would.

25 And they took ſtrong cities, and a fat land, and poſſeſſed houſes full of all goods, wells digged, vineyards, and olive-yards, and fruit-trees in abundance: ſo they did eat, and were filled, and became fat, and delighted themſelves in thy great goodneſs.

26 Nevertheleſs they were diſobedient, and rebelled againſt thee, and caſt thy law behind their backs, and ſlew thy prophets which teſtified againſt them, to turn them to thee, and they wrought great provocations.

27 Therefore thou deliveredſt them into the hand of their enemies, who vexed them: and in the time of their trouble when they cried unto thee, thou heardeſt *them* from heaven; and according to thy manifold mercies, thou gaveſt them ſaviours, who ſaved them out of the hand of their enemies.

28 But after they had reſt, they did evil again before thee: therefore lefteſt thou them in the hand of their enemies, ſo that they had the dominion over them: yet when they returned and cried unto thee, thou heardeſt *them* from heaven, and many times didſt thou deliver them, according to thy mercies:

29 And teſtifiedſt againſt them, that thou mighteſt bring them again unto thy law: yet they dealt proudly, and hearkned not unto thy commandments, but ſinned againſt thy judgments (which if a man do, he ſhall live in them) and withdrew the ſhoulder, and hardened their neck, and would not hear.

30 Yet many years didſt thou forbear them, and teſtifiedſt againſt them, by thy ſpirit in thy prophets: yet would they not give ear: therefore gaveſt thou them into the hand of the people of the lands.

31 Nevertheleſs, for thy great mercies ſake, thou didſt not utterly conſume them, nor forſake them; for thou *art* a gracious and merciful God.

32 Now therefore, our God, the great, the mighty, and the terrible God, who keepeſt covenant and mercy; let not all the trouble ſeem little before thee, that hath come upon us, on our kings, on our princes, and on our prieſts, and on our prophets, and on our fathers, and on all thy people, ſince the time of the kings of Aſſyria, unto this day.

33 Howbeit, thou *art* juſt in all that is brought upon us; for thou haſt done right, but we have done wickedly:

34 Neither have our kings, our princes, our prieſts, nor our fathers kept thy law, nor hearkened unto thy commandments, and thy teſtimonies wherewith thou didſt teſtify againſt them.

35 For they have not ſerved thee in their kingdom, and in thy great goodneſs that thou gaveſt them, and in the large and fat land which thou gaveſt before them, neither turned they from their wicked works.

36 Behold, we *are* ſervants this day, and *for* the land that thou gaveſt unto our fathers, to eat the fruit thereof, and the good thereof, behold, we *are* ſervants in it.

37 And it yieldeth much increaſe unto the kings whom thou haſt ſet over us, becauſe of our ſins: alſo they have dominion over our bodies, and over our cattel, at their pleaſure, and we *are* in great diſtreſs.

38 And becauſe of all this, we make a ſure *covenant*, and write *it*; and our princes, Levites, *and* prieſts ſeal *unto it*.

Ver. 1. *Now in the twenty and fourth day of this month, the children of Iſrael were aſſembled with faſting and with ſackclothes, and earth upon them.*] Nehemiah and Ezra finding the people in ſo good a diſpoſition, were ſolicitous to make the beſt improvement of it, for the honour of God and the intereſt of religion; and therefore proclaimed a faſt to be held the twenty-fourth day of the ſame month, being two days after the concluſion of the feſtival; during all which time, mourning was prohibited, as contrary to the nature of the feaſt, which was to be celebrated with joy, in commemoration of the forty years abode of the Iſraelites in the wilderneſs, after their miraculous deliverance from the Egyptian ſervitude: For which reaſon it was called the feaſt of the tabernacles, or tents; not only becauſe thoſe Iſraelites lived in tents or booths, during all that time, but becauſe it was to be celebrated in ſuch kind of booths made of the branches of ſeveral ſorts of trees; ſuch as willows, palms, olives, and the like, and erected in the moſt decent and convenient manner.

The reaſon why Ezra and Nehemiah did not cauſe this faſt to be kept immediately after the feaſt of tabernacles, was, as Joſeph Scaliger conjectures, becauſe the twenty-third day of that month was another feſtival, made by the conſtitution of the elders, and by the ſame authority wherewith they afterward appointed the feaſt of Purim, mentioned in the book of Eſther, chap. ix. 20, &c. It was called *the Feſtival of the Law*, and is ſtill obſerved by the Jews on the twenty-third day of this month, becauſe then they made an end of reading the law. Now this being a day of joy, as other feſtivals were, on which they were forbidden to mourn, they accordingly deferred their mourning till this ſolemnity alſo was paſt; and then renewed the grief they diſcovered when they firſt heard the law read. They now became fully ſenſible how groſly they had tranſgreſſed the commands of God, through the ignorance in which they had been kept of thoſe precepts; for till now, the law had never been read to them ſince their return from Babylon; and therefore, they expreſſed the deepeſt affliction for their ſins, and the ſtrongeſt apprehenſions of the Divine Wrath for the puniſhment of them.

Ver. 4. *Then ſtood up upon the ſtairs of the Levites.*] Or, upon the ſcaffold, as the word is rendered in the margin, which ſcaffold raiſed them above the people, that they might all ſee and hear.

—*Jeſhua and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the Lord their God.*] That is, they moſt earneſtly implored him to be merciful to them.

Ver. 5. *Then the Levites, Jeſhua and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodijah, Shebaniah, and Pethaliah, ſaid, Stand up, and bleſs the Lord your God for ever and ever.*] After the Levites named in the preceding verſe, had cried to God for mercy, (the people, we ſuppoſe, begging it at the ſame time, upon their knees) another company of Levites ordered the people to ſtand up, and praiſe the Lord, as long as they had any being.

—— *And bleſſed be thy glorious Name, which is exalted above all bleſſing and praiſe.*] The Levites, it is likely, praiſed the Divine Majeſty in theſe words, acknowledging, that the nobleſt creatures were unable to celebrate his ſuper-excellent perfections in any language adequate to that glorious ſubject; and all the people repeated the ſame words after them.

Ver. 6. *Thou, even thou art Lord alone, thou haſt made heaven, the heaven of heavens with all their hoſt, the earth, and all things that are therein, the ſeas and all that is therein, and thou preſerveſt them all.*] As they here moſt devoutly confeſs the Lord to be the only God, ſo they juſtly aſcribe two things to him; Firſt, the creation, and ſecondly, the preſervation of the univerſe; for having made it by his Almighty Power, the care of every part of it is undoubtedly the object of his Infinite Goodneſs.

—— *And the hoſt of heaven worſhippeth thee.*] The ſun, moon, and ſtars are conſtantly ſetting forth thy praiſe, by their obedience to thoſe amazing laws which thou haſt preſcribed to their ſeveral ſyſtems; and by making it evident, that ſuch a beautiful ſcheme, ſuch a juſt and geometrical arrangement of things, compoſed of innumerable parts, and diſtributed through ſuch an immenſe extent, muſt be the work of an Almighty Deſigner, and Infinite Wiſdom and Power at the top of all theſe things.

Ver. 7. *Thou art the Lord the God, who didſt chooſe Abram*, &c.] Here follows a compendious hiſtory of the affairs of the Hebrew nation, in this confeſſion of God's benefits, and their ingratitude. Which confeſſion, Nehemiah and Ezra perhaps compoſed in the form of a prayer, and delivered it to the Levites, with orders to utter it diſtinctly before the whole congregation, from their ſeveral ſcaffolds, which were conveniently diſpoſed in different parts of the aſſembly, that thoſe who ſpoke from them might be heard.

Ver. 8. *And foundeſt his heart faithful before thee.*] In many inſtances, eſpecially, in that great trial of his faith and obedience, when God required him to offer up his only ſon to him.

Ver. 9. *And didſt ſee the affliction of our fathers in Egypt, and heardeſt their cry by the Red-ſea.*] They omit the many inſtances of the Divine Providence over Iſaac and Jacob, in order to come to that which God had accompliſhed in their favour ſince they became a nation; that is, ſince he had made good his covenant with Abraham, to multiply his ſeed as the ſtars of heaven; at which time God likewiſe foretold him of the grievous affliction his poſterity would ſuſtain in Egypt, from which he graciouſly freed them, as their deſcendants here acknowledge, and compleated their deliverance at the Red-ſea.

Ver. 11. *And thou didſt divide the ſea before them, ſo that they went through the midſt of the ſea on the dry land, and their perſecutors thou threweſt into the deeps, as a ſtone into the mighty waters.*] So that they ſunk down, and roſe up no more to perſecute God's choſen people. The Hebrew word ſignifies the *ſtrong*, or *rough* waters; and Bochart accordingly obſerves out of many Greek authors, that the Red-ſea is ſaid to be κατὰ πάντα φοϐερὸν, formidable in all regards. Canaan. lib. 1. c. 13.

Ver. 13. *Then cameſt thou alſo down upon mount Sinai, and ſpakeſt with them from heaven, and gaveſt them right judgments, and true laws, good ſtatutes and commandments.*] The former part of this verſe ſeems to relate to the Ten Commandments, which were uttered by the mouth of God himſelf; but the latter comprehends all the laws delivered by him to Moſes in the mount.

Ver. 14. *And madeſt known unto them thy holy ſabbath.*] The Scripture mentions the Sabbath as a ſingular gift beſtowed by God upon the Jewiſh nation, Exod. xvi. 29. it being a ſign between him and them, that he was their God, who *ſanctified* or ſeparated them out of all other nations to be his peculiar people; that is, the worſhippers of the Creator of the world, whom they acknowledged to be the LORD their God, while the Pagans paid their adoration to the ſun, moon, and ſtars, and other created beings.

——*And commandedſt them precepts, ſtatutes, and laws, by the hand of Moſes thy ſervant.*] Theſe laws, ſtatutes, and precepts were not ſpoken by God himſelf, but delivered by him in the mount to Moſes, who was his faithful ſervant, and publiſhed nothing but what he received immediately from the mouth of God. The obſervation of them is frequently preſſed upon the Iſraelites, as an acknowledgment of him to be their Creator, who brought them out of the land of Egypt.

Ver. 16. *But they and our fathers dealt proudly, and hardned their necks, and hearkned not to thy commandments.*] A very iniquitous inſtance of this conduct was their refuſing to go up and poſſeſs the land, to whoſe borders God had graciouſly brought them, Numb. xiv. 1, 2, &c. To which may be added, their inſolent rebellion againſt Moſes and Aaron, who had been their conductors through the vaſt and howling wilderneſs, Numb. xvi. 3.

Ver. 17. *And refuſed to obey, neither were mindful of thy wonders which thou didſt among them.*] Their ingratitude was the greater, becauſe theſe wonders were not wrought among other nations, but were peculiar to them.

——*But hardned their necks, and in their rebellion appointed a captain to return to their bondage.*] See Numb. xiv. 1. where they are repreſented as conſulting about it, and it ſeems they agreed upon a captain to lead them back to the land of their ignominious ſlavery. Or their reſolution to do it was as criminal in the ſight of God, as the actual appointment of ſuch a chief.

——*But thou art a God ready to pardon, gracious and merciful,* &c.] This character the Divine Majeſty gave of himſelf to Moſes, Exod. xxxiv. 6, 7. and he graciouſly makes it good through all generations.

Ver. 18. *Yea, when they had made them a molten calf, and ſaid, This is thy God that brought thee up out of Egypt,* &c.] This was a moſt impious and daring provocation, and diſcovers as much malignity and ingratitude as ever degraded human nature. How amiable and aſtoniſhing then was the mercy of that God, who did not even forſake them in the wilderneſs, and abandon them to all the calamities due to their demerits; but continued his gracious preſence among them, and kindly conducted them in their paſſage, by the pillar of the cloud in the day, and the pillar of fire by night! ver. 19.

Ver. 20. *Thou gaveſt alſo thy good ſpirit to inſtruct them.*] Namely, the ſpirit of prophecy, which God not only gave to Moſes, but likewiſe imparted it to ſeventy other perſons, that the people might be governed better, Numb. xi. 16, 17.

—*And with-heldeſt not thy manna from their mouth.*] But ſupplied them with that miraculous food till they came to Canaan; or elſe they would have been ſtarved for want of ſuſtenance.

——*And gaveſt them water for their thirſt.*] Even when the whole congregation deſerved to periſh, according to their own wiſh, when their brethren died before the Lord, Numb. xx. 3.

Ver. 22. *Moreover, thou gaveſt them kingdoms and nations, and didſt divide them into corners.*] Some tranſlate the laſt words, *Thou didſt divide them by angles*; that is, God parted thoſe kingdoms among them, as if their diſtributions had been adjuſted by a line. But others underſtand this paſſage, of the people diſpoſſeſſed by the Jews, and whom God drove into corners.

——*So they poſſeſſed the land of Sihon, and the land of the king of Heſhbon,* &c.] This paſſage is ill tranſlated; for Heſhbon being the city of king Sihon, Numb. xxi. 26. the words ſhould have been rendered thus, *ſo they poſſeſſed the land of Sihon, even the land of the king of Heſhbon.*

Ver. 25. *And they took ſtrong cities.*] The walls of one of which; namely, of Jericho, fell down flat before them in a moſt miraculous manner.

——*And a fat land.*] A moſt fruitful and delicious country, flowing with milk and honey.

——*And poſſeſſed houſes full of all goods, wells digged, vineyards, and olive-yards, and fruit-trees in abundance.*] They were enriched with the eſtates of the people they deſtroyed; having houſes ready built, and well furniſhed, together with all ſorts of trees ready planted to their hands.

——*So they did eat, and were filled, and became fat.*] They wanted nothing, but rather had a ſuperfluity of all worldly bleſſings.

——*And delighted themſelves in thy great goodneſs.*] Their higheſt pleaſure indeed ought to have conſiſted in a grateful reflection on that wonderful goodneſs of God which they had ſo long experienced; but the meaning of theſe words is no more than this, that they took great pleaſure in the enjoyment of the numerous bleſſings God had beſtowed upon them.

Ver. 26. *Nevertheleſs, they were diſobedient, and rebelled againſt thee, and caſt thy law behind their backs.*] The happy life they led in the fertile land of Canaan, which God had given them, inſtead of inſpiring them with gratitude for his unmerited goodneſs, rendered them wanton, and entirely forgetful of their Divine Benefactor, and of all his laws.

——*And ſlew thy prophets which teſtified againſt them to turn them to thee.*] We read of many prophets ſlain by Jezabel, 1 Kings xviii. 4. xix. 10.

——*And they wrought great provocations.*] By their abominable idolatries.

Ver. 27. *But after they had reſt, they did evil again before thee: therefore lefteſt thou them in the hand of their enemies, who vexed them; and in the time of their trouble when they cried unto thee, thou heardeſt them from heaven: and according to thy manifold mercies thou gaveſt them ſaviours, who ſaved them out of the hand of their enemies.*] This account is verified by the whole Book of Judges, where we find that God delivered the Iſraelites, for their ſins, into the power of the Moabites, the Canaanites, and a variety of other enemies, who tyrannized over them in a very imperious manner. But when they, in the anguiſh of their ſouls, cried to God for aid; he was ſo gracious as to ſend ſuch great men as Barak, Gideon, and others, to be their ſaviours; that is, their deliverers from the ſeverity of their oppreſſors.

Ver. 28. *But after they had reſt, they did evil again before thee.*] Aſſoon as this incorrigible people began again to proſper, and the judge who ſaved them was dead, they revolted a-new from God who had been ſo good to them in their diſtreſs.

——*Therefore lefteſt thou them in the hand of their enemies, ſo that they had the dominion over them.*] God ſo abandoned them, in conſequence of their repeated provocations, that he permitted the Philiſtines to rule over them for the ſpace of forty years, and this perhaps is the event to which the paſſage before us refers.

——*Yet when they returned and cried unto thee, thou heardeſt them from heaven, and many times didſt thou deliver them, according to thy mercies.*] Nothing but the inexhauſtible mercy of God could incline him to be compaſſionate to this provoking people, who through all their generations had been unſteadfaſt in their obedience to his Divine Commands, tho' their happineſs entirely depended on their conformity to them. Monſtrous and unparallelled ſtupidity!

Ver. 29. *And teſtifiedſt againſt them, that thou mighteſt bring them again to thy law.*] God teſtified his diſpleaſure againſt them by many remarkable puniſhments; and yet even theſe were inflicted with a gracious view to reform them from their iniquities, and awaken them into a due ſenſe of their duty for the future.

——*Yet they dealt proudly.*] Inſtead of being humbled under the afflicting hand of the Almighty, as might well have been expected; they grew more inſolent and obſtinate in their tranſgreſſions.

——— *And hearkened not unto thy commandments, but ſinned againſt thy judgments (which, if a man do, he ſhall live in them.*] That is, he ſhall be a happy man; and certain it is there can be no true felicity, where perſons are not careful to lead a religious life.

——— *And withdrew the ſhoulder, and hardned their neck, &c.*] Withdrawing the ſhoulder is a metaphor taken from refractory oxen, that draw back, and will not ſubmit their neck to the yoke.

Ver. 30. *Yet many years didſt thou forbear them.*] Before he ſuffered them to be carried captive out of their own land.

——— *And teſtifiedſt againſt them by thy ſpirit in thy prophets.*] Whom God raiſed up in every age, and in the reign of every king, to acquaint them with their duty, and reprove them for their ſins.

——— *Yet would they not give ear: therefore gaveſt thou them into the hand of the people of the lands.*] God at laſt delivered them into the hands of the Chaldeans, who are called *the people of the lands,* becauſe they had made themſelves maſters of all the countries thereabout, which God put under their power, as he had done other countries beyond the Euphrates.

Ver. 31. *Nevertheleſs, for thy great mercies ſake, thou didſt not utterly conſume them, nor forſake them.*] But left a remnant of the poorer ſort in the land, and ſhewed favour to the captives in Babylon.

——— *For thou art a gracious and merciful God.*] To whom alone they owed their preſervation from utter deſtruction.

Ver. 32. *Now therefore our God, the great, the mighty, and the terrible God, who keepeſt covenant and mercy.*] Nehemiah thus began his addreſs to God, before he came from Shuſhan. See chap. i. ver. 5.

——— *Let not all the trouble ſeem little before thee, that hath come upon us, on our kings, on our princes, and on our prieſts, and on our prophets, and on our fathers, and on all thy people, ſince the times of the kings of Aſſyria unto this day.*] For thoſe kings firſt began to invade Judæa, and carried away the ten tribes, 2 Kings xv. 19. xvii. 3, 5, &c. After which, great calamities came upon Judah; their good king Joſiah being ſlain, and Manaſſeh carried to Babylon, before the great captivity.

Ver. 33. *Howbeit, thou art juſt in all that is brought upon us,* &c.] In this and the two following verſes, Nehemiah acknowledges the juſtice of God in all the puniſhments he had inflicted on the Nation; for from the higheſt to the loweſt they had all done wickedly, and would not be reclaimed.

Ver. 36. *Behold, we are ſervants this day, and for the land that thou gaveſt unto our fathers, to eat the fruit thereof, and the good thereof, behold we are ſervants in it.*] Tho' God had reſtored them in a wonderful manner to their own country, yet the marks of his diſpleaſure for their ſins ſtill continued very viſible. For they were but ſervants to others, not owners and proprietors of the land which God had given to their forefathers; out of which they had been caſt for their wickedneſs, and had not yet perfectly recovered it, but laboured for their lords and maſters.

Ver. 37. *And it yieldeth much increaſe unto the kings whom thou haſt ſet over us, becauſe of our ſins.*] For they paid a great tribute to the kings of Perſia, out of the profits of their own land.

——— *Alſo they have dominion over our bodies, and over our cattel, at their pleaſure.*] For their perſons were liable to be preſſed to ſerve in the king's wars, or in his works; their cattel likewiſe were ſubject to their conquerors, when they had occaſion to ſend poſt about the king's buſineſs.

——— *And we are in great diſtreſs.*] Tho' they were permitted to live by their own laws, which undoubtedly was a great privilege, yet they lay under thoſe publick burdens, and were compelled to bear them. By which we may learn how vain their proud boaſts were in John viii. 33. that they *were never in bondage to any man;* when they had long been ſlaves in Egypt, and lately in Babylon, and after they came from thence; as they here complain: And they even paid tribute to the Romans when they made thoſe ſenſeleſs brags to our Bleſſed Saviour.

Ver. 38. *And becauſe of all this, we make a ſure covenant, and write it; and our princes, Levites, and prieſts ſeal unto it.*] In conſideration of what they had ſuffered, they reſolved to make a ſolemn covenant with God, to obey him in a better manner than they yet had done; and this they promiſed under their hands and ſeals, as the only remedy to procure a perfect deliverance. And in order to render it more effectual, they ſeem to declare this in the preſence of God, at the concluſion of the foregoing confeſſion and prayer.

It indeed ſignified little, as Pellicanus obſerves, what ſuch an untoward people promiſed; for what regard would ſuch perſons have to their own hand-writing, who paid no reſpect to the ten commandments, written on tables of ſtone by the finger of God? But it was highly expedient that there ſhould be a public inſtrument to convince them of their impiety, and that they might be publicly confounded when they proved perfidious deſerters, by ſhewing them their engagements under their own hands to future fidelity.

CHAP. X.

1 The Names of them that ſealed the covenant. 29 The points of the covenant.

NOW thoſe that ſealed *were*, Nehemiah the Tirſhatha, the ſon of Hachaliah, and Zidkijah,

2 Seraiah, Azariah, Jeremiah,

3 Paſhur, Amariah, Malchijah,

4 Hattuſh, Shebaniah, Malluch,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meſhullam, Abijah, Mijamin,

8 Maaziah, Bilgai, Shemaiah: theſe *were* the prieſts.

9 And the Levites: both Jeſhua the ſon of Azaniah, Binnui of the ſons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

11 Micha, Rehob, Haſhabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodijah, Bani, Beninu.

14 The chief of the people; Paroſh, Pahath-moab, Elam, Zatthu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hizkijah, Azzur,

18 Hodijah, Aſhum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magpiaſh, Meſhullam, Hezir,

21 Meſhezabeel, Zadok, Jaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hoſhea, Hananiah, Haſhub,

24 Hallohesh, Pileha, Shobek,

25 Rehum, Haſhabnah, Maaſeiah,

26 And Ahijah, Hanan, Anan,

27 Malluch, Harim, Baanah.

28 ¶ And the reſt of the people, the prieſts, the Levites, the porters, the ſingers, the Nethinims, and all they that had ſeparated themſelves from the people of the

lands, unto the law of God, their wives, their ſons and their daughters, every one having knowledge, and having underſtanding:

29 They clave to their brethren, their nobles, and entred into a curſe, and into an oath, to walk in Gods law, which was given by Moſes the ſervant of God, and to obſerve and do all the commandments of the LORD our Lord, and his judgments, and his ſtatutes:

30 And that we would not give our daughters unto the people of the land, nor take their daughters for our ſons:

31 And *if* the people of the land bring ware or any victuals on the ſabbath day, to ſell, *that* we would not buy it of them on the ſabbath, or on the holy day: and *that* we would leave the ſeventh year, and the exaction of every debt.

32 Alſo we made ordinances for us, to charge our ſelves yearly with the third part of a ſhekel, for the ſervice of the houſe of our God,

33 For the ſhew bread, and for the continual meat-offering, and for the continual burnt-offering, of the ſabbaths, of the new-moons, for the ſet feaſts, and for the holy *things*, and for the ſin-offerings, to make an atonement for Iſrael, and *for* all the work of the houſe of our God.

34 And we caſt the lots among the prieſts, the Levites, and the people for the wood-offering, to bring *it* into the houſe of our God, after the houſes of our fathers, at times appointed, year by year, to burn upon the altar of the LORD our God, as *it is* written in the law:

35 And to bring the firſt-fruits of our ground, and the firſt-fruits of all fruit of all trees, year by year, unto the houſe of the LORD:

36 Alſo the firſt-born of our ſons and of our cattel (as *it is* written in the law) and the firſtlings of our herds, and of our flocks, to bring to the houſe of our God, unto the prieſts that miniſter in the houſe of our God:

37 And *that* we ſhould bring the firſt-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oyl, unto the prieſts, to the chambers of the houſe of our God, and the tithes of our ground unto the Levites, that the ſame Levites might have the tithes, in all the cities of our tillage.

38 And the prieſt the ſon of Aaron, ſhall be with the Levites, when the Levites take tithes: and the Levites ſhall bring up the tithe of the tithes unto the houſe of our God, to the chambers, into the treaſure-houſe.

39 For the children of Iſrael, and the children of Levi, ſhall bring the offering of the corn, of the new wine, and the oyl, unto the chambers, where *are* the veſſels of the ſanctuary, and the prieſts that miniſter, and the porters, and the ſingers: and we will not forſake the houſe of our God.

Ver. 1. *Now thoſe that ſealed were Nehemiah the Tirſhatha, the ſon of Hachaliah and Zidkijah.*] It will be needleſs at preſent to make any obſervations on the catalogue of thoſe perſons who ſealed the covenant; but it will be proper to ſpecify the obſervances which they chiefly obliged themſelves to in this covenant. Theſe were, Firſt, not to make inter-marriages with the Gentiles, either by giving their daughters to them, or by taking any of their daughters to themſelves, ver. 30. Secondly, to obſerve the ſabbaths, and ſabbatical years, ver. 31. Thirdly, To pay their annual tribute to the temple, for the reparation of it, and likewiſe for providing all neceſſaries for carrying on the public ſervice of it, ver. 32, 33, 34. And fourthly, to pay the tithes and firſt fruits to the prieſts and Levites, ver. 35, &c. Which particulars thus ſpecified in the covenant, ſhew unto us, what were the laws of God, which hitherto they had been moſt neglectful of ſince their return from the captivity.

Their ignorance of the Divine law having led them into theſe tranſgreſſions againſt it, and this ignorance having been occaſioned by their not having it read to them; for the prevention therefore of this unhappy effect for the future, they from this time procured the moſt learned of the Levites, and other ſcribes, who were beſt skilled in the law of God, to read it to them in every city, which at firſt they did, in the ſame manner as Ezra had done; that is, by cauſing the people to aſſemble in ſome ſpacious ſtreet, or other open place of the city. But the inconvenience of this practice being ſoon felt, eſpecially in the winter, and ſtormy ſeaſons of the year, they found it neceſſary to erect houſes or tabernacles, and this ſeems to have been the original of ſynagogues among them. That they had none before the Babyloniſh captivity, is thought to be evident, not only from the ſilence in all the ſcriptures of the Old Teſtament, with reſpect to ſuch places, but alſo from ſeveral paſſages therein, which apparently prove there could be none in thoſe days. For as it is a common ſaying among the Jews, that where there is no book of the law, there can be no ſynagogue, [Midraſh Eſther 123. 1. Tanchuma 54. 2.] ſo the reaſon of the thing proves it. For the main ſervice of the ſynagogue being the reading of the law to the people, where there was no book of the law to be read, there certainly could be no ſynagogue. But how rare the book of the law was through all Judah before the Babyloniſh captivity, we may learn from ſeveral texts of ſcripture. When Jehoſhaphat ſent teachers through all Judah, to inſtruct the people in the law of God, they carried a book of the law with them, 2 Chron. xvii. 9. which would have been altogether needleſs, if there had been any copies of the law in thoſe cities to which they went: but there certainly would have been copies of it if there had been any ſynagogues in them; it being the ſame abſurdity to ſuppoſe a Jewiſh ſynagogue without a copy of the law, as it would be with us to ſuppoſe a pariſh church without a Bible. From hence it ſeems evident, there could be no ſynagogues among the Jews, till after the Babyloniſh captivity. And it is moſt probable, that Ezra's reading to them the law, and their conſciouſneſs hereupon, of the neceſſity there was of having it oftner read among them for their inſtruction in it, gave them the occaſion of erecting ſynagogues after the captivity. Moſt learned men are of this opinion, and ſome of the Jews themſelves ſay as much, [Maimonides in Tephillah.]

With reſpect to theſe ſynagogues, we think it will be proper to inform the reader, Firſt, in what places they were to be erected. Secondly, What was the ſervice to be performed in them. Thirdly, What were the times of their aſſembling for this ſervice. And fourthly, Who were their miniſters to perform it.

I. As to the firſt, their rule was, that a ſynagogue was to be erected in every place where there were ten Batelnim, that is, ten perſons of full age, and free condition; always at leiſure to attend the ſervice of it. [Megillah, cap. 1.—3. Maimonides in Tephillah.] For leſs than ten ſuch, according to them, did not make a congregation, and without ſuch a congregation preſent, no part of the ſynagogue-ſervice could be performed. At firſt theſe ſynagogues were few, but afterward they became multiply'd to a great number in the ſame manner as our pariſh churches, which they much reſembled; ſo that in the time of our Saviour, every town in Judæa had one or more of them.

II. The ſervice to be performed in theſe ſynagogue-aſſemblies, were prayers, reading the ſcriptures, and preaching and expounding upon them.

For their prayers they have liturgies, which contain all the preſcribed forms of their ſynagogue-worſhip. Theſe at firſt were but few, but they are ſince encreaſed to a very large bulk, which renders their ſynagogue ſervice very long and tedious; and the rubric by which it is regulated, is very perplexed and intricate, and encumbred with many rights and ceremonious Obſervances. The moſt ſolemn part of their prayers, are thoſe which they call Shemoneh Eſhreh, *the eighteen prayers*. Theſe, they ſay, were compoſed by Ezra and the great ſynagogue; and to them Rabbi Gamaliel, a little before the deſtruction of Jeruſalem, added the nineteenth againſt the chriſtians, who are therein meant under the names of *Apoſtates* and *Heretics*. It is certain theſe prayers are very ancient, for mention is made of them in the Miſhnah, as old ſettled forms; moſt of them, if not all the eighteen, were uſed in the time of our Saviour, and conſequently he joined in them with the reſt of the Jews, whenever he went into their ſynagogues.

The ſecond part of their ſynagogue-ſervice is the reading of the Scripture, which is of three ſorts. Firſt, The Kiriath Shema. Secondly, The reading of the law. And thirdly, the reading of the prophets. At preſent we ſhall only treat of the firſt of theſe, which conſiſts in reading three portions of Scripture; the firſt of which is from the beginning of the fourth verſe of the ſixth chapter of Deuteronomy, to the end of the ninth verſe; the ſecond from the beginning of the thirteenth verſe of the eleventh chapter of Deuteronomy, to the end of the twenty-firſt verſe; and the third from the beginning of the thirty-ſeventh verſe of the fifteenth chapter of Numbers, to the end of that chapter. And becauſe the firſt of theſe portions in the Hebrew Bible begins with the word Shema, which ſignifies *hear*, they call the whole three the Shema, and the reading of them Kiriath Shema, that is, *the reading of the Shema*.

This reading is accompanied with ſeveral prayers and benedictions, and next to the nineteen prayers above-mentioned, is the moſt ſolemn part of their religious ſervice; only with this difference, that whereas the nineteen prayers are to be ſaid thrice every day, and by every perſon of age without exception; the reading of the Shema is only to be twice a day; namely, morning and evening; and the males only who are of free condition are obliged to it, all women and ſervants being excuſed from the duty.

The third part of the ſynagogue-ſervice is the expoſition of the Scriptures, and preaching to the people from them. The firſt was performed at the time of reading them, and the other after the reading of the law and the prophets was over. It is evident that our Saviour taught the Jews in their ſynagogues both theſe ways; for when he came to Nazareth, his own city, he was called out, as a member of that ſynagogue, to read the Haphterah, that is, the ſection or leſſon out of the prophets, which was to be read that day. And when he had ſtood up and read it, he ſat down and expounded it, as was the cuſtom of the Jews in both theſe caſes, Luke iv. 16, 17, &c. For out of reverence to the law and the prophets, they ſtood up when ever they did read any portion out of either, and in regard to themſelves as teachers, they ſat when they expounded. But in all other ſynagogues, of which our Saviour was not a member, he taught the people in ſermons, after the reading of the law and the prophets was over. And ſo St. Paul taught the Jews in their ſynagogue of Antioch in Piſidia, Acts xiii. 16. for it is expreſly ſaid in the Sacred Text, that his preaching was after the reading of the law, and the prophets was ended.

III. The times of their ſynagogue-ſervice were three days in each week, beſide their holy days, whether faſts or feſtivals; and thrice on every one of thoſe days; namely, in the morning, the afternoon, and at night. Their ordinary ſynagogue-days in every week, were Monday, Thurſday, and Saturday: The laſt of which was their ſabbath, the day ſet apart among them for religious exerciſes by Divine Appointment; the other two were ordained by the elders, that three days might not paſs without the public reading of the law among them. The reaſon they aſſign for this, is taken from their myſtical interpretation of the law. For whereas we find it ſaid, Exod. xv. 22. that the Iſraelites were in great diſtreſs on their travelling three days in the wilderneſs without water, they tell us, that by water is there myſtically meant the law, and therefore ſay, that for this reaſon they ought not to be three days together without hearing it read. The manner of performing this part of their religious ſervice was as follows, The whole law, or five Books of Moſes, being divided into as many leſſons or ſections as there are weeks in the year, they began on Monday with that which was proper for the week, and read it half through; on Thurſday they proceeded to read the remainder, and on Saturday, which was their ſolemn ſabbath, they read all over again, both morning and evening. On the week days they read it only in the morning, but on the ſabbath, it was read in the evening as well as in the morning, for the ſake of labourers and artificers who could not leave their work to attend the ſynagogues on the week days; and by theſe means all might hear twice every week the whole ſection or leſſon of that week. And when the reading of the prophets was added to that of the law, the ſame order was obſerved in it.

As the ſynagogue-ſervice was to be performed three days in every week, for the ſake of their hearing the law; ſo it was to be thrice on thoſe days, for the ſake of their prayers. For it was a conſtant rule among them, that all were to pray to God three times every day; that is, in the morning, at the time of morning ſacrifice; in the evening, at the time of that ſacrifice; and at the beginning of the night; becauſe till then, the evening ſacrifice was left burning upon the altar. Certain it is, that the ſteady and ancient practice of religious perſons among God's people, was to offer up their prayers to him thrice every day. This we find was done both by David and Daniel; for the former ſays, *evening, morning, and at noon will I pray*, Pſal. lv. 17. and the latter tells us, that notwithſtanding the king's decree to the contrary, *he kneeled upon his knees three times a day, and prayed, and gave thanks unto his God, as he did aforetime*; which plainly implies, that it always had been his cuſtom ſo to do.

As the Jews had no ſynagogues till after the Babyloniſh captivity, ſo neither had they, till then, any ſet forms for their prayers, nor any ſolemn aſſemblies for their praying to God, except at the temple only. That was always the houſe of prayer; thus Iſaiah, chap. lvi. 7. and thus from him our Saviour calls it, Matth. xxi. 13. Mark xi. 17. Luke xix. 46. and to this ſacred uſe it was conſecrated by Solomon As ſoon as this ſervice began there, the ſtationary men were preſent in the court of Iſrael, to offer up their prayers for the whole congregation of Iſrael; and other devout perſons who voluntarily attended, were without, in the court of the women, praying for themſelves. But neither of theſe had any public forms to pray by, nor any public miniſters to officiate to them herein, but all prayed in private by themſelves, and according to their own private conceptions, and ſo continued to do all the while the public ſacrifices were offering up, both morning and evening. And the offering of incenſe on the golden altar in the holy place, at every morning and evening ſervice in the temple, was inſtituted on purpoſe to offer up to God the prayers of the people, who were then praying without. And hence it was that St. Luke tells us, chap. i. 9, 10. that while Zacharias went into the temple to burn incenſe "the whole multitude of the people were "praying without, at the time of incenſe." And for the ſame reaſon it is that David prayed, "Let my prayers be "ſet forth before thee, as incenſe, and the lifting up of "mine hands as the evening ſacrifice." Pſal. cxli. 2. And according to this Uſage, is to be explained what we find in the Revelations, chap. viii. 4, 5. for there it is ſaid, that "an angel came and ſtood at the altar, having a gol-"den cenſer, and there was given unto him much incenſe, "that he ſhould offer it up with the prayers of all Saints "upon the golden altar, which was before the throne, and "the ſmoke of the incenſe, which came with the prayers "of the ſaints, aſcended up before God out of the angels "hands." The angel here mentioned, is *the angel of the covenant*, even Chriſt our Lord, who intercedes for us with our God; and as our mediator, conſtantly offers up our prayers unto him. And the manner of his doing it is here ſet forth by the typical repreſentation of it in the temple. For as there, at every morning and evening ſacrifice, the prieſt, in virtue of that ſacrifice, entring into the holy place, and preſenting himſelf at the golden altar, which ſtood directly before the mercy ſeat, (the throne of God's viſible preſence among them, during the tabernacle and the firſt temple) burnt incenſe thereon, while the people were praying without; thereby as an interceſſor to God for them, to offer up their prayers to him for his gracious acceptance, and to make them aſcend up before him as a ſweet ſmelling ſavour in his preſence; ſo Chriſt, our true prieſt, and moſt powerful interceſſor, by virtue of that one ſacrifice of himſelf, once offered up for all, being entered into the holy place, the heaven above, is there continually preſent before the throne of mercy, to be a conſtant interceſſor for us unto our God; and while we are here in the outer court of his church in this world, offering up our prayers to the Moſt High, he there preſents them unto him for us, and through his hands they are accepted as a ſweet ſmelling ſavour in his preſence.

IV. As to the miniſtration of the ſynagogue-ſervice, it was not confined to the ſacerdotal order; for thoſe were conſecrated only to the ſervice of the temple, which was quite of another nature, as conſiſting only in the offering up of ſacrifices and oblations. At the time indeed of the morning and evening ſacrifices, the Levites and other ſingers ſung pſalms of praiſe to God before the altar, and in the concluſion the prieſts bleſſed the people, which may ſeem to bear ſome reſemblance to what was tranſacted in the ſynagogue. But in all other particulars the public ſervice of the ſynagogue was entirely different from that of the temple; and any perſon who by learning was qualified for it, of what tribe ſoever he were, was admitted to the adminiſtration thereof. But, for the better preſervation of order, there were in every ſynagogue ſome fixed miniſters to take care of the religious duties to be performed in it; and they were by impoſition of hands ſolemnly admitted thereto. The firſt were the elders of the ſynagogue, who governed all the affairs of it, and directed all the duties of religion to be performed therein. Theſe are in the New Teſtament called Ἀρχισυνάγωγοι, *rulers of the ſynagogue.* Next to them, or perhaps one of them, was the miniſter of the ſynagogue, who officiated in offering up the public prayers for the whole congregation; and who, becauſe he was the mouth of that congregation, delegated from them as their repreſentative, meſſenger, or angel, to ſpeak to God in prayer for them, was therefore called in the Hebrew language, Sheliach Zibbor, that is, *the angel of the church.* And hence it is, that the biſhops of the ſeven churches of Aſia are in the Revelations called the angels of thoſe churches, that appellation being borrowed from the ſynagogue.

Next to the Sheliach Zibbor, were the deacons, or inferior miniſters of the ſynagogue, in Hebrew called *Chazanim*, that is, *Overſeers*; who were alſo fixed miniſters, and under the rulers of the ſynagogue had the charge and overſight of all things in it; kept the Sacred Books of the law and the prophets, and other Sacred Scriptures, as alſo the books of their public liturgies, together with all utenſils belonging to the ſynagogue, and brought them forth when ever they were to be employed in the public ſervice: They likewiſe ſtood by, and overlooked thoſe who were to read the leſſons out of the law and the prophets, and corrected and ſet them right when they happened to read amiſs, and took the book of them again when they had done. It is accordingly ſaid of our Bleſſed Saviour, when he was called upon to read the leſſon out of the prophets in the ſynagogue of Nazareth, of which he was a member, that after he had done, he he gave the book again to the miniſter, Luke vi. 20. that is, the *Chazan*, or deacon of the ſynagogue. For anciently there was no fixed ſynagogue-miniſter for reading the leſſons; but the rulers of the ſynagogue, when the time of reading thoſe leſſons came, called out any member of the congregation for this ſervice, who was able to perform it: And it was uſually done in this order. A prieſt was called out firſt, and next a Levite, if any of theſe orders were preſent in the congregation; and after theſe any other Iſraelite, till they made up in all the number of ſeven. And hence every ſection of the law was anciently divided into ſeven leſſer ſections, for the ſake of theſe ſeven readers. And in ſome Hebrew Bibles theſe leſſer ſections are marked in the margin; the firſt with the word *Cohen*, which ſignifies *the prieſt*; the 2d with the word *Levi*, importing *the Levite*; the next with the word *Sheliſhi*, that is, *the third*; and ſo the reſt with Hebrew words expreſſive of the numbers following to the ſeventh; in order to ſhew what part was to be read by the prieſt, what by the Levite, and what by each of the other five, who might be any Iſraelites in the congregation, who were able to read the Hebrew text, of what tribe ſoever they were.

The next fixed officer of the ſynagogue, after the Chazanim, was the interpreter, whoſe province was to interpret into Chaldee the leſſons, as they were read in Hebrew to the congregation; for which, learning and ſkill in both languages being requiſite, it was cuſtomary, when they found a man qualified for the office, to retain him by a ſalary, and admit him as a fixed miniſter of the ſynagogue. When the bleſſing was to be given, if a prieſt happened to be preſent in the congregation, he always performed that office; but if there were no prieſt then preſent, the Sheliach Zibbor, who read the prayers, pronounced the benediction alſo in a form made proper for him.

Thus far we thought it might be advantageous to the reader, for his better underſtanding of the Sacred Scriptures, to lay before him a ſhort ſcheme of the ancient ſynagogue-worſhip of the Jews. That which they at preſent retain is in many particulars different from it; and thoſe who would be more fully informed of the particulars of this ſubject, may conſult Buxtorf's Synagoga Judaica, Vitringa de Synagoga vetere, and above all, Maimonides, eſpecially in his tracts, entitled, Tephillah, Chagigah, and Kiriath Shema.

Thoſe who think ſynagogues were in Judæa before the Babyloniſh captivity, alledge, in favour of that opinion, what is ſaid in the ſeventy-fourth Pſalm, ver. 8. *They have burnt up all the ſynagogues of God in the land.* But the words in the Hebrew are *Col Moadhe El, all the aſſemblies of God*; by which indeed muſt be underſtood the places where the people aſſembled for the celebration of Divine Worſhip; but it does not follow from hence, that thoſe places were ſynagogues, and none of the ancient verſions but that of Aquila ſo render this paſſage. The chief place where the Iſraelites aſſembled for the worſhip of God, was the temple at Jeruſalem, and before that was built the tabernacle; and the open court before the altar was that part in them both, where the people met to offer up their prayers to God. But thoſe who lived at a diſtance from the tabernacle, while that was in being, and afterward from the temple, when this was built, not being able at all times to reſort thither, they built courts like thoſe in which they prayed at the tabernacle, and at the temple, therein to offer up their prayers to God; which courts we find called by the name of *Proſeuchæ*, in after times. Juvenal makes mention of them by this very name, Sat. 3. and into one of them our Saviour is ſaid to have gone to pray, and to have continued there a whole night, Luke vi. 12. for what our tranſlators there render, *and continued all night in prayer to God*, is, in the Greek text, ϗ ἦν διανυκτερεύων ἐν τῇ Προσευχῇ τȣ͂ Θεȣ͂, that is, *and he continued all night in the Proſeucha of God.*

Theſe Proſeuchæ differed from ſynagogues in ſeveral particulars: For, 1ſt, in ſynagogues the prayers were offered up public forms, for the whole congregation; but in the Proſeuchæ they prayed, as in the temple, every one apart for himſelf; and ſo our Saviour prayed in the Proſeucha into which he went. 2dly. The ſynagogues were covered houſes, but the Proſeuchæ were open courts, built, ſaith Epiphanius, in the manner of Forums, which were open encloſures, where anciently at Rome, and in other cities under Democratical governments, the people aſſembled to tranſact the affairs of the public. And ſuch a Proſeucha, the ſame Epiphanius tells us the Samaritans had in his time near Sechem. 3dly. Synagogues were all built within the cities to which they belonged; but the Proſeuchæ without, and generally in high places; and that in which our Saviour prayed was on a mountain, Luke vi. 12. which makes it probable that theſe Proſeuchæ were the ſame with the high places ſo called in the Old Teſtament. For theſe latter were never condemned in Scripture, but when they were uſed for idolatrous worſhip, or in a ſchiſmatical way, by erecting altars in them, in oppoſition to that which was in the place peculiarly choſen by God.

All theſe Proſeuchæ were the Moadhe El, mentioned in the paſſage laſt cited from the Pſalmiſt; and it muſt be acknowledged, that though ſome of them were in being in the time of our Saviour, yet as ſynagogues were then made uſe of for the ſame purpoſe, as the Proſeuchæ were formerly, thoſe ſynagogues were then called by the ſame name with the Proſeuchæ.

Beſide theſe Proſeuchæ, there were other places in which the Iſraelites frequently aſſembled before the captivity, upon the account of religion. For they often reſorted to the cities of the Levites, to be taught the ritual and other ceremonies of the Moſaic law; and to the ſchools of the prophets for all other inſtructions relating to the things of God; and therefore theſe places alſo, as well as the Proſeuchæ, were Moadhe El, places of aſſembling on the account of religion, and conſequently of all theſe may the Pſalmiſt be underſtood in the place above mentioned. And from hence it appears that the Jews had no ſynagogues, wherein the ſcriptures were read, or public prayers offered up to God, till after the Babyloniſh captivity.

And if it be examined into how it came to paſs, that the Jews were ſo prone to idolatry before the captivity, and ſo ſtrongly, even to ſuperſtition, fixed againſt it after their return to their own country, we think the true reaſon will appear to be, that they had the law and the prophets conſtantly read to them every week, after that captivity, which was not the caſe before. For then they having no ſynagogues for public worſhip, or public inſtruction, nor any places to reſort to for either, unleſs the temple at Jeruſalem, or the cities of the Levites; or laſtly to the prophets, when God was pleaſed to ſend ſuch among them; ignorance prevailed among the people; God was little known among them, and his laws were in a manner wholly forgotten. And therefore as occaſions offered, they were eaſily drawn into all the ſuperſtitions, and idolatrous practices of the neighbouring nations around them, till at length God in his diſpleaſure abandoned them to the diſmal ſeverity of the Babyloniſh captivity. But after their return from it, ſynagogues being erected among them in every city, to which they conſtantly reſorted for public worſhip, and where the law was read to them every week; and were by ſermons and exhortations there delivered, at leaſt every ſabbath, inſtructed in their duty, and excited to a perſeverance therein; this kept them in a thorough knowledge of God and his laws. And when the threatnings denounced by the prophets againſt the breakers of them, came to be read among them, they were deterred from tranſgreſſing againſt them. So that the law of Moſes was never more ſtrictly obſerved by them, than from the time of Ezra and Nehemiah, when ſynagogues firſt came into uſe among them, to the time of our Saviour; and they would have been unblameable herein, had they not over-done it, by adding corrupt traditions of their own deviſing, whereby at length, as our Saviour chargeth them, they made the law itſelf of no effect.

CHAP. XI.

1 The rulers, voluntary men, and the tenth man choſen by lot, dwell at Jeruſalem. 3 A catalogue of their names. 20 The reſidue dwell in other cities.

AND the rulers of the people dwelt at Jeruſalem: the reſt of the people alſo caſt lots, to bring one of ten, to dwell in Jeruſalem the holy city, and nine parts *to dwell* in *other* cities.

2 And the people bleſſed all the men, that willingly offered themſelves to dwell at Jeruſalem.

3 ¶ Now theſe *are* the chief of the province that dwelt in Jeruſalem: but in the cities of Judah dwelt every one in his poſſeſſion in their cities, *to wit*, Iſrael, the prieſts, and the Levites, and the Nethinims, and the children of Solomons ſervants.

4 And at Jeruſalem dwelt *certain* of the children of Judah, and of the children of Benjamin: of the children of Judah; Athaiah the ſon of Uzziah, the ſon of Zechariah, the ſon of Amariah, the ſon of Shephatiah, the ſon of Mahalaleel, of the children of Perez;

5 And Maaſeiah the ſon of Baruch, the ſon of Col-hozeh, the ſon of Hazaiah, the ſon of Adaiah, the ſon of Joiarib, the ſon of Zechariah, the ſon of Shiloni.

6 All the ſons of Perez that dwelt at Jeruſalem, *were* four hundred threeſcore and eight valiant men.

7 And theſe *are* the ſons of Benjamin; Sallu the ſon of Meſhullam, the ſon of Joed, the ſon of Pedaiah, the ſon of Kolaiah, the ſon of Maaſeiah, the ſon of Ithiel, the ſon of Jeſaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the ſon of Zichri *was* their overſeer: and Judah the ſon of Senuah, *was* ſecond over the city.

10 Of the prieſts: Jedaiah the ſon of Joiarib, Jachin.

11 Seraiah the ſon of Hilkiah, the ſon of Meſhullam, the ſon of Zadok, the ſon of Meraioth, the ſon of Ahitub, *was* the ruler of the houſe of God.

12 And their brethren that did the work of the houſe, *were* eight hundred twenty and two: and Adaiah, the ſon of Jeroham, the ſon of Pelaliah, the ſon of Amzi, the ſon of Zechariah, the ſon of Paſhur, the ſon of Malchiah,

13 And his brethren chief of the fathers, two hundred forty and two: and Amaſhai,

the ſon of Azareel, the ſon of Ahaſai, the ſon of Meſhillemoth, the ſon of Immer,

14 And their brethren mighty men of valour, an hundred twenty and eight: and their overſeer *was* Zabdiel, the ſon of *one of* the great men.

15 Alſo of the Levites: Shemaiah the ſon of Haſhub, the ſon of Azrikam, the ſon of Haſhabiah, the ſon of Bunni.

16 And Shabbethai, and Jozabad of the chief of the Levites, *had* the overſight of the outward buſineſs of the houſe of God.

17 And Mattaniah the ſon of Micha, the ſon of Zabdi, the ſon of Aſah, *was* the principal to begin the thankſgiving in prayer: and Bakbukiah, the ſecond among his brethren, and Abda the ſon of Shammua, the ſon of Galal, the ſon of Jeduthun.

18 All the Levites in the holy city, *were* two hundred fourſcore and four.

19 Moreover, the porters, Akkub, Talmon, and their brethren that kept the gates, *were* an hundred ſeventy and two.

20 ¶ And the reſidue of Iſrael, of the prieſts *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 But the Nethinims dwelt in Ophel: and Ziha, and Giſpa *were* over the Nethinims.

22 The overſeer alſo of the Levites at Jeruſalem, *was* Uzzi the ſon of Bani, the ſon of Haſhabiah, the ſon of Mattaniah, the ſon of Micha: of the ſons of Aſaph, the ſingers *were* over the buſineſs of the houſe of God.

23 For *it was* the kings commandment concerning them, that a certain portion ſhould be for the ſingers, due for every day.

24 And Pethahiah the ſon of Meſhezabeel, of the children of Zerah, the ſon of Judah, *was* at the kings hand in all matters concerning the people.

25 And for the villages, with their fields, *ſome* of the children of Judah dwelt at Kirjath-arba and *in* the villages thereof, and at Dibon and *in* the villages thereof, and at Jekabzeel and *in* the villages thereof,

26 And at Jeſhua, and at Moladah, and at Beth-phelet.

27 And at Hazar-ſhual, and at Beer-ſheba, and *in* the villages thereof,

28 And at Ziklag, and at Mekonah, and *in* the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachiſh and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-ſheba, unto the valley of Hinnom.

31 The children alſo of Benjamin from Geba, *dwelt* at Miſhmaſh, and Aija, and Beth-el, and *in* their villages,

32 *And* at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of craftſmen.

36 And of the Levites, *were* diviſions *in* Judah, *and* in Benjamin.

Ver. 1. *And the rulers of the people dwelt at Jeruſalem: the reſt of the people alſo caſt lots, to bring one of ten, to dwell in Jeruſalem the holy city, and nine parts to dwell in other cities.*] This tranſaction, and all the other particulars recorded in this book, from the fifth verſe of the ſeventh chapter, to the ninth verſe of the twelfth; are, according to the great Sr. Iſaac Newton, to be conſidered as part of the Jewiſh Hiſtory under Zerubbabel, in the reigns of Cyrus, Cambyſes, and Darius Hyſtaſpis; for, ſays that learned author, “ Nehemiah copied all this out “ of the Chronicles of the Jews, written before his days; “ as may appear by reading the place, and conſidering “ that the prieſts and Levites who ſealed the covenant on “ the 24th day of the ſeventh month, Nehem. x. were “ the very ſame with thoſe who returned from captivity “ in the firſt year of Cyrus, Nehem. xii. and that all “ thoſe who returned, ſealed it: This will be perceived “ by the following compariſon of their names.”

The prieſts who returned.	The prieſts who ſealed.
Nehemiah, Ezra ii. 2.	Nehemiah.
Serajah.	Serajah.
*	Azariah.
Jeremiah.	Jeremiah.
Ezra.	Ezra, Nehem. 8.
*	Paſhur.
Amariah.	Amariah.
Malluch: or Melicu, Nehem. xii. 2, 14.	Malchijah.
Hattuſh.	Hattuſh.
Shechaniah: or Shebaniah, Nehem. xii. 13, 14.	Shebaniah.
*	Malluch.
Rehum: or Harim, ib. 3. 15.	Harim.
Meremoth.	Meremoth.
Iddo.	Obadiah: or Obdia.
*	Daniel.
Ginnetho: or Ginnethon, Nehem. xii. 4, 16.	Ginnethon.
*	Baruch.
*	Meſhullam.
Abijah.	Abijah.
Miamim.	Mijamim.
Maadiah.	Maaziah.
Bilgah.	Bilgai.
Shemajah.	Shemajah.
Jeſhua.	Jeſhua.
Binnui.	Binnui.
Kadmiel.	Kadmiel.
Sherebiah.	Shebaniah.
Judah: or Hodaviah, Ezra ii. 40. and iii. 9. Ωδουΐα, Septuag.	Hodijah.

“The Levites, Jeſhua, Kadmiel, and Hodaviah or Judah, here mentioned, are reckoned chief fathers among the people who returned with Zerubbabel, Ezra ii. 40. and they aſſiſted as well in laying the foundation of the temple, Ezra iii. 9. as in reading the law, and making and ſealing the covenant,” Nehem. viii. 7. and ix. 5. and x. 9, 10. [Chronogl. of Ancient Kingd. amend. p. 358.—360.

If this account be allowed, it will follow, that Nehemiah, who ſealed the covenant, chap. x. 1, was the ſame perſon with the Nehemiah mentioned, Ezra ii. 2. contrary to the opinion of Biſhop Patrick (tranſcribed into our Annotation on the firſt verſe of that chapter) but as that prelate is not always exact in his critical account of events, his miſtakes in thoſe particulars ought to be rectified, by authorities that are more accurate: And certain it is, that there are few, if any books in the Sacred Scriptures, which have been explained with leſs judgment and attention by the generality of Commentators, than thoſe of Ezra, and Nehemiah; of which their miſtakes, with relation to Ahaſuerus and Artaxerxes, furniſh us with a moſt remarkable inſtance.

When Sr. Iſaac Newton therefore ſays, that ſo much of the Jewiſh Hiſtory as is contained in the Book of Nehemiah, from the 5th verſe of the 7th chapter, to the 9th verſe of the 12th, was copied by Nehemiah out of the Chronicles of the Jews, written before his days; his meaning is, that it was tranſcribed from that part of thoſe Chronicles which was written, before Nehemiah came to Jeruſalem in the reign of Artaxerxes Longimanus, and undertook the reparation of the wall by vertue of the decree he had obtained from that monarch. He came firſt to Jeruſalem with thoſe who returned under the conduct of Zerubbabel, ſealed the covenant with the reſt, and then went back to the Perſian court, where he continued till the time when Artaxerxes permitted him to return to Jeruſalem, in order to execute the gracious decree he had granted in favour of the Jews.

In order therefore to diſpoſe the particulars of the Jewiſh hiſtory, as recorded by Ezra and Nehemiah, into their proper ſeries, it will be neceſſary to re-mind the reader of the obſervation made in the introduction to the book of Ezra; namely, that the hiſtory of the Jews, under Zerubbabel, in the reigns of Cyrus, Cambyſes, and Darius Hyſtaſpis, is contained partly in the three firſt chapters of the book of Ezra, and firſt five verſes of the fourth; and partly in the book of Nehemiah, from the fifth verſe of the ſeventh chapter, to the ninth verſe of the twelfth: and that by comparing thoſe parts of the books of Ezra and Nehemiah together, the hiſtory of the Jews under Cyrus, Cambyſes, and Darius Hyſtaſpis, is, that they returned from captivity under Zerubbabel, in the firſt year of Cyrus, with the holy veſſels, and a commiſſion to build the temple; and came to Jeruſalem and Judah, every one to his city, and dwelt in their cities until the ſeventh month; and then coming to Jeruſalem, they firſt built the altar, and on the firſt day of the ſeventh month, began to offer the daily burnt-offerings, and read in the book of the law, and they kept a ſolemn faſt, and ſealed a covenant; and thence forward the rulers of the people dwelt at Jeruſalem, and the reſt of the people caſt lots, to dwell one in ten at Jeruſalem, and the reſt in the cities of Judah, *&c.* See the introduction to the book of Ezra.

Ver. 2. *And the people bleſſed all the men, that willingly offered themſelves to dwell at Jeruſalem.*] Beſide thoſe choſen by Lot, there were ſome who willingly conſented to take up their habitation at Jeruſalem: theſe the people highly commended and praiſed, beſeeching God to bleſs and proſper them; and indeed they were worthy to be honoured as men who were ſtudious for the welfare of their country, the glory of God, the re-eſtabliſhment of their nation, the defence of their city, and had a zealous regard for the Divine Service performed there.

Ver. 4 *And at Jeruſalem dwelt certain of the children of Judah, and of the children of Benjamin.*] For theſe were the tribes that anciently poſſeſſed Jeruſalem; which ſtood partly in the one, partly in the other tribe. Therefore in ſome paſſages of Scripture, Jeruſalem is mentioned as belonging to the children of Judah, and ſometimes to the children of Benjamin, and here to both. But what part of the city belonged to the one, and what to the other, is not agreed among learned men.

—— *Of the children of Judah, Athaiah the ſon of Uzziah, the ſon of Zechariah, the ſon of Amariah, the ſon of Shephatiah, the ſon of Mahalaleel, of the children of Perez.*] Biſhop Patrick in his commentary on this paſſage, makes the following Obſervation. “If the names of theſe perſons mentioned in this chapter, be compared with the names of thoſe who came back with Zerubbabel, it will appear, that they were the fourth, fifth, and ſixth generation from Zerubbabel; which is a demonſtration, that Nehemiah did not come to Jeruſalem in the time of Artaxerxes Longimanus, but of Artaxerxes Mnemon. For this Obſervation, continues the Biſhop, I am beholden to my worthy friend Dr. Alix.” But ſurely neither the learned prelate, nor his worthy friend, allowed themſelves time to conſider, that as Nehemiah lived beyond the thirty-ſecond year of Artaxerxes, chap. xiii 6. if this prince can be ſuppoſed to be Artaxerxes Mnemon, Nehemiah will be above a hundred and eighty years old, in the thirty-ſecond year of that Monarchs reign, an age ſurely too great. For the interval between the firſt year of Cyrus, when Nehemiah came firſt to Jeruſalem with the other Jews under the conduct of Zerubbabel, to the thirty-ſecond year of Artaxerxes Mnemon, comprehends a ſpace of an hundred and ſixty-one years, and about five months, ſo that if Nehemiah were but twenty years of age at his firſt coming to Jeruſalem, he will be more than an hundred and eighty-one years old in the thirty-ſecond year of Aataxerxes Mnemon, which is ſuch an improbability, as we think muſt entirely deſtroy the Biſhop's demonſtration.

The remaining part of this chapter, containing little more than the catalogue of thoſe who dwelt at Jeruſalem, we ſhall not enlarge upon it, but will take notice of a few particulars that may ſeem to require ſome explication.

Ver. 16. *And Shabbethai and Jozabad of the chief of the Levites, had the overſight of the outward buſineſs of the houſe of God.*] Many things were to be done without the temple, as well as within, preparatory to the ſervice of it; and in particular, the collection of the third part of a Shekel which every one was to contribute for the uſe of the temple, was to be made by theſe perſons.

Ver. 17. *And Mattaniah the ſon of Micha, the ſon of Zabdi, the ſon of Aſaph, was the principal to begin the thankſgiving in prayer.*] He was the Præcentor, who began the hymn at morning and evening ſacrifice; which hymn ſeems to be that in 1 Chron. xvi. 7, 8, *&c.* the former part of which contains a thankſgiving, and the latter, a prayer to God.

Ver. 23. *For it was the kings commandment concerning them, that a certain portion ſhould be for the ſingers due for every day.*] Theſe perſons had great encouragement from the king, who ordered them a daily portion for their maintenance. Some are of opinion that this king was David, who firſt appointed the ſingers to attend in a ſettled courſe; but it is much more probable, that the Sacred Hiſtorian here means the king of Perſia, who out of his munificence made them an allowance every day for their ſupport.

Ver. 24. *And Pethahiah the ſon of Meſhezabeel, of the children of Zerah the ſon of Judah, was at the king's hand in all matters concerning the people*] He was appointed by the king to receive all petitions from the people, and by him, that monarch returned them anſwers. This ſeems to be the plain ſenſe, according to our verſion. But ſome tranſlate it, not *at the king's hand*, but, *on the king's part*, that is, he heard all cauſes in civil affairs between the king and the people; with reſpect to the tribute, or any grievance of which they complained. Bertram thinks it appears by the very context, that this officer was appointed by the king to ſee all things ſupplied which the people were bound to furniſh for the temple.

The functions of this officer make it evident, that the king of Perſia entertained a very favourable diſpoſition toward the Jewiſh nation; but to which of the kings of that empire ſhall we aſcribe it? If Bertram is right in his conjecture, that this officer was appointed by the king to ſee all things ſupplied that the people were to furniſh for the temple, that king could not be Cyrus, or if he was, this officer did not long exerciſe his functions: for tho' Cyrus granted a decree for the reſtoration of the temple, yet the adverſaries of the Jews had intereſt enough at the Perſian court to cauſe that work, and conſequently all employments relating to it, to be diſcontinued till the reign of Darius Hyſtaſpis; this prince indeed confirmed the decree of Cyrus, and by authorizing the Jews to compleat the temple, muſt conſequently have inveſted ſeveral officers with new powers relating to it, and the ſervice there to be performed: but whether the perſon mentioned in this verſe was one of thoſe officers may well be doubted; for it doth not appear, that Nehemiah has taken the leaſt notice of any ſuch employment in the reign of that prince, with relation to the Jews. We therefore think, that the king ſpoken of in this verſe, can be no other than Artaxerxes Longimanus, whoſe extraordinary favours to the Jewiſh nation, are recorded in this book, and in that of Ezra. If this opinion, which we ſubmit to better judgment, be allowed, we think it will appear probable, that the ſeveral perſons who are called the children of the province in this chapter, and are likewiſe ſaid to have dwelt at Jeruſalem, ver. 3. were as well ſuch as took up their reſidence there in a voluntary manner, ver. 2. as thoſe who ſettled there, in the time of Artaxerxes Longimanus, over and above thoſe who were choſen one out of ten by lot, ver. 1. and over and above thoſe mentioned by name by Ezra, chap. viii. For if we reſtrain theſe inhabitants to thoſe who returned from the captivity in the time of Zerubbabel, as the number of them was but forty-two thouſand three hundred and threeſcore, Ezra ii. 64. the whole number of thoſe choſen out of them by lot, at the proportion of one in ten, will amount to no more than four thouſand two hundred and thirty ſix; a very inconſiderable body of inhabitants, and far from being ſufficient to repeople ſuch a city as Jeruſalem. We would further obſerve, that the Sacred Hiſtorian ſeems in this chapter to ſpeak of Jeruſalem, as being in a condition to be inhabited, and conſequently of its being re-built in a great meaſure, though the wall was not then compleated, and this we look upon as a confirmation of our opinion, that the catalogue of the inhabitants of Jeruſalem, recited in this chapter, chiefly relates to thoſe who ſettled there in the reign of Artaxerxes Longimanus; and conſequently much later than thoſe who were choſen by lot, out of ſuch as returned from the captivity under Zerubbabel.

If this be granted, we are ſupplied with another argument againſt the opinion of biſhop Patrick above cited, and may venture to affirm, that though the perſons mentioned in this chapter were the fourth, fifth, and ſixth generation from Zerubbabel, no demonſtration can be drawn from thence, that Nehemiah did not come to Jeruſalem till the time of Artaxerxes Mnemon. For the ſettlement of theſe perſons in Jeruſalem, has no relation to the coming of Nehemiah to that city, and was a tranſaction which he copied out, together with other particulars, as events that happened before his arrival at Jeruſalem with a commiſſion from Artaxerxes Longimanus. To this we may add, that the number of generations, on which the biſhop lays ſo much ſtreſs, creates no difficulty but what may be eaſily anſwered. For the anceſtors of theſe perſons who ſettled in Jeruſalem, might in the time of Zerubbabel have ſons and grandſons, who did not accompany that leader in the firſt return from the captivity: and as this ſuppoſition is no way repugnant to reaſon or the courſe of nature, nor contradictory to the Sacred Records, ſo it likewiſe ſolves all the objections that can be formed out of ſo many generations. For, according to our Hypotheſis, three of the ſix generations might naturally be living in the time of Zerubbabel; and the interval between that period, and the new ſettlement of the Jews at Jeruſalem, in the reign of Artaxerxes Longimanus will be found ſufficient for the other three.

If we have erred in any particulars in this account, we ſhall be very willing to be ſet right by thoſe who are more competent judges of this ſubject.

CHAP. XII.

1 *The prieſts,* 8 *And the Levites which came up with Zerubbabel.* 10 *The ſucceſſion of the high-prieſts.* 22 *Certain chief Levites.* 27 *The ſolemnity of the dedication of the walls.* 44 *The offices of prieſts and Levites, appointed in the temple.*

NOW theſe *are* the prieſts and the Levites that went up with Zerubbabel the ſon of Shealtiel, and Jeſhua: Seraiah, Jeremiah, Ezra,

2 Amariah, Malluch, Hattuſh,

3 Shechaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abijah,

5 Maimin, Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 Sallu, Amok, Hilkiah, Jedaiah: theſe *were* the chief of the prieſts, and of their brethren in the days of Jeſhua.

8 Moreover the Levites: Jeſhua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over the thankſgiving, he and his brethren.

9 Alſo Bakbukiah, and Unni, their brethren *were* over-againſt them in the watches.

10 ¶ And Jeſhua begat Joiakim, Joiakim alſo begat Eliaſhib, and Eliaſhib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Joiakim were prieſts, the chief of the fathers: of Seraiah, Meraiah: of Jeremiah, Hananiah:

13 Of Ezra, Meſhullam: of Amariah, Jehohanan:

14 Of Melicu, Jonathan: of Shebaniah, Joſeph:

15 Of Harim, Adna: of Meraioth, Helkai:

16 Of Iddo, Zechariah: of Ginnethon, Meſhullam:

17 Of Abijah, Zichri: of Miniamin, of Moadiah, Piltai:

18 Of Bilgah, Shammuah: of Shemaiah, Jehonathan:

19 And of Joiarib, Mattenai: of Jedaiah, Uzzi:

20 Of Sallai, Kallai: of Amok, Eber:

21 Of Hilkiah, Haſhabiah: of Jedaiah, Nethaneel.

22 ¶ The Levites in the days of Eliaſhib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: alſo the prieſts, to the reign of Darius the Perſian.

23 The ſons of Levi, the chief of the fathers *were* written in the book of the chronicles, even until the days of Johanan the ſon of Eliaſhib.

24 And the chief of the Levites: Haſhabiah, Sherebiah, and Jeſhua the ſon of Kadmiel, with their brethren over-againſt them, to praiſe *and* to give thanks according to the commandment of David the man of God, ward over-againſt ward.

25 Mattaniah, and Bakbukiah, Obadiah, Meſhullam, Talmon, Akkub, *were* porters

keeping the ward, at the threſholds of the gates.

26 Theſe *were* in the days of Joiakim the ſon of Jeſhua, the ſon of Jozadak, and in the days of Nehemiah the governor, and of Ezra the prieſt, the ſcribe.

27 ¶ And at the dedication of the wall of Jeruſalem they ſought the Levites out of all their places, to bring them to Jeruſalem, to keep the dedication with gladneſs, both with thankſgivings, and with ſinging *with* cymbals, pſalteries, and with harps.

28 And the ſons of the ſingers gathered themſelves together, both out of the plain country round about Jeruſalem, and from the villages of Netophathi,

29 Alſo from the houſe of Gilgal, and out of the fields of Geba, and Azmaveth: for the ſingers had builded them villages round about Jeruſalem.

30 And the prieſts and the Levites purified themſelves, and purified the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks, *whereof one* went on the right hand upon the wall toward the dung-gate:

32 And after them went Hoſhaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meſhullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And *certain* of the prieſts ſons with trumpets: *namely*, Zechariah the ſon of Jonathan, the ſon of Shemaiah, the ſon of Mattaniah, the ſon of Micaiah, the ſon of Zaccur, the ſon of Aſaph:

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the muſical inſtruments of David the man of God, and Ezra the ſcribe before them.

37 And at the fountain-gate, which was over-againſt them, they went up by the ſtairs of the city of David, at the going up of the wall above the houſe of David, even unto the water-gate eaſtward.

38 And the other *company of them that gave* thanks, went over-againſt *them*, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces, even unto the broad wall:

39 And from above the gate of Ephraim, and above the old gate, and above the fiſh-gate, and the tower of Hananeel, and the tower of Meah, even unto the ſheep-gate; and they ſtood ſtill in the priſon-gate.

40 So ſtood the two *companies of them that gave* thanks in the houſe of God, and I, and the half of the rulers with me:

41 And the prieſts; Eliakim, Maaſeiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah with trumpets:

42 And Maaſeiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the ſingers ſang loud, with Jezrahiah *their* overſeer.

43 Alſo that day they offered great ſacrifices, and rejoyced; for God had made them rejoyce with great joy; the wives alſo and the children rejoyced: ſo that the joy of Jeruſalem was heard even afar off.

44 ¶ And at that time were ſome appointed over the chambers for the treaſures, for the offerings, for the firſt-fruits, and for the tithes, to gather into them out of the fields of the cities, the portions of the law for the prieſts and Levites: for Judah rejoyced for the prieſts and for the Levites that waited.

45 And both the ſingers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, *and* of Solomon his ſon.

46 For in the days of David and Aſaph, of old, *there were* chief of the ſingers, and ſongs of praiſe and thankſgiving unto God.

47 And all Iſrael in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the ſingers, and the porters, every day his portion, and they ſanctified *holy things* unto the Levites, and the Levites ſanctified *them* unto the children of Aaron.

Ver. 1. *Now theſe are the prieſts and Levites that went up with Zerubbabel the ſon of Shealtiel*, &c.] The catalogue of theſe perſons is continued from the firſt verſe of this chapter to the end of the ninth, which is the concluſion of what Nehemiah had tranſcribed from the fifth verſe of the ſeventh chapter, out of the Chronicles of the Jews, written before his arrival at Jeruſalem, with a commiſſion from Artaxerxes Longimanus, to re-build the wall of that city. As we have nothing material to obſerve on this catalogue, we therefore paſs it over, and proceed to that which is much more important.

Ver. 10. *And Jeſhua begat Joiakim, Joiakim alſo begat Eliaſhib, and Eliaſhib begat Joiada.* Ver. 11. *And Joiada begat Jonathan, and Jonathan begat Jaddua.*] Biſhop Patrick's Comment on theſe two verſes is very extraordinary, and we think it neceſſary to tranſcribe it, becauſe it concurs with the inaccurate opinion of the Jews, and likewiſe of the generality of Commentators; who by their miſtaken notions of the ſucceſſion of high-prieſts contained in theſe two verſes, have involved this part of the Sacred Hiſtory in a ſtrange confuſion; out of which it muſt now be our endeavour to extricate it. The Biſhop expreſſes himſelf in the following manner.

"In theſe two verſes is an account of the ſucceſſion of the high-prieſts, from the return of the captivity, till the time that they began to bear the greateſt ſway in the Jewiſh nation. For this Jaddna is commonly thought to be that Jaddus the high-prieſt who went to meet Alexander the Great in his pontifical habit, as he came from the conqueſt of Tyre and Gaza, and procured great privileges for the Jewiſh nation. Now this being granted, the Scripture Hiſtory ends, as Grotius obſerves, where the very light of times (as he ſpeaks) that is, the affairs of Alexander, begins. From which time all things in hiſtory are clear, the affairs of the Jews being recorded by many Greek writers (ſeveral of which are now periſhed) as appears by St. Hierom upon Daniel."

We have already made it appear, as we hope, that the opinion of this learned prelate, who in his Commentary on the fourth verſe of the preceding chapter affirms, that Nehemiah did not come to Jeruſalem till the reign of Artaxerxes Mnemon, is entirely indefenſible; becauſe Nehemiah muſt then have been above an hundred and eighty years of age; but here the Biſhop repreſents him as living till the time of Alexander the Great; for if Jaddua, the laſt high-prieſt, was contemporary with that monarch, it is certain, that Nehemiah, who recorded this ſucceſſion of the ſix high-prieſts, muſt likewiſe have been alive in the time of that prince; the conſequence of which will be, that Nehemiah, who muſt have been an hundred and eighty years of age, if he did not come to Jeruſalem, till the time of Artaxerxes Mnemon, will now be above two hundred and ſeventeen years old, in the time of Alexander the Great. *Credat Judæus Apella.*

This odd ſcheme of Chronology has ſome reſemblance to that of the Jews, who knew nothing more of the Babylonian and Medo-Perſian empires, than what they have in the Sacred Books of the Old Teſtament; and therefore own no more kings, nor years of kings, than they can find in thoſe records. The kings they reckon, are only Nebuchadnezzar, Evil-merodach, Belſhazzar, Darius the Mede, Cyrus, Ahaſuerus, and Darius the Perſian; whom they reckon to be the Artaxerxes, in whoſe reign Ezra and Nehemiah came to Jeruſalem, accounting Artaxerxes a common name of the Perſian kings. Nebuchadnezzar, they ſay, reigned forty and five years, 2 Kings xxv. 27. Belſhazzar, three years, Dan. viii. 1. and therefore Evil-merodach, twenty-three, to make up the ſeventy years captivity; excluding the firſt year of Nebuchadnezzar, in which they ſay, the propheſy of the ſeventy years was given. To Darius the Mede they aſſign one year, or at moſt, but two, Dan. ix. 1. to Cyrus three years incomplete, Dan. x. 1. to Ahaſuerus twelve years, 'till the caſting of Pur, Eſth. iii. 7. one year more 'till the Jews ſmote their enemies, Eſth. ix. 1. and another year, 'till Eſther and Mordecai wrote the ſecond letter for the keeping of Purim, Eſth. ix. 29. in all fourteen years: And to Darius the Perſian, they allot thirty-two: Or rather, thirty-ſix years, Nehem. xiii. 6. ſo that the Perſian empire, from the building of the temple in the ſecond year of Darius Hyſtaſpis, flouriſhed, according to them, only thirty-four years, until Alexander the Great overthrew it. Thus the Jews reckon in their greater Chronicle, Seder Olam Rabbah. Joſephus, out of the Sacred and other books, reckons only theſe kings of Perſia; Cyrus, Cambyſes, Darius Hyſtaſpis, Xerxes, Artaxerxes, and Darius: And taking this Darius, who was Darius Nothus, the natural ſon of Artaxerxes Longimanus, to be one and the ſame king with the laſt Darius, whom Alexander the Great overcame; by means of this reckoning he makes Sanballat, and Jaddua the ſixth high-prieſt mentioned in the eleventh verſe of this chapter, alive, when Alexander the Great overthrew the Perſian empire. Thus, all the Jews conclude the Perſian empire with Artaxerxes Longimanus, and Darius Nothus, allowing no more kings of Perſia, than they found in the books of Ezra and Nehemiah; and referring to the reigns of this Artaxerxes, and this Darius, whatever they met with in Profane Hiſtory, concerning the following kings of the ſame names: So as to take Artaxerxes Longimanus, Artaxerxes Mnemon, and Artaxerxes Ochus, for one and the ſame Artaxerxes; and Darius Nothus, and Darius Codomannus, for one and the ſame Darius; and Jaddua, and Simeon Juſtus, for one and the ſame high-prieſt.

During the continuance of the Perſian monarchy, until the laſt Darius mentioned in Scripture, whom we take to be Darius Nothus, there were but ſix high-prieſts in continual ſucceſſion from father to ſon, namely, thoſe who are mentioned in the tenth and eleventh verſes of this chapter. After theſe the ſeventh high-prieſt was Onias the ſon of Jaddua; the eighth, Simeon Juſtus, the ſon of Onias; and the ninth, Eleazar the younger brother of Simeon. Now, at a mean reckoning, we ſhould allow about 27 or 28 years only to a generation by the eldeſt ſons of a family, one generation with another. And that this is a ſufficient allowance will be evident by comparing the duration of the pontifical authority in the high-prieſts, and which they enjoyed as long as they liv'd, with the duration of the reigns of kings. By the ordinary courſe of nature, kings reign, one with another, about eighteen or twenty years a-piece; and if in ſome inſtances they reign, one with another, five or ſix years longer, in others they reign much ſhorter; eighteen or twenty years is therefore a medium. Thus the eighteen kings of Judah who ſucceeded Solomon, reigned 390 years, which is, one with another, 22 years a-piece. The fifteen kings of Iſrael, after Solomon, reigned 259 years, which is $17\frac{1}{4}$ a-piece. The eighteen kings of Babylon; Nabonaſſar, &c. reigned 209 years, which is $11\frac{2}{3}$ years a-piece. The ten kings of Perſia; Cyrus, Cambyſes, &c. reigned 208 years, which is almoſt 21 years a-piece. The ſixteen ſucceſſors of Alexander the Great, and of his brother and ſon in Syria; Seleuchus, Antiochus Soter, &c. reigned 244 years, after the breaking of that monarchy into various kingdoms, which is $15\frac{1}{4}$ a-piece, The eleven kings of Egypt; Ptolemæus Lagi, &c. reigned 277 years, counted from the ſame period, which is 25 years a-piece. The eight in Macedonia; Caſſander, &c. reigned 138 years, which is $17\frac{1}{4}$ years a-piece. The thirty monarchs of England; William the Conqueror, William Rufus, &c. reigned 648 years, which is $21\frac{1}{2}$ years a-piece. The firſt twenty-four kings of France; Pharamundus, &c. reigned 458 years, which is 19 years a-piece: The next twenty-four kings of France; Ludovicus Balbus, &c. 451 years, which $18\frac{3}{4}$ years a-piece: The next fifteen; Philip Valeſius, &c. 315 years, which is 21 years a-piece: And all the ſixty-three kings of France, 1224 years, which is $19\frac{1}{2}$ years a-piece.

Generations from father to ſon may be reckoned one with another at about 33 or 34 years a-piece, or about three generations to an hundred years; but if the reckoning proceed by the eldeſt ſons, they are ſhorter, ſo that three of them may be reckoned at about 75 or 80 years. But if in the caſe before us, relating to the ſix high-prieſts, we allow 30 years to a generation, and may further ſuppoſe that Jeſhua, at the return from the captivity, in the firſt year of the empire of the Perſians, was about 30 or 40 years of age; Joiakim will be of about that age in the ſixteenth year of Darius Hyſtaſpis; Eliaſhib, in the tenth year of Xerxes; Joiada in the nineteenth year of Artaxerxes Longimanus; Jonathan in the eighth year of Darius Nothus; Jaddua, in the nineteenth year of Artaxerxes Mnemon: Onias, the ſeventh high-prieſt, in the third year of Artaxerxes Ochus; and Simon Juſtus two years before the death of Alexander the Great. And this reckoning, as it is according to the courſe of nature, ſo it agrees perfectly well with hiſtory, as we think is proved in the introduction to the book of Ezra to which we therefore refer the teader.

From all theſe particulars it ſeems evident to a demonſtration, that Jaddua was not, as the Biſhop ſuppoſes, that Jaddus the high-prieſt, who went to meet Alexander the Great; but a different perſon, who, according to the calculation in the introductory remarks to the book of Ezra, might be high-prieſt before the death of Nehemiah, and alſo before the end of the reign of Darius Nothus, which was above 69 years before the expedition of Alexander the Great againſt Darius Codomannus the laſt king of Perſia.

Ver. 22. *The Levites in the days of Eliaſhib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers: alſo the prieſts to the reign of Darius the Perſian.*] This was Darius Nothus, the natural ſon of Artaxerxes Mnemon, and not that Darius whom Alexander conquered, as Biſhop Patrick ſuppoſes; for Nehemiah died many years before the time of Alexander, as is evident by what has been already obſerved.

Ver. 27. *And at the dedication of the wall of Jeruſalem, they ſought the Levites out of all their places, to bring them to Jeruſalem, to keep the dedication with gladneſs,* &c.] As Solomon and all the children of Iſrael dedicated the houſe of the Lord when it was compleated, ſo now Nehemiah, having diſpoſed things into good order, thought it neceſſary to dedicate the city, after its wall was rebuilt, and its gates were ſet up, as a place in which God had choſen to reſide, by ſettling his houſe there. And therefore the Jews aſſembled in order to implore his bleſſing on this city, which being rendered ſtrong, they hoped to ſerve God in his temple there, with greater quietneſs and ſecurity.

Ver. 30, *And the prieſts and the Levites purified themſelves.*] With certain ablutions and expiations, eſpecially that which is mentioned in Numb. xix. where a water of ſeparation is preſcribed to purify all uncleanneſs.

— *And purified the temple, and the gates, and the wall.*] Probably by ſprinkling the ſame water upon them, and likewiſe by prayers and ſacrifices.

Ver. 31. *Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks.*] The LXX tranſlate the Hebrew words Shethe tothoth gedaloth thus, δύο περὶ ἀνέσεως μεγάλȣς, *two great for praiſe*; that is, two great choirs, according to the Vulgate, which moſt verſions follow. But the learned Selden thinks the words ſhould be rendered, two euchariſtical ſacrifices, prepared for the altars, and which was thought proper for the preſent buſineſs. The Spaniſh Jews tranſlate the words, *two grand proceſſions*, and they ſeem to be right.

The order in which theſe proceſſions marched, as related in the following verſes, to the end of the fortieth, ſeems a little obſcurely deſcribed. But the ſenſe of the whole deſcription is, that they having met together in the ſame place, half of the rulers went upon the wall on the right hand, accompanied with ſeveral prieſts and Levites, and Ezra the ſcribe at the head of them; while the other half filed off to the left, and walked upon the wall in the ſame order, accompanied with Nehemiah, who brought up the rear. And at length both parts of this grand chorus met in the temple, where they ſtood ſtill, and compleated their praiſes and thankſgivings, and offered ſacrifices, as it here follows. Where all the people walked is not certain, but only that half of them went upon the wall with Nehemiah; the reſt perhaps walking below, becauſe the wall was not capacious enough to contain them,

Ver. 43. *Alſo that day they offered great ſacrifices, and rejoiced.*] Feaſting, we ſuppoſe, on the euchariſtical ſacrifices which were then offered.

—— *For God had made them rejoice with great joy.*] By reſtoring the holy city to ſuch a happy ſtate of ſecurity, as enabled them to praiſe God there without any apprehenſions of diſturbance.

Ver. 44. *And at that time were ſome appointed over the chambers for the treaſures, for the offerings, for the firſt fruits, and for the tithes, to gather into them out of the fields of the cities, the portions of the law for the prieſts and Levites.*] By the *treaſures* are meant thoſe places where the oblations, firſt fruits, tithes, &c. were laid up, and preſerved for the uſe of the prieſts and Levites. And that they might not be defrauded of theſe their dues, a particular officer was at this time appointed to ſee them brought in according to the law, and to take care that every one had his reſpective portion.

For Judah rejoiced for the prieſts, and for the Levites that waited.] They were ſo delighted to ſee ſuch a numerous concourſe of them, and that they performed their duty upon this occaſion to the general ſatisfaction of all who were then preſent, that their hearts were enlarged in love to them; which moved them to take care they ſhould never want the proviſion appointed by God for them.

Ver. 45. *And both the ſingers and the porters kept the ward of their God, and the ward of the purification.*] Theſe, and other miniſters, who alſo were Levites, performed their duty ſo carefully, that they were much in the peoples favour. For the ſingers *kept the ward of their God,* that is, ſung orderly in their courſes, and celebrated the praiſes of the Divine Majeſty; and the porters *kept the ward of purification*, in not ſuffering any unclean thing to come into the houſe of God.

—— *According to the commandment of David, and of Solomon his ſon.*] Who had regulated all things belonging to the duty of theſe perſons.

Ver. 46. *For in the days of David and Aſaph, of old, there were chief of the ſingers, and ſongs of praiſe and thankſgiving unto God.*] There were other famous men joined with Aſaph; namely, Heman and Jeduthun; but he was the principal perſon whom David employed in this regulation. And this verſe aſſigns the reaſon why the Levites and the ſingers performed their duty ſo accurately; becauſe from the time of David, who conſtituted their orders and offices, there were ſome great men who preſided over them, and were careful both to inſtruct them in their duty, and to keep them to the performance of it.

Ver. 47. *And all Iſrael in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the ſingers, and the porters, every day his portion.*] Thoſe perſons who were appointed to look after the treaſures, mentioned ver. 44. diſcharged their duty with ſo much integrity, that neither theſe inferior officers, nor the reſt of the Levites and prieſts ever wanted what was due to them, but received it every day while Zerubbabel and Nehemiah governed.

—— *And they ſanctified holy things unto the Levites, and the Levites ſanctified them unto the children of Aaron.*] The people ſeparated the tenth part of their crop for the uſe of the Levites; and the Levites ſeparated the tenth part of their tithes for the prieſts. For the people had no right to the tenth part, but it was holy; that is, it was to be ſeparated from the reſt, for God's miniſters, the the Levites; and theſe had no right to the tenth part of their tithe which they had received from the people, but it was to be ſet a-part, (which is the meaning of the word *ſanctified*) for the children of Aaron; namely, the prieſts.

CHAP. XIII.

1 *Upon the reading of the law, ſeparation is made from the mixed multitude.* 4 *Nehemiah at his return, cauſeth the chambers to be cleanſed.* 10 *He reformeth the offices in the houſe of God.* 15 *The violation of the ſabbath,* 23 *and the marriages with ſtrange wives.*

On that day they read in the book of Moſes in the audience of the people; and therein was found written, that the Ammonite and the Moabite ſhould not come into the congregation of God for ever;

2 Becauſe they met not the children of Iſrael with bread and with water, but hired Balaam againſt them, that he ſhould curſe them: howbeit, our God turned the curſe into a bleſſing.

3 Now it came to paſs when they had heard the law, that they ſeparated from Iſrael all the mixed multitude.

4 ¶ And before this, Eliaſhib the prieſt, having the overſight of the chamber of the houſe of our God, *was* allied unto Tobiah:

5 And he had prepared for him a great chamber, where aforetime they laid the meat-offerings, the frankincenſe, and the veſſels, and the tithes of the corn, the new wine, and the oil (which was commanded *to be given* to the Levites, and the ſingers, and the porters) and the offerings of the prieſts.

6 But in all this *time* was not I at Jeruſalem: for in the two and thirtieth year of Artaxerxes king of Babylon, came I unto the king, and after certain days obtained I leave of the king:

7 And I came to Jeruſalem, and underſtood of the evil that Eliaſhib did for Tobiah, in preparing him a chamber in the courts of the houſe of God.

8 And it grieved me ſore, therefore I caſt forth all the houſhold-ſtuff of Tobiah out of the chamber.

9 Then I commanded, and they cleanſed the chambers; and thither brought I again the veſſels of the houſe of God, with the meat-offering and the frankincenſe.

10 ¶ And I perceived that the portions of the Levites had not been given *them*: for the Levites and the ſingers that did the work, were fled every one to his field.

11 Then contended I with the rulers, and ſaid, Why is the houſe of God forſaken? And I gathered them together, and ſet them in their place.

12 Then brought all Judah the tithe of the corn, and the new wine, and the oil unto the treaſuries.

13 And I made treaſurers over the treaſuries, Shelemiah the prieſt, and Zadok the ſcribe, and of the Levites, Pedaiah: and next to them *was* Hanan the ſon of Zaccur, the ſon of Mattaniah: for they were counted faithful, and their office *was* to diſtribute unto their brethren.

14 Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the houſe of my God, and for the offices thereof.

15 ¶ In thoſe days ſaw I in Judah *ſome* treading wine-preſſes on the ſabbath, and bringing in ſheaves, and lading aſſes; as alſo wine, grapes, and figs, and all *manner of* burdens, which they brought into Jeruſalem on the ſabbath-day: and I teſtified *againſt them* in the day wherein they ſold victuals.

16 There dwelt men of Tyre alſo therein, which brought fiſh, and all manner of ware, and ſold on the ſabbath unto the children of Judah, and in Jeruſalem.

17 Then I contended with the nobles of Judah, and ſaid unto them, What evil thing *is* this that ye do, and profane the ſabbath-day?

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Iſrael by profaning the ſabbath.

19 And it came to paſs, that when the gates of Jeruſalem began to be dark before the ſabbath, I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the ſabbath: and *ſome* of my ſervants ſet I at the gates, *that* there ſhould no burden be brought in on the ſabbath-day.

20 So the merchants and ſellers of all kind of ware, lodged without Jeruſalem once, or twice.

21 Then I teſtified againſt them, and ſaid unto them, Why lodge ye about the wall? if ye do *ſo* again, I will lay hands on you. From that time forth came they no *more* on the ſabbath.

22 And I commanded the Levites, that they ſhould cleanſe themſelves, and *that* they ſhould come *and* keep the gates, to ſanctify the ſabbath-day. Remember me, O my God, *concerning* this alſo, and ſpare me according to the greatneſs of thy mercy.

23 ¶ In thoſe days alſo ſaw I Jews *that* had married wives of Aſhdod, of Ammon, *and* of Moab:

24 And their children ſpake half in the ſpeech of Aſhdod, and could not ſpeak in the Jews language, but according to the language of each people.

25 And I contended with them, and curſed them, and ſmote certain of them, and pluckt off their hair, and made them ſwear by God, *ſaying*, Ye ſhall not give your daughters unto their ſons, nor take their daughters unto your ſons, or for your ſelves.

26 Did not Solomon king of Iſrael ſin by theſe things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Iſrael: nevertheleſs, even him did outlandiſh women cauſe to ſin.

27 Shall we then hearken unto you to do all this great evil, to tranſgreſs againſt our God, in marrying ſtrange wives?

28 And *one* of the ſons of Joiada, the ſon Eliaſhib the high-prieſt, *was* ſon in law to Sanballat the Horonite: therefore I chaſed him from me.

29 Remember them, O my God, becauſe they have defiled the prieſthood, and the covenant of the prieſthood, and of the Levites.

30 Thus cleanſed I them from all ſtrangers,

gers, and appointed the wards of the prieſts and the Levites, every one in his buſineſs:

31 And for the wood-offering, at times appointed, and for the firſt-fruits. Remember me, O my God, for good.

Ver. 1. *On that day they read in the book of Moſes in the audience of the people; and therein was found written, that the Ammonite and Moabite ſhould not come into the congregation of God for ever.*] Nehemiah, after he had held the government of Judah for the ſpace of twelve years, returned to the Perſian court, being either recalled thither by the king, or elſe going thither to ſolicite a new commiſſion after the expiration of the former. During all the time that he had been in his government, he managed it with great juſtice, and ſupported the dignity of his office with a very expenſive and hoſpitable magnificence, which he ſupported through theſe whole twelve years out of his own private purſe, without burdening the province, or taking any part of that allowance, which before was raiſed out of it by former governors, to ſupport them in their ſtation. This was a noble evidence of his great generoſity, and his ſincere love and tenderneſs to the people of his nation. The office he had enjoyed at court furniſhed him with an opportunity of amaſſing great riches, and he thought he could not better expend them than in the ſervice of his country, and by doing all he could to promote the true intereſt of it, both in church and ſtate; and God proſpered him in the work according to the great zeal with which he laboured in it.

Nehemiah, on his return to the Perſian court, continued there about five years, in the execution, as it may be ſuppoſed, of his former office, and at length obtained the king's permiſſion to be ſent back again to Jeruſalem, with a new commiſſion. The generality of Chronologers, as well as the Commentators upon this part of Scripture, make this his return to Jeruſalem much ſooner, but conſidering the many and great corruptions which the Jews, as he himſelf informs us in this chapter, had run into during his abſence, it cannot be conceived how in leſs than five years time they could have grown up to ſuch a height among them. He had been twelve years in effecting a reformation of what was amiſs among them, and Ezra had been doing the ſame for thirteen years before him, whereby they had brought their reformation to ſuch a ſtate and ſtability, that a little time could not have been ſufficient to unhinge it again in ſuch a manner. It is indeed expreſſed in our Engliſh tranſlation, that Nehemiah came back again from the Perſian court to Jeruſalem, *after certain days*, ver. 6. but the Hebrew word *yamim*, which is there rendered *days*, ſignifies alſo *years*, and in many places of Scripture is ſo uſed.

It ſeems likely that Malachi the prophet lived about this time; for moſt of the corruptions with which he chargeth the Jews are the ſame with thoſe they had run into during the abſence of Nehemiah, and therefore it is moſt probable that his prophecies were delivered at that time. It is certain that the temple was compleated, and every thing reſtored therein before his time, for there are paſſages in his prophecies which clearly ſuppoſe it; and he doth not charge the Jews with neglecting the reſtoration of the temple, but with their diſregard of what appertained to the true worſhip of God in it. But in what particular time he propheſied after the reſtoration of the temple is no where recorded in Scripture, and therefore we can only make our conjectures about it, and know not where any conjecture can place it with more probability than in the time already mentioned.

As ſoon as Nehemiah was again ſettled in the government, he applied himſelf with his uſual zeal and diligence to rectify whatever was amiſs. And that which he firſt took notice of, as what by the flagrancy of the offence, as well as by reaſon of the place where it was committed, was the moſt obvious to be reſented by ſo good a man, was a great prophanation, which had been introduced into the temple for the ſake of Tobiah an Ammonite. This man, tho' he had made two alliances with the Jews, (for Johanan his ſon had married the daughter of Meſhullam, the ſon of Berachia, who was one of chief managers of the re-building the wall under the direction of the governor, chap. vi. 18. iii. 4. and he himſelf had married the daughter of Shecaniah the ſon of Arah, another great man among the Jews) yet being an Ammonite, he bore a natural averſion to all who were of the race of Iſrael, and therefore envying their proſperity, and being averſe to whatever might promote it, did the utmoſt he could to obſtruct Nehemiah in all that he tranſacted for the good of that people, and entered into a confederation with Sanballat, their greateſt enemy, to carry on this purpoſe. However, by reaſon of the alliances already mentioned, he had many correſpondents among the Jews, who were favourers of him, and acted inſidiouſly with Nehemiah on his account: But he being aware of their devices, withſtood and baffled them all, as long as he continued at Jeruſalem. But when he went from thence to the Perſian court, Eliaſhib the high-prieſt was prevailed upon, as being engaged in that confederacy and alliance with Tobiah, to allow and provide lodgings for him within the temple itſelf. In order to which he removed the "meat-offerings, the frankincenſe, and the veſſels, and the tithes of the corn, the new wine and the oyl, (which was commanded to be given to the Levites, and the ſingers, and the potters) and the offerings of the prieſts," [ver. 4, 5.] out of the chambers where they had been depoſited, and converted thoſe chambers into one large apartment for the reception of this heathen ſtranger. It is doubted by ſome whether this Eliaſhib were Eliaſhib the high-prieſt, or only another prieſt of that name. This doubt is occaſioned by his having the title of prieſt only in the text, where this tranſaction is related, and by its being there ſaid that he had the overſight of the chambers of the houſe of God, from whence it is inferred, that he was only chamberlain of the temple, and not the high-prieſt who was above ſuch an office. But the overſight of the chambers of the houſe of God may import, the whole government of the temple, which belonged to the high-prieſt only, and it is not to be conceived, why any one who was leſs than abſolute governor of the whole temple could make ſo great an innovation in it. Beſide, Eliaſhib the high-prieſt hath no character in Scripture, with which ſuch a procedure can be ſaid to be inconſiſtent. By what is related in the book of Ezra, chap. x. 18. it appears that the pontifical family was in his time grown very corrupt. And no good act of his is mentioned either in Ezra and Nehemiah, except his being aſſiſtant in the reparation of the wall of Jeruſalem. Had he done any thing elſe worthy of memory in the reformation of what was amiſs, either in church or ſtate, in the times either of Ezra or Nehemiah, it may be preſumed that mention would have been made of it in the books written by them; we may therefore conclude, that the ſilence in both theſe books, as to any good act performed by him, is a ſufficient proof that there was none to be recorded of him. For the high-prieſt being the head of the Jewiſh church, had he born any part with theſe two good men, when they were ſo indefatigable to reform that church, it is utterly improbable that it could ever have been paſſed over in their writings, wherein they give a particular account of what was tranſacted in that reformation. What Jeſhua his father did in concurrence with Zerubbabel the governor, and Haggai and Zechariah the prophets in the firſt re-ſettlement of the church and ſtate of the Jews, after their return from the Babyloniſh captivity, is all recorded in Scripture; and had Eliaſhib done any thing of the ſame nature in conjunction with Ezra and Nehemiah, we may take it for certain that his good conduct would alſo have been recorded there. Putting all this together, it appears moſt likely, that the author of this great prophanation of the houſe of God was Eliaſhib the high-prieſt. What was done herein, the text tells us, Nehemiah immediately underſtood after his arrival at Jeruſalem, and he as ſoon ſet himſelf to reform it. For by vertue of the authority he poſſeſſed as governor, he over-ruled what the high-prieſt had ordered to be done, and commanded all the houſhold-ſtuff of Tobiah to be caſt out, and the chambers to be again cleanſed and reſtored to their former uſe, ver. 7, 8, 9.

The reading of the law to the people having been ſettled by Nehemiah, ſo as to be conſtantly carried on at certain times, ever ſince it was begun under his government, by Ezra; when they came in the courſe of their leſſons, to the 23d chapter of Deuteronomy, where it is commanded, that "A Moabite or an Ammonite "ſhould not come into the congregation of the Lord "even to the tenth generation for ever." Nehemiah, taking a handle from hence, ſeparated all the mixt multitude from the reſt of the people, that thereby it might be known, with whom a true Iſraelite might lawfully marry, ver. 1, 2, 3. For neither this law, nor any other of the like nature, is to be underſtood to exclude any one, of what nation ſoever he were, from entering into the congregation as a proſelyte, and becoming a member of their church, when he had an inclination to be converted to their religion; neither did any of the Jews ever ſo interpret it. For they freely received into their communion all who were diſpoſed to embrace it, and immediately upon their converſion admitted them into a participation of all the rites and privileges of it, and treated them like true Iſraelites, except only in the caſe of marriage. And therefore the phraſe of *not entring into the congregation of the Lord, even to the tenth generation*, muſt be underſtood to include no more than a prohibition to be married therein till then; and thus all the Jewiſh doctors expound it. For their doctrine, as to the caſe of their marrying with ſuch as were not of their nation, is ſtated by them in the following manner.

None of the houſe of Iſrael of either ſex were to contract marriages with any Gentiles of what nation ſoever, unleſs they were firſt converted to their religion, and became entire proſelytes to it. But when they were thus become thorough proſelytes, they were not all immediately to be admitted to this privilege of making inter-marriages with them; for ſome were wholly excluded from that affinity for ever; others only in part, and ſome for a limited time. Of the firſt ſort were all the ſeven nations of the Canaanites mentioned in Deuteronomy, chap. vii. Of the ſecond ſort, were the Moabites and Ammonites, whoſe males they hold were excluded for ever, but not their females. For the Hebrew text naming an Ammonite, and a Moabite, in the maſculine gender only, they therefore underſtand it of the males, and not of the females: and this exception they make for the ſake of Ruth. For ſhe, tho' a Moabitiſh woman, had been eſpouſed to two husbands of the houſe of Iſrael, the laſt of whom was Boaz, of whom David was deſcended by her. The third ſort were the Edomites and the Egyptians, with whom they were not permitted to marry till the third generation. With all others, who were not of the three excepted ſorts, they might freely make inter-marriages, whenever they became thorough proſelytes to their religion. But at preſent it not being known, who is an Edomite, who an Ammonite, or a Moabite, or who an Egyptian of the race of thoſe then mentioned in the text, by reaſon of the confuſions which have ſince happened of all nations with each other, they hold this prohibition to have been long ſince out of date, and that now any Gentile, as ſoon as proſelyted to their religion, may immediately be admitted to make inter-marriages with them. By interpreting the excluſion of the Ammonites and Moabites in the text, to be for ever, they ſeem to exceed the prohibition of the law therein delivered. For there, namely, in Deut. xxiii. 3. it is extended only to the tenth generation; the meaning of which ſeems plainly to be, that this ſhould be obſerved as a law for ever, that an Ammonite or a Moabite was not to be admitted into the congregation of Iſrael, ſo as to be capable of making marriages with them, till the tenth generation after their becoming proſelytes to the Jewiſh religion. But ten generations, and the words, *for ever*, being both in the ſame text, and within the ſame prohibiting clauſe, they interpret the former expreſſion by the latter, and will have it, that ſo long a prohibition as that of ten generations is therein equivalent to *for ever*; and this explication they ground chiefly upon the text of Nehemiah we are now conſidering. For here, in the recital of this law, the prohibition is ſaid to be *for ever*, ver. 1. without the reſtriction of ten generations. But the words of Nehemiah are plainly an imperfect quotation of what is declared in the law, where it is to be perfectly found. And in all laws in the world, the words of the original text are to be depended upon, for the intention of the legiſlator, before any quotations of them, by whomſoever made.

Ver. 10. *And I perceived that the portions of the Levites had not been given them*, &c.] Among other corruptions that grew up during the abſence of Nehemiah, one eſpecially to be taken notice of was, the neglect of carrying on the daily ſervice of the houſe of God in the proper manner. For the tithes, which were to maintain the miniſters of the temple in their offices and ſtations, being either embezzled by the high-prieſt, and other rulers of the temple under him, or elſe ſubſtracted by the laity, and not paid at all; the Levites and ſingers, for want of this allowance, were driven from the temple, every one to his own home, there to ſeek for a ſubſiſtence ſome other way. This abuſe the governor, whoſe piety led him always to attend the public worſhip, could not be long without taking notice of; and when he had obſerved it, and thoroughly informed himſelf of the cauſe, he ſoon provided very effectually for its remedy. For he forthwith cauſed thoſe dues to be again brought into the treaſuries of the temple, and compelled every man faithfully and fully to pay them; whereby a maintenance being again provided for thoſe who attended the ſervice of the houſe of God, all was again reſtored there to its priſtine order.

Ver. 14. *Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the houſe of my God, and for the offices thereof.*] It is very natural to obſerve from this paſſage, that the making proviſion for the maintenance of God's miniſters, and of his worſhip and ſervice, is a work of high eſteem with the Divine Majeſty: For theſe are the good deeds, for which Nehemiah recommends himſelf to the favour and remembrance of God.

Ver. 15. *In thoſe days ſaw I in Judah ſome treading wine-preſſes on the ſabbath*, &c.] Nehemiah having obſerved ſeveral of the Jews profaning the ſabbath in a very impious manner, took care that this Sacred Day ſhould be duly obſerved, and made many good orders to prevent the future profanation of it, and cauſed them all to be effectually put in execution. But tho' all theſe particulars are related in one chapter, they were not all done at one time, but the good man brought them about as occaſions were adminiſtred, and as he ſaw opportunities beſt ſerved for effecting them with ſucceſs.

Ver. 17. *Then I contended with the nobles of Judah.*] For they who did not correct abuſes when it was in their power, were more criminal than thoſe who committed them.

——— *And ſaid unto them, What evil thing is this that ye do, and profane the ſabbath-day?*] For if they had exerciſed the authority with which they were inveſted, the people durſt not have acted as they did.

Ver. 18. *Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city?*] He bids them conſider, that this was one of the crimes of which their fathers had been guilty, and for which God ſuffered them to be carried captive out of their land, and their city to be deſtroyed.

——— *Yet ye bring more wrath upon Iſrael by profaning the ſabbath.*] It was an aggravation of their guilt, that they would not beware of thoſe ſins which had proved ſo deſtructive to them; and would bring greater judgments upon them, becauſe they were not amended by what they had ſuffered.

Ver. 19. *And it came to paſs that when the gates of Jeruſalem began to be dark.*] Which was about ſun-ſet, the light being intercepted there, ſooner than in other places, by the mountains which ſurrounded Jeruſalem.

—— *Before the ſabbath.*] In the evening introductory to that day.

——— *I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the ſabbath: and ſome of my ſervants ſet I at the gates, that there ſhould be no burden brought in on the ſabbath-day.*] It ſeems he could not truſt to the common porters of the gates; and therefore appointed ſome of his own family, whom he knew would neither be careleſs nor corrupted; but would ſee the gates were kept ſhut, and all traffic prevented.

Ver. 20. *So the merchants, and ſellers of all kind of ware, lodged without Jeruſalem once or twice.*] In the open fields, where perhaps they pitched their tents, in expectation of ſelling their wares on the ſabbath to the country people, ſince they could not gain admittance into Jeruſalem.

Ver. 21. *Then I teſtified againſt them, and ſaid unto them, Why lodge ye about the wall? If ye do ſo again, I will lay hands on you. From that time forth came they no more on the ſabbath.*] Such power have good magiſtrates, eſpecially when they act with a becoming reſolution. And it is very obſervable, that though theſe men, as being of another nation, were not bound by the law of the Jewiſh ſabbath, and therefore did not tranſgreſs by not obſerving it, yet Nehemiah would permit them to be inſtrumental in the violation of it by the Jews, who were under the obligation of the law; and thereby trouble the common-wealth of Iſrael by cauſing the people to ſin. To this we may add, that though buying and ſelling were not conſidered as ſervile works, yet Nehemiah thought they were comprehended in theſe words, *Thou ſhalt do no manner of work.*

Ver. 22. *And I commanded the Levites, that they ſhould cleanſe themſelves, and that they ſhould come and keep the gates, to ſanctify the ſabbath-day.*] He thought the Levites would be more reverenced than his own ſervants, and therefore appointed them to this office of keeping the gates on the ſabbath-day, that it might not fail to be ſanctified with due ſolemnity. And they being alſo on that day to attend upon other offices that were holy, he commanded them alſo to cleanſe themſelves by ſome known purification, which might procure them the greater reverence. There was another reaſon why he joined the Levites with his own ſervants to look after the gates on the ſabbath-day; namely, becauſe he would have this watch continued, when he and his ſervants were gone from Jeruſalem, till this evil cuſtom was quite broken.

—*Remember me, O my God, concerning this alſo, and ſpare me according to the greatneſs of thy mercy.*] He had beſeeched God to remember his good deeds, ver. 14. but in order to make it more evident that he did not think there was any proper merit in them, which required a reward, as a debt in juſtice due unto them, he here explains himſelf, and deſires to be rewarded, or rather pardoned out of God's free goodneſs, according to the multitude of his mercies.

Ver. 23. *In thoſe days alſo ſaw I Jews that had married wives of Aſhdod, of Ammon, and of Moab.*] The reſtoration of the Jewiſh church and ſtate in Jeruſalem and Judæa, was fully compleated in the laſt act of reformation which is recorded in this chapter from the verſe before us to the end of the book. This reformation conſiſted in the removal of all unlawful marriages from among the people. For though the law ſtrictly commanded them not to make inter-marriages with any foreign nation, either by giving their daughters to them for wives, or by taking the daughters of thoſe people to themſelves, yet ſince their return from the Babyloniſh captivity they had paid little regard hereto, but took wives of all the nations around them, with whom God had moſt ſtrictly commanded them not to make any alliances. It ſeems moſt likely, that while they were intermixed with the ſtrange nations of thoſe eaſtern countries into which they were carried captive by the Babylonians, they firſt contracted theſe prohibited marriages there, and from thence brought with them this unlawful cuſtom on their return. Ezra found it ſpread among them on his firſt arrival at Jeruſalem, and though for a while he had brought it to a thorough reformation, yet by that time Nehemiah came to ſucceed him, the corruption was grown up again; and notwithſtanding he then reformed it anew, by ſeparating from Iſrael all the mixed multitude, yet this did not wholly root out the evil, but it ſprung up again, and at length came to ſuch an height, that the pontifical houſe, which of all others ought to have been kept the cleareſt from ſuch impure commixtures, was polluted by them. For Manaſſeh, as he is called by Joſephus, one of the ſons of Joiada and the younger brother of Jaddua, had married Nicaſo the daughter of Sanballat, the Satrapa of Samaria; whereby an ill example being given for the breach of the law, by ſuch as were moſt concerned to enforce the obſervation of it, Nehemiah came in with the utmoſt ſtretch of his authority to remove this enormity, and compelled all who had eſpouſed ſuch ſtrange wives immediately to put them away, or to quit the country: whereupon Manaſſeh being unwilling to part with his wife, fled to Samaria, together with many others, who being in the ſame caſe with him, were alſo of the ſame mind, and accompanied him thither, where they ſettled under the protection of Sanballat, who was the governor of the place. As for the time when Manaſſeh contracted this unlawful marriage, the reader will find it ſettled in that part of the introduction to the book of Ezra, which ſtates the hiſtory of the Jews in the reign of Xerxes, and Artaxerxes Longimanus.

This laſt act of Nehemiah's reformation cloſes the Sacred Hiſtory of the Jews in the Old Teſtament. How long that good man lived at Jeruſalem after this event is uncertain. Some think that he continued in his government to the time of his death, but when that happened is no where ſaid; only it may be obſerved, that at the time when he ended this book he muſt have been far advanced in years. After him, there ſeems not to have been any more governors of Judæa, but that this country being added to the prefecture of Syria, was thenceforth wholly ſubjected to the governor of that province, and that under him the high-prieſt was intruſted with the regulation of all affairs relating to the Jews.

The END *of the* Book *of* Nehemiah.

Critical and Explanatory ANNOTATIONS

On the Book of

ESTHER.

The ARGUMENT.

This Book bears the name of Eſther, becauſe it chiefly treats of her; and it contains the Hiſtory of a moſt remarkable deliverance of the Jews, accompliſhed by her inſtrumentality. Eſther, otherwiſe called Hadaſſah, was the daughter of Abihail, and of the tribe of Benjamin. Her parents being dead, Mordecai her uncle by the father's ſide, took care of her education, and ſucceeded to his wiſh. After the great king Artaxerxes Longimanus, who is called Ahaſuerus in this book, had divorced Vaſhti his queen, for refuſing to appear in his preſence at a royal feſtival, ſearch was made through all the provinces of the Perſian empire for the moſt beautiful women that were to be found; Eſther was one of thoſe who were choſen on this occaſion; in conſequence of which ſhe was carried to court, and committed to the care of an eunuch, who was to provide for her table, and furniſh her beſide with every thing that was neceſſary. Seven young women were appointed to wait on her, and ſhe continued thus a whole year preparing herſelf, by the uſe of fragrant oils and perfumes, for an introduction to the Perſian monarch.

The time being come when ſhe was to be conducted to the king's apartment, ſhe was ſupplied with all the ornaments ſhe deſired, and a Gracious Providence gave her favour in the ſight of Ahaſuerus, who placed a royal diadem on her head, and declar'd her queen in the room of Vaſhti. The king eſpouſed her with the utmoſt magnificence, and on this joyful occaſion beſtowed largeſſes and pardons on his people. Eſther as yet had not declared to any one who ſhe was, Mordecai having caution'd her againſt any diſcovery of that nature.

King Ahaſuerus having advanced one of his officers, whoſe name was Haman, to great honours, and he requiring ſuch reſpect as was due to God alone, Mordecai reſolutely refuſed to render it to him, and ſo drew upon himſelf the indignation of that arrogant man; who to revenge himſelf of the contempt which he pretended Mordecai had offered to his perſon, obtained an order from the king to maſſacre all the Jews who were in his dominions. Mordecai gave notice of this to Eſther, and advertiſed her of the neceſſity there was, that ſhe ſhould wait on the king, and deſire the revocation of this cruel edict, which Haman had procured from his ſovereign by ſurprize. Eſther excuſed herſelf by alledging, that the king had not ſent for her in thirty days, and that ſhe could not preſume to appear in his preſence without being called, becauſe of that charge which the king had publiſhed, whereby all perſons whatever were prohibited upon pain of death from coming into his inner apartment, without being firſt ſent for by his command; unleſs upon the appearance of any ſuch perſon, he extended his golden ſceptre toward him, and by this mark of clemency ſecured him againſt the penalty appointed for the puniſhment of ſuch an intruſion into the royal preſence.

Mordecai was not ſatisfied with this reaſon, but ſent word to Eſther that no danger ought to deter her from aſſiſting the people of her own nation in ſuch an extremity; and that God in all probability had raiſed her to the royal dignity, that ſhe might be in a condition to act on ſuch an occaſion as this. Eſther therefore diſpoſed herſelf by prayer, and faſting, and humiliation to appear before the king, and likewiſe deſired Mordecai to paſs three days and as many nights in the ſame humble and ſuppliant manner, in order to draw down the bleſſing of God upon her undertaking.

When three days were expired Eſther arrayed herſelf in her royal robes, and going to the king's apartment, ſhe placed herſelf over-againſt the door of the inward chamber where the imperial throne was. Ahaſuerus ſeeing her, immediately ſtretched out his golden ſceptre toward her, and ſaid, Eſther, what is thy petition? For ſhould'ſt thou aſk half of my kingdom, I would give it thee. Eſther then humbly intreated the king to honour her that day with his preſence at a banquet ſhe had prepared for him, and to let Haman accompany him on that occaſion. This requeſt the monarch granted, and went with Haman to the queen's entertainment, at which time he again aſſured her ſhe was at liberty to aſk whatever ſhe deſired. But all that ſhe then requeſted was, that the king would vouchſafe to dine with her again the next day, and that Haman might once more be one of the company.

Ahaſuerus accordingly came, and Haman with him, and the king amidſt the warmth and chearfulneſs of wine, repeated his late promiſes to the queen; upon which ſhe immediately implored his royal clemency in favour of her own life, and the lives of all her people. The king in a great emotion demanded to know who had conſpired againſt her in the manner ſhe repreſented; whereupon Eſther named Haman as her moſt cruel adverſary. Ahaſuerus roſe at that inſtant in great wrath, and went into the palace-garden adjacent to the banqueting-room; Haman at the ſame time ſtarted from the table, and threw himſelf at the queen's feet, imploring her to preſerve his life. During this ſcene the king returned, and ſeeing Haman on the bed belonging to the table on which Eſther ate, he cried out in all the heat of rage, Will he even preſume to offer violence to the queen in my preſence! Theſe words were no ſooner ſpoken, than Haman was ſeized, and led to the gallows which he had erected for the gratification of his revenge againſt Mordecai.

The ſame day the king, to prevent the execution of the orders he had given to deſtroy all the Jews in his dominions, publiſhed a new decree, and permitted them to avenge themſelves on their enemies, by killing men, women, and children, and pillaging their houſes. The day for executing this piece of revenge was appointed to be upon the thirteenth day of the month Adar, which was the very day on which Haman had reſolved to extirpate them. The Jews, in purſuance of this permiſſion, made a great ſlaughter of their adverſaries throughout the dominions of Ahaſuerus; ſo that in Shuſhan, and ſome other cities only, ſeventy-five thouſand were reckoned to be maſſacred by the Jews, upon the thirteenth day of Adar. The fourteenth day of that month was choſen by them as a ſolemn feſtival to commemorate this great event; which feſtival is called *Purim*, that is, *the lots*, becauſe they were to have been executed according to the lot which Haman had drawn for that purpoſe. Theſe are the moſt material particulars in the book of Eſther, which has always been eſteemed canonical, both among the Jews, and in the Chriſtian Church: but the canonical authority of thoſe additions which are to be found at the end of this book in the Latin editions, and are not in the Hebrew copies, has been much diſputed. Thoſe copies of the Greek verſion which are in our hands, are not uniform, and differ very much from the Hebrew, and the old Latin tranſlations of this work, which were extant before that of St. Jerom, vary both from the Hebrew text, and the Greek verſions. In our printed copies of this book in Greek, we find at the end of it theſe words, “In the fourth year of Ptolemy and Cleopatra, “Doſitheus, accompanied by his ſon Ptolemy, carried the letter of Purim into Egypt, “which is ſaid to have been tranſlated into Greek by Lyſimachus the ſon of Ptolemy.” The king Ptolemy, in whoſe reign this tranſlation was brought into Egypt, is believed to be Ptolemy Philometer, who died long after Ptolemy Philadelphus, in whoſe reign the verſion of the Septuagint is commonly ſuppoſed to have been made. Lyſimachus, above-mentioned, was probably the author of thoſe additions which are to be obſerved in the Greek text of Eſther.

The learned are much divided as to the original author of this book. Clemens Alexandrinus, and after him, ſome Rabbins, and many commentators, attribute it, and we think with great probability, to Mordecai; and this opinion is favoured by the book it ſelf, wherein it is ſaid, that Mordecai wrote theſe things, chap. ix. 20. Some think Ezra was the author of it, while others are of opinion, that it was compoſed by the great Synagogue, and by them inſerted into the Canon of Scripture, for neither of which two laſt opinions can we find any good authority, and therefore we prefer the firſt.

CHAP. I.

1 Ahaſuerus maketh royal feaſts. 10 Vaſhti ſent for, refuſeth to come. 13 Ahaſuerus, by the counſel of Memucan, maketh the decree of mens ſovereignty.

NOW it came to paſs in the days of Ahaſuerus (this *is* Ahaſuerus which reigned from India even unto Ethiopia, *over* an hundred and ſeven and twenty provinces)

2 *That* in thoſe days when the king Ahaſuerus ſat on the throne of his kingdom, which *was* in Shuſhan the palace,

3 In the third year of his reign, he made a feaſt unto all his princes, and his ſervants; the power of Perſia and Media, the nobles and princes of the provinces *being* before him.

4 When he ſhewed the riches of his glorious kingdom, and the honour of his excellent majeſty many days, *even* an hundred and fourſcore days.

5 And when theſe days were expired, the king made a feaſt unto all the people *that were* preſent in Shuſhan the palace, both unto great and ſmall, ſeven days, in the court of the garden of the kings palace,

6 *Where were* white, green, and blue *hangings*, faſtned with cords of fine linen and purple, to ſilver rings, and pillars of marble: the beds *were of* gold, and ſilver upon a pavement of red, and blue, and white, and black marble.

7 And they gave *them* drink in veſſels of gold (the veſſels being divers one from another) and royal wine in abundance, according to the ſtate of the king.

8 And the drinking *was* according to the law, none did compel: for ſo the king had appointed to all the officers of his houſe, that they ſhould do according to every mans pleaſure.

9 Alſo Vaſhti the queen made a feaſt for the women, *in* the royal houſe which *belonged* to king Ahaſuerus.

10 ¶ On the ſeventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the ſeven chamberlains that ſerved in the preſence of Ahaſuerus the king,

11 To bring Vaſhti the queen before the king, with the crown royal, to ſhew the people and the princes her beauty: for ſhe *was* fair to look on.

12 But the queen Vaſhti refuſed to come at the kings commandment by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

13 ¶ Then the king ſaid to the wiſemen, which knew the times (for ſo *was* the kings manner towards all that knew law and judgment:

14 And the next unto him *was* Carſhena, Shether, Admatha, Tarſhiſh, Meres, Marſena, *and* Memucan, the ſeven princes of Perſia and Media, which ſaw the kings face, *and* which ſat the firſt in the kingdom)

15 What ſhall we do unto the queen Vaſhti, according to law, becauſe ſhe hath not performed the commandment of the king Ahaſuerus, by the chamberlains?

16 And Memucan anſwered before the king and the princes, Vaſhti the queen hath not done wrong to the king only, but alſo to all the princes, and to all the people that *are* in all the provinces of the king Ahaſuerus.

17 For *this* deed of the queen ſhall come abroad unto all women, ſo that they ſhall deſpiſe their husbands in their eyes, when it ſhall be reported, The king Ahaſuerus commanded Vaſhti the queen to be brought in before him, but ſhe came not.

18 *Likewiſe* ſhall the ladies of Perſia and Media ſay this day unto all the kings princes, which have heard of the deed of the queen. Thus *ſhall there ariſe* too much contempt and wrath.

19 If it pleaſe the king, let there go a royal commandment from him, and let it be written among the laws of the Perſians and the Medes, that it be not altered, that Vaſhti come no more before king Ahaſuerus, and let the king give her royal eſtate unto another that is better than ſhe.

20 And when the kings degree which he ſhall make, ſhall be publiſhed throughout all his empire (for it is great) all the wives ſhall give to their husbands honour both to great and ſmall.

21 And the ſaying pleaſed the king and the princes, and the king did according to the word of Memucan:

22 For he ſent letters into all the kings provinces, into every province according to the writing thereof, and to every people after their language, that every man ſhould bear rule in his own houſe, and that *it* ſhould be publiſhed according to the language of every people.

Ver. 1. *Now it came to paſs in the days of Ahaſuerus (this is that Ahaſuerus which reigned from India even unto Ethiopia over an hundred and ſeven and twenty provinces.)*] We have already obſerved, that this Ahaſuerus was the great king Artaxerxes Longimanus, and the ſame who had Eſther for his queen; but we muſt acknowledge, at the ſame time, that there are two very great men whoſe opinions differ from ours in this particular, namely, Archbiſhop Uſher, and Joſeph Scaliger, and therefore it will be proper to conſider what they have advanced on this ſubject.

The former of theſe learned authors maintains, that Darius Hyſtaſpis was the king Ahaſuerus who married Eſther, and that Atoſſa was the Vaſhti, and Artyſtona the Eſther of the Holy Scriptures: but ſurely that great man did not conſider, that whatever is recorded of thoſe perſons by the hiſtorians who have written of them, is utterly inconſiſtent with the opinion he would eſtabliſh. For Herodotus poſitively tells us, (Lib. 3. and Lib. 7.) that Artyſtona was the daughter of Cyrus, and therefore ſhe could not be Eſther; and that Atoſſa had four ſons by Darius, beſide daughters, all born to him by her, after he was king, (Herodot. Lib. 7. ſub initio) and therefore ſhe could not be that queen Vaſhti, who was divorced from the king her husband in the third year of his reign, Eſth. i. 3. nor he that Ahaſuerus who divorced her. Atoſſa is likewiſe ſaid to have had that predominant intereſt with Darius, even to the time of his death, that he was influenced by her means to ſettle, in the laſt act of his life, the ſucceſſion of his crown on Xerxes her ſon, to the diſ-inheriting of all his elder ſons who were born to him by a former wife; whereas the Ahaſuerus of the book of Eſther had removed Vaſhti both from his bed and from his preſence, by an unalterable decree, ver. 19. and therefore could never admit her again to either during the remainder of his life. That which chiefly induced the learned Archbiſhop to be of this opinion, was, that whereas it is ſaid of Ahaſuerus, that he laid a tribute upon the land, and upon the iſles of the ſea, chap. x. 1. the ſame is alſo recorded of Darius Hyſtaſpis by Herodotus, lib. 3. and therefore he thought they were both the ſame perſon. But Strabo, who is an author of as good, if not better credit, aſcribes this to Longimanus, (Lib. 15. p. 735.) It muſt be acknowledged, that in the printed copies we now have of that author, Darius Longimanus is read in the place we refer to; but the title Longimanus, and the deſcription of the perſon which is afterward added in that place, can belong to none but to the Artaxerxes Longimanus, whom we now ſpeak of, from whence it is manifeſt, that Darius is there inſerted inſtead of Artaxerxes, by a corruption of the text.

Scaliger's opinion is, that Xerxes, the ſon and ſucceſſor of Darius Hyſtaſpis, was the Ahaſuerus, and Hameſtris his queen the Eſther of the Sacred Scriptures. His main reaſon for it is the ſimilitude between the names of Hameſtris, and Eſther; but how much more the diſſimilitude of their characters proves the contrary, will be evident from the following inſtance. Xerxes, after his return to Suſa, or Shuſhan, from his flight out of Greece, conceived a violent paſſion for the wife of his brother Maſiſtes, who was then in that city, but ſhe being a very virtuous woman, and highly diſtinguiſhed by her conjugal fidelity to her husband, could on no ſolicitations be prevailed upon to defile his bed. Xerxes, however, thinking to win her at laſt, heaped all manner of obligations upon her to engage her compliance with his deſires, and in particular married her daughter Artaynta to his eldeſt ſon Darius, whom he intended for his ſucceſſor on the throne, and on his return to Suſa cauſed the marriage to be conſummated; which being the greateſt favour he could confer upon the mother, he expected it would induce her to be tractable to his will. But finding the lady's vertue to be ſtill impregnable againſt all his attempts, he at length turned the amour from the mother to the daughter, in whom he ſoon found a ready conformity to all he deſired. While this was tranſacting, Hameſtris, the queen of Xerxes, having wrought a very rich and curious mantle, preſented it to the king her husband, who being exceedingly pleaſed with it, wore it when he made his next viſit to his miſtreſs, and ſhe having gratified all his deſires, the king, in order to expreſs the ſatisfaction he conceived at her compliance, bid her ask what ſhe would of him for her reward, promiſing her, with an oath, that whatever it ſhould be he would grant it unto her. She then asked of him the mantle he wore, but Xerxes being aware of the miſchief ſuch a gift might bring upon her, did all he could to diſſuade her from that requeſt, offering her whatever elſe was in his power to redeem it from her. But nothing elſe being able to content the lady, and his promiſe, together with the oath, being urged for the grant, he was forced to comply with her importunity; and ſhe, out of the vanity and pride of her mind, immediately put on the mantle the king had given her, and wore it publicly, as it were by way of trophy. Hameſtris, by this proceeding, being thoroughly confirmed in what ſhe before was only jealous of, became enraged to the utmoſt degree; but, inſtead of turning her wrath againſt the daughter, who only was criminal in this matter, ſhe reſolved to be revenged on the mother, as if all this intrigue had been of her contrivance, tho' ſhe was wholly innocent of it. And therefore waiting till the great feſtival, that uſed to be annually celebrated on the king's birth-day, which was then approaching, and at which time it was cuſtomary for him to grant her whatever ſhe ſhould then deſire, ſhe deſired her conſort to deliver up the wife of Maſiſtes to her. Xerxes perceiving the malicious intention of his queen, abhorred it to the utmoſt, both for the ſake of his brother, and alſo for what he knew of the innocence of the lady as to that for which Hameſtris was exaſperated againſt her, and therefore at firſt withſtood her in this requeſt as far as he was able. But her importunity not being to be diverted, nor what was alledged for the cuſtom to be gainſaid, he was forced to yield to her. In conſequence of which, the lady being ſeized by the king's guards, and delivered to Hameſtris, this cruel woman cauſed her breaſts, her tongue, noſe, ears, and lips to be cut off, and thrown to the dogs before her face, and then ſent her home thus mangled to her husband.

There is another fact related of Hameſtris equally cruel and impious, which is, that ſhe cauſed fourteen boys of the beſt families in Perſia to be buried alive, as a ſacrifice to the infernal gods. The particulars we have here related are ſufficient therefore to make it appear, how impoſſible it is that a woman of ſo vile and abominable a character as Hameſtris was, could ever have been that queen of Perſia, who by the name of Eſther is ſo renowned in Holy Writ, and is there recorded, as the inſtrument by whom God was pleaſed in ſo ſignal a manner to deliver his people from that utter deſtruction which Haman had premeditated againſt them.

It likewiſe appears from Herodotus, lib. 9. that Xerxes had a ſon by Hameſtris, who was marriageable in the ſeventh year of his reign, and therefore it is impoſſible ſhe could be Eſther, who was not eſpouſed to the king, till the ſeventh year of his reign, chap. ii. 16. nor could be taken into his bed ſooner than two years before. For, according to the Sacred Hiſtory, it was in the fourth year of Ahaſuerus, when the choice of virgins was made for him, chap. ii. and a whole year being employed in the purifications whereby they were prepared for his bed, chap. ii. 12. She could not be called thither till the fifth year of his reign; and therefore the ſixth was the ſooneſt that ſhe could have a ſon by him. Beſide, Artaxerxes the third ſon of Hameſtris being grown up to man's eſtate at the death of his father, which happened in the 21ſt year of his reign, [Diod. Sicul. lib. 11.] he muſt conſequently have been born before the ſixth year of his reign. All which put together may be conſidered as a demonſtration, that whatever ſimilitude there may be in the names of Eſther and Hameſtris, the perſons could not be the ſame.

But there being no ſuch objections as to Artaxerxes Longimanus, it is moſt probable that he was the Ahaſuerus of this book. The ancienteſt and beſt evidences that can be had of this matter, are from the Septuagint verſion of the Sacred Text, the apochryphal additions to the book of Eſther, and the teſtimony of Joſephus; and all theſe agree for Artaxerxes Longimanus. Joſephus poſitively tells us it was he; [Antiq. lib. 11. cap. 6.] and the Septuagint through the whole book of Eſther, whereever the Hebrew text hath Ahaſuerus, tranſlate Artaxerxes; and the apochryphal additions to that book every where call the husband of Eſther, Artaxerxes, who could be none but Artaxerxes Longimanus. For there are ſeveral circumſtances related of him both in the canonical and apochryphal Eſther, which can by no means be applicable to the other Artaxerxes called Mnemon. To which we may add, that the extraordinary favour which Artaxerxes Longimanus ſhewed the Jews, beyond all the other kings who reigned in Perſia, firſt in ſending Ezra, and afterward Nehemiah, to repair the ſhattered affairs of the Jewiſh nation in Judah and Jeruſalem, and the reſtoration of them to their ancient proſperity, can only be accounted for from their having ſo powerful an advocate as Eſther.

We have related in the Annotations on Nehem. vii. 1. by what means Artaxerxes Longimanus, the third ſon of Xerxes, came to be advanced to the Perſian throne; and ſhall here add, that this prince having by the death of Artabanus removed one grand obſtacle to his peaceable enjoyment of the regal dignity, had ſtill two others to ſtruggle with; namely, his brother Hyſtaſpis in Bactria, and the party of Artabanus at home. But this laſt being neareſt at hand gave him the firſt trouble: for tho' Artabanus was dead, he had left behind him ſeven ſons, and many partiſans, who immediately aſſembled together to revenge his death; whereupon a fierce battel enſued between them and thoſe who adhered to Artaxerxes, in which many noble Perſians were ſlain. But Artaxerxes having at length prevailed, was careful to cut off all thoſe who were concerned in this conſpiracy; and in particular took a ſignal revenge on every one who had been acceſſory to the murder of his father.

Artaxerxes having maſtered this difficulty was at leiſure to ſend an army into Bactria, againſt his brother Hyſtaſpis, but was not ſo ſucceſsful there. For a fierce battle enſuing, Hyſtaſpis, tho' he did not get the victory, yet made good his ground ſo effectually, that no advantage was then obtained againſt him, but both armies parted with equal ſucceſs, and retired to make better preparations for a ſecond encounter.

But the next year Artaxerxes having drawn together a much ſtronger army, as having the greateſt part of the empire at his devotion, over-powered Hyſtaſpis, and utterly overthrew him in a ſecond battle; by which event having removed all difficulties and oppoſition, he now became fully poſſeſſed of the whole empire, and the better to ſecure himſelf in it, he removed all thoſe governors of cities and provinces, of whom he had any ſuſpicion, that they had been concerned with, or any way well affected to either of the parties he had ſuppreſſed; and put into their places only ſuch as he had a thorough confidence in. After this he ſet himſelf to reform all the abuſes and diſorders of the government, whereby he acquired much credit and authority through all the numerous provinces of his vaſt empire, and entirely eſtabliſhed himſelf in the affections of the people, which are the only ſolid ſecurity of princes.

After Artaxerxes had obtained theſe ſucceſſes, and thereby firmly ſettled himſelf in the peaceable poſſeſſion of the Perſian empire, he appointed a ſolemn feſtival on that account, and cauſed it to be celebrated in the city of Shuſhan, or Suſa, in feaſting and ſhows, for the term of an hundred and eighty days, on the concluſion of which he made a great feaſt for all the princes and people who were then at Shuſhan, for ſeven days, and Vaſhti the queen at the ſame time made a like feaſt in her apartment for the women. On the ſeventh day the king's heart being merry with wine, he commanded his ſeven chamberlains to bring queen Vaſhti before him with the crown royal on her head, that he might ſhew to the princes and people her beauty, for ſhe was exceeding fair, ver. 11. But her appearing in this manner in ſuch an aſſembly, being contrary to the uſage of the Perſians, [Joſeph. Antiq. l. 11. c. 6.] and appearing to her, as indeed it was, very indecent, and much unbecoming the modeſty of a lady, as well as the dignity of her ſtation, ſhe refuſed to comply with the king's meſſage; which ſo highly incenſed him that he called his ſeven counſellors, in order to adviſe with them on this occaſion: And as they were apprehenſive that the conduct of the queen might be an ill example through the whole empire, in encouraging women to contemn and diſobey their husbands, they adviſed the king to put away Vaſhti for ever from him, and give her royal ſtate to another, better than herſelf, and by his royal edict give command throughout the whole empire, that all wives ſhould pay honour and obedience to their husbands, and that every man ſhould bear rule in his own houſe; which advice pleaſing the king, he commanded it accordingly to be put in execution, and Vaſhti never from that time came into the king's preſence any more. For the decree whereby ſhe was removed from him, was regiſtred among the laws of the Medes and Perſians, and therefore was irrevocable, and could never be altered.

CHAP. II.

1 *Out of the choice of virgins, a queen is to be choſen.* 5 *Mordecai the nurſing father of Eſther.* 8 *Eſther is preferred by Hegai before the reſt.* 12 *The manner of purification, and going in to the king.* 15 *Eſther beſt pleaſing the king is made queen.* 21 *Mordecai diſcovering a treaſon is recorded in the chronicles.*

AFter theſe things, when the wrath of king Ahaſuerus was appeaſed, he remembred Vaſhti, and what ſhe had done, and what was decreed againſt her.

2 Then ſaid the kings ſervants, that miniſtred unto him, Let there be fair young virgins ſought for the king.

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shuſhan the palace, to the houſe of the women, unto the cuſtody of Hege the kings chamberlain, keeper of the women, and let their things for purification be given *them:*

4 And let the maiden which pleaſeth the king, be queen inſtead of Vaſhti. And the thing pleaſed the king, and he did ſo.

5 ¶ *Now* in Shuſhan the palace, there was a certain Jew whoſe name *was* Mordecai, the ſon of Jair, the ſon of Shimei, the ſon Kiſh, a Benjamite:

6 Who had been carried away from Jeruſalem, with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought up Hadaſſah (that *is* Eſther) his uncles daughter, for ſhe had neither father nor mother, and the maid *was* fair and beautiful, who Mordecai (when her father and mother were dead) took for his own daughter.

8 ¶ So it came to paſs, when the kings commandment and his decree was heard, and when many maidens were gathered together unto Shuſhan the palace, to the cuſtody of Hegai, that Eſther was brought alſo unto the kings houſe, to the cuſtody of Hegai, keeper of the women.

9 And the maiden pleaſed him, and ſhe obtained kindneſs of him, and he ſpeedily gave her her things for purification, with ſuch things as belonged to her, and ſeven maidens *which were* meet to be given her, out of the kings houſe, and he preferred her and her maids unto the beſt *place* of the houſe of the women.

10 Eſther had not ſhewed her people nor her kindred: for Mordecai had charged her, that ſhe ſhould not ſhew *it*.

11 And Mordecai walked every day before the court of the womens houſe, to know how Eſther did, and what ſhould become of her.

12 ¶ Now when every maids turn was come, to go in to king Ahaſuerus, after that ſhe had been twelve months, according to the manner of the women (for ſo were the days of their purifications accompliſhed; *to wit*, ſix months with oyl of myrrhe, and ſix months with ſweet odours, and with *other* things for the purifying of the women)

13 Then thus came *every* maiden unto the king; whatſoever ſhe deſired was given her, to go with her out of the houſe of the women, unto the kings houſe.

14 In the evening ſhe went, and on the morrow ſhe returned into the ſecond houſe of the women, to the cuſtody of Shaaſhgaz, the kings chamberlain, which kept the concubines: ſhe came in unto the king no more, except the king delighted in her, and that ſhe were called by name.

15 ¶ Now when the turn of Eſther, the daughter of Abihail, the uncle of Mordecai (who had taken her for his daughter) was come to go in unto the king, ſhe required nothing, but what Hegai the kings chamberlain, the keeper of the women, appointed: and Eſther obtained favour in the ſight of all them that looked upon her.

16 So Eſther was taken unto king Ahaſuerus, into his houſe royal, in the tenth month (which *is* the month Tebeth) in the ſeventh year of his reign.

17 And the king loved Eſther above all the women, and ſhe obtained grace and favour in his ſight, more than all the virgins; ſo that he ſet the royal crown upon her head, and made her queen inſtead of Vaſhti.

18 Then the king made a great feaſt unto all his princes and his ſervants, *even* Eſthers feaſt, and he made a releaſe to the provinces, and gave gifts according to the ſtate of the king.

19 And when the virgins were gathered together the ſecond time, then Mordecai ſat in the kings gate.

20 Eſther had not *yet* ſhewed her kindred, nor her people; as Mordecai had charged her: for Eſther did the commandment of Mordecai, like as when ſhe was brought up with him.

21 ¶ In thoſe days (while Mordecai ſat in the kings gate) two of the kings chamberlains, Bigthan and Tereſh, of thoſe which kept the door, were wroth, and ſought to lay hand on the king Ahaſuerus.

22 And the thing was known to Mordecai, who told *it* unto Eſther the queen, and Eſther certified the king *thereof*, in Mordecais name.

23 And when inquiſition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

Ver. 1. *After theſe things, when the wrath of king Ahaſuerus was appeaſed, he remembred Vaſhti, and what he had done, and what he had decreed againſt her.*] When length of time had abated the king's anger, his ancient love to Vaſhti began to revive in his breaſt, for her beauty was very engaging; but when he likewiſe remembred her undutiful behaviour, and the irreverſible decree he had paſſed againſt her, he was reduced to a great perplexity; of which thoſe who had adviſed him to put away the queen being ſenſible, and fearing the effects thereof might prove of fatal conſequence to themſelves, if they did not endeavour to transfer the king's affection to ſome other object, they adviſed him to iſſue his royal orders for aſſembling in the palace of Shuſhan, all the fair virgins in every province, that out of them one, who ſhould prove moſt agreeable to the king, might be choſen by him for his queen in the room of Vaſhti. Artaxerxes being pleaſed with this counſel, orders were immediately given for the execution of it, as effectually as poſſible.

At the time when this collection of virgins was made, there lived in Shuſhan a certain Jew, named Mordecai, of the tribe of Benjamin, and one of the deſcendants of thoſe who had been carried captive to Babylon with Jeconiah king of Judah; and by his attendance at the king's gate, he ſeems to have been one of the porters of the royal palace. He having no children, had bred up Hadaſſah his uncle's daughter, and adopted her for his own; and as ſhe was exceeding beautiful, ſhe was made choice of on this occaſion, and carried to the king's palace, where ſhe was committed to the care of Hegai the king's chamberlain, who was appointed to have the cuſtody of theſe ſelected virgins; and her engaging behaviour wrought upon him ſo effectually, that ſhe enjoyed a greater ſhare of his favour, than all the other virgins under his care: In conſequence of which he aſſigned her the beſt apartment of the houſe, and ſupplied her the firſt of any, with thoſe things that were requiſite for her purification. For the cuſtom was, that every virgin thus taken into the palace, in order to be admitted to the king's bed, was to go through a courſe of purification by ſweet oils and perfumes for the ſpace of a whole year; and therefore Hadaſſa having by the favour of the chamberlain been the earlieſt provided with theſe neceſſaries, was one of the firſt that was prepared for the king's bed, and therefore was one of thoſe who was called to it the ſooneſt.

Mordecai in the mean time walked every day before the court of the womens houſe, to know how Hadaſſah or Eſther did, and what ſhould become of her, ver. 11. This he might do, without being ſuſpected, becauſe he belonged to the court, and was a man of condition; and Eſther might find means, by ſome of thoſe who attended her, to inform him of her health, and the ſtate of her affairs.

The term of Eſther's purification being accompliſhed, her turn came to be introduced to the king, who was ſo well pleaſed with her, that he often called her by name, which was not cuſtomary with him, but to thoſe only of his women with whom he was much delighted. From this time ſhe ſeems to have had the name of Eſther, for it is of Perſian original, but the true ſignification of it is not known.

Eſther growing farther ſtill in the king's favour, and gaining his affection beyond all the reſt of his women, he advanced her to higher honour, and on the tenth day of the tenth month, which falls about the end of our year, placed the royal diadem upon her head, and declared her queen in the room of Vaſhti. On this occaſion he made a ſolemn feaſt for his princes and ſervants, which was called Eſther's feaſt, ver. 18. and in honour of her he at the ſame time granted a releaſe of taxes to the provinces, and gave donatives and preſents to all who then attended him, according to the grandeur and dignity of his royal eſtate; which gave Ezra the greater encouragement, under her protection, and patronage, to go on with the work of reforming and ſettling the Jewiſh church and ſtate in Judæa and Jeruſalem, which he had there undertaken.

About this time Bigthan and Tereſh, two eunuchs of the palace, entered into a conſpiracy againſt the life of king Artaxerxes. They probably were of thoſe who had attended queen Vaſhti, and being now out of their offices by the degradation of their miſtreſs, and the advancement of another into her place, took ſo much diſguſt thereat as to reſolve to revenge themſelves on the king for it. Mordecai having gained ſome knowledge of their deſigns, immediately diſcovered them to queen Eſther, and ſhe in Mordecai's name to the king; whereupon enquiry being made into the matter, and the whole treaſon laid open and detected, the two traitors were crucified for it, and the hiſtory of the whole affair was recorded in the public regiſters and annals of the kingdom. Here we may ſee the infelicity and danger of the moſt potent of mankind; the life of a great king depending upon the fidelity of a ſingle perſon, whoſe ſervice was for ſome time diſregarded by the court, tho' it was of that importance as to have a memorial made of it.

CHAP. III.

1 *Haman advanced by the king, and deſpiſed by Mordecai, ſeeketh revenge upon all the Jews.* 7 *He caſteth lots.* 8 *He obtaineth by calumniation, a decree of the king to put the Jews to death.*

AFter theſe things did king Ahaſuerus promote Haman the ſon of Hammedatha the Agagite, and advanced him, and ſet his ſeat above all the princes that *were* with him.

2 And all the kings ſervants that *were* in the kings gate, bowed, and reverenced Haman; for the king had ſo commanded concerning him: but Mordecai bowed not, nor did *him* reverence.

3 Then the kings ſervants, which *were* in the kings gate, ſaid unto Mordecai, Why tranſgreſſeſt thou the king's commandment?

4 Now it came to paſs, when they ſpake daily unto him, and he hearkned not unto them, that they told Haman, to ſee whether Mordecai his matters would ſtand; for he had told them that he *was* a Jew.

5 And when Haman ſaw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought ſcorn to lay hands on Mordecai alone; for they had ſhewed him the people of Mordecai: wherefore Haman ſought to deſtroy all the Jews that *were* throughout the whole kingdom of Ahaſuerus, *even* the people of Mordecai.

7 ¶ In the firſt month (that *is* the month Niſan) in the twelfth year of king Ahaſuerus, they caſt Pur, that *is*, the lot, before Haman, from day to day, and from month to month, *to* the twelfth *month*, that *is* the month Adar.

8 ¶ And Haman ſaid unto king Ahaſuerus, There is a certain people ſcattered abroad, and diſperſed among the people in all the provinces of thy kingdom, and their laws *are* diverſe from all people, neither keep they the kings laws; therefore it *is* not for the kings profit to ſuffer them.

If it pleaſe the king, let it be written that they may be deſtroyed: and I will pay ten thouſand talents of ſilver to the hands of thoſe that have the charge of the buſineſs, to bring *it* into the kings treaſuries.

10 And the king took his ring from his hand, and gave it unto Haman the ſon of Hammedatha the Agagite, the Jews enemy.

11 And the king ſaid unto Haman, The ſilver *is* given to thee, the people alſo to do with them as it ſeemeth good to thee.

12 Then were the kings ſcribes called on the thirteenth day of the firſt month, and there was written according to all that Haman had commanded unto the kings lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province, according to the writing thereof; and *to* every people after their language; in the name of king Ahaſuerus was it written, and ſealed with the kings ring.

13 And the letters were ſent by poſts into all the kings provinces, to deſtroy, to kill, and to cauſe to periſh all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month (which *is* the month Adar) and *to take* the ſpoil of them for a prey.

14 The copy of a writing for a commandment to be given in every province, was publiſhed unto all people, that they ſhould be ready againſt that day.

15 The poſts went out, being haſtned by the kings commandment, and the decree was given in Shuſhan the palace: and the king and Haman ſat down to drink, but the city Shuſhan was perplexed.

Ver. 1. *After theſe things did king Ahaſuerus promote Haman the ſon of Hammedatha the Agagite, and advanced him, and ſet his ſeat above all the princes that were with him.*] About five years after the detection of this treaſonable conſpiracy, Haman an Amalekite of the poſterity of Agag, who was king of Amalek in the time of Saul, growing to be the chief favourite of Artaxerxes, all the king's ſervants were commanded to pay reverence unto him, and bow before him; and all of them obeyed the royal order, except Mordecai the Jew, who ſitting at the king's gate according to his office, would not pay any reverence to Haman at ſuch times as he paſſed by into the palace, neither bowed he at all to him. This contemptuous behaviour filled Haman with the utmoſt indignation, but ſcorning to lay hands on one man only, and being informed that he was a Jew, he reſolved, in revenge of this affront, to deſtroy not only him, but alſo his whole nation with him, and to this perhaps, he was not a little excited by the ancient enmity which was between them and the people, from whom he was deſcended. In order therefore, to accompliſh his deſign, he called together his diviners on the firſt day of the firſt month, which was the month Niſan, to find out what day would be moſt lucky for putting it in execution. Whereupon they having, according to the way of divination then practiſed by the eaſtern people, caſt lots, firſt upon each month, and after, upon each day of the month, did thereby determine for the thirteenth day of the twelfth month following, called Adar, as the day which they judged would prove moſt fortunate for the accompliſhment of what Haman intended, ver. 7.

When the fatal period for the deſtruction of the Jews was thus ſettled, Haman went in to the king, and having inſinuated to him, that there was a certain people diſperſed all over his empire, who did not conform to the king's laws, but followed ſuch as were peculiar to themſelves, to the diſturbance of the good order of his kingdom, and the breach of that uniformity, with which it ought to be governed, and therefore that it was not for the king's advantage, that they ſhould be any longer ſuffered; he propoſed and gave counſel, that they ſhould be all deſtroyed, and extirpated out of the whole empire of Perſia, and urged it as that which was neceſſary for eſtabliſhing the peace and good order of his government. To which having obtained the king's conſent, and an order, that on the thirteenth day of Adar following, according as was determined by the divination of the lots, it ſhould be put in execution, he called the king's ſcribes together to write the decree; and it being drawn in the manner he propoſed, on the thirteenth day of the ſame month Niſan, copies thereof were written out, and ſent into all the provinces of the empire, commanding the king's lieutenants, governors, and all other his officers in every one of them, to deſtroy all Jews, both young and old, little children and women, in one day, even on the thirteenth of Adar following, and to take the ſpoil of them for a prey. Which day being full eleven months after the date of the decree, the lot which pointed out that day, ſeems to have been directed by the ſpecial providence of God, that ſo long a ſpace intervening, there might be time enough to take ſuch meaſures, as might be proper to prevent the miſchief intended.

But an objection being likely to ariſe againſt this, from thoſe who had the management of the king's treaſury, becauſe the deſtruction of ſo great a number of that monarch's ſubjects, as the Jews throughout the whole empire amounted to, muſt inevitably cauſe a great diminution of the public taxes; Haman offered ten thouſand talents of ſilver out of his own purſe, to make the king amends for it, ver. 9. which ſum, if computed by Babyloniſh talents, amounts to two millions one hundred and nineteen thouſand pounds of our ſterling money; but if by Jewiſh talents, it will be above twice as much; a prodigious ſum for a private man to be maſter of! As this ſhews the greatneſs of Haman's riches, ſo it likewiſe diſcovers the greatneſs of his malice toward the Jews, that he could be content to give ſo immenſe a price for the execution of his revenge upon them. But he then enjoyed ſo great a ſhare of the king's favour, that the whole ſum was remitted to him by that monarch, who granted him all he deſired without it; tho' the damage he would have ſuſtain'd by it in his revenue would have been much greater than all that the enemy could have been ſufficient to countervail, chap. vii. 4.

We need not wonder that private men had then ſuch vaſt riches, ſince there are inſtances to be given of much greater ſums in the hands of ſuch men, in thoſe ancient times. We ſhall at preſent mention only two of them, Pythius the Lydian, and Marcus Craſſus the Roman. The former, when Xerxes paſſed into Greece, was poſſeſſed of two thouſand talents in ſilver, and four millions of Daric's in gold, [Herodot. lib. 7.] which together, amounted to near five millions and a half of our ſterling money. And the latter, after he had conſecrated the tenth of all he had to Hercules, feaſted the whole people of Rome at ten thouſand tables, and had given them in a donative of corn to every citizen, as much as would laſt them three months, found the remainder of his eſtate to be ſeven thouſand one hundred Roman talents, which amount to above a million and a half of our money. [Plutarch. in Craſſo.] This may ſeem much to us at preſent, as indeed it is, but the wonder will ceaſe, when we conſider, that from the time of David and Solomon, and for above fifteen hundred years afterward, gold and ſilver were in much greater plenty in the world, than either of them is at preſent. The immenſe riches which Solomon had in gold and ſilver, the prodigious quantities of both theſe which Alexander the Great found in the treaſuries of Darius Codomannus, and the vaſt loads of them which we find were frequently carried in triumph before the Roman generals, when they returned from conquered provinces, and the exceſſive ſums which ſome of the Roman emperors expended in their luxurious and phantaſtical pleaſures, and in donatives to their armies, ſufficiently prove this. But at length, the mines which furniſhed this plenty, eſpecially thoſe of Ophir, being exhauſted; and the burning of cities, and great devaſtations of countries, which followed from the eruptions of the Goths, Vandals, Huns, and other barbarous nations in the weſt, and of the Saracens, Turks, and Tartars, in the eaſt, having waſted and deſtroyed a great part of the gold and ſilver, which the world before abounded with, this introduced that great ſcarcity of both, which afterward enſued, and which the mines of Mexico, Peru, and Brazil have not been able fully to repair. But to return to our hiſtory.

It is hard to find ſuch a reaſon for Mordecai's refuſal to pay reſpect to Haman, as may be ſufficient to excuſe him for thus expoſing himſelf and all his nation to that deſtruction which it had like to have drawn upon them. That which is commonly ſaid, is, that it was the ſame adoration which was paid to the king of Perſia, which conſiſting in bowing the knee, and the proſtration of the whole body even to the ground, was avoided by Mordecai, upon a notion he had of its being idolatrous. But this being the common compliment which was conſtantly paid to the kings of Perſia by all who were admitted into their preſence, it was undoubtedly rendered to this very king by Nehemiah and Ezra, when ever they had acceſs unto him, and alſo by Mordecai himſelf afterward. For otherwiſe, he could not have obtained that admiſſion into the royal preſence, and that advancement in the palace, which afterward was granted unto him. And if it were not idolatrous to pay this adoration to the king, neither could it be idolatrous to pay it to Haman. The Greeks would not render this reſpect to the king of Perſia, out of pride; and excepting Themiſtocles, and two or three more; none of them could ever be brought to it. We will not ſay, that this was the caſe of Mordecai, with reſpect to Haman; for it ſeems moſt probable, that his refuſing to pay him this reverence, was from a cauſe that was perſonal in Haman only. Perhaps, as Haman was of the race of the Amalekites, Mordecai looked on him as under the curſe which God had denounced againſt that nation, Exod. xvii. 14. 1 Sam. xv. 2, 3. and therefore thought himſelf obliged not to render any ſuch honour to him. And if all the reſt of the Jews were of the ſame opinion, this might ſeem reaſon enough to Haman, for extending his wrath againſt the whole nation, and to meditate the deſtruction of every individual among them, for the gratification of his revenge. But whatever was the cauſe that induced Mordecai to refuſe the payment of this reſpect to the king's favourite, this provoked that arrogant favourite to obtain the decree above-mentioned, for the utter extirpation of the Jews throughout all the provinces of the Perſian empire.

CHAP. IV.

1 *The great mourning of Mordecai and the Jews.* 4 *Eſther underſtanding it, ſendeth to Mordecai, who ſheweth the cauſe, and adviſeth her to undertake the ſuit.* 10 *She excuſing herſelf, is threatned by Mordecai.* 15 *She appointing a faſt, undertaketh the ſuit.*

WHen Mordecai perceived all that was done, Mordecai rent his clothes, and put on ſackcloth with aſhes, and went out into the midſt of the city, and cried with a loud and a bitter cry;

2 And came even before the kings gate: for none *might* enter into the kings gate clothed with ſackcloth.

3 And in every province whitherſoever the kings commandment, and his decree came, *there was* great mourning among the Jews, and faſting, and weeping, and wailing, and many lay in ſackcloth and aſhes.

4 ¶ So Eſthers maids and her chamberlains came and told *it* her: then was the queen exceedingly grieved, and ſhe ſent raiment to clothe Mordecai, and to take away his ſackcloth from him: but he received *it* not.

5 Then called Eſther for Hatach, *one* of the kings chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

6 So Hatach went forth to Mordecai, unto the ſtreet of the city, which *was* before the kings gate.

7 And Mordecai told him of all that had happened unto him, and of the ſum of the money that Haman had promiſed to pay to the kings treaſuries for the Jews, to deſtroy them.

8 Alſo he gave him the copy of the writing of the decree, that was given at Shuſhan to deſtroy them, to ſhew *it* unto Eſther, and to declare *it* unto her, and to charge her that ſhe ſhould go in unto the king, to make ſupplication unto him, and to make requeſt before him for her people.

9 And Hatach came and told Eſther the words of Mordecai.

10 ¶ Again, Eſther ſpake unto Hatach, and gave him commandment unto Mordecai;

11 All the kings ſervants, and the people of the kings provinces do know, that whoſoever, whether man or woman, ſhall come unto the king, into the inner court, who is not called, *there is* one law of his to put *him* to death, except ſuch to whom the king ſhall hold out the golden ſceptre, that he might live: but I have not been called to come into the king theſe thirty days.

12 And they told to Mordecai Eſthers words.

13 Then Mordecai commanded to anſwer Eſther, Think not with thyſelf that thou ſhalt eſcape in the kings houſe, more than all the Jews.

14 For if thou altogether holdeſt thy peace at this time, *then* ſhall there enlargement and deliverance ariſe to the Jews from another place, but thou and thy fathers houſe ſhall be deſtroyed: and who knoweth whether thou art come to the kingdom for *ſuch* a time as this?

15 ¶ Then Eſther bad *them* return Mordecai *this anſwer*,

16 Go, gather together all the Jews *that are* preſent in Shuſhan, and faſt ye for me, and neither eat nor drink for three days, night or day: I alſo and my maidens will faſt likewiſe, and ſo will I go in unto the

king, which *is* not according to the law; and if I periſh, I periſh.

17 So Mordecai went his way, and did according to all that Eſther had commanded him.

Ver. 1. *When Mordecai perceived all that was done, Mordecai rent his clothes, and put on ſackcloth with aſhes, and went out into the midſt of the city, and cried with a loud and bitter cry.*] The fatal edict againſt the Jews being now made public, Mordecai was ſtruck with the deepeſt conſternation and ſorrow; he rent the garments he then wore, cloathed himſelf with ſackcloth, ſprinkled aſhes on his head, and then utter'd his lamentations aloud in the midſt of the city, ſaying, as the *latter Targum* declares, What a dreadful decree is this, which the king and Haman have paſſed upon us! Not againſt a part of us, but upon us all, to root us out of the earth! Whereupon, continues that Paraphraſt, all the Jews flocked about him, and he cauſed the book of the law to be brought to the gate of Shuſhan, covered with ſackcloth; and therein read the following words of Moſes in Deut. iv. 30, 31. "When thou art in tribulation, and all theſe things are "come upon thee, even in the latter days, if thou turn "to the Lord thy God, and ſhalt be obedient unto his "voice: (For the Lord thy God is a merciful God) he "will not forſake thee, neither deſtroy thee, nor forget "the covenant of thy fathers which he ſware unto them." After which he exhorted them to faſting, humiliation, and repentance, according to the example of the Ninevites.

Mordecai, after this, ſat in his mournful habit without the king's gate, ver. 2. but durſt not take his place within it, becauſe none who were in mourning might come there; ſo careful were the Perſians not to give the king the leaſt diſturbance in his pleaſures.

Ver. 3. *And in every province whitherſoever the king's commandment, and his decree came, there was great mourning among the Jews, and faſting, and weeping and wailing, and many lay in ſackcloth and aſhes.*] All day long they faſted, and wept, and lamented themſelves as doom'd to a cruel and unexpected deſtruction; and in the night many lay, not in their beds, but on the ground in ſackcloth and aſhes.

Ver. 4. *So Eſther's maids, and her chamberlains came and told it her.*] As a ſurpriſing piece of news.

——— *Then was the queen exceedingly grieved.*] Imagining ſome great calamity had befallen him, and her tenderneſs for a perſon to whom ſhe was ſo much obliged, would not permit her to reſt till ſhe knew the cauſe of his affliction, and had found out ſome expedient for his relief.

———*And ſhe ſent raiment to clothe Mordecai, and to take away his ſackcloth from him.*] That he might appear at court, and take his former place at the gate.

———*But he received it not.*] This refuſal undoubtedly increaſed her grief.

Ver. 5. *Then called Eſther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her.*] In whom the king had a great confidence, and whom Eſther could likewiſe intruſt with the meſſage ſhe intended to ſend by him to Mordecai.

——— *And gave him a commandment to Mordecai, to know what it was, and why it was.*] To be informed of the cauſe of his extraordinary affliction, and why he would not accept of the garments ſhe had ſent him.

Ver. 6. *So Hatach went forth to Mordecai into the ſtreet of the city, which was before the king's gate.*] Where, in all probability, he ſtill continued lamenting the miſerable condition of his unhappy nation.

Ver. 7. *And Mordecai told him of all that had happened unto him.*] Namely, how he had refuſed to worſhip Haman, as the *former Targum* explains it, and how this had incenſed him againſt the whole nation of the Jews.

——— *And of the ſum of the money that Haman had promiſed to pay to the king's treaſuries for the Jews, to deſtroy them.*] The ten thouſand talents he had offered, to procure the king's conſent to their deſtruction. This ſum had been remitted by the king, but Mordecai mention'd Haman's offer of it as an inſtance of his implacable malice againſt the Jewiſh nation.

Some of the Jews here add a ſurpriſing adventure which happened to Mordecai the very night before Hatach came to him, and which he deſired might be communicated to the queen. The ſtory is related by R. Moſes Almoſnino, in a book called Jede Moſeh, the hands of Moſes, where he ſays, That Mordecai going home in great heavineſs, reflecting on the imminent danger to which his whole nation was reduced, met three boys coming from ſchool, and examined them what they had learned that day. One of them told him his leſſon had been in Prov. iii. 25, 26. "Be not afraid of ſudden fear, "neither of the deſolation of the wicked, when it cometh. "For the Lord ſhall be thy confidence, and ſhall keep "thy foot from being taken." Whereupon Mordecai cried out, I am confident this deſolation ſhall not be ſo ſpeedy. Then the ſecond child told him he had learned that day a portion out of Iſaiah, chap. viii. 10. "Take "counſel together, and it ſhall come to nought; ſpeak "the words and it ſhall not ſtand: for God is with us." O the wonderful goodneſs of God, cried Mordecai, that thus out of the mouth of babes and ſucklings ordaineth ſtrength! And what have you learned? ſaid he to the third child; who anſwered out of Iſaiah xlvi. 4. "Even "to your old age I am he, and even to hoar hairs will I "carry you: I have made, and I will bear, even I will "carry and will deliver you." Now bleſſed be God, ſaid Mordecai, that he hath not left us comfortleſs; his hand ſhall be with us, as in former ages, &c. The author of this ſtory is a modern rabbi, and as his intention was to elude the prophecy in Pſalm viii. quoted in the Goſpel, his authority for the facts here related, is not to be much regarded.

Mordecai having acquainted the queen's meſſenger with the cauſe of his affliction, thought it proper to ſend her a copy of the decree, ver. 8. that thereby ſhe might fully ſee the miſchief that was intended againſt her people, who were to be entirely deſtroyed, and rooted out from the face of the earth; and therefore he exhorted her to go immediately into the king's preſence, and make ſupplication for them. At firſt ſhe excuſed her ſelf on account of the law, whereby it was ordained, that whoever came in unto the king, in the inner court, without being called for, ſhould be put to death, except ſuch only to whom the king ſhould extend the golden ſcepter in his hand; and ſhe was afraid of hazarding her life in this caſe. She likewiſe added, that ſhe had not been called to come in unto the king for the ſpace of thirty days, which might juſtly cauſe her to be apprehenſive that his love was cooled to her, and then her perſon, as well as her petition, would be very unacceptable to him. Mordecai was not ſatisfied with theſe reaſons, and returned to her for anſwer, that the decree extended univerſally to all of her nation, without any exception; and that if it once came to execution, ſhe muſt not expect to be exempted from the common deſtruction. To this he added, that providence ſeemed to have advanced her on purpoſe for this work; but if ſhe refuſed to act her part in it, then deliverance ſhould be wrought ſome other way, and ſhe and her father's houſe would inevitably periſh. For he was fully perſuaded, God would not ſuffer his people to be thus totally deſtroyed.

This meſſage determined Eſther to hazard her life for the ſake of her people, and ſhe returned Mordecai the following anſwer.

Ver. 16. *Go, gather together all the Jews that are preſent in Shuſhan.*] Her meaning was not, that Mordecai ſhould aſſemble them in one congregation; for that might have given ſuſpicion of an intended inſurrection; but ſhe deſired him to bring them together in ſeveral private aſſemblies.

———*And faſt ye for me, and neither eat nor drink three days, night or day.*] None, or very few, could keep a faſt of ſuch a length. The meaning therefore is, that they ſhould make no ſet meal in their families, but only eat and drink ſo much at night as would be ſufficient to ſupport them in prayer to God, for a bleſſing on her undertaking. Or, as Joſephus underſtands it, they ſhould abſtain from all delicacies, and be content with hard and coarſe fare.

———*I alſo and my maidens will faſt likewiſe.*] It is not probable that her maidens were Jews; and yet they might be diſpoſed to faſt with their queen; ſuch a piece of mortification not being unuſual among the Gentiles in times of great diſtreſs, as appears by the conduct of the Ninevites, whoſe faſt the author of the Targum thinks Mordecai imitated.

——— *And ſo will I go in unto the king, which is not according to the law.*] Eſther having thus recommended her ſelf to God, reſolved to regard the preſervation of her people, and not the law. For, as Grotius obſerves, there are ſuch violent circumſtances in ſome caſes, that to obſerve the law would be to offend againſt the chiefeſt law.

——— *And if I periſh, I periſh.*] This is not a ſpeech of deſpondence, but of courage and reſolution; being as much as to ſay, I am content to periſh in ſo good a cauſe. And if I periſh for it in this world, as the Targum gloſſes, I ſhall have my portion in the world to come.

Ver. 17. *So Mordecai went his way, and did according to all that Eſther had commanded him.*] That is, he betook himſelf to faſting and prayer, in conjunction with the reſt of the Jews, as long as Eſther required; omitting the joys of the paſchal feaſt, and turning it into a faſt, if we may believe the *former Targum*; for that Paraphraſt thinks, that Haman having laid his plot in the month of Niſan, chap. iii. 7. and Mordecai preſently applying himſelf to defeat it, theſe tranſactions muſt fall out about the paſſover, which was appointed to be celebrated in this month. But, in memory of this, the Jews keep a faſt on the thirteenth of Adar, which they call *Eſther's faſt*.

CHAP. V.

1 *Eſther adventuring on the king's favour obtaineth the grace of the golden ſcepter, and inviteth the king and Haman to a banquet.* 6 *She being encouraged by the king in her ſuit, inviteth them to another banquet the next day.* 9 *Haman proud of his advancement, repineth at the contempt of Mordecai.* 14 *By the counſel of Zereſh, he buildeth for him a pair of gallows.*

NOW it came to paſs on the third day that Eſther put on *her* royal *apparel*, and ſtood in the inner court of the kings houſe, over-againſt the kings houſe: and the king ſat upon his royal throne in the royal houſe, over-againſt the gate of the houſe.

2 And it was ſo when the king ſaw Eſther the queen ſtanding in the court, *that* ſhe obtained favour in his ſight: and the king held out to Eſther the golden ſcepter that *was* in his hand: ſo Eſther drew near and touched the top of the ſcepter.

3 Then ſaid the king unto her, What wilt thou, queen Eſther? and what *is* thy requeſt? it ſhall be even given thee to the half of the kingdom.

4 And Eſther anſwered, If *it ſeem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king ſaid, Cauſe Haman to make haſte, that he may do as Eſther hath ſaid. So the king and Haman came to the banquet that Eſther had prepared.

6 ¶ And the king ſaid unto Eſther at the banquet of wine, What *is* thy petition? and it ſhall be granted thee: and what *is* thy requeſt? even to the half of the kingdom it ſhall be performed.

7 Then anſwered Eſther, and ſaid, My petition and my requeſt *is*;

8 If I have found favour in the ſight of the king, and if it pleaſe the king to grant my petition, and to perform my requeſt, let the king and Haman come to the banquet that I ſhall prepare for them, and I will do to-morrow as the king hath ſaid.

9 ¶ Then went Haman forth that day, joyful, and with a glad heart: but when Haman ſaw Mordecai in the kings gate, that he ſtood not up, nor moved for him, he was full of indignation againſt Mordecai.

10 Nevertheleſs, Haman refrained himſelf, and when he came home, he ſent and called for his friends, and Zereſh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and the ſervants of the king.

12 Haman ſaid moreover, Yea, Eſther the queen did let no man come in with the king unto the banquet that ſhe had prepared, but myſelf; and to-morrow am I invited unto her alſo with the king.

13 Yet all this availeth me nothing, ſo long as I ſee Mordecai the Jew ſitting at the kings gate.

14 ¶ Then ſaid Zereſh his wife, and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow ſpeak thou unto the king, that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleaſed Haman, and he cauſed the gallows to be made.

Ver. 1. *Now it came to paſs on the third day, that Eſher put on her royal apparel, and ſtood in the inner court of the king's houſe, over-againſt the king's houſe: and the king ſat upon his royal throne in the royal houſe, over-againſt the gate of the houſe.*] Eſther having prepared herſelf by the holy exerciſes of faſting and prayer, for the great and hazardous undertaking which Mordecai had recommended to her, as the only expedient for the preſervation of her people, arrayed her ſelf in her royal robes on the third day, and preſented herſelf before the king, who was then ſeated on his throne of majeſty. The *latter Targum* declares, that ſhe offered up a ſolemn prayer to God as ſoon as ſhe was dreſſed, ſaying, "Thou art the great God, the "God of Abraham, Iſaac, and Jacob, the God of my "father Benjamin: As thou didſt deliver Hananiah, Miſhael, and Azariah, out of the fiery furnace, and Da- "niel from the lion's den, ſo deliver me now out of the "hand of the king, and give me grace and favour in his "ſight," &c.

The king was undoubtedly ſurprized at this unexpected appearance of his queen; but as he had reaſon to imagine, ſhe would not have treſpaſſed upon the law without ſome powerful motive for the liberty ſhe had taken, his tenderneſs for her prevailed over all other conſiderations, and he extended his golden ſcepter to her; and Eſther going near and touching the top of it, had thereby her life ſecured unto her. The king then aſked her what her petition was? aſſuring her it ſhould be granted even to the half of the kingdom: which was a uſual form of ſpeech among kings, when their hearts were enlarged, and overflowed with affection to others; or when they gave them the freeſt liberty to demand whatever they pleaſed. Eſther then intreated the king to come to a banquet ſhe had prepared for him, and that Haman might be permitted to accompany him thither. Ahaſuerus ſuppoſing that ſhe intended to unfold her requeſt to him at the entertainment to which ſhe had invited him, readily granted what ſhe deſired, and accordingly came with Haman to the banquetting-room. He there reminded her of her petition in the moſt affectionate manner, and renewed his promiſe to grant it; but the queen, inſtead of diſcloſing herſelf at that time, made another requeſt to the king, that he would honour with his preſence a ſecond banquet of her preparing, the next day, and that Haman might likewiſe be then preſent; but ſhe took care to intimate at the ſame time, that ſhe would then make known her requeſt unto him. Her intention in deſiring thus to entertain the king twice at her banquets, before ſhe acquainted him with her petition, was, that thereby ſhe might endear her ſelf the more to her royal conſort, and diſpoſe him the better to grant the requeſt ſhe intended to make. Certain it is, that ſome engaging preparatives were neceſſary to induce the king to grant her ſo great a favour as the revocation of his own decree, which had been publiſhed through all his vaſt empire in ſo ſolemn a manner. The *latter Targum* aſſigns ſeveral frivolous reaſons for Eſther's inviting Haman twice to her banquet, but the laſt of them is tolerable. The Iſraelites, ſays that Paraphraſt, were in great expectation of the iſſue of this feaſting, and hoped to ſee Haman preſently cut off; but the queen was reſolved to turn their thoughts the right way, that is, from her to God, looking for mercy from their heavenly Father.

Haman being thus admitted alone with his ſovereign to the queen's banquet, went home to his own houſe much elated with the ſingular diſtinction with which he had been treated: but, in his return thither, ſeeing Mordecai ſtill ſitting at the gate of the palace, and ſtill refuſing to bow down before him, he was fired with ſo much indignation, that when he came to his houſe he called his wife and friends about him, to relate to them the extraordinary honours that had been render'd to him by the king and queen, and the high advancement he had obtained in the empire; after which he bitterly complained of the diſ-reſpect and affront offered him by Mordecai, and declared, that all the riches and grandeur he had acquired, and all the favour by which he was ſo much diſtinguiſhed at court, were incapable of affording him the leaſt ſatisfaction, ſo long as he beheld Mordecai the Jew ſitting at the king's gate. What inconſiderable incidents will impair the happineſs and tranquility of thoſe who are arrived at the top of human felicity! The pleaſure Haman derived from his immenſe riches, and grandeur, was not equal to the mortifying pang he ſuſtained from the diſ-reſpect of a ſingle man. And yet he might have given himſelf eaſe before this time, by ſpeaking one word to the king to diſplace Mordecai, or even put him to death, if his pride and paſſion would have been contented with ſuch a ſacrifice, and not have graſped at the deſtruction of a whole nation.

Haman's wife and friends, whoſe diſpoſitions were altogether as malignant as his own, inſtead of endeavouring to moderate his reſentment by ſuch reaſons as common ſenſe was capable of ſuggeſting, immediately adviſed him to gratify his revenge on the enemy who affronted him, and to cauſe him to die an ignominious death on a gallows of an uncommon height. They concluded with adviſing him to go with a chearful heart to the queen's banquet the next day, and no longer to diſcompoſe himſelf with what was ſo eaſy to be remedied. Haman approved this pernicious counſel, and immediately gave orders for erecting a gallows fifty cubits high, and went early the next morning to the palace, in order to obtain a grant from the king, for the execution of Mordecai, not doubting but he ſhould ſucceed in his requeſt. But God whoſe providence is ever watchful to protect thoſe who truſt in his mercy, confounded the devices of this impious enemy to his people, and cauſed him to fall into the very ſnare he laid for the deſtruction of an innocent perſon.

CHAP. VI.

1 *Ahaſuerus reading in the chronicles of the good ſervice done by Mordecai, taketh care for his reward.* 4 *Haman coming to ſue that Mordecai might be hanged, unawares giveth counſel that he might do him honour.* 12 *complaining of his misfortune, his friends tell him of his final deſtiny.*

ON that night could not the king ſleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

2 And it was found written that Mordecai had told of Bigthana and Tereſh, two of the kings chamberlains, the keepers of the door, who ſought to lay hand on the king Ahaſuerus.

3 And the king ſaid, What honour and dignity hath been done to Mordecai for this? Then ſaid the kings ſervants that miniſtred unto him, There is nothing done for him.

4 ¶ And the king ſaid, Who *is* in the court? (Now Haman was come into the outward court of the king's houſe, to ſpeak unto the king, to hang Mordecai on the gallows that he had prepared for him)

5 And the kings ſervants ſaid unto him, Behold, Haman ſtandeth in the court. And the king ſaid, Let him come in.

6 So Haman came in: and the king ſaid unto him, What ſhall be done unto the man whom the king delighteth to honour? (Now Haman thought in his heart, To whom would the king delight to do honour more than to myſelf?)

7 And Haman anſwered the king, For the man whom the king delighteth to honour,

8 Let the royal apparel be brought which the king *uſeth* to wear, and the horſe that the king rideth upon, and the crown royal which is ſet upon his head:

9 And let this apparel and horſe be delivered to the hand of one of the kings moſt noble princes, that they may array the man *withal* whom the king delighteth to honour, and bring him on horſeback through the ſtreet of the city, and proclaim before him, Thus ſhall it be done to the man whom the king delighteth to honour.

10 Then the king ſaid to Haman, Make haſte *and* take the apparel, and the horſe, as thou haſt ſaid, and do even ſo to Mor-

decai the Jew that ſitteth at the kings gate: let nothing fail of all that thou haſt ſpoken.

11 Then took Haman the apparel and the horſe, and arrayed Mordecai, and brought him on horſeback through the ſtreet of the city, and proclaimed before him, Thus ſhall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai came again to the kings gate: but Haman haſted to his houſe, mourning, and having his head covered.

13 And Haman told Zereſh his wife, and all his friends, every *thing* that had befallen him. Then ſaid his wiſe men, and Zereſh his wife unto him, If Mordecai *be* of the ſeed of the Jews, before whom thou haſt begun to fall, thou ſhalt not prevail againſt him, but ſhalt ſurely fall before him.

14 And while they *were* yet talking with him, came the kings chamberlains, and haſted to bring Haman unto the banquet that Eſther had prepared.

Ver. 1. *On that night could not the king ſleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.*] Now follows a wonderful turn of affairs. God having ſo ordered it, that the king could not compoſe himſelf to reſt that night, he employed thoſe hours in a manner that well became a great monarch; for having ordered the public records of his empire to be brought before him, he commanded them to be read to him. And taking particular notice of a paſſage, which gave an account how Mordecai had diſcovered a treaſonable conſpiracy againſt him, the king demanded of him who read the book, what reward Mordecai had received for that extraordinary piece of ſervice; who replying that he had not received any, Ahaſuerus asked him again if any perſon were then in the anti-chamber, and the king's ſervants having anſwered him, that Haman was attending there, Ahaſuerus ordered him to be introduced into his preſence.

As ſoon as Haman was entred, the king asked him what in his opinion ought to be done to the man, whom the king delighted to honour? Haman being vain enough to imagine he was the perſon the king ſpoke of, and whom he intended to honour in a very diſtinguiſh'd manner, was reſolved not to loſe that opportunity of gratifying his ambitious pride, and immediately declared, that the higheſt honour that could be conferred on any perſon would be to array him in the royal robes; then to ſet him upon the king's horſe, with the royal diadem on his head: and that one of the moſt noble princes about the king ſhould conduct that perſon through all the chief ſtreets of the city, holding his horſe by the reins, and proclaiming before him, *Thus ſhall it be done to the man whom the king delighteth to honour.*

Haman had no ſooner given this anſwer to the king's queſtion, than he was commanded by that monarch to make haſte to execute the advice he had given him; and to take the royal apparel, crown, and horſe, and render to Mordecai the Jew all the honours he had recommended. Thus the whole court and city of Shuſhan were ſpectators of the ſudden and unexpected change in the conditions of theſe two perſons; they ſaw the afflicted and deſolate Mordecai receiving the higheſt marks of honour and glory, by the advice and miniſtry of Haman, who was his moſt inveterate enemy; and at the ſame time beheld the proud and ſupercilious Haman compelled to publiſh and proclaim aloud, the glory of Mordecai, and to bow down before the man whom he diſdained and hated in his heart.

When this ſurprizing ſcene was over, Mordecai returned to his duty, at the king's gate, not clothed in ſackcloth, as the Targum repreſents him, but in his own raiment, in order to make it evident that he was not elated with the unexpected honours that had been rendered to him, but foreſceing, no doubt, the happy event which was now to enſue.

Haman having been thus forced to ſubmit to this moſt unwelcome piece of ſervice he had performed for his enemy, was extremely mortified at the ſudden reverſe of his proſperity and glory; he returned to his houſe, with a dejected air, and tortured with an inward rage, that knew no intermiſſion, but preyed upon his vitals. He then complained of his misfortune to his wife, and other of his friends and counſellors, who looking upon the diſgrace which had befallen him, as a very un-promiſing omen, plainly told him that they were apprehenſive that Mordecai, who had been the cauſe of his diſhonour, would at laſt prove his utter ruin. For whereas Mordecai was one of that nation whom he had reſolved to extirpate from the earth, and that he had been compelled, much againſt his will, to render thoſe very honours to him, which he had deſigned for himſelf, they could not but take it as a ſign, that the miſchief he intended for Mordecai, and all the Jews, would light upon his own head.

The ſequel of this hiſtory makes it evident, that they were not deceived in this their conjecture, and that tho' God ſometimes permits injuſtice, armed with violence, to ſeem ready to oppreſs and overwhelm thoſe who fear and truſt in none but himſelf, like Mordecai; yet he knows alſo in due time, how to make them experience his defence and protection, when the hour of their danger is come, and to deliver them from the diſtreſs to which they were expoſed, for no other reaſon but becauſe they were faithful to him, and feared his diſpleaſure more than the rage of impious men, whoſe hatred, tho' it be very violent, is yet extremely weak and impotent, without the permiſſion of the Moſt High, who ſets bounds to the raging ſea of mens paſſions, ſaying, thus far ſhall ye come, and there ſhall your proud impetuoſity be ſtayed.

While the friends of Haman were yet converſing with him, a meſſenger arrived from the palace to haſten him to the queen's banquet: but we may well ſuppoſe, that he was now become very ſlow in his motions, and might poſſibly preſage, that the royal entertaiment to which he was invited, would open that ſcene of his misfortunes which his friends had predicted.

CHAP. VII.

1 *Eſther entertaining the king and Haman, maketh ſuit for
her own life and her peoples.* 5 *She accuſeth Haman.*
7 *The king in his anger underſtanding of the gallows,
which Haman had made for Mordecai, cauſeth him to
be hanged thereon.*

SO the king and Haman came to the banquet with Eſther the queen.

2 And the king ſaid again unto Eſther, on the ſecond day, at the banquet of wine, What *is* thy petition, queen Eſther? and it ſhall be granted thee: and what *is* thy requeſt? and it ſhall be performed, even to the half of the kingdom.

3 Then Eſther the queen anſwered and ſaid, If I have found favour in thy ſight, O king, and if it pleaſe the king, let my life be given me at my petition, and my people at my requeſt.

4 For we are ſold, I and my people, to be deſtroyed, to be ſlain, and to periſh: but if we had been ſold for bond-men and bond-women, I had held my tongue, although

the enemy could not countervail the kings damage.

5 ¶ Then the king Ahaſuerus anſwered and ſaid unto Eſther the queen, Who is he? and where is he that durſt preſume in his heart to do ſo?

6 And Eſther ſaid, The adverſary and enemy, *is* this wicked Haman. Then Haman was afraid before the king and the queen.

7 ¶ And the king ariſing from the banquet of wine in his wrath, *went* into the palace-garden; and Haman ſtood up to make requeſt for his life to Eſther the queen; for he ſaw that there was evil determined againſt him by the king.

8 Then the king returned out of the palace-garden, into the place of the banquet of wine; and Haman was fallen upon the bed whereon Eſther *was*. Then ſaid the king, Will he force the queen alſo before me in the houſe? As the word went out of the kings mouth they covered Hamans face.

9 And Harbonah one of the chamberlains ſaid before the king, Behold alſo the gallows fifty cubits high, which Haman had made for Mordecai, who had ſpoken good for the king, ſtandeth in the houſe of Haman. Then the king ſaid, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the kings wrath pacified.

Ver. 1. *So the king and Haman came to banquet with Eſther the queen.*] Ahaſuerus being come with Haman to the banquet Eſther had prepared for him, preſſed her again to declare what ſhe deſired of him, aſſuring her, that whatever her requeſt might be, he would grant it to the half of his kingdom. Eſther having received this encouragement from the king, immediately changed the joy and pleaſure of the banquet into ſorrow, which the remembrance of the deſtruction prepared for her and her whole nation revived in her breaſt; and addreſſing herſelf to the king, with the looks and language of an afflicted and humble ſupplicant, ſhe intreated the Perſian monarch that her life might be given her at her petition, and her people at her requeſt; for a deſign was laid for the deſtruction of her, and all her kindred and nation; at which the king asking with much anger, who the perſon was, that durſt preſume in his heart to do ſo? She then laid before him the wickedneſs of Haman then preſent, who by his fraudful lies had ſurpriſed the king, and inſolently made uſe of his royal name and authority, to preſcribe and deſtroy the whole nation of the Jews.

Ahaſuerus, who was a prince naturally inclined to juſtice and mercy, was aſtoniſhed, when he conſidered, to what an exceſs his own credulity, and the inhuman diſpoſition of his favourite, had like to have carried him; and was ſo affected with the remonſtrance the queen had made to him, that he roſe up in great wrath from the table, and walked out into the garden adjoining, to deliberate in what manner he ſhould now conduct himſelf.

Haman being ſenſible from the king's anger, of the extream danger that threatned him, fell down before the queen on the bed on which ſhe was ſitting, to ſupplicate for his life; in which poſture the king having found him on his return, cried out in great paſſion, Will he force the queen alſo before me in the houſe? At which words the ſervants, who were then preſent, covered his face, as was then the uſage to condemned perſons; and the chamberlain, who had that day called Haman to the banquet, having acquainted the king, that Haman had erected a gallows fifty cubits high, before his own houſe, for the execution of Mordecai who had ſaved his majeſty's life, by detecting the treaſon of the two eunuchs, Ahaſuerus ordered Haman to be hanged thereon.

Tho' the authority of this prince, ſaith St. Ambroſe, was already ſo far engaged againſt the Jews for their deſtruction, that he could not recal the ſame without ſome blemiſh to the royal power; yet he did not eſteem it any diſhonour publicly to acknowledge, that an ambitious miniſter had impoſed upon him, and abuſed his royal favour to baſe and cruel ends; and inſtead of proceeding with a barbarous violence in the execution of the ſevere edict he had ſealed with his royal ſignet, he reverſed the orders he had given as ſoon as he underſtood the injuſtice of them, and turned his indignation againſt thoſe who had ſo wretchedly abuſed his power, and had made uſe of the eaſy acceſs they had to his perſon, only as a means to ruin thoſe as their enemies, whom the zeal of God and the reverence they had for his laws, kept within the bounds of their duty, not ſuffering them to render that honour to men, which they conceived due to God alone.

It is evident from this hiſtory, that the heart of kings is in the hand of God, who by this book teaches them, that they muſt bear the burden of the crown themſelves, and ſee with their own eyes; leſt leaving their authority to others, they ſhould meet with thoſe who abuſe it, like Haman, in the gratification of their own paſſions and corrupt intereſts, to the prejudice of juſtice, and of their prince's credit and reputation.

We cannot end this chapter without taking notice of a reflection made by a great man of our church upon it; namely, that in this wonderful deliverance of the Jewiſh nation, there was no extraordinary manifeſtation of God's power, no particular cauſe or agent that was in its working, advanced above the ordinary pitch of nature; and yet the contrivance and aptitude of thoſe ordinary agents appointed by God, is more admirable, than if the ſame end had been effected by means truly miraculous. That a king ſhould not ſleep, is far from being unuſual, nor that he ſhould ſolace his waking thoughts by hearing the annals of his own kingdom read to him. But that he ſhould lie awake at that time eſpecially, when Haman was watching to deſtroy the Jews, and that in the Chronicles of his kingdom, they ſhould light on that place where Mordecai's unrewarded ſervices were recorded; and that the king ſhould immediately reſolve to do him honour, and Haman come in at that very juncture of time, when the king was in ſuch a diſpoſition, and ſhould ignorantly determine what honour ſhould be done to Mordecai, and be made the inſtrument of it: This was from the keeper of Iſrael, who neither ſlumbers nor ſleeps, and was truly marvelous in his people's ſight. Miracles, as Dr. Jackſon obſerves, are in their nature more apt to affect the ſenſe; but ſuch ſecret contrivances of God's wiſdom and providence are more adapted to affect the underſtanding. The one works aſtoniſhment, the other, admiration. For which reaſon, miracles were more frequent in the infancy of our religion, to enforce the attention of unbelievers to the words of life, and to take God's promiſes (which otherwiſe they might have ſlighted) into ſerious conſideration: But now the ways of God's wiſdom, or ſecret diſpoſitions of his providence, are more apt to cheriſh the ſeed of life ſown in the hearts of believers. Miracles by continual frequency would ceaſe to be ſuch, and would not be wondered at; whereas the unſearchable ways of God's wiſdom in contriving extraordinary ſucceſſes by ordinary means, will inceſſantly breed in us matter of admiration. And his wiſe contrivances are ſtill in one kind or other moſt viſible, but we want eyes or hearts, to obſerve or contemplate them.

CHAP. VIII.

1 *Mordecai is advanced.* 3 *Eſther maketh ſuit to reverſe Haman's letters.* 7 *Ahaſuerus granteth to the Jews to defend themſelves.* 15 *Mordecai's honour, and the Jews joy.*

ON that day did the king Ahaſuerus give the houſe of Haman the Jews enemy, unto Eſther the queen: and Mordecai came before the king; for Eſther had told what he *was* unto her.

2 And the king took off his ring which he had taken from Haman, and gave it unto Mordecai. And Eſther ſet Mordecai over the houſe of Haman.

3 ¶ And Eſther ſpake yet again before the king, and fell down at his feet, and beſought him with tears, to put away the miſchief of Haman the Agagite, and his device that he had deviſed againſt the Jews.

4 Then the king held out the golden ſcepter toward Eſther. So Eſther aroſe, and ſtood before the king,

5 And ſaid, If it pleaſe the king, and if I have found favour in his ſight, and the thing *ſeem* right before the king, and I *be* pleaſing in his eyes; let it be written to reverſe the letters deviſed by Haman the ſon of Hammedatha the Agagite, which he wrote to deſtroy the Jews which *are* in all the kings provinces:

6 For how can I endure to ſee the evil that ſhall come unto my people? or how can I endure to ſee the deſtruction of my kindred?

7 ¶ Then the king Ahaſuerus ſaid unto Eſther the queen, and to Mordecai the Jew, Behold I have given Eſther the houſe of Haman, and him they have hanged upon the gallows, becauſe he laid his hand upon the Jews.

8 Write ye alſo for the Jews, as it liketh you, in the kings name, and ſeal *it* with the kings ring: for the writing which is written in the kings name, and ſealed with the kings ring, may no man reverſe.

9 Then were the kings ſcribes called at that time in the third month (that *is*, the month Sivan) on the three and twentieth *day* thereof, and it was written (according to all that Mordecai commanded) unto the Jews, and to the lieutenants, and the deputies, and rulers of the provinces, which *are* from India unto Ethiopia, an hundred twenty and ſeven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the king Ahaſuerus name, and ſealed *it* with the kings ring, and ſent letters by poſts on horſeback *and* riders on mules, camels, *and* young dromedaries:

11 Wherein the king granted the Jews, which *were* in every city, to gather themſelves together, and to ſtand for their life, to deſtroy, to ſlay, and to cauſe to periſh all the power of the people and province, that would aſſault them, *both* little ones, and women, and *to take* the ſpoil of them for a prey:

12 Upon one day, in all the provinces of king Ahaſuerus, *namely* upon the thirteenth *day* of the twelfth month, which *is* the month Adar.

13 The copy of the writing, for a commandment to be given in every province, *was* publiſhed unto all people, and that the Jews ſhould be ready againſt that day, to avenge themſelves on their enemies.

14 *So* the poſts that rode upon mules *and* camels went out, being haſtned, and preſſed on by the kings commandment; and the decree was given at Shuſhan the palace.

15 ¶ And Mordecai went out from the preſence of the king, in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen, and purple; and the city of Shuſhan rejoiced and was glad:

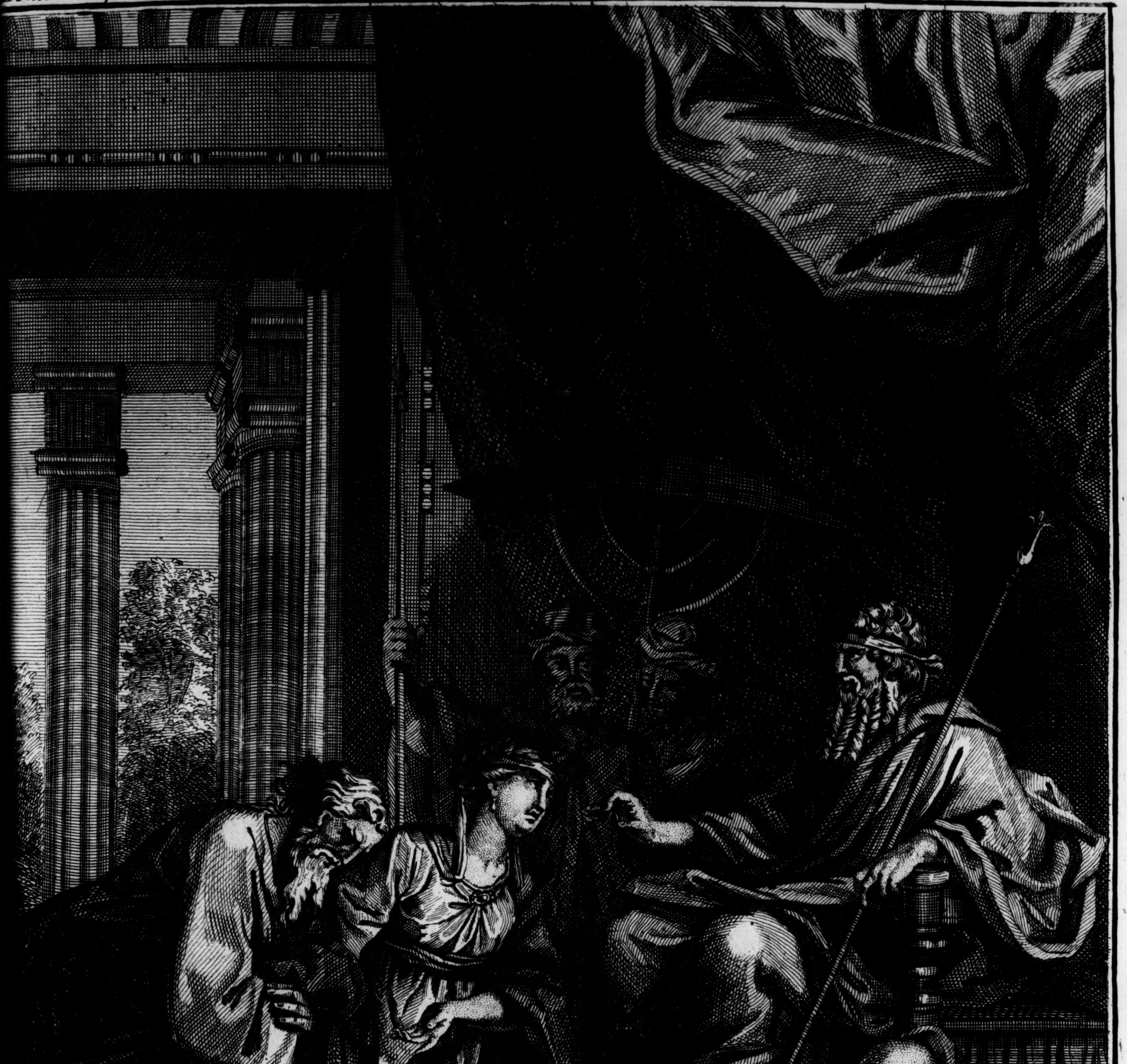
16 The Jews had light and gladneſs, and joy and honour.

17 And in every province, and in every city, whitherſoever the kings commandment and his decree came, the Jews had joy and gladneſs, a feaſt and a good day: and many of the people of the land became Jews; for the fear of the Jews fell upon them.

Ver. 1. *On that day did the king Ahaſuerus give the houſe of Haman the Jews enemy, unto Eſther the queen: and Mordecai came before the king; for Eſther had told him what he was unto her.*] Ahaſuerus, in order to make his queen ſome compenſation for the apprehenſions with which the cruelty and injuſtice of Haman had affected her, made her a donation of all the eſtate of that wicked favourite, and ſhe appointed Mordecai to manage it for her advantage. On the ſame day ſhe likewiſe acquainted the king with the relation Mordecai bore unto her; whereupon that monarch took him into his favour, and advanced him to great power, riches, and dignity in the empire, and made him the keeper of his ſignet, in the ſame manner as Haman had been before.

The decree for the deſtruction of the Jews ſtill remaining in its full force, the queen petitioned her royal conſort a ſecond time, to avert this miſchief from them. But, according

Esther Cap. VIII.



Ahasuerus gives his ring to Mordecai.

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according to the laws of the Medes and Perſians, nothing being to be reverſed, which had been decreed and written in the king's name, and ſealed with his royal ſignet; and the decree procured by Haman againſt the Jews having been thus written and ſealed, it could not be recalled. All therefore that the king could do, in compliance with his queen's requeſt, was to give the Jews, by a new decree, ſuch a power to defend themſelves againſt all who ſhould aſſault them, as might render the former decree ineffectual; and for that end he directed Eſther and Mordecai to draw up ſuch a decree in words as ſtrong as they could deviſe, that ſo the execution of the former might be prevented, tho' it could not be annulled. And therefore the king's ſcribes being again called, on the twenty-third day of the third month, a new decree was drawn, juſt two months and ten days after the former; wherein the king granted to the Jews who were in every city of the Perſian empire, full licenſe to aſſemble together, and ſtand for their lives, and to deſtroy, ſlay, and cauſe to periſh, all the power of the people and province that ſhould aſſault them, together with their little ones and women, and to take the ſpoil of them for a prey. For it muſt be preſumed, that ſome would obey the former order, out of their hatred to the Jews, and therefore this ſecond decree gives them authority, if any attempt ſhould be made upon them, either in great bodies, or ſmall parties, not only to defend themſelves, and repel the agreſſors, but to make as great a ſlaughter of them as they were able, and to poſſeſs themſelves of their goods, as men uſed to do in war, and as Haman had procured them a licenſe to take the goods of the Jews. This ſecond decree being written in the king's name, and ſealed with his ſeal, copies of it were drawn out, and ſpecial meſſengers diſpatched with them, into all the provinces of the empire.

Ver. 15. *And Mordecai went out from the preſence of the king, in royal apparel of blue and white.*] In ſuch robes as the princes of Perſia uſually wore.

——*And with a great crown of gold.*] Not like that of the king; but ſuch a coronet as was uſed by the greateſt peers of the realm.

——*And with a garment of fine linen and purple.*] This was his inner garment, as the former was the outward. The author of the *former Targum* relates, that Eſther looking out of her window, ſaw Mordecai walking in this ſtate; and he eſpying her, uttered theſe words of the Pſalmiſt, cxxiv. 6. *Bleſſed be the Lord, who hath not given us as a prey unto their teeth.* To which ſhe replied, in the words of Pſalm cxxiv. 8. *Our help is in the name of the Lord, who made heaven and earth.*

Ver. 16. *The Jews had light, and gladneſs, and joy.*] All theſe words ſignify the ſame thing, expreſſing the higheſt joy and ſatisfaction.

——*And honour.*] They were much reſpected by the people.

Ver. 17. *And in every province, and in every city, whitherſoever the king's commandment and his decree came, the Jews had joy and gladneſs, a feaſt and a good day.*] Not only in Shuſhan, but in all other parts of the empire, they entertained one another and their neighbours with feaſts, being full of joy at this unexpected alteration of their affairs. For they doubted not this new decree of the king's would be obſerved by the generality of his people, and they were reſolved to defend themſelves againſt thoſe who did not obſerve it.

——*And many of the people of the land became Jews.*] Many of the Perſians became proſelytes to the Jewiſh religion; but that they were circumciſed, is not probable. Such perſons there were in all times, eſpecially in the days of David and Solomon, when the Jewiſh affairs were very proſperous. But the Jews ſay, they did not admit them, till the court of judgment approved them as ſincere converts.

——*For the fear of the Jews fell upon them.*] The liberty granted them by the king's edict, and the power of the queen and Mordecai, made the Perſians ſtand in awe of them and of their God, who had ſo wonderfully diſpoſed things in their favour.

CHAP. IX.

1 The Jews (the rulers, for fear of Mordecai helping them) ſlay their enemies, with the ten ſons of Haman. 12 Ahaſuerus at the requeſt of Eſther, granteth another day of ſlaughter, and Haman's ſons to be hanged. 20 The two days of Purim are made feſtival.

NOW in the twelfth month (that *is*, the month Adar) on the thirteenth day of the ſame, when the kings commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them (though it was turned to the contrary, that the Jews had rule over them that hated them)

2 The Jews gathered themſelves together in their cities throughout all the provinces of the king Ahaſuerus, to lay hand on ſuch as ſought their hurt; and no man could withſtand them: for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies and officers of the king, helped the Jews: becauſe the fear of Mordecai fell upon them.

4 For Mordecai *was* great in the kings houſe, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews ſmote all their enemies with the ſtroke of the ſword, and ſlaughter, and deſtruction, and did what they would unto thoſe that hated them.

6 And in Shuſhan the palace the Jews ſlew and deſtroyed five hundred men.

7 And Parſhandatha, and Dalphon, and Aſpatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmaſhta, and Ariſai, and Aridai, and Vajezatha,

10 The ten ſons of Haman the ſon of Hammedatha, the enemy of the Jews, ſlew they; but on the ſpoil laid they not their hand.

11 On that day, the number of thoſe that were ſlain in Shuſhan the palace, was brought before the king.

12 ¶ And the king ſaid unto Eſther the queen, the Jews have ſlain and deſtroyed five hundred men in Shuſhan the palace, and the ten ſons of Haman; what have they done in the reſt of the kings provinces? now what *is* thy petition? and it ſhall be granted thee; or what *is* thy requeſt further? and it ſhall be done.

13 Then ſaid Eſther, If it pleaſe the king, let it be granted to the Jews which *are* in

Shuſhan, to do to-morrow alſo according unto this days decree, and let Hamans ten ſons be hanged upon the gallows.

14 And the king commanded it ſo to be done; and the decree was given at Shuſhan, and they hanged Hamans ten ſons.

15 For the Jews that *were* in Shuſhan, gathered themſelves together on the fourteenth day alſo of the month Adar, and ſlew three hundred men at Shuſhan; but on the prey they laid not their hand.

16 But the other Jews that *were* in the kings provinces, gathered themſelves together, and ſtood for their lives, and had reſt from their enemies, and ſlew of their foes ſeventy and five thouſand; but they laid not their hands on the prey.

17 On the thirteenth day of the month Adar, and on the fourteenth day of the ſame, reſted they, and made it a day of feaſting and gladneſs.

18 But the Jews that *were* at Shuſhan, aſſembled together on the thirteenth *day* thereof, and on the fourteenth day thereof; and on the fifteenth *day* of the ſame they reſted, and made it a day of feaſting and gladneſs.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the monih Adar *a day of* gladneſs and feaſting, and a good day, and of ſending portions one to another.

20 ¶ And Mordecai wrote theſe things, and ſent letters unto all the Jews that *were* in all the provinces of the king Ahaſuerus, *both* nigh and far,

21 To ſtabliſh *this* among them that they ſhould keep the fourteenth day of the month Adar, and the fifteenth day of the ſame yearly:

22 As the days wherein the Jews reſted from their enemies, and the month which was turned unto them from ſorrow to joy, and from mourning into a good day: that they ſhould make them days of feaſting and joy, and of ſending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them.

24 Becauſe Haman the ſon of Hammedatha the Agagite, the enemy of all the Jews, had deviſed againſt the Jews to deſtroy them, and had caſt Pur (that *is*, the lot) to conſume them, and to deſtroy them:

25 But when *Eſther* came before the king, he commanded by letters, that his wicked device which he deviſed againſt the Jews, ſhould return upon his own head, and that he and his ſons ſhould be hanged on the gallows.

26 Wherefore they called theſe days Purim, after the name of Pur: therefore for all the words of this letter, and *of that* which they had ſeen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their ſeed, and upon all ſuch as joyned themſelves unto them, ſo as it ſhould not fail, that they would keep theſe two days according to their writing, and according to their *appointed* time every year:

28 And that theſe days *ſhould be* remembred and kept throughout every generation, every family, every province, and every city; and that theſe days of Purim ſhould not fail from among the Jews, nor the memorial of them periſh from their ſeed.

29 Then Eſther the queen the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this ſecond letter of Purim.

30 And he ſent the letters unto all the Jews, to the hundred twenty and ſeven provinces of the kingdom of Ahaſuerus, *with* words of peace and truth:

31 To confirm theſe days of Purim in their times *appointed*, according as Mordecai the Jew, and Eſther the queen had enjoyned them, and as they had decreed for themſelves, and for their ſeed, the matters of their faſtings, and their cry.

32 And the decree of Eſther confirmed theſe matters of Purim, and it was written in the book.

Ver. 1. *Now in the twelfth month (that is, the month Adar) on the thirteenth day of the ſame, when the king's commandment and his decree drew near to be put in execution, in the days that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them.*] The thirteenth day of Adar drawing near, when the decree obtained by Haman for the deſtruction of the Jews was to be put in execution, their adverſaries every where prepared to act againſt them, according to the contents of it; and the Jews, on the other hand, by virtue of the ſecond decree obtained in their favour by Eſther and Mordecai, gathered themſelves together in every city, where they dwelt, throughout all the provinces of king Artaxerxes or Ahaſuerus, to provide for their defence; ſo that on the thirteenth of Adar, thro' the means of theſe two diffetent and diſcordant decrees, a war was commenced between the Jews and their enemies throughout the whole Perſian empire. But the rulers of the provinces, and the lieutenants, deputies, and other officers of the king, knowing in what power Eſther and Mordecai were then with him; through fear of their diſpleaſure they ſo favoured the Jews, that they prevailed every where againſt all thoſe who roſe up againſt them, and on that day, throughout the whole empire ſlew ſeventy-five thouſand of their enemies, and in the city of Shuſhan, on that day and the next, eight hundred more; among whom were the ten ſons of Haman, whom by a ſpecial order from the king they cauſed to be hanged, perhaps upon the ſame gallows, on which Haman their father had been hanged before.

The Jews being thus delivered from this dangerous deſign, which had threatned them with no leſs than utter extirpation, made great rejoycings on this happy occaſion on the two days following, that is, on the fourteenth and fifteenth days of the month Adar. And by the order of Eſther and Mordecai, theſe two days, together with the thirteenth that preceded them, were ſet apart and conſecrated to be annually obſerved for ever after, in commemoration of this event: the thirteenth as a faſt, becauſe of the deſtruction intended to have been brought upon them on that day, and the other two as a feſtival, on account of their deliverance from it. And both this faſt and this feaſt they conſtantly obſerve every year on thoſe days, even to this time. The faſt they call *the faſt of Eſther*, and the feaſt, the feaſt of Purim, from the Perſian word Purim, which ſignifies *lots*, becauſe it was by caſting of lots, that Haman appointed this time for their deſtruction. This feaſt is the bacchanals of the Jews, which they celebrate with all manner of rejoycing, mirth, and jollity; and therein indulge themſelves in all kinds of luxurious exceſſes, eſpecially in drinking wine even to intemperance; which they think part of the duty of that ſolemnity, becauſe, ſay they, it was by means of the wine banquet, that Eſther made the king's heart merry, and brought him into that good humour which inclined him to grant the requeſt ſhe then made to him for their deliverance; and therefore they think they ought to make their hearts merry alſo when they celebrate the commemoration of it. During this feſtival the book of Eſther is ſolemnly read in all their ſynagogues, from the beginning to the end, at which they are all to be preſent, men, women, children, and ſervants; becauſe all theſe had their parts in this deliverance which Eſther obtained for them. And as often as the name of Haman occurs in the reading of this book, it is cuſtomary for them all to clap their hands, and ſtamp with their feet, and cry out, Let his memory periſh. This is the laſt feaſt of the year among them; for the next that follows is the paſſover, which always falls in the middle of the month that begins the Jewiſh year.

CHAP. X.

1 *Ahaſuerus's greatneſs.* 3 *Mordecai's advancement.*

AND the king Ahaſuerus laid a tribute upon the land, and *upon* the iſles of the ſea.

2 And all the acts of his power and of his might, and the declaration of the greatneſs of Mordecai, whereunto the king advanced him, *are* they not written in the book of the chronicles of the kings of Media and Perſia?

3 For Mordecai the Jew *was* next unto king Ahaſuerus, and great among the Jews, and accepted of the multitude of his brethren, ſeeking the wealth of his people, and ſpeaking peace to all his ſeed.

Ver. 1. *And the king Ahaſuerus laid a tribute upon the land, and upon the iſles of the ſea.*] This prince ſeems to be the firſt of the Perſian monarchs who impoſed a tribute, properly ſo called, on the provinces of the empire. Some think, that the impoſts which Ahaſuerus releaſed to his people, when he eſpouſed Eſther, were now revived, and that this is all which is meant by the text: But this explication can never comport with the phraſe of *laying a tribute* on them. The iſles here mentioned were thoſe of the Ægæan ſea, now called the Archipelago.

Ver. 2. *And all the acts of his power, and of his might, and the declaration of the greatneſs of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Perſia?*] Theſe words ſignify, that as this king performed very great actions, ſo they were to be aſcribed very much to the management of Mordecai, after he was advanced to the higheſt authority in the kingdom. But it was not the deſign of the author of this hiſtory to relate ſuch things; for which he refers to the public records of the kingdom, which were kept in ſome part of the king's palace, and were extant in thoſe days when this book was written.

Ver. 3. *For Mordecai the Jew was next unto king Ahaſuerus, and great among the Jews, and accepted of the multitude of his brethren.*] His grandeur did not cauſe him to forget his brethren; by whom he was highly eſteemed and honoured, for the ſingular ſervices he had rendered them.

——— *Seeking the wealth of his people.*] No wonder he was ſo acceptable to the people of his nation, when his principal ſtudy was how to do them good.

——— *And ſpeaking peace to all his ſeed.*] Adviſing and promoting whatever could be advantageous to them; and ſpeaking ſtill to the king, for that which might tend to the happineſs and proſperity of his nation, which he advanced to the utmoſt of his power.

The END *of the* BOOK *of* ESTHER.

Critical and Explanatory ANNOTATIONS

On the Book of

JOB.

The INTRODUCTION.

Before we enter upon the expoſition of the noble work before us, it will be neceſſary to conſider, whether this book of Job be a true hiſtory of the ſeveral events therein recorded, or only a collection of imaginary tranſactions, finely wrought into a poetical parable, by ſome great genius of antiquity, for the conſolation and inſtruction of ſuch as labour under the afflictive diſpenſations of providence. This enquiry we ſhall attempt with as much brevity as is conſiſtent with the illuſtration of the ſubject: After which we ſhall offer ſome obſervations on the nature of this incomparable poem; for the greateſt part of the book of Job is certainly ſuch, and couched in the divineſt ſtrains that ever kindled a reader's breaſt into rapture. Our laſt enquiry ſhall be, Who, with the greateſt probability, may be ſuppoſed to have been the author of this admirable work.

Thoſe who deny, that there ever was ſuch a man as Job, and declare that the book which bears his name, is nothing more than a poetical fiction, finely ſet off, with a variety of moral precepts, and inſtructive incidents, would do well to conſider, that the Sacred Scripture, that is the word of GOD himſelf, declares in the moſt expreſs terms, that *there was a man in the land of Uz, whoſe name was Job*, chap. i. 1. This we deny, ſay thoſe who are diſpoſed to be ſceptical and incredulous. But which of the two authorities is moſt to be regarded? It is certain that theſe critics take upon themſelves the exerciſe of more cruelty to this great patriarch, than was even allowed the Devil himſelf, who was not permitted to touch the life of Job, but they with one annihilating ſtroke, expunge him from the book of nature, and conſign him to a non-entity of their own ordaining.

Add to this, that God himſelf bears teſtimony to the exiſtence of Job, in another moſt remarkable paſſage of the Old Teſtament, and likewiſe in the New; ſo that we muſt either maintain, that the Sacred Scriptures were not written by Divine Inſpiration, and that the prophets and apoſtles were either deceived themſelves, or had an inclination to impoſe on others; or we muſt grant that what they have related of Job is to be taken in the literal ſenſe. The Divine Majeſty declares by his prophet Ezekiel, chap. xiv. 14--20, that “Though theſe three men, Noah, Daniel, *and Job*, “ were in it, (that is, in a ſinful land) they ſhould deliver but their own ſouls, by “ their righteouſneſs, ſaith the Lord God. If I cauſe noiſom beaſts to paſs thro' “ the land, and they ſpoil it, ſo that it be deſolate, that no man may paſs through “ becauſe of the beaſts. Though *theſe three men* were in it, as I live, ſaith the Lord “ God, they ſhall deliver neither ſons nor daughters; *they only* ſhall be delivered, but “ the land ſhall be deſolate. Or if I bring a ſword upon that land, and ſay, Sword, “ go through the land, ſo that I cut off man and beaſt from it: Though *theſe three* “ *men* were in it, as I live, ſaith the Lord God, they ſhall deliver neither ſons nor “ daughters, but *they only* ſhall be delivered themſelves. Or if I ſend a peſtilence “ into that land, and pour out my fury upon it in blood, to cut off from it man

“ and beaſt. Though Noah, Daniel, *and Job* were in it, as I live, ſaith the Lord, “ they ſhall deliver neither ſon nor daughter; they ſhall but deliver their *own ſouls* by “ their righteouſneſs.” Here the inſpired prophet expreſly ranks Job, with two other holy men, whoſe exiſtence was never diſputed; and amplifies the calamity of a ſinful land, by declaring that the prayers of thoſe three perſons, which were once ſo prevalent with God, ſhould then be ineffectual, if they became interceſſors for that guilty land.

Noah, by his fervent prayers, obtained the prolongation of the Antediluvian race of mankind, for the ſpace of one hundred and twenty years, and likewiſe the preſervation of his own family. Daniel was a ſucceſsful ſupplicant for the reſtoration of the Jews from the Babyloniſh captivity; but what efficacy had the prayers of Job, if there never was ſuch a man? The Scripture indeed declares, that he interceded for his three friends, and prevailed with God; but if this book of Job be only a fabulous relation, the *three men* mentioned by Ezekiel, will dwindle into *two*; and what can we believe of them, or wherein can any example from them be inculcated upon others? Their exiſtence is not aſſerted in ſtronger terms than that of Job; and if this latter be only a fictitious character, from whence do the two others derive their reality? Can any one poſſibly think, that the Spirit of God would rank an imaginary perſon, with Noah and Daniel, whoſe exiſtence was never conteſted, and declare that the united interceſſion of *theſe three men* for a ſinful people, ſhould be ineffectual? Nothing can be conceived more abſurd than ſuch a ſuppoſition.

What ſhall we likewiſe think of St. James in the New Teſtament, if our great patriarch Job be only the offspring of fable? This Sacred Writer tells the twelve tribes to whom his epiſtle is directed, that they *had heard of the patience of Job*, James v. 11. and propoſes his conduct as an example to them in the afflictive ſcenes of life. But if there never had been ſuch a man as Job, might not the people to whom St. James wrote have very juſtly retorted upon him, You propoſe to us a patience that was never practiſed, becauſe the perſon to whom you aſcribe it never had a being.

We are now fortified with the teſtimonies of an inſpired Prophet in the Old Teſtament, and of an inſpired Apoſtle in the New, for the exiſtence of Job, and the literal ſenſe of his hiſtory; and having thus proved that there was ſuch a man, our next enquiry ſhall be, *Who he was, and at what time he lived.*

The learned Mr. Weſley is of opinion, that Job was one and the ſame perſon with Jobab the ſecond king of Edom, mentioned Gen. xxxvi. 33. and repreſents ſome part of his age as coincident with the ſojourning of the Iſraelites, in the deſert, after their miraculous paſſage through the Red-ſea. That Job lived in the time of Moſes, ſeems very probable, from ſome paſſages in his hiſtory, which ſhall be conſidered as they occur, in our comment on this book; but that he was the ſecond king of Edom, as Mr. Weſley ſuppoſes, we think to be altogether impoſſible, for all the eight kings of Edom mentioned by Moſes in Gen. xxxvi. from ver. 32. to ver. 39. plainly appear to have been dead, when Moſes inſerted that catalogue of them. To this indeed it is anſwered, that Moſes did not write that liſt of thoſe kings, but that it was added to the book of Geneſis, ſome hundred years after his death, either by Samuel the Prophet, or Ezra the ſcribe, or ſome other learned perſon. If this be once allowed, we no longer ſhall be at any certainty, with reſpect to the genuine authority of the Moſaic Writings, and the additions to them by other authors may be multiplied to ſuch a degree, by thoſe who have ſome favourite hypotheſis to ſerve, that we ſhall at laſt be at a loſs to know, what part of the Pentateuch was the real work of Moſes; and conſequently the authority of the whole will be extremely weakned. But as it has been our conſtant endeavour to aſſert the Divine Authority of the Sacred Writings, and to vindicate many paſſages therein which have been repreſented as additions made by other perſons, of a later age, ſo we hope to make it evident, that there is no need of having recourſe to the ſuppoſition, that this catalogue of the Edomite kings, was inſerted into the book of Geneſis long after the death of Moſes, ſince it may eaſily be proved, that all thoſe kings muſt, according to the courſe of nature, and the ſeries of the Moſaic hiſtory, have been dead, before their names and ſucceſſions were recorded in the book of Geneſis by that great Law-giver.

It appears by the 33d verſe of the above-cited chapter, that Jobab, the ſecond king of Edom, was the ſon of Zerah, who was the ſon of Reuel, ver. 13. and that this Reuel was the ſecond ſon of Eſau by Baſhemath, ver. 10. who was the daughter of Iſhmael, Abraham's ſon by Hagar, ver. 3. Jobab, therefore, was the great grandſon of Eſau, the brother of Jacob, and muſt have lived to a much greater age than Job did, to be contemporary with Moſes.

It is evident that the ſpace of four hundred years intervened, between the birth of Iſaac, the father of Jacob and Eſau, and the departure of Jacob's poſterity out of Egypt; we therefore leave it to any unprejudiced perſon to conſider, whether the two firſt centuries of thoſe years be not a ſufficient ſpace of time, for the ſons and grandſons of Eſau to eſtabliſh themſelves in the land of Edom, in the manner and order Moſes has mentioned; namely, firſt as dukes or chiefs of their reſpective families, Gen. xxxvi. ver. 15---19. and then as kings, in the third generation after Eſau, ver. 31, *&c.* To this we may add, that as Eſau was married, and had children, many years before his brother Jacob, the ſettlement of thoſe children in the land of Edom will be early enough to produce a ſucceſſion of eight kings, before the age of Moſes; for if a medium of twenty years for the reigns of theſe kings, one with another, according to the calculation made in our comment on Nehemiah xii. 10. and which is there proved to be juſt, be allowed, all the reigns of theſe eight kings will amount to no more than 160 years; and if the firſt of them began his reign two hundred years after the birth of Iſaac, which is as late as we need allow it, according to the courſe of nature, the end of the laſt king's reign will coincide with the three hundred and ſixtieth year after the birth of Iſaac, and this period will be forty years before the departure of the Iſraelites out of Egypt; for, as we have before obſerved, the interval between that departure, and the birth of Iſaac, comprehends a ſpace of 400 years. This account perfectly reconciles what Moſes has related concerning the dukes and kings of Edom; for the ſons of Eſau firſt ſettled in that country as dukes or heads of their ſeveral families, but ſoon grew powerful enough, to eſtabliſh a regal government there, ſince Jobab, the great grandſon of Eſau is mentioned by Moſes as the ſecond king of Edom. But as theſe kings were all elective, the electors in proceſs of time diſagreed among themſelves, and after a ſucceſſion of eight kings divided the country into ducal governments, which continued till ſome ſhort time after the paſſage of the Iſraelites over the Red-ſea; for at that time Moſes mentions *the dukes of Edom*, and repreſents them as being greatly diſmayed at that miraculous event, Exod. xv. 15. This conſternation obliged them, to reſtore monarchy among them, that under the conduct of a king they might be united, and in a better condition to oppoſe the progreſs of the formidable hoſt of Iſraelites. And it was the firſt of theſe latter kings which refuſed the children of Iſrael a paſſage through the country of Edom.

From all theſe particulars we think it is evident, that Jobab, the ſecond king of Edom, could not be our celebrated Patriarch Job; whom we therefore take to have been prince of the land of Uz, a country ſituated in the ſouthern part of Arabia Petræa, as ſhall be ſhewn in its proper place. We call him the prince of Uz, becauſe it will appear by ſeveral paſſages in this book, that he exerciſed a princely power in his nation, and may therefore well be ſuppoſed to have been one of the ſeveral petty kings who at that time reigned in Arabia. That he was likewiſe contemporary with Moſes, for ſome part of his age, we ſhall endeavour to prove in the courſe of the enſuing comment.

We are now to enquire into the nature of this Divine Poem, for ſuch, as we obſerved before, a conſiderable part of it is. It ſeems to us to be of the Dramatic kind, as well with reſpect to the ſubject, as to the characters, the manners, the diction, and the machinery. A Dramatic Poem, is a work in which the ſeveral characters perform their reſpective parts, without any intervention of the poet; and ſuch is the ſtructure of the poem before us, the ſeveral characters in it appearing and ſpeaking on all proper occaſions, from the beginning of the third chapter, to ver. 7 of the forty-ſecond. Beza repreſents the whole book, as a dramatic performance, and divides it into five acts, to the firſt of which he aſſigns all that paſſes from the beginning of the book to the third chapter, but as the account given by this learned man is not altogether exact, we ſhall paſs it over.

The ſubject of this poem is of that tragic caſt, which is peculiar to the Drama, and very proper to excite the paſſions which are eſſential to it, namely, terror and compaſſion. We think it ſufficient to hint theſe things as briefly as poſſible, leaving the improvement of them to the judgment of the reader.

The action ſeems alſo to be very regular; for it is not only *one*, but it is alſo *entire* and *great*, to uſe the terms of the critics. It is *one*, as comprehending the misfortunes of Job, and their happy cataſtrophe; it is *entire*, becauſe it conſiſts of a beginning, middle and end. And it is rendered *great*, as well by the characters, as by the events.

The diction is ſuch as perfectly ſuits the tragic muſe; for it is ſententious, ſublime, and glowing, to a degree of Majeſty not to be found in any other compoſition of this kind. Inſtead of languiſhing in any part of the work, as is too cuſtomary in human compoſitions, it gathers new ſtrength in every period, and from that which is already great continually brightens into ſomething ſtill more grand. The ſpeeches uttered by the Divine Majeſty in the latter chapters of the book, are infinitely more ſublime than all the preceding language of the other interlocutors, though even this is matchleſs in its kind.

The decorations or machinery of this heavenly poem, comprehend all the grand ſcenes of nature; the ſun, the moon, the planets and conſtellations; the four regions of heaven and earth, and the four ſeaſons of the year. To theſe may be added the ſurprizing meteors of the skies; radiant clouds, darting corruſcations, the glowing rainbow, ſtorms of hail and ſnow, and wind, and the awful roll of thunder not to be imitated! Nor muſt we forget the majeſtic horſe, and the dreadful Behemoth and Leviathan, together with the other animals that contribute to the decoration of the poem; all which are deſcribed in ſo maſterly a manner, as fills the imagination with a pleaſure not to be expreſſed.

The moral, as the critics call it, which riſes from this poem, is as noble as any other part of it. For we hereby learn, that all things are ordered and diſpoſed by Almighty God; without whoſe command or permiſſion, neither good angels, nor the Devil, nor men, nor any other creature, can do any thing. And that as his power is infinite, ſo is his wiſdom and goodneſs; which are able to bring good out of evil. And therefore we ought not to complain of him in any condition, as if he neglected us, or dealt ſeverely with us, but rather chearfully ſubmit ourſelves to his bleſſed will, which never acts without reaſon, though we cannot always comprehend it. To that iſſue God himſelf at laſt brings all the diſpute between Job and his friends; repreſenting his works throughout the world to be ſo wonderful and unaccountable, that it is fit for us to acknowledge our ignorance, but never to accuſe his providence, if we cannot penetrate into the cauſe why he ſends any affliction, or continues it long upon us. Inſtead of murmuring in ſuch a caſe, this book effectually teaches us to reſign ourſelves abſolutely to our ſovereign creator; ſilently to adore and reverence the unſearchable depth of his councils, which are conducted with unerring wiſdom; contentedly to bear what he inflicts upon us; ſtill to aſſert his righteouſneſs, in the midſt of thoſe calamities that befal the good, and in the moſt proſperous ſucceſſes of the wicked; and ſtedfaſtly to believe, that all at laſt ſhall turn to our advantage, if, like his ſervant Job, we perſevere in faith, and hope, and patience.

Various are the opinions of learned men, with reſpect to the author of this book; ſome aſcribe it to Solomon, others to Iſaiah; but without the leaſt foundation: for how can it be ſuppoſed that either of them would make uſe of that great number of Syriac, Chaldee, and Arabic words, and phraſes with which this book abounds?

Others aſcribe it to Moſes, and repreſent him as having wrote it for the conſolation of the children of Iſrael, either in the time of their Egyptian bondage, or during their ſojourning in the deſert, from which the country of Job was not very diſtant, and where Moſes might eaſily make himſelf acquainted with thoſe Arabic phraſes and expreſſions which ſo often occur in this book. But how ſhall we account for the Syriac words that are ſo frequent in it? that language being, from the time of Jacob at leaſt, very different from the Hebrew; the ſame objection will likewiſe hold with reſpect to the Chaldaic words and phraſes which are alſo very numerous in this work. To this we may add, that there are ſeveral paſſages in the book of Job, which allude to the deſtruction of Pharaoh and his hoſt, and perhaps to ſome other particulars relating to the Iſraelites during their continuance in the deſert; but as theſe alluſions were made during the time of Job's calamities, and he is ſaid to have lived an hundred and forty years after the cloſe of thoſe calamities, he therefore muſt have out-lived Moſes many years, and conſequently that great law-giver could not be the author of this book. Beſide, Origen, who was very well verſed in all ſcriptural learning, expreſsly declares, that Moſes wrote only thoſe five books which compoſe the Pentateuch.

Laſtly, there are others who ſuppoſe that Job himſelf was the author of the book that bears his name, and this opinion ſeems to be the moſt probable of any. It is certain that ſeveral great men in all ages have wrote their own hiſtory; Cæſar, Alexander, and Xenophon compiled commentaries of their own times, and the ſame was practiſed by perſons far more ancient than them; namely, Samuel, Joſhua, and Moſes; whoſe names are prefixed to their writings, as that of Job is to this book. We may likewiſe add, that Job, amidſt his calamities, expreſſes an earneſt deſire for having his words recorded by a proper hand, and what hand ſo proper as his own? *Oh that my words were now written! Oh that they were printed,* or engraven, *in a book!* Job xix. 23.

Thee are but only two objections to this opinion worth conſidering. The firſt is, that if Job be the author of this book, he ſpeaks of himſelf in ſuch a manner as is inconſiſtent with the character of a modeſt man, how good ſoever he may be. “There was a man in the land of Uz, whoſe name was Job, and that man was perfect aud upright, and one that feared God, and eſchewed evil,” Job i. 1. The proper anſwer to which is, that as this book is generally acknowledged to have been written by Divine Inſpiration, the particulars contained in it muſt be ſtrictly conformable to truth; and as Job was really the perſon he repreſents himſelf to be, his calamities are rendered more affecting, and the Goodneſs and Juſtice of God in delivering him from them appear in the ſtrongeſt and moſt amiable luſtre. But it ought to be obſerved, that Job's account of his own vertue and integrity comes far ſhort of what is afterward ſaid of him by the Deity himſelf, who declares, *that there was none like him in the earth, a perfect and an upright man,* &c. chap. i. 8. But if Job has ſet forth his own vertue and integrity, it muſt likewiſe be granted, that he has not concealed or extenuated his imperfections, for he makes an open confeſſion of his raſhneſs and impatience, and then adds, *Wherefore I abhor myſelf, and repent in duſt and aſhes,* chap. xlii. 6.

The other objection is, that the death of Job is recorded at the cloſe of this book; but can it thence be inferred, that he was not the author of all the other parts of it? The death of Moſes is related at the end of the Pentateuch, but is this circumſtance any proof that he did not write the reſt of that work? This ſmall addition therefore to the book of Job, may reaſonably be ſuppoſed to have been inſerted, as well as that to the Pentateuch, by ſome of the Prophets, or inſpired perſons who lived in after-times, and looked upon thoſe additions as neceſſary completions of theſe canonical works.

We ſhall conclude with offering a ſhort conjecture, with reſpect to the time when the book of Job was received into the canon of Scripture. Perhaps Elimelech and Naomi might come to the knowledge of this book, while they ſojourned in the land of Moab, Ruth i. 2. which was not far from the country of Job; and Naomi, after the death of Elimelech her huſband, and her two ſons, might bring it into the land of Iſrael for the conſolation of her afflicted family. Certain it is, that there ſeems to be ſome traces of the words of Job, in that ſpeech of Naomi, wherein ſhe deſires not to be called Naomi, but Mara, and for which ſhe aſſigns a two-fold reaſon, “For the Almighty hath dealt very bitterly with me; and hath teſtified againſt me,” Ruth i. 20, 21. Job is likewiſe ſuppoſed to have changed his name for the ſame reaſons, as ſhall be ſhewn in its proper place, and his words are, “Thou reneweſt thy witneſſes againſt me, chap. x. 17. “Thou writeſt bitter things againſt me,” chap. xiii. 26.

The Pſalms and Proverbs abound with expreſſions exactly of the ſame import and turn with many in the book of Job; from whence it may juſtly be concluded, that this book was received into the Sacred Canon of Scripture, in the time of David, at leaſt, if not ſooner.

CHAP. I.

1 *The holineſs, riches, and religious care of Job for his children.* 6 *Satan appearing before God, by calumniation obtaineth leave to tempt Job.* 13 *Underſtanding of the loſs of his goods and children, in his mourning he bleſſeth God.*

THERE was a man in the land of Uz, whoſe name *was* Job, and that man was perfect and upright, and one that feared God, and eſchewed evil.

2 And there were born unto him ſeven ſons and three daughters.

3 His ſubſtance alſo was ſeven thouſand ſheep, and three thouſand camels, and five hundred yoke of oxen, and five hundred ſhe-aſſes, and a very great houſhold; ſo that this man was the greateſt of all the men of the eaſt.

4 And his ſons went and feaſted in *their* houſes, every one his day, and ſent and called for their three ſiſters, to eat and to drink with them.

5 And it was ſo, when the days of *their* feaſting were gone about, that Job ſent and ſanctified them, and roſe up early in the morning, and offered burnt-offerings *according* to the number of them all: for Job ſaid, It may be that my ſons have ſinned, and curſed God in their hearts. Thus did Job continually.

6 ¶ Now there was a day when the ſons of God came to preſent themſelves before the LORD, and Satan came alſo among them.

7 And the LORD ſaid unto Satan, Whence comeſt thou? Then Satan anſwered the LORD, and ſaid, From going to and fro in the earth, and from walking up and down in it.

8 And the LORD ſaid unto Satan, Haſt thou conſidered my ſervant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and eſcheweth evil?

9 Then Satan anſwered the LORD, and ſaid, Doth Job fear God for nought?

10 Haſt not thou made an hedge about him, and about his houſe, and about all that he hath on every ſide? thou haſt bleſſed the work of his hands, and his ſubſtance is increaſed in the land.

11 But put forth thine hand now, and touch all that he hath, and he will curſe thee to thy face.

12 And the LORD ſaid unto Satan, Behold, all that he hath *is* in thy power, only upon himſelf put not forth thine hand. So Satan went forth from the preſence of the LORD.

13 ¶ And there was a day, when his ſons and his daughters *were* eating and drinking wine in their eldeſt brothers houſe:

14 And there came a meſſenger unto Job, and ſaid, The oxen were plowing, and the aſſes feeding beſide them:

15 And the Sabeans fell *upon them*, and took them away, yea, they have ſlain the ſervants with the edge of the ſword, and I only am eſcaped alone to tell thee.

16 While he *was* yet ſpeaking, there came alſo another, and ſaid, The fire of God is fallen from heaven, and hath burnt up the ſheep, and the ſervants, and conſumed them, and I only am eſcaped alone to tell thee.

17 While he *was* yet ſpeaking, there came alſo another, and ſaid, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and ſlain the ſervants with the edge of the ſword; and I only am eſcaped alone to tell thee.

18 While he *was* yet ſpeaking, there came alſo another, and ſaid, Thy ſons and thy daughters *were* eating and drinking wine in their eldeſt brothers houſe:

19 And behold, there came a great wind from the wilderneſs, and ſmote the four corners of the houſe, and it fell upon the young men, and they are dead, and I only am eſcaped alone to tell thee.

20 Then Job aroſe and rent his mantle, and ſhaved his head, and fell down upon the ground, and worſhipped,

21 And ſaid, Naked came I out of my mothers womb, and naked ſhall I return thither: the LORD gave, and the LORD hath taken away; bleſſed be the name of the LORD.

22 In all this Job ſinned not, nor charged God fooliſhly.

This chapter is a plain narration of the flouriſhing condition wherein Job lived, before the envy and malice of the devil brought upon him the ſevereſt and moſt dreadful calamities; which are particularly deſcribed, together with the occaſion of them, and his admirable conſtancy under them: Whereby he became as eminent an example of patience in adverſity, as he had been of piety, and all manner of vertue, in his proſperity.

Ver. 1. *There was a man in the land of Uz.*] The land of Uz, otherwiſe called Auſitis, was ſituated in the ſouthern part of Arabia Petræa, on the confines of Idumæa, and it received its name from Uz the ſon of Aram, who ſettled there. The particular ſeat of Job in this country is by the moſt learned geographers and ſcholiaſts thought to be

El-Paran, below Cadeſh to the eaſt, and the city of Petra or Rekem, and between both theſe and the Arabian gulph.

—— *Whoſe name was Job.*] In the Vatican Manuſcript of the Septuagint are theſe words, προϋπῆρχε δὲ αὐτῷ ὄνομα Ἰωβάβ. His name before, (that is before his misfortunes) was Jobab. And again, μετὰ δὲ Βαλὰκ, Ἰωβάβ, ὁ καλȣ́μενος Ἰώβ, After Balak was Jobab, who was called Job. The editors of that verſion declare, that theſe paſſages are tranſlated from a very ancient book in the Syriac language, and Theodotion would ſcarce have inſerted them into his verſion, if that book had been of no authority.

To theſe teſtimonies may be added that of Ariſtæas, who in his treatiſe of the Jews, has the following paſſage, "Eſau the husband of Bazara begat a ſon, who dwelt in "the country of Auſitis; his name was Job, but he was "firſt called Jobab." The account this author gives of the pedigree of Job is certainly erroneous, but he concurs with the authorities above cited, as to the name of Jobab, and therefore his teſtimony in that particular is thought to be good.

This two-fold name of Job, has induced ſome learned men to believe that he was one and the ſame perſon with Jobab the ſecond king of Edom, mentioned Gen. xxxvi. 33, the improbability of which opinion has been ſhewn at large in the introduction to this book. That which ſeems moſt reaſonable to be ſuppoſed, is, that this holy man, before his misfortunes, and likewiſe after the concluſion of them, was called Jobab, which ſignifies Jubilant, or one who leads a life of Joy, but that during his ſevere afflictions he contracted his name into Job, which ſignifies a man of ſorrow, or one oppreſſed by his enemies. So much for the name of Job.

—— *And that man was perfect and upright, and one that feared God, and eſchewed evil.*] He was not more illuſtrious for his birth, and the rank he bore in the world, than for the height of his virtue, which appeared in a moſt unblamable life, void of all hypocriſy, both in his piety toward God, and in his dealings with men.

Ver. 2. *And there were born unto him ſeven ſons, and three daughters*] God therefore bleſſed this his faithful ſervant in ſo wonderful a manner, that his outward proſperity was equal to the perfections of his mind. For firſt he beſtowed upon him the ſweet fruits of marriage, in a numerous iſſue of ſeven ſons, and three daughters.

Ver. 3. *His ſubſtance alſo was ſeven thouſand ſheep, and three thouſand camels,* &c.] And then enriched him abundantly with the wealth of that country in which he lived; and which conſiſted in ſeven thouſand ſheep, three thouſand camels, five hundred yoke of oxen, as many ſheaſſes; with ſuch a very great tillage, and ſo many ſervants, that in thoſe eaſtern parts he had neither ſuperior nor equal.

Ver. 4. *And his ſons went and feaſted in their houſes, every one his day, and ſent and called for their three ſiſters, to eat and drink with them.*] And together with all this happineſs, he had the pleaſure to ſee his children live in love and unity. For it was the cuſtom of his ſons to meet at each others houſes, and to make a feaſt every one upon his birth-day. And he whoſe turn it was to entertain the reſt, always invited their three ſiſters to come and partake of their mirth.

Ver. 5. *And it was ſo, when the days of their feaſting were gone about, that Job ſent and ſanctified them, and roſe up early in the morning, and offered burnt-offerings, according to the number of them all: for Job ſaid, It may be that my ſons have ſinned,* &c.] It was cuſtomary for theſe feaſts to laſt ſeven days; at the end of which their good father never failed to ſend a meſſenger to them, to call upon them, to prepare themſelves by faſting and prayer, for the ſacrifice he intended to offer for them. And when they were aſſembled, he roſe up early in the morning, the fitteſt time for devotion, and prayed to God, by offering burnt-offerings for every one of them, becauſe he was afraid they might have done or ſpoken ſomething that was profane, and misbecoming their religion, when their minds, looſened by mirth, were leſs upon their guard. And this was his conſtant practice after every feaſt.

Ver. 6. *Now there was a day when the ſons of God came to preſent themſelves before the Lord, and Satan came alſo among them.*] But the great and exemplary piety of this good man was not ſufficient to preſerve him from falſe accuſations. For as Job ſet a time for his children to examine themſelves, ſo there are certain ſeaſons, when the angels come and ſtand in the Divine Preſence, to give an account of their miniſtry, and to receive commands from God, the judge and governor of the world: and Satan, that ſubtil adverſary of mankind, came one day and thruſt in himſelf among them.

This paſſage, with what follows, has been urged by many, as deſtructive of the credibility of this hiſtory; for they cannot ſuppoſe, that ſo malignant a ſpirit as Satan, would preſume to mix himſelf with an aſſembly of bleſſed angels, and intrude into the awful preſence of the moſt High. And they think it equally improbable, that God would condeſcend to converſe with him, and allow him the exerciſe of ſo pernicious a power, over his faithful ſervant Job.

To this it may be anſwered, that our unacquaintedneſs with the ſtate of the inviſible world, and the laws by which its various inhabitants are governed, ſhould make us cautious of arraigning thoſe accounts of it, in the Sacred Scriptures, which are not accommodated to the level of our limited faculties and underſtanding. If the grand accuſer of the brethren appeared, as is here repreſented, in the preſence of *God the father*, with an intention to calumniate the moſt upright of all mankind; his inſolence cannot be ſaid to be greater than it afterward was, when he preſented himſelf before *God the ſon*, in the deſert, and aſſaulted him with a train of the boldeſt temptations he ever practiſed. But did not his attempt in this latter inſtance, as well as in that before us, end in his own confuſion; and was not the infinite goodneſs of God illuſtrated in the moſt amiable manner, by the malignity of this implacable ſpirit? Was he more daring and preſumptuous than when he tempted the mother of mankind, and by her fatal ſeduction introduced miſery and death into the world? Why then ſhould this paſſage be ſingled out in order to be branded with abſurdity by raſh men, when it contains nothing contrary to the infinite perfections of God, and his tender regard for thoſe who truſt in his protection?

Ver. 7. *And the Lord ſaid unto Satan, Whence comeſt thou? Then Satan anſwered the Lord, and ſaid, From going to and fro in the earth, and from walking up and down in it.*] The Lord, to make him ſenſible he was not an abſolute prince, but his ſubject, called to him, and demanded an account of him, where he had been, and from whence he then came? To which he returned an anſwer, which expreſſed not only the reſtleſſneſs and inquietude of his mind, and his unwearied diligence, but alſo the limitation of his power, which extends only to this lower world.

Ver. 8. *And the Lord ſaid unto Satan, Haſt thou conſidered my ſervant Job, that there is none like him in the earth,* &c.] After all thy inquiſitiveneſs and buſy ſearch, thou haſt nothing to object againſt the integrity of my ſervant Job; a man who excels in piety and juſtice, and all other vertues which he practiſes with the utmoſt ſtrictneſs and ſincerity.

Ver. 9. *Then Satan anſwered the Lord, and ſaid, Doth Job fear God for nought?*] Yes, ſaid Satan; he ſerves himſelf rather than thee; and it is not thy pleaſure which he regards, but his own profit.

Ver. 10. *Haſt thou not made an hedge about him, and about his houſe, and about all that he hath on every ſide?* &c.] Haſt thou not made him an ample compenſation for all his pains? and extended thy protection to him and his family, and all belonging to him in every place, in ſo extraordinary a manner, that it is impoſſible either for him or them to ſuſtain any harm? In conſequence of which, his affairs are all proſperous, and his flocks and herds are ſo increaſed that the country can ſcarce contain them.

Ver. 11. *But put forth thine hand now, and touch all that he hath, and he will curſe thee to thy face.*] But I am confident, if thou wilt but employ that power to plague him, which hath ſo long preſerved him, he will openly deny thy providence, and all the vertues for which he is ſo renowned at preſent, will then appear no more.

Ver. 12. *And the Lord ſaid unto Satan, Behold, all that he hath is in thy power, only upon himſelf put not forth thine hand,* &c.] Then the Lord, who was willing that the vertue of his ſervant ſhould be render'd as illuſtrious in a ſtate of affliction, as it had appear'd in a courſe of proſperity, withdrew for a time the protection he had afforded him, and authorized Satan to diſpoſe of all belonging to Job, in what manner he pleaſed; excepting only his perſon, which he commanded him not to touch. This was a pleaſing commiſſion to that malicious ſpirit, who immediately prepared for the accompliſhment of what he had ſo long deſired.

Ver. 13. *And there was a day, when his ſons and his daughters were eating and drinking wine in their eldeſt brothers houſe.*] Satan in a ſhort time found an opportunity to try the conſtancy of Job, by doing him all the miſchief poſſible, in one and the ſame day: which was the birthday of his eldeſt ſon, when all his children, far from fearing any evil, were met at his houſe, to feaſt and rejoice together according to their ſocial cuſtom.

Ver. 14. *And there came a meſſenger unto Job, and ſaid, The oxen were ploughing, and the aſſes feeding beſide them.*] Then it was that Satan put in execution his pernicious ſcheme; and firſt of all ſtirred up a thieviſh clan of people in Arabia, to fall upon that part of his land which was next to them. Of which tidings were preſently brought to Job by a meſſenger, to the following effect.

Ver. 15. *And the Sabeans fell upon them, and took them away,* &c.] As the oxen were at plough, and the aſſes feeding in an adjacent paſture, the Sabeans made an inroad into thy country, and carried them all away; having firſt ſlain, by an unexpected aſſault, all thoſe who were employed to preſerve them, except my ſelf alone, who eſcaped from the ſlaughter to acquaint thee with this misfortune.

The Sabeans were a people of Arabia Deſerta; and tho' their country was at a conſiderable diſtance from that of Job, yet as theſe ſons of rapine were excited by the devil to make this incurſion, their hopes of a rich booty, in conjunction with the malignant influence by which they were actuated, made them diſregard all the difficulties that might attend them in their march.

Ver. 16. *While he was yet ſpeaking, there came alſo another, and ſaid, The fire of God is fallen from heaven, and hath burnt up the ſheep, and the ſervants,* &c.] As calamities ſeldom come ſingle, the firſt meſſenger had not fully unfolded his melancholy tidings, before another of Job's ſervants arrived to tell him, that a violent ſtorm of lightning in thoſe parts where his ſheep were feeding, had conſumed both them and the ſhepherds, and left none ſurviving but himſelf alone, to give him notice of this new diſaſter.

Ver. 17. *While he was yet ſpeaking, there came alſo another, and ſaid, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and ſlain thy ſervants with the edge of the ſword,* &c.] The ſecond meſſenger had not finiſhed his narration, before a third was at the door, with news that the Chaldeans, ſeeking for booty, had divided themſelves into three parties, who broke all at once into another part of Job's eſtate, carried away the camels, and killed all the ſervants who had the care of them, except this meſſenger, who made a ſhift to ſave himſelf by flight, in order to bring intelligence of this invaſion.

Theſe Chaldeans were likewiſe inhabitants of Arabia Deſerta; and tho' they were at a greater diſtance from the country of Job, than the Sabeans, who made the firſt irruption upon his patrimony, yet it is well known that much longer expeditions than this have been undertaken by lawleſs men, for the ſake of enriching themſelves with the ſpoil of others; to which we may add, that they were ſpirited up by Satan on this occaſion, as well as their brother thieves the Sabeans.

Ver. 18 *While he was yet ſpeaking, there came alſo another, and ſaid, Thy ſons and thy daughters were eating and drinking wine in their eldeſt brother's houſe.*] Before this perſon had concluded, came in another with the moſt doleful meſſage of all, ſaying, thy children, according to their cuſtom, were feaſting in the houſe of their eldeſt brother;

Ver. 19. *And behold there came a great wind from the wilderneſs, and ſmote the four corners of the houſe, and it fell upon the young men, and they are dead,* &c.] But while they were enjoying the pleaſures of the entertainment prepared for them, on a ſudden there aroſe a violent wind, which coming from the deſert, and whirling about the houſe, took away the four corners of it, and buried them all in its ruins; and not one of the gueſts eſcaped, but myſelf, to be the meſſenger of this great calamity.

Ver. 20. *Then Job aroſe, and rent his mantle, and ſhaved his head, and fell down upon the ground and worſhipped.*] This good man, who had heard all his other misfortunes without diſturbance, was overwhelmed with grief at the laſt words of this meſſenger, and reſigned himſelf to all the anguiſh of a tender father. He rent his upper garment, cut off the venerable hair of his head, and threw himſelf on the ground. But ſtill he deceived the devil's expectation, for he moſt reverently adored the Divine Majeſty, and reſigned himſelf to his Heavenly Will without a murmur.

Ver. 21. *And ſaid, Naked came I out of my mother's womb, and naked ſhall I return thither; the Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord.*] I am but what I was at firſt, and what I muſt have been again at laſt; and he who hath ſtript me of all before I die, hath taken away nothing but what he gave. Let him therefore be praiſed, who is the donor of all good things, and the equitable diſpoſer of all events.

Ver. 22. *In all this Job ſinned not, nor charged God fooliſhly.*] Though he was oppreſſed with ſuch calamities as were ſufficient to embitter the life of the wiſeſt and moſt patient of mankind, yet he never ſuffered a word to drop from his lips, which is the leaſt accuſed or queſtioned the providence of Almighty God.

Let any one recount the agonies this good man endured, and then obſerve how bravely he came off; and how the devil threw all his darts at him in vain, not one of them giving him a mortal wound. Firſt he ſet upon his goods, and endeavoured to overwhelm him with the moſt doleful news of various calamities, which burſt upon him like the waves of the ſea, one upon the neck of another: But all to no purpoſe, for the juſt man received them as a rock doth the fury of a tempeſt, turning the rage of the waves into froth, and ſtanding it ſelf immoveable. He made no complaints of theſe diſaſters; and if he ſaid any thing, we may well preſume it was in thoſe decent and becoming words, which we read in the concluſion. But he did not think any of thoſe calamities worth lamenting with his tears.

Well, but there comes one afterward who, gives him a dreadful account of the death of all his children by the fall of a houſe wherein they were making merry. At this, it is true, he rent his garments, and it is the firſt expreſſion of his grief that we meet with, in compliance with the paſſions of nature, and to declare himſelf a moſt tender father. But he ſet ſome bounds to his grief, and adorned the calamity he had ſuſtained with thoſe pious words, *The Lord gave, and the Lord hath taken away,* &c. As if he had ſaid, I was their father as long as he that made me ſo pleaſed; but now he hath taken off this crown of children from my head, and it is not fit for me to contend and diſpute with him about his own. Let that be which ſeemeth beſt to the Lord; he it was that formed them, and I was but the inſtrument. Why ſhould I, who am but a ſervant, repine at that decree which I have not power to alter?

CHAP. II.

1 *Satan appearing again before God, obtaineth further leave to tempt Job.* 7. *He ſmiteth him with ſore boils.* 9 *Job reproveth his wife moving him to curſe God.* 11 *His three friends condole with him in ſilence.*

AGAIN there was a day, when the ſons of God came to preſent themſelves before the LORD, and Satan came alſo among them to preſent himſelf before the LORD.

2 And the LORD ſaid unto Satan, From whence comeſt thou? And Satan anſwered the LORD, and ſaid, From going to and

fro in the earth, and from walking up and down in it.

3 And the LORD ſaid unto Satan, Haſt thou conſidered my ſervant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and eſcheweth evil? and ſtill he holdeth faſt his integrity, although thou movedſt me againſt him, to deſtroy him without cauſe.

4 And Satan anſwered the LORD, and ſaid, Skin for skin, yea, all that a man hath will he give for his life.

5 But put forth thine hand now, and touch his bone and his fleſh, and he will curſe thee to thy face.

6 And the LORD ſaid unto Satan, Behold, he *is* in thine hand, but ſave his life.

7 ¶ So went Satan forth from the preſence of the LORD, and ſmote Job with ſore boils, from the ſole of his foot unto his crown.

8 And he took him a potſherd to ſcrape himſelf withal; and he ſat down among the aſhes.

9 ¶ Then ſaid his wife unto him, Doſt thou ſtill retain thine integrity? curſe God and die.

10 But he ſaid unto her, Thou ſpeakeſt as one of the fooliſh women ſpeaketh: what? ſhall we receive good at the hand of God, and ſhall we not receive evil? In all this did not Job ſin with his lips.

11 ¶ Now when Jobs three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.

12 And when they lift up their eyes afar off, and knew him not, they lifted up their voice, and wept, and they rent every one his mantle, and ſprinkled duſt upon their heads toward heaven.

13 So they ſat down with him upon the ground ſeven days and ſeven nights, and none ſpake a word unto him: for they ſaw that *his* grief was very great.

The firſt part of this chapter is a continuation of the narrative of thoſe calamities which befel this good man; whom God ſuffered the Devil to afflict in his body, as he had already done in his goods and children. And then follows a farther teſtimony of his admirable conſtancy, notwithſtanding his wife's angry and profane accuſation of the Divine Providence. He indeed, was ſo much dejected to ſee himſelf reduced to this extremity of miſery, that neither he, nor his friends who came to tender him their conſolations, were able for ſeveral days to ſpeak a word.

Ver. 1. *Again there was a day, when the ſons of God came to preſent themſelves before the Lord, and Satan came alſo among them,* &c.] After theſe things, the angels going again to attend the pleaſure of the Divine Majeſty, and to render an account of their ſeveral charges, Satan alſo openly appeared among them, and preſented himſelf, as ready and deſirous to be examined about his late proceedings.

Ver. 2. *And the Lord ſaid unto Satan, From whence comeſt thou? and Satan anſwered the Lord, From going to and fro in the earth,* &c.] Satan not daring to ſpeak, before he was called, waited therefore till the Divine Majeſty demanded of him, Where he had been, and what he had done? To which he replied, that he had not loſt his time, but had taken a circuit round the earth, to find opportunity for the exerciſe of his power.

Ver. 3. *And the Lord ſaid unto Satan, haſt thou conſidered my ſervant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and eſcheweth evil? and ſtill holdeth faſt his integrity,* &c.] Well then, ſaid the Lord, art thou now convinced how true a character I gave of my ſervant Job, and how much thou haſt vilified him? For he ſtill reſolutely continues as perfectly virtuous as he was in his proſperity, tho' I conſented to theſe miſerable calamities he ſo undeſervedly ſuffers.

Ver. 4. *And Satan anſwered the Lord, and ſaid, skin for skin, yea all that a man hath will he give for his life.*] The conſtancy of Job, replied this malignant ſpirit, is not ſo wonderful, ſince a man hath reaſon to think himſelf rich, as long as he is bleſſed with health. And who is there that will not give another's skin to ſave his own? nay, part with his children, as well as his goods, to preſerve his life?

Ver. 5. *But put forth thine hand now, and touch his bone and his fleſh, and he will curſe thee to thy face.*] But enlarge now my commiſſion a little farther, and let me afflict his body, ſo that it touch him to the very quick, he then will openly renounce thee and deny thy providence.

Ver. 6. *And the Lord ſaid unto Satan, Behold, he is in thine hand, but ſave his life.*] The Divine Majeſty knowing the fidelity of his ſervant Job, which hereby would be rendered more illuſtrious, replied to Satan, I now give thee the ſame power over his perſon, which thou haſt already exerciſed over his family and goods: Inflict what diſeaſes thou wilt upon him, ſo they do not kill him.

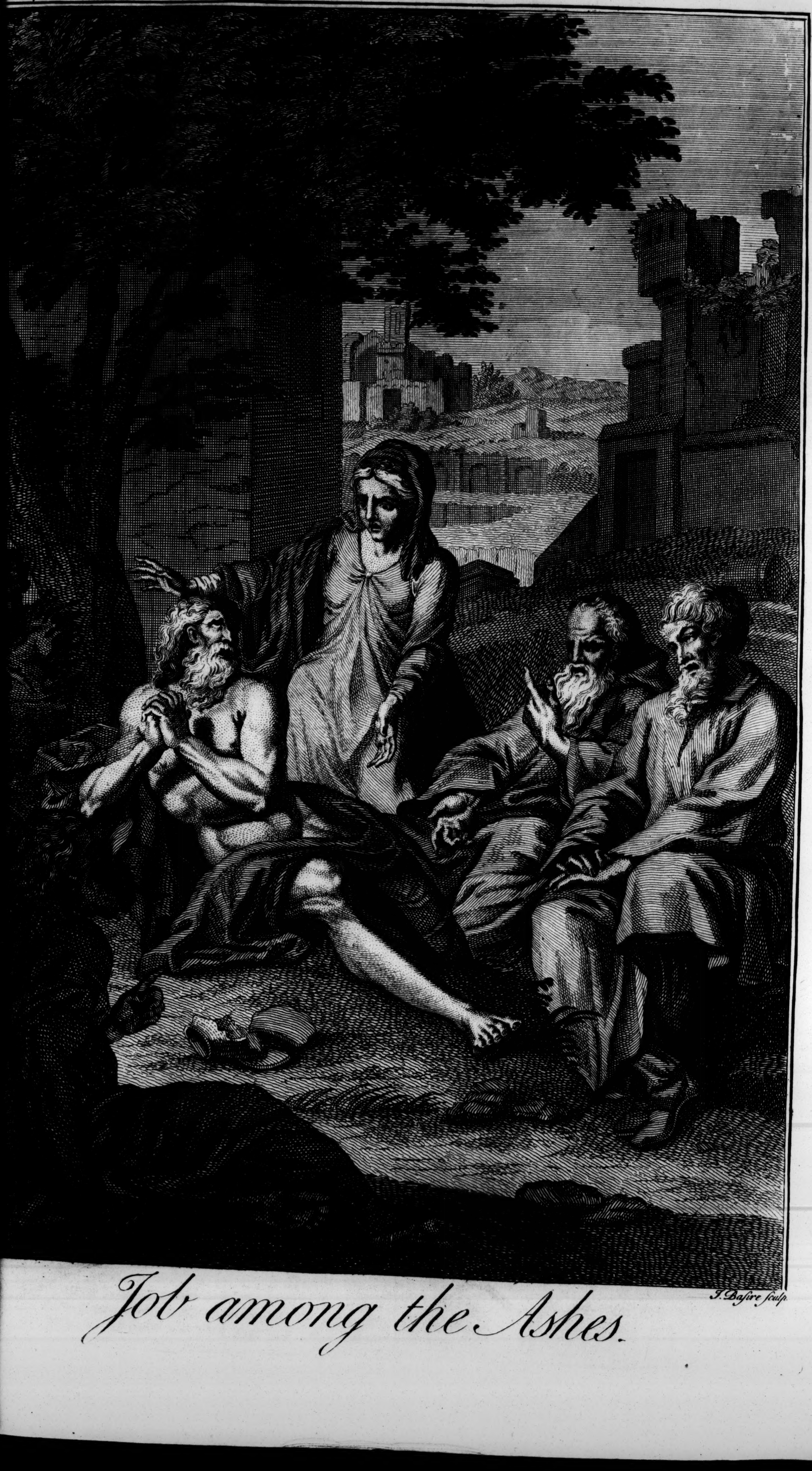
Ver. 7. *So went Satan forth from the preſence of the Lord, and ſmote Job with ſore boils, from the ſole of his foot to his crown.*] No ſooner had Satan obtained this new grant, but, withdrawing himſelf from the preſence of the Divine Majeſty, he went to purſue his miſchievous and implacable deſires; and ſmote Job from head to foot with a fiery ulcer, whoſe ſharp and corroding humour was extremely painful, and prick'd him to the very bone according to Satan's cruel wiſh.

Ver. 8. *And he took him a potſherd to ſcrape himſelf withal: and he ſat down among the aſhes.*] The noiſom impurity of the diſeaſe encreaſed the ſorrow and heavineſs which before had ſeized him, and made him ſit down in the aſhes: Where he laid hold on what came next to hand; namely, a piece of a broken pot, to ſcrape off the foul matter which iſſued out of his boils.

St. Chryſoſtom has moſt elegantly repreſented Job, as a far more glorious ſpectacle when he ſat on a heap of aſhes, than the greateſt prince, without his vertue, is, when he ſits upon a throne. “His ulcers, ſays that Father, were “far more valuable in my account, than all their precious “ſtones. For what advantage do we receive from them? “What neceſſity, what want do they ſupply? But theſe “ulcers of Job are the comfort of all manner of heavineſs “that can ſeize upon us. You may know this to be true, “if when a man hath loſt his genuine and only ſon, you “ſhew him a thouſand jewels and precious ſtones; which “adminiſter no conſolation to his grief, nor in the leaſt aſſuage his anguiſh and pain. But in this caſe, if you call “to his remembrance the agonizing wounds of Job, he is “immediately ſenſible of ſome eaſe, when you aſk him, “Why, O man, doſt thou weep and lament, with ſo much “immoderation? Thou haſt loſt one ſon, but that bleſſed

“ man

. Cap. II.



J. Basire sculp.

Job among the Ashes.

BRITISH MUSEUM

"man was deprived of all the children he had; and together with the blow, received a ſtroke in his fleſh, and ſat naked on the dunghil, covered over with the impurity that flowed from his wounds; in a deep conſumption, which by little and little waſted that juſt, that true, that devout man; who abſtained from all manner of evil, and had God himſelf for the ſpectator of his undiminiſhed vertue. If thou doſt but ſpeak theſe words, thou wilt inſtantly extinguiſh the heavineſs of the mourner, and ſo the ulcers of that righteous man before more profitable to the wretched, than jewels themſelves.

"Do you therefore conceive now, that you have that champion before your eyes; and that in one view, you behold him ſitting on a loathſome dunghil, and in another ſee a ſtatue of gold, of diamonds, I am not able to ſay of what? For there is nothing ſo precious as to merit any compariſon with that ulcerated body, whoſe ſores ſhine more brightly than the beams of the ſun; which enlighten only the eyes of the body. but theſe illuminate the eyes of the mind. They cauſe us to ſee, and render the Devil quite blind; for after he had inflicted thoſe wounds on the body of Job, he fled, and appeared no more. Behold, how great is the gain of affliction! For when that righteous man was rich, and enjoyed his eaſe, the Devil had ſomething to ſay againſt him, tho' falſely indeed; yet this he had to ſay; *Doth Job ſerve God for nought?* But after he had ſtript him naked, and reduced him to the condition of a beggar, he no longer had a word to ſay; he durſt not ſo much as open his mouth againſt him. When he was rich, he adventured to wreſtle with him, and threatned to ſupplant him: But after he had made him poor, deprived him of all he had, and reduced him to the utmoſt extremity of affliction, he fled from him in confuſion, and durſt not renew the aſſault. When his body was in its full vigour, he laid violent hands on him; but when he had covered it with wounds, he was routed, and fled away vanquiſhed. By this thou ſeeſt, how much poverty may prove better than riches, weakneſs than health, temptation than eaſe and quiet, to thoſe who are duly vigilant, who derive improvement from theſe calamities, and by fighting, grow more illuſtrious and courageous. Who ever ſaw, who ever heard ſuch noble combats?"

Ver. 9. *Then ſaid his wife unto him, doſt thou ſtill retain thine integrity! curſe God and die.*] The manner in which our tranſlators have rendered the laſt words of this verſe, is not only contrary to many other verſions of this paſſage, but likewiſe inconſiſtent with the ſenſe of the Hebrew; for the word *barech* ſignifies *bleſs*, and the turn of the expreſſion will be extremely bitter and ſarcaſtical, if we render it, *Bleſs God and die.* This we take to be the true meaning of the wife of Job, and it is, as if ſhe had ſaid, Thou haſt been a mighty gainer by the vertue and integrity thou haſt ſo long maintain'd, and haſt bleſſed God, till he has deprived thee of all thy children, and reduced thee to beggary. I adviſe thee therefore, to bleſs him once more, that death may be the laſt compenſation of thy piety; for now thou haſt nothing elſe to ſuffer. A ſpeech of this nature ſeems to correſpond much better with the profane and impatient diſpoſition of this woman, than the other, which repreſents her as ſaying, *curſe God and die*; unleſs it can be made appear, that death is always, or at leaſt, for the generality, the immediate conſequence of blaſphemous expreſſions. Were this true, funerals would be much more frequent among us, than they are at preſent, and blaſphemy would make as much havock in our bills of mortality, as conſumptions and malignant fevers.

Ver. 10. *But he ſaid unto her, Thou ſpeakeſt as one of the fooliſh women ſpeaketh. What? ſhall we receive good at the hand of God, and ſhall we not recieve evil?* &c.] It was a ſevere addition to the grief of this good man, to hear a wife, whom he hoped would ſympathize with him in his affliction, utter ſo profane and ſenſeleſs a ſpeech. Her words ſtruck him to the very heart, but inſtead of any indecent expoſtulations with God, for ſuffering him to be expoſed to this new ſhock, he only reproved his wife, by telling her, ſhe talked like a raſh and thoughtleſs woman: And then piouſly repreſented to her, that we ought to take nothing ill which comes from the hand of God, and the more good we have received from him, the leſs reaſon we have to complain when we ſuffer any evil. No diſcourſe, but ſuch as this, was heard to come from his mouth.

Ver. 11. *Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite,* &c.] Now there dwelt in the neighbouring provinces three great men, with whom Job had long maintained a particular friendſhip; and who hearing the tydings of his ſad calamities, came from their reſpective countries to viſit him; and they all three met at his houſe on the ſame day, according to an appointment they had made, to come and condole with him, and offer him the beſt conſolations in their power.

Eliphaz, and the other friends of Job, ſeem to have been princes of the reſpective countries, from whence they now came. Teman, the country of Eliphaz, is a territory in Arabia Petræa, far ſouthward of Arabia Deſerta, and near the Red-ſea and mount Sinai.

Shuach, the country of Bildad, is ſuppoſed to have been ſituated near thoſe parts of Arabia, where the names of Chabar the grandfather, and of Shuach the great-grandfather of Bildad are ſtill to be found; and not far from the other ſettlements of the ſons of Keturah, Abraham's ſecond wife. The city called Socquia, and which has ſome reſemblance to Shuach, in ſound, is placed near the Red-ſea, below Medan, by Sanſon and other geographers; as is likewiſe the city of Chaibar, which is not very diſtant from Socquia.

Naamah, the country of Zophar, is thought, and with great appearance of reaſon, to have been a fertile part of Arabia Fælix, where the city Naamah is to be found, not far from Chaibar, and Socquia the country of Bildad. Naamah, a word well known to the Arabians, ſignifies delightfulneſs and beauty. Zophar is ſuppoſed by ſome, to allude to the fertility of his own country, in theſe words, *He ſhall not ſee the rivers, the floods, the brooks of honey and butter*, chap. xx. 17. and that he ſpoke this as a reflection, on the ſterility of Job's country, which was ſituated near the deſert of Paran, in Arabia Petræa.

Ver. 12. *And when they lift up their eyes afar off, and knew him not, they lifted up their voice and wept,* &c.] Aſſoon as they entred into the place where their once happy friend now lay, they were aſtoniſhed at ſo miſerable a ſpectacle of deformity, and wretchedneſs, and ſhrieked aloud, as men affrighted; they then burſt into tears, they rent their garments, and threw duſt into the air, which falling on their heads, expreſſed the confuſion they were in, to find him ſo covered over with ulcers, that they could not know him.

Ver. 13. *So they ſat down with him upon the ground ſeven days and ſeven nights, and none ſpake a word unto him: for they ſaw that his grief was very great.*] When they approached nearer unto him, they ſat down upon the earth, in the ſame wherein they found him, but ſuch was their aſtoniſhment, that they were not able for the ſpace of ſeven days and nights, (which expreſſion ſeems to intimate a conſiderable time) to ſay one word of the buſineſs about which they were come to him. And indeed the grief of Job was ſo exceeding great, that they did not well know what to ſay, till time, (which alters all things) had cauſed ſome abatement both of his grief and theirs.

CHAP. III.

1 *Job curſeth the day, and ſervices of his birth.* 13 *The eaſe of death.* 20 *He complaineth of life, becauſe of his anguiſh.*

AFter this opened Job his mouth, and curſed his day.

2 And Job ſpake, and ſaid,

3 Let the day periſh wherein I was born, and the night *in which* it was ſaid, There is a man-child conceived.

4 Let that day be darkneſs, let not God regard it from above, neither let the light ſhine upon it.

5 Let darkneſs and the ſhadow of death ſtain it, let a cloud dwell upon it, let the blackneſs of the day terrify it.

6 *As for* that night, let darkneſs ſeize upon it, let it not be joyned unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be ſolitary, let no joyful voice come therein.

8 Let them curſe it that curſe the day, who are ready to raiſe up their mourning.

9 Let the ſtars of the twilight thereof be dark, let it look for light, but *have* none, neither let it ſee the dawning of the day:

10 Becauſe it ſhut not up the doors of my *mothers* womb, nor hid ſorrow from mine eyes.

11 Why died I not from the womb? *why* did I *not* give up the ghoſt when I came out of the belly?

12 Why did the knees prevent me? or why the breaſt that I ſhould ſuck?

13 For now ſhould I have lien ſtill, and been quiet, I ſhould have ſlept; then had I been at reſt;

14 With kings and counſellors of the earth, which built deſolate places for themſelves:

15 Or with princes that had gold, who filled their houſes with ſilver:

16 Or as an hidden untimely birth I had not been; as infants *which* never ſaw light.

17 There the wicked ceaſe *from* troubling: and there the weary be at reſt.

18 *There* the priſoners reſt together, they hear not the voice of the oppreſſor.

19 The ſmall and great are there, and the ſervant *is* free from his maſter.

20 Wherefore is light given to him that is in miſery, and life unto the bitter *in* ſoul?

21 Which long for death, but it *cometh* not, and dig for it more than for hid treaſures?

22 Which rejoice exceedingly, *and* are glad when they can find the grave?

23 *Why is light given* to a man whoſe way is hid, and whom God hath hedged in?

24 For my ſighing cometh before I eat, and my roarings are poured out like the waters?

25 For the thing which I greatly feared, is come upon me, and that which I was afraid of, is come unto me.

26 I was not in ſafety, neither had I reſt, neither was I quiet: yet trouble came.

With this chapter begin the converſations which paſſed between Job and his friends, on the ſubject of his affliction; and which are all repreſented by the author of this book, in a poetical manner, and not, as hitherto, in a plain ſimple narration, but in a moſt noble flow of verſe. Job being now over-charged with grief, and not having heard the leaſt word of comfort from his friends, he who had till now borne the weight of his affliction with an admirable and unparallelled conſtancy, could not contain himſelf any longer, but burſts out into the moſt paſſionate complaints, of the miſeries of human life. The conſideration of which made him prefer death much before it, and wiſh that he either had never come into the world, or had preſently been ſnatched out of it again, or at leaſt might now be diſmiſſed to the ſilent grave.

Ver. 1. *After this Job opeaed his mouth, and curſed his day.*] Job at laſt broke the melancholly ſilence, and began by complaints to give ſome vent to his grief, which had ſtupified him ſo long. And he burſt out into ſuch bitter lamentations, that he wiſhed a thouſand times he had never been born.

Ver. 2. and 3. *And Job ſpake, and ſaid, Let the day periſh wherein I was born, and the night in which it was ſaid, There is a manchild conceived.*] Let the day and the night of my birth be never more mentioned, but be quite forgotten, as if they had never conſtituted any part of time.

Ver. 4. *Let that day be darkneſs,* &c.] Let it be turned into night, and not be counted among the days: Let the ſun withdraw its light, and never clear it with its beams.

Ver. 5. *Let darkneſs and the ſhadow of death ſtain it,* &c.] Let the moſt diſmal gloom and clouds of the thickeſt darkneſs wholly poſſeſs it, and render it terrible to mankind.

Ver. 6. *And for that night let darkneſs ſeize upon it,* &c.] Let the night too wear the ſame doleful aſpect, and both of them be quite blotted out of the records of time.

Ver. 7. *Let that night be ſolitary,* &c.] Let not men meet together on that night to devote their hours to mirth and joy; let no cheerful voice be then heard; but may every moment of it be ſolitary and dreadful.

Ver. 8. *Let them curſe it that curſe the day,* &c.] Let it be as the day wherein men bewail the greateſt misfortune, and are render'd inconſolable by the bittereſt afflictions.

Ver. 9. *Let the ſtars of the twilight thereof be dark,* &c.] Let not a ſingle ſtar appear in that night, nor ſo much light as is viſible at the firſt dawn of day.

Ver. 10. *Becauſe it ſhut not up the doors of my mother's womb,* &c.] Becauſe it did not bury me in my mother's womb, and thereby ſecure me from the calamities that now oppreſs me.

Ver. 11. *Why died I not from the womb?* &c.] What a misfortune was it that I did not die before I was born, or at leaſt as ſoon as I came into the world!

Ver. 12. *Why did the knees prevent me? or why the breaſts that I ſhould ſuck?*] Why did thoſe who received me from the womb, prevent my falling on the ground? Why was nouriſhment afforded me by the officious breaſts of her to whoſe care I was conſigned!

Ver. 13. *For now ſhould I have lien ſtill and been quiet,* &c.] If I had been treated in the manner I wiſh, I never ſhould have experienced the miſeries I now endure, but ſhould have lain quiet and undiſturbed in the ſilent grave.

Ver. 14. *With kings and counſellors of the earth, which built deſolate places for themſelves*] My condition would then have been equal to that of kings, and the greateſt perſons, who lie at reſt in the tombs which they built for themſelves.

Ver. 15 *Or with princes that had gold, who filled their houſes with ſilver.*] The grave would then have been my manſion, as it is of thoſe princes who once poſſeſſed immenſe riches, but are now deprived of them for ever.

Ver. 16. *Or as an hidden untimely birth I had not been,* &c.] Or I ſhould have been like an abortive, which was never numbred among men.

Ver. 17. *There the wicked ceaſe from troubling: and there the weary be at reſt.*] The grave is an inviolable ſanctuary to the wretched: there none, be they ever ſo malicious, can hurt us; there ſhall we for ever ceaſe from all our toils.

Ver. 18. *There the priſoners reſt together, they hear not the voice of the oppreſſor.*] There the captives, and thoſe who were condemned to rigid ſervitude reſt from all their labours, and no longer dread the voice of their imperious oppreſſor.

Ver. 19. *The ſmall and great are there, and the ſervant is free from his maſter.*] There all mankind are reduced to a ſtate of equality, and the ſervant in that place is no more ſubject to the controul of his maſter.

Ver. 20. *Wherefore is light given to him that is in miſery, &c.*] Why ſhould a man be compelled to live, when he paſſionately deſires to quit this frail exiſtence, as the only relief for his miſery?

Ver. 21. *Which long for death, but it cometh not, &c.*] When he wiſhes for death, tho' in vain, and ſeeks it more eagerly than he would the greateſt riches?

Ver. 22. *Which rejoice exceedingly, and are glad when they can find the grave.*] Who is tranſported with joy when he can be ſo happy as to meet with his grave, which is infinitely more welcome to him, than a diſcovery of hidden treaſures.

Ver. 23. *Why is light given to a man whoſe way is hid, &c.*] Of what advantage is the day-light to a man, whoſe days are bewildered in a labyrinth of woe, and who ſees no poſſibility of extricating himſelf from the thorny mazes of affliction?

Ver. 24. *For my ſighing cometh before I eat, &c.*] My calamities have no intermiſſion, and my food only ſuſtains a miſerable life, devoted to ſighs and loud lamentations, which are always flowing like the inceſſant fall of waters.

Ver. 25. *For the thing which I greatly feared is come upon me, &c.*] I was apprehenſive that my proſperity would one day cloſe, in the dreadful reverſe I now experience, notwithſtanding all my precautions to elude it.

Ver. 26. *I was not in ſafety, neither had I reſt, neither was I quiet: yet trouble came.*] I was far from confiding in any temporal bleſſing I enjoyed, and yet all my diſengagement from the attractions of human happineſs, was not ſufficient to ſecure me from the weight of miſery under which I now ſink.

CHAP. IV.

1 *Eliphaz reproveth Job for want of religion.* 7 *He teacheth God's judgments to be not for the righteous, but for the wicked.* 12 *His fearful viſion to humble the excellencies of creatures before God.*

THEN Eliphaz the Temanite anſwered and ſaid,

2 *If* we aſſay to commune with thee, wilt thou be grieved? but who can with-hold himſelf from ſpeaking?

3 Behold, thou haſt inſtructed many, and thou haſt ſtrengthned the weak hands.

4 Thy words have upholden him that was falling, and thou haſt ſtrengthned the feeble knees.

5 But now it is come upon thee, and thou fainteſt; it toucheth thee, and thou art troubled.

6 *Is* not *this* thy fear, thy confidence, thy hope, and the uprightneſs of thy ways?

7 Remember, I pray thee, who *ever* periſhed, being innocent? or where were the righteous cut off?

8 Even as I have ſeen, they that plow iniquity, and ſow wickedneſs, reap the ſame.

9 By the blaſt of God they periſh, and by the breath of his noſtrils are they conſumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are broken.

11 The old lion periſheth for lack of prey, and the ſtout lions whelps are ſcattered abroad.

12 Now a thing was ſecretly brought to me, and mine ear received a little thereof.

13 In thoughts from the viſions of the night, when deep ſleep falleth on men.

14 Fear came upon me, and trembling, which made all my bones to ſhake.

15 Then a ſpirit paſſed before my face; the hair of my fleſh ſtood up.

16 It ſtood ſtill, but I could not diſcern the form thereof: an image *was* before mine eyes, *there was* ſilence, and I heard a voice, *ſaying*,

17 Shall mortal man be more juſt than God? ſhall a man be more pure than his maker?

18 Behold, he put no truſt in his ſervants; and his angels he charged with folly:

19 How much leſs *on* them that dwell in houſes of clay, whoſe foundation *is* in the duſt, *which* are cruſhed before the moth?

20 They are deſtroyed from morning to evening: they periſh for ever without any regarding *it*.

21 Doth not their excellency *which is* in them, go away? they die, even without wiſdom.

Eliphaz, incenſed at the complaints of Job, inſtead of condoling with him in his affliction, and pitying the calamities which had thrown him into this agony, reproaches him in a very abrupt manner for not following the good advice he had frequently given to others in their adverſity; and tells him he had reaſon to ſuſpect his piety, becauſe it was unuſual for the innocent to ſuffer ſuch misfortunes, and that they were inflicted only on wicked oppreſſors, whom, though never ſo mighty, God had always humbled. And to confirm what he ſaid, he acquaints Job with a viſion he had ſeen, and by which it was repreſented to him, that man's wickedneſs is the cauſe of his deſtruction.

Ver. 1. *Then Eliphaz the Temanite anſwered and ſaid.*] Eliphaz, one of Job's moſt ancient friends, then replied to him in the following manner:

Ver. 2. *If we aſſay to commune with thee, wilt thou be grieved? but who can with-hold himſelf from ſpeaking?*] We muſt either ſtill keep ſilence, or ſpeak ſuch words as will be unpleaſing to thee. But ſurely truth is more to be regarded than friendſhip, and therefore I muſt remind thee of the following particulars.

Ver. 3. *Behold, thou haſt inſtructed many, and thou haſt ſtrengthened the weak hands.*] Thou, as it is well known, haſt given good counſel to others, and perhaps reproved them for their impatience; thou haſt frequently encouraged thoſe who were diſpirited by their afflictions.

Ver. 4. *Thy words have upholden him that was falling, &c.*] And by thy diſcourſe thou haſt ſupported thoſe whoſe hearts were ready to ſink; and ſettled ſuch as trembled under the burden that cruſhed them.

Ver. 5. *But now it is come upon thee, and thou fainteſt, &c.*] But now thou art fallen into the ſame condition, and canſt not practiſe thy own leſſons; but fainteſt, and art ſtruck with a conſternation, altogether unmanly.

Ver. 6. *Is not this thy fear, thy confidence, thy hope, and the uprightneſs of thy ways?*] Is not this the proper time to exerciſe thy piety, which has been ſo much famed; together with thy confidence in God, thine hope, and thine integrity?

Ver. 7. *Remember, I pray thee, who ever periſhed, being innocent?* &c.] Conſult thine own obſervation, and tell me when thou ever ſaweſt a righteous man forſaken by God.

Ver. 8. *Even as I have ſeen, they that plough iniquity, and ſow wickedneſs, reap the ſame.*] On the contrary, I have ſeen the wicked reaping the fruit of their bad actions, and this is altogether agreeable to the juſtice of God, who renders to every one according to their deſerts.

Ver. 9. *By the blaſt of God they periſh,* &c.] The Almighty blaſts and conſumes them as the nipping winds, or as the fire lays waſte the corn in the field.

Ver. 10. *The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are broken.*] Though they be as fierce as the lions, and as ſtrong, their power is broken, and their pride humbled.

Ver. 11. *The old lion periſheth for lack of prey, and the ſtout lion's whelps are ſcattered abroad.*] The greateſt tyrants and their poſterity, after they have long enjoyed their power, are deprived of all the riches they acquired by oppreſſion, and come to nothing.

Ver. 12. *Now a thing was ſecretly brought to me,* &c.] If theſe obſervations be not ſufficient to convince thee, be attentive to what God himſelf ſecretly whiſpered to me.

Ver. 13. *In thoughts from the viſions of the night, when deep ſleep falleth on men.*] As I was ruminating one night, when all were aſleep, on ſome viſions which had been preſented to me.

Ver. 14. *Fear came upon me, and trembling,* &c.] I was ſuddenly ſeized with a horror, that made every joint of my body tremble.

Ver. 15. *Then a ſpirit paſſed before my face, the hair of my fleſh ſtood up.*] I then ſaw a dreadful apparition, the ſight of which filled me with terror, and cauſed mine hair to ſtand an end.

Ver. 16. *It ſtood ſtill, but I could not diſcern the form thereof,* &c.] I am not able to deſcribe what it was like; for tho' it ſtood ſtill, and I ſaw an image of ſomething, yet I can only tell what I heard it utter in a ſtill voice.

Ver. 17. *Shall mortal man be more juſt than God? ſhall a man be more pure than his maker?*] Can any one ſuppoſe, that a miſerable man is more righteous than God his judge? Or that it is poſſible for any one to be more unreproveable, than he that made him?

Ver. 18. *Behold, he putteth no truſt in his ſervants, and his angels he chargeth with folly.*] This paſſage ſeems to be an alluſion to the apoſtacy of Satan and the other rebellious angels; who fell from their original rectitude, and were caſt out of thoſe pure regions of bliſs they once inhabited. This conjecture ſeems very probable; for it is not to be ſuppoſed, that the Divine Majeſty reproves the conduct of thoſe of his angels, who have never deviated from their firſt purity and excellence, but have always rendered a faithful obedience to his Sacred Will. The import therefore, of the verſe under conſideration will be this: Thoſe exalted ſpirits, who were ſo vaſtly ſuperior to mankind, in all imaginable perfections, were not irreproveable in their conduct; but incurr'd the juſt diſpleaſure of the Almighty, by their degeneracy from that ſtate of perfection in which he firſt created them.

Ver. 19. *How much leſs in them that dwell in houſes of clay,* &c.] How can we then pretend to perfection, who dwell in bodies of clay, which ſtand upon no firm foundation, but are as ſubject to be deſtroyed, as a garment is to be fretted with moths?

Ver. 20. *They are deſtroyed from morning to evening,* &c.] We ſee continual examples of thoſe who are cut off; they are quite taken away when no one thinks of it.

Ver. 21. *Doth not their excellency which is in them go away? they die even without wiſdom.*] Though their dignities be never ſo great, and their poſterity never ſo numerous, all their boaſted accompliſhments expire with them, and they die like ſo many beaſts who have no knowledge of their latter end.

CHAP. V.

1 *The harm of inconſideration.* 3 *The end of the wicked is miſery.* 6 *God is to be regarded in affliction.* 17 *The happy end of God's correction.*

CALL now, if there be any that will anſwer thee; and to which of the ſaints wilt thou turn?

2 For wrath killeth the fooliſh man, and envy ſlayeth the ſilly one.

3 I have ſeen the fooliſh taking root: but ſuddenly I curſed his habitation.

4 His children are far from ſafety, and they are cruſhed in the gate, neither *is there* any to deliver *them*.

5 Whoſe harveſt the hungry eateth up, and taketh it even out of the thorns, and the robber ſwalloweth up their ſubſtance.

6 Although affliction cometh not forth of the duſt, neither doth trouble ſpring out of the ground:

7 Yet man is born unto trouble, as the ſparks fly upward.

8 I would ſeek unto God, and unto God would I commit my cauſe:

9 Which doth great things, and unſearchable; marvellous things without number.

10 Who giveth rain upon the earth, and ſendeth waters upon the fields:

11 To ſet up on high thoſe that be low, that thoſe which mourn may be exalted to ſafety.

12 He diſappointeth the devices of the crafty, ſo that their hands cannot perform *their* enterpriſe:

13 He taketh the wiſe in their own craftineſs: and the counſel of the froward is carried headlong.

14 They meet with darkneſs in the day-time, and grope in the noon-day as in the night.

15 But he ſaveth the poor from the ſword, from their mouth, and from the hand of the mighty.

16 So the poor hath hope, and iniquity ſtoppeth her mouth.

17 Behold, happy *is* the man, whom God correcteth: therefore deſpiſe not thou the chaſtening of the Almighty.

18 For he maketh ſore, and bindeth up: he woundeth, and his hands make whole.

19 He ſhall deliver thee in ſix troubles: yea, in ſeven there ſhall no evil touch thee.

20 In famine he ſhall redeem thee from death: and in war, from the power of the ſword.

21 Thou ſhalt be hid from the ſcourge of the tongue: neither ſhalt thou be afraid of deſtruction when it cometh.

22 At deſtruction and famine thou ſhalt laugh: neither ſhalt thou be afraid of the beaſts of the earth.

23 For thou *ſhalt be* in league with the ſtones of the field: and the beaſts of the field ſhall be at peace with thee.

24 And thou ſhalt know that thy tabernacle *ſhall be* in peace; and thou ſhalt viſit thy habitation, and ſhalt not ſin.

25 Thou ſhalt know alſo that thy ſeed *ſhall be* great, and thine offspring as the graſs of the earth.

26 Thou ſhalt come to *thy* grave in a full age, like as a ſhock of corn cometh in, in his ſeaſon.

27 Lo this, we have ſearched it, ſo it *is*; hear it, and know thou *it* for thy good.

Eliphaz ſtill proſecutes the ſame argument; endeavouring to confirm it from the opinion and obſervation of other men, as well as from his own. And thereupon exhorts Job to repentance as the ſureſt method to find mercy with God; and to be not only reſtored to his former proſperity, but to be preſerved for the future from the incurſions of ſavage people, or of wild beaſts, and from all the reſt of the diſaſters which had befallen him. Of this he bids him, in the concluſion, be aſſured; for it was a point that he had carefully ſtudied.

Ver. 1. *Call now, if there be any that will anſwer thee.*] If thou doſt not believe me, conſult any other perſon, and ſee if his opinion will be different from mine.

——— *And to which of the ſaints wilt thou turn?*] To what holy man wilt thou have recourſe upon this occaſion? The Arabic Verſion renders the paſſage thus, Invoke one of the ſaints, if thou thinkeſt that thou haſt any patron among them, who will be propitious to thee; But the author ſeems to have derived this turn of expreſſion from the ſuperſtitious practice of his country-men, who rendered Divine Honours to their dead heroes; and his tranſlation no way comports with the meaning of Eliphaz, who did not adviſe Job to invoke any of the ſaints or angels to be propitious to him, but to inquire of thoſe perſons who were moſt diſtinguiſhed for ſanctity of life, whether they thought any man could be truly virtuous, who was afflicted with ſuch calamities as he then ſuffered.

Hence appears the abſurdity of the Romaniſts, who found their doctrine of the invocation of ſaints on this paſſage; weakly imagining, that the favour and patronage of the ſpirits of juſt men made perfect, is attainable by an addreſs to them: Tho' it is evident, that the ſenſe of this text, is incapable of any ſuch explication.

Ver. 2. *For wrath killeth the fooliſh man, and envy ſlayeth the ſilly one.*] After all your enquiries, you will at laſt be told, that God in his anger and indignation, deſtroys the wicked and envious, together with all thoſe who err from his precepts.

Ver. 3. *I have ſeen the fooliſh taking root: but ſuddenly I curſed his habitation.*] This is ſo certain, that I have predicted the downfall of an impious perſon, when he ſeemed moſt firmly ſettled in his proſperity.

Ver. 4. *His children are far from ſafety*, &c.] His offſpring alſo fell with him; juſtice took hold of them and would not ſuffer them to eſcape.

Ver. 5. *Whoſe harveſt the hungry eateth up*, &c.] The hungry ſoldier devoured their harveſt, which no fence could ſecure; and the reſt of their riches became a prey to the ſons of ſpoil.

Ver. 6. *Although affliction cometh not forth of the duſt*, &c.] But we are not to aſcribe the trouble and miſery of mankind meerly to earthly cauſes; for theſe are but the inſtruments employ'd by God in the execution of his juſt diſpleaſure on the wicked.

Ver. 7. *Yet man is born unto trouble, as the ſparks fly upward.*] For God hath rendered it as natural for ſinful man to ſuffer in this world, as it is for the ſparks to aſcend into the air.

Ver. 8. *I would ſeek unto God, and unto God would I commit my cauſe.*] Wherefore if I were in thy caſe, I would humbly addreſs myſelf to God, and deſire him to order all things according to his Sovereign Pleaſure.

Ver. 9. *Which doth great things, and unſearchable*, &c.] For he is the author of all thoſe wonderful events, whoſe cauſes we can no more find out, than we can count their number.

Ver. 10. *Who giveth rain upon the earth, and ſendeth water upon the fields.*] He gives rain, for inſtance, in the due ſeaſons of the year, and pours out the ſprings that refreſh the thirſty field.

Ver. 11. *To ſet up on high thoſe that be low; that thoſe which mourn may be exalted to ſafety.*] In conſequence of which men of low condition are inriched, and grow great; as the plants and corn ſhoot out of the earth after they are moiſtened with reviving ſhowers.

Ver. 12. *He diſappointeth the devices of the crafty*, &c.] And, on the contrary, he defeats the moſt artful deſigns of ſubtil men to raiſe themſelves; and it is not in their power to effect that which they have plan'd out with all the precautions of human prudence.

Ver. 13. *He taketh the wiſe in their own craftineſs*, &c.] Nay they produce that which they were moſt ſedulous to avoid, and when they think themſelves ſafe, are haſtening to their own ruin.

Ver. 14. *They meet with darkneſs in the day-time*, &c.] They trip in the plaineſt way, and are not ſenſible of their danger, when it is viſible to all but themſelves.

Ver. 15. *But he ſaveth the poor from the ſword, from their mouth, and from the hand of the mighty.*] By the deſtruction of ſuch perſons as theſe, many a helpleſs man is delivered, both from the open force, and from the treacherous flatteries or calumnies of thoſe who are too ſtrong for them.

Ver. 16. *So the poor hath hope, and iniquity ſtoppeth her mouth.*] Thoſe therefore who are oppreſſed ſhould not deſpair, nor ſhould the oppreſſors boaſt of their power, and think they ſhall always act with impunity: for there is juſt hope that God will ſave the one, to the utter deſtruction of the other.

Ver. 17. *Behold, happy is the man whom God correcteth: therefore deſpiſe not thou the chaſtning of the Almighty.*] Conſider then, how little reaſon there is to complain of God's chaſtiſements, which, if thou doſt not diſregard them, he is able to turn to thy good.

Ver. 18. *For he maketh ſore, and bindeth up*, &c.] For he doth not merely wound, but, like a wiſe chirurgeon, by thoſe very means cures and heals.

Ver. 19. *He ſhall deliver thee in ſix troubles: yea, in ſeven there ſhall no evil touch thee.*] Let thy troubles and calamities be never ſo numerous, if thou ſubmitteſt to them without a murmur, he will graciouſly deliver thee from them.

Ver. 20. *In famine he ſhall redeem thee from death; and in war from the power of the ſword.*] When the land is laid waſte by famine, his tender providence ſhall ſuſtain thee, and thy life ſhall be protected by him in the day of battel.

Ver. 21. *Thou ſhalt be hid from the ſcourge of the tongue: neither ſhalt thou be afraid of deſtruction when it cometh.*] Falſe accuſers ſhall not be able to ſtain thy reputation; and when whole countries are depopulated around thee, thou ſhalt live in peace and tranquility.

Ver. 22. *At deſtruction and famine thou ſhalt laugh: neither ſhalt thou be afraid of the beaſts of the earth.*] Famine, and all other calamities, how deſtructive ſoever they may be to others, may be diſregarded by thee, as having no power to injure thee; and when the wild beaſts of the foreſt are forced out of their dens for want of food, and carry their ravages through the land, thou ſhalt be cheerful and undaunted.

Ver. 23. *For thou ſhalt be in league with the ſtones of the field: and the beaſts of the field ſhall be at peace with thee.*] The moſt barren and uncultivated parts of the country ſhall nouriſh thee with their ſpontaneous productions, and the beaſts of the field ſhall not devour them for thy ſake.

Ver. 24. *And thou ſhalt know that thy tabernacle ſhall be in peace*, &c.] Wherever thou pitcheſt thy tent, thou ſhalt find it in ſafety; and when thou takeſt an account of thy eſtate, all things ſhall anſwer thy expectation in ſuch a manner as ſhall prevent thee from indulging any criminal diſcontent.

Ver. 25. *Thou ſhalt know alſo that thy ſeed ſhall be great, and thine offspring as the graſs of the earth.*] Thou ſhalt likewiſe have the pleaſure to ſee thine offspring multiplied like the blades of graſs in a fertile field, tho' now thou are as bare as the earth in winter.

Ver. 26. *Thou ſhalt come to thy grave in a full age, like as a ſhock of corn cometh in, in his ſeaſon.*] Thou ſhalt not be cut off by a violent or untimely death, but be carried in peace to the grave, as corn is to the barn, when it has acquired its full maturity, and is fit to be gathered.

Ver. 27. *Lo this, we have ſearched it, ſo it is; hear it, and know thou it for thy good.*] Doubt not of this, for we have thoroughly conſidered it, and find it to be as we have repreſented it. Receive it therefore, as the moſt ſalutary advice that can be offered to thee, and remember it as that on which thy welfare depends.

CHAP. VI.

1 *Job ſheweth that his complaints are not cauſeleſs.* 8 *He wiſheth for death wherein he is aſſured of comfort.* 14 *He reproveth his friends of unkindneſs.*

BUT Job anſwered and ſaid,

2 O that my grief were throughly weighed, and my calamity laid in the balances together!

3 For now it would be heavier than the ſand of the ſea: therefore my words are ſwallowed up.

4 For the arrows of the Almighty *are* within me, the poiſon whereof drinketh up my ſpirit: the terrors of God do ſet themſelves in aray againſt me.

5 Doth the wild aſs bray when he hath graſs? or loweth the ox over his fodder?

6 Can that which is unſavoury be eaten without ſalt? or is there *any* taſte in the white of any egg?

7 The things *that* my ſoul refuſed to touch, *are* as my ſorrowful meat.

8 O that I might have my requeſt! and that God would grant *me* the thing that I long for!

9 Even that it would pleaſe God to deſtroy me; that he would let looſe his hand, and cut me off.

10 Then ſhould I yet have comfort, yea, I would harden my ſelf in ſorrow; let him not ſpare, for I have not concealed the words of the holy One.

11 What *is* my ſtrength, that I ſhould hope? and what *is* mine end, that I ſhould prolong my life?

12 *Is* my ſtrength the ſtrength of ſtones? or *is* my fleſh of braſs?

13 *Is* not my help in me? and is wiſdom driven quite from me?

14 To him that is afflicted pity *ſhould be ſhewed* from his friend; but he forſaketh the fear of the Almighty.

15 My brethren have dealt deceitfully as a brook, *and* as the ſtream of brooks they paſs away:

16 Which are blackiſh by reaſon of the ice, *and* wherein the ſnow is hid:

17 What time they wax warm, they vaniſh: when it is hot, they are conſumed out of their place.

18 The paths of their way are turned aſide; they go to nothing, and periſh.

19 The troops of Tema looked, the companies of Sheba waited for them.

20 They were confounded becauſe they had hoped, they came thither, and were aſhamed.

21 For now ye are nothing; ye ſee *my* caſting down, and are afraid.

22 Did I ſay, Bring unto me? or give a reward for me of your ſubſtance?

23 Or deliver me from the enemies hand? or redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue: and cauſe me to underſtand wherein I have erred.

25 How forcible are right words? but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the ſpeeches of one that is deſperate, which *are* as wind?

27 Yea, ye overwhelm the fatherleſs, and you dig *a pit* for your friend.

28 Now therefore be content, look upon me, for *it is* evident unto you, if I lye.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteouſneſs *is* in it.

30 Is there iniquity in my tongue? cannot my taſte diſcern perverſe things?

Job, not at all convinced by theſe diſcourſes, juſtifies the complaints he had uttered, (chap. 3.) and which Eliphaz had now cenſured. He maintains that his grief was not equal to its cauſe, and therefore renews his wiſhes for death: at which tho' they might wonder, who felt nothing to make them weary of life; yet he endeavours to make it appear that he had reaſon for what he ſaid, and was now furniſhed with one more; namely, the unkindneſs of thoſe who pretended to be his friends; but by this rude and precipitate reproof of his conduct, without one ſoftning and compaſſionate expreſſion, made it evident how little they ſympathized with him in his ſufferings. Theſe things he deſires them to conſider, and weigh the cauſe of his complaint in a more equitable manner, before they paſſed any farther judgment on it.

Ver. 1, and 2. *But Job anſwered and ſaid, O that my grief were thoroughly weighed, and my calamity laid in the balances together!*] Would to God, that ſome more equal perſon than you would lay my complaint and my ſufferings one againſt the other, and judge ſincerely which is the heavieſt.

Ver. 3. *For now it would be heavier than the ſand of the ſea: therefore my words are ſwallowed up.*] He would ſoon be ſenſible, that even the ſand of the ſea is not ſo weighty as the miſery I ſuſtain, and would then be ſo candid as to acknowledge, that I am not able to complain enough.

Ver. 4. *For the arrows of the Almighty are within me, the poiſon whereof drinketh up my ſpirit: the terrors of God do ſet themſelves in array againſt me.*] I am wounded by an Omnipotent Arm to ſuch a degree, that all my ſpirits are exhauſted. My imagination is tortured with the moſt dreadful images; and I continually ſee ſpectacles of horror riſing before me, as if God had armed them for my deſtruction.

Ver. 5. *Doth the wild aſs bray when he hath graſs? Or loweth the ox over his fodder?*] It is eaſy for you who feel no pain nor want, to forbear complaints; for this is no more than what is natural to the very aſs, and other brute creatures, when they are not deſtitute of food.

Ver. 6. *Can that which is unſavoury be eaten without ſalt? or is there any taſte in the white of an egg?*] But may not he who is compelled to eat inſipid things, call for a little ſalt to render them in ſome meaſure palatable? How much more then may I call for ſomething to qualify that which is ſo bitter?

Ver. 7. *The things that my ſoul refuſeth to touch, are as my ſorrowful meat.*] This I now do, for I have nothing afforded me for my ſuſtenance, but ſuch diſcourſes as yours, which my very ſoul loaths.

Ver. 8. *Oh that I might have my requeſt! and that God would grant me the thing I long for!*] I cannot but direct my cry to God, and beſeech him to grant me the favour I ſo much deſire.

Ver. 9. *Even that it would pleaſe God to deſtroy me,* &c.] This requeſt of mine is, that he would be pleaſed not to let me languiſh in this miſerable condition, but that with one ſtroke more he would quite cut me off.

Ver. 10. *Then ſhould I yet have comfort, yea, I would harden my ſelf in ſorrow,* &c.] The hope of a ſpeedy diſſolution would adminiſter great comfort to my ſoul, and would ſtrengthen me to endure the ſevereſt pains: for I would receive the ſentence of death with acclamations of praiſe, if God would vouchſafe to pronounce it upon me.

Ver. 11. *What is my ſtrength that I ſhould hope? and what is mine end that I ſhould prolong my life?*] For I have not ſtrength enough to ſuſtain my miſery any longer; nor any hope of ſeeing more favourable days in the concluſion; that I ſhould be deſirous of having my life prolonged.

Ver. 12. *Is my ſtrength the ſtrength of ſtones? or is my fleſh of braſs?*] God hath not created me inſenſible; and therefore be not ſurprized if I deſire to be releaſed from the ſharpeſt pains.

Ver. 13. *Is not my help in me? and is wiſdom driven quite from me?*] Do not imagine that my reaſon hath now forſaken me, and that I do not underſtand my ſelf in my preſent condition.

Ver. 14. *To him that is afflicted pity ſhould be ſhewed from his friend; but he forſaketh the fear of the Almighty.*] A true friend ought to ſhew compaſſion to another when he is under the afflicting hand of God; but you are a ſtranger to all humanity of this nature, becauſe you fear not God, nor remember that he can afflict you as ſeverely as he doth me.

Ver. 15. *My brethren have dealt deceitfully as a brook,* &c.] My deareſt friends prove as deceitful as ſudden torrents, which run with a violent ſtream for ſome time, and then are ſeen no more.

Ver. 16. *Which are blackiſh by reaſon of the ice, and wherein the ſnow is hid.*] This ſeems to have been an ancient proverb, but the ſenſe of it is very obſcure, and the generality of commentators have paſſed it over in ſilence. The meaning of it we take to be this: As the running brooks and torrents are blacken'd by repeated froſts and ſnows, which render their waters unpalatable to the thirſty traveller, ſo your pretended friendſhip to me is tainted with odious calumnies, and I am utterly diſappointed in the relief I expected from you in my diſtreſs.

Ver. 17. *What time they wax warm, they vaniſh,* &c.] And when the ice and ſnow that fouled them are melted by a warm ſun-ſhine, and one would expect to ſee their ſtreams refine into their firſt purity, they ſuddenly diſappear, and no refreſhment is to be obtained from them.

Ver. 19. *The troops of Tema looked, the companies of Sheba waited for them.*] They who travel into our neighbouring countries expected to quench their thirſt, where they had ſome time ſeen ſo much water.

Ver. 20. *They were confounded, becauſe they had hoped,* &c.] But all their expectations were turned into confuſion; they were ſhamefully diſappointed, and bluſh'd to think they ſhould ſeek relief from ſuch uncertain ſtreams.

Ver. 21. *For now ye are nothing; ye ſee me caſt down, and are afraid.*] This is a juſt repreſentation of yourſelves, who have no ſtability in your friendſhip, but meanly ſhrink from me, the moment ye behold my calamities.

Ver. 22. *Did I ſay, Bring unto me? or give a reward for me of your ſubſtance?*] Your unkindneſs to me is aggravated the more, becauſe I never ſent for you, nor do I deſire any relief from you, now you are come. You need not therefore have been in ſuch a hurry to let me know, that nothing comfortable is to be expected from you.

Ver. 23. *Or deliver me from the enemies hand?*] I made no requeſt to you to deliver me from the calamities that oppreſs me like ſo many mighty enemies.

Ver. 24. *Teach me, and I will hold my tongue: and cauſe me to underſtand wherein I have erred.*] Do not however miſtake me, nor think that I deſpiſe the aſſiſtance of your counſel and advice: no, I am ready to receive your reproofs, and humbly ſubmit to them, if you can better inform me.

Ver. 25. *How forcible are right words! but what doth your arguing reprove?*] Oh what power is there in truth! but your repreſentations are nothing but ſuperficial reaſonings deſtitute of all ſolidity.

Ver. 26. *Do ye imagine to reprove words, and the ſpeeches of one that is deſperate, which are as wind?*] Can you employ your eloquence only upon the ſpeeches of a man who is rendered deſperate by the ſevereſt extremes of miſery, and whoſe expreſſions no wiſe man would criticize upon with the officious gravity you aſſume?

Ver. 27. *Yea, ye overwhelm the fatherleſs, and you dig a pit for your friend.*] You ungenerouſly fall upon him who is already depreſſed, and altogether as defenceleſs as a poor orphan: and are not aſhamed to deviſe inhuman counſels againſt your friend.

Ver. 28. *Now therefore be content, look upon me, for it is evident unto you, if I lie.*] Be ſatisfied with what you have already done, and lay aſide your partiality that you may the better judge, whether I have been in the wrong.

Ver. 29. *Return, I pray you, let it not be iniquity; yea, return again, my righteouſneſs is in it.*] Don't think it any diſhonour to you, to diſcuſs things over again in a candid manner. For I am confident that ſuch a ſecond hearing as I deſire, will but the more ſhew my innocence.

Ver. 30. *Is there iniquity in my tongue? cannot my taſte diſcern perverſe things?*] Have I ſaid any thing hitherto that deſerves the reproaches with which you have loaded me? I cannot think my judgment is ſo corrupted, as to render me incapable of diſcerning what is bad, though ſpoken by myſelf.

CHAP. VII.

1 *Job excuſeth his deſire of death.* 12 *He complaineth of his own reſtleſneſs,* 17 *And God's watchfulneſs.*

IS *there* not an appointed time to man upon earth? *are not* his days alſo like the days of an hireling?

2 As a ſervant earneſtly deſireth a ſhadow, and as an hireling looketh for *the reward of* his work;

3 So am I made to poſſeſs months of vanity, and wearisom nights are appointed to me.

4 When I lie down, I ſay, When ſhall I ariſe, and the night be gone? and I am full of toſſings too and fro unto the dawning of the day.

5 My fleſh is clothed with worms and clods of duſt, my skin is broken, and become loathſom.

6 My days are ſwifter than a weavers ſhuttle, and are ſpent without hope.

7 O remember that my life *is* wind: mine eye ſhall no more ſee good.

8 The eye of him that hath ſeen me ſhall ſee me no *more:* thine eyes *are* upon me, and I *am* not.

9 *As* the cloud is conſumed, and vaniſheth away: ſo he that goeth down to the grave, ſhall come up no *more.*

10 He ſhall return no more to his houſe, neither ſhall his place know him any more.

11 Therefore I will not refrain my mouth, I will ſpeak in the anguiſh of my ſpirit, I will complain in the bitterneſs of my ſoul.

12 *Am* I a ſea, or a whale, that thou ſetteſt a watch over me?

13 When I ſay, My bed ſhall comfort me, my couch ſhall eaſe my complaint:

14 Then thou ſcareſt me with dreams, and terrifieſt through viſions.

15 So that my ſoul chooſeth ſtrangling, *and* death rather than my life.

16 I loath *it,* I would not live alway: let me alone, for my days *are* vanity.

17 What is man, that thou ſhouldſt magnify him? and that thou ſhouldſt ſet thine heart upon him?

18 And *that* thou ſhouldſt viſit him every morning, *and* try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I ſwallow down my ſpittle?

20 I have ſinned, what ſhall I do unto thee, O thou preſerver of men? why haſt thou ſet me as a mark againſt thee, ſo that I am a burden to myſelf?

21 And why doſt thou not pardon my tranſgreſſion, and take away mine iniquity? for now ſhall I ſleep in the duſt, and thou ſhalt ſeek me in the morning, but I *ſhall* not *be.*

Ver. 1. *Is there not an appointed time to man upon earth? are not his days alſo like the days of an hireling?*] Is not the life of a man a ſtate of *warfare* upon earth? (for ſo the Hebrew word *tſaba,* here rendered *an appointed time,* ſignifies) Muſt he not maintain a perpetual conflict with various troubles and calamities? and, at beſt, undergo much toil, labour, and fatigue, like a hired ſervant?

Ver. 2. *As a ſervant earneſtly deſireth the ſhadow, and as an hireling looketh for the reward of his work.*] Why may not I then as paſſionately wiſh to ſee the end of ſuch a life, as the poor ſlave in a hot day gaſps for the refreſhment of an evening ſhade? or as the panting labourer longs for the evening, when he may reſt from his toil, and receive his wages from his maſter?

Ver. 3. *So am I made to poſſeſs months of vanity, and wearisom nights are appointed to me.*] My days are as void of contentment as theirs, and in the night, when it is cuſtomary for other men to loſe the remembrance of their ſorrows, in pleaſing ſlumbers, I can only encreaſe mine, by the reſtleſs hours I paſs.

Ver. 4. *When I lie down, I ſay, when ſhall I ariſe, and the night be gone?* &c.] No ſooner am I laid on my bed, then I find it ſo uncomfortable, that I wiſh to be up again. And ſo tedious ſeems the night, while I am racked with unquiet and tormenting thoughts, that I am perpetually calling out for the morning.

Ver. 5. *My fleſh is clothed with worms, and clods of duſt, my skin is broken, and become loathſom.*] And how ſhould it be otherwiſe with me, when my body is covered with ulcers and putrefaction, which have made clefts in my skin, ſo that I am become loathſom and abominable to myſelf?

Ver. 6. *My days are ſwifter than a weaver's ſhuttle, and are ſpent without hope.*] All my happy days are fled away with the utmoſt ſwiftneſs, and I have no hope of ſeeing any ſuch again for the future.

Ver. 7. *O remember that my life is wind: mine eye ſhall no more ſee good.*] O my God, remember how ſhort the moſt pleaſant life is, which, when it is once gone, I cannot live over again.

Ver. 8. *The eye of him that hath ſeen me ſhall ſee me no more: thine eyes are upon me and I am not.*] I can never return to my friends, after I have left them: Thou doſt but frown upon me, and I immediately vaniſh out of the world.

Ver. 9. *As the cloud is conſumed, and vaniſheth away: ſo he that goeth down to the grave ſhall come up no more.*] As a cloud diſſolves on a ſudden before the ſun, ſo man ſinks down into his grave, and appears no more.

Ver. 10. *He ſhall return no more to his houſe,* &c.] There muſt he make his habitation, for hither he cannot return: But his place will be poſſeſſed by others, who will no longer acknowledge him the owner of it.

Ver. 11. *Therefore I will not refrain my mouth,* &c.] Suffer me then to ſpeak freely, and to give ſome vent to my grief, by complaining a little of the in-expreſſible miſeries that overwhelm me.

Ver. 12. *Am I a ſea, or a whale, that thou ſetteſt a watch over me?*] Am I like a ſea, or ſome furious monſter therein, that I muſt be ſhut up, and confined under thoſe inſupportable ſufferings, and make no attempt to break through them?

Ver. 13. *When I ſaid, My bed ſhall comfort me, my couch ſhall eaſe my complaint.*] If death may not come and put an end to my afflictions, I thought I might have hoped, at leaſt, to have found ſome intermiſſion of them by ſleep, which is ſo friendly to others.

Ver. 14. *Then thou ſcareſt me with dreams, and terrifieſt me through viſions.*] But alas! I am then haunted with dreadful dreams, and apparitions that fill me with horror.

Ver. 15. *So that my ſoul chooſeth ſtrangling, and death, rather than my life.*] So that I had much rather ſuffer the moſt violent death, than linger out a life ſo doleful.

Ver. 16. *I loath it, I would not live alway: let me alone, for my days are vanity.*] My life is become deteſtable unto me; diſmiſs me therefore, ſince I have no pleaſure in it, and have none to expect, in the ſhort remainder of it.

Ver. 17. *What is man that thou ſhouldſt magnify him? and thou ſhouldſt ſet thine heart upon him?*] Is mortal man ſo conſiderable, that thou ſhouldſt honour him ſo far as to contend with him, and ſet thyſelf againſt him?

Ver. 18. *And that thou ſhouldſt viſit him every morning, and try him every moment?*] That thou ſhouldſt ſend new afflictions on him every morning; nay, try his ſtrength and courage every moment?

Ver, 19. *How long wilt thou not depart from me, nor let me alone till I ſwallow down my ſpittle?*] Is it not time for thee to turn away thy diſpleaſure from me; at leaſt, for ſo ſhort a ſpace as will give me leave to breathe?

Ver. 20. *I have ſinned, what ſhall I do unto thee, O thou preſerver of men? why haſt thou ſet me as a mark againſt thee, ſo that I am a burden to myſelf?*] I am not able to offer thee any ſatisfaction for my offences againſt thee, O thou *obſerver* of men; (for ſo the LXX render the Hebrew word *notſer*; as ſignifying him who penetrates into the ſecrets of all hearts) but why doſt thou not remove me from thy ſight, if I be a burden *to thee.* This ſeems to have been the original reading in the Hebrew, and the LXX have accordingly tranſlated the words, ἐπὶ σοι φορτίον, ſince I am burdenſome to thee. It is ſuppoſed, that the original Hebrew text was here altered by ſome of the ſcribes, who obſerving in it, the word *halecha, to thee*, changed it into *halai, to myſelf*, becauſe they thought it injurious to God, to repreſent man as capable of being a burden to him. Not conſidering, that the expreſſion was metaphorical, and ſignified no more than this, Why doſt thou not remove me from thy ſight, If I am become odious unto thee?

Ver. 21. *And why doſt thou not pardon my tranſgreſſions, and take away mine iniquity? for now ſhall I ſleep in the duſt, and thou ſhalt ſeek me in the morning, but I ſhall not be.*] Or elſe, pardon my ſin, and ſo far releaſe me from its puniſhment, as to let me die, which I ſhall do preſently, and not be found to-morrow, to endure theſe afflictions, if thou doſt not ſtill ſupport me under them.

CHAP. VIII.

1 *Bildad ſheweth God's juſtice, in dealing with men, according to their works.* 8 *He alledgeth antiquity to prove the certain deſtruction of the hypocrite.* 20 *He applieth God's juſt dealing to Job.*

THEN anſwered Bildad the Shuhite, and ſaid,

2 How long wilt thou ſpeak theſe *things*? and *how long ſhall* the words of thy mouth *be like* a ſtrong wind?

3 Doth God pervert judgment? or doth the Almighty pervert juſtice?

4 If thy children have ſinned againſt him, and he have caſt them away for their tranſgreſſion:

5 If thou wouldſt ſeek unto God betimes, and make the ſupplication to the Almighty:

6 If thou wert pure and upright; ſurely now he would awake for thee, and make the habitation of thy righteouſneſs proſperous.

7 Though thy beginning was ſmall, yet thy latter end ſhould greatly increaſe.

8 For enquire, I pray thee, of the former age, and prepare thy ſelf to the ſearch of their fathers.

9 (For we *are but of* yeſterday, and know nothing, becauſe our days upon earth *are* a ſhadow.)

10 Shall they not teach thee, *and* tell thee, and utter words out of their heart:

11 Can the ruſh grow up without mire? can the flag grow without water?

12 Whilſt it *is* yet in his greenneſs, *and* not cut down, it withereth before any other herb.

13 So *are* the paths of all that forget God, and the hypocrites hope ſhall periſh:

14 Whoſe hope ſhall be cut off, and whoſe truſt *ſhall be* a ſpiders web.

15 He ſhall lean upon his houſe, but it ſhall not ſtand: he ſhall hold it faſt, but it ſhall not endure.

16 He *is* green before the ſun, and his branch ſhooteth forth in his garden.

17 His roots are wrapped about the heap, *and* ſeeth the place of ſtones.

18 If he deſtroy him from his place, then *it* ſhall deny him, *ſaying*, I have not ſeen thee.

19 Behold, this *is* the joy of his way, and out of the earth ſhall others grow.

20 Behold, God will not caſt away a perfect *man*, neither will he help the evil-doers:

21 Till he fill thy mouth with laughing, and thy lips with rejoycing.

22 They that hate thee ſhall be cloathed with ſhame, and the dwelling-place of the wicked ſhall come to nought.

The aforegoing apologies of Job, made but little impreſſion upon his friends: For he had no ſooner concluded, but Bildad carries on the diſpute, with as little intermiſſion as there was between the meſſengers who brought Job the ſad tidings of his calamities. And it doth not appear by his diſcourſe, that his ſentiments differed in the leaſt from thoſe of Eliphaz. For, tho' he gives Job very good counſel, yet he ſtill preſſes this as the ſenſe of all antiquity, that God ever proſpers the juſt, and roots out the wicked, be they never ſo flouriſhing for a ſeaſon. And he being deſcended from Shuach, one of Abraham's ſons by Keturah, ſeems, in this appeal to hiſtory, to have had a particular reſpect to the records which then remained of God's bleſſing upon that faithful patriarch's poſterity, who hitherto, and long after, continued in his religion; and of the extirpation of the eaſtern people who were neighbours to Job, and whoſe wickedneſs had cauſed them to be diſpoſſeſſed of their country by that line of Abraham.

Ver. 1. and 2. *Then anſwered Bildad..the Shuhite, and ſaid, How long wilt thou ſpeak theſe things? and how long ſhall the words of thy mouth, be like a ſtrong wind?*] Why doſt thou perſiſt in ſuch diſcourſes as theſe, and utter thy complaints againſt God with ſo much vehemence?

Ver. 3. *Doth God pervert Judgment?* &c.] Doſt thou imagine the ſupreme judge will not deal with thee in an equitable manner? or that he who needs nothing will ſwerve from the rules of Juſtice?

Ver. 4. *If thy children have ſinned againſt him, and he have caſt them away for their tranſgreſſion:*] Is it not reaſonable to think, that thy children had highly offended him, in ſome part of their conduct? for which cauſe he poured out his ſudden vengeance upon them.

Ver. 5. *If thou would'ſt ſeek unto God betimes,* &c.] And that if thou, inſtead of complaining of his diſpenſations, didſt now implore his grace and favour with humble ſupplication;

Ver. 6. *If thou wert pure and upright; ſurely now he would awake for thee,* &c.] And if thou wert thyſelf ſincere in heart, and upright in thine actions, he would certainly have a regard to thee, and reſtore thy family to its former ſplendor?

Ver. 7. *Though thy beginning was ſmall, yet thy latter end ſhall greatly increaſe.*] I am confident, thou art not ſo low at preſent, but in time he would make thee as high, nay, far more eminent than thou wert before.

Ver. 8. *For enquire, I pray thee, of the former age, and prepare thyſelf to the ſearch of their fathers.*] I do not deſire thee to take my word for what I ſay, but let thoſe who are gone before us inſtruct thee, and ſearch diligently into the records of antiquity.

Ver. 9. *For we are but of yeſterday, and know nothing, becauſe our days upon earth are a ſhadow.*] Alas! we are not old enough to underſtand much: being able to make but few material obſervations, by reaſon of the exceeding ſhortneſs of our lives.

Ver. 10. *Shall they not teach thee?* &c.] They will not fail to inform thee aright; and out of their long experience, and the prudent obſervations of many ages, juſtify the truth of my words.

Ver. 11. *Can the ruſh grow up without mire? or the flag grow without water?*] The ruſhes and flags we ſee cannot ſhoot up when they want their mire and moiſture.

Ver. 12. *Whilſt it is yet in his greenneſs, and not cut down, it withereth before any other herb.*] There is no need to ſtop their growth, by cutting them down; for they will wither of themſelves, even when they are freſh and verdant; while ſmaller herbs which want not ſo much water, continue their beauty.

Ver. 13. *So are the paths of all that forget God, and the hypocrites hope ſhall periſh.*] As theſe vegetables die in the manner I have mentioned, ſo is the condition of every one who profeſſes the worſhip of God, and yet neglects him in his heart, and is therefore rendered miſerable even when he ſeems moſt proſperous and flouriſhing.

Ver. 14. *Whoſe hope ſhall be cut off, and whoſe truſt ſhall be a ſpider's web.*] He may flatter himſelf with vain hopes, and therefore be more wretched; for the comforts wherein he places his confidence, are as weak as the web of a ſpider.

Ver. 15. *He ſhall lean upon his houſe, but it ſhall not ſtand,* &c.] He may fancy his family to be ſo great and potent, that it will be always in a condition to ſupport him; but it ſhall fall as well as himſelf: he may endeavour to ſtrengthen it by great alliances, but he will find himſelf defeated in his purpoſe.

Ver. 16. *He is green before the ſun, and his branch ſhooteth forth in his garden.*] Nay, he may ſeem to all the world, as well as to himſelf, to be like a flouriſhing tree, which expands its branches in a fair garden.

Ver. 17. *His roots are wrapped about the heap, and ſeeth the place of ſtones.*] Whoſe roots have wreathed themſelves thick about the earth, and whoſe head lifts itſelf up above the higheſt edifices.

Ver. 18. *If he deſtroy him from his place, then it ſhall deny him, ſaying, I have not ſeen thee.*] But when God blaſts him, and plucks him up by the roots, there ſhall remain no remembrance that ſuch a man ever lived and flouriſhed in that place.

Ver. 19. *Behold this is the joy of his way, and out of the earth ſhall others grow.*] Believe me, the pleaſure ſuch men take in their proſperous eſtate is no better than this; and out of the duſt ſhall others ſpring up, and flouriſh in their ſtead.

Ver. 20. *Behold, God will not caſt away a perfect man, neither will he help the evil doers.*] It is a certain truth, that God will not forſake the upright, and, on the other hand, he will not uphold the wicked.

Ver. 21. *Till he fill thy mouth with laughing, and thy lips with rejoycing.*] Thou thy ſelf, if thou art upright, ſhalt ſtill be ſo bleſſed by him, that thou ſhalt not be able to contain the joy within thy heart, but it ſhall be viſible in thy countenance, and burſt out in joyful ſongs.

Ver. 22. *They that hate thee ſhall be clothed with ſhame, and the dwelling-place of the wicked ſhall come to nought.*] Thine implacable enemies, who triumphed at thy fall, ſhall be perfectly confounded at thy happy reſtauration, and never recover themſelves, but utterly periſh.

CHAP. IX.

1 *Job acknowledging God's juſtice ſheweth there is no contending with him.* 22 *Man's innocence is not to be condemned by afflictions.*

THEN Job anſwered and ſaid,

2 I know *it is* ſo of a truth: but how ſhould man be juſt with God?

3 If he will contend with him, he cannot anſwer him one of a thouſand.

4 *He is* wiſe in heart, and mighty in ſtrength: who hath hardned *himſelf* againſt him, and hath proſpered?

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

6 Which ſhaketh the earth out of her place, and the pillars thereof tremble.

7 Which commandeth the ſun, and it riſeth not: and ſealeth up the ſtars.

8 Which alone ſpreadeth out the heavens, and treadeth upon the waves of the ſea.

9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the ſouth.

10 Which doth great things paſt finding out, yea, and wonders without number.

11 Lo, he goeth by me, and I ſee *him* not: he paſſeth on alſo, but I perceive him not.

12 Behold, he taketh away, who can hinder him? who will ſay unto him, What doſt thou?

13 *If* God will not withdraw his anger, the proud helpers do ſtoop under him.

14 How much leſs ſhall I anſwer him, *and* chooſe out my words *to reaſon* with him?

15 Whom, though I were righteous, *yet* would I not anſwer, *but* I would make ſupplication to my judge.

16 If I had called, and he had anſwered me; *yet* would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempeſt, and multiplieth my wounds without cauſe.

18 He will not ſuffer me to take my breath, but filleth me with bitterneſs.

19 If *I ſpeak* of ſtrength, lo, *he is* ſtrong: and if of judgment, who ſhall ſet me a time *to plead*?

20 If I juſtify my ſelf, mine own mouth ſhall condemn me: *if I ſay*, I *am* perfect, it ſhall alſo prove me perverſe.

21 *Though* I *were* perfect, *yet* would I not know my ſoul: I would deſpiſe my life.

22 This *is* one *thing*, therefore I ſaid *it*, he deſtroyeth the perfect and the wicked.

23 If the ſcourge ſlay ſuddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, *and* who *is* he?

25 Now my days are ſwifter than a poſt: they flee away, they ſee no good.

26 They are paſſed away as the ſwift ſhips: as the eagle *that* haſteth to the prey.

27 If I ſay, I will forget my complaint, I will leave off my heavineſs, and comfort *my ſelf*:

28 I am afraid of all my ſorrows, I know that thou wilt not hold me innocent.

29 *If* I be wicked, why then labour I in vain?

30 If I waſh my ſelf with ſnow-water, and make my hands never ſo clean;

31 Yet ſhalt thou plunge me in the ditch, and mine own clothes ſhall abhor me.

32 For *he is* not a man as I *am*, *that* I ſhould anſwer him, *and* we ſhould come together in judgment.

33 Neither is there any days-man betwixt us, *that* might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear terrifie me.

35 *Then* would I ſpeak and not fear him, but *it is* not ſo with me.

Job allows what Bildad had well ſpoken in the beginning of his ſpeech; and very religiouſly adores the juſtice, wiſdom, and ſovereignty of the Almighty; with whom he proteſts he had no intention to expoſtulate in any querulous and indecent manner, but only to aſſert a maxim contrary to theirs; namely, that piety will not ſecure us from all calamities, which are not conſtantly inflicted on thoſe who deſerve them. Witneſs, on one hand, the proſperous ſtate of wicked princes, and, on the other, his own infelicity, notwithſtanding his known integrity. With reſpect to ſuch diſpenſations as theſe, he acknowledges himſelf to be very much bewilder'd and unſatisfied in his own thoughts, tho' he knew it was in vain to argue with God about it, nor would his affliction ſuffer him to do it.

Ver. 1, and 2. *Then Job anſwered and ſaid, I know it is ſo of a truth: but how ſhould a man be juſt with God?*] There is no need of ſo many words to prove what thou haſt ſaid in the firſt part of thy ſpeech; for I am very ſenſible, that God never perverts judgment, and that frail man cannot juſtify himſelf before him.

Ver. 3. *If he will contend with him, he cannot anſwer him one of a thouſand.*] If he ſhould attempt to anſwer a thouſand things, which may be objected to him, he would hardly clear himſelf in one.

Ver. 4. *He is wiſe in heart, and mighty in ſtrength: who hath hardened himſelf againſt him, and hath proſpered?*] I adore alſo his wiſdom and power, as well as his juſtice, and am ſenſible that no perſon can be ſafe who obſtinately oppoſes him.

Ver. 5. *Which removeth the mountains, and they know not: which overturneth them in his anger.*] What can reſiſt his Almighty power, when even the vaſt and lofty mountains, the load of the earth, are ſuddenly moved from their places, and overturned in his anger?

Ver. 6. *Which ſhaketh the earth out of her place, and the pillars thereof tremble.*] Even the earth itſelf he is able to remove from its place, and can ſhatter the very foundations of it.

Ver. 7. *Which commandeth the ſun, and it riſeth not: and ſealeth up the ſtars.*] Nor are the heavens leſs ſubject to his power: for he can blot out the day whenever he pleaſes, and neither ſun nor ſtars can ſhine if he forbid them.

Ver. 8. *Which alone ſpreadeth out the heavens, and treadeth upon the waves of the ſea.*] He alone formed the vaſt expanſe of the heavens, and his mighty power cauſes the ſea to ſwell and lift up his waves.

Ver. 9. *Which maketh Arcturus, Orion, and Pleiades, and the chambers of the ſouth.*] All the conſtellations of heaven, are the workmanſhip of his hands, and obey him in their ſeveral ſeaſons: both thoſe which we ſee, and thoſe in the other hemiſphere.

The Arabians, as well as the Egyptians and Chaldeans, were led to the ſtudy of aſtronomy from the earlieſt antiquity, by the commodious ſituation of their country, and the ſerene aſpect of the skies; and it is evident, that our illuſtrious patriarch Job was well acquainted with that ſcience, by the manner in which he mentions ſome of the principal conſtellations in this verſe. The Hebrew names for the ſtars, here mentioned, are *Aſh*, *Ceſil*, *Cimah*, and *Hadre theman*, the true ſenſe of which has given interpreters much pains to ſettle.

As to the word *aſh*, Buxtorf, and ſome other lexicographers, aſſign it to the ſignification of *gathering together*, and Kircher more expreſly, of being *joined in a wain*; and he repreſents it as importing that conſtellation or aſſemblage of ſtars which the Greeks called *Arcturus*, or the tail of the bear; and the Latins, *Urſa*, or *plauſtrum*, the bear, or wain. According to Mercer, and others, it ſignifies that collection of ſtars which form the greater bear and the leſſer, implicated with the folds of the dragon, and which perform their revolutions near the Artic pole. This conſtellation is called *Aſh*, becauſe other ſtars of leſſer magnitudes, and which are called the ſons of Arcturus, chap. xxxviii. 32. are gathered about it. The Arabians diſtinguiſhed it by the name of the *bier*, from the diſpoſition of four of its ſtars into a kind of ſquare, reſembling a bier on which dead bodies were carried; and the three following ſtars, which we call the tail of the bear, are conſidered by them as the ſons and daughters who accompany the funeral. So that with them the greater and leſſer bier, is the ſame as the greater and leſſer bear with us. This conſtellation of Arcturus riſes, according to ſome authors, in the beginning of September, (at which time the ancient people of the eaſt began their year) and eleven days before the autumnal Æquinox.

The next conſtellation in this catalogue is *Ceſil*, called *Orion* by our tranſlators. The word *Ceſil* ſignifies a fool, and it has that import according to ſome, from its inconſtancy, and irregular frequency in raiſing tempeſts, from which effects the poets have given it the appellation of *Nimboſus Orion*, the tempeſtuous Orion. Others think it is here called *Ceſil*, from its binding up the genial influences of the skies, and repreſent it as a cold conſtellation, which prevents the fruits of the earth from attaining their due maturity; and they accordingly obſerve, that bands or reins are aſcribed to it, chap. xxxviii. 31. by which it binds up the earth with cold. Manilius properly calls this illuſtrious conſtellation, *magni pars maxima cœli*, the greateſt part of the great heavens: it rules the winter ſeaſon of the year, and is therefore ſuppoſed to have given name to the month *Ciſleu*, which correſponds with part of November, at which time Ceſil or Orion riſes with the ſun.

Cimah, or Pleiades, the third conſtellation in this verſe, is, with reſpect to its benign effects, oppoſed to Ceſil. "Canſt thou bind the *ſweet influences* of Pleiades or Cimah, "or looſe the *bands* of Orion or Ceſil?" chap. xxxviii. 31. It is in vain to conſult lexicons for the original of the word Cimah, but all interpreters agree, that as Ceſil is a cold conſtellation, which locks up the fruits of the earth, and all nature itſelf, ſo Cimah ſignifies a warm ſign, which infuſes a kindly heat into plants, and promotes their maturity. The Pleiades, which are univerſally underſtood by this conſtellation, are the ſeven ſtars which are ſeen before the knees of the bull; they riſe in the ſpring, and were therefore called *Vergiliæ* by the Latins.

The laſt conſtellation, mentioned in this verſe, is *hadre theman*, rendered by our tranſlators, *the chambers of the ſouth*. Piſcator calls it *penetralia auſtri*, the receſſes of the ſouth, and the expreſſion is applicable enough to thoſe ſouthern ſtars, which are hid from ſuch as inhabit the northern hemiſphere. Among theſe ſtars, continues he, is the dog Syrius, with whoſe riſing the ſummer ſeaſon begins. Mercer, and others, comprehend in this conſtellation, thoſe ſouthern ſtars which are toward the Antartic pole, and are viſible to the Arabians, whoſe northern diſtance from the æquinoctial line is not conſiderable; and they are called the *chambers* or *receſſes* of the ſouth, becauſe they are not ſeen by thoſe who inhabit the oppoſite hemiſphere, toward the artic pole.

Hence it appears, that neither geography, nor aſtronomy, or the ſtructure of the celeſtial and terreſtrial ſpheres were unknown to Job, and the Arabians of his time. The four ſeaſons of the year, and the four regions of the heavens, perhaps alſo the four quarters of the earth, are repreſented by theſe conſtellations, or are mutually included in each other. Firſt, autumn, when *Aſh*, or Arcturus, riſes. Secondly, the winter, which Ceſil or Orion claims to itſelf. Thirdly, the ſpring, when the favourable influences of Cimah or the Pleiades are ſhed. And fourthly, the chambers or receſſes of the ſouth, whoſe ſituation is intimated by their name, and to whoſe ſway the ſummer ſeaſon is conſigned.

Ver. 10. *Which doth great things paſt finding out, yea, and wonders without number.*] In ſhort, I agree with Eliphaz, (chap. v. 9) that the wonders wrought by God are innumerable, and infinitely above my comprehenſion.

Ver. 11. *Lo, he goeth by me, and I ſee him not*, &c.] He ſets them before my eyes continually, and yet I am not able to underſtand them.

Ver. 12. *Behold, he taketh away, who can hinder him? who will ſay unto him, What doſt thou?*] If he ſuddenly deprives a man of any temporal bleſſings and enjoyments, who can make him reſtore them? or cauſe him to render any account of his dealing in that manner?

Ver. 13. *If God will not withdraw his anger, the proud helpers do ſtoop under him.*] If he is determined to continue his diſpleaſure, there is no remedy; but the proudeſt and moſt ſelf-ſufficient undertakers muſt confeſs their inability to relieve us.

Ver. 14. *How much leſs ſhall I anſwer him, and chooſe out my words to reaſon with him?*] What then am I, poor wretch, that I ſhould contend with his anger? Or where ſhall I find out a proper choice of words to plead with him?

Ver. 15. *Whom, though I were righteous, yet I would not anſwer, but would make ſupplication to my judge.*] It is not fit for me to open my mouth before him in the juſteſt cauſe, unleſs it be to ſupplicate his favour when he judges me.

Ver. 16. *If I had called, and he had anſwered me; yet would I not believe that he had hearkened unto my voice.*] And if I had offered up my ſupplications to him, and he had granted my deſire, I would not think I owed that favour meerly to my prayer, or believe myſelf to be out of all danger.

Ver. 17. *For he breaketh me with a tempeſt, and multiplieth my wounds without cauſe.*] For I am not conſcious of any guilt, and yet you ſee with what violent blaſts he hath ſhattered me and my family in pieces, and given me one wound after another.

Ver. 18. *He will not ſuffer me to take my breath, but filleth me with bitterneſs.*] No ſooner was one misfortune inflicted, than another immediately followed; and they have not left me the leaſt pleaſure in life.

Ver. 19. *If I ſpeak of ſtrength, lo, he is ſtrong: and if of judgment, who ſhall ſet me a time to plead?*] If I preſume upon my own might, alas! it is not to be named with his: and if I ſtand upon my right, what judge is there above him to appoint us a day of hearing?

Ver. 20. *If I juſtify myſelf, mine own mouth ſhall condemn me:* &c.] If I ſhould take upon me to vindicate myſelf, there would be ſomething in my very plea to condemn me; and my cauſe will be rendered ſtill worſe if I pretend that I am innocent.

Ver. 21. *Though I were perfect, yet would I not know my ſoul: I would deſpiſe my life.*] And though I really were ſo, yet would I not be mine own judge in the caſe; nor do I value my life ſo much as to contend about it.

Ver. 22. *This is one thing, therefore I ſaid it, he deſtroyeth the perfect and the wicked.*] All that I affirm is this, and I perſiſt in that opinion, that he lets the innocent ſuffer great calamities, as well as the guilty.

Ver. 23. *If the ſcourge ſlay ſuddenly, he will laugh at the trial of the innocent.*] When a plague comes, which kills in a moment, he regards not, though it falls on the innocent.

Ver. 24. *The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, and who is he?*] And on the other ſide, (ſo falſe is your diſcourſe) we ſee the government of the earth given into the hands of a wicked prince, who blinds the eyes of his judges. If you deny this, tell me where is the man, and what is his name, who adminiſters things uprightly?

Ver. 25. *Now my days are ſwifter than a poſt: they flee away, they ſee no good.*] I myſelf was in proſperity, but it is fled away ſwifter than the ſpeed of a poſt; and there is not the leaſt trace of it remaining.

Ver. 26. *They are paſſed away as the ſwift ſhips: as the eagle that haſteth to the prey.*] The ſhips that are carried with the ſwifteſt ſtream, or the hungry eagle in chaſe of her prey, are not more rapid in their motions than my fleeting days.

Ver. 27. *If I ſay, I will forget my complaint.*] I ſometimes think with my ſelf, that I will no more remember the miſeries of which I complain, and that I will be more chearful and courageous.

Ver. 28. *I am afraid of all my ſorrows, I know that thou wilt not hold me innocent.*] But then, my grief drives away that reſolution, knowing thou wilt not releaſe me, but cauſe me ſtill to groan under them.

Ver. 29. *If I be wicked, why then labour I in vain?*] I am wicked in thine account, and therefore it is to no purpoſe to vindicate mine innocence.

Ver. 30. *If I waſh my ſelf with ſnow water, and make my hands never ſo clean.*] Were I never ſo free from all impurity in heart and life.

Ver. 31. *Yet ſhalt thou plunge me in the ditch, and mine own clothes ſhall abhor me.*] Thou wouldſt notwithſtanding cover me with loathſome ulcers, and make my neareſt relations abhor to approach me.

Ver. 32. *For he is not a man as I am, that I ſhould anſwer him, and we ſhould come together in judgment.*] For God is not like me, that we ſhould diſpute upon even terms.

Ver. 33. *Neither is there any days-man betwixt us, that might lay his hand upon us both.*] Nor is there any one above us to compoſe our differences, and command ſilence when either of us exceeds his bounds.

Ver. 34. *Let him take his rod away from me, and let not his fear terrify me.*] As for my ſelf, his afflicting hand, which is upon me, keeps me in ſuch awe, that I cannot ſpeak freely.

Ver. 35. *Then would I ſpeak and not fear him; but it is not ſo with me.*] Let him remove that, and then I ſhall utter my mind with leſs dread; for I am not ſo bad as you imagine.

CHAP. X.

1 Job taking liberty of complaint, expoſtulateth with God about his afflictions. 18 He complaineth of life, and craveth a little eaſe before death.

MY ſoul is weary of my life, I will leave my complaint upon myſelf; I will ſpeak in the bitterneſs of my ſoul

2 I will ſay unto God, Do not condemn me; ſhew me wherefore thou contendeſt with me.

3 *Is it* good unto thee, that thou ſhouldſt oppreſs? that thou ſhouldſt deſpiſe the work of thine hands? and ſhine upon the counſel of the wicked?

4 Haſt thou eyes of fleſh? or ſeeſt thou as man ſeeth?

5 *Are* thy days as the days of man? *are* thy years as mans days,

6 That thou enquireſt after mine iniquity, and ſearcheſt after my ſin?

7 Thou knoweſt that I am not wicked, and *there is* none that can deliver out of thine hand.

8 Thine hands have made me and faſhioned me together round about; yet thou doſt deſtroy me.

9 Remember, I beſeech thee, that thou haſt made me as the clay, and wilt thou bring me into duſt again?

10 Haſt thou not poured me out as milk, and cruddled me like cheeſe?

11 Thou haſt clothed me with skin and fleſh, and haſt fenced me with bones and ſinews.

12 Thou haſt granted me life and favour, and thy viſitation hath preſerved my ſpirit.

13 And theſe *things* haſt thou hid in thine heart? I know that this *is* with thee.

14 If I ſin, then thou markeſt me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, wo unto me; and *if* I be righteous, *yet* will I not lift up my head: *I am* full of confuſion, therefore ſee thou mine affliction:

16 For it increaſeth: thou hunteſt me as a fierce lion; and again thou ſheweſt thy ſelf marvellous upon me.

17 Thou reneweſt thy witneſſes againſt me, and increaſeſt thine indignation upon me; changes and war *are* againſt me.

18 Wherefore then haſt thou brought me forth out of the womb? O that I had given up the ghoſt, and no eye had ſeen me!

19 I ſhould have been as though I had not been, I ſhould have been carried from the womb to the grave.

20 *Are* not my days few? ceaſe *then*, *and* let me alone, that I may take comfort a little:

21 Before I go, *whence* I ſhall not return, *even* to the land of darkneſs, and the ſhadow of death;

22 A land of darkneſs, as darkneſs *it ſelf*, *and* of the ſhadow of death, without any order, and *where* the light *is* as darkneſs.

In this chapter, the paſſionate complaints and expoſtulations with God, from which Job tells us, in the preceding chapter, he intended hereafter to refrain, break out afreſh; and he earneſtly deſires to know what his guilt is, which God who made him, he was ſure, could not but perfectly underſtand, if there was any; and needed not, for the diſcovery of it, to expoſe him to thoſe ſevere torments. Which, he ſtill is of opinion, may juſtify his wiſhes of never being born, or of dying preſently after. Though, thoſe wiſhes being vain, he acknowledges, it is more rational to deſire, that God would be pleaſed to intermit his pain a while, if he did not think fit quite to remove it.

Ver. 1. *My ſoul is weary of life, I will leave my complaint upon myſelf; I will ſpeak in the bitterneſs of my ſoul.*] Since life therefore is a burden to me, which can find no eaſe but only in complaining, I will take that liberty, tho' no words can ſufficiently expreſs my anguiſh and miſery.

Ver. 2. *I will ſay unto God, Do not condemn me; ſhew me wherefore thou contendedſt with me.*] O thou ſupreme judge of all, do not pronounce thy final ſentence againſt me, till thou haſt firſt ſhewn me what the crimes are for which I ſuffer.

Ver. 3. *Is it good unto thee, that thou ſhouldſt oppreſs? that thou ſhouldſt deſpiſe the work of thine hands? and ſhine upon the counſel of the wicked?*] What benefit wilt thou receive from my ſpoils? or is it agreeable to thee to ſlight thine own workmanſhip, and to countenance the reaſonings and deſigns of evil men?

Ver. 4. *Haſt thou eyes of fleſh? or ſeeſt thou as a man ſeeth?*] Doſt thou judge of things as men do, who can ſee no farther than the out-ſide, or are led by their partial affections?

Ver. 5. *Are thy days as the days of a man?* &c.] Muſt thou take time like us to find out the truth, and underſtand the bottom of a buſineſs?

Ver. 6. *That thou enquireſt after mine iniquity, and ſearcheſt after my ſin?*] Is that the reaſon thou uſeſt me thus ſeverely, and haſt laid me upon the rack, and as it were examineſt what I have done amiſs?

Ver. 7. *Thou knoweſt that I am not wicked, and there is none that can deliver out of thine hand.*] Surely thou, whoſe vengeance none can eſcape, knoweſt, without the help of ſuch torments, that I am not guilty.

Ver. 8. *Thine hands have made me, and faſhioned me together round about; yet thou doſt deſtroy me.*] Every part of me was moſt elaborately made and faſhioned by thee; and therefore, thou canſt not be ignorant of me, though now thou art about to ruin me.

Ver. 9. *Remember, I beſeech thee, that thou haſt made me as the clay, and wilt thou bring me into duſt again.*] Need I re-mind thee, that I was formed by thee, as the potter works the clay into what ſhape he pleaſes? and wilt thou now crumble me into pieces again?

Ver. 10. *Haſt not thou poured me out as milk, and cruddled me like cheeſe?*] Didſt thou not gather all the ſcattered parts together, and compact them in my mother's womb?

Ver. 11. *Thou haſt clothed me with skin and fleſh, and haſt fenced me with bones and ſinews.*] Thou didſt firſt cover them with skin, and then with fleſh, and didſt at laſt, ſtrengthen them with bones and ſinews.

Ver. 12. *Thou haſt granted me life and favour, and thy viſitation hath preſerved my ſpirit.*] Thou likewiſe didſt bring me into the world in due time, and gaveſt me all the comforts of life; and by thy conſtant care, didſt preſerve both it and them.

Ver. 13. *And theſe things haſt thou hid in thine heart; I know that this is with thee.*] Thou haſt not forgotten theſe things; and I am certain, that the miſery I now endure, is not without thy order.

Ver. 14. *If I ſin, then thou markeſt me, and thou wilt not acquit me from mine iniquity.*] I cannot offend thee in the leaſt, but thou, by whom I was thus formed, muſt needs know and obſerve it; and it is impoſſible for me to avoid thy puniſhment for it.

Ver. 15. *If I be wicked, wo unto me, and if I be righteous, yet will not I lift up mine head: I am full of confuſion, therefore ſee thou mine affliction.*] If I be wicked, I am utterly undone, and if I be righteous, I am ſo oppreſſed, that I cannot look upon what a lamentable confuſion I am in; beholding nothing but miſery which way ſoever I caſt mine eyes.

Ver. 16. *For it increaſeth: thou hunteſt me as a fierce lion; and again, thou ſheweſt thy ſelf marvellous upon me.*] For my diſtreſs grows greater and greater, while thou purſueſt me as a lion doth his prey; and, when I hope there is an end of my troubles, ſendeſt more, to fill me with new aſtoniſhment and horror.

Ver. 17. *Thou reneweſt thy witneſſes againſt me, and increaſeſt thine indignation upon me; changes and war are againſt me.*] Freſh witneſſes of thine anger riſe up againſt me: thou multiplieſt thy plagues upon me, ſo that there is no end, but only a ſad change of my conflicts.

Ver. 18. *Wherefore then haſt thou brought me forth out of the womb?* &c.] And therefore I cannot but wiſh, as I did at firſt, that my mother's womb had been my grave: happy had it been for me if I had died there, and never come into this miſerable world.

Ver. 19. *I ſhould have been as though I had not been, I ſhould have been carried from the womb to the grave.*] I ſhould then have been altogether as inſenſible as if I never had exiſted, for the grave would have received me immediately from the womb.

Ver. 20. *Are not my days few? ceaſe then and let me alone, that I may take comfort a little.*] My life cannot be of much longer continuance; may I beg therefore but this one favour, that ſince thou wilt not entirely remove thine afflicting hand, thou at leaſt wilt forbear a while to ſtrike, and let me breath and refreſh myſelf a little?

Ver. 21. *Before I go whence I ſhall not return, even to the land of darkneſs, and the ſhadow of death.*] Before I be laid in the grave, the place of diſmal darkneſs from whence it will be impoſſible for me to return, to ask more favours at thine hand.

Ver. 22. *A land of darkneſs, as darkneſs itſelf, and of the ſhadow of death, without any order, and where the light is as darkneſs*] Where the darkneſs is of the deepeſt gloom, and there is no regular ſucceſſion of day and night, as we have here; but one perpetual night reigns in that dreary place.

CHAP. XI.

1 *Zophar reproveth Job for juſtifying himſelf.* 5 *God's wiſdom is unſearchable.* 13 *The aſſured bleſſing of repentance.*

THEN anſwered Zophar the Naamathite, and ſaid,

2 Should not the multitude of words be anſwered? and ſhould a man full of talk be juſtified?

3 Should thy lies make men hold their peace? and when thou mockeſt, ſhall no man make thee aſhamed?

4 For thou haſt ſaid, My doctrine *is* pure, and I am clean in thine eyes.

5 But, O that God would ſpeak, and open his lips againſt thee;

6 And that he would ſhew thee the ſecrets of wiſdom, that *they are* double to that which is! know therefore that God exacteth of thee *leſs* than thine iniquity *deſerveth*.

7 Canſt thou by ſearching find out God? canſt thou find out the Almighty unto perfection?

8 *It is* as high as heaven, what canſt thou do? deeper than hell, what canſt thou know?

9 The meaſure thereof *is* longer than the earth, and broader than the ſea.

10 If he cut off, and ſhut up, or gather together, then who can hinder him?

11 For he knoweth vain men: he ſeeth wickedneſs alſo; will he not then conſider *it*?

12 For vain man would be wiſe, though man be born *like* a wild aſſes colt.

13 If thou prepare thine heart, and ſtretch out thine hands towards him;

14 If iniquity *be* in thine hand, put it far away, and let not wickedneſs dwell in thy tabernacles.

15 For then ſhalt thou lift up thy face without ſpot, yea, thou ſhalt be ſtedfaſt, and ſhalt not fear:

16 Becauſe thou ſhalt forget *thy* miſery, *and* remember *it* as waters *that* paſs away:

17 And *thine* age ſhall be clearer than the noon-day; thou ſhalt ſhine forth, thou ſhalt be as the morning.

18 And thou ſhalt be ſecure, becauſe there is hope; yea, thou ſhalt dig *about thee, and* thou ſhalt take thy reſt in ſafety.

19 Alſo thou ſhalt lie down, and none ſhall make *thee* afraid; yea, many ſhall make ſuit unto thee.

20 But the eyes of the wicked ſhall fail, and they ſhall not eſcape, and their hope *ſhall be as* the giving up of the ghoſt.

This chapter gives an account of the ſenſe of Zophar, with relation to the ſubject in diſpute. Inſtead of joining with his afflicted friend Job, in his prayer for a little reſpite from his pain, he calls him an idle talker, and accuſes him of irreverence toward God; concerning whoſe incomprehenſible counſels, and irreſiſtable power, he diſcourſes with great judgment, and gives Job exceeding good advice: But ſtill follows the opinion of the other two friends, that he would not have been ſo miſerable, if he had not been wicked.]

Ver. 1, and 2. *Then anſwered Zophar the Naamathite, and ſaid, ſhould not the multitude of words be anſwered? and ſhould a man full of talk be juſtified?*] Doſt thou think to ſtop our mouths with abundance of words, and by thy talkativeneſs to perſuade us thou art innocent?

Ver. 3. *Should thy lies make men hold their peace? and when thou mockeſt, ſhall no man make thee aſhamed?* Muſt we not confute thy falſe allegations, but ſuffer thee to ſpeak with an inſulting air, becauſe thou art miſerable?

Ver. 4. *For thou haſt ſaid my doctrine is pure, and I am clean in thine eyes.*] For thou pretendeſt not to have offended either in word or deed, and that God himſelf can find no reaſon to condemn thee.

Ver. 5. *But, O that God would ſpeak, and open his lips againſt thee.*] O that he would vouchſafe to ſhew thee thine error, and with his own mouth confute thee!

Ver. 6. *And that he would ſhew thee the ſecrets of wiſdom, that they are double to that which is! know therefore that God exacteth of thee leſs than thine iniquity deſerveth.*] That he would ſhew thee the ſecret reaſons of his wiſe counſels in this thine affliction; and make thee know that he would ſtill be juſt ſhould he puniſh thy ſin with much more ſeverity than thou haſt yet experienced.

Ver. 7. *Canſt thou by ſearching find out God? canſt thou find out the Almighty unto perfection?*] Art thou able, after all thy buſy inquiries, to give an account of God's judgments, and perfectly comprehend the reaſons of his providence?

Ver. 8. *It is as high as heaven, what canſt thou do? deeper than hell, what canſt thou know?*] Thou mayſt as well pretend to meaſure the height of heaven, or the depth of hell, as take upon thee to ſcan the myſteries of his diſpenſations.

Ver. 9. *The meaſure thereof is longer than the earth, and broader than the ſea.*] The earth and ſea, vaſt as they are in their dimenſions of length and breadth, have their fixed bounds, but theſe are altogether illimitable.

Ver. 10. *If he cut off, and ſhut up, or gather together, then who can hinder him?*] If he ſeize upon any thing and ſhut it up, as a hunter doth his prey in a net, he will gather it, and who ſhall compel him to reſtore it?

Ver. 11. *For he knoweth vain men: he ſeeth wickedneſs alſo; will he not then conſider it?*] The thoughts of vain men are all manifeſt to his view; he diſcovers their moſt hidden wickedneſs, and will he not puniſh it?

Ver. 12. *For vain man would be wiſe, though man be born like a wild aſſes colt.*] Shall man, void of underſtanding, have the confidence to diſpute with God? Man, who is naturally as rude and ſtupid as a wild aſſe's colt?

Ver. 13. *If thou prepare thine heart, and ſtretch out thine hands toward him.*] If thou be truly wiſe, ceaſe this perverſe diſputing, and betake thy ſelf to prayer, as the beſt expedient thou canſt have recourſe to in thy preſent condition.

Ver. 14. *If iniquity be in thine hand, put it far away, and let not wickedneſs dwell in thy tabernacles.*] If thou art guilty of any ſin, baniſh it quite away, and reform thy ſelf as ſoon as poſſible.

Ver. 15. *For then ſhalt thou lift up thy face without ſpot, yea, thou ſhalt be ſtedfaſt, and ſhalt not fear.*] For then thou ſhalt again look with a chearful and unblemiſhed aſpect, and be perfectly free from this loathſome condition; yea, thou ſhalt be ſettled without any fear of loſing thy happineſs any more.

Ver. 16. *Becauſe thou ſhalt forget thy miſery, and remember it as waters that paſs away.*] Thy felicity ſhall then be ſo great, that it ſhall blot all thy paſt miſeries out of thy remembrance, or thou ſhalt think of them as waters that are glided away, and will return no more.

Ver. 17. *And thine age ſhall be clearer than the noon day*, &c.] The reſt of thy life ſhall be more glorious than the unclouded ſun at noon; even thy declining years ſhall be as radiant as the morning beams.

Ver. 18. *And thou ſhalt be ſecure, becauſe there is hope; yea, thou ſhalt dig about thee, and thou ſhalt take thy reſt in ſafety.*] If any evil ſhould then threaten thee, thou ſhalt yet be confident, becauſe thou wilt have a well-grounded hope that God will deliver thee; thou ſhalt dig wells of water for thy refreſhment, and none ſhall preſume to diſturb thy tents or flocks.

Ver. 19. *Alſo thou ſhalt lie down, and none ſhall make thee afraid; yea, many ſhall make ſuit unto thee.*] Thou ſhalt be in perfect peace, and none ſhall dare to diſquiet thee. The very multitude ſhall ſue to thee for thy favour, and even the greateſt perſons ſhall be deſirous of thy friendſhip.

Ver. 20. *But the eyes of the wicked ſhall fail, and they ſhall not eſcape, and their hope ſhall be as the giving up of the ghoſt.*] But the wicked ſhall in vain look for happineſs: they ſhall not eſcape the puniſhment due to their demerit, and all their hopes of deliverance ſhall fleet away, like an unſubſtantial ſhadow, or the laſt moments of expiring life.

CHAP. XII.

1 *Job maintaineth himſelf againſt his friends that reprove him.* 7 *He acknowledgeth the general doctrine of God's omnipotency.*

AND Job anſwered and ſaid,

2 No doubt but ye *are* the people, and wiſdom ſhall die with you.

3 But I have underſtanding as well as you; I *am* not inferior to you: yea, who knoweth not ſuch things as theſe?

4 I am *as* one mocked of his neighbour, who calleth upon God, and he anſwereth him: the juſt upright *man is* laughed to ſcorn.

5 He that is ready to ſlip with *his* feet, *is as* a lamp deſpiſed in the thought of him that is at eaſe.

6 The tabernacles of robbers proſper, and they that provoke God are ſecure; into whoſe hand God bringeth *abundantly*.

7 But aſk now the beaſts, and they ſhall teach thee; and the fowls of the air, and they ſhall tell thee:

8 Or ſpeak to the earth, and it ſhall teach thee; and the fiſhes of the ſea ſhall declare unto thee.

9 Who knoweth not in all theſe, that the hand of the LORD hath wrought this?

10 In whoſe hand *is* the ſoul of every living thing, and the breath of all mankind.

11 Doth not the ear try words? and the mouth taſte his meat?

12 With the ancient *is* wiſdom, and in length of days, underſtanding.

13 With him *is* wiſdom and ſtrength, he hath counſel and underſtanding.

14 Behold, he breaketh down, and it cannot be built again: he ſhutteth up a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up: alſo he ſendeth them out, and they overturn the earth.

16 With him *is* ſtrength and wiſdom: the deceived and the deceiver *are* his.

17 He leadeth counſellors away ſpoiled, and maketh the judges fools.

18 He looſeth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away ſpoiled, and overthroweth the mighty.

20 He removeth away the ſpeech of the truſty, and taketh away the underſtanding of the aged.

21 He poureth contempt upon princes, and weakneth the ſtrength of the mighty.

22 He diſcovereth deep things out of darkneſs, and bringeth out to light the ſhadow of death.

23 He increaſeth the nations, and deſtroyeth them: he enlargeth the nations, and ſtraitneth them *again*.

24 He taketh away the heart of the chief of the people of the earth, and cauſeth them to wander in a wilderneſs, *where there is* no way.

25 They grope in the dark without light, and he maketh them to ſtagger like a drunken *man*.

In this chapter Job taxes all his three friends with too much conceit of their own wiſdom, which, as yet, had not taught them common humanity to the miſerable. And gives them to underſtand that he is under no neceſſity of coming to them for inſtruction, but might rather teach them the falſeneſs of that propoſition, with which Zophar had concluded his ſpeech, concerning the infelicity of the wicked; ſince the contrary was obvious to common ſenſe And as for what Zophar had diſcourſed of the wiſdom and power of God, he would have them know, that he was as well skilled in thoſe points as the beſt of them, and underſtood as much of the hiſtory of ancient times.

Ver. 1, and 2. *And Job anſwered and ſaid, No doubt but ye are the people, and wiſdom ſhall die with you.*] Wiſdom is undoubtedly your peculiar, as you modeſtly conceive, and after you are dead we muſt expect to find no more of it in this world.

Ver. 3. *But I have underſtanding as well as you; I am not inferior to you: yea, who knoweth not ſuch things as theſe?*] But if it would not mortify your vanity too much, I would tell you that I have underſtanding, yea, and as much of it as your ſelves; and ſo hath every one elſe; for I ſee nothing ſingular in all the grave declamations you have uttered; nothing that indicates a capacity ſuperior to that of ordinary men.

Ver. 4. *I am as one mocked of his neighbour, who calleth upon God and he anſwereth him: the juſt upright man is laughed to ſcorn.*] I am not ſo ignorant but I can ſee in what a baſe manner you deride your friend, even when you bid him call upon God that he may anſwer him. But this is no new thing, for the beſt of men have been mocked at in the ſame manner.

Ver. 5. *He that is ready to ſlip with his feet, is as a lamp deſpiſed in the thought of him that is at eaſe.*] Tho' he be as a lamp, yet they who are dazzled with the ſplendor of worldly proſperity deſpiſe him: the upright is never acceptable to him who is not ſtedfaſt in his goings.

Ver. 6. *The tabernacles of robbers proſper,* &c.] For they thrive and flouriſh, though they rob the juſt, and even ſuch men live without diſturbance, who provoke God with thoſe very bleſſings which he beſtows upon them with his own hand.

Ver. 7. *But ask now the beaſts, and they ſhall teach thee; and the fowls of the air, and they ſhall tell thee.*] Thou needeſt not go any farther than to the beaſts or birds, to learn how well the wicked fare.

Ver. 8. *Or ſpeak to the earth, and it ſhall teach thee; and the fiſhes of the ſea ſhall declare unto thee.*] The earth brings forth her productions to them abundantly; and the fiſhes of the ſea deny them not their ſervice.

Ver. 9. *Who knoweth not in all theſe, that the hand of the Lord hath wrought this?*] Who is ſo ſtupid as not to underſtand by all theſe, that God hath ordered it ſhould be thus?

Ver. 10. *In whoſe hand is the ſoul of every thing living,* &c.] He has a juſt prerogative to diſpoſe of all creatures, as well as of mankind.

Ver. 11. *Doth not the ear try words? and the mouth taſte his meat?*] Cannot the mind diſtinguiſh truth from falſehood, as exactly as the ear judges of the diverſity of ſounds, and the palate of various flavours?

Ver. 12. *With the ancient is wiſdom; and in length of days underſtanding.*] And the older we grow, the wiſer one would think we ought to be.

Ver. 13. *With him is wiſdom and ſtrength, he hath counſel and underſtanding.*] But what is all our wiſdom to that of God, who can do all things, and never errs in his underſtanding, or miſcarries in his deſigns?

Ver. 14. *Behold, he breaketh down, and it cannot be built again: he ſhutteth up a man and there can be no opening.*] It is not in the power of any creature to repair that which he throws down; nor to extricate the man whom he caſts into difficulties and ſtreights.

Ver. 15. *Behold, he with-holdeth the waters, and they dry up: alſo he ſendeth them out and they overturn the earth.*] If he deny us rain the ſprings ſoon dry up. And on the other hand, he can ſend ſuch floods as will break the ſtrongeſt banks, and carry deſtruction before them where-ever they flow.

Ver. 16. *With him is ſtrength and wiſdom; the deceived and the deceiver are his.*] Nor is his wiſdom, as I ſaid, inferior to his power: but the ſubtlety of thoſe who deceive is as well known to him, as the ſimplicity of thoſe who are deceived.

Ver. 17. *He leadeth counſellors away ſpoiled, and maketh the judges fools.*] He defeats the wiſeſt ſtateſmen, and infatuates the ableſt ſenators.

Ver. 18. *He looſeth the bond of kings, and girdeth their loins with a girdle.*] So that they are not able to keep the crown on the head of their kings; but theſe are ſtript of their royal ornaments, and bound in chains.

Ver. 19. *He leadeth princes away ſpoiled, and overthroweth the mighty.*] Their great miniſters are carried captives with them; nor are the moſt powerful forces they can raiſe able to defend them.

Ver. 20. *He removeth away the ſpeech of the truſty, and taketh away the underſtanding of the aged.*] Eloquence, fidelity, and the prudence which had been gained by long experience, avail as little for their preſervation.

Ver. 21. *He poureth contempt upon princes, and weakneth the ſtrength of the mighty.*] The nobleneſs of their birth, or their munificence, is not at all regarded: And he diſſolves the ſtrongeſt confederacies, into which their friends enter for their ſupport.

Ver. 22. *He diſcovereth deep things out of darkneſs, and bringeth out to light the ſhadow of death.*] No plot can be ſo ſecretly carried on, but he diſcovers it; and brings to light that which hath been contrived in the greateſt obſcurity.

Ver. 23. *He increaſeth the nations, and deſtroyeth them: he enlargeth the nations, and ſtraitneth them again.*] Whole nations, as well as their princes, are perfectly under his power. Theſe, he ſometimes multiplies, by a courſe of proſperity, and again diminiſhes them by war, famine, or peſtilence. He enlarges their bounds, and when he pleaſes, reduces them into narrower limits.

Ver. 24. *He taketh away the heart of the chief of the people of the earth, and cauſeth them to wander in a wilderneſs where there is no way.*] He deprives their leaders both of courage and judgment; and brings them into ſuch confuſion, that they know not which way to turn themſelves.

Ver. 25. *They grope in the dark without light, and he maketh them to ſtagger like a drunken man.*] Blind men ſee as much as they; and their counſels are as unſteady as the motions of a man intoxicated with wine.

CHAP. XIII.

1 *Job reproveth his friends of partiality.* 14 *He profeſſeth his confidence in God:* 20 *and entreateth to know his own ſins, and God's purpoſe in afflicting him.*

LO, mine eye hath ſeen all *this*, mine ear hath heard and underſtood it.

2 What ye know, *the ſame* do I know alſo: I *am* not inferior unto you.

3 Surely, I would ſpeak to the Almighty, and I deſire to reaſon with God.

4 But ye *are* forgers of lies, ye *are* all phyſicians of no value.

5 O that you would altogether hold your peace, and it ſhould be your wiſdom.

6 Hear now my reaſoning, and hearken to the pleadings of my lips.

7 Will you ſpeak wickedly for God? and talk deceitfully for him?

8 Will ye accept his perſon? will ye contend for God?

9 Is it good that he ſhould ſearch you out? or as one man mocketh another, do ye *ſo* mock him?

10 He will ſurely reprove you, if ye do ſecretly accept perſons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances *are* like unto aſhes, your bodies to bodies of clay.

13 Hold your peace, let me alone that I may ſpeak, and let come on me what *will*.

14 Wherefore do I take my fleſh in my teeth, and put my life in mine hand?

15 Though he ſlay me, yet will I truſt

in him: but I will maintain mine own ways before him.

16 He alſo *ſhall be* my ſalvation: for an hypocrite ſhall not come before him.

17 Hear diligently my ſpeech, and my declaration with your ears.

18 Behold, now, I have ordered *my* cauſe; I know that I ſhall be juſtified.

19 Who *is* he *that* will plead with me? for now if I hold my tongue, I ſhall give up the ghoſt.

20 Onely do not two *things* unto me: then will I not hide my ſelf from thee.

21 Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will anſwer: or let me ſpeak, and anſwer thou me.

23 How many *are* mine iniquities and ſins? make me to know my tranſgreſſion and my ſin.

24 Wherefore hideſt thou thy face, and holdeſt me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou purſue the dry ſtubble?

26 For thou writeſt bitter things againſt me, and makeſt me to poſſeſs the iniquities of my youth.

27 Thou putteſt my feet alſo in the ſtocks, and lookeſt narrowly unto all my paths; thou ſetteſt a print upon the heels of my feet.

28 And he as a rotten thing conſumeth as a garment that is moth-eaten.

From the foregoing obſervations, Job ſtill continues to aſſert, firſt, his own underſtanding to be equal, or rather ſuperior to that of his cenſorious friends, who had better therefore learn of him, and know that God was not pleaſed to have his providence defended by untruths; nor to ſee men partial, tho' it was in his own behalf. And, ſecondly, he maintains his own integrity to be ſuch, that he would ever defend it againſt all accuſers, and even before God himſelf; whom he deſires to take cognizance of the cauſe, and to let him underſtand, what the crimes were, for which he was thus ſeverely treated. For he proteſts, that he was ignorant of them; tho' the puniſhments he had endured, were more than ſufficient to awaken the ſenſe of his guilt, he being almoſt conſumed by them.

Ver. 1. *Lo, mine eye hath ſeen all this, mine ear hath heard and underſtood it.*] I would have you to know, that I have ſaid nothing but what I myſelf have obſerved; or received from credible reports, which I have found to be certainly true.

Ver. 2. *What ye know, the ſame do I know alſo,* &c.] Whereby you may ſee that I have reaſon to ſay, that I know as much as yourſelves, and am not to learn of you.

Ver. 3. *Surely I would ſpeak to the Almighty, and I deſire to reaſon with God.*] I earneſtly deſire to lay my reaſons open before him; and not to be troubled with your inviduous diſcourſes any longer.

Ver. 4. *But ye are forgers of lies, ye are all phyſicians of no value.*] For your concluſions are all falſe, and like unskilful phyſicians, you exaſperate the diſeaſes you cannot cure.

Ver. 5. *O that you would altogether hold your peace, and it ſhould be your wiſdom.*] The beſt proof of your wiſdom would be to ſay no more of theſe matters you take upon you to determine, without competent abilities.

Ver. 6. *Hear now my reaſoning,* &c.] But liſten a little to me, I intreat you, and hear by what reaſons I will defend myſelf.

Ver. 7. *Wilt thou ſpeak wickedly for God?* &c.] Doth God ſtand in need of untruths to juſtify his proceedings? and cannot he be righteous unleſs I be wicked?

Ver. 8. *Will ye accept his perſon? will ye contend for God?*] Hath he ſo little right on his ſide, that you muſt ſhew him favour? or do you think to oblige his Sacred Majeſty by treating me in an injurious manner?

Ver. 9. *Is it good that he ſhould ſearch you out? or as one man mocketh another, do ye ſo mock him?*] Can you think it will be for your advantage, that God ſhould ſtrictly examine all you have ſaid? or can he be deceived with your inſulting flatteries, as frail men may be?

Ver. 10. *He will ſurely reprove you, if you do ſecretly accept perſons.*] No; he will ſeverely chaſtiſe you, for thinking to gratify him by condemning me.

Ver. 11. *Shall not his excellency make you afraid?* &c.] The incomparable excellence of God, one would think, ſhould have terrified all ſuch thoughts from your mind; and his dreadful Majeſty made you not preſume to imagine he wanted your patronage.

Ver. 12. *Your remembrances are like unto aſhes, your bodies to bodies of clay.*] Your remonſtrances on his behalf, are no better than duſt; and the arguments you accumulate, reſemble the fail ſtructure of your own bodies.

Ver. 13. *Hold your peace, let me alone that I may ſpeak, and let come on me what will.*] Keep ſilence therefore, and do not diſturb me in my ſpeech, what ever may be the conſequence of it.

Ver. 14. *Wherefore do I take my fleſh in my teeth, and put my life in mine hand?*] For I am ſo conſcious to myſelf of my innocence, that I muſt ſtill wonder why I ſuffer ſuch inraging miſeries, as provoke me to tear my fleſh with my teeth; and am expoſed to ſo many dangers as drive me to deſparation.

Ver. 26. *Though he ſlay me, yet will I truſt in him: but I will maintain mine own ways before him.*] I will not loſe my confidence in his final juſtice, tho' he ſhould cut me off from among mankind: But I, however, will maintain mine innocence, tho' I were at the laſt gaſp of life.

Ver. 16. *He alſo ſhall be my ſalvation: for an hypocrite ſhall not come before him.*] And I am perſuaded, God himſelf would vindicate my conduct; for I am no hypocrite, nor ſhall the falſe accuſations of ſuch be admitted at his awful tribunal.

Ver. 17. *Hear diligently my ſpeech, and my declaration with your ears.*] Do not interrupt me, but give due attention to what I am now preparing to ſay.

Ver. 18. *Behold now, I have ordered my cauſe: and know that I ſhall be juſtified.*] See, I beſeech you, I refuſe not to be tried, but have even framed a proceſs againſt myſelf, well knowing the goodneſs of my cauſe, and that I ſhall certainly be acquitted.

Ver. 19. *Who is he that will plead with me? for now if I hold my tongue, I ſhall give up the ghoſt.*] Let who will come and accuſe me, I am ready to anſwer for myſelf; For to be ſilent on ſo juſt an occaſion, would be death to me.

Ver. 20. *Only do not two things unto me: then will I not hide myſelf from thee.*] Let me only beg, O thou great judge of all, that thou wilt forbear to make uſe of two things againſt me, and then I will appear confidently, in order to plead my cauſe before thee.

Ver. 21. *Withdraw thine hand far from me: and let not thy dread make me afraid.*] Do not continue my agonizing pain; and let not the ſight of thy tremenduous Majeſty fill me with terror.

Ver. 22. *Then call thou, and I will anſwer: or let me ſpeak, and anſwer thou me.*] Then ſummon me to thy bar, and I will defend myſelf; or permit me to queſtion thee, and vouchſafe to clear thy proceedings againſt me, that I may underſtand them aright.

Ver. 23. *How many are mine iniquities and ſins?* &c.] Tell me what, and how many are my tranſgreſſions, for I am ignorant of them at preſent. I therefore deſire to know them all, and againſt whom they were committed.

Ver. 24. *Wherefore hideſt thou thy face, and holdeſt me for thine enemy?*] For what cauſe am I thus afflicted, and treated as if I had been ſo impious as to declare myſelf thine enemy?

Ver. 25. *Wilt thou break a leaf driven to and fro? and wilt thou purſue the dry ſtubble?*] What honour wilt thou gain by employing thy power againſt one, who is altogether as unable to ſtand before thee, as the leaf is to reſiſt the wind that ſports with it, or the dry ſtubble to quench the fire which inſtantly conſumes it.

Ver. 26. *For thou writeſt bitter things againſt me, and makeſt me to poſſeſs the iniquities of my youth.*] For thou haſt paſſed ſevere decrees againſt me, and doſt now puniſh me for the crimes I committed againſt thee, before I well knew what I did, or had any competent ſhare of reaſon for guide.

Ver. 27. *Thou putteſt my feet alſo in the ſtocks, and lookeſt narrowly into all my paths; thou ſetteſt a print upon the heels of my feet*] And yet thou treateſt me with as much rigour as if I had ſinned againſt thee with a premeditated malignity: For I can no more eſcape than a malefactor, whoſe feet are faſtened in the ſtocks, who is encompaſſed with a vigilant guard, and cannot ſtir a foot from the confinement in which he is fixed.

Ver. 28. *And he, as a rotten thing conſumeth, as a garment that is moth eaten.*] But there he rots and waſtes away, as I do, like a garment devoured by the moths.

CHAP. XIV.

1 *Job intreateth God for favour, by the ſhortneſs of life, and certainty of death.* 7 *Though life once loſt be irrecoverable, yet he waiteth for his change.* 16 *By ſin the creature is ſubject to corruption.*

MAN *that is* born of a woman, *is* of few days, and full of trouble.

2 He cometh forth like a flower, and is cut down: he fleeth alſo as a ſhadow, and continueth not.

3 And doſt thou open thine eyes upon ſuch an one, and bringeſt me into judgement with thee?

4 Who can bring a clean *thing* out of unclean? not one.

5 Seeing his days *are* determined, the number of his months *are* with thee, thou haſt appointed his bounds that he cannot paſs.

6 Turn from him, that he may reſt till he ſhall accompliſh, as an hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will ſprout again, and that the tender branch thereof will not ceaſe.

8 Though the root thereof wax old in the earth, and the ſtock thereof die in the ground:

9 *Yet* through the ſcent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and waſteth away: yea, man giveth up the ghoſt, and where is he?

11 *As* the waters fail from the ſea, and the flood decayeth and drieth up:

12 So man lieth down, and riſeth not till the heavens *be* no more, they ſhall not awake, nor be raiſed out of their ſleep.

13 O that thou wouldſt hide me in the grave, that thou wouldſt keep me ſecret, until thy wrath be paſt; that thou wouldſt appoint me a ſet time, and remember me!

14 If a man die, ſhall he live *again*? all the days of my appointed time will I wait, till my change come.

15 Thou ſhalt call, and I will anſwer thee: thou wilt have a deſire to the work of thine hands.

16 For now thou numbreſt my ſteps, doſt thou not watch over my ſin?

17 My tranſgreſſion *is* ſealed up in a bag, and thou ſeweſt up mine iniquity.

18 And ſurely the mountain falling cometh to nought: and the rock is removed out of his place.

19 The waters wear the ſtones: thou waſheſt away the things which grow *out* of the duſt of the earth, and thou deſtroyeſt the hope of man.

20 Thou prevaileſt for ever againſt him, and he paſſeth: thou changeſt his countenance, and ſendeſt him away.

21 His ſons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his fleſh upon him ſhall have pain, and his ſoul within him ſhall mourn.

This good man proceeds to plead with God for ſome mitigation of his miſery, from the conſideration of the ſhortneſs of life, and the trouble which naturally belongs to it; which he thought might move the Divine Majeſty not to add any greater burden of ſuffering; eſpecially conſidering that when he is once dead, he cannot ſpring up into new life in this world, like the plants, to receive the marks of God's favour. Which he hopes therefore he will beſtow upon him here, notwithſtanding the depth of his preſent miſery, which tempted him to the borders of impatience, it being very eaſy for God to remove his afflicting hand though never ſo heavy; ſince his power is ſo great that he removed mountains out of their places, and brought a deluge of ſand, as they ſaw ſometimes in their neighbouring countries, to overflow the moſt fruitful regions.

Ver. 1. *Man that is born of a woman is of fews days, and full of trouble.*] Mortal man is born to die; and as he cannot live long, ſo his ſhort life is ſubject to many ſad viciſſitudes and cares.

Ver. 2. *He cometh forth like a flower, and is cut down: he fleeth alſo as a ſhadow and continueth not.*] He ſpringeth up like a beautiful flower, but like that is ſoon cut down. His tranſitory life reſembles a fleeting ſhadow, which ſuddenly diſappears from the view.

Ver. 3. *And doſt thou open thine eyes upon ſuch a one, and bringeſt me into judgment with thee?*] And doſt thou concern thyſelf ſo far about ſuch an inconſiderable wretch, as to ſummon him before thy tribunal, and there paſs a dreadful ſentence againſt him, as thou doſt againſt me?

Ver. 4. *Who can bring a clean thing out of an unclean? not one.*] The common frailty of human nature might induce thee to overlook him; for nothing, thou knoweſt, can be better than the original from whence it comes.

Ver. 5. *Seeing his days are determined,* &c.] Or if he were more conſiderable than he really is, yet he can live but to ſuch a time as thou haſt prefix'd, beyond which he cannot prolong his days one moment.

Ver. 6. *Turn from him that he may reſt, till he ſhall accompliſh, as an hireling his days.*] Will not that conſideration move thee not to torment him in this manner; but to let him alone till that appointed time come, which will be as grateful to him, as the end of his labour is to the weary hireling?

Ver. 7. *For there is hope of a tree, if it be cut down, that it will ſprout again, and that the tender branch thereof will not ceaſe.*] If a plant be cut down, there may ſtill be ſome vegetable life in what remains of it, and a growth of tender branches may ſpring from it a-new.

Ver. 8. *Tho' the root thereof wax old in the earth, and the ſtock thereof die in the ground.*] Nay, though the roots of it are grown old, and the trunk ſeems quite dead.

Ver. 9. *Yet through the ſcent of water it will bud, and bring forth boughs like a plant.*] Yet when it is well moiſtened it ſtill ſhoot up again, and bring forth boughs, as if it were but newly planted.

Ver. 10. *But man dieth and waſteth away: yea, man giveth up the ghoſt, and where is he?*] But when man dies he crumbles into duſt, which none can compact together, ſo as to make him live again.

Ver. 11. *As the waters fail from the ſea, and the flood decayeth and drieth up.*] As the waters of the ſea ſometimes ſhrink from the ſhores they once laved, and as wide innundations diſappear when they find a new channel.

Ver. 12. *So man lieth down, and riſeth not till the heavens be no more,* &c.] So man, laid down in his grave, ſhall no more return, but ſleep in that bed of duſt till the preſent frame of nature be diſſolved.

Ver. 13. *O that thou wouldſt hide me in the grave, that thou wouldſt keep me ſecret, until thy wrath be paſt, thou wouldſt appoint me a ſet time, and remember me.*] O that thou wouldſt conſign me to a ſtate of obſcurity in the grave, and permit that to be a ſanctuary unto me till this ſtorm of thine anger be over; or at leaſt that thou wouldſt ſet me a certain time when thou wilt vouchſafe to deliver me from its dreadful effects.

Ver. 14. *If a man die ſhall he live again? all the days of my appointed time will I wait till my change come.*] Then, though there be no hope of living here again, after I am dead, thou ſhalt ſee I will patiently wait all the days of that appointed time, till the happy change come.

Ver. 15. *Thou ſhalt call, and I will anſwer thee; thou ſhalt have a deſire to the work of thine hands.*] Do thou then ſpeak, and I ſhall be prepared to anſwer thee, and thou wilt then teſtify ſome affection to the workmanſhip of thy power.

Ver. 16. *For now thou numbreſt my ſteps, doſt thou not watch over my ſin?*] Though now thou ſeemeſt to number every ſtep I have trod in this frail life, and doſt not fail to puniſh me for every ſault I have committed through the weakneſs of human nature.

Ver. 17. *My tranſgreſſion is ſealed up in a bag, and thou ſoweſt up mine iniquity.*] Thou haſt been careful that the memory of my offences ſhould not be loſt, as if they had been ſealed up in a bag, and art determined that no one of my iniquities ſhall eſcape thine inquiſition.

Ver. 18. *And ſurely the mountain falling cometh to nought: and the rock is moved out of his place.*] The higheſt mountain may fall like a leaf, and the ſolid rock be removed from its place.

Ver. 19. *The waters wear the ſtones; thou waſheſt away the things which grow out of the duſt of the earth, and thou deſtroyeſt the hope of man.*] The waters, though ſoft, wear away the hard ſtones, and the very ſand ſometimes overflows the fruitful field. In the ſame manner doſt thou blaſt the hope of miſerable man.

Ver. 20. *Thou prevaileſt for ever againſt him, and he paſſeth: thou changeſt his countenance, and ſendeſt him away.*] No mortal is able ſtand before thee, but muſt yield and be gone for ever: thou ſpoileſt his beauty, and ſendeſt him away into another world.

Ver. 21. *His ſons come to honour and he knoweth it not; and they are brought low, but he perceived it not of them.*] And then whether the children he leaves behind him be rich and proſperous, or whether they be poor and miſerable, is indifferent to him; becauſe he is altogether inſenſible of what paſſes here.

Ver. 22. *But his fleſh upon him ſhall have pain, and his ſoul within him ſhall mourn.*] But while he inhabits this body of fleſh, he cannot but be in pain for them, and his ſoul is inwardly grieved to behold the miſery they ſuffer.

CHAP. XV.

1 *Eliphaz reproveth Job of impiety in juſtyfying himſelf.* 17 *He proveth by tradition the unquietneſs of wicked men.*

THEN anſwered Eliphaz the Temanite, and ſaid,

2 Should a wiſe man utter vain knowledge, and fill his belly with the eaſt wind?

3 Should he reaſon with unprofitable talk? or with ſpeeches wherewith he can do no good?

4 Yea, thou caſteſt off fear, and reſtraineſt prayer before God.

5 For thy mouth uttereth thine iniquity, and thou chooſeſt the tongue of the crafty.

6 Thine own mouth condemneth thee, and not I: yea, thine own lips teſtify againſt thee.

7 *Art* thou the firſt man *that* was born? or waſt thou made before the hills?

8 Haſt thou heard the ſecret of God? and doſt thou reſtrain wiſdom to thy ſelf?

9 What knoweſt thou that we know not? *what* underſtandeſt thou, which *is* not in us?

10 With us *are* both the gray-headed, and very aged men, much elder than thy father.

11 *Are* the conſolations of God ſmall with thee? is there any ſecret thing with thee?

12 Why doth thine heart carry thee away? and what do thine eyes wink at,

13 That thou turneſt thy ſpirit againſt God, and letteſt ſuch words go out of thy mouth?

14 What *is* man that he ſhould be clean? and *he which is* born of a woman, that he ſhould be righteous?

15 Behold, he putteth no truſt in his ſaints; yea, the heavens are not clean in his ſight.

16 How much more abominable and filthy *is* man, which drinketh iniquity like water?

17 I will ſhew thee, hear me, and that *which* I have ſeen, I will declare,

18 Which wiſe men have told from their fathers, and have not hid *it*:

19 Unto whom alone the earth was given, and no ſtranger paſſed among them.

20 The wicked man travelleth with pain all *his* days, and the number of years is hidden to the oppreſſor.

21 A dreadful ſound *is* in his ears; in proſperity the deſtroyer ſhall come upon him.

22 He believeth not that he ſhall return out of darkneſs, and he is waited for of the ſword.

23 He wandreth abroad for bread, *ſaying*, Where *is it*? he knoweth that the day of darkneſs is ready at his hand.

24 Trouble and anguiſh ſhall make him afraid; they ſhall prevail againſt him, as a king ready to the battel.

25 For he ſtretcheth out his hand againſt God, and ſtrengthneth himſelf againſt the Almighty.

26 He runneth upon him, *even* on *his* neck, upon the thick boſſes of his bucklers:

27 Becauſe he covereth his face with his fatneſs, and maketh collups of fat on *his* flanks.

28 And he dwelleth in deſolate cities, *and* in houſes which no man inhabiteth, which are ready to become heaps.

29 He ſhall not be rich, neither ſhall his ſubſtance continue, neither ſhall he prolong the perfection thereof upon the earth.

30 He ſhall not depart out of darkneſs, the flame ſhall dry up his branches, and by the breath of his mouth ſhall he go away.

31 Let not him that is deceived, truſt in vanity: for vanity ſhall be his recompenſe.

32 It ſhall be accompliſhed before his time, and his branch ſhall not be green.

33 He ſhall ſhake off his unripe grape as the vine, and ſhall caſt off his flower as the olive.

34 For the congregation of hypocrites *ſhall be* deſolate, and fire ſhall conſume the tabernacles of bribery.

35 They conceive miſchief, and bring forth vanity, and their belly prepareth deceit.

In this chapter Eliphaz renews the diſpute with more warmth and vehemence than before, being greatly exaſperated that Job ſlighted him and his companions ſo much, and thought himſelf ſo wiſe that he diſdained their exhortations, and would not follow the counſel they had given him to confeſs his ſins, and pray to God for pardon. But except this one argument, namely, that he need not be aſhamed to acknowledge his guilt, when he conſidered the general propenſity of mankind to ſin, there is nothing new in his diſcourſe; but he meerly urges what he had aſſerted at firſt, from his own obſervations, and thoſe of the wiſeſt men, that they are not the good, but the wicked, whom God puniſhes with ſuch calamities as were now fallen upon Job. And with great ornaments of ſpeech he deſcribes in a moſt admirable manner the vengeance God uſually inflicts on impious tyrants.

Ver. 1, and 2. *Then anſwered Eliphaz the Temanite, and ſaid, Should a wiſe man utter vain knowledge, and fill his belly with the eaſt wind?*] Doſt thou pretend to be wiſe, who anſwereſt us with ſuch empty diſcourſes; and whoſe heart is ſwoln with ſuch pernicious opinions, and vents them with ſo much vehemence?

Ver. 3. *Should he reaſon with unprofitable talk?* &c.] Is this thy wiſdom, which teaches thee to wrangle to no purpoſe, and to pour out words, for which one is never the better?

Ver. 4. *Yea, thou caſteſt off fear, and reſtraineſt prayer before God.*] Nay, the language thou haſt uttered deſtroys all religion, and diſcourages men from pouring out their complaint in prayer to God.

Ver. 5. *For thy mouth uttereth thine iniquity, and thou chooſeſt the tongue of the crafty.*] Thou rather teacheſt them to diſpute with him; whereby thou haſt proclaimed thine iniquity, while thou art induſtrious to diſſemble it with fallacious words.

Ver. 6. *Thine own mouth condemneth thee, and not I,* &c.] I need not produce any farther teſtimony againſt thee, for thine own mouth hath done the buſineſs, and condemned thee of impiety.

Ver. 7. *Art thou the firſt man that was born? or waſt thou made before the hills?*] Thou art but a man of yeſterday, why then doſt thou talk as if thou wert made before the world?

Ver. 8. *Haſt thou heard the ſecret of God? and doſt thou reſtrain wiſdom to thy ſelf?*] Waſt thou ever admitted into God's ſecret counſels? and doſt thou therefore engroſs all wiſdom to thy ſelf?

Ver. 9. *What knoweſt thou that we know not?* &c.] Wherein (to retort thine own words upon thee) doth thy knowledge exceed ours? Let us hear what ſecret thou haſt learnt, which we do not underſtand.

Ver. 10. *With us are both the gray-headed, and very aged men, much elder than thy father.*] If by age and long experience men acquire wiſdom, there are ſome of us who are much older than thy father.

Ver. 11. *Are the conſolations of God ſmall with thee? is there any ſecret thing with thee?*] Why doſt thou ſlight then thoſe Divine Conſolations we have given thee? Haſt thou ſome ſecret ones which no one knows of but thy ſelf?

Ver. 12. *Why doth thine heart carry thee away? and what do thine eyes wink at?* What induces thee to entertain ſuch an high opinion of thy ſelf, and to contemn us in the manner thou doſt?

Ver. 13. *That thou turneſt thy ſpirit againſt God, and letteſt ſuch words go out of thy mouth?*] Nay, thou even oppoſeſt thy ſelf to God, and haſt the preſumption to argue with him.

Ver. 14. *What is man that he ſhould be clean? and he which is born of a woman that he ſhould be righteous?*] Thou ſayeſt thou wilt maintain thine innocence, but ſurely thou forgetteſt what thou art, and whence thou comeſt; elſe thou wouldſt not ſtand upon thy juſtification, nor complain that thou art wronged.

Ver. 15. *Behold he putteth no truſt in his ſaints; yea, the heavens are not clean in his ſight.*] Remember what I told thee before, (chap. iv. 18.) that the angels themſelves are not immutably good, and it is poſſible for thoſe heavenly inhabitants to contract ſuch ſpots as will render them impure in his ſight.

Ver. 16. *How much more abominable and filthy is man, which drinketh iniquity like water?*] What a loathſome and deteſtable creature then is man, who is as prone to ſin, as he is to drink when he is thirſty.

Ver. 17. *I will ſhew thee, hear me, and that which I have ſeen, I will declare.*] Do not ſtop thine ears whilſt I ſhew thee thine error, for I will ſay nothing but what mine own eyes have ſeen.

Ver. 18. *Which wiſe men have told from their fathers, and have not hid it.*] And which wiſe men have obſerved, and their fathers before them, who have reported it to their children.

Ver. 19. *Unto whom alone the earth was given, and no ſtranger paſſed among them.*] And they were no mean perſons, but ſuch as were alone thought worthy to be intruſted with the government of whole countries, which no foreign power could enter while they ruled.

Ver. 20. *The wicked man travelleth with pain all his days, and the number of years is hidden to the oppreſſor.*] The wicked tyrant is never free from inward torment; and during the whole courſe of his life is in dread of ſome greater oppreſſor than himſelf, which makes him uncertain how long he ſhall live to execute his own cruelty.

This verſe, and thoſe that follow, to the end of the twenty-eighth, are thought to be an alluſion to the tyrannical pride of Pharaoh king of Egypt, and his impiety to God; and it is certain that the character and condition of this haughty oppreſſor of the Iſraelites exactly correſpond with the ſeveral particulars mentioned in theſe verſes, as will be obvious to any one who conſiders them with attention.

Ver. 21. *A dreadful ſound is in his ears; in proſperity, the deſtroyer ſhall come upon him.*] He thinks he hears the dreadful ſound of approaching vengeance, and even when his power ſeems moſt eſtabliſhed he ſhall find himſelf neareſt to his ruin.

Ver. 22. *He believeth not that he ſhall return out of darkneſs, and he is waited for of the ſword.*] The former part of this verſe may perhaps relate to that thick darkneſs which was ſhed over the land of Egypt, by the miniſtration of Moſes, and which proved ſo dreadful to Pharaoh and all his people. The words however are capable of another conſtruction, which is this: The tyrant, when he lies down on his bed, is apprehenſive that he ſhall be ſlain before morning; he knows that deſtruction a-waits him, and his imagination is always upon the rack to find out means to elude it.

Ver. 23. *He wandereth abroad for bread, ſaying, Where is it? he knoweth that the day of darkneſs is ready at his hand.*] This verſe ſeems to be an alluſion, to the dearth brought upon the land of Egypt by the plague of locuſts, Exod. x. 13, *&c.* which was ſucceeded by that of darkneſs. But if the paſſage before us be conſidered only as a general deſcription, of the wretched ſtate of a tyrant; the ſenſe will be; He ſhall wander to get a morſel of bread where he can find it; but when he has obtained it, his mind will be deſtitute of all ſatisfaction, becauſe he fears his end will be fatal.

Ver. 24. *Trouble and anguiſh ſhall make him afraid; they ſhall prevail againſt him, as a king ready to the battle.*] The diſtreſs and anguiſh wherein he ſees himſelf, ſhall fill him with terror; they ſhall preſs upon him and overcome him, as a king doth his enemies whom he hath ſurrounded with his forces.

Ver. 25. *For he ſtretcheth out his hand againſt God, and ſtrengtheneth himſelf againſt the Almighty.*] The puniſhment of his audacious impiety will be but juſt, becauſe he defied God, and reſolutely ſet himſelf in oppoſition to the Almighty.

This paſſage exactly correſponds with the character of Pharaoh, when he ſaid, " Who is the Lord that I ſhould, " obey his voice, to let Iſrael go? I know not the Lord " neither will I let Iſrael go, Exod. v. 2.

Ver. 26. *He runneth upon him, even on his neck, upon the thick boſſes of his bucklers.*] But the God whom he thus dares to defy, will ſuddenly ruſh upon him, and lay him low, tho' he be never ſo well armed.

Ver. 27. *Becauſe he covereth his face with his fatneſs, and maketh collups of fat on his flanks.*] Becauſe he is chiefly attentive to the gratification of his appetite, and caſting away all fear of God, nouriſhes himſelf up in luxury, pride, and haughtineſs.

Ver. 28. *And he dwelleth in deſolate cities,* &c.] Poſſeſſing cities which he hath laid deſolate; and houſes out of which he hath driven the owners, and which are running to ruin.

Ver. 29. *He ſhall not be rich, neither ſhall his ſubſtance continue,* &c.] The riches he hath acquired by violence and oppreſſion, ſhall come to nothing: He may deſign great things, but ſhall leave them imperfect.

Ver. 30. *He ſhall not depart out of darkneſs, the flame ſhall dry up his branches, and by the breath of his mouth ſhall he go away.*] When once his troubles begin, they ſhall not end till they have deſtroyed both him and his children. One word of God's mouth, (ſuch madneſs is it to ſet himſelf againſt heaven) will utterly conſume him.

Ver. 31. *Let not him that is deceived, truſt in vanity: for vanity ſhall be his recompenſe.*] Let ſuch examples teach him who is ſeduced into evil ways, not to truſt to ſuch uncertain greatneſs; for he will gain nothing by it, but a ſeries of vexatious diſappointments.

Ver. 32. *It ſhall be accompliſhed before his time, and his branch ſhall not be green.*] He ſhall be plunged into calamities, when he little thinks of ſuch a change; and ſee his children wither away as well as himſelf.

Ver. 33. *He ſhall ſhake off his unripe grape as the vine, and ſhall caſt off his flower as the olive.*] They ſhall die before their time; as the unripe grape, or the bloſſom of the olive are ſtruck with hail, or nipped by froſt.

Ver. 34. *For the congregation of hypocrites ſhall be deſolate, and fire ſhall conſume the tabernacles of bribery.*] The moſt numerous families of ſuch ungodly men, ſhall have none left in them; and the Divine Vengeance ſhall deſtroy the houſe that was raiſed by the effects of bribery and injuſtice.

Ver. 35. *They conceive miſchief, and bring forth vanity, and their belly prepareth deceit.*] They juſtly deſerve to be thus puniſhed, becauſe all they deſign and do, is nothing but the oppreſſion and ruin of their ſubjects, againſt whom when one deſign miſcarries, they conceive new arts to undo them.

CHAP. XVI.

1 *Job reproveth his friends of unmercifulneſs.* 7 *He ſheweth the pityfulneſs of his caſe.* 17 *He maintaineth his innocency.*

THEN Job anſwered and ſaid,

2 I have heard many ſuch things: miſerable comforters *are* ye all.

3 Shall vain words have an end? or what emboldeneth thee that thou anſwereſt?

4 I alſo could ſpeak as ye *do*: if your ſoul were in my ſouls ſtead, I could heap up words againſt you, and ſhake mine head at you.

5 *But* I would ſtrengthen you with my mouth, and the moving of my lips ſhould aſſwage *your grief*.

6 Though I ſpeak, my grief is not aſſwaged: and *though* I forbear, what am I eaſed?

7 But now he hath made me weary: thou haſt made deſoltea all my company.

8 And thou haſt filled me with wrinkles, *which* is a witneſs *againſt me*: and my leanneſs riſing up in me, beareth witneſs to my face.

9 He teareth *me* in his wrath, who hateth me: he gnaſheth upon me with his teeth: mine enemy ſharpeneth his eyes upon me.

10 They have gaped upon me with their mouth, they have ſmitten me upon the cheek reproachfully, they have gathered themſelves together againſt me.

11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at eaſe, but he hath broken me aſunder: he hath alſo taken *me* by my neck,

and ſhaken me to pieces, and ſet me up for his mark.

13 His archers compaſs me round about, he cleaveth my reins aſunder, and doth not ſpare: he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

15 I have ſewed ſack-cloth upon my skin, and defiled my horn in the duſt.

16 My face is foul with weeping, and on my eyelids *is* the ſhadow of death:

17 Not for *any* injuſtice in mine hands: alſo my prayer *is* pure.

18 O earth, cover not thou my blood, and let my cry have no place.

18 Alſo now, behold, my witneſs *is* in heaven, and my record *is* on high.

20 My friends ſcorn me: *but* mine eye poureth out *tears* unto God.

21 O that one might plead for a man with God, as a man *pleadeth* for his neighbour!

22 When a few years are come, then I ſhall go the way *whence* I ſhall not return.

Job, in this chapter, reproves the vanity and obſtinate diſpoſition of Eliphaz, in repeating the ſame things over again, and ſtill perſiſting in his inhumanity, tho' he ſaw the cauſe of his friend ſo deplorable and worthy of compaſſion. This he again deſcribes, in order to make him ſenſible, how unworthily he was treated by him, and the reſt of his pretended friends; who, in effect, joyned with his enemies, and took this opportunity to reproach him; tho' no crime of his appeared to juſtify their accuſations, and to corroborate the argument of Eliphaz, which was of no weight, unleſs he intended to ſay, that Job reſembled the wicked tyrant of whom he had diſcourſed. Which was ſo far from any appearance of truth, that he proteſts he never injured any mortal, and was always a ſincere lover of God. The truth of which was known to his Sacred Majeſty, to whoſe bar he appeals from their unjuſt ſentence.

Ver. 1. and 2. *Then Job anſwered and ſaid, I have heard many ſuch things: miſerable comforters are ye all.*] Thou doſt but repeat what hath been often ſaid already: Wretched comforters as ye are, who are only ſolicitous to imbitter my ſufferings.

Ver. 3. *Shall vain words have an end? or what emboldneth thee that thou anſwereſt?*] Wilt thou pour out ſuch empty diſcourſes without intermiſſion? I wonder at thy confidence, that having ſo little to ſay, thou ſhouldſt take upon thee to anſwer me.

Ver. 4. *I alſo could ſpeak as ye do: if your ſoul were in my ſoul's ſtead, I could heap up words againſt you, and ſhake mine head at you.*] I could inſult as well as you, were it poſſible for us to change conditions; and you ſhould then ſee how eaſy it would be to oppreſs you with ſuch reproaches as theſe, and to mock at your calamities with a grave aſpect.

Ver. 5. *But I would ſtrengthen you with my mouth, and the moving of my lips ſhould aſſwage your grief.*] But I abhor the thoughts of ſo mean a proceeding; and would not fail to fortify you, in that caſe, with the beſt arguments I could invent; and would carefully abſtain from the leaſt word or expreſſion, that might augment your grief.

Ver. 6. *Tho' I ſpeak, my grief is not aſſwaged: and tho' I forbear, what am I eaſed?*] Though, as to my own particular, I find my miſery admits of no conſolation: For whether I defend my innocence, or ſilently ſuffer you to condemn me, it makes no difference.

Ver. 7. *But now he hath made me weary: thou haſt made deſolate all my company.*] God hath quite exhauſted my ſtrength with one trouble upon the neck of another. Thou haſt not ceaſed, O Lord, till thou haſt left me neither goods nor children, nor a friend to comfort me.

Ver. 8. *And thou haſt filled me with wrinkles, which is a witneſs againſt me: and my leanneſs riſing up in me, beareth witneſs to my face.*] The furrows in my face, which is not old, manifeſt the greatneſs of my affliction: which is extremely augmented by him, who riſeth up with falſe accuſations to take away mine honour, as this conſumption will do my life.

Ver. 9. *He teareth me in his wrath, who hateth me: he gnaſheth upon me with his teeth; mine enemy ſharpeneth his eyes upon me.*] He rends me in pieces, with an indignation equal to his hatred: mine enemy is enraged againſt me, and ſets himſelf to obſerve the leaſt occaſion to calumniate me.

Ver. 10. *They have gaped upon me with their mouth, they have ſmitten me upon the cheek reproachfully*, &c.] There is no ſmall number of ſuch perſons as theſe, who look like ſo many wild beaſts, coming to devour me: having already moſt ſhamefully abuſed me, and joined themſelves together, to give full ſatisfaction to their wrath againſt me.

Ver. 11. *God hath delivered me to the ungodly, and turned me over into the hands of the wicked.*] So God will have it; who hath abandoned the protection of me, and delivered me bound into the hands of the ungodly, to uſe me at their pleaſure.

Ver. 12. *I was at eaſe, but he hath broken me aſunder,* &c.] How happy was I heretofore! and now I am cruſhed in pieces: from an eminent condition he hath thrown me down into the moſt deſpicable ſtate, and there I am expoſed, as a butt to the arrow, to all manner of indignities and miſery.

Ver. 13. *His archers compaſs me round about, he cleaveth my reins aſunder, and doth not ſpare; he poureth out my gall upon the ground.*]He is not content to take away all my goods, and to deprive me of my family; but he hath added ulcers in every part of my body, with inward pains whichrack me without intermiſſion; and hath wounded me as mortally, as if my bowels were already ſhed upon the ground.

Ver. 14. *He breaketh me with breach upon breach, he runneth upon me like a giant.*] Before one wound be cloſed, he makes another, and in ſuch a violent manner, that I can make no more reſiſtance than a dwarf can do againſt a giant.

Ver. 15. *I have ſewed ſack-cloth upon my skin, and defiled my horn in the duſt.*] The ſack-cloth which I put on at the firſt, now cleaves as faſt to me, as if I had ſewed it to my skin, and all my authority and honour are changed into contempt.

Ver. 16. *My face is foul with weeping, and on my eyelids is the ſhadow of death.*] My face is polluted, and mine eye-ſight almoſt extinguiſhed by the tears my calamities have extorted from me.

Ver. 17. *Not for any injuſtice in mine hands: alſo my prayer is pure.*] And yet I muſt ſtill maintain, that I never was guilty of injuſtice to any man, but was always a ſincere worſhipper of the Moſt High.

Ver. 18. *O earth, cover not thou my blood, and let my cry have no place.*] If this be not true, let my blood be left to the dogs to lick, when I am dead, and let neither God nor man regard my complaint while I am alive.

Ver. 19. *Alſo now, behold, my witneſs is in heaven, and my record is on high.*] But what cauſe is there for theſe imprecations? The Great God who rules over all is my witneſs, and can teſtify how juſt I have been toward my neighbour, and how pious toward himſelf.

Ver. 20. *My friends ſcorn me: but mine eye poureth out tears unto God.*] From your judgment therefore, who inſtead of comforting my innocence, ſcornfully ſet yourſelves to defame me, I appeal to His; and beſeech him, with perpetual tears, to vindicate me.

Ver. 21. *O that one might plead for a man with God, as a man pleadeth for his neighbour!*] I am ſo aſſured of the goodneſs of my cauſe, as well as of his juſtice, that I wiſh for nothing more than to have it ſpeedily heard and tried by him, in the ſame manner, as pleas are held before earthly judges.

Ver. 22. *When a few years are come, then I ſhall go the way whence I ſhall not return.*] For my life cannot laſt long, and I know that when I am gone, I cannot return hither again, for him to do me juſtice.

CHAP. XVII.

1 *Job appealeth from men to God.* 6 *The unmerciful dealing of men with the afflicted may aſtoniſh, but not diſcourage the righteous.* 11 *His hope is not in life, but in death.*

MY breath is corrupt, my days are extinct, the graves *are ready* for me.

2 *Are there* not mockers with me? and doth not mine eye continue in their provocation?

3 Lay down now, put me in a ſurety with thee; who *is* he *that* will ſtrike hands with me?

4 For thou haſt hid their heart from underſtanding: therefore ſhalt thou not exalt *them.*

5 He that ſpeaketh flattery to *his* friends, even the eyes of his children ſhall fail.

6 He hath made me alſo a by-word of the people, and aforetime I was as a tabret.

7 Mine eye alſo is dim by reaſon of ſorrow, and all my members *are* as a ſhadow.

8 Upright *men* ſhall be aſtonied at this, and the innocent ſhall ſtir up himſelf againſt the hypocrite.

9 The righteous alſo ſhall hold on his way, and he that hath clean hands ſhall be ſtronger and ſtronger.

10 But as for you all, do you return, and come now: for I cannot find *one* wiſe *man* among you.

11 My days are paſt, my purpoſes are broken off, *even* the thoughts of my heart.

12 They change the night into day: the light *is* ſhort, becauſe of darkneſs.

13 If I wait, the grave *is* mine houſe: I have made my bed in the darkneſs.

14 I have ſaid to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my ſiſter.

15 And where *is* now my hope? as for my hope, who ſhall ſee it?

16 They ſhall go down to the bars of the pit, when *our* reſt together *is* in the duſt.

Here Job deſires he may be tried preſently before God's tribunal, his life being juſt upon the point of expiring, as he had ſaid at the cloſe of the preceding chapter; and continues to urge again in this, becauſe his friends were very unfit judges in his caſe, and had paſſed ſuch a ſentence upon him, as upright men would never approve of. Whereby they had created him a new vexation, to hear them talk ſo idly, and to be put in hope of recovering his former happineſs, if he would but follow their admonitions, when they ſaw him ready to drop into the grave, which was the only relief he could hope for in his miſerable condition.

Ver. 1. *My breath is corrupt, my days are extinct, the graves are ready for me.*] My vital ſpirits are exhauſted; they give but a glimmering and dying light, whereby I can ſee nothing but graves on every ſide prepared for me.

Ver. 2. *Are there not mockers with me? and doth not mine eye continue in their provocation?*] How can I ſupport my ſpirits, if I had any, when my friends who ſhould comfort me, mock at all I ſay for my ſelf? This ſo bitterly exaſperates me, that ſleep forſakes mine eyes, and I can think of nothing but their inſulting reproaches.

Ver. 3. *Lay down now, put me in a ſurety with thee; who is he that will ſtrike hands with me?*] Once more therefore I beſeech thee O God, to aſſure me that thou wilt judge my cauſe thy ſelf: Let ſome body undertake for thee; Who is he that on thy behalf will engage to do me right?

Ver. 4. *For thou haſt hid their heart from underſtanding: therefore ſhalt thou not exalt them.*] Not theſe pretended friends of mine; for they comprehend nothing of the way of thy judgments: therefore thou wilt not confer this honour on them, who talk ſo abſurdly.

Ver. 5. *He that ſpeaketh flattery to his friends, even the eyes of his children ſhall fail.*] I muſt ſpeak the truth of them, tho' it ſhould happen to be diſpleaſing, and will not ſooth them up in their errors. For he that flatters his friends, when he ſhould reprove them, may look long enough before either he or his children will find one who will deal ſincerely with them.

Ver. 6. *He hath made me alſo a by-word of the people, and aforetime I was as a tabret.*] I am now rendered a proverb among the people, and it is the vulgar paſtime to talk of my calamities, tho' before my name was as grateful as the ſound of a pleaſing inſtrument of muſic.

Ver. 7. *Mine eye alſo is dim by reaſon of ſorrow, and all my members are as a ſhadow.*] No wonder then that exceſſive ſorrow hath darkened mine eyes, and that all the fleſh of my body is ſo conſumed, that I am but the ſhadow of a man.

Ver. 8. *Upright men ſhall be aſtonied at this, and the innocent ſhall ſtir up himſelf againſt the hypocrite.*] Men of vertue and integrity will hereafter be aſtoniſhed at the cruel ſentence which my friends have paſſed upon me; and the innocent will reſolutely oppoſe the wicked hypocrite, when he judges the worſe of piety, becauſe of my afflictions.

Ver. 9. *The righteous alſo ſhall hold on his way, and he that hath clean hands ſhall be ſtronger and ſtronger.*] The righteous will not be moved by ſuch arguments to change his purpoſe of well doing; much leſs will he be guilty of any evil action, but grow the better by adverſity, and add perſeverance to his piety.

Ver. 10. *But as for you all, do you return, and come now: for I cannot find one wiſe man among you.*] And truly I wiſh that all you, who have charged me ſo heavily, would conſider things better if you can, and hearken to what I have ſaid. For at preſent I muſt tell you that there is not a man of you who judges of my caſe with common underſtanding.

Ver. 11. *My days are paſt, my purpoſes are broken off, even the thoughts of my heart.*] Repent of your harſh and uncharitable cenſures, before I die, as I ſpeedily muſt; my joys being all fled for ever, and all the hopeful deſigns which had poſſeſſed my heart being utterly ſubverted.

Ver. 12. *They change the night into day: the light is ſhort becauſe of darkneſs.*] The literal import of the text ſeems to be this, They change night into day, with reſpect to me, and the light itſelf is ſoon extinguiſhed by ſudden darkneſs. That is, the diſappointment of thoſe good intentions I had cheriſhed, deprives me of ſleep in the night, and render me as wakeful as I am in the day; and the ſmall glimmerings of hope I may entertain of ſucceeding better, are ſoon extinguiſhed by a gloom of melanholy thoughts that tell me I muſt not expect to have my deſires granted.

Ver. 13. *If I wait, the grave is mine houſe: I have made my bed in the darkneſs.*] If I now hope for any thing, 'tis only for a grave; for I have no other manſion that I can promiſe myſelf with any certainty. There I am going to reſt in a bed where I ſhall not be diſturbed.

Ver. 14. *I have ſaid to corruption, Thou art my father: to the worm, thou art my mother and ſiſter.*] I have alreamade ſo ſtrict an alliance with death, that my parents and kindred are not related to me ſo nearly as worms and coruption.

Ver. 15. *And where is now my hope?* &c.] How vain then are all the hopes with which you endeavour to amuſe me? Who ſhall ſee, when I am ſure I ſhall not, the happineſs you would have me expect here?

Ver. 16. *They ſhall go down to the bars of the pit, when our reſt together is in the duſt.*] All the hopes you ſpeak of ſhall ſink down to the bottom of the grave, when you, my friends, as well as I, take up your lodging in the duſt.

CHAP. XVIII.

1 *Bildad reproveth Job of preſumption and impatience.* 5 *The calamities of the wicked.*

THEN anſwered Bildad the Shuhite, and ſaid,

2 How long *will it be,* ere you make an end of words? mark, and afterwards we will ſpeak.

3 Wherefore are we counted as beaſts, *and* reputed vile in your ſight?

4 He teareth himſelf in his anger: ſhall the earth be forſaken for thee? and ſhall the rock be removed out of his place?

5 Yea, the light of the wicked ſhall be put out, and the ſpark of his fire ſhall not ſhine.

6 The light ſhall be dark in his tabernacle, and his candle ſhall be put out with him.

7 The ſteps of his ſtrength ſhall be ſtraitned, and his own counſel ſhall caſt him down.

8 For he is caſt into a net by his own feet, and he walketh upon a ſnare.

9 The grin ſhall take *him* by the heel, *and* the robber ſhall prevail againſt him.

10 The ſnare *is* laid for him in the ground, and a trap for him in the way.

11 Terrors ſhall make him afraid on every ſide, and ſhall drive him to his feet.

12 His ſtrength ſhall be hunger-bitten, and deſtruction *ſhall be* ready at his ſide.

13 It ſhall devour the ſtrength of his skin: *even* the firſt-born of death ſhall devour his ſtrength.

14 His confidence ſhall be rooted out of his tabernacle, and it ſhall bring him to the king of terrors.

15 It ſhall dwell in his tabernacle, becauſe *it is* none of his: brimſtone ſhall be ſcattered upon his habitation.

16 His roots ſhall be dried up beneath, and above ſhall his branch be cut off.

17 His remembrance ſhall periſh from the earth, and he ſhall have no name in the ſtreet.

18 He ſhall be driven from light into darkneſs, and chaſed out of the world.

19 He ſhall neither have ſon nor nephew among his people, nor any remaining in his dwellings.

20 They that come after *him* ſhall be aſtonied at his day, as they that went before were affrighted.

21 Surely ſuch *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God.

In this chapter Bildad again takes up the diſpute, and pretends to reply to what Job had ſaid. But there ſeems to be nothing new in his diſcourſe, except his deſcription of the ruin which he believed muſt inevitably fall, according to the fixed rules of providence, upon wicked perſons and their families, notwithſtanding all the aſſiſtance that their friends and allies could lend them for their preſervation. This he ſeems to intimate was the fate of Job, whom he doth not ſo much as exhort to repentance, as he had done in his former diſcourſe, being much offended that this good man had no higher an eſteem of their wiſdom.

Ver. 1. and 2. *Then anſwered Bildad the Shuhite, and ſaid, How long will it be ere you make an end of words? mark, and afterwards we will ſpeak.*] How long will you obſtinately perſiſt in this diſpute? Let us make an end of it, unleſs he will better attend to our reaſons; then we will continue to argue with him.

Ver. 3. *Wherefore are we counted as beaſts, and reputed vile in your ſight?*] To what purpoſe is it to talk with one, who tells us we are deſtitute of underſtanding, and looks upon us as a company of dull beaſts, into whom nothing of wiſdom will enter?

Ver. 4. *He teareth himſelf in his anger: ſhall the earth be forſaken for thee? and ſhall the rock be removed out of his place?*] Such is his paſſion, which will not let him ſee how he himſelf, like a wild beaſt, rends his own ſoul with impatient anger. What art thou, that God, for thy ſake, ſhould ceaſe to govern the world by his known laws, which are fixed and immutable?

Ver. 5. *Yea the light of the wicked ſhall be put out,* &c.] Say what thou wilt, it is an everlaſting truth, that the wicked ſhall not continue in the ſplendor we ſometimes ſee him. But tho' he ſeem to ſit as by a great fire, warm in his wealth, and honour, and power, there ſhall not remain ſo much as a ſpark to comfort him.

Ver. 6. *The light ſhall be dark in his tabernacle, and his candle ſhall be put out with him.*] The glory of his family ſhall be turned into contempt, and all their joy ſhall end in ſorrow.

Ver. 7. *The ſteps of his ſtrength ſhall be ſtraitned, and his own counſel ſhall caſt him down.*] The attempts which his power makes to preſerve his greatneſs, ſhall but perplex him the more: and his own devices ſhall prove his overthrow.

Ver. 8. *For he is caſt into a net by his own feet, and he walketh upon a ſnare.*] He ſhall intangle himſelf by his own wiles; and having contrived himſelf into danger, every ſtep he takes, in purſuance of his deſigns, ſhall farther inſnare him.

Ver. 9. *The grin ſhall take him by the heel, and the robber ſhall prevail againſt him.*] Before he is a-ware, he ſhall find it ſo impoſſible to diſengage himſelf; that they who thirſt after his blood, or wealth, or place, ſhall eaſily lay hold on him.

Ver. 10. *The ſnare is laid for him in the ground,* &c.] He ſhall not foreſee his danger; but be caught as a bird or a beaſt in a ſnare or trap, when he thinks himſelf ſecure in his proceedings.

Ver. 11. *Terrors ſhall make him afraid on every ſide, and ſhall drive him to his feet.*] Then he ſhall be ſurrounded with a thouſand terrors, and which way ſoever he runs to ſave himſelf, they ſhall ſtill riſe up in his way.

Ver. 12. *His ſtrength ſhall be hunger bitten, and deſtruction ſhall be ready at his ſide.*] He ſhall pine away till he hath no ſtrength remaining; for nothing but miſchief ſhall attend him in every place.

Ver. 13. *It ſhall devour the ſtrength of his skin: even the firſt-born of death ſhall devour his ſtrength.*] Rottenneſs ſhall eat up his bones, and his ſtrength ſhall be waſted by ſuch diſtempers as inevitably end in death.

The firſt born of death, called in Hebrew, *bechormaveth*, ſignifies an incurable diſtemper, from whence death will infallibly enſue. Diſtempers in general are called, *the ſons of death*, becauſe they ſpring from mortality; but the greateſt and moſt fatal of them are called the *firſt born of death*, to intimate the ſuperiority of their deſtructive power.

Ver. 14. *His confidence ſhall be rooted out of his tabernacle, and it ſhall bring him to the king of terrors.*] Whatever he relies upon for the ſupport of himſelf and family, it ſhall utterly fail him, nay contribute to haſten his death, the moſt dreadful of all his enemies, and very properly called, *the king of terrors*.

Ver. 15. *It ſhall dwell in his tabernacle, becauſe it is none of his: brimſtone ſhall be ſcattered upon his habitation.*] That man had beſt take heed, who ſhall have a mind to dwell in his houſe when he hath left it; for thunder and lightning ſhall deſtroy it.

Ver. 16. *His roots ſhall be dried up beneath, and above ſhall his branch be cut off.*] And it ſhall never be built up again, nor ſhall his family be reſtored, but be like a tree, whoſe roots are ſo dried up in the earth, that it ſhall never ſhoot forth any more branches.

Ver. 17. *His remembrance ſhall periſh from the earth, and he ſhall have no name in the ſtreet.*] His memory ſhall be obliterated, and his name ſhall never be mentioned among men, unleſs it be to render him infamous.

Ver. 18. *He ſhall be driven from light into darkneſs, and chaſed out of the world.*] He ſhall be caſt out of his ſplendid greatneſs into ſome obſcure grave, and removed out of the world as ſome unclean thing.

Ver. 19. *He ſhall neither have ſon nor nephew among his people, nor any remaining in his dwellings.*] None of his deſcendants ſhall ſurvive him, or any of his kindred remain to keep up his name among mankind.

Ver. 20. *They that come after him ſhall be aſtonied at his day, as they that went before were afrighted.*] Future times ſhall read of this ſevere vengeance of God upon him, with aſtoniſhment, as they who are the ſpectators of it ſhall be ſeized with horror.

Ver. 21. *Surely ſuch are the dwellings of the wicked, and this is the place of him who knoweth not God.*] Certain it is, that this is a juſt deſcription of the miſerable condition of the wicked: they who do not honour God ſhall be thus abaſed by his righteous vengeance.

CHAP. XIX.

1 *Job complaining of his friends cruelty, ſheweth there is miſery enough in him to feed their cruelty.* 21, 28. *He craveth pity.* 25 *He believeth the reſurrection.*

THEN Job anſwered and ſaid,

2 How long will ye vex my ſoul, and break me in pieces with words?

3 Theſe ten times have ye reproached me: you are not aſhamed *that* you make your ſelves ſtrange to me.

4 And be it indeed *that* I have erred, mine error remaineth with my ſelf.

5 If indeed ye will magnify *your ſelves* againſt me, and plead againſt me my reproach:

6 Know now that God hath overthrown me, and hath compaſſed me with his net.

7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but *there is* no judgment.

8 He hath fenced up my way, that I cannot paſs, and he hath ſet darkneſs in my paths.

9 He hath ſtript me of my glory, and taken the crown *from* my head.

10 He hath deſtroyed me on every ſide, and I am gone: and mine hope hath he removed like a tree.

11 He hath alſo kindled his wrath againſt me, and he counteth me unto him, as *one of* his enemies.

12 His troops come together, and raiſe up their way againſt me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily eſtranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine houſe, and my maids, count me for a ſtranger: I am an aliant in their ſight.

16 I called my ſervant, and he gave *me* no anſwer: I entreated him with my mouth.

17 My breath is ſtrange to my wife, though I entreated for the childrens *ſake* of mine own body.

18 Yea, young children deſpiſed me; I aroſe, and they ſpake againſt me.

19 All my inward friends abhorred me: and they whom I loved, are turned againſt me.

20 My bone cleaveth to my skin, and to my fleſh, and I am eſcaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me.

22 Why do ye perſecute me as God, and are not ſatisfied with my fleſh?

23 Oh that my words were now written, oh that they were printed in a book!

24 That they were graven with an iron pen and lead, in the rock for ever!

25 For I know *that* my redeemer liveth, and *that* he ſhall ſtand at the latter *day* upon the earth.

26 And *though* after my skin *worms* deſtroy this *body*, yet in my fleſh ſhall I ſee God:

27 Whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another; *though* my reins be conſumed within me.

28 But ye ſhould ſay, Why perſecute we him, ſeeing the root of the matter is found in me?

29 Be ye afraid of the ſword: for wrath *bringeth* the puniſhments of the ſword, that ye may know *there is* a judgment.

The purpoſe of this chapter, in which Job replies to Bildad, is to ſhew that it would be ſufficient for him merely to repeat the ſame things, as they had done in ten diſcourſes. But the more to aggravate their want of compaſſion, or rather their cruelty toward him, he relates ſeveral particulars which rendered his condition more deplorable than he had hitherto repreſented it; and then, as if he had been ſuddenly inſpired from heaven, he declares with a kind of exſtacy, his full perſuaſion that his redeemer lives, and that he would at laſt ſtand upon the earth, &c.

Ver. 1. and 2. *Then Job anſwered and ſaid, How long will ye vex my ſoul, and break me in pieces with words?*] Will you never ceaſe to torment me in this inhuman manner? and are you reſolved to rend my ſoul with your cenſorious ſpeeches, which are altogether as inſupportable to me, as the calamities I endure?

Ver. 3. *Theſe ten times have ye reproached me: you are not aſhamed that you make yourſelves ſtrange to me.*] You have reproached me often enough, one would think, and yet you are not aſhamed to perſiſt in your cruel and uncharitable cenſures, as if I were a perfect ſtranger, and my manner of life was utterly unknown to you.

Ver. 4. *And be it indeed that I have erred, mine error remaineth with myſelf.*] Suppoſe that I have really done amiſs, which is more than you know, I ſufficiently ſuffer for it, and it highly misbecomes you to encreaſe my ſufferings by yout reproaches.

Ver. 5. *If indeed ye will magnify yourſelves againſt me, and plead againſt me my reproach.*] But if you will ſtill proceed to declaim againſt me in your uſual manner, and alledge my calamities, which have rendered me contemptible, as an argument to condemn me.

Ver. 6. *Know now that God hath overthrown me, and hath compaſſed me with his net.*] Let this anſwer ſuffice you, that I am ſenſible it is God's doing; who, having laid me thus low, and ſurrounded me with unavoidable miſeries, calls upon you to compaſſionate, rather than inſult me.

Ver. 7. *Behold, I cry out of wrong, but I am not heard; I cry aloud, but there is no judgment.*] And my caſe is the more deplorable, becauſe I know not the cauſe of all this; nor can have any audience or redreſs, tho' I appeal to God with the loudeſt cries, and proteſt to him that I am innocent.

Ver. 8. *He hath fenced up my way that I cannot paſs, and he hath ſet darkneſs in my paths.*] There is no way open for my eſcape; but his plagues ſurround me ſo on every ſide, that I am loſt in confuſion, and know not which way to turn myſelf.

Ver. 9. *He hath ſtript me of all my glory, and taken the crown from my head.*] He hath not only diveſted me of my ornaments, and deprived me of that dignity and authority with which I was inveſted.

Ver. 10. *He hath deſtroyed me on every ſide, and I am gone: and mine hope he hath removed like a tree.*] But he hath alſo brought me to ſuch utter ruin, that like a tree plucked up by the very roots, I have not ſo much as hope remaining, which is the only comfort of the miſerable.

Ver. 11. *He hath alſo kindled his wrath againſt me, and he counteth me unto him as one of his enemies.*] For he hath done all this with ſuch violence and indignation, as if he were extremely incenſed againſt me, and looked upon me as one of his impious enemies.

Ver. 12. *His troops come together, and raiſe up their way againſt me, and encamp round about my tabernacle.*] Whole armies of evils, by his order, have at the ſame time invaded me, and laid ſuch a ſtreight ſiege to me, that not the ſmalleſt comfort I had could eſcape their devouring fury.

Ver. 13. *He hath put my brethren far from me, and mine acquaintance are verily eſtranged from me.*] I looked for ſome relief from my brethren, but they were ſo aſtoniſhed at the number, and dreadfulneſs of my calamities, that they had not courage to approach me; and as for my neighbours, who formerly ſo much courted my acquaintaince, they truly keep aloof off, as if they had never known me.

Ver. 14. *My kinsfolk have failed, and my familiar friends have forgotten me.*] They whom nature ſhould have inclined to it, have failed to perform the duties of humanity toward me; and they, to whom I was tied by a ſtronger bond than that of nature, have forgotten the friendſhip that ſubſiſted between us.

Ver. 15. *They that dwell in mine houſe, and my maids, count me a ſtranger: I am an aliant in their ſight.*] They who have been kindly entertained at my houſe, nay, the people of my family have forgot the reſpect they formerly ſhewed me, and look upon me as if they had no manner of relation to me.

Ver. 16. *I called my ſervant, and he gave me no anſwer: I intreated him with my mouth.*] My ſervant regarded not what I ſaid, no, not when I beſeeched him, as if he had been my maſter.

Ver. 17. *My breath is ſtrange to my wife, though I intreated for the childrens ſake of mine own body.*] But the contempt of my ſervants is not ſo ſurpriſing, ſince I am become ſo loathſome, that even my wife will not come near me, tho' I have conjured her to do it, by the dear memory of our children, thoſe common pledges of our mutual love.

Ver. 18. *Yea, young children deſpiſed me; I aroſe, and they ſpake againſt me.*] After theſe examples, young children are taught to deſpiſe me; and when I riſe up to invite them to me, abuſive language is all the return they make to my courteſy.

Ver. 19. *All my inward friends abhorred me: and they whom I loved are turned againſt me.*] And which is worſt of all, the men whom I have made my boſom friends, cannot endure me; and they who have received ſo many teſtimonies of my ſincere affection, are become mine inveterate enemies.

Ver. 20. *My bone cleaveth to my skin, and to my fleſh, and I am eſcaped with the skin of my teeth.*] All theſe afflictions have ſo waſted me, that I am little more than skin and bone: A mouth to complain with is all the fleſh that is left me.

Ver. 21. *Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me.*] O ye my friends, if you ſtill deſerve that name, have pity, have pity, I beſeech you, upon a miſerable wretch, and conſider what wounds the hand of the Almighty hath inflicted upon me.

Ver. 22. *Why do ye perſecute me as God, and are not ſatisfied with my fleſh?*] Will you aſſume the ſame prerogative with the Moſt High, and imagine you have the ſame right to afflict me? and doth it not ſuffice you to ſee my body all conſumed, but you will torture my very ſoul alſo with your perverſe reaſonings?

Ver. 23. *Oh that my words were now written! Oh that they were printed in a book!*] Oh that the profeſſion I am now preparing to make of the faith that dawns upon my ſoul like a chearful beam, might remain upon record, and be regiſtred in the public acts and monuments, ſo as to be tranſmitted to the lateſt poſterity!

Ver. 24. *That they were graven with an iron pen and lead, in the rock for ever.*] That it might be engraven in ſuch indelible characters, as may never be obliterated in future ages.

Ver. 25. *For I know that my redeemer liveth, and that he ſhall ſtand at the latter day upon the earth.*] I am well perſuaded that I have a merciful Redeemer, who ever lives, and will at laſt appear viſibly upon earth; and it will then be evident whether the calamities I now ſuffer were intended as a puniſhment for any crimes I have committed, or are only ſome of thoſe myſterious diſpenſations of Providence, into which no human wiſdom can penetrate.

Learned men have been divided into two very different opinions with relation to this celebrated paſſage. Some think it has a reference only to God the Father, and to a reſurrection of Job, improperly ſo called, namely, a change of his adverſity into a happy ſtate. Others, on the contrary will have it refer to Chriſt the Redeemer of mankind, and to the real reſurrection of our bodies at the laſt day. It will be neceſſary to examine theſe two oppoſite opinions, that we may the better judge which of them is entitled to our preference.

Grotius, the great advocate for the firſt of theſe opinions, declares, in his commentary on this paſſage, that God the Father is here called a Redeemer, becauſe he delivers righteous perſons from many evils and afflictions: and for this he cites Pſal. lxxviii. 35. Iſai. xli. 14. and xliii. 14. and xliv. 6. and xlvii. 4 and xlviii. 17. and xlix. 7. But what will this reaſoning amount to, if it can be made appear, that all the paſſages he has quoted in favour of his opinion, are properly and truly to be underſtood of *God the ſon*?

The Pſalmiſt declares in the firſt of theſe paſſages, that "they remembred that God was their rock, and the moſt "High God their Redeemer." Now St. Paul affirms, that "That rock was Chriſt," 1 Cor. x. 4. Who is likewiſe called the moſt High God, or, *God over all*, which amounts to the ſame.

The next paſſage cited by Grotius from Iſaiah, is as follows. "Fear not thou worm Jacob, and ye men of Iſrael: "I will help thee ſaith the Lord, and thy Redeemer, the "Holy One of Iſrael." But thoſe words are alſo applicable to Chriſt; who is "the hand of God," ver. 20 of that chapter, and, "the King of Jacob," ver. 21. Nor can any one reaſonably deny, that what is ſaid in chap. xliii. of that book to ver. 7. is to be underſtood of the Bleſſed Jeſus; and why not ver. 8. "I am the Lord, that is my name, "my glory will I not give to another, neither my praiſe to "graven images." But God the Father gave both his glory, and likewiſe his name of God and Redeemer, to Chriſt, who therefore is not another God, but He and the Father are One, John x. 30.

We are now to conſider the quotation from Iſaiah xliii. 14. "Thus ſaith the Lord your Redeemer;" but this expreſſion, as has been already ſhewn, relates to Chriſt, and therefore nothing more need to be added.

Iſaiah xliv. 6. "Thus ſaith the Lord the king of Iſrael, "and his Redeemer the Lord of hoſts, I am the firſt, and "I am the laſt." But Chriſt is ſaid to be *the firſt and the laſt*, Revel. i. 17. and therefore this paſſage is applicable to him.

Iſaiah xlvii. 4. "As for our Redeemer the Lord of hoſts "is his name, the Holy One of Iſrael." Thoſe titles alſo belong to Chriſt, and are accordingly aſcribed to him in chap. xlviii. 17. as is evident by what is added in ver. 31. of that chapter: "And they thirſted not when he led "them through the deſerts: he cauſed the waters to "flow out of the rock for them," &c. See what has been obſerved above, on the firſt of theſe paſſages.

Iſaiah xlix. 7. "Thus ſaith the Lord the Redeemer of "Iſrael, his Holy One," &c. Here the Meſſiah is not excluded, but is plainly characterized through that whole chapter.

We have now conſidered all the paſſages cited by Grotius, and leave it to the judicious reader to determine, whether they can be ſaid to be favourable to the opinion he advances.

Another argument made uſe of by that learned man, is that the Jews, who ſearched through every part of the Old Teſtament for a paſſage to refute the Saducees, have never once taken notice of this in Job, and therefore they conſidered it as relating only to the reſtauration of that holy man in this life, after the cloſe of his calamities. To which it may be anſwered, that the opinion of the Jews in this particular is of no great authority; for as they make our great patriarch little better than a heathen, and boldly aſſert, that he denied the providence of God, which is abſolutely falſe, we may naturally ſuppoſe they are very unwilling to allow him the glory of ſo celebrated a confeſſion of a final reſurrection, which they had but very imperfect ideas of themſelves. So much for the firſt of the two opinions we have mentioned.

Thoſe who maintain, that this paſſage in Job relates to the reſurrection of the dead, think it neceſſary to obſerve, that this good man had ſo frequently expreſſed his moſt earneſt wiſhes for death, and his abſolute deſpair of being re-inſtated in his former happineſs in this life, that he cannot be ſuppoſed to have changed his opinion ſo abruptly as he muſt have done, if the firſt explication be true. To which we may add, with the great Biſhop Sherlock, that the context makes it evident, that the words of Job relate to a very remote event: For thoſe expreſſions of his, "Oh that my words were now written! Oh that they "were printed in a book! That they were graven with an "iron pen, and lead, in the rock for ever!" Theſe expreſſions, we ſay, will have little or no force, if we expound them of an event, that was ſo ſhortly to enſue, according to the advocates for the firſt opinion; namely, the change of Job's adverſity into a ſtate of extraordinary happineſs. But we ſhall diſcover a noble ſtrength and elegancy in them, if we refer them to the reſurrection of the dead, and the future Judgment.

Many other arguments might be alledged in vindication of this ſecond opinion, particularly thoſe that are derived from the Hebrew word *goel*, here tranſlated *redeemer*: But as they would run this comment into a length that might be tedious, we chooſe to omit them, having, as we hope, already ſaid that, which renders this ſecond opinion much more probable than the firſt. Thoſe who are deſirous of ſeeing this ſubject diſcuſſed through all its parts, will find their expectations agreeably anſwered, if they read the 50th of the learned diſſertations on this book, publiſhed by the Reverend Mr. Weſley.

Ver. 26. *And though after my skin, worms deſtroy this body, yet in my fleſh ſhall I ſee God.*] And tho' after my skin has been conſumed, worms ſhould compleat the deſtruction of this body in the grave, yet I ſtill reſt perſuaded, that I ſhall at laſt ſee my propitious Redeemer, in that ſtate of renovation which I expect from his goodneſs.

Ver. 27. *Whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another, though my reins be now conſumed within me.*] I ſhall then ſee him diſpoſed to be particularly gracious to me; and not neglecting me, in favour of another; tho' now I am a miſerable ſpectacle to all about me, and am tottering on the verge of the grave.

Ver. 28. *But ye ſhould ſay, Why perſecute we him, ſeeing the root of the matter is found in me.*] You ought therefore to repent, that you have perſecuted me ſo cruelly; who have not without ground thus long diſputed the matter with you, and am ſure the right lies on my ſide, and not on yours.

Ver. 29. *Be ye afraid of the ſword, for wrath bringeth the puniſhment of the ſword, that ye may know there is a judgment.*] Take my advice therefore in good time, and dread the juſt diſpleaſure of a righteous God againſt you, for your perverſe reaſonings uttered with ſo much wrath. For this fatal paſſion expoſes thoſe who indulge it, to deſtruction by the ſword. And ſhould this ever be your caſe, you will know to your coſt, that there is a more righteous judgment than yours.

CHAP. XX.

Zophar ſheweth the ſtate and portion of the wicked.

THEN anſwered Zophar the Naamathite, and ſaid,

2 Therefore do my thoughts cauſe me to anſwer, and for *this* I make haſte.

3 I have heard the check of my reproach, and the ſpirit of my underſtanding causeth me to anſwer.

4 Knoweſt thou *not* this of old, ſince man was placed upon earth,

5 That the triumphing of the wicked *is* ſhort, and the joy of the hypocrite *but* for a moment?

6 Though his excellency mount up to the heavens, and his head reach unto the clouds:

7 *Yet* he ſhall periſh for ever, like his own dung: they which have ſeen him ſhall ſay, Where *is* he?

8 He ſhall fly away as a dream, and

ſhall not be found: yea, he ſhall be chaſed away as a viſion of the night.

9 The eye alſo *which* ſaw him, ſhall *ſee him* no more; neither ſhall his place any more behold him.

10 His children ſhall ſeek to pleaſe the poor, and his hands ſhall reſtore their goods.

11 His bones are full *of the ſin* of his youth, which ſhall lie down with him in the duſt.

12 Though wickedneſs be ſweet in his mouth, *though* he hide it under his tongue:

13 *Though* he ſpare it, and forſake it not; but keep it ſtill within his mouth:

14 *Yet* his meat in his bowels is turned, *it is* the gall of aſps within him.

15 He hath ſwallowed down riches, and he ſhall vomit them up again: God ſhall caſt them out of his belly.

16 He ſhall ſuck the poiſon of aſps: the vipers tongue ſhall ſlay him.

17 He ſhall not ſee the rivers, the floods, the brooks of hony and butter.

18 That which he laboured for, ſhall he reſtore, and ſhall not ſwallow *it* down: according to *his* ſubſtance *ſhall* the reſtitution *be*, and he ſhall not rejoyce *therein*.

19 Becauſe he hath oppreſſed, *and* hath forſaken the poor; *becauſe* he hath violently taken away an houſe which he builded not:

20 Surely he ſhall not feel quietneſs in his belly, he ſhall not ſave of that which he deſired.

21 There ſhall none of his meat be left; therefore ſhall no man look for his goods.

22 In the fulneſs of his ſufficiency he ſhall be in ſtraits: every hand of the wicked ſhall come upon him.

23 *When* he is about to fill his belly, *God* ſhall caſt the fury of his wrath upon him, and ſhall rain *it* upon him while he is eating.

24 He ſhall flee from the iron weapon, *and* the bow of ſteel ſhall ſtrike him through.

25 It is drawn and cometh out of the body; yea, the gliſtering ſword cometh out of his gall; terrors *are* upon him.

26 All darkneſs *ſhall be* hid in his ſecret places: a fire not blown ſhall conſume him; it ſhall go ill with him that is left in his tabernacle.

27 The heaven ſhall reveal his iniquity: and the earth ſhall riſe up againſt him.

28 The increaſe of his houſe ſhall depart, *and his goods* ſhall flow away in the day of his wrath.

29 This *is* the portion of a wicked man from God, and the heritage appointed unto him by God.

The abrupt beginning of this ſpeech of Zophar ſhews, that he was in a paſſion; which, tho' he pretends to bridle it, would not let him calmly conſider the ſolemn proteſtations Job had made of his innocence. But he goes on in the old common-place of the downfal of the wicked, be he never ſo powerful, and well ſupported. This indeed, he illuſtrates in an excellent manner, with great variety of ſtrong figures, and remarks upon ancient hiſtory, In ſome of which he had obſerved, that the wicked, after their fall, had made vigorous attempts to riſe again; but by the hand of God were ſo cruſhed, that they could never lift up their head any more. All the flaw in his diſcourſe, is this, (and it was common to him with the reſt) that he imagined God never varied from this method; and therefore, Job muſt be a bad man, tho' his conduct has always been irreproachable, and he had God himſelf as a witneſs to his unparallelled integrity and virtue.

Ver. 1. and 2. *Then anſwered Zophar the Naamathite, and ſaid, Therefore do my thoughts cauſe me to anſwer, and for this I make haſte.*] Theſe words of thine renew my former thoughts, and are ſo provoking, that I am not able to forbear ſpeaking any longer.

Ver. 3. *I have heard the check of my reproach, and the ſpirit of my underſtanding cauſeth me to anſwer.*] While thou pretendeſt to correct my errors, I have heard my ſelf rather ſhamefully reproached; yet will I not ſuffer my paſſion to reply, but the clear light of my underſtanding ſhall anſwer for me.

Ver. 4. *Knoweſt thou not this of old, ſince man was placed upon earth.*] It ſeems thou doſt not yet underſtand, tho' it be a truth as old as the world.

Ver. 5. *That triumphing of the wicked is ſhort, and the joy of the hypocrite but for a moment?*] That the happineſs of the unrighteous, and of thoſe who counterfeit a piety they are ſtrangers to, is of no long duration, and will continue but a few frail moments.

Ver. 6. *Though his excellency mount up to the heavens, and his head reach unto the clouds.*] Though he ſhould be advanced to the higheſt pinacle of human greatneſs, and over-top all mankind, as much as the higheſt trees ſurmount the loweſt ſhrubs;

Ver. 7. *Yet he ſhall periſh for ever, like his own dung: they which have ſeen him, ſhall ſay, Where is he?*] Yet he ſhall fall as low as his own dunghill, and like it be caſt out for ever with contempt. They who ſaw him once ſo flouriſhing, ſhall be aſtoniſhed at his ruin, and ask with amazement, What is become of him?

Ver. 8. *He ſhall fly away as a dream, and ſhall not be found: yea, he ſhall be chaſed away as a viſion of the night.*] For his happineſs hath no firmer foundation than an airy dream of which we have no remembrance in the morning.

Ver. 9. *The eye alſo which ſaw him, ſhall ſee him no more: neither ſhall his place any more behold him.*] In this manner ſhall he paſs away, and all his glory with him: and thoſe eyes that once gazed upon him with envy, or admiration, ſhall loſe the ſight of it, and never behold it more.

Ver. 10. *His children ſhall ſeek to pleaſe the poor, and his hands ſhall reſtore their goods.*] His children ſhall have enough to do to pacify the rage of the poor, whom he hath oppreſſed, and he ſhall be forced with ſhame to reſtore with his own hands the goods he hath extorted from them.

Ver. 11. *His bones are full of the ſin of his youth, which ſhall lie down with him in the duſt.*] His very bones are full of pain and anguiſh, the conſequence of his youthful ſins, and which ſhall ſtick to him, till they bring him to his grave.

Ver. 12. *Tho' wickedneſs be ſweet in his mouth, tho' he hide it under his tongue.*] Tho' wickedneſs be pleaſant in the acting, ſo that a man is as deſirous to continue it, as a glutton is to keep a long reliſh of ſweet morſels upon his palate.

Ver. 13. *Tho' he ſpare it, and forſake it not; but keep it ſtill within his mouth*] Tho' he will by no means part with it, when he is told the danger; but ſtill retains it, as the other doth that meat in his mouth, which he is told is no better than poiſon.

Ver. 14. *Yet his meat in his bowels is turned, it is the gall of aſps within him.*] Yet after this wickedneſs is committed, it wrings and gripes the conſcience, as thoſe dainty morſels, when they are ſwallowed, do the bowels. The pleaſure is turned into pain, and the ſweetneſs into ſuch bitterneſs as brings the moſt ſudden deſtruction.

Ver. 15. *He hath ſwallowed down riches, and he ſhall vomit them up again: God ſhall caſt them out of his belly.*] His ill-gotten goods, for inſtance, which he devoured with ſuch an unſatiable greedineſs, ſhall never thrive with him; but he ſhall be compelled to refund them with a torment far exceeding the pleaſure he experienced in acquiring them. God himſelf ſhall violently force them from him.

Ver. 16. *He ſhall ſuck the poiſon of aſps: the vipers tongue ſhall ſlay him.*] Which ſhall prove as great and deadly a torture to him, as if, when he ſqueezed the poor, he had ſucked the poiſon of aſps, or had been ſtung by a viper.

Ver. 17. *He ſhall not ſee the rivers, the floods, the brooks of hony and butter.*] This ſhall be his portion, inſtead of the pleaſures of nature and art, which he flattered himſelf would perpetual flow to him in plenteous ſtreams.

Ver. 18. *That which he laboured for, ſhall he reſtore, and ſhall not ſwallow it down: according to his ſubſtance ſhall the reſtitution be, and he ſhall not rejoice therein.*] He may endeavour again with new labour to repair his broken fortune; but it ſhall be in vain: and though he ſhould gain as much riches as he had before his change, he ſhall have no joy in them.

Ver. 19. *Becauſe he hath oppreſſed, and hath forſaken the poor; becauſe he hath violently taken away an houſe which he builded not.*] Becauſe his cruel oppreſſions grinded the poor, and left them deſtitute; and he violently ſeized upon thoſe things in which he had no lawful property.

Ver. 20. *Surely he ſhall not feel quietneſs in his belly, he ſhall not ſave of that which he deſired.*] After all his reſtleſs and inordinate purſuit of riches, his endeavours ſhall produce nothing of that which he deſired.

Ver. 21. *There ſhall none of his meat be left; therefore ſhall no man look for his goods.*] He ſhall have no more left him to eat, than he was wont to leave for others; and ſuch ſhall be his poverty, that no one ſhall expect any advantage from him.

Ver. 22. *In the fulneſs of his ſufficiency he ſhall be in ſtraits: every hand of the wicked ſhall come upon him.*] And if he even enjoy a ſtate of affluence, he ſhall only find himſelf the more diſtreſſed: for the hand of every man whom he hath afflicted, ſhall lay hold on him to demand ſatisfaction for his injurious proceedings.

Ver. 23. *When he is about to fill his belly, God ſhall caſt the fury of his wrath upon him, and ſhall rain it upon him while he is eating.*] God himſelf alſo ſhall imbitter his enjoyments, with the ſevereſt effects of his Divine Vengeance, which ſhall pour down upon him from heaven, when he thinks himſelf moſt ſecure.

Ver. 24. *He ſhall flee from the iron weapon, and the bow of ſteel ſhall ſtrike him through.*] He ſhall run from a leſſer danger, to fall into a greater; as if one, avoiding the weapon in a man's hand, ſhould be ſhot through with a bow of ſteel.

Ver. 25. *It is drawn and cometh out of the body; yea, the gliſtering ſword cometh out of his gall; terrors are upon him.*] And tho' he ſhould draw the ſhaft out of his body, and the wound in his bowels ſhould be healed, he ſhall not eſcape ſo; for terrors ſhall perpetually accompany him.

Ver. 26. *All darkneſs ſhall be hid in his ſecret places: a fire not blown ſhall conſume him; it ſhall go ill with him that is left in his tabernacle.*] Nothing but dreadful dangers ſhall wait for him in thoſe places where he hoped for ſafety: a fire not kindled by man ſhall devour him, and the ſame peſtilence or burning fever ſhall conſume the reſt of his family.

Ver. 27. *The heaven ſhall reveal his iniquity: and the earth ſhall riſe up againſt him.*] The heavens by thunder, lightning, or tempeſts, ſhall declare itſelf his enemy, and the earth, by noxious animals, or ſome other deſtructive means, ſhall make war againſt him.

Ver. 28. *The increaſe of his houſe ſhall depart, and his goods ſhall flow away in the day of his wrath.*] His whole revenue ſhall be diſſipated, like waters poured out, in the day when God intends to puniſh him according to his demerits.

Ver. 29. *This is the portion of a wicked man from God, and the heritage appointed unto him by God.*] This is the portion which God the righteous judge will allot to the wicked: Thus will the Almighty reward his blaſphemies, and his other proud and inſolent words.

CHAP. XXI.

1 *Job ſheweth that even in the Judgment of man he hath reaſon to be grieved.* 7 *Sometimes the wicked do ſo proſper, as they deſpiſe God.* 10 *Sometimes their deſtruction is manifeſt.* 22 *The happy and unhappy are alike in death.* 27 *The judgment of the wicked is in another world.*

BUT Job anſwered and ſaid,

2 Hear diligently my ſpeech, and let this be your conſolations.

3 Suffer me that I may ſpeak, and after that I have ſpoken, mock on.

4 As for me, *is* my complaint to man? and if *it were ſo*, why ſhould not my ſpirit be troubled?

5 Mark me, and be aſtoniſhed, and lay *your* hand upon *your* mouth.

6 Even when I remember, I am afraid, and trembling taketh hold on my fleſh.

7 Wherefore do the wicked live, become old, yea, are mighty in power?

8 Their ſeed is eſtabliſhed in their ſight with them, and their offſpring before their eyes.

9 Their houſes *are* ſafe from fear, neither *is* the rod of God upon them.

10 Their bull gendreth and faileth not, their cow calveth and caſteth not her calf.

11 They ſend forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the ſound of the organ.

13 Their ſpend their days in wealth, and in a moment go down to the grave.

14 Therefore they ſay unto God, Depart from us; for we deſire not the knowledge of thy ways.

15 What *is* the Almighty, that we ſhould ſerve him? and what profit ſhould we have, if we pray unto him?

16 Lo, their good *is* not in their hand: the counſel of the wicked is far from me.

17 How oft is the candle of the wicked put out? and *how oft* cometh their deſtruction upon them? *God* diſtributeth ſorrows in his anger.

18 They are as ſtubble before the wind, and as chaff that the ſtorm carrieth away.

19 God layeth up his iniquity for his children: he rewardeth him, and he ſhall know *it*.

20 His eyes ſhall ſee his deſtruction, and he ſhall drink of the wrath of the Almighty.

21 For what pleaſure *hath* he in his houſe after him, when the number of his months is cut off in the midſt?

22 Shall *any* teach God knowledge? ſeeing he judgeth thoſe that are high.

23 One dieth in his full ſtrength, being wholly at eaſe and quiet.

24 His breaſts are full of milk, and his bones are moiſtned with marrow.

25 And another dieth in the bitterneſs of his ſoul, and never eateth with pleaſure.

26 They ſhall lie down alike in the duſt, and the worms ſhall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine againſt me.

28 For ye ſay, Where *is* the houſe of the prince? and where *are* the dwelling-places of the wicked?

29 Have ye not asked them that go by the way? and do ye not know their tokens?

30 That the wicked is reſerved to the day of deſtruction; they ſhall be brought forth to the day of wrath.

31 Who ſhall declare his way to his face? and who ſhall repay him *what* he hath done?

32 Yet ſhall he be brought to the grave, and ſhall remain in the tomb.

33 The clods of the valley ſhall be ſweet unto him, and every man ſhall draw after him, as *there are* innumerable before him.

34 How then comfort ye me in vain, ſeeing in your anſwers there remaineth falſhood?

To bring the diſpute to a ſpeedier iſſue, Job, after a ſhort preface, in which he reproves the incivility of his friends, comes cloſe to the point; and doth not content himſelf merely with denying what they had ſaid, but ſhews, where the fallacy of their diſcourſe lay: Namely, in concluding an univerſal from ſome particulars. For he maintains from as good hiſtory and obſervations as they could produce, that though God makes ſome wicked men ſuch examples of his vengeance, as they had ſaid, yet he permits others, and thoſe of the vileſt ſort, atheiſts and deriders of Divine Providence, to live proſperouſly, and die peaceably, and have ſtately monuments built to perpetuate their memory. In a word, he ſhews there is great variety in the proceedings of God, with reſpect to the puniſhment of the wicked; which renders them ſo bold as they are in their impiety.

Ver. 1. and 2. *But Job anſwered and ſaid, Hear diligently my ſpeech, and let this be your conſolations.*] Let me prevail with you to attend better than you have done hitherto to my diſcourſe. Grant me but this favour; and it ſhall ſerve inſtead of all the conſolations I promiſed my ſelf from you.

Ver. 3. *Suffer me that I may ſpeak, and after that I have ſpoken, mock on.*] Hear me patiently, and do not interrupt me ſo rudely as you have done more than once; and when I have finiſhed what I have to ſay, you may deride me again, if you be ſo diſpoſed.

Ver. 4. *As for me, is my complaint to man? and if it were ſo, why ſhould not my ſpirit be troubled?*] Have I not all this while made my appeal to God? why then do you interrupt me, and take upon you to pronounce that ſentence which I expect from him alone? But if my complaints had been to you, yet, as there is juſt cauſe for them, muſt it not cauſe me great trouble to find you will not hear me with patience?

Ver. 5. *Mark me, and be aſtoniſhed, and lay your hand upon your mouth.*] Conſider well my miſery, and being aſtoniſhed at the greatneſs of it, and of your inhumanity, be ſo civil at laſt as to impoſe ſilence on your ſelves, while I am ſpeaking to you.

Ver. 6. *Even when I remember, I am afraid, and trembling taketh hold on my fleſh.*] I am ſure I myſelf am aſtoniſhed at the very remembrance of it; and the thought of what is paſt cauſes every joint of my body to tremble.

Ver. 7. *Wherefore do the wicked live, become old, yea, are mighty in power?*] Let me therefore again deſire you to anſwer me this queſtion more leiſurely: if what you have ſaid be true, how come we to ſee ſo many wicked men, not only enjoy all the good things of this life, but grow old in their enjoyment, and want no honour or power to which riches can advance them?

Ver. 8. *Their ſeed is eſtabliſhed in their ſight with them, and their offspring before their eyes.*] Nay, live to ſee their children ſettled in the world, yea, their childrens children grow up like young plants before their eyes.

Ver. 9 *Their houſes are ſafe from fear, neither is the rod of God upon them.*] No one diſturbs their tranquility, in any of their habitations; nor doth God inflict any puniſhment on them for their ſins.

Ver. 10. *Their bull gendreth and faileth not, their cow calveth and caſteth not her calf.*] He extends his care even to their herds of cattle; where the kine never fail to conceive, and in due time bring forth their young.

Ver. 11. *They ſend forth their little ones like a flock, and their children dance*] Their off-ſpring likewiſe is equally numerous, and their children ſport about their houſes, like the little lambs which ſkip in their fields.

Ver. 12. *They take the timbrel and harp, and rejoice at the ſound of the organ.*] They lift up their voice and ſing chearfully to the timbrel and harp, and dance for joy at the noble ſound of the organ.

Ver. 13. *They ſpend their days in wealth, and in a moment go down into the grave.*] Their days are prolonged to a great age, in all manner of affluence and pleaſure; and then they do not languiſh on a bed of ſickneſs or pain, for any length of time, but go eaſily and ſuddenly to their grave.

Ver. 14. *Therefore they ſay unto God, Depart from us, for we deſire not the knowledge of thy ways.*] And yet theſe are the men who never think of God; or if they do, they immediately ſtifle thoſe thoughts; for they deſire to have nothing to do with him, or with his laws.

Ver. 15. *What is the Almighty, that we ſhould ſerve him? or what profit ſhould we have, if we pray unto him?*] They pretend not to know any ſuch Being as the Almighty; nor will they acknowledge that they owe him any ſervice: and if they ſhould worſhip him, they will not believe they ſhall be the better for it.

Ver. 16. *Lo, their good is not in their hand: the counſel of the wicked is far from me*] Do not imagine that I am of their opinion; for I am ſenſible they cannot make themſelves rich and proſperous without God: and therefore far be it from me to join with them in their impiety.

Ver. 17. *How oft is the candle of the wicked put out? and how oft cometh their deſtruction upon them? God diſtributeth ſorrows in his anger.*] But yet, I ſay, how frequently do we ſee the joys of theſe wicked men extinguiſhed? Sometimes, indeed, God takes a ſpeedy vengeance on them; but it is not his uſual courſe to deſtroy them, and to give them ſuch plagues and torments, as you ſpeak of for their portion.

Ver. 18. *They are as ſtubble before the wind, and as chaff that the ſtorm carrieth away.*] But when God thinks fit to exerciſe his vengeance againſt them, then, I confeſs, they are driven away like ſtubble before the wind; and all their eſtates are ſcattered like the chaff which is blown away by a ſtorm.

Ver. 19. *God layeth up his iniquity for his children: he rewardeth him and he ſhall know it.*] I grant too that God ſometimes puniſhes the ſins of a wicked perſon in his children, even while he lives, and beholds it himſelf.

Ver. 20. *His eyes ſhall ſee his deſtruction, and he ſhall drink of the wrath of the Almighty.*] He likewiſe ſhall ſee his own ruin approaching, and know it to be inevitable; and ſhall feel the effects of the dreadful wrath of the Almighty.

Ver. 21. *For what pleaſure hath he in his houſe after him, when the number of his months is cut off in the midſt.*] What delight can he take in the thoughts of the glory and happineſs of his poſterity, when he finds that he is to be cut off in the flower of his age?

Ver. 22. *Shall any teach God knowledge? ſeeing he judgeth thoſe that are high.*] Shall we be ſo bold as to inſtruct God how to govern the world? and tell him he is not juſt, unleſs he puniſh the wicked when we expect it? He judges the moſt exalted beings, and therefore knows undoubtedly how to govern us.

Ver. 23. *One dieth in his full ſtrength, being wholly at eaſe and quiet.*] We muſt not think to confine him to our rules; for one man dies amidſt the utmoſt profuſion of happineſs and proſperity, meeting with nothing all his days to moleſt his quiet and tranquility.

Ver. 24. *His breaſts are full of milk, and his bones are moiſtned with marrow.*] Health, as well as riches may be ſaid to accompany him to the grave; and he is cut off at a time when, according to the courſe of nature, and the ſtrength of his conſtitution, he might have lived many years longer.

Ver. 25. *And another dieth in the bitterneſs of his ſoul, and never eateth with pleaſure.*] When another man, who perhaps is better than he, dies in great pain and anguiſh; after a miſerable life, in which he never enjoyed any pleaſure.

Ver. 26. *They ſhall lie down alike in the duſt, and the worms ſhall cover them.*] They ſhall both alike have the duſt for their bed, and worms for their covering; and no diſtinction is then made between them. No man therefore can tell who is good, and who is bad, by any events which befal them in this life.

Ver. 27. *Behold I know your thoughts, and the devices which ye wrongfully imagine againſt me.*] I am ſenſible that in all this I very much contradict your thoughts, which are as well known to me, as they are to yourſelves: and I can foreſee by what arguments you are ſtudying to oppreſs me.

Ver. 28. *For ye ſay, Where is the houſe of the prince? and where are the dwelling places of the wicked?*] I hear you ſay within your ſelves, what is become of the houſe of Job, who ſo lately exerciſed princely power? And what difference is there between him and thoſe wicked men, whoſe habitations are deſtroyed?

Ver. 29. *Have ye not asked them that go by the way? and do ye not know their tokens?*] That good men are often afflicted, and that the wicked commonly live and die in great proſperity, you may learn from travellers, who having ſeen and obſerved many perſons, places, and events, are more competent judges of this matter. And they will ſhew here and there in divers places the ſtately houſes, and other monuments of power and dignity, which wicked men have erected, and poſſeſs to this day. Are not, therefore, ſuch tokens as theſe ſufficiently intelligible to you, and can any thing more be wanting to prove the truth of what I have advanced?

Ver. 30. *For the wicked is reſerved to the day of deſtruction; they ſhall be brought forth to the day of wrath.*] The puniſhment of the wicked is generally reſerved to a future ſtate, which may therefore be ſaid to be a day of deſtruction to them, ſince they will then be dealt with according to their demerits.

Ver. 31. *Who ſhall declare his way to his face? and who ſhall repay him what he hath done.*] But in this world their crimes are commonly committed with ſo much impunity, that few or none will preſume to reprove them; much leſs will they attempt to treat them in the ſame manner as they have dealt by others.

Ver. 32. *Yet he ſhall be brought to the grave, and ſhall remain in the tomb.*] They ſhall likewiſe be carried to the grave, in great ſplendor, and the pomp of their funeral will correſpond with the magnificence in which they lived. Their bodies ſhall quietly reſt in the monuments erected for them, and by the embalmers art ſhall be preſerved ſo entire and uncorrupted, that inſtead of having the appearance of dead bodies, they will rather ſeem to be living watchmen ſet to guard the remains of the deceaſed.

Ver. 33. *The clods of the valley ſhall be ſweet unto him, and every man ſhall draw after him, as there are innumerable before him.*] There they lie quietly in the earth, and none diſturb their aſhes; ſo that they ſuffer nothing but what will be common to all men after them, as it has already been to perſons without number before them.

Ver. 34. *How then comfort ye me in vain, ſeeing in your anſwers there remaineth falſhood?*] Conſider then how ill you diſcharge the office of comforters, ſince your anſwers have ſo little truth in them. For you maintain that proſperity is the inſeparable companion of piety; when even one can tell you, than none flouriſh more than the wicked, and that calamities are common to all mankind.

CHAP. XXII.

1 *Eliphaz ſheweth that man's goodneſs profiteth not God.* 5 *He accuſeth Job of divers ſins,* 21 *He exhorteth him to repentance, with promiſes of mercy.*

THEN Eliphaz the Temanite anſwered and ſaid,

2 Can a man be profitable unto God, as he that is wiſe may be profitable unto himſelf?

3 *Is it* any pleaſure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makeſt thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 *Is* not thy wickedneſs great? and thine iniquities infinite?

6 For thou haſt taken a pledge from thy brother for nought, and ſtripped the naked of their cloathing.

7 Thou haſt not given water to the weary to drink, and thou haſt with-holden bread from the hungry.

8 But *as for* the mighty man, he had the earth, and the honourable man dwelt in it.

9 Thou haſt ſent widows away empty, and the arms of the fatherleſs have been broken.

10 Therefore ſnares are round about thee, and ſudden fear troubleth thee;

11 Or darkneſs, *that* thou canſt not ſee, and abundance of waters cover thee.

12 *Is* not God in the height of heaven? and behold the height of the ſtars, how high they are!

13 And thou ſayeſt, How doth God know? can he judge through the dark cloud?

14 Thick clouds *are* a covering to him, that he ſeeth not, and he walketh in the circuit of heaven.

15 Haſt thou marked the old way which wicked men have trodden?

16 Which were cut down out of time, whoſe foundation was overflown with a flood.

17 Which ſaid unto God, depart from us: and what can the Almighty do for them?

18 Yet he filled their houſes with good *things:* but the counſel of the wicked is far from me.

19 The righteous ſee *it*, and are glad: and the innocent laugh them to ſcorn.

20 Whereas our ſubſtance is not cut down, but the remnant of them the fire conſumeth.

21 Acquaint now thyſelf with him, and be at peace: thereby good ſhall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 If thou return to the Almighty, thou ſhalt be built up, thou ſhalt put away iniquity far from thy tabernacles.

24 Then ſhalt thou lay up gold as duſt, and the *gold* of Ophir as the ſtones of the brooks.

25 Yea, the Almighty ſhall be thy defence, and thou ſhalt have plenty of ſilver.

26 For then thou ſhalt have thy delight in the Almighty, and ſhalt lift up thy face unto God.

27 Thou ſhalt make thy prayer unto him, and he ſhall hear thee, and thou ſhalt pay thy vows.

28 Thou ſhalt alſo decree a thing, and it ſhall be eſtabliſhed unto thee: and the light ſhall ſhine upon thy ways.

29 When *men* are caſt down, then thou ſhalt ſay, *There is* lifting up: and he ſhall ſave the humble perſon.

30 He ſhall deliver the iſland of the innocent: and it is delivered by the pureneſs of thine hands.

Though Job had clearly ſtated the controverſy in the foregoing chapter, yet Eliphaz would not yield; but begins the combat a third time, without any ground at all, but a pure miſtake. For not minding the ſcope of Job's diſcourſe, but imagining he accuſed the Divine Providence of injuſtice, in ſuffering the wicked to proſper, and the righteous to be afflicted, he gives a looſe to his anger, and caſts ſeveral baſe and uncharitable reflections upon this good man. But that he might not be reproved again for repeating meerly the ſame things, he now brings in a catalogue, tho' without any proof, of the particular ſins he ſuppoſes Job to have been guilty of, both againſt God and againſt his neighbour; elſe he ſtill boldly concludes God would not have puniſhed him with ſo much ſeverity, that there was not a greater inſtance of his indignation to be found any where, unleſs it was in the old world, and in Sodom. He, however, has ſo much moderation, that he at laſt invites Job to repentance, and promiſes him the happy fruits of it, as he had done in his firſt ſpeech.

Ver. 1, and 2. *Then Eliphaz the Temanite anſwered and ſaid, Can a man be profitable unto God, as he that is wiſe may be profitable unto himſelf?*] Is God ever the better for any thing we can do? Or, becauſe a wiſe man receives great benefit by his virtue, ſhall we think that God is a gainer by it too, and that he is bound to reward it?

Ver. 3. *Is it any pleaſure to the Almighty that thou art righteous? or is it gain to him, that thou makeſt thy ways perfect?*] Doth he, who needs nothing, deſire that thou ſhouldſt be righteous, in order to give him pleaſure? or will it redound to his advantage if thou liveſt in the moſt unblameable manner?

Ver. 4. *Will he reprove thee for fear of thee? will he enter with thee into judgment?*] Or, on the contrary, is he afraid thou ſhouldſt hurt him by thy ſins, and will therefore puniſh them, leſt thou ſhouldſt grow too great and powerful for him? as princes often cruſh thoſe ſubjects of whom they think they have reaſon to be apprehenſive.

Ver. 5. *Is not thy wickedneſs great? and thine iniquities infinite?*] Thy great and numberleſs ſins are the true and only cauſes of thy miſery. Thine own conſcience tells thee the ſame; and therefore thou haſt no reaſon to accuſe God, nor any perſon but thy ſelf.

Ver. 6. *For thou haſt taken a pledge from thy brother for nought, and ſtripped the naked of their cloathing?*] For, to begin with thoſe againſt man, thou haſt been a tyrant, and exacted pledges of thine own kindred for little or nothing: and haſt ſtript thoſe of their garments, who had no more than was juſt ſufficient to cover their nakedneſs.

Ver. 7. *Thou haſt not given water to the weary to drink, and thou haſt with-holden bread from the hungry.*] Nor haſt thou ſhewn the leaſt compaſſion to the weary traveller, when thou beheldeſt him ready to die with thirſt, or with hunger.

Ver. 8. *But as for the mighty man, he had the earth, and the honourable man dwelt in it.*] But as for the great and the powerful, all thy eſtate was at his ſervice: if he bought the title to any land in queſtion, he was ſure to carry the cauſe by thy favour to him.

Ver. 9. *Thou haſt ſent widows away empty, and the arms of the fatherleſs have been broken.*] Even the poor widow and orphans, whoſe protection God hath enjoined us in a ſpecial manner, could not obtain the favour of having juſtice done them; but were cruſhed and broken by thee, and had all the means of defending themſelves taken from them.

Ver. 10. *Therefore ſnares are round about thee, and ſudden fear troubleth thee.*] Thou art certainly guilty of ſome ſuch ſins as theſe; which are the cauſe that thou art now beſet with ſo many calamities; and hence it is that moſt dreadful plagues have on a ſudden confounded thee.

Ver. 11. *Or darkneſs that thou canſt not ſee, and abundance of waters cover thee.*] Or thou art ſtruck with a moſt ſurpriſing blindneſs, ſo that thou doſt not yet ſee how thy puniſhment is proportion'd to thy crimes. Hath the depth of the afflictions in which thou art plunged, quite taken all ſenſe from thee?

Ver. 12. *Is not God in the height of heaven? and behold the height of the ſtars, how high they are.*] Is not God above the heavens? and is he not the head and governor of the ſtars, altho' they be placed at ſo vaſt a diſtance from us? and therefore how ſhouldſt thou think to eſcape his juſtice?

Ver. 13. *And thou ſayeſt, How doth God know? can he judge through the dark cloud?*] Thou fancieſt in thine heart, that becauſe he is ſo high, he diſregards what is done here below; or that he cannot diſcern the difference of things ſo very remote, through ſuch a thick miſt as interpoſes between him and us.

Ver. 14. *Thick clouds are a covering to him that he ſeeth not, and he walketh in the circuit of heaven.*] He is wrapt, thou imagineſt, in ſuch a gloom of thick clouds, as obſcures us from his ſight; or that he confines his preſence to the heavens, where he is ſo attentive to celeſtial affairs, that he hath no leiſure to take cognizance of our proceedings on earth.

Ver. 15. *Haſt thou marked the old way which wicked men have trodden?*] Haſt thou forgotten the courſe of the old atheiſtical world, which ran licentiouſly into all manner of wickedneſs?

Ver. 16. *Which were cut down out of time, whoſe foundation was overflown with a flood.*] To whoſe impious career God therefore put a ſtop, by deſtroying them before their time, and ſweeping them from off the face of the earth by an univerſal deluge, when they thought themſelves firmly eſtabliſhed in the earth.

Ver. 17. *Which ſaid unto God, Depart from us: and what can the Almighty do for them?*] And were ſaying, as thou wouldſt have us to believe the wicked now do, and yet proſper, We have nothing to do with God, nor he with us.

Ver. 18. *Yet he filled their houſes with good things: but the counſel of the wicked is far from me.*] Yet is it certain, that God for a time did proſper them, as he has thee; but that circumſtance was the great aggravation of their ſins, and that which haſtened their ruin. Thou haſt ſaid, indeed, that God carries himſelf indifferently toward good and bad; but I who have obſerved his terrible judgments on impious men, have the utmoſt reaſon to abhor their counſels which had ſo dreadful an iſſue.

Ver. 19. *The righteous ſee it, and are glad: and the innocent laugh them to ſcorn.*] God frequently ſpares the righteous in common calamities, and cauſes them to ſurvive, and ſee the deſtruction of the wicked; as Noah and his family beheld the terrible cataſtrophe of the antediluvian world, with a ſatisfaction peculiar to good men. For they did not expreſs an inſulting joy at the ruin of that miſerable race, but delighted in the vindication of God's honour, and holineſs, and juſtice, which were conjoin'd in the deſtruction of his enemies.

Ver. 20. *Whereas our ſubſtance is not cut down, but the remnant of them the fire conſumeth.*] We, on the other hand, who believe God's care and providence, are untouched in our eſtates, whilſt the remaining ſubſtance of impious men is utterly deſtroyed by a fire from heaven.

This paſſage is thought to be an alluſion to the deſtruction of Sodom and Gomorrha by fire, and ſo Grotius and other great critics expound it.

Ver. 21. *Acquaint now thy ſelf with him, and be at peace: thereby good ſhall come unto thee.*] Let me adviſe thee therefore, ſince God hath not quite conſumed thee, to join thy ſelf to the ſociety of the righteous. Then thou mayeſt be ſecure, and doubt not but by thoſe means all happineſs ſhall return to thee.

Ver. 22. *Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.*] Take the law and rule whereby thou governeſt thy thoughts, and words, and whole life, not from thy own vain imaginations, or violent paſſions, which have led thee into thy preſent errors and miſcarriages; but from God, and his law, which is written in thy own mind, and from the doctrines and inſtructions of holy men, who are all of one mind in this matter. And do not only hear them with thine ears, but let them ſink into thy heart, and be fixed there by a ſerious and practical conſideration of them.

Ver. 23. *If thou return to the Almighty thou ſhalt be built up, thou ſhalt put away iniquity far from thy tabernacle.*] Thou ſhalt ſoon enjoy the comfortable fruits of ſuch a reformation; for if thou return to the Almighty, who hath laid thee thus low, he will return to thee, and raiſe thee up as high as ever: He will pardon thine iniquity, and remove the puniſhment of it far from thee and thine.

Ver. 24. *Then ſhalt thou lay up gold as duſt, and the gold of Ophir as the ſtones of the brooks.*] Thou ſhalt recover all thy loſſes with uſury; and treaſure up riches in ſuch abundance that they ſhall equal the duſt of the field, and the pebbles of the brooks in quantity.

Ver. 25. *Yea, the Almighty ſhall be thy defence, and thou ſhalt have plenty of ſilver.*] Thou ſhalt not be at any pains to ſecure thy vaſt heaps of gold and ſilver, becauſe the Almighty Reſtorer, who gave them to thee, will defend them better than the ſtrongeſt fortreſs, and be himſelf thy treaſure.

Ver. 26. *For then ſhalt thou have thy delight in the Almighty, and ſhalt lift up thy face unto God.*] For then thou ſhalt be ſo far from diſtruſting his care over thee, that thou ſhalt delight to think how much he loves thee. Thou ſhalt not be dejected any more, but confidently and chearfully expect his bleſſing on thee.

Ver. 27. *Thou ſhalt make thy prayer unto him, and he ſhall hear thee, and thou ſhalt pay thy vows.*] Whatever thou askeſt of him, thou ſhalt obtain, and have abundant cauſe to be continually giving thanks unto him, for his bounteous goodneſs in granting thy deſires.

Ver. 28. *Thou ſhalt alſo decree a thing, and it ſhall be eſtabliſhed unto thee, and the light ſhall ſhine upon thy ways.*] Thou ſhalt accompliſh whatever thou deſigneſt, and all thy undertakings ſhall be proſpered.

Ver. 29. *When men are cut down, then thou ſhalt ſay, there is lifting up; and he ſhall ſave the humble perſon.*] Thou ſhalt alſo pray to God to lift up others, who are in a low condition, and he ſhall grant thy ſupplication, by delivering him that is depreſſed.

Ver. 30. *He ſhall deliver the iſland of the innocent: and it is delivered by the pureneſs of thine hands.*] Yea, a whole country ſhall owe its ſafety to thy innocence; and be delivered by thy pious prayers, and blameleſs actions.

CHAP. XXIII.

1 *Job longeth to appear before God.* 6 *In confidence of his mercy.* 8 *God who is inviſible obſerveth our ways.* 11 *Job's innocence.* 13 *God's decree is immutable.*

THEN Job anſwered and ſaid,

2 Even to day *is* my complaint bitter: my ſtroke is heavier then my groaning.

3 O that I knew where I might find him! *that* I might come *even* to his ſeat!

4 I would order *my* cauſe before him, and fill my mouth with arguments.

5 I would know the words *which* he would anſwer me, and underſtand what he would ſay unto me.

6 Will he plead againſt me with *his* great power? No, but he would put *ſtrength* in me.

7 There the righteous might diſpute with him; ſo ſhould I be delivered for ever from my judge.

8 Behold, I go forward, but he *is* not *there*; and backward, but I cannot perceive him:

9 On the left hand where he doth work, but I cannot behold *him*: he hideth himſelf on the right hand, that I cannot ſee *him*.

10 But he knoweth the way that I take: *when* he hath tried me, I ſhall come forth as gold.

11 My foot hath held his ſteps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips, I have eſteemed the words of his mouth more than my neceſſary *food*.

13 But he *is* in one *mind*, and who can turn him? and *what* his ſoul deſireth, even *that* he doth.

14 For he performeth *the thing that is* appointed for me: and many ſuch things *are* with him.

15 Therefore am I troubled at his preſence: when I conſider, I am afraid of him.

16 For God maketh my heart ſoft, and the Almighty troubleth me.

17 Becauſe I was not cut off before the darkneſs, *neither* hath he covered the darkneſs from my face.

To the foregoing diſcourſe of Eliphaz, Job thought at firſt to make no anſwer, but only by complaints of his injuſtice, and freſh appeals to God; by whom he deſires more earneſtly than ever to be tried, as being aſſured that the Divine Majeſty would acquit him. And tho' for the preſent God was not pleaſed to give him audience, yet he maintains his hope, that he ſhould be at laſt cleared from all the aſperſions which were caſt upon him.

Ver. 1, and 2. *Then Job anſwered and ſaid, Even to day is my complaint bitter: my ſtroke is heavier than my groaning.*] Still my juſt defence of my ſelf is judged to be rebellion againſt God; which renders my ſufferings heavier than all my ſighs and groans can expreſs.

Ver. 3. *O that I knew where I might find him! that I might come even to his ſeat!*] This makes me appeal once more to God, and earneſtly wiſh I could be admitted into his preſence, and approach even to his judgment ſeat.

Ver. 4. *I would order my cauſe before him, and fill my mouth with arguments.*] I would ſet before him the juſtice of my cauſe, and fill my mouth with confutations of your uncharitable reproaches.

Ver. 5. *I would know the words which he would anſwer me, and underſtand what he would ſay unto me.*] I would preſs to know his judgment of me, and diligently attend to the ſentence which he would paſs upon me.

Ver. 6. *Will he plead againſt me with his great power? No, but he would put ſtrength in me.*] Do you think he would make no other uſe of his abſolute power than to oppreſs me? I cannot believe it; for he would rather imploy it to ſupport me.

Ver. 7. *There the righteous might diſpute with him; ſo ſhould I be delivered for ever from my judge.*] At his bar a righteous perſon might have an opportunity to prove himſelf ſuch, and I ſhould be perfectly acquitted by him my gracious judge.

Ver. 8. *Behold, I go forward, but he is not there; and backward, but I cannot perceive him.*] But all theſe alas! are vain wiſhes; for which way ſoever I turn my ſelf, I cannot ſee him appear to do me right.

Ver. 9. *On the left hand where he doth work, but I cannot behold him: he hideth himſelf on the right hand, that I cannot ſee him.*] He works and moves inviſibly in all quarters of the world; but I find it impoſſible for me to diſcover him.

Ver. 10. *But he knoweth the way that I take: when he hath tried me, I ſhall come forth as gold.*] My only comfort is, that tho' I cannot know all his ways, yet he being every where, knows the whole courſe of my life; and when he hath proved me by theſe afflictions, as gold is tried by the fire, I am perſuaded that I ſhall be cleared from the imputations you have caſt upon me.

Ver. 11. *My foot hath held his ſteps, his way have I kept, and not declined.*] Certain I am, that I have ever followed his guidance, and ſo ſtedfaſtly obſerved his commandments, that no temptation could induce me to ſwerve from them.

Ver. 12. *Neither have I gone back from the commandment of his lips, I have eſteemed the words of his mouth more than my neceſſary food.*] I have not rejected any of his commandments, nor turned aſide into any ſinful courſe of life; and I have laid up his words more carefully than my neceſſary proviſion for this life.

Ver. 13. *But he is in one mind, and who can turn him? and what his ſoul deſireth, even that he doth.*] But for the preſent this doth not move him at all to relieve me: He continues his purpoſe, whatever it be, and none can alter it.

Ver. 14. *For he performeth the thing that is appointed for me: and many ſuch things are with him.*] For what he hath reſolved to inflict upon me, that I find he will accompliſh: and he doth many ſuch things as theſe, of which he will not give us the reaſon.

Ver. 15. *Therefore am I troubled at his preſence: when I conſider, I am afraid of him.*] This terrifies me, when I reflect upon it, notwithſtanding my innocence. I tremble at the thoughts of his abſolute power, and unſearchable wiſdom, which may think fit ſtill to continue thoſe afflictions.

Ver. 16. *For* God *maketh my heart ſoft, and the Almighty troubleth me.*] The weight of thoſe calamities he hath inflicted upon me, hath broken my ſpirit, and rendered me ſo timerous, that I cannot but dread the danger I am in of ſuffering more from his Almighty hand.

Ver. 17. *Becauſe I was not cut off before the darkneſs, neither hath he covered the darkneſs from my face.*] Becauſe God did not cut me off by death, before theſe dark and diſmal miſeries came upon me. And he ſtill keeps me alive under all the evils I endure, and will not let me have the favour to die by that hand which ſtrikes me ſo ſeverely.

CHAP. XXIV.

1 *Wickedneſs goeth often unpuniſhed.* 17 *There is a ſecret judgment for the wicked.*

WHY, ſeeing times are not hidden from the Almighty, do they that know him, not ſee his days?

2 *Some* remove the land-marks; they violently take away flocks, and feed *thereof*.

3 They drive away the aſs of the fatherleſs, they take the widows ox for a pledge.

4 They turn the needy out of the way: the poor of the earth hide themſelves together.

5 Behold, *as* wild aſſes in the deſert, go they forth to their work, riſing betimes for a prey: the wilderneſs *yieldeth* food for them, *and* for *their* children.

6 They reap *every one* his corn in the field: and they gather the vintage of the wicked.

7 They cauſe the naked to lodge without cloathing, that *they have* no covering in the cold.

8 They are wet with the ſhowers of the mountains, and embrace the rock for want of a ſhelter.

9 They pluck the fatherleſs from the breaſt, and take a pledge of the poor.

10 They cauſe *him* to go naked without clothing, and they take away the ſheaf *from* the hungry.

11 *Which* make oil within their walls, *and* tread *their* wine-preſſes, and ſuffer thirſt.

12 Men groan from out of the city, and the ſoul of the wounded crieth out: yet God layeth not folly *to them.*

13 They are of thoſe that rebel againſt the light, they know not the ways thereof, nor abide in the paths thereof.

14 The murderer riſing with the light, killeth the poor and needy, and in the night is as a thief.

15 The eye alſo of the adulterer waiteth for the twilight, ſaying, No eye ſhall ſee me: and diſguiſeth *his* face.

16 In the dark they dig through houſes, *which* they had marked for themſelves in the day-time: they know not the light.

17 For the morning *is* to them even as the ſhadow of death: if *one* know *them, they are in* the terrors of the ſhadow of death.

18 He *is* ſwift as the waters, their portion is curſed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat conſume the ſnow-waters: *ſo doth* the grave *thoſe which* have ſinned.

20 The womb ſhall forget him, the worm ſhall feed ſweetly on him, he ſhall be no more remembred, and wickedneſs ſhall be broken as a tree.

21 He evil entreateth the barren *that* beareth not: and doth not good to the widow.

22 He draweth alſo the mighty with his power: he riſeth up, and no *man* is ſure of life.

23 *Though* it be given him *to be* in ſafety, whereon he reſteth; yet his eyes *are* upon their ways.

24 They are exalted for a little while, but are gone and brought low, they are taken out of the way as all *other*, and cut off as the tops of the ears of corn.

25 And if *it be* not ſo now, who will make me a liar, and make my ſpeech nothing worth?

Upon farther conſideration, Job thought good again to confute their raſh aſſertion, with reference to the calamities that always befall the wicked, by an induction of particulars which prove the contrary.

Ver. 1. *Why, ſeeing times are not hidden from the Almighty, do they that know him, not ſee his days?*] But to anſwer a little what you have ſo often aſſerted; if puniſhments from the Almighty be ſo apparent and viſible upon the wicked, and are conſtant and fixed in this life, as you pretend, why are they not known to good men who make it their buſineſs to ſtudy the works of God, and eſpecially the courſe and methods of his providence toward good and bad men?

Ver. 2. *Some remove the land-marks; they violently take away flocks, and feed thereof.*] Eſpecially when the wickedneſs of ſome men is ſo notorious, that they violate all known rights; ſeizing on the lands of their neighbours, taking away their cattel, and owning it when they have done, by putting them openly into their paſtures, and breeding them up for their table.

Ver. 3. *They drive away the aſs of the fatherleſs, they take the widow's ox for a pledge.*] If a poor fatherleſs child have an aſs left him to carry his burdens, they drive it away on ſome pretence or other; and are ſo unmerciful as to take of the widow, for the ſecurity of her debt, the only ox ſhe hath to plough her ground.

Ver. 4. *They turn the needy out of the way: the poor of the earth hide themſelves together.*] They offer abuſes to helpleſs people upon the high-way, ſo that the meaner ſort dare not appear by reaſon of their inſolence and violent proceedings.

Ver. 5. *Behold, as wild aſſes in the deſert, go they forth to their work, riſing betimes for a prey: the wilderneſs yieldeth food for them and for their children.*] And you ſhall ſee others of them, who make pillage their trade, leave the cities and towns, and go to ſkulk in foreſts in deſert places; where, becoming wild and ſavage, they live on rapine and ſpoil; in which they are ſo diligent, that thoſe wilderneſſes, where they neither plough nor ſow, maintain their families.

Ver. 6. *They reap every one his corn in the field: and they gather the vintage of the wicked.*] For they make inroads out of thoſe woods, into the neighbouring fields, and vineyards, and thence wickedly carry away the corn and the grapes, never regarding who is the owner of them.

Ver. 7. *They cauſe the naked to lodge without clothing, that they have no covering in the cold.*] They ſpare not the poor reapers and vintagers, but ſtripping them to their very skin, leave them not ſo much as a rag to defend them from the cold, when they go to reſt, after their fatiguing labours.

Ver. 8. *They are wet with the ſhowers of the mountains, and embrace the rock for want of a ſhelter.*] They are expoſed, poor wretches! to the injury of the weather, as they lie a-ſleep at the foot of mountains. They have no place to run to, but caves and holes of rocks; where they endeavour to ſhrowd themſelves when they ſee a tempeſt coming.

The ninth and tenth verſes need no explication.

Ver. 11. *Which make oil within their walls, and tread their wine-preſſes, and ſuffer thirſt.*] They cauſe the miſerable wretches who are ſubject to their power, to preſs out their oil and wine, but will not permit them to taſte a drop, though they be ready to periſh with thirſt.

Ver. 12. *Men groan from out of the city, and the ſoul of the wounded crieth out: yet God layeth not folly to them.*] Whole cities groan under the oppreſſion of theſe wicked men, and cry out like thoſe that are dying of their wounds; and yet God, who knows all this, doth not make them examples of his diſpleaſure, nor can we tell when he will puniſh them for their injuſtice and cruelty.

Ver. 13. *They are of thoſe that rebel againſt the light, they know not the ways thereof, nor abide in the paths thereof.*] The world would be very empty if God ſhould deſtroy all ſuch perſons, for beſide theſe open, there are more ſecret ſinners, who look upon the light as their enemy: they dare not be ſeen in the day-time; or if they be diſcovered, they preſently ſeek to hide themſelves from the view of mankind.

Ver. 14. *The murderer riſing with the light, killeth the the poor and needy; and in the night is as a thief.*] The murderer, for inſtance, riſes before the ſun, to kill thoſe whoſe poverty calls them to early labour; and then lurking all day in the cloſe thickets and woods, he turns robber, and rifles rich mens houſes in the night.

Ver. 15. *The eye alſo of the adulterer waiteth for the twilight, ſaying, No eye ſhall ſee me,* &c.] The adulterer alſo, whoſe eye hath let an unlawful love into his heart, waits for the duſk of the evening to favour his impure deſires. Though he hopes no one he meets will know him, but leſt they ſhould, he wraps his face in a cloak to prevent diſcovery.

Ver. 16. *In the dark they dig through houſes, which they had marked for themſelves in the day-time: they know not the light.*] And when all are at reſt ſuch perſons as theſe will dig through the walls of houſes, if there be no other way to come at the adultereſs. The aſſignation was made between them in the day-time, and the place then marked out, at which he may moſt eaſily enter: but it is the night which brings them together, to act the works of darkneſs.

Ver. 17. *For the morning is to them even as the ſhadow of death: if one know them they are in the terrors of the ſhadow of death.*] Such actions as theſe are their delight; but it the morning happen to ſurpriſe them, they are ready to die with fear; and if they ſee any one who knows them, they are ſeized with the agonies of death.

Ver. 18. *He is ſwift as the waters, their portion is curſed in the earth: he beholdeth not the way of the vineyard.*] To this wicked crew you may add the pirate, who robs upon the ſea, and runs from one little creek to another in ſwift ſhips; which bring him in ſo much riches that he deſpiſes the employment of thoſe who till the earth and plant vineyards, as poor and unprofitable.

Ver. 19. *Drought and heat conſume the ſnow waters, ſo doth the grave thoſe that have ſinned.*] And yet all theſe perſons, after they have ſpent their life in ſuch horrid villanies, do not die of lingring and tormenting diſeaſes, but go down to the grave as eaſily as ſnow-water ſinks into the dry ground, when melted by the ſun.

Ver. 20. *The womb ſhall forget him, the worm ſhall feed ſweetly on him, he ſhall be no more remembred, and wickedneſs ſhall be broken as a tree.*] God ſets no ſuch mark of his diſpleaſure upon him, but that his mother may ſoon forget him: the hand of juſtice doth not hang him on a gibbet for the birds to feed on; but he is carried to his grave like other men, to be the ſweet food of worms. There he lies quietly, and neither he nor his wickedneſs are any more remembred, than a tree which is broken all to ſhivers.

Ver. 21. *He evil entreateth the barren that beareth not: and doth not good to the widow.*] He addeth affliction to the barren, whoſe unfruitfulneſs was already eſteemed a ſufficient curſe and reproach; and is altogether as injurious to the deſolate widow; exerciſing his cruelty equally on both, the one having no children and the other no husband to avenge their cauſe.

Ver. 22. *He draweth alſo the mighty with his power: he riſeth up, and no man is ſure of life.*] The greateſt perſons are not able to ſtand before him: and when he riſes up with an intention to aſſaſſinate, no man, be he never ſo ſtrong, is ſure of his life.

Ver. 23. *Though it be given him to be in ſafety, whereon he reſteth; yet his eyes are upon their ways.*] Though he give you his hand, and promiſe you ſecurity in ſo ſolemn a manner, that you think you may rely upon him; yet he watches all occaſions, and lies in wait ſecretly to do you miſchief.

Ver. 24. *They are exalted for a little while, but are gone and brought low, &c.*] Thus theſe impious men flouriſh and are lifted above all others; and then they are laid down, and ſhut up in their graves like other men; nay they die as eaſily as the top of an ear of corn is cropt with your hand.

Ver. 25. *And if it be not ſo now, who will make me a liar, and make my ſpeech nothing worth?*] All this I know to be ſo true, that I challenge the whole world to diſprove me; and I am certain that it is not in any man's power to make it appear that my diſcourſe is frivolous.

CHAP. XXV.

1 *Bildad ſheweth that man cannot be juſtified before God.*

THEN anſwered Bildad the Shuhite, and ſaid,

2 Dominion and fear *are* with him, he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not his light ariſe?

4 How then can man be juſtified with God? or how can he be clean *that is* born of a woman?

5 Behold, even to the moon, and it ſhineth not; yea, the ſtars are not pure in his ſight.

6 How much leſs man *that is* a worm; and the ſon of man *which is* a worm?

The diſcourſe of Job, in the foregoing chapter, was ſo undeniable, that Bildad begins to break off the diſpute. For he ſays not a word in anſwer to it, but only adviſes Job to ſpeak more reverently of the majeſty of God, than he imagined he had done in his appeal to him, chap. xxiii.

Ver. 1 and 2. *Then anſwered Bildad the Shuhite and ſaid, Dominion and fear are with him, he maketh peace in his high places.*] Take heed what thou ſayeſt of God, the ſovereign of the world, who ought to be worſhipped by thee, with the moſt awful reverence, as he reſides in thoſe celeſtial regions where the bleſſed inhabitants never rebel againſt his orders.

Ver. 3. *Is there any number of his armies? and upon whom doth not his light ariſe.*] Hath he not innumerable troops of angels, and other creatures, all ready to execute his pleaſure? And where is the man who is out of the verge of his all-ſpreading providence?

Ver. 4. *How then can man be juſtified with God? or how can he be clean that is born of a woman?*] Why then doth ſuch a deſpicable wretch as man talk of his righteouſneſs, before this glorious majeſty? Surely he forgets the condition of his birth, who pretends to purity in his ſight.

Ver. 5. *Behold even the moon, and it ſhineth not; yea, the ſtars are not pure in his ſight.*] Let a man lift up his eyes as high as the moon, nay, let him extend them to the ſtars of heaven, he ſhall find that they have their ſpots; nay, in his preſence they have no luſtre at all.

Ver. 6. *How much leſs man that is a worm? &c.*] What can be expected then from miſerable man or his poſterity; who being full of corruption while they live, can be nothing but rottenneſs when they are dead?

CHAP. XXVI.

1 *Job reproving the uncharitable ſpirit of Bildad,* 5 *acknowledgeth the power of God to be infinite and unſearchable.*

BUT Job anſwered and ſaid,

2 How haſt thou helped *him that is* without power? *how* ſaveſt thou the arm *that hath* no ſtrength?

3 How haſt thou counſelled *him that hath* no wiſdom? and *how* haſt thou plentifully declared the thing as it is?

4 To whom haſt thou uttered words? and whoſe ſpirit came from thee?

5 Dead *things* are formed from under the waters, and the inhabitants thereof.

6 Hell *is* naked before him, and deſtruction hath no covering.

7 He ſtretcheth out the north over the empty place, *and* hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds, and the cloud is not rent under them.

9 He holdeth back the face of *his* throne, *and* ſpreadeth his cloud upon it.

10 He hath compaſſed the waters with bounds, until the day and night come to an end,

11 The pillars of heaven tremble, and are aſtoniſhed at his reproof.

12 He divideth the ſea with his power, and by his underſtanding he ſmiteth through the proud.

13 By his ſpirit he hath garniſhed the heavens; his hand hath formed the crooked ſerpent.

14 Lo, theſe *are* parts of his ways, but how little a portion is heard of him? but the thunder of his power who can underſtand.

Job hearing Bildad wander ſo far from the point, derides his grave affectation of wiſdom; and tells him, that tho' he talked as if he thought himſelf fit to be a coadjutor to the Almighty, yet his diſcourſe was not only impertinent, but mean and flat, in compariſon with what he was able to ſpeak himſelf concerning the infinite wiſdom of God, which he ſets forth in a far more lively manner.

Ver. 1 and 2. *But Job anſwered and ſaid, How haſt thou helped him that is without power? how ſaveſt thou the arm that hath no ſtrength.*] O wonderful advocate! how excellently haſt thou defended him who hath no need of thy help? And doſt thou really think to do the Almighty any ſervice by ſuch diſcourſes?

Ver. 3. *How haſt thou counſelled him that hath no wiſdom? and how haſt thou plentifully declared the thing as it is?*] What admirable advice wouldſt thou give him in the government of the world, if he would admit thee to be his counſellor? For thou art ſo kind to thy ſelf as to believe thou aboundeſt with wiſdom, and haſt hit the very mark.

Ver. 4. *To whom haſt thou uttered words? and whoſe ſpirit came from thee?*] Doſt thou think me ignorant of ſuch things as theſe? or canſt thou pretend to any extraordinary inſpiration concerning them.

Ver. 5. *Dead things are formed from under the waters, and the inhabitants thereof.*] The ſenſe of this and the next verſe, tho' ſomething ambiguous, yet as it is tranſlated by the vulgar Latin, and well enough to agree with the Hebrew, ſeems to be no other than a deſcription of hell. *Gigantes gemunt ſub aquis, & qui habitant cum eis: Nudus eſt infernus coram illo (id eſt, Deo) & nullum eſt operimentum perditioni.* The meaning whereof ſeems to be this: The place where the giants of the old world mourn under the waters, and their fellow inhabitants, the reſt of the damned with them; even the place of perdition it ſelf is naked and open to the eyes of God, from whom nothing is hid.

Ver. 7. *He ſtretcheth out the north over the empty place, and hangeth the earth upon nothing.*] His wonderful power and wiſdom have ſtretched out the whole world from the one pole to the other, which he alone ſuſtains; as he doth this globe of earth hanging in the air, without any thing to ſupport it.

Ver. 8. *He bindeth up the waters in his thick clouds, and the cloud is not rent under them.*] It is he who binds up the fluid waters, as it were in bags, and keeps them long ſuſpended in the clouds: through which they do not burſt all at once, bur diſtil by drops to moiſten the earth in due ſeaſon.

Ver. 9. *He holdeth back the face of his throne, and ſpreadeth his clouds upon it.*] Theſe clouds he ſpreads before the glorious face of heaven, to reſtrain the ſun-beams from ſcorching the earth.

Ver. 10. *He hath compaſſed the waters with bounds, until the day and night come to an end*] He hath incloſed the waters of the ſea in ſhores; and ſo exactly compaſſed them about, that as long as the world endures they ſhall not be able, tho' ever ſo furious, to exceed thoſe bounds, but ſhall break all their rage againſt them into froth.

Ver. 11. *The pillars of heaven tremble, and are aſtoniſhed at his reproof.*] The higheſt mountains, which look as if they were the pillars and ſupporters of the heavens, quake and tremble, when he thunders and lightens upon them.

Ver. 12. *He divideth the ſea with his power, and by his underſtanding he ſmiteth through the proud.*] This verſe ſeems to be a plain alluſion to the diviſion of the red ſea by Moſes, and the deſtruction of Pharaoh and his hoſt therein.

Ver. 13. *By his ſpirit he hath garniſhed the heavens; and his hand hath formed the crooked ſerpent.*] By his wiſe contrivance the heavens were adorned, and his power formed thoſe celeſtial ſigns, whoſe windings and contorſions are ſo admirable.

Ver. 14. *Lo, theſe are parts of his ways, but how little a portion is heard of him? &c.*] And yet theſe are but very ſmall parcels of his works: for alas! it is but little that we can comprehend of him; but the utmoſt extent of his power is paſt all underſtanding.

CHAP. XXVII.

1 *Job proteſteth his ſincerity.* 8 *The hypocrite is without hope.* 11 *The bleſſings, which the wicked have, are turned into curſes.*

MOreover Job continued his parable, and ſaid,

2 *As* God liveth, *who* hath taken away my judgment, and the Almighty, *who* hath vexed my ſoul;

3 All the while my breath *is* in me, and the ſpirit of God *is* in my noſtrils;

4 My lips ſhall not ſpeak wickedneſs, nor my tongue utter deceit.

5 God forbid that I ſhould juſtify you: till I die, I will not remove my integrity from me.

6 My righteouſneſs I hold faſt, and will not let it go: my heart ſhall not reproach *me* ſo long as I live.

7 Let mine enemy be as the wicked, and he that riſeth up againſt me, as the unrighteous.

8 For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his ſoul?

9 Will God hear his cry when trouble cometh upon him?

10 Will he delight himſelf in the Almighty? will he always call upon God?

11 I will teach you by the hand of God: *that* which *is* with the Almighty, will I not conceal.

12 Behold, all ye your ſelves have ſeen *it*, why then are ye thus altogether vain?

13 This *is* the portion of a wicked man with God, and the heritage of oppreſſors, *which* they ſhall receive of the Almighty.

14 If his children be multiplied, *it is* for the ſword: and his offspring ſhall not be ſatisfied with bread.

15 Thoſe that remain of him ſhall be buried in death: and his widows ſhall not weep.

16 Though he heap up ſilver as the duſt, and prepare raiment as the clay;

17 He may prepare *it*, but the juſt ſhall put *it* on, and the innocent ſhall divide the ſilver.

18 He buildeth his houſe as a moth, and as a booth *that* the keeper maketh.

19 The rich man ſhall lie down, but he ſhall not be gathered: he openeth his eyes, and he *is* not.

20 Terrors take hold on him as waters, a tempeſt ſtealeth him away in the night.

21 The eaſt wind carrieth him away, and he departeth: as a ſtorm hurleth him out of his place.

22 For *God* ſhall caſt upon him, and not ſpare: he would fain flee out of his hand.

23 *Men* ſhall clap their hands at him, and ſhall hiſs him out of his place.

Ver. 1, and 2. *Moreover Job continued his parable and ſaid, As God liveth, who hath taken away my Judgment, and the Almighty, who hath vexed my ſoul.*] I proteſt by the Eternal God, who, for the preſent, will not judge my cauſe; by the Omnipotent Lord of the world, who hath loaded me with ſo many afflictions, that they have taken away all the pleaſure of life from me.

Ver. 3. *All the while my breath is in me, and the ſpirit of God is in my noſtrils.*] I proteſt, I ſay, that as long as I have breath in my body, and he ſhall enable me to ſpeak a word,

Ver. 4. *My lips ſhall not ſpeak wickedneſs, nor my tongue utter deceit.*] My tongue ſhall be the faithful interpreter of my heart, and I will never ſpeak any thing but the truth.

Ver. 5. *God forbid that I ſhould juſtify you: till I die, I will not remove my integrity from me.*] Therefore never hope that I will yield to your opinion, which I know to be falſe: no, I abhorr the thoughts of it, and will ſooner die than confeſs the guilt with which you ſo unjuſtly charge me.

Ver. 6. *My righteouſneſs I hold faſt, and will not let it go: my heart ſhall not reproach me ſo long as I live.*] You ſhall never extort that from me, but I will reſolutely maintain my righteouſneſs, and not be perſuaded by any reaſons to deſert its defence. My conſcience doth not as yet accuſe me, and it ſhall never upbraid me hereafter for betraying mine innocence.

Ver. 7. *Let mine enemy be as the wicked*, &c.] And let me tell you, he that ſets himſelf againſt me, and would have me thought wicked, ſhall be found ſo himſelf in the end.

Ver. 8. *For what is the hope of the hypocrite, tho' he hath gained, when God taketh away his ſoul?*] It is madneſs for a man to counterfeit piety, when he hath none: For tho' he may acquire riches by that pretence, while he lives, yet what hope hath he in the dreadful hour of death?

Ver. 9. *Will God hear his cry when trouble cometh upon him?*] Nay, when any calamity comes upon him, will God give any attention to the cry of one who regarded him ſo little?

Ver. 10. *Will he delight himſelf in the Almighty? will he always call upon God?*] Or will he have the confidence to expect any comfort from the Moſt High? will he not rather deſpond in ſuch a caſe, and ceaſe to call upon him?

Ver. 11. *I will teach you by the hand of God: that which is with the Almighty, will I not conceal.*] Do not diſdain to learn of me, and I will make you underſtand what God hath done with the wicked; and diſcover to you ſome of the ſecrets of his Almighty Providence.

Ver. 12. *Behold, all ye your ſelves have ſeen it, why then are ye thus altogether vain?*] There is not one of you but hath by his own experience found the truth of what I am about to ſay, and yet, ſuch is your vanity, that you will defend an ungrounded opinion.

Ver. 13. *This is the portion of a wicked man with God*, &c.] I grant that a wicked man (but not all wicked men as you maintain) ſometimes receives ſuch puniſhment from God as he deſerves; which might make other tyrannical oppreſſors fear to meet with the ſame vengeance.

Ver. 14. *If his children be multiplied, it is for the ſword: and his offspring ſhall not be ſatisfied with bread.*] We have ſeen, for inſtance, his numerous poſterity fall by the ſword of juſtice, or war; or by the fury of a popular tumult: and they who have eſcaped were reſerved to periſh with cruel hunger.

Ver. 15. *Thoſe that remain of him ſhall be buried in death: and his widows ſhall not weep.*] Thoſe of his family that ſurvive him ſhall be ſoon cut off, nor ſhall the widows of ſuch perſons live to lament them.

Ver. 16. *Though he heap up ſilver as the duſt, and prepare raiment as the clay.*] And if he hath treaſured up ſuch heaps of riches, that he values ſilver no more than the duſt, nor coſtly apparel and furniture than the mire of the ſtreets.

Ver. 17. *He may prepare it, but the juſt ſhall put it on, and the innocent ſhall divide the ſilver.*] He ſhall have only the trouble of gathering them together, but none of his ſhall enjoy them, God ſhall transfer all theſe treaſures to other families who ſhall make a better uſe of them.

Ver. 18. *He buildeth his houſe as a moth, and as a booth that the keeper maketh.*] He erects a ſtately fabric, out of which he is as eaſily ſhaken as a moth from a garment. And it ſhall not be more durable than the booth which is made for him who keeps the fruits of a garden.

Ver. 19. *The rich man ſhall lie down, but he ſhall not be gathered: he openeth his eyes, and he is not.*] And when he dieth he ſhall have no monument erected to his memory, nor ſhall be gathered to his anceſtors: nay, while he lives, he ſhall ſee that he is deſerted by all mankind.

Ver. 20. *Terrors take hold on him as waters, a tempeſt ſtealeth him away in the night.*] Innumerable terrors then break in upon him, and ſurprize him like a ſudden inundation of waters; the Divine Vengeance, like a violent tempeſt, unexpectedly hurries him away.

Ver. 21. *The eaſt wind carrieth him away, and he departeth*, &c.] Some peſtilent vapour blaſts him irrecoverably, and as certainly kills him, as a whirlwind hurls things out of their place.

Ver. 22. *For God ſhall caſt upon him, and not ſpare: he would fain flee out of his hand.*] Or God ſhall ſend ſome other miſchief which ſhall ſo faſten upon him, without any pity to him, who had none for others, that all his attempts to eſcape the Divine Vengeance ſhall be in vain.

Ver. 23. *Men ſhall clap their hands at him, and ſhall hiſs him out of his place.*] Thoſe who behold his calamities ſhall rejoice at them, and applaud the righteous judgment of God. They ſhall even hiſs at his name in that very place where he had been ſo much magnified before.

CHAP. XXVIII.

1 *There is a knowledge of natural things.* 12 *But wiſdom is an excellent Gift of God.*

SUrely, there is a vein for the ſilver, and a place for gold *where* they find *it*.

2 Iron is taken out of the earth, and braſs *is* molten *out of* the ſtone.

3 He ſetteth an end to darkneſs, and ſearcheth out all perfection: the ſtones of darkneſs and the ſhadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The ſtones of it *are* the place of ſapphires: and it hath duſt of gold.

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not ſeen.

8 The lions whelps have not trodden it, nor the fierce lion paſſed by it.

9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks, and his eye ſeeth every precious thing.

11 He bindeth the floods from overflowing, and *the thing that is* hid, bringeth he forth to light.

12 But where ſhall wiſdom be found? and where *is* the place of underſtanding?

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 The depth ſaith, It *is* not in me: and the ſea ſaith, *It is* not with me.

15 It cannot be gotten for gold, neither ſhall ſilver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the ſapphire.

17 The gold and the cryſtal cannot equal it: and the exchange of it *ſhall not be for* jewels of fine gold.

18 No mention ſhall be made of coral, or of pearls: for the price of wiſdom *is* above rubies.

19 The topaz of Ethiopia ſhall not equal it, neither ſhall it be valued with pure gold.

20 Whence then cometh wiſdom? and where *is* the place of underſtanding?

21 Seeing it is hid from the eyes of all living, and kept cloſe from the fowls of the air.

22 Deſtruction and death ſay, We have heard the fame thereof with our ears.

23 God underſtandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* ſeeth under the whole heaven.

25 To make the weight for the winds, and he weigheth the waters by meaſure.

26 When he made a decree for the rain, and a way for the lightning of the thunder.

27 Then did he ſee it, and declare it, he prepared it, yea, and ſearched it out.

28 And unto man he ſaid, Behold, the fear of the Lord, that *is* wiſdom, and to depart from evil, *is* underſtanding.

The intention of Job in this chapter is to ſtop the buſy enquiry of mankind, who, as he obſerves, are very wiſe in other particulars, but have not underſtanding enough to comprehend the reaſons why God doth not inflict thoſe puniſhments upon all wicked men, which fall upon ſome. This argument is managed with ſuch admirable elegance of words, and ſuch weightineſs of matter, as makes it deſerve the name of *parable* or proverb.

Ver. 1. *Surely there is a vein for the ſilver, and a place for gold where they find it.*] You would have me give you a reaſon perhaps, why God puniſhes ſome wicked men, and others not at all: but the wit and induſtry of mankind, which have diſcovered mines of ſilver and gold, muſt not think to find out this ſecret, which God hath reſerved to himſelf.

Ver. 2. *Iron is taken out of the earth, and braſs is molten out of the ſtone.*] They invent means to extract iron and braſs, the one out of the earth, and the other out of ſtone.

Ver. 3. *He ſetteth an end to darkneſs, and ſearcheth out all perfection: the ſtones of darkneſs, and the ſhadow of death.*] There is no mind ſo diſmally dark, but where ſome man or other ſets things in order for his work; he ſearches to the very bottom of it, and finds out thoſe ſtones which lie in the moſt abſtruſe and hidden parts of the earth.

Ver. 4. *The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men.*] A flood breaks out from ſome neighbouring place, and diſturbs the miners; but by the hard labour of man they are drained, and leave the place dry again.

Ver. 5. *As for the earth, out of it cometh bread: and under it is turned up as it were fire.*] Out of the ſurface of the earth he procures herbs and corn for his ſuſtenance, and underneath it he finds lime and brimſtone, and ſuch-like cumbuſtible ſubſtances, for other uſes.

Ver. 6. *The ſtones of it are the place of ſapphires: and it hath duſt of gold.*] He goes into countries whoſe ſtones are the place where ſapphires are lodged, and whoſe duſt abounds with pure gold.

Ver. 7. *There is a path which no fowl knoweth, and which the vulture's eyes have not ſeen*] He treads in paths unknown to birds of prey, and which the moſt quick-ſighted among them have never ſeen.

Ver. 8. *The lions whelps have not trodden it, nor the fierce lion paſſed by it.*] Where the wildeſt and moſt furious beaſts, who ſearch for ſolitary places, never made their den, or ſo much as approached it; no not the ravenous lion, whoſe hunger leads him every where in ſearch of ſuſtenance.

Ver. 9. *He putteth forth his hand upon the rock: he overturneth the mountains by the roots.*] He digs thro' the hardeſt rocks by his obſtinate labour, and undermines mountains, that he may find the treaſure hid in their bowels.

Ver. 10. *He cutteth out rivers among the rocks, and his eye ſeeth every precious thing.*] And if he meet with waters which hinder his work; he cuts a chanel thro' the rock to convey them away; and never reſts till he hath diſcovered every thing that may requite his indefatigable pains.

Ver. 11. *He bindeth the floods from overflowing, and the thing that is hid bringeth he forth to light.*] Nay, more than this, he ſtops the courſe of rivers, and empties their chanels, that he may bring to light all that is hidden at the bottom of them.

Ver. 12. *But where ſhall wiſdom be found?* &c.] But though he prove ſo ſucceſsful in theſe ſearches, he muſt not think to comprehend the reaſons of an Omniſcient Providence. He may ſtudy as long as he pleaſes, and weary himſelf with tedious enquiries, but he will never be able, with all his labour, to dive into the bottom of this ſecret, why God doth not puniſh *all the wicked* who ſo inſolently contemn him.

Ver. 13. *Man knoweth not the price thereof; neither is it found in the land of the living.*] Alas! this wiſdom is ineſtimable, and not to be purchaſed with all that wretched man can give: nor will any part of the world unfold it to him.

Ver. 14. *The depth ſaith, It is not in me,* &c.] The miners, poor ſouls, dig they never ſo deep, are never like to come within the reach of it; nor is it to be fetched by the mariner from any part of the ſea on which he ſails.

15 Thoſe that remain of him ſhall be buried in death: and his widows ſhall not weep.

16 Though he heap up ſilver as the duſt, and prepare raiment as the clay;

17 He may prepare *it*, but the juſt ſhall put *it* on, and the innocent ſhall divide the ſilver.

18 He buildeth his houſe as a moth, and as a booth *that* the keeper maketh.

19 The rich man ſhall lie down, but he ſhall not be gathered: he openeth his eyes, and he *is* not.

20 Terrors take hold on him as waters, a tempeſt ſtealeth him away in the night.

21 The eaſt wind carrieth him away, and he departeth: as a ſtorm hurleth him out of his place.

22 For *God* ſhall caſt upon him, and not ſpare: he would fain flee out of his hand.

23 *Men* ſhall clap their hands at him, and ſhall hiſs him out of his place.

Ver. 1, and 2. *Moreover Job continued his parable and ſaid, As God liveth, who hath taken away my Judgment, and the Almighty, who hath vexed my ſoul.*] I proteſt by the Eternal God, who, for the preſent, will not judge my cauſe; by the Omnipotent Lord of the world, who hath loaded me with ſo many afflictions, that they have taken away all the pleaſure of life from me.

Ver. 3. *All the while my breath is in me, and the ſpirit of God is in my noſtrils.*] I proteſt, I ſay, that as long as I have breath in my body, and he ſhall enable me to ſpeak a word,

Ver. 4. *My lips ſhall not ſpeak wickedneſs, nor my tongue utter deceit.*] My tongue ſhall be the faithful interpreter of my heart, and I will never ſpeak any thing but the truth.

Ver. 5. *God forbid that I ſhould juſtify you: till I die, I will not remove my integrity from me.*] Therefore never hope that I will yield to your opinion, which I know to be falſe: no, I abhorr the thoughts of it, and will ſooner die than confeſs the guilt with which you ſo unjuſtly charge me.

Ver. 6. *My righteouſneſs I hold faſt, and will not let it go: my heart ſhall not reproach me ſo long as I live.*] You ſhall never extort that from me, but I will reſolutely maintain my righteouſneſs, and not be perſuaded by any reaſons to deſert its defence. My conſcience doth not as yet accuſe me, and it ſhall never upbraid me hereafter for betraying mine innocence.

Ver. 7. *Let mine enemy be as the wicked*, &c.] And let me tell you, he that ſets himſelf againſt me, and would have me thought wicked, ſhall be found ſo himſelf in the end.

Ver. 8. *For what is the hope of the hypocrite, tho' he hath gained, when God taketh away his ſoul?*] It is madneſs for a man to counterfeit piety, when he hath none: For tho' he may acquire riches by that pretence, while he lives, yet what hope hath he in the dreadful hour of death?

Ver. 9. *Will God hear his cry when trouble cometh upon him?*] Nay, when any calamity comes upon him, will God give any attention to the cry of one who regarded him ſo little?

Ver. 10. *Will he delight himſelf in the Almighty? will he always call upon God?*] Or will he have the confidence to expect any comfort from the Moſt High? will he not rather deſpond in ſuch a caſe, and ceaſe to call upon him?

Ver. 11. *I will teach you by the hand of God: that which is with the Almighty, will I not conceal.*] Do not diſdain to learn of me, and I will make you underſtand what God hath done with the wicked; and diſcover to you ſome of the ſecrets of his Almighty Providence.

Ver. 12. *Behold, all ye your ſelves have ſeen it, why then are ye thus altogether vain?*] There is not one of you but hath by his own experience found the truth of what I am about to ſay, and yet, ſuch is your vanity, that you will defend an ungrounded opinion.

Ver. 13. *This is the portion of a wicked man with God*, &c.] I grant that a wicked man (but not all wicked men as you maintain) ſometimes receives ſuch puniſhment from God as he deſerves; which might make other tyrannical oppreſſors fear to meet with the ſame vengeance.

Ver. 14. *If his children be multiplied, it is for the ſword: and his offspring ſhall not be ſatisfied with bread.*] We have ſeen, for inſtance, his numerous poſterity fall by the ſword of juſtice, or war; or by the fury of a popular tumult: and they who have eſcaped were reſerved to periſh with cruel hunger.

Ver. 15. *Thoſe that remain of him ſhall be buried in death: and his widows ſhall not weep.*] Thoſe of his family that ſurvive him ſhall be ſoon cut off, nor ſhall the widows of ſuch perſons live to lament them.

Ver. 16. *Though he heap up ſilver as the duſt, and prepare raiment as the clay.*] And if he hath treaſured up ſuch heaps of riches, that he values ſilver no more than the duſt, nor coſtly apparel and furniture than the mire of the ſtreets.

Ver. 17. *He may prepare it, but the juſt ſhall put it on, and the innocent ſhall divide the ſilver.*] He ſhall have only the trouble of gathering them together, but none of his ſhall enjoy them, God ſhall transfer all theſe treaſures to other families who ſhall make a better uſe of them.

Ver. 18. *He buildeth his houſe as a moth, and as a booth that the keeper maketh.*] He erects a ſtately fabric, out of which he is as eaſily ſhaken as a moth from a garment. And it ſhall not be more durable than the booth which is made for him who keeps the fruits of a garden.

Ver. 19. *The rich man ſhall lie down, but he ſhall not be gathered: he openeth his eyes, and he is not.*] And when he dieth he ſhall have no monument erected to his memory, nor ſhall be gathered to his anceſtors: nay, while he lives, he ſhall ſee that he is deſerted by all mankind.

Ver. 20. *Terrors take hold on him as waters, a tempeſt ſtealeth him away in the night.*] Innumerable terrors then break in upon him, and ſurprize him like a ſudden inundation of waters; the Divine Vengeance, like a violent tempeſt, unexpectedly hurries him away.

Ver. 21. *The eaſt wind carrieth him away, and he departeth*, &c.] Some peſtilent vapour blaſts him irrecoverably, and as certainly kills him, as a whirlwind hurls things out of their place.

Ver. 22. *For God ſhall caſt upon him, and not ſpare: he would fain flee out of his hand.*] Or God ſhall ſend ſome other miſchief which ſhall ſo faſten upon him, without any pity to him, who had none for others, that all his attempts to eſcape the Divine Vengeance ſhall be in vain.

Ver. 23. *Men ſhall clap their hands at him, and ſhall hiſs him out of his place.*] Thoſe who behold his calamities ſhall rejoice at them, and applaud the righteous judgment of God. They ſhall even hiſs at his name in that very place where he had been ſo much magnified before.

CHAP. XXVIII.

1 *There is a knowledge of natural things.* 12 *But wiſdom is an excellent Gift of God.*

SUrely, there is a vein for the ſilver, and a place for gold *where* they find *it*.

2 Iron is taken out of the earth, and braſs *is* molten *out of* the ſtone.

3 He ſetteth an end to darkneſs, and ſearcheth out all perfection: the ſtones of darkneſs and the ſhadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The ſtones of it *are* the place of ſapphires: and it hath duſt of gold.

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not ſeen.

8 The lions whelps have not trodden it, nor the fierce lion paſſed by it.

9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks, and his eye ſeeth every precious thing.

11 He bindeth the floods from overflowing, and *the thing that is* hid, bringeth he forth to light.

12 But where ſhall wiſdom be found? and where *is* the place of underſtanding?

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 The depth ſaith, It *is* not in me: and the ſea ſaith, *It is* not with me.

15 It cannot be gotten for gold, neither ſhall ſilver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the ſapphire.

17 The gold and the cryſtal cannot equal it: and the exchange of it *ſhall not be for* jewels of fine gold.

18 No mention ſhall be made of coral, or of pearls: for the price of wiſdom *is* above rubies.

19 The topaz of Ethiopia ſhall not equal it, neither ſhall it be valued with pure gold.

20 Whence then cometh wiſdom? and where *is* the place of underſtanding?

21 Seeing it is hid from the eyes of all living, and kept cloſe from the fowls of the air.

22 Deſtruction and death ſay, We have heard the fame thereof with our ears.

23 God underſtandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* ſeeth under the whole heaven.

25 To make the weight for the winds, and he weigheth the waters by meaſure.

26 When he made a decree for the rain, and a way for the lightning of the thunder.

27 Then did he ſee it, and declare it, he prepared it, yea, and ſearched it out.

28 And unto man he ſaid, Behold, the fear of the Lord, that *is* wiſdom, and to depart from evil, *is* underſtanding.

The intention of Job in this chapter is to ſtop the buſy enquiry of mankind, who, as he obſerves, are very wiſe in other particulars, but have not underſtanding enough to comprehend the reaſons why God doth not inflict thoſe puniſhments upon all wicked men, which fall upon ſome. This argument is managed with ſuch admirable elegance of words, and ſuch weightineſs of matter, as makes it deſerve the name of *parable* or proverb.

Ver. 1. *Surely there is a vein for the ſilver, and a place for gold where they find it.*] You would have me give you a reaſon perhaps, why God puniſhes ſome wicked men, and others not at all: but the wit and induſtry of mankind, which have diſcovered mines of ſilver and gold, muſt not think to find out this ſecret, which God hath reſerved to himſelf.

Ver. 2. *Iron is taken out of the earth, and braſs is molten out of the ſtone.*] They invent means to extract iron and braſs, the one out of the earth, and the other out of ſtone.

Ver. 3. *He ſetteth an end to darkneſs, and ſearcheth out all perfection: the ſtones of darkneſs, and the ſhadow of death.*] There is no mind ſo diſmally dark, but where ſome man or other ſets things in order for his work; he ſearches to the very bottom of it, and finds out thoſe ſtones which lie in the moſt abſtruſe and hidden parts of the earth.

Ver. 4. *The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men.*] A flood breaks out from ſome neighbouring place, and diſturbs the miners; but by the hard labour of man they are drained, and leave the place dry again.

Ver. 5. *As for the earth, out of it cometh bread: and under it is turned up as it were fire.*] Out of the ſurface of the earth he procures herbs and corn for his ſuſtenance, and underneath it he finds lime and brimſtone, and ſuch-like cumbuſtible ſubſtances, for other uſes.

Ver. 6. *The ſtones of it are the place of ſapphires: and it hath duſt of gold.*] He goes into countries whoſe ſtones are the place where ſapphires are lodged, and whoſe duſt abounds with pure gold.

Ver. 7. *There is a path which no fowl knoweth, and which the vulture's eyes have not ſeen*] He treads in paths unknown to birds of prey, and which the moſt quick-ſighted among them have never ſeen.

Ver. 8. *The lions whelps have not trodden it, nor the fierce lion paſſed by it.*] Where the wildeſt and moſt furious beaſts, who ſearch for ſolitary places, never made their den, or ſo much as approached it; no not the ravenous lion, whoſe hunger leads him every where in ſearch of ſuſtenance.

Ver. 9. *He putteth forth his hand upon the rock: he overturneth the mountains by the roots.*] He digs thro' the hardeſt rocks by his obſtinate labour, and undermines mountains, that he may find the treaſure hid in their bowels.

Ver. 10. *He cutteth out rivers among the rocks, and his eye ſeeth every precious thing.*] And if he meet with waters which hinder his work; he cuts a chanel thro' the rock to convey them away; and never reſts till he hath diſcovered every thing that may requite his indefatigable pains.

Ver. 11. *He bindeth the floods from overflowing, and the thing that is hid bringeth he forth to light.*] Nay, more than this, he ſtops the courſe of rivers, and empties their chanels, that he may bring to light all that is hidden at the bottom of them.

Ver. 12. *But where ſhall wiſdom be found?* &c.] But though he prove ſo ſucceſsful in theſe ſearches, he muſt not think to comprehend the reaſons of an Omniſcient Providence. He may ſtudy as long as he pleaſes, and weary himſelf with tedious enquiries, but he will never be able, with all his labour, to dive into the bottom of this ſecret, why God doth not puniſh *all the wicked* who ſo inſolently contemn him.

Ver. 13. *Man knoweth not the price thereof; neither is it found in the land of the living.*] Alas! this wiſdom is ineſtimable, and not to be purchaſed with all that wretched man can give: nor will any part of the world unfold it to him.

Ver. 14. *The depth ſaith, It is not in me,* &c.] The miners, poor ſouls, dig they never ſo deep, are never like to come within the reach of it; nor is it to be fetched by the mariner from any part of the ſea on which he ſails.

Ver. 15. *It cannot be gotten for gold, neither ſhall ſilver be weighed for the price thereof.*] All the gold and ſilver which men have heaped up by a long ſeries of toil and labour, are too inconſiderable a price to be offered for it.

Ver. 16. *It cannot be valued with the gold of Ophir, with the precious onyx, or the ſapphire.*] The pureſt gold of Ophir, and all the precious ſtones with which that and other rich countries abound, are not to be named with this heavenly wiſdom.

The 17th, 18th, and 19th verſes are a continuation of the ſame thought, and therefore need no explication.

Ver. 20. *Whence then cometh wiſdom? and where is the place of underſtanding?*] By what means then ſhall we acquire this wiſdom of which we are ſo deſirous? Who can ſhew us where it lies, that we may go and obtain it?

Ver. 21. *Seeing it is hid from the eyes of all living, and kept cloſe from the fowls of the air.*] We may aſk this queſtion as often as we pleaſe, but none can reſolve us; for it is concealed from all mankind, and was never yet diſcovered by any creature.

Ver. 22. *Deſtruction and death ſay, We have heard the fame thereof with our ears.*] Could the dead be conſulted on this occaſion, they perhaps might acknowledge that they had heard ſome accounts of it, but they never could give us an adequate idea of it.

Ver. 23. *God underſtandeth the way thereof, and he knoweth the place thereof.*] God alone underſtands the way and method of his own providence: And none but he knows the place of that wiſdom we enquire after; and which is no where elſe but in his own mind.

Ver. 24. *For he looketh to the ends of the earth, and ſeeth under the whole heaven.*] For who ſhould govern the world but he, whoſe underſtanding is infinite, and who ſees, with one unbounded view, the motions of all creatures, from one end of the univerſe to the other.

Ver. 25. *To make the weight for the winds, and he weigheth the waters by meaſure.*] He hath ſettled every part of his creation in ſuch exact order, that the wind cannot blow, nor the waters glide, but in thoſe proportions which he hath preſcribed.

Ver. 26. *When he made a decree for the rain, and a way for the lightning of the thunder.*] He hath ſubjected the rain to the ſame laws, and appointed the courſe which the thunder cloud ſhall take.

Ver. 27. *Then did he ſee it, and declare it; he prepared it; yea, and ſearched it out.*] And when he ordered and adjuſted all theſe things, he was pleaſed with the wiſdom he beheld in his works. He then made it viſible, and rendered the laws of his creation perpetual; becauſe, after all the ſearch that could be made, no flaw was to be found in any part of it.

Ver. 28. *And unto man he ſaid, Behold, the fear of the Lord, that is wiſdom, and to depart from evil is underſtanding.*] And making man at the ſame time, he imprinted this ſenſe upon his heart, that he ought to be an humble adorer of his ſecret wiſdom, whereby he governs the world. For the higheſt wiſdom and ſkill that man can attain to, is to be poſſeſſed with ſuch a religious fear of the Great Lord of all, as not to dare to do any thing which he knows will diſpleaſe him.

CHAP. XXIX.

Job bemoaneth himſelf, of his former proſperity and honour.

MOreover, Job continued his parable, and ſaid,

2 Oh that I were as *in* months paſt, as *in* the days *when* God preſerved me:

3 When his candle ſhined upon my head, *and when* by his light I walked *through* darkneſs:

4 As I was in the days of my youth, when the ſecret of God *was* upon my tabernacle:

5 When the Almighty *was* yet with me, *when* my children *were* about me:

6 When I waſhed my ſteps with butter, and the rock poured me out rivers of oil:

7 When I went out to the gate, through the city, *when* I prepared my ſeat in the ſtreet.

8 The young men ſaw me, and hid themſelves: and the aged aroſe, *and* ſtood up.

9 The princes refrained talking, and laid *their* hand on their mouth.

10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.

11 When the ear heard *me*, then it bleſſed me; and when the eye ſaw *me*, it gave witneſs to me:

12 Becauſe I delivered the poor that cried, and the fatherleſs, and *him that had* none to help him.

13 The bleſſing of him that was ready to periſh, came upon me, and I cauſed the widows heart to ſing for joy.

14 I put on righteouſneſs, and it cloathed me: my judgment *was* as a robe and a diadem.

15 I was eyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor: and the cauſe *which* I knew not, I ſearched out.

17 And I brake the jaws of the wicked, and pluckt the ſpoil out of his teeth.

18 Then I ſaid, I ſhall die in my neſt, and I ſhall multiply *my* days as the ſand.

19 My root *was* ſpread out by the waters, and the dew lay all night upon my branch.

20 My glory *was* freſh in me, and my bow was renewed in my hand.

21 Unto me *men* gave ear, and waited, and kept ſilence at my counſel.

22 After my words they ſpake not again, and my ſpeech dropped upon them.

23 And they waited for me, as for the rain, and they opened their mouth wide *as* for the latter rain.

24 *If* I laughed on them, they believed *it* not, and the light of my countenance they caſt not down.

25 I choſe out their way, and ſat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

To ſuch diſcourſes as theſe, Job preſumes his friends would have given greater attention than it ſeems they did; but the vileneſs of his preſent condition rendered his ſpeeches alſo contemptible. And therefore he puts them in mind, with what reverence all his orations were formerly received by great and ſmall; and wiſhes God would reſtore him to thoſe happy days. He then mentions ſeveral remarkable inſtances of his integrity, eſpecially as a judge, in the height of his princely proſperity, when he had an uncontrollable power to act as he pleaſed; and which, inſtead of abuſing it, he conſtantly employed for the defence and comfort of the meaneſt people in his province.

Ver. 2. *Oh that I were as in months paſt, as in the days when God preſerved me.*] Oh that God would re-eſtabliſh me in that happy condition, wherein, ſome time ago, I was a principal part of his care! You would then give a greater regard to my words, than you now do in my misfortunes.

Ver. 3. *When his candle ſhined upon my head, and when by his light I walked through darkneſs.*] I then ſaw nothing but continued tokens of his favour, by which I paſſed un-injured through all the inconveniencies and troubles of this life.

Ver. 4. *As I was in the days of my youth, when the ſecret of God was upon my tabernacle.*] Oh the flouriſhing ſeaſon of that proſperous eſtate! would it were poſſible to recall the felicity of thoſe days, when the Divine Providence treated me ſo kindly, that all my anſwers were held for oracles.

Ver. 5. *When the Almighty was yet with me, when my children were about me.*] When the Almighty Goodneſs had not ceaſed to be gracious unto me, and I ſaw my ſelf ſurrounded with my children, waiting to know my pleaſure.

Ver. 6. *When I waſhed my ſteps with butter, and the rock poured me out rivers of oil.*] When my lands were ſo fertile, and were bleſſed with ſuch plenty, that they ſeemed to flow with butter and oil.

Ver. 7. *When I went out to the gate, through the city, when I prepared my ſeat in the ſtreet.*] When I went in ſtate to the court of judgment, and ſat on the bench in the open place, where the people attended to have their cauſes heard.

Ver. 8. *The young men ſaw me, and hid themſelves: and the aged aroſe and ſtood up.*] The youth of the city ſeeing me appear, were ſo abaſhed that they durſt not look me in the face; and the aged no ſooner perceived me, than they roſe up from their ſeats, and, in token of reverence, ſtood in my preſence.

Ver. 9. *The princes refrained talking, and laid their hand on their mouth.*] Immediately enſued a general ſilence, the princes themſelves breaking off their diſcourſes, and not taking the liberty to ſpeak a word.

Ver. 10. *The nobles held their peace, and their tongue cleaved to the roof of their mouth.*] The nobles and great commanders could not have heard me with greater attention and ſtillneſs, if they had quite loſt their voices, or their tongues had been fixed to the roof of their mouth.

Ver. 11. *When the ear heard me, then it bleſſed me; and when the eye ſaw me, it gave witneſs unto me.*] So far was I from being a tyrant, as your uncharitable cenſures have repreſented me, that every perſon who heard the ſentence I pronounced, applauded my integrity: No eye ſaw me after I had ſpoken, but you might have beheld therein the honour and reſpect which they all rendered to me.

Ver. 12. *Becauſe I delivered the poor that cried, and the fatherleſs, and him that had none to help him.*] Becauſe I never failed to eaſe the poor, when he complained of his oppreſſions; the fatherleſs, and ſuch as had no friend to take their part, ever found me their defender.

Ver. 13. *The bleſſing of him that was ready to periſh, came upon me, and I cauſed the widows heart to ſing for joy.*] I had his prayer for my proſperity, whoſe life and eſtate I preſerved, when he was in danger of loſing both. The relief I afforded the ſorrowful and abandoned widow inſpired her with ſuch a grateful joy, that ſhe openly proclaimed my praiſe.

Ver. 14. *I put on righteouſneſs, and it clothed me: my judgment was as a robe and a diadem.*] For in the morning I put on a reſolution to do juſtly, and never ſwerved from it all the day after; but looked upon the righteous ſentence I pronounced, as a greater ornament to me, than my purple robe and diadem.

Ver. 15. *I was eyes to the blind, and feet was I to the lame.*] I inſtructed him who did not well underſtand his own buſineſs; and aſſiſted him who wanted means to carry on his cauſe.

Ver. 16. *I was a father to the poor: and the cauſe which I knew not, I ſearched out.*] I had ſuch a paternal affection for the poor, that it made me his advocate, as well as his judge: and when there was any obſcurity in his cauſe, I never left ſtudying it, till I had clear'd it up, and done him right.

Ver. 17. *And I brake the jaws of the wicked, and pluckt the ſpoil out of his teeth.*] By which means I diſabled the unjuſt from oppreſſing them, and compelled them to reſtore that which they had violently extorted from them.

Ver. 18. *Then I ſaid, I ſhall die in my neſt, and I ſhall multiply my days as the ſand.*] And having done ſo many virtuous actions, and being in ſuch high authority, I was apt to promiſe my ſelf, that after an exceeding long and happy life, I ſhould die quietly in mine own houſe, among my children and friends.

Ver. 19. *My root was ſpread out by the waters, and the dew lay all night upon my branch.*] For, being like a tree whoſe root expands itſelf near the refreſhing ſtreams, and whoſe boughs are moiſtened by the genial dew of heaven, I thought it impoſſible for me to wither.

Ver. 20. *My glory was freſh in me, and my bow was renewed in my hand.*] My eſteem and reputation increaſed every day; and ſo did my power to defend the authority and dignity I had obtained.

Ver. 21. *Unto me men gave ear, and waited, and kept ſilence at my counſel.*] Such was the reputation I had acquired among my people, by my juſtice and integrity, that all men gave me the greateſt attention, and my words were a law to them.

Ver. 22. *After my words they ſpake not again, and my ſpeech dropped upon them.*] No man contradicted my diſcourſe, or endeavoured to rectify it in any particular, but it gently infuſed it ſelf into them, and ſunk into their hearts.

Ver. 23. *And they waited for me, as for the rain,* &c.] For they expected my opinion with the ſame earneſt deſire as the husbandman expreſſes for ſeaſonable ſhowers, after he hath ſown his ſeed in the earth; they even gaſped for it as the thirſty land doth for the latter rain to plump the corn.

Ver. 24. *If I laughed on them, they believed it not, and the light of my countenance they caſt not down.*] The reverence they entertained for me was ſo great, that when I laid aſide my gravity, and put on an air of pleaſantry, they would not believe it, but ſtill took all I ſaid to be ſerious, and all the familiarity with which I treated them, did not diminiſh my authority among them.

Ver. 25. *I choſe out their way, and ſat chief, and dwelt as a king in the army, as one that comforteth the mourners.*] They always preſerved their reſpect to me, and gave me the pre-eminence in all their counſels. And as my condeſcenſion to them did not make them honour me the leſs, ſo their ſubmiſſion to me did not render me leſs familiar with them; for when I ſat as a king in his embattled hoſt, I comforted the meaneſt, and would not ſuffer them to be dejected.

CHAP. XXX.

1 *Job's honour is turned into extreme contempt.* 15 *His proſperity into calamity.*

BUT now *they that are* younger than *I*, have me in deriſion, whoſe fathers I would have diſdained to ſet with the dogs of my flock.

2 Yea whereto *might* the ſtrength of their hands *profit* me, in whom old age was periſhed.

3 For want and famine, *they were* ſolitary? fleeing into the wilderneſs in former time deſolate and waſte:

4 Who cut up mallows by the buſhes, and juniper-roots *for* their meat.

5 They were driven forth from among *men* (they cried after them, as *after* a thief)

6 To dwell in the clifts of the valleys, *in* caves of the earth, and *in* the rocks.

7 Among the buſhes they brayed, under the nettles they were gathered together.

8 *They were* children of fools, yea, children of baſe men: they were viler than the earth.

9 And now am I their ſong, yea, I am their by-word.

10 They abhor me, they flee far from me, and ſpare not to ſpit in my face.

11 Becauſe he hath looſed my cord and afflicted me, they have alſo let looſe the bridle before me.

12 Upon *my* right *hand* riſe the youth, they puſh away my feet, and they raiſe up againſt me the ways of their deſtruction.

13 They mar my path, they ſet forward my calamity, they *have* no helper.

14 They came *upon me* as a wide breaking in *of waters:* in the deſolation they rolled themſelves *upon me.*

15 Terrors are turned upon me: they purſue my ſoul as the wind: and my welfare paſſeth away as a cloud.

16 And now my ſoul is poured out upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night-ſeaſon, and my ſinews take no reſt.

18 By the great force *of my diſeaſe,* is my garment changed: it bindeth me about as the collar of my coat.

19 He hath caſt me into the mire, and I am become like duſt and aſhes.

20 I cry unto thee, and thou doſt not hear me: I ſtand up, and thou regardeſt me *not.*

21 Thou art become cruel to me: with thy ſtrong hand thou oppoſeſt thyſelf againſt me.

22 Thou liſteſt me up to the wind? thou cauſeſt me to ride *upon it,* and diſſolveſt my ſubſtance.

23 For I know *that* thou wilt bring me *to* death, and *to* the houſe appointed for all living.

24 Howbeit, he will not ſtretch out *his* hand to the grave, though they cry in his deſtruction.

25 Did not I weep for him that was in trouble? was *not* my ſoul grieved for the poor?

26 When I looked for good, then evil came *unto me:* and when I waited for light, there came darkneſs.

27 My bowels boiled, and reſted not: the days of affliction prevented me.

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Ver. 1. *But now they that are younger than I, have me in deriſion, whoſe fathers I would have diſdained to have ſet with the dogs of my flock.*] But now alas! there is ſo ſad an alteration in my ſtate, that the youths, who once durſt not look me in the face, have the confidence to deride my unhappy condition; even thoſe youths, whoſe fathers were ſo mean and deſpicable, that I ſhould have thought it a diſparagement to me, to have employed them even in the vileſt ſervice.

Ver. 2. *Yea, whereto might the ſtrength of their hands profit me, in whom old age was periſhed?*] Men whom if I had a mind to employ were fit for nothing, being ſo indolent and decrepit that it was in vain to expect any ſervice from ſuch hands.

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Ver. 8. *They were the children of fools, yea, children of baſe men; they were viler than the earth.*] They were the deſpicable offspring of obſcure and infamous parents, who were viler than the earth that was encumbred with their weight.

Ver. 9. *And now am I their ſong, yea, I am their by-word.*] I am now become the ſubject of their paſtime; they deride my calamities in their vulgar ſongs, and it is their common entertainment to diſcourſe of my miſery.

Ver. 10. *They abhor me, they flee far from me, and ſpare not to ſpit in my face.*] They expreſs an inſolent abhorrence of me, and, as vile and deſpicable as they are themſelves, will not come near me: Or if they do, it is only to treat me with the baſeſt indignity, and contempt.

Ver. 11. *Becauſe he hath looſed my cord and afflicted me, they have alſo let looſe the bridle before me.*] God, they ſee, hath ſcatter'd all my eſtate, and by ſore afflictions laid me very low; which hath made them forget all reſpect to me, and take an unreſtrained licence in their unworthy behaviour toward me.

Ver. 12. *Upon my right hand riſe the youth, they puſh away my feet, and they raiſe up againſt me the ways of their deſtruction.*] They ſet up the very children to accuſe me; they puſh me down, and then trample on me. I am become the beaten track, as I may call my ſelf, of their pernicious reproaches.

Ver. 13. *They mar my path, they ſet forward my calamity, they have no helper.*] They diſcompoſe my thoughts in ſuch a manner, that I know not what courſe to take in this miſerable condition; which they heighten by their calumnies, and are ſo fruitful in them, that they need none to help their invention.

Ver. 14. *They came upon me as a wide breaking in of waters: in the deſolation they rolled themſelves upon me.*] They aſſault me with the fury of a wide-ſpreading inundation, that bears down all before it; they burſt upon me with impetuous rage, and join all their forces to accompliſh my deſtruction.

Ver. 15. *Terrors are turned upon me: they purſue my ſoul as the wind: and my welfare paſſeth away as a cloud.*] This diſmal change hath filled my ſoul with terror: and how ſhould it be otherwiſe, when I behold all my hopes and wiſhes diſperſed like the wind, and all the happineſs I poſſeſſed, paſſed away as ſwiftly as a cloud?

Ver 16. *And now my ſoul is poured out upon me; the days of my affliction have taken hold upon me.*] I can do nothing now but melt into tears; my very ſoul is ready to faint with grief; when I think how thoſe delightful days are gone, and what deplorable afflictions have ſucceeded in their place.

Ver. 17. *My bones are pierced in me in the night ſeaſon: and my ſinews take no reſt.*] Even in the night, when it is uſual for ſleep to give ſome intermiſſion to grief, I am tormented with ſuch ſharp pains as penetrate through my very bones; and my blood boils ſo violently in my veins, that I can take no reſt.

Ver. 18. *By the great force of my diſeaſe is my garment changed: it bindeth me about as the collar of my coat.*] The impurity of my diſtemper has defiled the garment I wear, and glewed it to my body in ſuch a manner, that I cannot pull it off without great difficulty and pain.

Ver. 19. *He hath caſt me into the mire,* &c.] I look as if I had been rolled in the common mire of the ſtreets; and there is little difference between me, and duſt and aſhes.

Ver. 20. *I cry unto thee, and thou doſt not hear me.*] And what is moſt inſupportable, I call upon thee, O God, but cannot prevail with thee to afford me a favourable anſwer: I continue praying and waiting for thy help, but thou doſt not regard my miſerable caſe.

Ver. 21. *Thou art become cruel to me: with thy ſtrong hand thou oppoſeſt thy ſelf againſt me.*] Thy former tenderneſs to me is now changed into ſuch ſeverity, that it looks like cruelty. And the unrelenting blows thou haſt given me ſeem to make it too evident, that I am the object of thy averſion.

Ver. 22. *Thou lifteſt me up to the wind: thou cauſeſt me to ride upon it, and diſſolveſt my ſubſtance.*] Thou didſt raiſe me to a noble eminence, and cauſe me, as it were, to ride upon the wings of the wind, but thou haſt now thrown me down from that height, and the fall hath ſhatter'd me to pieces.

Ver. 23. *For I know that thou wilt bring me to death,* &c.] I am very ſenſible, therefore, that I ought to think of nothing but dying, and going to my grave, the common ſanctuary of all the wretched.

Ver. 24. *Howbeit he will not ſtretch out his hand to the grave, tho' they cry in his deſtruction.*] There his afflicting hand will not purſue me: And tho' men are apt to mourn at the proſpect of death, yet, when they are once laid in the grave, all their ſufferings and complaints are ended.

Ver. 25. *Did not I weep for him that was in trouble? was not my ſoul grieved for the poor?*] Strange that I ſhould be puniſhed without mercy! Was it ever my cuſtom to be inhuman to others? No, I never looked upon the miſerable without tears; and when I beheld the deplorable condition of the poor, my bowels yearned, and my heart was filled with anguiſh.

Ver. 26. *When I looked for good, then evil came unto me,* &c.] This compaſſionate and tender diſpoſition to others, gave me hope that I ſhould continue happy, and be in a condition to exerciſe it according to my deſire. But alas! that pleaſing expectation is ſadly diſappointed, and I am now plunged into the ſevereſt afflictions and diſtreſs.

Ver. 27. *My bowels boiled and reſted not: the days of affliction prevented me.*] The ſhock I received from ſo unexpected a reverſe of my fortune, has communicated its effects to my body: my bowels are inflamed without the leaſt intermiſſion; and the days of affliction came upon me with ſo much ſwiftneſs, that I had no time to prepare my ſelf for ſo fatal a change.

Ver. 28. *I went mourning without the ſun: I ſtood up, and I cried in the congregation.*] The former part of this verſe is tranſlated very differently from the Hebrew; the import of which is, I walk in blackneſs, that is, my skin is rendered black, not by the violence of the ſun-beams, but by the malignity of my noiſome diſtemper, which proves ſo inſupportable to me, that I am not able to refrain from ſhrieks and cries even in the publick aſſemblies.

Ver. 29. *I am a brother to dragons, and a companion to owls.*] My ſighs and lamentations cauſe me to reſemble thoſe mournful creatures, who render the night dreadful by their doleful ſcreams and hiſſing.

Ver. 30. *My skin is black upon me,* &c.] Here Job expreſſes in a plainer manner, what he had ſpoken in a figurative ſtyle, in ver. 28. And the repetition of this part of his calamities, ſhews the violence of it to be ſo great, that he could hardly employ his thoughts on any other ſubject.

Ver. 31. *My harp alſo is turned to mourning, and my organ into the voice of them that weep.*] All mirth and chearfulneſs are baniſhed my houſe, and thoſe inſtruments of muſic, that were once ſo melodious to my ear, are no longer heard in my melancholy habitation, which is now become a diſmal ſcene of ſorrow, and weeping.

CHAP. XXXI.

Job maketh a ſolemn proteſtation of his integrity in ſevera duties.

I Made a covenant with mine eyes; why then ſhould I think upon a maid?

2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not deſtruction to the wicked? and a ſtrange *puniſhment* to the workers of iniquity?

4 Doth not he ſee my ways, and count all my ſteps?

5 If I have walked with vanity, or if my foot hath haſted to deceit;

6 Let me be weighed in an even balance, that God may know my integrity.

7 If my ſtep hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to my hands:

8 *Then* let me ſow, and let another eat; yea, let my off-ſpring be rooted out.

4 Who cut up mallows by the buſhes, and juniper-roots *for* their meat.

5 They were driven forth from among *men* (they cried after them, as *after* a thief)

6 To dwell in the clifts of the valleys, *in* caves of the earth, and *in* the rocks.

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Ver. 19. *He hath caſt me into the mire,* &c.] I look as if I had been rolled in the common mire of the ſtreets; and there is little difference between me, and duſt and aſhes.

Ver. 20. *I cry unto thee, and thou doſt not hear me.*] And what is moſt inſupportable, I call upon thee, O God, but cannot prevail with thee to afford me a favourable anſwer: I continue praying and waiting for thy help, but thou doſt not regard my miſerable caſe.

Ver. 21. *Thou art become cruel to me: with thy ſtrong hand thou oppoſeſt thy ſelf againſt me.*] Thy former tenderneſs to me is now changed into ſuch ſeverity, that it looks like cruelty. And the unrelenting blows thou haſt given me ſeem to make it too evident, that I am the object of thy averſion.

Ver. 22. *Thou lifteſt me up to the wind: thou cauſeſt me to ride upon it, and diſſolveſt my ſubſtance.*] Thou didſt raiſe me to a noble eminence, and cauſe me, as it were, to ride upon the wings of the wind, but thou haſt now thrown me down from that height, and the fall hath ſhatter'd me to pieces.

Ver. 23. *For I know that thou wilt bring me to death,* &c.] I am very ſenſible, therefore, that I ought to think of nothing but dying, and going to my grave, the common ſanctuary of all the wretched.

Ver. 24. *Howbeit he will not ſtretch out his hand to the grave, tho' they cry in his deſtruction.*] There his afflicting hand will not purſue me: And tho' men are apt to mourn at the proſpect of death, yet, when they are once laid in the grave, all their ſufferings and complaints are ended.

Ver. 25. *Did not I weep for him that was in trouble? was not my ſoul grieved for the poor?*] Strange that I ſhould be puniſhed without mercy! Was it ever my cuſtom to be inhuman to others? No, I never looked upon the miſerable without tears; and when I beheld the deplorable condition of the poor, my bowels yearned, and my heart was filled with anguiſh.

Ver. 26. *When I looked for good, then evil came unto me,* &c.] This compaſſionate and tender diſpoſition to others, gave me hope that I ſhould continue happy, and be in a condition to exerciſe it according to my deſire. But alas! that pleaſing expectation is ſadly diſappointed, and I am now plunged into the ſevereſt afflictions and diſtreſs.

Ver. 27. *My bowels boiled and reſted not: the days of affliction prevented me.*] The ſhock I received from ſo unexpected a reverſe of my fortune, has communicated its effects to my body: my bowels are inflamed without the leaſt intermiſſion; and the days of affliction came upon me with ſo much ſwiftneſs, that I had no time to prepare my ſelf for ſo fatal a change.

Ver. 28. *I went mourning without the ſun: I ſtood up, and I cried in the congregation.*] The former part of this verſe is tranſlated very differently from the Hebrew; the import of which is, I walk in blackneſs, that is, my skin is rendered black, not by the violence of the ſun-beams, but by the malignity of my noiſome diſtemper, which proves ſo inſupportable to me, that I am not able to refrain from ſhrieks and cries even in the publick aſſemblies.

Ver. 29. *I am a brother to dragons, and a companion to owls.*] My ſighs and lamentations cauſe me to reſemble thoſe mournful creatures, who render the night dreadful by their doleful ſcreams and hiſſing.

Ver. 30. *My skin is black upon me,* &c.] Here Job expreſſes in a plainer manner, what he had ſpoken in a figurative ſtyle, in ver. 28. And the repetition of this part of his calamities, ſhews the violence of it to be ſo great, that he could hardly employ his thoughts on any other ſubject.

Ver. 31. *My harp alſo is turned to mourning, and my organ into the voice of them that weep.*] All mirth and chearfulneſs are baniſhed my houſe, and thoſe inſtruments of muſic, that were once ſo melodious to my ear, are no longer heard in my melancholy habitation, which is now become a diſmal ſcene of ſorrow, and weeping.

CHAP. XXXI.

Job maketh a ſolemn proteſtation of his integrity in ſevera duties.

I Made a covenant with mine eyes; why then ſhould I think upon a maid?

2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not deſtruction to the wicked? and a ſtrange *puniſhment* to the workers of iniquity?

4 Doth not he ſee my ways, and count all my ſteps?

5 If I have walked with vanity, or if my foot hath haſted to deceit;

6 Let me be weighed in an even balance, that God may know my integrity.

7 If my ſtep hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to my hands:

8 *Then* let me ſow, and let another eat; yea, let my off-ſpring be rooted out.

9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbours door:

10 *Then* let my wife grind unto another, and let others bow down upon her.

11 For this *is* an heinous crime, yea, it *is* an iniquity *to be puniſhed by* the judges.

12 For it *is* a fire *that* conſumeth to deſtruction, and would root out all mine increaſe.

13 If I did deſpiſe the cauſe of my man-ſervant, or of my maid-ſervant, when they contended with me:

14 What then ſhall I do when God riſeth up? and when he viſiteth, what ſhall I anſwer him?

15 Did not he that made me in the womb, make him? and did not one faſhion us in the womb?

16 If I have with-held the poor from *their* deſire, or have cauſed the eyes of the widow to fail;

17 Or have eaten my morſel myſelf alone, and the fatherleſs hath not eaten thereof.

18 (For from my youth he was brought up with me, as *with* a father, and I have guided her from my mothers womb)

19 If I have ſeen any periſh for want of cloathing, or any poor without covering:

20 If his loyns have not bleſſed me, and *if* he were *not* warmed with the fleece of my ſheep;

21 If I have lift up my hand againſt the fatherleſs, when I ſaw my help in the gate:

22 *Then* let mine arm fall from my ſhoulder-blade, and mine arm be broken from the bone.

23 For deſtruction *from* God *was* a terror to me, and by reaſon of his highneſs I could not endure.

24 If I have made gold my hope, or have ſaid to the fine gold, *Thou art* my confidence:

25 If I rejoiced becauſe my wealth *was* great, and becauſe mine hand had gotten much:

26 If I beheld the ſun when it ſhined, or the moon walking *in* brightneſs:

27 And my heart hath been ſecretly enticed, or my mouth hath kiſſed my hand:

28 This alſo *were* an iniquity *to be puniſhed by* the judge: for I ſhould have denied the God *that is* above.

29 If I rejoiced at the deſtruction of him that hated me, or lift up myſelf when evil found him:

30 (Neither have I ſuffered my mouth to ſin, by wiſhing a curſe to his ſoul)

31 If the men of my tabernacle ſaid not, Oh that we had of his fleſh! we cannot be ſatisfied.

32 The ſtranger did not lodge in the ſtreet: *but* I opened my doors to the traveller.

33 If I covered my tranſgreſſions, as Adam: by hiding mine iniquity in my boſom:

34 Did I fear a great multitude, or did the contempt of families terrify me: that I kept ſilence, *and* went not out of the door?

35 O that one would hear me! behold, my deſire *is, that* the Almighty would anſwer me, and *that* mine adverſary had written a book.

36 Surely I would take it upon my ſhoulder, *and* bind it *as* a crown to me.

37 I would declare unto him the number of my ſteps, as a prince would I go near unto him.

38 If my land cry againſt me, or that the furrows thereof likewiſe complain:

39 If I have eaten the fruits thereof without money, or have cauſed the owners thereof to loſe their life:

40 Let thiſtles grow inſtead of wheat, and cockle inſtead of barley. The words of Job are ended.

It was poſſible that Job's friends might make quite another uſe than he intended of the relation he had made of his miſerable condition, in the preceding chapter. And therefore, leſt it ſhould harden them in their old error, and they ſhould conclude what he had ſaid to be an argument of his guilt; he gives in this chapter, a ſummary account of his integrity, which in general he had ſo often aſſerted; laying his very ſoul, and the moſt ſecret inclinations of it open before them; together with the actions of his life in a private capacity (for of his public conduct he had ſpoken before, chap. xxix.) both in reſpect of his neighbours of all ſorts, and likewiſe with reſpect to God; to whom he again moſt ſolemnly appeals, in the concluſion of this diſcourſe, that he did not boaſt of more virtues than he poſſeſſed; but would moſt gladly be tried before him, by ſome impartial judge.

Ver. 1. *I made a covenant with mine eyes; why then ſhould I think upon a maid?*] Tho' the misfortunes I now ſuffer are interpreted by you as proofs of my guilt, yet, I can ſolemnly proteſt, that I have avoided every kind of iniquity with the utmoſt circumſpection. In particular, I have devoted myſelf to chaſtity, as knowing it to be pleaſing in the ſight of God, and always abhorred the thought of corrupting the virtue of an innocent virgin.

Ver. 2. *For what portion of God is there from above?* &c.] For I know there is a God in heaven; an Almighty Being, who rules over all: And what could I expect from him, as the reward of ſuch impurity?

Ver. 3. *Is not deſtruction to the wicked? and a ſtrange puniſhment to the workers of iniquity.*] Doth it not lead directly to deſtruction? Nay, are not ſtrange and horrible puniſhments inflicted upon the workers of that iniquity.

Ver. 4. *Doth not he ſee my ways, and count all my ſteps?*] Is it poſſible to commit this crime with ſo much ſecrecy, that it ſhall be unknown to him, who obſerves every motion, and takes notice of every ſtep I take?

Ver. 5. *If I have walked with vanity, or if my foot hath haſted to deceit.*] If I have indulged myſelf in any practiſes that have been injurious to ſociety; If I have broken any promiſes made to others, or have been forward to impoſe upon my unwary neighbour.

Ver. 6. *Let me be weighed in an even balance, that God may know my integrity.*] I refuſe not to be tried; but rather deſire my actions may be ſcrupulouſly weighed and examined: For God, I am ſure, will approve of my upright proceedings;

Ver. 7. *If my ſtep hath turned out of the way, and mine heart walked after mine eyes,* &c.] If I have deviated from the rules of juſtice, either for fear, or favour; if I have coveted the goods of other men, or if my hands have taken any bribes to give a ſanction to a bad cauſe.

Ver. 8. *Then let me ſow, and let another eat; yea, let my offspring be rooted out.*] Let me then be ſerved in my kind: May other men eat the corn which I have ſowed for my own ſuſtenance, and tear up the offspring of trees I had planted for my neceſſary accommodation.

Ver. 9. *If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door.*] If the beauty of a woman hath ever ſeduced my heart into impure deſires; or if I have watched for the abſence of my neighbour, that I might have an opportunity to defile his bed.

Ver. 10. *Then let my wife grind unto another, and let others bow down upon her.*] Then let the wife of my boſom be taken from me, and employed in the vileſt ſlavery: and may ſhe even be compelled to ſubmit to the inordinate deſires of brutiſh men.

Ver. 11. *For this is an heinous crime, yea, it is an iniquity to be puniſhed by the judges.*] I ever thought this a crime of the deepeſt and moſt malignant dye; an injury to be corrected by the ſeverity of public juſtice.

Ver. 12. *For it is a fire that conſumeth to deſtruction, and would root out all mine increaſe.*] It is ſuch a pernicious flame, that, if it be not ſoon extinguiſhed, will conſume mens houſes and eſtates. Nay, it deſtroys whole families and kingdoms; and ſo incenſes the Divine Diſpleaſure, that, ſhould it eſcape the magiſtrates puniſhment, I could never hope that any thing of mine (were I guilty of that crime) could ever proſper, but would come to utter ruin.

Ver. 13. *If I did deſpiſe the cauſe of my man ſervant, or of my maid ſervant, when they contended with me.*] But ſo far was I from offering ſuch baſe injuries to my neighbours, that I never extended my power to the oppreſſion of my ſervants: but was content to wave the privilege the law gave me of treating them as I pleaſed: and I always allowed them a fair hearing, when they had any difference with me.

Ver. 14. *What then ſhall I do when God riſeth up?* &c.] For I thought with my ſelf, that tho' men could not puniſh me for my rigour to my domeſtics, yet I ſhould never be able to excuſe it to God, when I appear before his impartial tribunal.

Ver. 15. *Did not he that made me in the womb, make him?* &c.] I often conſidered that we were formed by the ſame Almighty hand, and that my ſervant, therefore, was as nearly related to God as my ſelf.

Ver. 16. *If I have with-held the poor from their deſire, or have cauſed the eyes of the widow to fail.*] If the poor have any juſt cauſe to complain of my treatment; or if I ever refuſed to gratify their deſires, or ſuffered the deſolate widow to expect my relief in vain.]

Ver. 17. *Or have eaten my morſel myſelf alone, and the fatherleſs hath not eaten thereof:*] Or if I have ſat down at my table alone, without the company of ſome fatherleſs children to partake of what was provided for me:

Ver. 18. *(For from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb.)*] (For whom I have always had a natural compaſſion from my very youth: I even brought it into the world with me, and it hath been my companion ever ſince.)

Ver. 19. *If I have ſeen any periſh for want of clothing, or any poor without covering.*] If I have ſuffered any of my fellow creatures to periſh for want of proper raiment, or have let the poor go without any covering to guard them from the injuries of the weather:

Ver. 20. *If his loins have not bleſſed me, and if he were not warmed with the fleece of my ſheep.*] If his loins did not admoniſh him to bleſs me, as oft as he girded on his garment, and if he were not kept warm with the cloth made of my wool:

Ver. 21. *If I have lift up mine hand againſt the fatherleſs, when I ſaw my help in the gate.*] If I have treated the fatherleſs in an injurious manner, becauſe I knew I ſhould be too powerful for him in the court of judgment, in caſe he there complained of my injuſtice:

Ver. 22. *Then let mine arm fall from my ſhoulder blade,* &c.] Then let that guilty arm fall from off my ſhoulder, or be broken in two in the midſt.

Ver. 23. *For deſtruction from God was a terror to me, and by reaſon of his highneſs I could not endure.*] For I never thought I could eſcape the Divine Vengeance; which was ſufficient to terrify me from all ſuch inſolence. I knew I could not ſupport my ſelf againſt his awful majeſty.

Ver. 24. *If I have made gold my hope, or have ſaid to fine gold thou art my confidence.*] If I have ever truſted in riches, or imagined that while I enjoyed them it would be impoſſible for me to be unhappy.

Ver. 25. *If I rejoyced becauſe my wealth was great, and mine hand had gotten much.*] Or if I was vainly elated with the large poſſeſſions left me by my anceſtors; or with the great addition I had made to them by my own induſtry.

Ver. 26, 27. *If I beheld the ſun when it ſhined, or the moon walking in brightneſs: And my heart hath been ſecretly enticed,* &c.] If when I beheld thoſe glorious bodies, the ſun and moon, in their full luſtre, I ever entertained an opinion that they were Gods, or kiſſed my hand in token of worſhip and reverence to them.

Ver. 28. *This alſo were an iniquity to be puniſhed by the judge: for I ſhould have denied the God that is above*] This alſo would have been a very flagrant crime, which God's vicegerents ſhould puniſh; becauſe it would be putting thoſe created luminaries in the place of him who is above all heavens.

Ver. 29. *If I rejoyced at the deſtruction of him that hated me, or lift up my ſelf when evil found him.*] If I ever triumphed at the ruin of mine enemy, or inſulted over him when any calamity befel him.

Ver. 30. (*Neither have I ſuffered my mouth to ſin, by wiſhing a curſe to his ſoul.*) Neither was I guilty of making any imprecations againſt him, nor did his malice provoke me to wiſh him dead.)

Ver. 31. *If the men of my tabernacle ſaid not, O that we had of his fleſh! we cannot be ſatisfied.*] Though the people of my family were ſo enraged at him, that if I would have yielded to their paſſion, they would have been glad to have devoured his very fleſh with inſatiable rage.

Ver. 32. *The ſtranger did not lodge in the ſtreet: but I opened my doors to the traveller.*] Much leſs was I guilty of unkindneſs to ſtrangers, whom I never ſuffered to continue in the ſtreets all night. For the door of my houſe ſtood open, and the weary traveller always found an hoſpitable reception there.

Ver. 33. *If I covered my tranſgreſſions as Adam: by hiding mine iniquity in my boſom.*] If I have ſtudied to ſeem better than I really was, but, like our firſt parent, have concealed or excuſed my faults, and out of ſelf-love have hidden mine iniquity:

Ver. 34. *Did I fear a great multitude, or did the contempt of families terrify me: that I kept ſilence, and went not out of the door?*] Did I ever act as if I dreaded the populace? Or did the conſciouſneſs of my guilt cauſe me to be apprehenſive of the contempt of families? Was any part of my conduct ſo unjuſtifiable, that I was obliged to keep ſilence, and not ſtir out of my own houſe?

Ver. 35. *O that one would hear me! behold, my deſire is, that the Almighty would anſwer me, and that mine adverſary had written a book.*] O that the truth of all this might be examined by ſome equal judge! Behold, I continue ſtill to deſire of God this favour; and let him who thinks he can accuſe me, bring in his charge in writing againſt me.

Ver. 36. *Surely I would take it upon my ſhoulder, and bind it as a crown to me.*] I certainly would not endeavour to obſcure it, but openly expoſe it to be read by all;

nay, wear it as a ſingular ornament, which would redound to my honour, when the world ſaw it diſproved.

Ver. 37. *I would declare unto him the number of my ſteps, as a prince would I go near unto him.*] I my ſelf would aſſiſt him to draw up his charge, by freely declaring to him every action of my life: I would approach him as undauntedly as a prince, who is aſſured of the goodneſs of his cauſe.

Ver. 38. *If my land cry againſt me, or that the furrows thereof complain.*] If I have acquired any part of my eſtate by injuſtice, or have defrauded thoſe who ploughed, of their wages,

Ver. 39. *If* I *have eaten the fruits thereof without money, or have cauſed the owners thereof to loſe their life.*] If I have taken the fruits of it from my tenants, and paid nothing for them; or made ſuch hard bargains with them as broke their heart.

Ver. 40. *Let thiſtles grow inſtead of wheat, and cockle inſtead of barley,* &c.] Then let corn never grow there any more; but let it be over-run with thiſtles, and the moſt noiſome weeds.

Here Job ended his defence.

CHAP. XXXII.

1 *Elihu is angry with Job and his three friends.* 6 *Becauſe wiſdom cometh not from age, he excuſeth the boldneſs of his youth.* 11 *He reproveth them for not ſatisfying of Job.* 16 *His zeal to ſpeak.*

SO theſe three men ceaſed to anſwer Job, becauſe he *was* righteous in his own eyes.

2 Then was kindled the wrath of Elihu the ſon of Barachel the Buzite, of the kindred of Ram: againſt Job was his wrath kindled, becauſe he juſtified himſelf rather than God.

3 Alſo againſt his three friends was his wrath kindled, becauſe they had found no anſwer, and *yet* had condemned Job.

4 Now Elihu had waited till Job had ſpoken, becauſe they *were* elder than he.

5 When Elihu ſaw that *there was* no anſwer in the mouth of *theſe* three men, then his wrath was kindled.

6 And Elihu the ſon of Barachel the Buzite anſwered and ſaid, I *am* young, and ye *are* very old, wherefore I was afraid, and durſt not ſhew you mine opinion.

7 I ſaid, days ſhould ſpeak, and multitude of years ſhould teach wiſdom.

8 But *there is* a ſpirit in man: and the inſpiration of the Almighty giveth them underſtanding.

9 Great men are not *always* wiſe: neither do the aged underſtand judgment.

10 Therefore I ſaid, Hearken to me, I alſo will ſhew mine opinion.

11 Behold, I waited for your words; I gave ear to your reaſons, whilſt you ſearched out what to ſay.

12 Yea, I attended unto you: and behold, *there was* none of you that convinced Job, *or* that anſwered his words:

13 Leſt ye ſhould ſay, We have found out wiſdom: God thruſteth him down, not man.

14 Now he hath not directed *his* words againſt me: neither will I anſwer him with your ſpeeches.

15 They were amazed, they anſwered no more: they left off ſpeaking.

16 When I had waited (for they ſpake not, but ſtood ſtill, *and* anſwered no more)

17 *I ſaid*, I will alſo anſwer my part, I alſo will ſhew mine opinion.

18 For I am full of matter, the ſpirit within me conſtraineth me.

19 Behold, my belly *is* as win *which* hath no vent, it is ready to burſt like new bottles.

20 I will ſpeak that I may be refreſhed: I will open my lips, and anſwer.

21 Let me not, I pray you, accept any mans perſon, neither let me give flattering titles unto man.

22 For I know not to give flattering titles, *in ſo doing* my maker would ſoon take me away.

It ſhould ſeem by the 15th verſe of this chapter, that there were ſeveral perſons preſent beſide thoſe that are named, when the diſpute was held between Job and his three friends. Among whom was a young man named Elihu, a native of the country called Buz in Arabia Petræa, and which lay contiguous to the country of Job, and it is thought to have received its name from Buz the 2d ſon of Nahor, and the brother of Uz, from whom the land of Uz, or Auſitis, where Job lived, received its denomination. Elihu, though he was much inferior to the other friends of Job in years, yet he was much ſuperior to them in knowledge; which he diſcovers in the judicious cenſures he here paſſes, not only upon them, but upon Job himſelf. But it is to be obſerved, that he charges this good man with nothing relating to any crime committed before this affliction beſel him; but thinks he had not managed the diſpute about it with ſo much calmneſs and ſubmiſſion to God as became his piety. For it does not appear that he blames him for any miſcarriages, but thoſe only which he had obſerved in the heat of diſputation; and he accordingly ſpends his time rather in juſtifying God, than in carping at Job as the others had done.

Ver. 1. *So theſe three men ceaſed to anſwer Job, becauſe he was righteous in his own eyes.*] They now diſcontinued their diſpute with Job, becauſe they ſaw him immoveably fixed in the opinion of his innocence.

Ver. 2. *Then was kindled the wrath of Elihu the ſon of Barachel the Buzite, of the kindred of Ram: againſt Job was his wrath kindled, becauſe he juſtified himſelf rather than God.*] This very much diſpleaſed a young man, who had been preſent during the whole time of the diſpute, and heard what both ſides ſaid for themſelves. His name was Elihu, deſcended from a brother of Abraham, whoſe name is here contracted into Ram: And he was exceeding angry with Job, becauſe he ſpent more time in vindicating himſelf, than he did in juſtifying God.

Ver. 3. *Alſo againſt his three friends was his wrath kindled, becauſe they had found no anſwer, and yet had condemned Job.*] Nor was he leſs offended at Job's three friends, becauſe they were not able to maintain their charge againſt him, and yet had condemned him as a wicked hypocrite.

Ver. 4. *Now Elihu had waited till Job had ſpoken, becauſe they were older than he.*] Yet he moderated his paſſion

ſion ſo diſcreetly, that he ſaid not a word, till he had waited, as well as Job, to ſee whether they would reſume the debate: Becauſe he thought it not fit for him to interpoſe, as long as his elders had any thing to ſay.

Ver. 5. *When Elihu ſaw that there was no anſwer in the mouth of theſe three men, then his wrath was kindled.*] But when he ſaw that none of the three offered to reply, but ſat as men that knew not what to ſay, his reſentment would not ſuffer him to be ſilent any longer.

Ver. 6. *And Elihu the ſon of Barachel the Buzite anſwered and ſaid, I am young, and ye are very old, wherefore I was afraid, and durſt not ſhew you mine opinion.*] I have conſidered all this while my own youth, and your aged experience; both which have deterred me ſo much, that I have hitherto been afraid to interpoſe my own opinion.

Ver. 7. *I ſaid, Days ſhould ſpeak, and multitude of years ſhould teach wiſdom*] I thought with myſelf, that it became one of my ſmall ſtanding to hear, rather than to ſpeak; and to learn wiſdom in ſuch a grave company as yours, rather than pretend to teach it.

Ver. 8. *But there is a ſpirit in man: and the inſpiration of the Almighty giveth them underſtanding.*] But I ſee I was miſtaken: Man is a very wretched being, tho' he live never ſo long, if God do not illuminate him. It is the Divine Inſpiration which gives underſtanding.

Ver. 9. *Great men are not always wiſe: neither do the aged underſtand judgment.*] Thoſe in authority are not always the wiſeſt men: Nor do old men always ſo well employ their years, as to underſtand the difference of things.

Ver. 10. *Therefore I ſaid, hearken to me, I alſo will ſhew mine opinion.*] Let me therefore intreat you to afford me a little of your attention; for I alſo will tell you what I think of the matter that has been ſo much agitated between you.

Ver. 11. *Behold, I waited for your words, I gave ear to your reaſons, whilſt you ſearched out what to ſay.*] Do not think me too forward; for I have liſtned to your diſcourſes with great patience, and obſerved your arguments; and I let you proceed till you had ſearched as far as you could into the buſineſs.

Ver. 12. *Yea, I attended unto you: and behold there was none of you that convinced Job, or that anſwered his words.*] And having duly conſidered and comprehended every word, I muſt needs pronounce, that Job has not been confuted by any of you; nor have you ſaid any thing to the purpoſe, in anſwer to his defence of himſelf.

Ver. 13. *Leſt ye ſhould ſay, We have found out wiſdom: God thruſteth him down, not man.*] For it is not ſufficient for you to ſay he is obſtinate, and therefore, it is wiſely done of us, to leave him to God: It is the Divine Majeſty who confounds him, by continuing his affliction; but you will not diſtreſs him by your arguments.

Ver. 14. *Now he hath not directed his words againſt me, neither will I anſwer him with your ſpeeches.*] But as Job hath not directed any of his diſcourſes to me, ſo neither ſhall I trouble him with any of your replies, or make your manner of anſwering him the model of mine.

Ver. 15. *They were amazed, they anſwered no more,* &c.] See, I beſeech you all that hear us, how theſe three diſputants are confounded; and how ſilent they are, as if their ſpeech had utterly forſaken them.

Ver. 16. *When I had waited, (for they ſpake not, but ſtood ſtill and anſwered no more.)*] You are my witneſſes, that I have waited for ſatisfaction: but after long expectation, they are not capable of bringing forth any thing.

Ver. 17. *I ſaid, I will anſwer alſo my part, I alſo will ſhew mine opinion.*] Which made me reſolve within my ſelf, that I would have a ſhare in this controverſy, and freely declare my opinion concerning it.

Ver. 18. *For I am full of matter, the ſpirit within me conſtraineth me.*] And indeed it is high time; for I am ſo full by long thinking on what I have to ſay, that I am in pain till I have uttered my mind.

The 19th and 20th verſes are nothing more than a continuation of the ſame thought.

Ver. 21. *Let me not, I pray you, accept any man's perſon,* &c.] And I muſt intreat you to let me ſpeak with all freedom; and with regard only to the cauſe, and not to the perſon: and do not expect me to ſooth any man with flattering titles, or mean adulation.

Ver. 22. *For I know not to give flattering titles, in ſo doing my maker would ſoon take me away.*] I am altogether unacquainted with that pernicious art; and if I was not, yet I ſhould not venture to uſe it, leſt he who made me, ſhould immediately ſtop my mouth, for not dealing ſincerely.

C H A P. XXXIII.

1 *Elihu offereth himſelf inſtead of God, with ſincerity and meekneſs to reaſon with Job.* 8 *He excuſeth God from giving man an account of his ways, by his greatneſs.* 14 *God calleth man to repentance by viſions,* 19 *By afflictions,* 23 *And by his miniſtry.* 31 *He inciteth Job to attention.*

WHerefore, Job, I pray thee hear my ſpeeches, and hearken to all my words.

2 Behold now I have opened my mouth, my tongue hath ſpoken in my mouth.

3 My words *ſhall be of* the uprightneſs of my heart: and my lips ſhall utter knowledge clearly.

4 The ſpirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canſt anſwer me, ſet *thy words* in order before me, ſtand up.

6 Behold, I *am* according to thy wiſh in Gods ſtead: I alſo am formed out of the clay.

7 Behold, my terror ſhall not make thee afraid, neither ſhall my hand be heavy upon thee.

8 Surely thou haſt ſpoken in mine hearing, and I have heard the voice of *thy* words, *ſaying*,

9 I *am* clean without tranſgreſſion, I *am* innocent; neither *is there* iniquity in me.

10 Behold, he findeth occaſions againſt me, he counteth me for his enemy.

11 He putteth my feet in the ſtocks, he marketh all my paths.

12 Behold, *in* this thou art not juſt: I will anſwer thee, that God is greater than man.

13 Why doſt thou ſtrive againſt him? for he giveth not account of any of his matters.

14 For God ſpeaketh once, yea, twice, *yet man* perceiveth it not.

15 In a dream, in a viſion of the night, when deep ſleep falleth upon men, in ſlumbrings upon the bed:

16 Then he openeth the ears of men, and ſealeth their inſtruction,

17 That he may withdraw man *from his* purpoſe, and hide pride from man.

18 He keepeth back his ſoul from the pit, and his life from periſhing by the ſword.

19 He is chaſtned alſo with pain upon his bed, and the multitude of his bones with ſtrong *pain*:

20 So that his liſe abhorreth bread, and his ſoul dainty meat.

21 His fleſh is conſumed away that it cannot be ſeen, and his bones *that* were not ſeen, ſtick out.

22 Yea, his ſoul draweth near unto the grave, and his life to the deſtroyers.

23 If there be a meſſenger with him, an interpreter, one among a thouſand, to ſhew unto man his uprightneſs:

24 Then he is gracious unto him, and ſaith, Deliver him from going down to the pit, I have found a ranſom.

25 His fleſh ſhall be freſher than a childs: he ſhall return to the days of his youth.

26 He ſhall pray unto God, and he will be favourable unto him, and he ſhall ſee his face with joy: for he will render unto man his righteouſneſs.

27 He looketh upon men, and *if any* ſay, I have ſinned and perverted *that which was* right, and it profited me not;

28 He will deliver his ſoul from going into the pit, and his life ſhall ſee the light.

29 Lo, all theſe *things* worketh God oftentimes with man,

30 To bring back his ſoul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me, hold thy peace, and I will ſpeak.

32 If thou haſt any thing to ſay, anſwer me; ſpeak, for I deſire to juſtify thee.

33 If not, hearken unto me: hold thy peace, and I ſhall teach thee wiſdom.

In this chapter Elihu addreſſes his ſpeech to Job alone, (for he had rejected all that the three friends had ſaid, as ſufficiently confuted by Job in his diſpute with them,) and tells him, firſt, that he was the man who would now plead with him in God's behalf, and that he was no unequal match for him. He then begins to reprehend thoſe paſſages which he thought were blameable in Job's ſpeeches; particularly his inſiſting ſo much upon his own integrity: which, tho' true, ſhould not have been mentioned without due acknowledgment, that the Sovereign of the world had done him no wrong in thus afflicting him; and that it was not fit for him to queſtion the wiſdom and juſtice of God's providence, becauſe he did not underſtand the true plan of it. For the care of God over man, and his kindneſs to him, he ſhews, is ſo apparent in a vaſt number of inſtances, that they ought not to be denied, becauſe of the unaccountable afflictions that may befall us; which we ought to think are one of thoſe methods by which he doth good to man in the event.

Ver. 1. *Wherefore Job, I pray thee, hear my ſpeeches,* &c.] I think I need not uſe any farther preface, to perſuade thee, O Job, to hear my diſcourſe, and to give an attentive ear to the remarks I ſhall make.

Ver. 3. *My words ſhall be of the uprightneſs of my heart,* &c.] And I aſſure thee they ſhall be the unfeigned language of my heart, which it ſhall not be hard for thee to underſtand: for the inſtructions I intend to give thee ſhall be delivered with the greateſt perſpicuity.

Ver. 4. *The ſpirit of the Lord hath made me,* &c.] And firſt of all conſider, that I am no other creature than what thou art; a man, whom the power of God hath formed, and then inſpired with life.

Ver. 5. *If thou canſt anſwer me, ſet thy words in order before me,* &c.] Thou needeſt not therefore decline the encounter; but if thou art able to anſwer, ſet thy forces in order againſt me, and ſtand up to oppoſe me.

Ver. 6. *Behold, I am according to thy wiſh in God's ſtead: I alſo am formed out of the clay.*] Thou haſt deſired more than once, that ſomebody would appear in God's ſtead, to reaſon the caſe with thee. Behold, thou haſt now thy wiſh: I am the man who appears for him; and I am formed out of the ſame matter with thy ſelf.

Ver. 7. *Behold, my terror ſhall not make thee afraid; neither ſhall my hand be heavy upon thee.*] The combat between us is not unequal, as thou complaineſt when thou lookeſt upon God: thou ſeeſt no dreadful majeſty in me to diſmay thee, nor any power to oppreſs thee.

Ver. 8. *Surely thou haſt ſpoken in mine hearing,* &c.] I do not accuſe thee neither, as thy three friends have done, of crimes uncertain or unknown; but of what I my ſelf with mine own ears have heard thee utter.

Ver. 9. *I am clean without tranſgreſſion, I am innocent; neither is there iniquity in me.*] For ſurely thou haſt frequently ſaid, I am pure and irreproachable in my heart, and in my actions, both toward God and toward man.

Ver. 10. *Behold, he findeth occaſions againſt me, he counteth me for his enemy.*] Behold, he who I thought would have vindicated my innocence, ſeeks for all occaſions to treat me with ſeverity, and for ſlight matters declares himſelf mine enemy.

Ver. 11. *He putteth my feet in the ſtocks, he marketh all my paths.*] Thou haſt likewiſe maintain'd, that God keeps thee ſo faſt in priſon, that thou canſt not ſtir; and watches thee ſtrictly, that thou canſt find no way to eſcape.

Ver. 12. *Behold, in this thou art not juſt: I will anſwer thee, that God is greater than man.*] This is thy complaining language, and now obſerve what I ſay to thee: Though I cannot accuſe thee, as thy friends have done, of other ſins, yet in this thou doſt offend; and I muſt reprehend thee for it, by remembring thee, that there is no compariſon between God and man.

Ver. 13. *Why doſt thou ſtrive againſt him? for he giveth not account of any of his matters.*] And therefore, why doſt thou preſume to diſpute with him, and call him to an account for his actions, when it is certain, that he will not reveal to us all the ſecrets of his providence?

Ver. 14. *For God ſpeaketh once, yea, twice, yet man perceiveth it not.*] Not that God envies us the gift of knowledge, for he teaches man more ways than one, and abundantly more than we take care to learn.

Ver. 15. *In a dream, in a viſion of the night,* &c.] One way is by a dream, which may be called a night viſion; when men ſink into a deep ſleep; or lie on their beds between ſlumbring and waking.

Ver. 16. *Then he openeth the ears of men, and ſealeth their inſtruction.*] At that time, when their minds are diſengaged from the buſineſs and cares of the day, he ſecretly whiſpers inſtruction in their ears, and imprints it upon their mind.

Ver. 17. *That he may withdraw man from his purpoſe, and hide pride from man.*] His intention herein is to turn man from his evil way, and to diſpoſe him with all humility to ſubmit himſelf to his heavenly inſtructor.

Ver. 18. *He keepeth back his ſoul from the pit, and his life from periſhing by the ſword.*] God mercifully preſerves him (if he obey his admonition) from running on to his own deſtruction; and reſcues him from the violent death which the ſword of an enemy would have inflicted on him.

Ver. 19. *He is chaſtned alſo with pain upon his bed,* &c.] Another way by which God ſpeaks to man, is the painful diſeaſes he ſometimes inflicts upon him, and lays him low in his bed, though the conſtitution of his body be never ſo firm and ſtrong.

Ver. 20. *So that his life abhorreth bread, and his ſoul dainty meat.*] In which languiſhing condition he loaths his food; and even nauſeates that very meat, which formerly was his greateſt delight.

Ver. 21. *His fleſh is conſumed away, that it cannot be ſeen,* &c.] This makes ſo great a change in him, that his fleſh, which formerly appeared plump and fair, is waſted away, and his bones which were once not ſeen, ſtick out in a ſhocking manner.

Ver. 22. *Yea, his ſoul draweth near unto the grave, and his life to the deſtroyers.*] There ſeems to be but a ſtep between him and the grave, the pangs of death being ready to ſeize on him.

Ver. 23. *If there be a meſſenger with him, an interpreter, one among a thouſand, to ſhew unto man his uprightneſs.*] If then, (which is a third way by which God ſpeaks to men) there come a divine meſſenger unto him, an uncommon perſon, who can expound the mind of God, and perſuade the ſick man to repent and amend his life:

Ver. 24. *Then he is gracious unto him, and ſaith, Deliver him from going down to the pit, I have found a ranſom.*] He ſhall beſeech God to be gracious to him, ſaying, Spare him, Good Lord, and reſcue him from going down to the grave; let it ſatisfy thee that thou haſt corrected him, and that I have found him a true penitent.

Ver. 25. *His fleſh ſhall be freſher than a childs: he ſhall return to the days of his youth.*] Immediately the ſick perſon ſhall begin to recover, and become a new man, in his body, as well as in his mind. His fleſh ſhall appear as freſh and blooming as when he was a child; and he ſhall be reſtored to the vigour and ſtrength of his youthful age.

Ver. 26. *He ſhall pray unto God, and he will be favourable unto him, and he ſhall ſee his face with joy: for he will render unto man his righteouſneſs.*] His prayer alſo ſhall be acceptable to God, and prevail for the bleſſings he asks: He ſhall go into the houſe of God, and with the moſt joyful voice give thanks unto him, and praiſe his goodneſs. The Divine Majeſty will then acquit him, and reſtore this poor man to his favour.

Ver. 27. *He looketh upon men, and if any ſay, I have ſinned, and perverted that which is right, and it profited me not.*] The Divine Majeſty obſerves the conduct and diſpoſitions of men, and when any of them openly confeſs that they have offended him, and that he hath juſtly chaſtiſed them for thoſe iniquities from which they derived no advantage;

Ver. 28. *He will deliver his ſoul from going into the pit, and his life ſhall ſee the light.*] God will then graciouſly deliver them from the death which threatned them; and cauſe them to enjoy proſperous days for the remainder of their lives.

Ver. 29. *Lo, all theſe things worketh God oftentimes with man.*] Behold, in all this, the wonderful goodneſs of God, who by ſo many various means frequently admoniſhes man.

Ver. 30. *To bring back his ſoul from the pit, to be enlightned with the light of the living.*] To reduce him from thoſe evil courſes which had juſt brought him to his grave, and to raiſe him up again to live in true happineſs and pleaſure.

Ver. 31. *Mark well, O Job, hearken unto me,* &c.] Take particular notice of this, O Job, for it may very much concern thee. Conſider what I have ſaid, and if thou pleaſeſt to hear me patiently, I will inſtruct thee more fully.

Ver. 32. *If thou haſt any thing to ſay, anſwer me. Speak, for I deſire to juſtify thee.*] Or if thou haſt any thing to object to what I have ſaid, I am willing to hear it. Speak then before I proceed, for I heartily deſire thou mayſt clear thy ſelf, and appear a righteous perſon.

Ver. 33. *If not, hearken unto me,* &c.] If thou haſt no exception againſt my diſcourſe, then continue thine attention; and ſilently liſten to me, and I will teach thee wiſdom.

CHAP. XXXIV.

1 Elihu accuſeth Job for charging God with injuſtice. 10 God omnipotent cannot be unjuſt. 31 Man muſt humble himſelf unto God. 34. Elihu reproveth Job.

FUrthermore Elihu anſwered and ſaid,

2 Hear my words, O ye wiſe *men*, and give ear unto me, ye that have knowledge.

3 For the ear trieth words, as the mouth taſteth meat.

4 Let us chooſe to us judgment: let us know among ourſelves what *is* good.

5 For Job hath ſaid, I am righteous: and God hath taken away my judgment.

6 Should I lye againſt my right? my wound is incurable without tranſgreſſion.

7 What man *is* like Job, *who* drinketh up ſcorning like water?

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

9 For he hath ſaid, It profiteth a man nothing, that he ſhould delight himſelf with God.

10 Therefore hearken unto me, ye men of underſtanding: far be it from God, *that he ſhould do* wickedneſs, and *from* the Almighty, *that he ſhould commit* iniquity.

11 For the work of a man ſhall he render unto him, and cauſe every man to find according to *his* ways.

12 Yea, ſurely God will not do wickedly, neither will the Almighty pervert judgment.

13 Who hath given him a charge over the earth? or who hath diſpoſed the whole world?

14 If he ſet his heart upon man, *if* he gather unto himſelf his ſpirit and his breath;

15 All fleſh ſhall periſh together, and man ſhall turn again unto duſt.

16 If now *thou haſt* underſtanding, hear this: hearken to the voice of my words.

17 Shall even he that hateth right, govern? and wilt thou condemn him that is moſt juſt?

18 *Is it fit* to ſay to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?

19 *How much leſs to him* that accepteth not the perſons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands.

20 In a moment ſhall they die, and the people ſhall be troubled at midnight, and paſs away: and the mighty ſhall be taken away without hand.

21 For his eyes *are* upon the ways of man, and he ſeeth all his goings.

22 *There is* no darkneſs nor ſhadow of death, where the workers of iniquity may hide themſelves.

23 For he will not lay upon man more *than right*; that he ſhould enter into judgment with God.

24 He ſhall break in pieces mighty men without number, and ſet others in their ſtead.

25 Therefore he knoweth their works, and he overturneth *them* in the night, ſo that they are deſtroyed.

26 He ſtriketh them as wicked men in the open ſight of others:

27 Becauſe they turned back from him, and would not conſider any of his ways:

28 So that they cauſed the cry of the poor to come unto him, and he heareth the cry of the afflicted.

29 When he giveth quietneſs, who then can make trouble? and when he hideth *his* face, who can then behold him? whether *it be done* againſt a nation, or againſt a man only:

30 That the hypocrite reign not, leſt the people be enſnared.

31 Surely it is meet to be ſaid unto God, I have born *chaſtiſement*, I will not offend *any more*.

32 *That which* I ſee not, teach thou me; if I have done iniquity, I will do no more.

33 *Should it be* according to thy mind? he will recompence it, whether thou refuſe, or whether thou chuſe, and not I: therefore ſpeak what thou knoweſt.

34 Let men of underſtanding tell me, and let a wiſe man hearken unto me.

35 Job hath ſpoken without knowledge, and his words *were* without wiſdom.

36 My deſire *is that* Job may be tried unto the end, becauſe of *his* anſwers for wicked men.

37 For he addeth rebellion unto [illegible] ſin, he clappeth *his hands* amongſt us, and multiplieth his words againſt God.

Here Job ſhews himſelf a far more humble and teachable perſon than his three friends; for tho' Elihu had invited him to make what exceptions he pleaſed to his diſcourſe in the former chapter, he would not open his mouth, becauſe he plainly ſaw that Elihu had hit upon the point wherein he was defective. And ſo this young man proceeds to carry the charge a little higher, and tells him with more ſharpneſs than before, that there were ſome words in his diſcourſes, which ſounded in his ears, as if he accuſed God's juſtice and goodneſs. For what elſe did he mean when he complained that God did not do him right, and that he deſtroyed alike both good and bad? Theſe raſh aſſertions he overthrows, from the conſideration of the ſovereign dominion, power, righteouſneſs, and wiſdom of God; and repreſents to Job what behaviour and diſcourſe would have better become him, than that which he had uſed.

Ver. 2. *Hear my words, O ye wiſe men,* &c.] I do not deſire to be judge alone in this cauſe, but appeal to them who are wiſe, and beſeech all thoſe among you who are intelligent, to conſider what I now deliver.

Ver. 3. *For the ear trieth words, as the mouth taſteth meat*] You can diſcern whether what I ſay be true or falſe, for the mind is as proper a judge of diſcourſe, as the palate is of meat.

Ver. 4. *Let us chooſe to us judgment: let us know among ourſelves what is good.*] Let us agree to examine the buſineſs, that we may be able to pronounce a righteous judgment. Let us debate among our ſelves, and determine whether Job have a good cauſe or no.

Ver. 5. *For Job hath ſaid, I am righteous: and God hath taken away my judgment.*] For he hath ſaid, I am innocent; and God, who knows I do not deſerve to ſuffer in this manner, will not do me right.

Ver. 6. *Should I lie againſt my right? my wound is incurable without tranſgreſſion.*] I ſcorn, ſays he, to defend myſelf with falſhoods; and muſt ſtill maintain, that this deadly wound is given me for no crime of mine.

Ver. 7. *What man is like Job, who drinketh up ſcorning like water?*] Did you ever know ſuch a man as Job, who, inſtead of adoring the Almighty, as becomes his wiſdom and piety, takes the liberty to pour out abundance of contemptuous language concerning his judgments?

Ver. 8. *Which goeth in company with the workers of iniquity,* &c.] He aſſociates himſelf with evil-doers, and talks after the ſame rate that the wicked are wont to do.

Ver. 9. *For he hath ſaid, It profiteth a man nothing, that he ſhould delight himſelf with God.*] For he ſeems to me to be of this opinion, that tho' a man ſtudy to pleaſe God, he ſhall be no gainer by it.

Ver. 10. *Therefore hearken unto me, ye men of underſtanding: far be it from God that he ſhould do wickedneſs,* &c.] What think you of this, ye men of wiſdom? Do you not abhor ſuch a thought as much as I? that he, who is Almighty, ſhould wrong any man, and that he, who is all-ſufficient, ſhould ſwerve from the rule of righteouſneſs!

Ver. 11. *For the work of a man ſhall he render unto him,* &c.] He never will be charged with ſuch weakneſs, but always deals with men as they deſerve: For he that doth well, never fails to find a reward; and he that doth ill, meets with a juſt puniſhment.

Ver. 12. *Yea, ſurely God will not do wickedly, neither will the Almighty pervert judgment.*] Surely I need not fear to affirm this with the greateſt confidence, that the Supreme Judge of the world will never condemn an innocent perſon; nor will he who poſſeſſes all things be corrupted to pronounce an unrighteous ſentence.

Ver. 13. *Who hath given him a charge over the earth?*] *or who hath diſpoſed the whole world?*] For he did not receive the government of the world from any above himſelf; nor is there any higher being, whoſe authority he may be thought to dread, and for fear of whom he may be tempted to do unjuſtly.

Ver. 14. *If he ſet his heart upon man, if he gather unto himſelf his ſpirit and his breath.*] No, he made and ſuſtains all creatures; ſo that if he ſhould contain his goodneſs within himſelf, and recall that ſpirit and life which he hath infuſed into them;

Ver. 15. *All fleſh ſhall periſh together, and man ſhall turn again into duſt.*] Nothing could ſubſiſt one moment: but all mankind would expire together, and return to to their duſt.

Ver. 17. *Shall even he that hateth right govern? and wilt thou condemn him that is moſt juſt?*] Can he be an enemy to juſtice himſelf, who binds us ſo faſt to the practice of it? and wilt thou condemn his actions, who is moſt powerful, as well as juſt; and therefore need not ſerve himſelf by any wrong dealing?

Ver. 18. *Is it fit to ſay to a king, Thou art wicked?* &c.] There is no king on earth but looks upon it as a great and unſufferable reproach to be called a tyrant: Nor will inferior rulers endure you ſhould ſay, that they have no regard to equity.

Ver. 19. *How much leſs to him that accepteth not the perſons of princes, nor regardeth the rich more than the poor?* &c.] Shall we dare to caſt then any ſuch imputation on him, before whom a prince or a rich man is no more than the meaneſt perſons? who ſhall have the ſame juſtice from him with the greateſt, becauſe they are all alike the work of his hands.

Ver. 20. *In a moment they ſhall die, and the people ſhall be troubled at midnight, and paſs away: and the mighty ſhall be taken away without hand.*] How ſhould he ſtand in awe of the power of kings, or be bribed with the gifts of the rich, when he can ſtrike them all dead in a moment? Whole nations tremble before him, and in their deepeſt ſecurity are deſtroyed. He needs not the help of any force on earth, to put down a mighty tyrant; for ſuch wretches as theſe ſhall be carried off by an inviſible ſtroke.

Ver. 21. *For his eyes are upon the ways of man, and he ſeeth all his goings.*] For there is no one paſſage of man's life, but he is acquainted with it: And therefore cannot be ſuſpected through ignorance of their actions, no more than through fear of their perſons, to overlook their crimes, or to treat them with any injuſtice.

Ver. 22. *There is no darkneſs, nor ſhadow of death, where the workers of iniquity may hide themſelves.*] They may ſeek to conceal their wickedneſs, when they have committed it; and may form excuſes and ſubtle pretences: but they cannot caſt a miſt before his eyes, which pierce through the thickeſt darkneſs, and the deepeſt ſecrets.

Ver. 23. *For he will not lay upon man more than right; that he ſhould enter into judgment with God.*] And therefore as he never will charge man with that of which he is not guilty; ſo when he calls him to an account, he will not delay, nor put off his judgment, to hear what man can ſay for himſelf.

Ver. 24. *He ſhall break in pieces mighty men without number, and ſet others in their ſtead.*] For he need not be informed of the ſtate of any affairs here below, and therefore breaks in pieces mighty men, without inquiry, or examination of witneſſes againſt them; and confers their dignity upon others.

Ver. 25. *Therefore he knoweth their works, and he overturneth them in the night, ſo that they are deſtroyed.*] Hence it appears, that he knows all their evil works, becauſe he brings them to judgment for the ſame; and ſuddenly overturns them at midnight, when they think themſelves ſecure.

Ver. 26. *He ſtriketh them as wicked men in the open ſight of others.*] He puniſhes them as men who in his eyes are manifeſtly wicked, and therefore frequently makes them public examples, in order to terrify other oppreſſors and impious men.

Ver. 27. *Becauſe they turned back from him,* &c.] Becauſe they would not follow his counſels, nor regard any of his commands.

Ver. 28. *So that they cauſe the cry of the poor to come unto him, and he heareth the cry of the afflicted.*] But perſiſted in their oppreſſion of the poor, till they cried to heaven for vengeance upon them: And the cry of ſuch afflicted people God never fails to anſwer.

Ver. 29. *When he giveth quietneſs, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done againſt a nation, or againſt a man only.*] And if he will grant ſuch poor wretches reſt and eaſe, who can diſturb them? Or, if he withdraws his favour and help from any perſon, and ſets himſelf againſt him, all men will forſake and oppoſe him, and ſo he will be utterly loſt. God likewiſe can carry his work of mercy or juſtice, as eaſily and irreſiſtably upon a whole nation, as upon one particular perſon.

Ver. 30, *That the hypocrite reign not, leſt the people be enſnared.*] God will not grant a long reign to wicked princes, who may juſtly be called hypocrites, becauſe they cover all their oppreſſions, injuries, and impieties, with the ſpecious pretence of juſtice, and the public good: but he ſhortens the date of their power, leſt the people ſhould be enſnared into ſin by their example.

Ver. 31. *Surely it is meet to be ſaid unto God, I have born chaſtiſement, I will not offend any more.*] Wherefore it is beſt for an afflicted perſon not to complain, but to ſuſpect himſelf, tho' he be never ſo good; and preſently to ſay to God, I confeſs this ſuffering is juſt; and I will not offend by pleading my innocence.

Ver. 32. *That which I ſee not, teach thou me,* &c.] If I have overlooked any thing that I ſhould have obſerved, do thou vouchſafe to ſhew it me; and if I have committed any crime, I will take care to avoid it for the future.

Ver. 33. *Should it be according to thy mind? he will recompence it, whether thou refuſe, or whether thou chooſe, and not I: therefore ſpeak what thou knoweſt.*] Shall thy opinion or affection give laws and meaſures to God, that he ſhould afflict only ſuch perſons, and in ſuch a manner and meaſure, and ſo long as thou wouldſt have him? Whether thou art ſatisfied or offended with his proceedings is indifferent to him, as not being obliged to give thee any account of his diſpenſations. Do thou refuſe or chooſe as thou pleaſeſt, and contend with God for treating thee otherwiſe than according to thy opinion, or inclinations; but ſo would not I do, if it were my caſe; and I can ſay nothing for this courſe thou takeſt, and therefore do thou ſpeak what thou knoweſt, or what thou canſt ſay for thy ſelf.

Ver. 34. *Let men of underſtanding tell me, and let a wiſe man hearken unto me.*] I am content that any wiſe man ſhould judge of my words, and let ſuch conſider what I ſay.

Ver. 35. *Job hath ſpoken without knowledge,* &c.] Job ſeems to me to be very much miſtaken, and his diſcourſes have been uttered with inconſideration, and without reaſon.

Ver. 36. *My deſire is that Job may be tried unto the end: becauſe of his anſwers for wicked men.*] And therefore I am ſo far from wiſhing, that he may be preſently releaſed from his affliction, that I take it to be more deſirable he ſhould be ſtill tried and proved by them, till he recant the complaints he hath uttered againſt the Divine Providence. I do not interfere with his former life, nor charge him with hypocriſy as his three friends have done; but I juſtly reprove him for his hard ſpeeches againſt God, whereby he hath reproached his juſtice and goodneſs; and for putting arguments into the mouths of wicked men, againſt God and his providence.

Ver. 37. *For he addeth rebellion unto his ſin, he clappeth his hands amongſt us, and multiplieth his words againſt God.*] He ſinned before, by impatience under his afflictions, which may be aſcribed to human infirmity; but now he is grown obſtinate and incorrigible, and inſtead of repenting and humbling himſelf for his ſins, he excuſeth them, and juſtifieth himſelf, and accuſeth the bleſſed God.

CHAP. XXXV.

1 *Compariſon is not to be made with God, becauſe our good or evil cannot extend unto him.* 9 *Many cry in their afflictions, but are not heard for want of faith.*

ELihu ſpake moreover, and ſaid,

2 Thinkeſt thou this to be right, *that* thou ſaidſt my righteouſneſs *is* more than Gods?

3 For thou ſaidſt, what advantage will it be unto thee, *and* what profit ſhall I have *if I be cleanſed* from my ſin?

4 I will anſwer thee, and thy companions with thee.

5 Look unto the heavens, and ſee, and behold the clouds *which* are higher than thou.

6 If thou ſinneſt, what doeſt thou againſt him? or *if* thy tranſgreſſions be multiplied, what doeſt thou unto him?

7 If thou be righteous, what giveſt thou him? or what receiveth he of thine hand?

8 Thy wickedneſs *may hurt* a man as thou *art*, and thy righteouſneſs *may profit* the ſon of man.

9 By reaſon of the multitude of oppreſſions, they make *the oppreſſed* to cry; they cry out by reaſon of the arm of the mighty.

10 But none ſaith, Where *is* God my maker, who giveth ſongs in the night?

11 Who teacheth us more than the beaſts of the earth, and maketh us wiſer than the fowls of heaven.

12 There they cry, (but none giveth anſwer) becauſe of the pride of evil men.

13 Surely God will not hear vanity, neither will the Almighty regard it.

14 Although thou ſayeſt thou ſhalt not ſee him, *yet* judgment *is* before him, therefore truſt thou in him.

15 But now becauſe it *is* not *ſo*, he hath viſited in his anger; yet he knoweth *it* not in great extremity:

16 Therefore doth Job open his mouth in vain: he multiplieth words without knowledge.

Job ſtill keeps ſilence, though Elihu had made the harſheſt conſtruction of his words; becauſe he was ſenſible he meant him well, and had only charged him with ſome unhappy expreſſions which had fallen from him when the anguiſh of his ſpirit was very great. This perhaps was the reaſon Job did not contradict him, though he continues in this chapter to fix the ſame harſh ſenſe upon his words, and then endeavours to refute them, from the conſideration of the infinite diſproportion there is between man and God; who is never the worſe indeed for any evil, nor at all the better for any good we do; and yet hath ſo much love for mankind, that it is certain he would not have them miſerable, but takes care for their relief when they are oppreſſed; if they addreſs themſelves as they ought to him.

Ver. 2. *Thinkeſt thou this to be right, that thou ſaidſt, My righteouſneſs is more than Gods?*] Canſt thou in thy conſcience, upon ſecond thoughts, approve of what thou haſt ſaid? and wilt thou ſtill maintain that God is not ſo righteous as thou art? not that Job ſaid this in expreſs terms, but it may ſeem to follow from thoſe expreſſions of his, in which he declares that God puniſhed him more than he deſerved, or expected, all things conſidered; and that if he might be admitted to debate his cauſe before God, he ſhould not doubt to carry it, and to obtain that eaſe and favour from him, which otherwiſe God would not afford him.

Ver. 3. *For thou ſaidſt, What advantage will it be unto thee, and what profit ſhall I have if I be cleanſed from my ſin?*] What elſe could be thy meaning, when thou utteredſt ſuch words as theſe, What doth God care whether I be innocent or not? Or what benefit ſhall I have by it if I be?

Ver. 5. *Look unto the heavens, and ſee, and behold the clouds which are higher than thou.*] Caſt up thine eyes to the heavens, look upon the clouds and ſky; and then conſider, that as high as they are, they are not ſo much above thee, as God is above them.

Ver. 6. *If thou ſinneſt, what doſt thou againſt him?* &c.] And therefore it is certain, that he is never the worſe for the ſins thou haſt committed; nor will it be any diſadvantage to him if thou ſhouldſt proceed to greater tranſgreſſions.

Ver. 7. *If thou be righteous, what giveſt thou him?* &c.] Wherein can thy righteouſneſs contribute to his happineſs? Surely it confers nothing upon him which he hath not already, nor makes the leaſt addition to his greatneſs.

Ver. 8. *Thy wickedneſs may hurt a man as thou art, and thy righteouſneſs may profit the ſon of man.*] But thou ſhouldſt not conclude from hence, that it is all one whether a man be good or bad: For thy wickedneſs will prove hurtful to men like thy ſelf, as, on the other hand, thy righteouſneſs will be beneficial to them.

Ver. 9. *By reaſon of the multitude of oppreſſions, they make the oppreſſed to cry,* &c.] The cries of the oppreſſed tell us what miſchief is occaſioned by injuſtice. The tyranny of the mighty forces them to cry aloud to God for vengeance; and tho' he be not hurt by what they ſuffer, yet he is touched with a ſenſe of their affliction.

Ver. 10. *But none ſaith, Where is God my maker, who giveth ſongs in the night?*] The greateſt misfortune is, that not one of theſe miſerable wretches enquire ſeriouſly after God, who gave him his being; and is able therefore not only to relieve him, but to comfort and fill him with joy in the midſt of the ſevereſt affliction.

Ver. 11. *Who teacheth us more than the beaſts of the earth, and maketh us wiſer than the fowls of heaven.*] God hath given to men thoſe gifts which he hath denied to the animal creation; namely, reaſon, and wiſdom, to know God and themſelves, and their obligations to him.

Ver. 12. *There they cry, (but none giveth anſwer) becauſe of the pride of evil men.*] The reaſon why God doth not deliver them is, becauſe they lie crying indeed under their affliction; but it is not a ſenſe of him, but only the haughty violence of their oppreſſors, which extorts thoſe cries from them.

Ver. 13. *Surely God will not hear vanity,* &c.] For we muſt not think that God, though he be inclined to relieve the afflicted, will give ear to men ſo void of piety. He will not take notice of thoſe who have ſo little regard to him; even for this reaſon, becauſe he ſtands in need of no body.

Ver. 14. *Although thou ſayſt, thou ſhalt not ſee him, yet judgment is before him, therefore truſt thou in him.*] Therefore though thou complaineſt that thou doſt not ſee him appear for thy deliverance; yet do not conclude from thence that he is unrighteous: but go and condemn thy ſelf before him, and then patiently wait for his mercy.

Ver. 15. *But now, becauſe it is not ſo, he hath viſited in his anger, yet he knoweth it not in great extremity.*] But now, becauſe there is nothing of this in thee, God hath laid ſevere afflictions upon thee in his diſpleaſure; and yet theſe are too little to bring thee to a compliance with his Sacred Will; and thou art not ſufficiently ſenſible of thy ſufferings, ſo as to be humbled under the chaſtiſing hand of God.

Ver. 16. *Therefore doth Job open his mouth in vain.*] Hence it is that he pours out his complaints without any ſucceſs, and diſcovers his ignorance, both of God and himſelf, by multiplying words without reaſon.

CHAP. XXXVI.

1 *Elihu ſheweth how God is juſt in his ways.* 16 *How Job's ſins hinder God's bleſſings.* 24 *God's works are to be magnified.*

ELihu alſo proceeded, and ſaid,

2 Suffer me a little, and I will ſhew thee, that *I have* yet to ſpeak on Gods behalf.

3 I will fetch my knowledge from afar, and will aſcribe righteouſneſs to my maker.

4 For truly my words *ſhall* not *be* falſe: he that is perfect in knowledge *is* with thee.

5 Behold, God *is* mighty, and deſpiſeth not *any: he is* mighty in ſtrength *and* wiſdom.

6 He preſerveth not the life of the wicked: but giveth right to the poor.

7 He withdraweth not his eyes from the righteous: but with kings *are they* on the throne, yea, he doth eſtabliſh them for ever, and they are exalted.

8 And if *they be* bound in fetters, *and* be holden in cords of affliction:

9 Then he ſheweth them their work, and their tranſgreſſions that they have exceeded.

10 He openeth alſo their ear to diſcipline, and commandeth that they return from iniquity.

11 If they obey and ſerve *him*, they ſhall ſpend their days in proſperity, and their years in pleaſures.

12 But if they obey not, they ſhall periſh by the ſword, and they ſhall die without knowledge.

13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

14 They die in youth, and their life *is* among the unclean.

15 He delivereth the poor in his affliction, and openeth their ears in oppreſſion.

16 Even ſo would he have removed thee out of the ſtrait *into* a broad place, where *there is* no ſtraitneſs, and that which ſhould be ſet on thy table, *ſhould be* full of fatneſs.

17 But thou haſt fulfilled the judgment of the wicked: judgment and juſtice take hold *on thee.*

18 Becauſe *there is* wrath, *beware* leſt he take thee away with *his* ſtroke: then a great ranſom cannot deliver thee.

19 Will he eſteem thy riches? *no,* not gold, nor all the forces of ſtrength.

20 Deſire not the night, when people are cut off in their place.

21 Take heed, regard not iniquity: for this haſt thou choſen rather than affliction.

22 Behold, God exalteth by his power: who teacheth like him?

23 Who hath enjoined him his way? or who can ſay, Thou haſt wrought iniquity?

24 Remember that thou magnify his work, which men behold.

25 Every man may ſee it, man may behold *it* afar off.

26 Behold, God *is* great, and we know *him* not, neither can the number of his years be ſearched out.

27 For he maketh ſmall the drops of water: they pour down rain according to the vapour thereof:

28 Which the clouds do drop, *and* diſtil upon man abundantly.

29 Alſo can *any* underſtand the ſpreadings of the clouds, *or* the noiſe of his tabernacle?

30 Behold, he ſpreadeth his light upon it, and covereth the bottom of the ſea.

31 For by them judgeth he the people, he giveth meat in abundance.

32 With clouds he covereth the light; and commandeth it *not to ſhine*, by *the cloud* that cometh betwixt.

33 The noiſe thereof ſheweth concerning it, the cattel alſo concerning the vapour.

Having reprehended ſome of the unwarrantable expreſſions in Job's diſcourſes, (which he himſelf would not juſtify) Elihu comes cloſer to the buſineſs, and ſpeaks to the very cauſe itſelf; ſhewing, from the nature of God, and the methods of his providence, that if Job had, inſtead of diſputing, ſubmitted himſelf humbly to God's corrections, he would have delivered him; (it being as eaſy for him to lift up as to caſt down.) And that his not diſcerning the reaſon of his corrections, (which Job had made a great cauſe of his grief, xix. 7.) ought not to have hindered his humble ſubmiſſion; becauſe we are not able to comprehend any of the works of God, which we ſee every day, and acknowledge to be moſt excellently contrived.

Ver. 1. *Elihu alſo proceeded and ſaid.*] Job ſtill keeping ſilence, Elihu proceeded in his diſcourſe and ſaid,

Ver. 2. *Suffer me a little, and I will ſhew thee that I have yet to ſpeak on God's behalf.*] Be not weary, and I will open my mouth more fully; for thou haſt not yet heard all that God hath to ſay for himſelf by my mouth.

Ver. 3. *I will fetch my knowledge from afar, and I will aſcribe righteouſneſs to my maker.*] Which ſhall now, from the moſt ſublime contemplations, aſſert the righteouſneſs of my maker.

Ver. 4 *For truly my words ſhall not be falſe: he that is perfect in knowledge is with thee.*] For aſſure thy ſelf I will not ſeek to baffle thee with ſophiſtical arguments: He that diſcourſes with thee is none of thoſe ſubtle diſputers, but loves ſincere and ſolid reaſon.

Ver. 5. *Behold God is mighty, and deſpiſeth not any: he is mighty in ſtrength and wiſdom*] Know then, that God is mighty, but deſpiſeth not the meaneſt: The excellence of his power, and the greatneſs of his mind, will not ſuffer him to wrong any body.

Ver. 6. *He preſerveth not the life of the wicked: but giveth right to the poor.*] When men are extremely wicked, and fit to be puniſhed, he will let them live no longer; but the poor at laſt ſhall recover their right, and be delivered out of their affliction.

Ver. 7. *He withdraweth not his eyes from the righteous: but with kings are they on the throne; yea, he doth eſtabliſh them for ever, and they are exalted.*] For whatſoever affliction the righteous ſuffer, God never ceaſes to take eſpecial care of them; and ſometimes raiſes them to the higheſt offices that kings can confer upon them; in which they are ſettled as long as they live, and exalted above the power of their enemies that would pull them down.

Ver. 8. *And if they be bound in fetters, and be holden in cords of affliction.*] Or if they ſhould fall into any trouble, which lies as heavy on them, and holds them as faſt, as if they were bound with chains and cords;

Ver. 9. *Then he ſheweth them their work, and their tranſgreſſions that they have exceeded.*] It is only to make them reflect upon their lives, and to ſhew them their ſins, becauſe they grow ſtrong, and begin to prevail over them.

Ver. 10. *He openeth alſo their ear to diſcipline, and commandeth that they return from iniquity.*] He diſpoſeth them hereby to liſten to instruction, and admoniſhes them to forſake their ſins, and return to their duty.

Ver. 11. *If they obey and ſerve him, they ſhall ſpend their days in proſperity, and their years in pleaſures.*] And if they profit ſo much by their affliction, as to obey this counſel, and devoutly ſerve him, they ſhall regain their former ſplendor, and paſs the reſt of their life in proſperity and pleaſure.

Ver. 12. *But if they obey not, they ſhall periſh by the ſword, and they ſhall die without knowledge.*] But if they be diſobedient, they ſhall be utterly cut off, and die in their folly.

Ver. 13. *But the hypocrites in heart heap up wrath: they cry not when he bindeth them.*] And they that are falſe-hearted, do but heap up wrath to themſelves by their counterfeit piety: which ſurpriſes them ſo ſuddenly, that it gives them no time ſo much as to cry to God, when his puniſhments ſeize on them.

Ver. 14. *They die in youth, and their life is among the unclean.*] They die before their time in the flower of their age; and periſh like the impure Sodomites, with an haſty and unexpected deſtruction.

Ver. 15. *He delivereth the poor in his affliction, and openeth their ears in oppreſſion.*] Whereas he delivers the poor humble man in his affliction, and makes his oppreſſion the means of giving him wholeſome counſel.

Ver. 16. *Even ſo would he have removed thee out of the ſtrait into a broad place, where there is no ſtraitneſs, and that which ſhould be ſet on thy table, ſhould be full of fatneſs.*] Even ſo would he have reſcued thee, if thou hadſt humbly ſubmitted to his correction) out of theſe miſerable ſtraits to which thou art reduced; and not only enlarged thee, but ſet thee ſo far from all danger of falling again into them, that peace and plenty ſhould have been thy portion.

Ver. 17. *But thou haſt fulfilled the judgment of the wicked: judgment and juſtice take hold on thee.*] But thou haſt maintained the cauſe of the wicked: And ſuch as a man's cauſe is, ſuch will the judgment of God be upon him.

Ver. 18. *Becauſe there is wrath, beware leſt he take thee away with his ſtroke: Then a great ranſom cannot deliver thee.*] And becauſe God is angry with thee, take heed leſt thou further incenſe him to puniſh thee ſo heavily, that upon no terms he will deliver thee.

Ver. 19. *Will he eſteem thy riches? no, not gold, nor all the forces of ſtrength.*] Doſt thou think he will have any regard to thy riches? No, not if thou hadſt all the treaſure and all the force which all the power of earth can muſter up.

Ver. 20. *Deſire not the night, when people are cut off in their place.*] Do not dream that they can do thee any ſervice; nor entertain thy ſelf with vain hopes, as thou art muſing on thy bed in the night; when God ſometimes deſtroys whole nations on a ſudden.

Ver. 21. *Take heed, regard not iniquity: for this thou haſt choſen rather than affliction.*] But let thy ſufferings teach thee caution, and make thee afraid to go on to provoke offended juſtice; for thou haſt done too much already, in chuſing rather to accuſe Divine Providence, than to ſubmit patiently to his chaſtiſements.

Ver. 22. *Behold, God exalteth by his power: who teacheth like him?*] Conſider the vaſt extent of God's power, which lifts men up as well as caſts them down. What Lord is there ſo abſolute as he? or who ſhall teach them how to govern his dominions?

Ver. 23. *Who hath enjoined him his way? or who can ſay, Thou haſt wrought iniquity?*] What viſitor is there over him, to examine and take an account of his actions? or who is it may preſume to ſay, this or that is not well done?

Ver. 24. *Remember that thou magnify his work, which men behold.*] See that thou leave off this carping at his providence, and remember to extol and magnify it, as well as the wonderful fabrick of the world, which men behold with admiration and praiſe.

Ver. 25. *Every man may ſee it, man may behold it afar off.*] All mankind contemplate it with aſtoniſhment: There are none ſo dull, but in the fartheſt parts of the earth, they behold, if they open their eyes, the majeſty of God.

Ver. 26. *Behold, God is great, and we know him not, neither can the number of his years be ſearched out.*] And muſt confeſs that he is great in wiſdom and power, and cannot be comprehended by our ſhallow underſtandings; which are preſently confounded, when they enter into the ſearch of his eternal being.

Ver. 27. *For he maketh the ſmall drops of water: They pour down rain according to the vapour.*] For it is he who diſſolves the clouds into water; and doth not pour it down all at once; but by ſmall drops ſweetly reſtores to the earth the vapour which was exhaled from thence.

Ver. 28. *Which the clouds do drop, and diſtil upon man abundantly.*] For he hath made the clouds to be fluid bodies; which diſtil their ſhowers in ſo many places, that there are multitudes of ſpectators and admirers of this wonderful contrivance.

Ver. 29. *Alſo can any underſtand the ſpreadings of the clouds, or the noiſe of his tabernacle?*] And can any one underſtand how he ſpreads thoſe clouds, and makes them hang in the air, when they are full of water? or give an account of the dreadful ſounds, which are heard from thence, and which tell us that he dwells in thoſe celeſtial places?

Ver. 30. *Behold, he ſpreadeth his light upon it, and covereth the bottom of the ſea.*] Obſerve alſo how he ſpreads the beams of the ſun upon the ſea, and covers it all over with light, which raiſes new vapours and clouds in the room of thoſe which are exhauſted.

Ver. 31. *For by them judgeth he the people, he giveth meat in abundance.*] Which he uſes for quite contrary ends; both to puniſh mankind by ſtorms and tempeſts, and floods, and to make a plentiful proviſion for them by fruitful ſhowers.

Ver. 32. *With clouds he covereth the light; and commandeth it not to ſhine, by the cloud that cometh betwixt.*] By thoſe clouds alſo he ſometimes quite hideth the ſun from us, that it cannot ripen the fruits; and ſometimes only intercepts its beams a while, that it may not burn them up by immoderate heat.

Ver. 33. *The noiſe thereof ſheweth concerning it, the cattel alſo concerning the vapour.*] The very cattel perceive the cloud as ſoon as it riſes, and declare what God intends to do with it; whether to turn it into ſtorms and tempeſts, or into fruitful rain and ſhowers.

CHAP. XXXVII.

1 God is to be feared becauſe of his great works. 15 His wiſdom is unſearchable in them.

AT this alſo my heart trembleth, and is moved out of his place.

2 Hear attentively the noiſe of his voice, and the ſound *that* goeth out of his mouth.

3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.

4 After it a voice roareth: he thundreth with the voice of his excellency, and he will not ſtay them when his voice is heard.

5 God thundreth marvellouſly with his voice; great things doth he, which we cannot comprehend.

6 For he ſaith to the ſnow, Be thou *on* the earth; likewiſe to the ſmall rain, and to the great rain of his ſtrength.

7 He ſealeth up the hand of every man: that all men may know his work.

8 Then the beaſts go into dens, and remain in their places.

9 Out of the ſouth cometh the whirlwind: and cold out of the north.

10 By the breath of God froſt is given: and the breadth of the waters is ſtraitned.

11 Alſo by watering he wearieth the thick cloud: he ſcattereth his bright cloud.

12 And it is turned round about by his counſels: that they may do whatſoever he commandeth them upon the face of the world in the earth.

13 He cauſeth it to come, whether for correction, or for his land, or for mercy.

14 Hearken unto this, O Job: ſtand ſtill, and conſider the wondrous works of God.

15 Doſt thou know when God diſpoſed them, and cauſed the light of his cloud to ſhine?

16 Doſt thou know the ballancings of the clouds, the wondrous works of him which is perfect in knowledge?

17 How thy garments *are* warm, when he quieteth the earth by the ſouth-*wind*?

18 Haſt thou with him ſpread out the sky, *which is* ſtrong, *and* as a molten looking-glaſs?

19 Teach us what we ſhall ſay unto him; *for* we cannot order *our ſpeech* by reaſon of darkneſs.

20 Shall it be told him that I ſpeak? if a man ſpeak, ſurely he ſhall be ſwallowed up.

21 And now *men* ſee not the bright light which *is* in the clouds: but the wind paſſeth and cleanſeth them.

22 Fair weather cometh out of the north: with God *is* terrible majeſty.

23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of juſtice: he will not afflict.

24 Men do therefore fear him: he reſpecteth not any *that are* wiſe of heart.

Elihu continues his ſpeech, which he had begun before, concerning the incomprehenſible works of God: and limits himſelf chiefly, as he had in the foregoing chapter, to the wonders God doth in the clouds: To which, at laſt, he jubjoins the amazing extent, brightneſs, and firmneſs of the sky; in which the ſun ſhines with a luſtre, which are not able to behold. And thence concludes, that the ſplendor of the Divine Majeſty is infinitely more dazzling, and that we muſt not pretend to give an account of his counſels.

Ver. 1. *At this alſo my heart trembleth, and is moved out of his place.*] Theſe are a few of the works of God; and though there be innumerable more, yet this one ſingle effect of his power ſtrikes terror into me, and makes my heart tremble, as if it would leap out of my body, and leave me dead.

Ver. 2. *Hear attentively the noiſe of his voice, and the ſound that goeth out of his mouth.*] Hearken, I beſeech you ſeriouſly, to the horrible noiſe, which comes out of ſome of thoſe clouds; and it will aſtoniſh you alſo: The ſmalleſt murmurs are ſo dreadful, that it may be fitly ſtiled the voice of God, calling men to ſtand in awe of him.

Ver. 3. *He directeth it under the whole heaven, and his lightning unto the ends of the earth.*] It is heard far and near, for he darts it through the whole region of the air; accompanied with his flaſhes of lightning, which ſhoot to the ends of the earth.

Ver. 4. *After it a voice roareth: he thundreth with the voice of his excellency, and he will not ſtay them when his voice is heard.*] After them follow the claps of thunder, more terrible than the roarings of a lyon, which grow louder and louder till they conclude in a violent rain, or hail, or tempeſt.

Ver. 5. *God thundreth marvelouſly with his voice; great things doth he which we cannot comprehend.*] And he who thunders thus with his moſt wonderful voice, doth other great things which the wit of man cannot comprehend.

Ver. 6. *For he ſaith to the ſnow, be thou on the earth; likewiſe to the ſmall rain, and to the great rain, of his ſtrength.*] For in thoſe clouds, which I have ſo often mention'd, he makes the ſnow, and commands it to cover the earth: and on a ſudden they turn into rain, which falls in gentle ſhowers, and ſometimes in impetuous ſpouts of water.

Ver. 7. *He ſealeth up the hand of every man; that all men may know his work.*] Which ſtop the labour of all thoſe whoſe buſineſs is in the fields; and makes the huſbandmen know that he diſpoſeth of it as he pleaſes.

Ver. 8. *Then the beaſts go into dens, and remain in their places.*] The very beaſts alſo are driven, at that ſeaſon into their lurking-places, and are forced to ſtay in their dens.

Ver. 9. *Out of the ſouth cometh the whirlwind, and cold out of the north.*] From one quarter of the heavens blow turbulent winds, and from the oppoſite quarter thoſe colds blaſts, which clear and purify the air again.

Ver. 10. *By the breath of God froſt is given: and the breadth of the waters is ſtraightned.*] By the like ſharp blaſts God ſends the froſt; and binds up the waters ſo faſt that they cannot flow.

Ver. 11. *Alſo by waterings he wearieth the thick cloud: he ſcattereth his bright cloud*] In ſerene evenings alſo he preſſes the cloud into drops of dew upon the earth; or the dewy cloud receiving the ſun-beams, by a diſperſed and various light, makes the beautiful rainbow in the heavens.

Ver. 12. *And it is turned round about by his counſels: that they may do whatſoever he commandeth them upon the face of the world in the earth.*] For it is turned about and whirled ſeveral ways, according to the orders of his wiſe counſel; and ſo are all the reſt that I have mentioned, which execute his commands upon the face of the whole earth.

Ver. 13. *He cauſeth it to come, whether for correction, or for his land, or for mercy.*] Being ſent either to bring a dearth, and to ſcourge our ſins with plagues and peſtilential diſeaſes; or to produce the wonted crop of the earth, for the neceſſary ſuſtenance of man and beaſt; or to reward our obedience with extraordinary plenty, and very healthful ſeaſons.

Ver. 14. *Hearken unto me, O Job: ſtand ſtill, and conſider the wondrous works of God.*] Liſten diligently to theſe things, O Job; do not diſpute any more with God, but ſilently conſider theſe his wonderful works.

Ver. 15. *Doſt thou know when God diſpoſed them, and cauſed the light of his cloud to ſhine.*] Canſt thou tell before-hand what orders God will give about them? art thou able to tell ſo much as when a rainbow will appear in the clouds?

Ver. 16. *Doſt thou know the ballancings of the clouds, the wondrous works of him which is perfect in knowledge?*] What canſt thou tell us then of the hanging of the clouds in the air, as in an equal ballance, and ſuch like ſtupendous works of his moſt abſolute wiſdom?

Ver. 17. *How thy garments are warm, when he quieteth the earth by the ſouth wind.*] Whence comes the violent heat which we ſometimes feel? or how do calms come out of the ſame quarter from whence come whirlwinds, ver. 9.

Ver. 18. *Haſt thou with him ſpread out the sky, which is ſtrong, and as a molten looking-glaſs?*] Lift up thy thoughts ſtill higher, and tell us, didſt thou join with him, when he ſtretched out the sky; in which, as in a mirror, we behold the admirable power and wiſdom of him, who, though it be ſo wide and vaſt, made it as firm as it is clear and bright?

Ver. 19. *Teach us what we ſhall ſay unto him; for we cannot order our ſpeech by reaſon of darkneſs.*] Teach us (if thou art ſo well skill'd) what we ſhall ſay to him, of his power and wiſdom; for we muſt confeſs our ignorance is ſo great, that our thoughts are confounded when we attempt it.

Ver. 20. *Shall it be told him that I ſpeak? if a man ſpeak, ſurely he ſhall be ſwallowed up.*] Is any thing that I have ſaid of him worth his hearing? Whoever he be that goes about to deſcribe him, ſhall loſe himſelf, and be dazzled with the brightneſs of his glory.

Ver. 21. *And now men ſee not the bright light which is in the clouds: but the wind paſſeth and cleanſeth them.*] For alas! men are not able to look upon the brightneſs of the ſun when it ſhines in the heavens, after a wind hath ſwept and cleanſed them;

Ver. 22. *Fair weather cometh out of the north: with God is terrible majeſty.*] And brought pure and ſerene weather out of the northern parts: How then ſhall they look upon God, whoſe majeſty is moſt dreadful, and therefore not to be pried into with curioſity, but worſhipped and praiſed with the humbleſt reverence?

Ver. 23. *Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of juſtice: he will not afflict.*] For when we have done all we can, we muſt acknowledge, that the Almighty cannot be comprehended by our underſtanding: his power is ſo excellent, his judgment ſo exact, his juſtice ſo abundant, that he ought not to be queſtion'd by us for what he doth; but if he be, he will not give an account of his actions.

Ver. 24. *Men do therefore fear him: he reſpecteth not any that are wiſe of heart.*] Which ſhould make all men ſtand in awe of him, and lowly adore, rather than boldly diſpute with him; for he deſpiſeth all thoſe who are ſo wiſe in their own conceit.

CHAP. XXXVIII.

1 *God challengeth Job to anſwer.* 4 *God by his mighty works, convinceth Job of ignorance,* 31 *and of imbecillity.*

THEN the LORD anſwered Job out of the whirlwind, and ſaid,

2 Who *is* this that darkneth counſel by words without knowledge?

3 Gird up now thy loins like a man; for I will demand of thee, and anſwer thou me.

4 Where waſt thou when I laid the foundations of the earth? declare, if thou haſt underſtanding.

5 Who hath laid the meaſures thereof, if thou knoweſt? or who hath ſtretched the line upon it?

6 Whereupon are the foundations thereof faſtened? or who laid the corner-ſtone thereof?

7 When the morning-ſtars ſang together, and all the ſons of God ſhouted for joy.

8 Or *who* ſhut up the ſea with doors, when it brake forth *as if* it had iſſued out of the womb?

9 When I made the cloud the garment thereof, and thick darkneſs a ſwaddling-band for it.

10 And brake up for it my decreed *place*, and ſet bars and doors.

11 And ſaid, Hitherto ſhalt thou come, but no further: and here ſhall thy proud waves be ſtayed.

12 Haſt thou commanded the morning ſince thy days? *and* cauſed the day-ſpring to know his place.

13 That it might take hold of the ends of the earth, that the wicked might be ſhaken out of it?

14 It is turned as clay *to* the ſeal, and they ſtand as a garment.

15 And from the wicked their light is with-holden, and the high arm ſhall be broken.

16 Haſt thou entred into the ſprings of the ſea? or haſt thou walked in the ſearch of the depth?

17 Have the gates of death been opened unto thee? or haſt thou ſeen the doors of the ſhadow of death.

18 Haſt thou perceived the breadth of the earth? declare if thou knoweſt it all.

19 Where *is* the way *where* light dwelleth? and *as for* darkneſs, where *is* the place thereof,

20 That thou ſhouldſt take it to the bound thereof, and that thou ſhouldſt know the paths *to* the houſe thereof?

21 Knoweſt thou *it*, becauſe thou waſt then born? or *becauſe* the number of thy days *is* great?

22 Haſt thou entred into the treaſures of the ſnow? or haſt thou ſeen the treaſures of the hail?

23 Which I have reſerved againſt the time of trouble, againſt the day of battle and war?

24 By what way is the light parted, *which* ſcattereth the eaſt-wind upon the earth?

25 Who hath divided a water-courſe for the overflowing of waters? or a way for the lightning of thunder,

26 To cauſe it to rain on the earth, *where* no man *is*; *on* the wilderneſs, wherein *there is* no man?

27 To ſatisfy the deſolate and waſte *ground*, and to cauſe the bud of the tender herb to ſpring forth?

28 Hath the rain a father? or who hath begotten the drops of the dew?

29 Out of whoſe womb came the ice? and the hoary froſt of heaven, who hath gendred it?

30 The waters are hid as *with* a ſtone, and the face of the deep is frozen.

31 Canſt thou bind the ſweet influences of Pleiades, or looſe the bands of Orion?

32 Canſt thou bring forth Mazzaroth in his ſeaſon, or canſt thou guide Arcturus with his ſons?

33 Knoweſt thou the ordinances of heaven? canſt thou ſet the dominion thereof in the earth?

34 Canſt thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canſt thou ſend lightnings, that they may go, and ſay unto thee, Here we *are*?

36 Who hath put wiſdom in the inward parts? or who hath given underſtanding to the heart?

37 Who can number the clouds in wiſdom? or who can ſtay the bottles of heaven,

38 When the duſt groweth into hardneſs, and the clods cleave faſt together?

39 Wilt thou hunt the prey for the lions? or fill the appetite of the young lions,

40 When they couch in *their* dens, *and* abide in the covert to lie in wait?

41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

What Elihu had ſaid concerning the Divine Majeſty, in the twenty-ſecond verſe of the foregoing, God declares to be true, by a ſenſible demonſtration, as I have expreſſed it in the firſt verſe of this chapter, in which God himſelf appears as a judge (according to Job's repeated deſires) to decide this great controverſy. And taking up the argument begun by Elihu (who came neareſt to the truth) and proſecuting it in inimitable words, (excelling his and all other mens in the loftineſs of the ſtile, as much as thunder doth a whiſper) he convinces Job of his ignorance and weakneſs, by ſhewing him how little he underſtood of the moſt obvious things in this world. Intending from thence, at laſt, to infer, that he who found himſelf puzzled, when he went about to give an account of the meaneſt of God's viſible works, ſhould not preſume to penetrate into his ſecret counſels, nor queſtion his goodneſs, no more than he could his wiſdom and power, though he knew not why he was afflicted. One inſtance had been ſufficient to bring Job to a non-plus, but he heaps up abundance to humble him the more, when he ſaw how much cauſe there was for it: Whether he conſidered the earth, or the heavens, the ſea, or the ſun, things contained in the boſom of the ſea, or in the bowels of the earth, eſpecially all the meteors (as we call them) which are formed in the clouds, and the conſtellations in the higher regions; together with the beaſts upon the earth, and the birds which fly in the air; one of each of which he mentions in the end of this chapter.

Ver. 1. *Then the Lord anſwered Job out of the whirlwind, and ſaid.*] No ſooner had Elihu ſpoken theſe words, but there was a ſenſible token of the preſence of that moſt dreadful majeſty of God (xxxvii. 22.) among them, for there aroſe an unuſual cloud (after the manner of God's appearing in thoſe days) and a voice came out of it as loud a tempeſt, which called to Job, ſaying,

Ver. 2. *Who is this that darkneth counſel, by words without knowledge.*] Who is this that diſparages my counſels with his ignorant diſcourſes about them.

Ver. 3. *Gird up now thy loins like a man; for I will demand of thee, and anſwer thou me.*] If thou haſt the courage to argue the caſe with me, (as thou haſt often deſired,) make thyſelf ready for the debate, and anſwer me the queſtions I ſhall ask thee.

Ver. 4. *Where waſt thou when I laid the foundations of the earth? declare if thou haſt underſtanding.*] Where waſt thou, when I founded the earth? ſpeak, man, and relate how I went about that work, if thou art ſo skilful as thou pretendeſt.

Ver. 5. *Who hath laid the meaſures thereof, if thou knoweſt? or who hath ſtretched the line upon it?*] How came it to have theſe dimenſions? (for thou, ſure, who preſumeſt to cenſure my providence, canſt not be ignorant of ſuch matters.) After what manner was the line and the rule applied, to give it theſe exact proportions?

Ver. 6. *Whereupon are the foundations thereof faſtened? or who hath laid the corner-ſtone thereof?*] Canſt thou tell how it was fix'd and ſettled upon its center; or what it is that holds all the parts of it ſo firmly together?

Ver. 7. *When the morning ſtars ſang together, and all the ſons of God ſhouted for joy.*] Where waſt thou when the bright ſtars firſt appeared to proclaim my praiſe with one conſent? and all the angelical powers expreſſed their joy, but did not aſſiſt at the birth of the world?

Ver. 8. *Or who ſhut up the ſea with doors, when it brake forth as if it had iſſued out of the womb?*] What midwife had the ſea to bring it forth, when it burſt out of the confuſed abyſs, like an infant out of the womb?

Ver. 9. *When I made the cloud the garment thereof, and thick darkneſs a ſwaddling-band for it.*] And I covered it with clouds as with a garment; and wrapt its boiſtrous waves in a thick miſt, with as much eaſe as a nurſe ſwaddles a new-born child?

Ver. 10. *And brake up for it my decreed place, and ſet bars and doors.*] And laid it in that bed, which I had appointed to be broken up for it in the earth? where tho' it be toſſed to and fro, as an infant in a cradle, yet it keeps within its ſhores, which cannot be overturned.

Ver. 11. *And ſaid, Hitherto ſhalt thou come, but no farther: and here ſhall thy proud waves be ſtayed.*] For I have fixed its bounds, and reſolved, Thus far ſhalt thou flow, but no farther: Theſe ſands and theſe clifts ſhall ſtop thy ſwelling waves, be they lifted up never ſo tempeſtuouſly.

Ver. 12. *Haſt thou commanded the morning ſince thy days? and cauſed the day-ſpring to know his place.*] Raiſe up thy thoughts ſtill higher, and tell me, doſt thou remember ſince the morning light was made? or was it thou who order ed the ſun, in what part of the heaven it ſhould every day ariſe.

Ver. 13. *That it might take hold of the ends of the earth, that the wicked might be ſhaken out of it?*] And ſpread its beams to the ends of the earth; that the wicked who delight in works of darkneſs, may be detected, and dragg'd to their deſerved puniſhment?

Ver. 14. *It is turned as clay to the ſea, and they ſtand as a garment.*] For they are daunted at its approach, and change colour as oft as the clay doth its form under different ſeals: they are no more conſiſtent with themſelves than a changeable garment.

Ver. 15. *And from the wicked their light is with-holden, and the high arm ſhall be broken.*] And at laſt loſe the uſe of that light, which innocent perſons enjoy with ſo much pleaſure: their inſolent power, which in the night was ſo audacious, being broken in pieces in the morning.

Ver. 16. *Haſt thou entered into the ſprings of the ſea? or haſt thou walked in the ſearch of the depth?*] O thou who adventureſt to enter into the abyſs of my judgments, didſt thou ever penetrate into the ſpring of the ſea? or haſt thou perfectly diſcovered all that lies at the bottom of that great deep?

Ver. 17. *Have the gates of death been opened unto thee? or haſt thou ſeen the doors of the ſhadow of death?*] Hath the earth opened all her dark caverns to thee? or haſt thou gone down to the very center of it?

Ver. 18. *Haſt thou perceived the breadth of the earth? declare, if thou knoweſt it all.*] Nay, doſt thou ſo much as underſtand all that grows upon the ſurface of the earth? Shew thy skill if it be ſo comprehenſive.

Ver. 19. *Where is the way where light dwelleth; and as for darkneſs, where is the place thereof.*] Tell me, which is the way that leads to the place where light takes up its dwelling when the ſun goes down? or what becomes of the darkneſs when the ſun riſes again?

Ver. 20. *That thou ſhouldſt take it to the bound thereof, and that thou ſhouldſt know the paths to the houſe thereof?*] Art thou able to go, and bring either of them hither? or carry them back again away from hence, and preſcribe them their limits at thy pleaſure?

Ver. 21. *Knoweſt thou it, becauſe thou waſt then born? or becauſe the number of thy days is great?*] Art thou acquainted with theſe things, becauſe thou waſt then born when I made them? How comeſt thou to talk ſo confidently of my government of mankind, who couldſt neither tell that thou ſhouldſt be born, nor art able now to ſay when thou ſhalt die?

Ver. 22. *Haſt thou entred into the treaſures of the ſnow? or haſt thou ſeen the treaſures of the hail.*] And when waſt thou in clouds, to ſee how the ſnow or the hail is made in ſuch abundance?

Ver. 23. *Which I have reſerved againſt the time of trouble, againſt the day of battel and war?*] That I need no other weapon then thoſe, if I pleaſe to uſe them, for the deſtruction of mine enemies?

Ver. 24. *By what way is the light parted, which ſcattereth the eaſt-wind upon the earth?*] Art thou able to give an account how the light diffuſes it ſelf, all over in an inſtant? or what makes the eaſt-wind to blow ſo violently upon the earth?

Ver. 25. *Who hath divided a water-courſe for the overflowing of waters? or a way for the lightning of thunder.*] Didſt thou make a chanel in heaven for the conveyance of of overflowing ſhowers? or open the way for the breaking out of lightning and thunder?

Ver. 26. *To cauſe it to rain on the earth where no man is; on the wilderneſs wherein there is no man?*] Is it by thy direction that theſe ſhowers go, and fall upon the deſart places; where there are no inhabitants to imploy their art to provide them with water?

Ver. 27. *To ſatisfie the deſolate and waſte ground, and to cauſe the bud of the tender herb to ſpring forth?*] And that they ſatisfy the dry and barren parts of the earth, where all the labours of man is unprofitable, without ſuch plentiful rains to make them fruitful?

Ver. 28. *Hath the rain a father? or who hath begotten the drops of the dew?*] What's more common than the rain and the dew? but who is able to produce one drop of either?

Ver. 29. *Out of whoſe womb came the ice? and the hoary froſt of heaven, who hath gendred it?*] In whoſe womb was the ice formed? or who can make ſo ſmall a thing as the hoary froſt?

Ver. 30. *The waters are hid as with a ſtone, and the face of the deep is frozen.*] Whence comes the cold that turns the waters into ſtone, and fetters the raging waves of the ſea?

Ver. 31. *Canſt thou bind the ſweet influences of Pleiades, or looſe the bands of Orion?*] Canſt thou forbid the ſweet flowers to come forth, when the ſeven-ſtars ariſe in the ſpring? or open the earth for the husbandman's labour, when the Winter ſeaſon, at the riſing of Orion, ties up their hands?

Ver. 32. *Canſt thou bring forth Mazzaroth in his ſeaſon, or canſt thou guide Arcturus with his ſons?*] Is it by thy power, that the reſt of the ſtars, great and ſmall, appear in the ſouthern and the northern ſigns, in their proper ſeaſon?

Ver. 33. *Knoweſt thou the ordinances of heaven? canſt thou ſet the dominion thereof in the earth?*] Doſt thou underſtand the orders and the laws, which I have eſtabliſhed among the heavenly bodies? or couldſt thou tell what to do, if it were referred to thee here on earth, to ſettle the government of them?

Ver. 34. *Canſt thou lift up thy voice to the clouds, that abundance of waters may cover thee?*] Let me ſee an inſtance of thy power and skill; lift up thy voice to the clouds, and command them to pour out abundance of waters, upon the place where thou now art.

Ver. 35. *Canſt thou ſend lightnings, that they may go, and ſay unto thee, Here we are?*] Or call to the lightnings, and bid them go whither thou haſt a mind to ſend them: and let me hear them anſwer, Behold, we are ready to obey thee.

Ver. 36. *Who hath put wiſdom in the inward parts? or who hath given underſtanding to the heart?*] Didſt thou give thy ſelf underſtanding? how comes it then to be ſo ſmall, that thou canſt not tell how a thought is made?

Ver. 37. *Who can number the clouds in wiſdom? or who can ſtay the bottles of heaven.*] Nor with all the wiſdom thou haſt, ſo much as count the number of the clouds? whoſe ſhowers thou art as unable to ſtop, as to make them run.

Ver. 38. *When the duſt groweth into hardneſs, and the clods cleave faſt together.*] Though they have fallen ſo long, that the earth is abundantly ſatisfied, and fit for the plough, or for the ſeed.

Ver. 39. *Wilt thou hunt the prey for the lion? or fill the appetite of the young lions.*] Or doſt thou pretend to have great power upon earth, though none in heaven? Wilt thou undertake then to provide food for a lion and all his whelps?

Ver. 40. *When they couch in their dens, and abide in the covert to lie in wait?*] And that in a deſart; where they lie lurking in their dens, and greedily watch for a prey, in cloſe and ſhady places?

Ver. 41. *Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.*] Or, which is leſs, wilt thou take upon thee to feed the young ravens? who expelled by the old ones out of their neſt, complain to me of their cruelty, but know not where to get a bit of meat?

CHAP. XXXIX.

1 *Of the wild goats and hinds.* 5 *Of the wild aſs.* 9 *The unicorn.* 13 *The peacock, ſtork, and oſtrich.* 19 *The horſe.* 26 *The hawk.* 27 *The eagle.*

KNoweſt thou the time when the wild goats of the rock bring forth; *or* canſt thou mark when the hinds do calve?

2 Canſt thou number the months *that* they fulfil? or knoweſt thou the time when they bring forth?

3 They bow themſelves, they bring forth their young ones, they caſt out their ſorrows,

4 Their young ones are in good liking, they grow up with corn: they go forth, and return not unto them.

5 Who hath ſent out the wild aſs free? or who hath looſed the bands of the wild aſs?

6 Whoſe houſe I have made the wilderneſs, and the barren land his dwellings.

7 He ſcorneth the multitude of the city, neither regardeth he the crying of the driver.

8 The range of the mountains *is* his paſture, and he ſearcheth after every green thing.

9 Will the unicorn be willing to ſerve thee, or abide by thy crib?

10 Canſt thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou truſt him becauſe his ſtrength *is* great? or wilt thou leave thy labour to him?

12 Wilt thou believe him that he will bring home thy ſeed, and gather *it into* thy barn?

13 *Gaveſt thou* the goodly wings unto the peacocks? or wings and feathers unto the oſtrich?

14 Which leaveth her eggs in the earth, and warmeth them in the duſt,

15 And forgetteth that the foot may cruſh them, or that the wild beaſt may break them.

16 She is hardned againſt her young ones, as though *they were* not hers: her labour is in vain without fear;

17 Becauſe God hath deprived her of wiſdom, neither hath he imparted to her underſtanding.

18 What time ſhe lifteth up her ſelf on high, ſhe ſcorneth the horſe and his rider.

19 Haſt thou given the horſe ſtrength? haſt thou clothed his neck with thunder?

20 Canſt thou make him afraid as a graſhopper? the glory of his noſtrils *is* terrible.

21 He paweth in the valley, and rejoyceth in *his* ſtrength: he goeth on to meet the armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the ſword.

23 The quiver rattleth againſt him, the glittering ſpear and the ſhield,

24 He ſwalloweth the ground with fierceneſs and rage: neither believeth he that *it is* the ſound of the trumpet.

25 He ſaith among the trumpets, Ha, ha; and he ſmelleth the battle afar off, the thunder of the captains, and the ſhouting.

26 Doth the hawk fly by thy wiſdom, *and* ſtretch her wings toward the ſouth?

27 Doth the eagle mount up at thy command, and make her neſt on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the ſtrong place.

29 From thence ſhe ſeeketh the prey, *and* her eyes behold afar off.

30 Her young ones alſo ſuck up blood: and where the ſlain *are* there *is* ſhe.

This chapter continues the diſcourſe begun in the latter end of the foregoing, concerning God's Providence about beaſts and birds. And to the Two before-mentioned, he adds Seven more. Firſt, the wild goat or hind, whoſe hard labour among the rocks God is wont to help and promote (as the Pſalmiſt obſerves, xxix. 9. and other authors agree) by a clap of thunder; the terror of which puts her into ſuch an agony, that ſhe preſently excludes her young one, which ſticks in the birth. Then he mentions the wild aſs; and after that a tall creature, in thoſe countries called *Reem*, which we render an *Unicorn*; but Bochart hath proved to be a two-horned goat in Arabia, of great ſtrength, with an erected head and ears. Of the reſt I need ſay nothing here, they are ſo well known.

Ver. 1. *Knoweſt thou the time when the wild goats of the rock bring forth? or canſt thou mark when the hinds do calve?*] Vain man, who wouldſt ſo fain pry into my ſecrets! didſt thou ever climb the rocks to ſee the wild goats bring forth? or haſt thou aſſiſted at the hard labour of the hinds, and helpt to eaſe them of their burden?

Ver. 2. *Canſt thou number the months that they fulfill?* &c.] Doſt thou know the moment of their conception? or keepeſt an account when they will be delivered?

Ver. 3. *They bow themſelves,* &c.] Haſt thou ſeen how they bow themſelves? with what pain they bring forth, and with how much difficulty they are freed from their ſorrow?

Ver. 4. *Their young ones are in good liking,* &c.] And yet their young ones are luſty and ſtrong; they grow up in the open fields; they leave their mothers, and return to them no more.

Ver. 5. *Who hath ſent out the wild aſs free?* &c.] Was it thou that gave the wild aſs his liberty, and made him ſo free from the ſervitude, in which you keep other creatures?

Ver. 6. *Whoſe houſe I have made the wilderneſs,* &c.] Who but I made that difference between him and them; and laying no burden on him, aſſigned him the wilderneſs and barren countries for his habitation?

Ver. 7. *He ſcorneth the multitude of the city,* &c.] Where he laughs at thoſe that live in the tumult and buſtle of cities; and hears none of the cries of him that drives other aſſes to the labour.

Ver. 8. *The range of the mountains is his paſture,* &c.] Nor is confined in ſmall incloſures, but hath whole mountains to range in for his paſture; where he finds ſufficient food to appeaſe his hunger.

Ver. 9. *Will the unicorn be willing to ſerve thee,* &c.] Go to the unicorn, (thou who wouldſt have all things conformable to thy will,) and ſee if thou canſt perſuade him to ſerve thee: will he be content to be tied to thy crib all night?

Ver. 10. *Canſt thou bind the unicorn with his band in the furrow?* &c.] Or ſubmit his proud neck to thy yoke all day? canſt thou make him go to plough? or will he draw the harrow over thy land?

Ver. 11. *Wilt thou truſt him becauſe his ſtrength is great?* &c.] Wilt thou rely upon him (becauſe his ſtrength is great) to do all the reſt of thy work in the field?

Ver. 12. *Wilt thou believe him that he will bring home thy ſeed,* &c.] Or leave thy harveſt out of doors, till thou haſt prevail'd with him to bring it home, and lay it in thy barn?

Ver. 13. *Gaveſt thou the goodly wings unto the peacocks?* &c.] Have other birds any reaſon to complain that they are not ſo goodly as the oſtrich? whoſe wing is triumphant, if it be compared with the wing and the feather of the ſtork.

Ver. 14. *Which leaveth her eggs in the earth,* &c.] But her inward qualities are not ſo beautiful as her plumes: For ſhe doth not ſeek for ſolitary places wherein to lay her eggs; but drops them any-where upon the ground, and negligently leaves them to be corrupted by the heat of the ſand and of the ſun.

Ver. 15. *And forgetteth that the foot may cruſh them,* &c.] She doth not ſecure them from the foot of travellers or of wild beaſts; who frequently tread upon them, and cruſh them in pieces.

Ver. 16. *She is hardened againſt her young ones,* &c.] But is hardened againſt the fruit of her own womb, as if it were not hers; and ſo ſhe loſes all her labour, becauſe ſhe hath no fear it may be loſt.

Ver. 17. *Becauſe God hath deprived her of wiſdom,* &c.] For God hath not given her that wiſdom which he hath beſtowed on other creatures; but made her of a ſtupid and careleſs nature.

Ver. 18. *What time ſhe lifteth up her ſelf on high,* &c.] Though he hath imparted ſo much as is neceſſary for her preſervation: For when ſhe raiſes her ſelf, and lifts up her wings, ſhe runs ſo faſt, that ſhe deſpiſes a man on horſeback, who cannot overtake her.

Ver. 19. *Haſt thou given the horſe ſtrength?*] And now I ſpeak of the horſe, let me aſk thee again, Who was it that made him ſo much ſuperior to other creatures in ſtrength and in courage? Didſt thou give him his valiant ſpirit; or clothe his neck with ſuch a ſtately main?

Ver. 20. *Canſt thou make him afraid as a graſhopper?* &c.] Or put that vigour and mettle into him, which makes him leap and bound in the air like a graſhopper? There is a majeſty in his looks; and when he ſnoars vehemently it is terrible.

Ver. 21. *He paweth in the valley,* &c.] He ſtamps impatiently on the ground, and breaks it up with his feet: he glories in his ſtrength, and goes out boldly to meet the arms that oppoſe him.

Ver. 22. *He mocketh at fear*, &c.] He derides all the dreadful inſtruments of war, and cannot be diſmay'd by them: he runs upon naked ſwords.

Ver. 23. *The quiver rattleth againſt him*, &c.] And is not daunted at the noiſe of arrows which come whizzing by his ears, nor at the ſharp points of ſpears and launces which are thruſt at his breaſt.

Ver. 24. *He ſwalloweth the ground with fierceneſs and rage*, &c.] He makes the earth quake and tremble, as he gallops over it, and rids abundance of ground in a moment: neither can he ſtand ſtill, when he hears the ſound of the trumpet.

Ver. 25. *He ſaith among the trumpets*, &c] But the louder it is, the more he neighs and dances for joy. He perceiveth the battel before it begins, by the thundring voice of the captains, and the ſhouting of the ſoldiers.

Ver. 26. *Doth the hawk fly by thy wiſdom*, &c.] Behold, alſo, how the hawk mounts up aloft. Didſt thou give her thoſe ſwift wings? or teach her, when the winter comes, to fly into the ſouthern parts; that ſhe may ſtill enjoy the warmth of the ſun?

Ver. 27. *Doth the eagle mount up at thy command, and make her neſt on high?*] But what bird ſores ſo high as the eagle? Is ſhe beholden to thee for that ſtrength which carries her into the clouds? or was it by thy direction, that ſhe builds her neſt quite out of all mens reach?

Ver. 28. *She dwelleth and abideth on the rock*, &c.] She dwells on the top of high rocks; in the ſteep and craggy rock, as in an inacceſſible fortreſs, ſhe ſettles her abode.

Ver. 29. *From thence ſhe ſeeketh the prey*, &c.] There ſhe leaves her young ones ſafely, while ſhe goes to provide them food; from thence (ſo ſharp is her ſight) ſhe ſpies her prey a vaſt way off.

Ver. 30. *Her young ones alſo ſuck up blood*, &c.] Which when ſhe hath ſiezed and torn, ſhe brings to her neſt, that they may ſuck its blood: ſhe looks down to the very earth; and where the carcaſſes lie, there may ſhe be found.

CHAP. XL.

1 *Job humbleth himſelf to God.* 6 *God ſtirreth him up to ſhew his righteouſneſs, power, and wiſdom.* 15 *Of the Behemoth.*

MOreover, the LORD anſwered Job, and ſaid,

2 Shall he that contendeth with the Almighty, inſtruct *him*? he that reproveth God, let him anſwer it.

3 ¶ Then Job anſwered the LORD, and ſaid,

4 Behold, I am vile, what ſhall I anſwer thee? I will lay mine hand upon my mouth.

5 Once have I ſpoken, but I will not anſwer: yea, twice, but I will proceed no further.

6 ¶ Then anſwered the LORD unto Job out of the whirlwind, and ſaid,

7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 Wilt thou alſo diſannul my judgment? wilt thou condemn me that thou mayſt be righteous?

9 Haſt thou an arm like God? or canſt thou thunder with a voice like him?

10 Deck thy ſelf now *with* majeſty and excellency, and aray thy ſelf with glory and beauty.

11 Caſt abroad the rage of thy wrath: and behold every one *that is* proud, and abaſe him.

12 Look on every one *that is* proud, *and* bring him low: and tread down the wicked in their place.

13 Hide them in the duſt together, and bind their faces in ſecret.

14 Then will I alſo confeſs unto thee, that thine own right hand can ſave thee.

15 ¶ Behold now Behemoth which I made with thee, he eateth graſs as an ox.

16 Lo now, his ſtrength *is* in his loyns, and his force *is* in his navel of his belly.

17 He moveth his tail like a cedar? the ſinews of his ſtones are wrapt together.

18 His bones *are as* ſtrong pieces of braſs, his bones *are* like bars of iron.

19 He *is* the chief of the ways of God: he that made him, can make his ſword to approach *unto him*.

20 Surely the mountains bring him forth food: where all the beaſts of the field play.

21 He lieth under the ſhady trees, in the covert of the reed and fens.

22 The ſhady trees cover him *with* their ſhadow: the willows of the brook compaſs him about.

23 Behold, he drinketh up a river, *and* haſteth not: he truſteth that he can draw up Jordan into his mouth.

24 He taketh it with his eyes: *his* noſe pierceth through ſnares.

Job modeſtly declining to ſay one word in his own defence, (though he was graciouſly invited by God to ſpeak, if he had any plea remaining,) is ſtill more humbled by a plain declaration from the Divine Majeſty, that Elihu had reaſon to reprove him for his immoderate complaints, (which ſome might look upon as an accuſation of God's Providence) and for maintaining his own righteouſneſs ſo much, and God's Righteouſneſs ſo little, in the diſpute he had had with his friends. Shewing him withal, that he was not ſenſible enough of the infinite diſtance and inequality between him and God; when he deſired ſo vehemently to argue his caſe with him, that he forgot to make thoſe ſubmiſſions to the Divine Majeſty, which had better become him. This diſproportion is moſt lively repreſented and illuſtrated, by an admirable deſcription of the ſtrength of the **BEHEMOTH**, a word of Egyptian termination; ſignifying, not the elephant, (which ſeldom lies down, and never among reeds, as this doth, ver. 21.) but a creature in that country called by the Greek Writers, Hippopotamus, *i. e.* river-horſe. For it appears by the Second Book of Eſdras, chap. vi. 49. that the Hebrews reckon Behemoth, not among the land-creatures, but among thoſe belonging to the water, which were created on the fifth day. And there is none, that we know, of that ſort, to whom the characters here mentioned belong, but the creature now named.

Ver. 1. *Moreover, the Lord anſwered Job, and ſaid.*] After a ſhort ſilence, to ſee what Job would reply to this long diſcourſe, the Lord proceeded, and ſaid.

Ver. 2, *Shall he that contendeth with the Almighty inſtruct him?*] Why doſt thou not ſpeak? Hath not the Almighty brought arguments enow to convince thee? Let him that will argue with God about his providence, firſt make an anſwer to theſe queſtions.

Ver. 3. *Then Job anſwered the Lord, and ſaid.*] Then Job, whoſe confuſion had made him ſilent, anſwered with great humility, and ſaid.

Ver. 4 *Behold, I am vile,* &c.] Behold, I am a wretched creature, and not worthy to ſpeak unto thy Majeſty: nor do I know what to anſwer; and therefore I will hold my peace.

Ver. 5. *Once have I ſpoken,* &c.] I have ſaid too much already, in ſpeaking only theſe two words to thee: But I have done, I will add no more.

Ver. 6. *Then anſwered the Lord unto Job out of the whirlwind, and ſaid.*] Then the Divine Majeſty ſpake again, after the ſame manner as before, ſaying.

Ver. 7. *Gird up thy loins now like a man,* &c.] What? haſt thou (who deſiredſt ſo much to plead with me) loſt thy courage? pluck up thy ſpirit, man, and prepare thy ſelf (as I ſaid at the firſt) to anſwer the queſtions I ſhall farther aſk thee.

Ver. 8. *Wilt thou alſo diſannul my judgment?* &c.] Is there any reaſon to ſuſpect my care of mankind, who have ſhewn it ſo much about other creatures? Canſt thou not defend thy ſelf, but thou muſt alſo complain of me? muſt I be condemned, that thou mayſt be juſtified?

Ver. 9. *Haſt thou an arm like God?* &c.] Who art thou, that talkeſt ſo much of thine own innocence, that thou forgetteſt to maintain my righteouſneſs? Haſt thou a power equal to mine? or canſt thou ſpeak with a voice like this; or imitate the thunder thou heareſt in the clouds?

Ver. 10. *Deck thy ſelf now with majeſty and excellency;* &c.] Lift up thy ſelf then, and let me ſee thee appear in the higheſt majeſty: put on thy robes, and ſhew thy ſelf in ſuch royal ſtate, that all may honour and reverence thy excellent greatneſs.

Ver. 11. *Caſt abroad the rage of thy wrath,* &c.] Let all thine adverſaries round about thee (as becomes a mighty prince) feel the fierceneſs of thy wrath: frown upon all the haughty, and make them hang down their heads.

Ver. 12. *Look on every one that is proud,* &c.] Look, I ſay, upon every proud oppreſſor, and make him cringe and throw himſelf at thy feet: tread down all the wicked, whereſoever thou ſhalt find them.

Ver. 13. *Hide them in the duſt together,* &c.] Caſt them all into one grave, that the world may be no more troubled with them: cover thoſe faces with perpetual ſhame and confuſion, which now bear themſelves ſo high, and overlook all others.

Ver. 14. *Then will I alſo confeſs unto thee,* &c.] When I ſee thee do ſuch things as theſe, then will I my ſelf alſo magnify thy power; and acknowledge that thou needeſt none of my help to deliver thee.

Ver. 15. *Behold now Behemoth,* &c.] But conſider a while (if thou art not yet humble enough) a creature which I have made in a country not far from thee: he lives among the fiſhes in the great river of Egypt, but he feeds upon the earth, and eateth graſs like an ox.

Ver. 16. *Lo now, his ſtrength is in his loyns,* &c.] Conſider, I ſay, the greatneſs of his ſtrength, and the firmneſs of his fleſh: not only in his loyns, but even in the navel of his belly; where other creatures are wont to be weak and tender.

Ver. 17. *He moveth his tail like a cedar,* &c.] He hath a tail as thick and as ſtiff as a cedar; but he bends and throws it back at his pleaſure: the nerves of his thighs are ſo many, that they are intricate and perplexed one within another.

Ver. 18. *His bones are as ſtrong pieces of braſs,* &c.] His bones (for ſo they are rather than griſles) are as ſtrong as bars of braſs, and as hard and firm as rods of iron.

Ver. 19. *He is the chief of the ways of God,* &c.] He is one of the principal works of God, a very ſingular inſtance of his power; he that made him hath faſtned ſuch crooked teeth in his jaws, exceeding ſharp, that therewith he mows the graſs and the corn, as with a ſcythe.

Ver. 20. *Surely the mountains bring him forth food,* &c.] For he goes (in the night) to graze upon the hills; in the company of the reſt of the beaſts of the field, who ſport themſelves in thoſe rich paſtures.

Ver. 21. *He lieth under the ſhady trees,* &c.] But (in the day) he lies down in ſhady and cloſe places; under the covert of the reeds, and in the fenny mud.

Ver. 22. *The ſhady trees cover him with their ſhadow,* &c] The buſhy trees, which are there very numerous, afford him a ſhelter: he is incompaſſed with the willows and the oſiers, which grow in abundance on the banks of Nile.

Ver. 23. *Behold, he drinketh up a river,* &c.] Nay, (behold a wonder) he dives to the very bottom of the river, and there takes his repoſe without fear: he will be ſecure, though Jordan alſo ſhould break out, and be poured upon his mouth.

Ver. 34. *He taketh it with his eyes,* &c.] Who dare come in his ſight, and attempt to take him by open force? where is he that will undertake to faſten hooks in his noſe?

CHAP. XLI.

Of God's great power in the Leviathan.

CANST thou draw out leviathan with an hook? or his tongue with a cord *which* thou letteſt down?

2 Canſt thou put a hook into his noſe? or bore his jaw through with a thorn?

3 Will he make many ſupplications unto thee? will he ſpeak ſoft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a ſervant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall the companions make a banquet of him? ſhall they part him among the merchants?

7 Canſt thou fill his skin with barbed irons? or his head with fiſh-ſpears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain ſhall not *one* be caſt down even at the ſight of him?

10 None *is ſo* fierce that dare ſtir him up: who then is able to ſtand before me?

11 Who hath prevented me, that I ſhould repay *him*? *whatſoever is* under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can diſcover the face of his garment? *or* who can come *to him* with his double bridle?

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 *His* ſcales *are his* pride, ſhut up together *as with* a cloſe ſeal.

16 One is ſo near to another, that no air can come between them.

17 They are joyned one to another, they ſtick together, that they cannot be ſundred.

18 By his neeſings a light doth ſhine, and his eyes *are* like the eye-lids of the morning.

19 Out of his mouth go burning lamps, *and* ſparks of fire leap out.

20 Out of his noſtrils, goeth ſmoak, as *out* of a ſeething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth ſtrength, and ſorrow is turned into joy before him.

23 The flakes of his fleſh are joyned together: they are firm in themſelves, they cannot be moved.

24 His heart is as firm as a ſtone, yea, as hard as a piece of the nether *milſtone.*

25 When he raiſeth up himſelf, the mighty are afraid: by reaſon of breakings they purify themſelves.

26 The ſword of him that layeth at him cannot hold: the ſpear, the dart, nor the habergeon.

27 He eſteemeth iron as ſtraw, *and* braſs as rotten wood.

28 The arrow cannot make him flee: ſling-ſtones are turned with him into ſtubble.

29 Darts are counted as ſtubble: he laugheth at the ſhaking of a ſpear.

30 Sharp ſtones *are* under him: he ſpreadeth ſharp-pointed things upon the mire.

31 He maketh the deep to boyl like a pot: he maketh the ſea like a pot of ointment.

32 He maketh a path to ſhine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like: who is made without fear.

34 He beholdeth all high *things*: he *is* a king over all the children of pride.

In this chapter another creature of vaſt bigneſs and ſtrength is deſcribed, called in the Arabian language *Leviathan.* By which we are not, in this place, to underſtand the *Whale*; becauſe that fiſh is not armed with ſuch ſcales as Leviathan is here ſaid to have, ver. 15. nor is impenetrable, as every body knows; and, to ſay no more, never creeps upon the earth, which is part of the deſcription of this Leviathan, ver. 33. Whereby we are therefore to underſtand the Crocodile, (to whom every part of this deſcription exactly belongs,) a creature as big again as a man of the greateſt ſtature, and in ſome places vaſtly greater; there having been Crocodiles ſeen of twenty, nay, forty feet long; and in ſome places of an hundred. To this fierce and untameable creature God ſends Job, that he might learn more humility, then to contend with his Majeſty; when he ſaw how unable he was to ſtand before one of his creatures. That uſe He himſelf teaches Job to make of this deſcription, ver. 10, 11, 12.

Ver. 1. *Canſt thou draw out leviathan with an hook?* &c.] There is another creature alſo in the ſame rivea, which I would have thee conſider; and behold therein the Divine Power, and human weakneſs. Canſt thou catch the Leviathan as you do other fiſhes? Canſt thou let down a line, and draw him out by the tongue with a hook?

Ver. 2. *Canſt thou put an hook into his noſe?* &c.] When thou haſt made a cord of the ruſhes of the river, canſt thou put it about his noſe; or ſtrike an iron, as ſharp as a thorn, into his jaw?

Ver. 3. *Will he make many ſupplications unto thee,* &c.] Will he importune thy favour, and with many prayers beſeech thee to ſpare him? Will he ſue for his liberty with ſubmiſſive words, and ſpeak thee fair to let him go?

Ver. 4. *Will he make a covenant with thee?* &c.] Will he enter into bonds, and make a ſolemn covenant with thee, never to do thee hurt; but to be thy ſlave, and do thee ſervice for ever?

Ver. 5. *Wilt thou play with him, as with a bird,* &c.] Wilt thou venture to play with him, as with a ſparrow? or tie him by the leg, for the ſport and paſtime of thy daughters?

Ver. 6. *Shall the companions make a banquet of him,* &c.] Shall the ſociety of fiſhermen make a feaſt for joy they have taken him? and ſell their ſhare in him among the merchants?

Ver. 7. *Canſt thou fill his skin with barbed irons?*] Where is the dart wherewith thou canſt hope to penetrate his skin? or the fiſh-ſpear that is able to wound his head?

Ver. 8. *Lay thine hand upon him, remember the battle, do no more.*] Go, and touch him if thou dareſt: the battle will ſoon be ended; for thou ſhalt not do it the ſecond time.

Ver. 9. *Behold the hope of him is in vain,* &c.] Mark what I ſay; he will be ſorely diſappointed that thinks to take him: for he will be ready to ſink down with fear at the very ſight of him.

Ver. 10. *None is ſo fierce that dare ſtir him up: who then is able to ſtand before Me?*] Though he lie a-ſleep on the ſhore, there is none ſo hardy as to dare to awake him. Who is he then that takes upon him to contend with Me? If one of my creatures be ſo terrible, how dangerous is it to provoke my Majeſty?

Ver. 11. *Who hath prevented me, that I ſhould repay him,* &c.] And where is the man to whom I am a debtor? How came I, that made the whole world, to be obliged to thee, or any one elſe? Did you firſt begin to do me kindneſſes, that I ſhould owe you a requital?

Ver. 12. *I will not conceal his parts,* &c.] What inſolence is this, to diſpute with me, when thou art not able to ſtand before this ſingle work of my hands? none of whoſe limbs or joints I will conceal; nor forbear to ſpeak of his ſtrength, and of the comely diſpoſition of all his parts.

Ver. 13. *Who can diſcover the face of his garment?* &c.] And firſt take a view of his ſcaly skin, wherewith he is covered: who hath ever ſtript him of that upper garment? or who dare come within his doubled ſnout?

Ver. 14. *Who can open the doors of his face?*] Who will venture to open his wide Jaws, and ſo much as look into his mouth? in which his long rows of teeth are very terrible.

Ver. 15. *His ſcales are his pride,* &c.] The ſcales of his back are like the plates of a ſhield, which I have provided for his defence; every one of them is cloſely compacted, and ſtrictly ſealed to the next.

Ver. 16. *One is ſo near to another, that no air can come between them.*] They are knit ſo cloſe, that the air, which preſſes into all things elſe, cannot come between them.

Ver. 17. *They are joined one to another,* &c.] They cleave one to another; they hold ſo faſt together, that no art or violence can make a ſeparation.

Ver. 18. *By his neeſings a light doth ſhine,* &c.] When he ſneezeth, as he lies gaping in the ſun, the ſpirits break forth with ſuch a force, that they ſeem to ſparkle: and when he riſeth up out of the river, his eyes appear before the reſt of his body, as the morning-light before the ſun.

Ver. 19. *Out of his mouth go burning lamps,* &c.] The ſteam alſo which then comes out of his mouth is as vehement as if it were full of burning torches; or there were a fire in him, that ſends forth ſparks.

Ver. 20. *Out of his noſtrils goeth ſmoak,* &c.] Out of his noſtrils goes a ſmoak like the reek of a ſeething pot, or a boiling caldron.

Ver. 21. *His breath kindleth coals*, &c.] His breath is ſo hot, though he come out of the water, that it is ſufficient to kindle coals; and may be called a flame, which iſſues out of his mouth.

Ver. 22. *In his neck remaineth ſtrength*, &c.] His neck is exceeding ſtrong, as if it were the very ſeat of ſtrength: ſadneſs and terror marches before him, and ſeizes on all thoſe that meet him.

Ver. 23. *The flakes of his fleſh are joyned together*, &c.] The muſcles of his fleſh are glewed together; every one of them is compact and ſolid; they are not eaſily moved.

Ver. 24. *His heart is as firm as a ſtone*, &c.] He is as free from fear, as he is from pity: for his heart is as firm as a ſtone; as hard as an anvil, or a piece of the nether milſtone.

Ver. 25. *When he raiſeth up himſelf*, &c.] But the ſtouteſt hearts tremble when he lifts up himſelf above the water: they are ſeized with ſuch a fright, that they are at their wits end, and know not which way to turn themſelves.

Ver. 26. *The ſword of him that layeth at him cannot hold*, &c.] Though they aſſault him with the ſword, it will do them no ſervice; for the hardneſs of his skin will break it in pieces: the ſpear, alſo the dart, and the javelin are altogether as feeble, and cannot enter into him.

Ver. 27. *He eſteemeth iron as ſtraw*, &c.] All the other weapons of iron (which the wit of man can deviſe) he values no more than a ſtraw; and thoſe of braſs, no more than rotten wood.

Ver. 28. *The arrow cannot make him flee*, &c.] The arrow ſhot out of the ſtrongeſt bow cannot make him flee: and thoſe ſtones, which are thrown of a ſling with ſo much force, move him no more than a little chaff.

Ver. 29. *Darts are counted as ſtubble*, &c.] Lay at him with heavy clubs, and he regards them no more than if they were ſtubble: ſhake the launce at him, and he contemns its moſt violent thruſts;

Ver. 30. *Sharp ſtones are under him*, &c.] For inſtead of him, it meets only with the rough ſhells wherewith he is armed: which are ſo hard, that he beats back the ſharpeſt weapon, and throws it into the mire.

Ver. 31. *He maketh the deep to boil like a pot*, &c.] When he tumbles about in the bottom of the river, he raiſes bubbles on the top; and the water of the lake is ſo troubled, with the ſlimy mud which he ſtirreth up, that it looks like a pot of ointment.

Ver. 32. *He maketh a path to ſhine after him*, &c.] When he ſwims, he makes furrows in the face of the deep; and leaves a path behind him ſo covered with froth and foam, that it looks as if it were grown old, and were full of gray hairs.

Ver. 33. *Upon earth there is not his like, who is made without fear.*] His fellow is not to be found upon the earth; where he creeps indeed in the duſt, but is ſo made, that he cannot be trodden under foot and bruiſed.

Ver. 34. *He beholdeth all high things*, &c.] No, though he lie ſo low, yet he deſpiſes the talleſt beaſts; and reigns over the oxen and camels, and all thoſe creatures whoſe long legs raiſe them to the loftieſt height: whom he maſters and rends in pieces at his pleaſure.

CHAP. XLII.

1 *Job ſubmitteth himſelf unto God.* 7 *God preferring Job's cauſe, maketh his friends ſubmit themſelves, and accepteth him.* 10 *He magnifieth and bleſſeth Job.* 16 *Job's age and death.*

THEN Job anſwered the LORD, and ſaid,

2 I know that thou canſt *do* every *thing*, and *that* no thought can be with-holden from thee.

3 Who *is* he that hideth counſel without knowledge? therefore have I uttered that I underſtood not, things too wonderful for me, which I knew not.

4 Hear, I beſeech thee, and I will ſpeak: I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear: but now mine eye ſeeth thee.

6 Wherefore I abhor *myſelf*, and repent in duſt and aſhes.

7 ¶ And it was *ſo*, that after the LORD had ſpoken theſe words unto Job, the LORD ſaid to Eliphaz the Temanite, My wrath is kindled againſt thee, and againſt thy two friends: for ye have not ſpoken of me *the thing that is* right, as my ſervant Job *hath*.

8 Therefore take unto you now ſeven bullocks, and ſeven rams, and go to my ſervant Job, and offer up for your ſelves a burnt-offering, and my ſervant Job ſhall pray for you, for him will I accept: leaſt I deal with you *after your* folly, in that ye have not ſpoken of me *the thing which is* right, like my ſervant Job.

9 So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD alſo accepted Job.

10 And the LORD turned the captivity of Job, when he prayed for his friends: alſo the LORD gave Job twice as much as he had before.

11 Then came there unto him all his brethren, and all his ſiſters, and all they that had been of his acquaintance before, and did eat bread with him in his houſe: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man alſo gave him a piece of money, and every one an ear-ring of gold.

12 So the LORD bleſſed the latter end of Job more than his beginning: for he had fourteen thouſand ſheep, and ſix thouſand camels, and a thouſand yoke of oxen, and a thouſand ſhe-aſſes.

13 He had alſo ſeven ſons, and three daughters.

14 And he called the name of the firſt, Jemima, and the name of the ſecond, Kezia, and the name of the third, Keren-happuch.

15 And in all the land were no women found *ſo* fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and forty years, and ſaw his ſons, and his ſons ſons, *even* four generations.

17 So Job died, *being* old and full of days.

This chapter concludes the book, with an account how Job compleated the ſubmiſſion which he had begun before to make to God. Whoſe pardon he ſorrowfully begs; confeſſing and repenting of his fault; reſigning himſelf intirely to be inſtructed by him: but reſolving never hereafter to complain, nor to move any queſtions about his providence. This repentance God accepts; and for his ſake grants a pardon alſo to his friends, whom he condemns as more faulty than Job. Who after this receives extraordinary marks of God's favour; and hath ſuch an ample recompence made him for his loſſes, as may encourage all poſterity to perſevere in well-doing, and patient ſuffering; believing ſtedfaſtly that nothing can be done or permitted by God without much reaſon, (whoſe wiſdom ſhines ſo gloriouſly in all his works,) and humbly expecting a comfortable iſſue out of all our troubles.

Ver. 1. *Then Job anſwered the Lord, and ſaid.*] Theſe words ſo lively repreſented the power, and wiſdom of God in his works, that Job, ſeeing his error more clearly than ever, ſubmitted himſelf unto the Great Lord of all, and ſaid;

Ver. 2. *I know that thou canſt do every thing*, &c.] I am abundantly ſatisfied that thy power is as large as thy will; and that nothing can hinder thee from effecting every thing which thou deſigneſt: but as thou hadſt reaſon to caſt me down, ſo thou canſt reſtore me and lift me up again.

Ver. 3. *Who is he that hideth counſel without knowledge?* &c.] I am ſenſible alſo of the juſtice of the reproof which thou haſt given me (chap. xxxviii. 2.) and do confeſs I very much forgot myſelf, when I adventured to talk ſo ignorantly of thy wiſe adminiſtrations. It was that which made made me ſo raſh as to diſcourſe of things far above my reach; wonderful things, which I ought humbly to admire, not arrogantly cenſure.

Ver. 4. *Hear, I beſeech thee, and I will ſpeak*, &c.] Be not angry with me, I beſeech thee, but graciouſly hear me ſpeaking in thy own words. I do not pretend to give an account of thy wonderful works, and of thy providence; and therefore ask me no more queſtions, (ch. xxxviii. 3.) but let me learn of thee, and do thou inſtruct my ignorance.

Ver. 5. *I have heard of thee*, &c.] Something I did know before, of thy greatneſs, and mightineſs, and wiſdom; but nothing ſo clearly as I do now, by this revelation and viſible appearance of thy dreadful Majeſty.

Ver. 6. *Wherefore I abhor myſelf, and repent in duſt and aſhes*, &c.] Which touches me with a ſenſible diſpleaſure againſt myſelf, for my undecent complaints, and vehement expoſtulations, and eager deſires to die, or to be delivered: I condemn them all (together with whatſoever I have ſpoken too boldly about thy government) and in the moſt ſorrowful manner repent, that I have juſtified myſelf ſo much, and thee ſo little.

Ver. 7. *And it was ſo*, &c.] Which ingenuous confeſſion pleaſed the Lord ſo much, that he did not chide Job any farther: but turning his voice to Eliphaz, (his principal accuſer) he ſaid, I am angry with thee and with thy two friends: For you have made a perverſe conſtruction of the afflictions I ſent upon Job; whom, notwithſtanding all his errors, I acknowledge to be my ſervant, and to have ſpoken better of me than you have done.

Ver. 8. *Therefore take unto you now ſeven bullocks*, &c.] And therefore take no leſs than ſeven bullocks, and as many rams, and carry them to my ſervant Job; whom I appoint to be your prieſt, to offer for you a burnt-offering, in token of my abſolute dominion over all creatures. And that faithful ſervant of mine ſhall pray for you, and obtain your pardon: For I have a great love to him, and will be favourable to you for his ſake. Do not fail to go about this, leſt I inflict ſome grievous puniſhment upon you; becauſe, as I ſaid, you have made an ill repreſentation of my providence, and repeated thoſe things confidently, which my ſervant Job ſhewed you to be falſe.

Ver. 9. *So Eliphaz the Temanite*, &c.] So Eliphaz and his two companions ſubmitted themſelves alſo unto God, and went, as he commanded them, and deſired Job to intercede for them. And the Lord heard his prayer, and was reconciled to them.

Ver. 10. *And the Lord turned the captivity of Job*, &c.] And at that very time when Job was performing this charitable office for his friends, the Lord was pleaſed to begin to reſtore to him all thoſe things which had been taken away from him: and never ceaſed, till he had not only eſtabliſhed him in his former ſplendor, but made him twice as rich as he was before.

Ver. 11. *Then came there unto him all his brethren*, &c.] All his kindred likewiſe and his familiar acquaintance, (whom his unuſual affliction had eſtranged from him, xix. 3.) when they heard of the wonders the Lord had done for him, came to viſit him and feaſt with him: And after they had condoled his miſery, and teſtified their ſorrow for all that had befaln him, they congratulated his happy recovery; and, in token of their joy, every one of them preſented him with a piece of money, and a pendant of gold.

Ver. 12. *So the Lord bleſſed the latter end of Job more than his beginning*, &c.] Thus the Lord impoveriſhed this good man, only to make him richer. For inſtead of ſeven thouſand ſheep, which he had before his troubles, he found he had fourteen thouſand, when they were ended; and for three thouſand camels, which were taken from him, the Lord gave him ſix thouſand; and multiplied his yoke of oxen, which were but five hundred, into a thouſand; and his ſhe-aſſes, in the ſame proportion.

Ver. 13. *He had alſo ſeven ſons, and three daughters.*] His wife alſo became very fruitful, and brought him as many children as he had loſt; ſeven ſons, and three daughters.

Ver. 14. *And he called the name of the firſt Jemima*, &c.] And, to preſerve the memory of ſo marvellous a deliverance, (of which they were ſo many living monuments) he called the name of the firſt Jemima, that is, the Day; becauſe of the felicity wherein he now ſhone, after a ſad night of affliction, wherein he had lain: and the ſecond, Kezia, (a ſpice of an excellent ſmell;) becauſe God had healed his filthy ſtinking ulcers, which made even his wife refuſe to come near him, xix. 17. and the laſt he called Keren-happuch, *i. e.* Plenty reſtored, or, an horn of varniſh; becauſe God had wiped away the tears which fouled his face, (as he complains, xvi. 16.)

Ver. 15. *And in all the land were no women found ſo fair as the daughters of Job*, &c.] The beauty alſo of theſe women proved as bright as their names; for there were none ſo amiable in all that country: and their father did not (as the manner was) endow them with a ſmall portion of his goods, but having a large eſtate, and a great affection to them) he made them co-heirs with their brethren, in the inheritance which he left them.

Ver. 16. *After this lived Job an hundred and forty years*, &c.] After which glorious reſtitution of himſelf and his family, his years were multiplied as well as his eſtate: For the Lord added almoſt an age and an half (no leſs than an hundred and forty years) to thoſe he had lived before; ſo that he had the pleaſure to ſee his childrens children to the fourth generation.

Ver. 17. *So Job died, being old and full of days.*] And departed not out of the world till he was ſo fully ſatisfied, that he deſired not to live any longer.

The END *of the* Book *of* Job.

Critical and Explanatory ANNOTATIONS

On the Book of

PSALMS.

The INTRODUCTION.

This Book is a moſt admirable piece of poetry, which moves more powerfully, and touches the mind more ſenſibly than ſentences in proſe; eſpecially ſince it is in ſuch perfection, as we find it in theſe Divine Inſpirations. For, as Melancthon truly ſpeaks, this is the moſt elegant work extant in the world; and hath performed that which Plato himſelf wiſh'd for, but confeſſed was above the reach of mere man. There was no more efficacious way, that philoſopher clearly ſaw, of inſtructing youth than by odes and ſongs; about which he diſcourſes at large, and gives a great many cautions in his ſecond book of laws; but after all concludes at laſt, τοῦτο δ᾽ Θεοῦ ἢ θείου τινὸς ἂν εἴη, This muſt be the work of God, or of ſome Divine Man: Wherein he plainly acknowledges the defect of their inſtitution (though certain poems were pretended then to have been anciently made by their goddeſs Iſis) and juſtifies to admiration, the diſcipline of the Hebrews, who taught their children or ſcholars by hymns.

Which Moſes, the man of God, began to compoſe, Exod. xv. Deut. xxxii. and other inſpired perſons afterwards imitated, Judges v. 1 Sam. ii. but was brought to perfection by David, who, as he was an admirable artiſt in muſic, 1 Sam. xvi. 18. and himſelf invented ſome muſical inſtruments, as we learn from the prophet, Amos vi. 5. ſo he was an incomparable poet, 2 Sam. xxiii. 1, 2. and took all occaſions to exerciſe this faculty, not on ſuch low ſubjects as thoſe to which it is commonly debaſed, but in abundance of Divine Meditations; which are gathered together in this Book; wherein he calls upon them, to liſten unto him, ſaying, "Come ye children, hearken unto me, "and I will teach you the fear of the Lord, Pſal. xxxiv. 11." It is called in their language *Sepher Tehillem*, the Book of Pſalms, or Hymns, *i. e.* Praiſes of the Lord: becauſe tho' there are many complaints and imprecations, and prayers in it, yet the greateſt part are praiſes or thankſgivings unto God: and in thoſe other, there are many mixtures of acknowledgments what God had formerly done for him; or of confidence what he would ſtill do; or of reſolutions how thankful he would be when God granted him deliverance; which gave them ſuch a ſtrange power to cure heavineſs, to extirpate grief, to wipe away ſorrow, to lay a-ſleep troubleſome thoughts and paſſions, to eaſe us of our cares, to recreate thoſe who are oppreſſed with any ſort of pains, (they are the words of Proclus, Archbiſhop of Conſtantinople) as well as to move compunction for ſin, and to ſtimulate unto piety; that no book in the world is to be compared with it for theſe purpoſes.

And as it is called the Book of Pſalms, or Praiſes, from the major part; ſo they are called David's Pſalms, becauſe he made the moſt of them; though it muſt be confeſſed there were ſeveral other authors, by whom ſome of them were compoſed.

In the Hebrew they are divided, like Moſes's law, into five books, and ſo may be called a ſecond Pentateuch, which ſeem to have been collected by ſeveral perſons (as will appear in the preface to each of them;) for no other reaſon but that can be given, why all that belong to one ſubject were not put together; or at leaſt all thoſe compoſed by David placed by themſelves, and not ſo mixed, as they are, with thoſe made by other authors.

Some think they were gathered together, by the friends of Hezekiah, before the captivity. But if they had been ſo, they would, in all probability, have been diſpoſed in ſuch order as they were penned; all the Sacred Books being preſerved in the temple, as Joſephus witneſſes, with great care; from whence they might have taken the copies of them, with the names of all their authors; which now, in many of them are wanting. Which makes it more likely, that after the temple and the Sacred Records were burnt by the king of Babylon's army, ſome pious perſons collected as many as they could find, by enquiring among their friends, every one as he had moſt need: for the people were very well acquainted with the Songs of Sion, though it lay deſolate, as it appears by the 137th Pſalm; where the Babylonians deſire to hear one of them ſung by the mournful captives who preſerved them; no doubt to their comfort, in that ſad condition, and added to them ſuch as were made by Divine Men, during its continuance, and after their return from captivity.

When, as St. Athanaſius reſolves in his Synopſis, (following the Hebrew tradition) Ezra put them together in one volume, as we now have them, which is not affirmed without reaſon: for we find that the foundation of the ſecond temple was no ſooner laid, but Ezra, (as the Hebrews call him) reſtored the ancient cuſtom of Pſalmody, or ſinging Pſalms of praiſe, (Ezra iii. 10, 11.) which David had appointed to accompany the ſacrifices as ſoon as the ark was ſettled, (1 Chron. vi. 31, 16, 17. Ecclus l. 15, 16, *&c.*) and which Solomon continued after he had built the temple, and brought the ark into it, 2 Chron. v. 12, 13.

Now, when all thoſe bloody ſacrifices were aboliſhed, by the offering which Chriſt made of himſelf, the ſacrifice of praiſe alone remained, as the principal ſervice of the Chriſtian Church: ſeveral perſons being inſpired, not only to pray divinely, but to propheſy alſo, or to ſing Pſalms and Hymns of Praiſe, as we read in the epiſtle to 1 Cor. xi. 5, 14, 15, 26. And in the book of the Revelations, we find the Apoſtles and Elders thus employed, Revel. iv. 9, 10, 11. in which the people bare a part, as we learn from the next chapter, ver. 9, 13. and xiv. 1, 2, 3. So that St. Auſtin might tell Januarius, that concerning ſinging Hymns and Pſalms, we have inſtructions, and examples, and precepts, both of our Lord himſelf, and of his Apoſtles. According to which, the Churches of Africa ſung *Divina Cantica Prophetarum*, the Divine Songs of the Prophets, while the drunken Donatiſts ſung the compoſures of human wit. Nor can I ſee, ſaith he, what Chriſtians can do more profitably, and more holily than this, when they meet together, and are not reading, preaching, or praying.

Thoſe *Divina Cantica*, no doubt, were principally the Pſalms of David, in ſinging of which Chriſtian people delighted, above all other exerciſes of devotion. The manner of their ſinging alſo was like that in Ezra's time, Ezra iii. 11. one beginning the Hymn, and the reſt anſwering the extremes, or laſt words of it, as the author of the Apoſtolical Conſtitutions tells us, which Euſebius calls the laſt part of the Pſalms and Hymns, which he expreſly ſays were ſung by the whole company; who hearkened in ſilence to him that ſung the reſt, till he came to the cloſe, which they all repeated together. And when the manner of ſinging the Pſalms, which we now uſe in our choirs, was brought in by Flavianus and Diodorus, who at Antioch divided the choir into two parts, (ſinging the Pſalms of David alternately, one verſe by this half of the choir, and the next by the other) it thence ſpread it ſelf, as it were by a joint conſent, all the world over. Thus Theodoret informs us in his Eccleſiaſtical Hiſtory, book ii. ch. 19. By which means the people came to be ſo well acquainted with them, that (as the ſame Theodoret tells us, in his preface to this book of Pſalms) both in city and country this was the employment of Chriſtian People: they that minded no other book of the Scriptures, yet had this ſo by heart, that both in their houſes, and in their ſtreets, and in the high-ways, they were wont to recreate themſelves with the ſinging of theſe Holy Songs.

PSAL. I.

1 *The happineſs of the godly.* 4 *The unhappineſs of the ungodly.*

BLeſſed *is* the man that walketh not in the counſel of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful.

2 But his delight *is* in the law of the LORD, and in his law doth he meditate day and night.

3 And he ſhall be like a tree planted by the rivers of water, that bringeth forth his fruit in his ſeaſon; his leaf alſo ſhall not wither, and whatſoever he doth ſhall proſper.

4 The ungodly *are* not ſo: but *are* like the chaff which the wind driveth away.

5 Therefore the ungodly ſhall not ſtand in the judgment, nor ſinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous: but the way of the ungodly ſhall periſh.

The collector of theſe five books of Pſalms, or David himſelf, (as Apollonarius and others think) prefaces to them by a ſhort diſcourſe about the laſt end of man; juſt as the philoſophers were wont to do in their books of morality; and as Chriſt himſelf doth in the beginning of his ſermon on the mount. The end of man is bleſſedneſs; and the way to it, obſervance of God's law; which he lays down here as the foundation (ſo St. Baſil conceives it) of the whole enſuing work. So that we may beſtow upon this Pſalm the title of ΜΑΚΑΡΙΣΜΟΣ, i. e. *Bleſſedneſs*, out of Athanaſius his epiſtle to Marcellinus, and Theodoret's preface to this Pſalm.

Ver. 1. *Bleſſed is the man that walketh not in the counſel of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful.*] Great is the happineſs of that man, unſpeakably great, who hath not trod in the ſteps of the ungodly, (who have no other rule of their actions but their own luſts and paſſions;) or, if he hath at any time been ſeduced by them, timely retracted his folly, and did not perſiſt, like thoſe obdurate wretches, in evil courſes; much leſs perſevered ſo long, and proceeded ſo far in his impiety, as to reſolve to be one of that peſtilent company, who deride and ſcoff at all religion!

Ver. 2. *But his delight is in the law of the Lord*, &c.] But his pleaſure is to do the will of God, by following his counſels which he hath given in his holy laws; with which he adviſes and conſults continually, and with unwearied ſtudy endeavours to be thoroughly acquainted with them.

Ver. 3. *And he ſhall be like a tree planted by the rivers of water*, &c.] You may behold an emblem of this man's happineſs, in thoſe trees which are planted by ſuch trenches as derive their water from a perpetual fountain. As they are green and flouriſhing all the year, and never fail to reward the gardener's pains, at the time he expects to receive their fruit; ſo ſhall this pious man be ever proſperous, and in the iſſue reap a plentiful fruit of his labours; for there are none of his enterprizes but ſhall ſucceed according to his heart's deſire.

Ver. 4. *The ungodly are not ſo*, &c.] O how miſerably will thoſe men be deceived, who hope to thrive as well, or better, by their impiety! It is too little to ſay, that they ſhall be like trees without any moiſture; the light and uſeleſs chaff, which is blown away with the wind, is a fitter reſemblance of them: For ſo ſhall all their counſels, deſigns and endeavours to root themſelves in the earth, be ſcattered and come to nothing.

Ver. 5. *Therefore the ungodly ſhall not ſtand in the judgment*, &c.] Therefore let them not think to defend themſelves when God comes to judge men according to their works: for whatſoever plea they make, or power they have, they ſhall certainly be overthrown. It is poſſible, for the preſent, they may ſeem to equal or over-top the proſperity of the righteous: But there will be a time when God will make a difference, and give the righteous a happineſs, wherein they ſhall have no ſhare at all.

Ver. 6. *For the Lord knoweth the way of the righteous*, &c.] For he approves and highly eſteems the obedience of the righteous to his holy laws, and therefore will certainly reward it: But that leud courſe of life which the wicked lead, he utterly hates, and they ſhall infallibly periſh in it.

PSAL. II.

1 *The kingdom of Chriſt.* 10 *Kings are exhorted to accept it.*

WHY do the heathen rage, and the people imagine a vain thing?

2 The kings of the earth ſet themſelves, and the rulers take counſel together, againſt the LORD, and againſt his anointed, *ſaying*,

3 Let us break their bands aſunder, and caſt away their cords from us.

4 He that ſitteth in the heavens ſhall laugh: the Lord ſhall have them in deriſion.

5 Then ſhall he ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure.

6 Yet have I ſet my king upon my holy hill of Zion.

7 I will declare the decree: the LORD hath ſaid unto me, Thou *art* my ſon, this day have I begotten thee.

8 Aſk of me, and I ſhall give *thee* the heathen *for* thine inheritance, and the uttermoſt parts of the earth *for* thy poſſeſſion.

9 Thou ſhalt break them with a rod of iron, thou ſhalt daſh them in pieces like a potters veſſel.

10 Be wiſe now therefore, O ye kings: be inſtructed, ye judges of the earth.

11 Serve the LORD with fear, and rejoyce with trembling.

12 Kiſs the ſon, leſt he be angry, and ye periſh *from* the way, when his wrath is kindled but a little: bleſſed *are* all they that put their truſt in him.

This Pſalm, under the hiſtory of David, whom from a low and afflicted condition God raiſed to a throne, and notwithſtanding all the oppoſition made againſt it, firſt, by Saul, and then by others, ſettled him in it) contains a moſt illuſtrious prophecy of the kingdom of Chriſt, whom God raiſed even from the dead, made the King of Glory, notwithſtanding all that the Scribes and Phariſees, Herod, and other princes, could do to hinder it, and inlarged his kingdom to the uttermoſt parts of the earth.

Ver. 1. *Why do the heathen rage, and the people imagine a vain thing?*] What phrenzy is this, which makes the Philiſtines, and other neighbouring nations, (2 Sam. v. 17, &c. viii. 1. &c.) as I foreſee the Phariſees and their partakers will do hereafter, ſtorm thus furiouſly, and bandy together with ſo much noiſe and tumult? Why do they contrive to hinder that which the power of God will irreſiſtibly bring to paſs.

Ver. 2. *The kings of the earth ſet themſelves*, &c.] Their kings and governors are riſen up, and lay their heads together, to oppoſe the deſign of God, who hath anointed me king over his people: Juſt as Herod and Pontius Pilate, and the rulers of Iſrael (Acts iv. 27.) will conſpire againſt Chriſt, and ſeek to dethrone him, when he is made, by God the Father, king of all the world.

Ver. 3. *Let us break their bands aſunder*, &c.] Let us not ſubmit, ſay they, to this new king, who pretends to reign by divine authority; but reſolutely deny to be bound to his obedience, and throw off the yoke which he and his miniſters would impoſe upon us.

Ver. 4. *He that ſitteth in the heavens ſhall laugh*, &c.] As if they were ſtronger than he, whoſe throne is in heaven: Who, as he contemns their vain attempts, ſo will expoſe them to the ſcorn and deriſion of all thoſe who ſhall behold their folly.

Ver. 5. *Then ſhall he ſpeak unto them in his wrath*, &c.] Even then when they think they have done their buſineſs, they ſhall find the tokens of the Divine Vengeance againſt them; and if they will not deſiſt from their oppoſition to him, he will utterly confound them with a deſtruction ſo terrible and ſo remarkable, as if he had called to them from heaven, and ſaid,

Ver. 6. *Yet have I ſet my king upon my holy hill of Zion.*] See how madly you ſet your ſelves againſt my will; for in ſpight of all that you can do, I have anointed and ſet up David, who rules by my authority in the hill of Sion, where I have a peculiar reſidence: As in time to come (let all his enemies do what they can to hinder it) I will anoint one of his poſterity to ſit upon the throne of glory, at the right hand of the Majeſty on high.

Ver. 7. *I will declare the decree*, &c.] Such I am ſure is the decree of heaven, which I here promulgate to all the world: For from a low and poor condition, the Lord hath raiſed me to the higheſt dignity. This very day, by his order, I begin to reign, and may call it the birth-day of my kingdom: Which is but a ſlender type of a far more ſtrange and greater exaltation of his Son Chriſt, whom he hath determined to raiſe again to life after he is dead and buried, (Acts xiii. 33. Rom. i. 4.) and then to crown with glory and honour in the heavens.

Ver. 8. *Ask of me, and I ſhall give thee*, &c.] If you will not believe this royal edict, you ſhall ſhortly ſee, not only the nation of this Jews, but the Philiſtines, the Edomites, Moabites, Syrians, and other remoter countries as far as Euphrates, (whom God, according to his ancient grant, Exod. xxiii. 31. Ezra iv. 16, 20. hath at my requeſt given unto me) ſubdued under my feet (Pſal. lx. ver. 6, &c. 2 Sam. viii.) As all the nations of the earth ſhall be under his Son Chriſt.

Ver. 9. *Thou ſhalt break them with a rod of iron*, &c.] They ſhall never be able to ſtand before me: (much leſs before him:) For he hath given me a ſcepter ſo powerful, (and to him, one infinitely more irreſiſtible) that they who will not bow unto it, and be ruled by it, ſhall be broken in pieces, as eaſily and irreparably, as an earthen pot is with a rod of iron.

Ver. 10. *Be wiſe now therefore, O ye kings*, &c.] And therefore let all kings and governors of the earth be adviſed by me; take heed what you do, and underſtand your own intereſt ſo well, as not to oppoſe the decree of heaven; or, if you have begun to ſet your ſelves againſt the Lord's Anointed, be not ſo vain as to continue in that folly, but repent, and correct your error.

Ver. 11. *Serve the Lord with fear, and rejoice with trembling.*] If you would be ſafe, ſurrender up your ſelves to become his ſubjects, and be afraid to incur his diſpleaſure by any diſobedience. You ought indeed to rejoice, that you may be ſo happy, as to be under the government of ſo great and ſo gracious a prince; but that very thing ſhould make you the more fearful to offend his Majeſty.

Ver. 12. *Kiſs the Son, leſt he be angry*, &c.] To whom I counſel you to go and do your homage, and to pay him all the honour that is due to God's Vicegerent; leſt he grow angry at your obſtinate refuſal to ſubmit unto him, and you periſh in that rebellious courſe, when his wrath breaks out ſuddenly, like an unquenchable fire againſt you. Bleſſed are all they that follow this advice, and fly to him as their mighty protector and deliverer.

PSAL. III.

The ſecurity of God's protection.

¶ A Pſalm of David when he fled from Abſalom his ſon.

LORD, how are they increaſed that trouble me? many *are* they that riſe up againſt me.

2 Many *there be* which ſay of my ſoul, *There is* no help for him in God. Selah.

3 But thou, O LORD, *art* a ſhield for me; my glory, and the lifter up of mine head.

4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 I laid me down and ſlept; I awaked, for the LORD ſuſtained me.

6 I will not be afraid of ten thouſands of people, that have ſet *themſelves* againſt me round about.

7 Ariſe, O LORD, ſave me, O my God; for thou haſt ſmitten all mine enemies *upon* the cheek-bone: thou haſt broken the teeth of the ungodly.

8 Salvation *belongeth* unto the LORD: thy bleſſing *is* upon thy people. Selah.

Apollinarius calls this Λυγρὸν μέλος, *a mournful or lamentable ſong*. And ſo it is, if compared with the preceding; otherwiſe there are in it far greater expreſſions of faith and triumphant confidence in God, than there are of trouble and dejection of ſpirit, though David's condition when he wrote it was very ſad and dangerous. For the title which St. Hierom truly calls the Key of the Pſalm, whereby we are let into the ſenſe) informs us, that it is a meditation compoſed in his flight from Jeruſalem, when his ſon Abſalom conſpired againſt him, and moſt of the kingdom fell off from him, (2 Sam. xv, *&c.*) Which after his return thither, he commanded to be ſung in the tabernacle, in commemoration of that diſconſolate condition.

And here we muſt note once for all, that it cannot be certainly known what is meant by the word *ſelah*, which we meet withal thrice in this ſhort pſalm. The moſt probable opinion is, that it was a note in muſic. In which David (as Theodoret obſerves upon this word) being a very great maſter, he ſet ſome of his Pſalms himſelf, to be ſung to ſuch inſtruments as he thought were moſt agreeable to the notes. But that muſic being now loſt, ſome interpreters have wholly omitted this word *ſelah*, as we ſhall alſo do.

Ver. 1. *Lord, how are they increaſed that trouble me? Many are they that riſe up againſt me.*] O Lord, who changeſt not, what an amazing change is this! I who in a Divine Manner was ſet by thee upon thy throne, and lately triumph'd over ſo many foreign countries, (Pſal. ii. 6, 7, 8.) now ſee great armies of my own ſubjects raiſed againſt me; and conſpiring with my ſon, not only to pull the crown from my head, but to take away my life.

Ver. 2. *Many there be which ſay of my ſoul*, &c.] The general cry is, that I am loſt, and that thou who waſt wont to be my helper, and in whom I always made my boaſt, haſt quite forſaken me, as my people have done univerſally.

Ver. 3. *But thou, O Lord, art a ſhield for me,* &c.] But this (how ſad ſoever it be) ſhall never ſhake my confidence in thee, O Lord, whom I ſtill behold ſurrounding me with thy Almighty Protection: And therefore, I will not ceaſe to glory, and make my boaſt in thee; but hope (though now I am in a ſorrowful condition) that thou wilt make me joyful again, and raiſe me out of this dejected eſtate of my former dignity.

Ver. 4. *I cried unto the Lord with my voice,* &c.] Why ſhould I doubt of it? When I never yet cried unto the Lord, either in this or any former diſtreſs, but he ſent me relief from that place, where he having made his ſpecial reſidence, would have us thither direct our prayers.

Ver. 5. *I laid me down and ſlept,* &c.] He hath already ſo quieted and compoſed my mind, that in the midſt of this dreadful danger, I laid me down ſecurely, and ſlept profoundly. and awaked, as I ſlept, without any fear, or any diſturbance: For the Lord ſupported and upheld my ſpirit, in a firm confidence of his careful providence over me.

Ver. 6. *I will not be afraid of ten thouſands of people,* &c.] And therefore, were I beſet with as many nations, as I ſee men now encamp themſelves on all ſides againſt me, I ſhould not be at all daunted at it;

Ver. 7. *Ariſe, O Lord, ſave me, O my God,* &c.] But only addreſs my ſelf to thee, ſaying, Defer no longer, O Lord, but let them ſee thou haſt not forſaken me. Deliver me, O my God, from theſe rebellious ſubjects, whom I beſeech thee to diſcomfit and put to ſhame, as thou haſt done many other powerful enemies, who moſt impiouſly have ſought with eager deſire to devour me.

Ver. 8. *Salvation belongeth unto the Lord,* &c.] Thou alone art the author of all happineſs, and therefore, unto thee I flee to ſave and preſerve me from this conſpiracy: Not that I may live to be revenged, but to do good unto thy people, whoſe proſperity I wiſh and will ſeek, though never ſo ungrateful and undutiful to me their ſovereign.

PSAL. IV.

1 *David prayeth for audience.* 2 *He reproveth and exhorteth his enemies.* 6 *Man's happineſs is in God's favour.*

¶ To the chief muſician on Neginoth.
A Pſalm of David.

HEAR me when I call, O God of my righteouſneſs: thou haſt enlarged me *when I was* in diſtreſs, have mercy upon me, and hear my prayer.

2 O ye ſons of men, how long *will ye turn* my glory into ſhame? *how long* will ye love vanity, *and* ſeek after leaſing? Selah.

3 But know that the LORD hath ſet apart him that is godly, for himſelf: the LORD will hear when I call unto him.

4 Stand in awe, and ſin not: commune with your own heart upon your bed, and be ſtill. Selah.

5 Offer the ſacrifices of righteouſneſs: and put your truſt in the LORD.

6 *There be* many that ſay, Who will ſhew us *any* good? LORD, lift thou up the light of thy countenance upon us.

7 Thou haſt put gladneſs in my heart, more than in the time *that* their corn and their wine increaſed.

8 I will both lay me down in peace, and ſleep: for thou, LORD, only makeſt me dwell in ſafety.

We can learn no more from this title, but that David was the author of this Pſalm; and that he delivered it to the maſter of muſic in the tabernacle, to be ſung to the ſtringed inſtruments. But when, or upon what occaſion he penned it, is not certainly known, though the matter of it makes it probable, it was in the ſame (or the like) diſtreſs, wherein he made the foregoing Pſalm.

Ver. 1. *Hear me when I call, O God of my righteouſneſs: thou haſt enlarged me when I was in diſtreſs, have mercy upon me, and hear my prayer.*] O my God, the moſt Righteous Judge, who knoweſt the juſtice of my cauſe, and art the protector of oppreſſed innocence, vouchſafe to give me a a gracious anſwer now that I cry unto thee for help againſt my enemies. Thou haſt heretofore made an open way for my eſcape out of the foreſt ſtraits and greateſt dangers; which makes me hope thou wilt ſtill take pity upon me, and hear the humble petition which I put up unto thee.

Ver. 2. *O ye ſons of men,* &c.] I am confident my deſire is granted; and therefore do you hearken alſo to me, O ye rulers of the people, by whoſe authority ſuch multitudes are drawn into the conſpiracy: Ceaſe to defame my government (2 Sam. xv. 3, *&c.*) and break off your vain endeavours to dethrone me. Why do you delight to weary your ſelves in the purſuit of ſuch fallacious counſels, and to employ ſo much induſtry in inventing calumnies, and ſpreading lies to draw the people from me?

Ver. 3. *But know that the Lord hath ſet apart him that is godly for himſelf,* &c.] Know that it is not in your power by all theſe arts to depoſe me; for I did not come to my kingdom by chance, nor by your choice, but by the ſpecial appointment of God; who having ſo highly favoured me, that he hath ſelected me out of all other men, and in a wonderful manner advanced me to be his vicegerent; he will no doubt maintain me in my place, and graciouſly preſerve me, when I implore his help from all the enemies that can aſſault me.

Ver. 4. *Stand in awe, and ſin not,* &c.] Dread his diſpleaſure, I beſeech you, though you fear not my power; and let not your anger at me make you any longer offend him, by perſiſting in this rebellion, into which you have run raſhly: But if you will debate the matter calmly within your ſelves, and, when all the buſtle and tumult of the day is over, aſk your ſelves at night, what ground there is for it; I doubt not you will find reaſon to lay down your arms and be quiet.

Ver. 5. *Offer the ſacrifices of righteouſneſs,* &c.] As for you, my friends, that adhere ſtill to me, though you are driven with me from God's holy place, yet fear nothing, but only take care to obſerve ſtrictly all the rules of righteouſneſs, which are the moſt acceptable ſacrifices you can offer to the Lord; and then confide in him; and tho' your forces be few, doubt not of the victory.

Ver. 6. *There be many that ſay,* &c.] You are deſirous, I know, to ſee peace and ſettlement reſtored; of which many are apt to deſpair, ſaying, Who ſhall make us ſo happy? But do thou, O Lord, look favourably upon us and bleſs us, and then I am ſurer of it, than if I ſaw the moſt powerful armies appear, with banners diſplayed, for my ſuccour.

Ver. 7. *Thou haſt put gladneſs in my heart,* &c.] The very thoughts of it, this ſmall glimpſe of thy love hath already filled my heart with ſuch joy, that it far exceeds all the pleaſure my enemies can take in ſeeing their barns full of corn, and their preſſes overflow with wine.

Ver. 8. *I will both lay me down in peace, and ſleep,* &c.] Nor can they take their reſt more ſecurely than I, for though encompaſſed with theſe dangers, I no ſooner lay me down, but I fall a-ſleep; becauſe when I have no other guard about me, thou, Lord, alone art a ſufficient defence unto me.

PSAL. V.

1 David prayeth, and profeſſeth his ſtudy in prayer. 4 God favoureth not the wicked. 7 David profeſſing his faith, prayeth unto God to guide him, 10 to deſtroy his enemies, 11 and to preſerve the godly.

To the chief Muſician upon Nehiloth.
A Pſalm of David.

GIVE ear to my words, O LORD, conſider my meditation.

2 Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

3 My voice ſhalt thou hear in the morning: O LORD; in the morning will I direct *my prayer* unto thee, and will look up.

4 For thou *art* not a god that hath pleaſure in wickedneſs: neither ſhall evil dwell with thee.

5 The fooliſh ſhall not ſtand in thy ſight: thou hateſt all workers of iniquity.

6 Thou ſhalt deſtroy them that ſpeak leaſing: the LORD will abhor the bloody and deceitful man.

7 But as for me, I will come into thy houſe in the multitude of thy mercy: *and* in thy fear will I worſhip toward thy holy temple.

8 Lead me, O LORD, in thy righteouſneſs, becauſe of mine enemies; make thy way ſtraight before my face.

9 For *there is* no faithfulneſs in their mouth, their inward part *is* very wickedneſs; their throat *is* an open ſepulchre, they flatter with their tongue.

10 Deſtroy thou them, O God; let them fall by their own counſels: caſt them out in the multitude of their tranſgreſſions, for they have rebelled againſt thee.

11 But let all thoſe that put their truſt in thee, rejoice: let them ever ſhout for joy: becauſe thou defendeſt them: let them alſo that love thy name be joyful in thee.

12 For thou, LORD, wilt bleſs the righteous, with favour wilt thou compaſs him as *with* a ſhield.

A Pſalm compoſed by David, (but whether when he was perſecuted by Saul or by Abſalom, we cannot certainly determine) and delivered to the maſter of muſic in the tabernacle, after his troubles were over, to be ſung in parts to the organ; in commemoration of that ſad condition, and the devout confidence he placed in God of deliverance out of it.

Ver. 1. *Give ear to my words; O Lord, conſider my meditation.*] Thou ſeeſt, O Lord, unto what grievous ſtraits I am reduced: Let them move thee to grant me my requeſt, and to have regard to the ſilent groans and ſighs, whereby I call upon thee for relief.

Ver. 2. *Hearken unto the voice of my cry,* &c.] To thee I appeal as my Sovereign Lord and Supreme Judge; from whoſe almighty power I earneſtly beg protection, and from whoſe juſtice I humbly implore the vindication of my innocence.

Ver. 3. *My voice ſhalt thou hear in the morning, O Lord,* &c.] And thou wilt be as ſpeedy, I hope, in thy help and ſuccour, as I am early in my prayer: For the firſt thing I do is, to addreſs myſelf to thee. I no ſooner awake, but I diſpoſe myſelf to wait on thee (as an humble ſuitor at the gate of thy mercy,) and expect what thou wilt be pleaſed to do for me.

Ver. 4. *For thou art not a God that hath pleaſure in wickedneſs,* &c.] Who wilt not fail, I am confident, to anſwer my expectations; for thou art a moſt Righteous Judge, who art ſo far from approving this unjuſt perſecution of me, (or rebellion againſt me) that thou abhorreſt ſuch wicked practices. They may proſper for a little time in theſe evil courſes, but ſhall have no place in thy favour.

Ver. 5. *The fooliſh ſhall not ſtand in thy ſight,* &c.] Thou wilt condemn them to ſuffer the puniſhment of their folly and madneſs; and baniſh thoſe from thy preſence, who in their blind rage have driven me from my habitation: For all ſuch wicked doers are odious to thee.

Ver. 6. *Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhor the bloody and deceitful man.*] Thou wilt utterly deſtroy thoſe that abuſe their tongues to tell lies, whereby they defame and calumniate my government: Their bloody deſigns, which they ſeek to compaſs by fraud and treachery, make them abominable to the Divine Majeſty.

Ver. 7. *But as for me, I will come into thy houſe,* &c.] But I, whom they have driven not only from my own houſe, but (which is far worſe) from thine, hope, by thine infinite goodneſs towards me, to be reſtored again to go into thy courts; and there, with the humbleſt reverence, to worſhip thee, towards the place where thou haſt ſet the monument of thy preſence with us.

Ver. 8. *Lead me, O Lord,* &c.] And, in the mean time, thou wilt be my guide and conductor in the way of thy commandments, which are the rule of righteouſneſs; that my enemies, who ſeek for ſomething to colour their hatred to me, may have nothing to object againſt me. They would gladly ſee me trip, and they watch for my halting; and therefore do thou make thy way ſo plain before me, and order my goings ſo ſtedfaſtly, that I may never ſtumble, much leſs fall, and give them any advantage over me.

Ver. 9. *For there is no faithfulneſs in their mouth,* &c.] For with what triumph would they blaze abroad my real faults, who now ſtick not to tell all manner of lies of me? Their hearts are perpetually hatching the moſt malicious and miſchievous ſtories, which they utter with open mouth, gaping for the deſtruction of the innocent; to whom when they ſpeak fair, and put on a guiſe of friendſhip, it is with an intent to devour them.

Ver. 10. *Deſtroy thou them, O God,* &c.] O thou moſt Righteous Judge, pronounce that ſentence of condemnation againſt them which they deſerve. Let their own devices, whereby they ſeek to ruin me, deſtroy themſelves; and diſperſe them, becauſe of their multiplied impieties. For it is thy cauſe more than mine that is now diſputed, while they reject him whom thou haſt appointed the king of thy people.

Ver. 11. *But let all thoſe that put their truſt in thee rejoice,* &c.] This will excite all thoſe who are faithful to thee; and confide in nothing but thy merciful protection, to rejoice and triumph perpetually in thy praiſe. They will be incouraged by thy wonderful goodneſs and power appearing in my deliverance, to hope thou wilt protect and ſuccour them alſo; and never fail to fill the hearts of all thoſe that truly love thee, with the higheſt joy in thee.

Ver. 12. *For thou, Lord, wilt bleſs the righteous,* &c.] For thou, Lord, who art faithful and true, haſt engaged thy ſelf, by thy gracious promiſe, to do good unto the righteous: Whom thou loveſt and delighteſt in: and therefore wilt crown with thy favour, and incircle him, as with an impenetrable ſhield, againſt all the darts of his enemies.

PSAL. VI.

1 *David's complaint in his ſickneſs.* 8 *By faith he triumpheth over his enemies.*

To the chief muſician on Neginoth upon Sheminith. A Pſalm of David.

O LORD, rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure.

2 Have mercy upon me, O LORD, for I *am* weak: O LORD, heal me, for my bones are vexed.

3 My ſoul is alſo ſore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my ſoul: Oh ſave me for thy mercies ſake.

5 For in death *there is* no remembrance of thee: in the grave who ſhall give thee thanks?

6 I am weary with my groaning, all the night make I my bed to ſwim: I water my couch with my tears.

7 Mine eye is conſumed becauſe of grief; it waxeth old becauſe of all mine enemies.

8 Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

9 The LORD hath heard my ſupplication; the LORD will receive my prayer.

10 Let all mine enemies be aſhamed and ſore vexed: let them return *and* be aſhamed ſuddenly.

When David laboured under ſome grievous diſeaſe, he made his complaints to God, and deprecated his diſpleaſure, according to the ſenſe of this pſalm. Which he compoſed, it is likely, after his recovery; and ordered the maſter of muſic in the tabernacle, to cauſe it to be ſung to the harp of eight ſtrings. That ſeems to be the beſt interpretation of *Sheminith*, which the Chaldee follows; and it may be juſtified from what we read, 1 Chron xv. 21. Of *Neginoth*, ſee Pſalm iv. By way of accommodation, the words of this Pſalm have been applied to the ſickneſs of the mind; but upon the former account alſo it may be called one of the Penitential Pſalms.

Ver. 1. *O Lord, rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure.*] O Lord, who delighteſt in mercy, moderate, I beſeech thee, thy ſharp correction; and do not proceed to inflict upon me the ſevereſt marks of thy diſpleaſure.

Ver. 2. *Have mercy upon me, O Lord, for I am weak,* &c.] I am brought very low already, my ſtrength faileth me, and every joint in my body trembles; and therefore now, O Lord, thy mercy will come very ſeaſonably: Good Lord, from whom alone I expect a cure, let it be ſufficient that I have ſuffered ſo much already, and vouchaſe to heal me;

Ver. 3. *My ſoul is alſo ſore vexed,* &c.] For this ſore affliction, and the dread of thy farther diſpleaſure, have ſtruck into my ſoul alſo an exceeding great conſternation: and how long it will continue, thou, Lord, alone knoweſt.

Ver. 4. *Return, O Lord, deliver my ſoul,* &c.] My enemies think thou haſt quite forſaken me: Convince them of their error, O Lord, by being reconciled, and reſtoring to me the kindneſs thou waſt wont to ſhew me. Deliver me from this anguiſh and fear, and (though not for my merits, yet) for thy mercy ſave me from going down into the grave.

Ver. 5. *For in death there is no remembrance of thee,* &c.] For there I can have no opportunity to do thee ſervice; the dead being utterly unable to commemorate thy wonderful works, and propagate the memory of them to poſterity. As long as I live I will ſhew forth thy praiſe; but who can celebrate thy name, and inſtruct thy people in the grave?

Ver. 6. *I am weary with my groaning,* &c.] To that ſilent place I ſhall ſoon deſcend, unleſs thou makeſt haſte to deliver me; for I am tired out with theſe pains under which I groan. The night, which is wont to quiet all mens grief, and lay their troubles a-ſleep, is to me ſo reſtleſs and uneaſy, that the inceſſant agonies I am in, diſſolve me into ſweat; and I do nothing but pour out floods of tears.

Ver. 7. *Mine eye is conſumed becauſe of grief,* &c.] Which have made ſuch furrows in my face, that my countenance hath loſt all its beauty, and looks like that of a conſumptive man, who is dropping into his grave. I am worn away with the mere grief and indignation of ſeeing all mine enemies inſulting over me, and with joy waiting for my death.

Ver. 8. *Depart from me, all ye workers of iniquity,* &c.] But why am I thus concerned at their behaviour; and torment myſelf, as if my life depended on their pleaſure; which is in the hand of God alone; who pities my mournful condition, and will grant me that which I have ſought with ſo many tears? And therefore go your way, ye evildoers, and ſtay no longer here expecting my death. Deſiſt from all your wicked contrivances againſt me, and be not ſo vain as to hope to triumph over me.

Ver. 9. *The Lord hath heard my ſupplication,* &c.] The Lord hath not rejected me, as you imagine; but is graciouſly pleaſed both with my deprecation of his diſpleaſure, and with my petitions to him for his favour.

Ver. 10. *Let all mine enemies be aſhamed and ſore vexed.* &c.] And therefore I tell my enemies once more, that they ſhall all be aſhamed of their vain hopes to ſee me dead. I ſhall live to diſappoint them, and make them terribly afraid: Nay, they ſhall make a ſudden retreat, and be confounded to ſee themſelves ſo ſhamefully defeated.

PSAL. VII.

1 *David prayeth againſt the malice of his enemies, profeſſing his innocency.* 10 *By faith he ſeeth his defence, and the deſtruction of his enemies.*

¶ Shiggaion of David, which he ſang unto the Lord, concerning the words of Cuſh the Benjamite.

O LORD my God, in thee do I put my truſt: ſave me from all them that perſecute me, and deliver me.

2 Leſt he tear my ſoul like a lion, renting *it* in pieces, while *there is* none to deliver.

3 O LORD my God, if I have done this; if there be iniquity in my hands:

4 If I have rewarded evil unto him that was at peace with me: (yea, I have delivered him that without cauſe is mine enemy)

5 Let the enemy perſecute my ſoul, and take *it*, yea, let him tread down my life upon the earth, and lay mine honour in the duſt. Selah.

6 Ariſe, O LORD, in thine anger, lift up thy ſelf, becauſe of the rage of mine enemies: and awake for me to the judgment *that* thou haſt commanded.

7 So ſhall the congregation of the people compaſs thee about: for their ſakes therefore return thou on high.

8 The LORD ſhall judge the people: judge me, O LORD, according to my righteouſneſs, and according to mine integrity *that is* in me.

9 Oh let the wickedneſs of the wicked come to an end, but eſtabliſh the juſt: for the righteous God trieth the hearts and reins.

10 My defence *is* of God, which ſaveth the upright in heart.

11 God judgeth the righteous, and God is angry *with the wicked* every day.

12 If he turn not, he will whet his ſword; he hath bent his bow, and made it ready.

13 He hath alſo prepared for him the inſtruments of death; he ordaineth his arrows againſt the perſecutors.

14 Behold, he travaileth with iniquity, and hath conceived miſchief, and brought forth falſhood.

15 He made a pit and digged it, and is fallen into the ditch *which* he made.

16 His miſchief ſhall return upon his own head, and his violent dealing ſhall come down upon his own pate.

17 I will praiſe the LORD according to his righteouſneſs: and will ſing praiſe to the name of the LORD moſt high.

An excellent pſalm, compoſed by David to commemorate the loving-kindneſs of the Lord upon occaſion of ſome calumnies and falſe accuſations; wherein Cuſh, one of the ſame tribe with Saul, (and probably one of his courtiers or captains, if not one of his kinſmen) had charged David with ſome very great crime; of treaſon, it is likely, and conſpiracy againſt Saul. Athanaſius indeed (as we find in ſome fragments of his upon the Pſalms) thinks that David made this χαριστήριον ᾠδὴν, as he calls it, when Huſhai (whom he takes for Cuſh) had defeated the good counſel of Ahitophel, by a diſcourſe he made to ſhew it was not ſafe to ſet upon ſo warlike a prince as David, without a greater force than Abſalom had at preſent; whereby he ſaved David from certain ruin. But I ſee nothing in the pſalm to give a colour to this conjecture; for the words therein mentioned, were againſt David, not in his favour. The name of Huſhai alſo is otherways written, and he is called an Archite, not a Benjamite; which St. Baſil (whoſe opinion this was) endeavours to ſalve, by ſaying he was called Benjemeni, becauſe he managed his matters ſo dextrouſly, in overthrowing the counſel of Ahitophel. But that is only a piece of wit; and the conjecture of Valentine Schindler ſeems to be more probable; that by Cuſh he ſecretly notes (by a change of letters) Saul himſelf, the ſon of Kiſh; who could no more alter his mind, full of hatred to David, than a man of Cuſh, or an Æthiopian, could his skin or complexion.

Ver. 1. *O Lord my God, in thee do I put my truſt*, &c.] O Lord, who haſt hitherto been my moſt gracious God, and defended my innocence againſt thoſe that have falſly accuſed me, I ought not to doubt of thy continued care and love towards me: and therefore fly unto thee, with an humble confidence in thy Almighty Goodneſs, that thou wilt preſerve and deliver me from this new perſecution which is raiſed againſt me.

Ver. 2. *Leſt he tear my ſoul like a lion*, &c.] For if thou doſt not protect me, I am no more able to ſtand before Saul, than a lamb before a lion: So great is his power, and ſo implacable his rage, that if thou ſuffereſt me to fall into his hands, there is no creature can reſcue me, but he will infallibly deſtroy me.

Ver. 3. *O Lord, my God, if I have done this*, &c.] And let him deſtroy me, O Lord, if I be guilty of that whereof I am accuſed. Thou art the moſt Righteous Judge of all, and to thee I here again moſt ſolemnly appeal, as I have done before him, 1 (Sam. xxiv. 12,—15.) deſiring that thou wilt judge between us. If I have conſpired againſt him, or had any deſign to do him hurt (as he was made to believe, 1 Sam. xxiv. 9.) if any ſuch thing hath ſo much as entred into my thoughts.

Ver. 4. *If I have rewarded evil unto him that was at peace with me*, &c.] If I have injured him when he was kind to me, or ſought to be revenged of him ſince he has injured me: (No, I abhorred to take revenge, ſo far was I from ſeeking it, when he fell into my hand; and ſpared him twice when it was in my power to have killed him, who cauſeleſly endeavoured to kill me, 1 Sam. xxiv, xxvi.

Ver. 5. *Let the enemy perſecute my ſoul, and take it*, &c.] Then I beg no mercy; let him go on to be my enemy; let him purſue me till he apprehend me, and execute his deſire upon me. I refuſe not to die: Nay, to be trod under foot like dirt, with the greateſt contempt; and to be as much reproached when I am dead, as I have been honoured alive.

Ver. 6. *Ariſe, O Lord, in thine anger, lift up thyſelf, becauſe of the rage of thine enemies*, &c.] But if I be innocent in this matter, (as thou, O Lord, knoweſt I am) then I beſeech thee to ſhew thy diſpleaſure at this unjuſt proceeding. Let my enemies know that thou art the Sovereign Lord of all, by ſuppreſſing them now that they rage thus furiouſly. Thou haſt appointed judges upon earth to diſtribute juſtice, and relieve the oppreſſed; but haſt reſerved the ſupreme judgment to thyſelf, even over them as well as others: And therefore, I beſeech thee to take cognizance of my cauſe, and iſſue out thy orders ſpeedily for my deliverance from this perſecution.

Ver. 7. *So ſhall the congregation of the people compaſs thee about*, &c.] Which will draw all the people to make their reſort to thee, and wait upon thee, till thou doſt them juſtice. For that reaſon aſcend thy judgment-ſeat again, and, as thou haſt done formerly, vindicate me from theſe calumnies, and aſſert my innocence.

Ver. 8. *The Lord ſhall judge the people*, &c.] The Sovereign of the world will not fail to diſpenſe equal juſtice unto all, according to their works. Of which I beſeech thee, O Lord, to give an example in me, who deſire no greater favour than to be diſpoſed of according to my innocence in this matter. Thou haſt deſigned indeed a kingdom for me: But let me loſe it, if ever I entertain a diſloyal thought againſt him who now enjoys it.

Ver. 9. *Oh let the wickedneſs of the wicked come to an end*, &c.] I leave it to thee to perform thy own purpoſes; who haſt long borne with the wicked in their unjuſt proceedings, but wilt at laſt put a ſtop to them, and ſettle the righteous, whom they injuriouſly perſecute from place to place, in a peaceable poſſeſſion of what thou haſt promiſed. For thou, Lord, diſcerneſt the moſt ſecret thoughts and deſires of them both; and as thou canſt not be deceived with ſpecious ſhews, ſo thou wilt not be corrupted, either by fear or favour, to pronounce an unrighteous ſentence.

Ver. 10. *My defence is of God*, &c.] That is my comfort, none but God, the judge of all, can either abſolve or condemn me; and as he knows the ſincerity of my heart, I aſſure myſelf of protection and deliverance from him.

Ver. 11. *God judgeth the righteous*, &c.] For he is ſo juſt a judge, that he will defend the cauſe of the righteous, and never be perſuaded to take part with the wicked; with whom he is highly diſpleaſed all the time he forbears to ſtrike him, and cut him off in his evil courſes.

Ver. 12. *If he turn not, he will whet his ſword*, &c.] And if he will not repent, as he is invited by that forbearance, he ſhall be puniſhed at laſt with ſo much the greater ſeverity; becauſe he would take no warning, but went on confidently, notwithſtanding the vengeance he was told was preparing for him.

Ver. 13. *He hath alſo prepared for him the inſtruments of death,* &c.] Vengeance, which will certainly come, though it ſtay long, and not fail to do execution: For it is decreed in heaven, (if they do not repent) and will pierce through the very heart of Saul, and all the reſt of my fierce and outragious perſecutors.

Ver. 14. *Behold, he travelleth with iniquity,* &c.] See here the folly of this calumniator; who wickedly plots my ruin, and hath formed moſt miſchievous deſigns againſt my life; which ſhall all miſcarry and deceive his expectation.

Ver. 15. *He made a pit and digged it,* &c.] And he ſhall not eſcape ſo neither; for beſide the ſhame of not being able to compaſs his deſign, he ſhall ſuffer that himſelf which he laboured to do to me. Juſt as you ſee ſometimes a man fall into the pit which was digged with his own hands; ſo ſhall he fall upon the ſword which himſelf hath drawn, 1 Sam. xxxi. 4.

Ver. 16. *His miſchief ſhall return upon his own head,* &c.] The miſchief, which with ſo much pains he contrived againſt me, ſhall be retorted upon that head which projected it: all his violence and cruel perſecutions, wherewith he thought to oppreſs me, ſhall fall down (like a ſtone thrown into the air) upon himſelf, and cruſh him to pieces.

Ver. 17. *I will praiſe the Lord according to his righteouſneſs,* &c.] Which ſhall afford matter of perpetual praiſe to me; who will moſt thankfully acknowledge, not only the power, but the judgment of God, and his faithfulneſs to his word. With the greateſt delight and joy ſhall my ſongs celebrate the glorious Majeſty of the Lord, which ſurmounts our higheſt thoughts and thankſgivings.

PSAL. VIII.

God's glory is magnified by his works, and by his love to man.

¶ To the chief muſician upon Gittith. A Pſalm of David.

O LORD our Lord, how excellent *is* thy name in all the earth! who haſt ſet thy glory above the heavens.

2 Out of the mouth of babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies, that thou mighteſt ſtill the enemy and the avenger.

3 When I conſider thy heavens, the work of thy fingers, the moon and the ſtars, which thou haſt ordained;

4 What *is* man, that thou art mindful of him? and the ſon of man that thou viſiteſt him?

5 For thou haſt made him a little lower than the angels, and haſt crowned him with glory and honour.

6 Thou madeſt him to have dominion over the works of thy hands; thou haſt put all *things* under his feet:

7 All ſheep and oxen, yea, and the beaſts of the field:

8 The fowl of the air, and the fiſh of the ſea, *and whatſoever* paſſeth through the paths of the ſeas.

9 O LORD our Lord, how excellent *is* thy name in all the earth!

The Targum takes the word *Gittith* to denote that this Pſalm was to be ſung to a harp which David brought with him from Gath. Others think it to be only a note in muſic; or to have relation to the time of vintage. But Theodoret looking upon it (as indeed it ſeems to be) ψαλμὸς ἐπινίκιος, a Pſalm of triumph to God, the author of ſome great victory he had gotten, thinks it to have been compoſed by David, and delivered to the maſter of the muſic in the tabernacle, after he had overthrown that haughty, inſolent giant, Goliah of Gath. Which is very agreeable to the matter of the Pſalm, and a lively emblem of Chriſt's conqueſt over our great enemy the Devil.

Ver. 1. *O Lord, our Lord, how excellent is thy name in all the earth! who haſt ſet thy glory above the heavens.*] O Lord, the Sovereign of the world, who art graciouſly pleaſed to own us in a peculiar manner to be thy ſubjects, who can behold the wonders of thy works, and the wiſdom of thy providence, and not be aſtoniſhed at the incomparable greatneſs and ſplendor of thy Majeſty? which all the earth proclaims with the higheſt praiſes; but cannot be contained within the ſpacious bounds of the heavens, whoſe glorious brightneſs it far ſurpaſſes.

Ver. 2. *Out of the mouths of babes and ſucklings haſt thou ordained ſtrength,* &c.] What an amazing wonder is it, that thou ſhouldſt enable the weakeſt of men to do the greateſt and moſt praiſe-worthy things? and particularly haſt now aſſiſted me (who, in compariſon of Goliah, am but an infant) with power and ſtrength to ſubdue that mighty giant? It is enough to confound all the enemies, and to ſtop the mouths of the moſt pernicious oppoſers of thee, and of thy people: As the far more to be celebrated works of the Meſſiah and his diſciples, when they ſhall but ſpeak the word, ſhall confound even the Devil himſelf, that great enemy of thine, and tormentor of mankind.

Ver. 3. *When I conſider thy heavens, the work of thy fingers,* &c.] Who are extremely ſtupid, if they do not moſt thankfully acknowledge thy ſingular love to them. For when I ſeriouſly look up to thy celeſtial habitation, and conſider the vaſtneſs of that admirable ſtructure, and behold alſo thoſe lights which thou haſt placed there in beautiful order.

Ver. 4. *What is man, that thou art mindful of him?* &c.] I know not what to ſay, but am perfectly aſtoniſhed to think, that thou, whoſe greatneſs I ſee ſo viſibly in the heavens, ſhouldſt condeſcend ſo far, as to ſhew ſuch grace and favour as thou doſt to this wretched creature, man: Particularly to me, who am the meaneſt of my brethren. Lord, what am I, that thou ſhouldſt work ſuch ſalvation by my hands? Nay, what is the greateſt prince in the world, thou ſhouldſt thus honour him? But that thou ſhouldſt advance our mortal nature ſo highly in that ſon of man, the Lord Chriſt, whom the world will villify and deſpiſe, exceeds all wonder, and ought to be the matter of our perpetual admiration.

Ver. 5. *For thou haſt made him a little lower than the angels,* &c.] Thou haſt raiſed man to ſuch dignity, and honour'd him ſo highly, (particularly me) whom thou haſt made uſe of as thy miniſter to puniſh that inſulting giant who defied thy armies, (1 Sam. xvii.) that he is not much inferior to the celeſtial hoſts: As ſhall be more clearly ſeen in thy ſon Chriſt, whom thou haſt determin'd to advance far above the higheſt angels in heaven; after he hath been degraded for a ſhort ſpace beneath them, by humbling himſelf to the meaneſt condition in this fleſh, that he might be a ſacrifice for the ſalvation of man. (Heb. xi. 6, 7, &c.)

Ver. 6. *Thou madeſt him to have dominion over the works of thy hands,* &c.] Whoſe glory is great, even in the dominion thou haſt given him over all thy creatures in this lower world: (though this is nothing in compariſon to the exaltation of the great ſon of man; under whoſe feet thou haſt ſubjected all creatures, even thoſe in the higheſt heavens.) There is nothing here but what he hath a power over, and has the means to ſubject it to his pleaſure.

Ver. 7. *All ſheep and oxen, yea, and the beaſts of the field.*] Not only the beaſts that are tame, ſuch as ſheep and oxen, but thoſe that are wild, as tygers, bears, and lions.

Ver. 8. *The fowl of the air, and the fiſh of the ſea, and whatſoever paſſeth through the paths of the ſea.*] It is impoſſible for any bird, even of the moſt rapid flight, to ſoar out of his reach: Nor are the fiſhes that inhabit the lakes and rivers, or thoſe that dwell in the unfathomable ocean, exempt from his dominion.

Ver. 9. *O Lord our Lord, how excellent is thy name in all the earth?*] All which induces me to remain unalterable in my firſt opinion, and conclude as I began, in the higheſt admiration of thy moſt powerful wiſdom and goodneſs,

neſs, perpetually repeating the following ejaculations: O mighty Lord, our moſt gracious Governor, who can comprehend the excellent greatneſs of thy majeſty? O how tranſcendent is thy loving kindneſs, in all thou haſt done, and wilt do for man? How loudly ought the whole world to ſound forth thy praiſe?

PSAL. IX.

1 *David praiſeth God for executing of judgment.* 11 *He inciteth others to praiſe him.* 13 *He prayeth that he may have cauſe to praiſe him.*

¶ To the chief muſician upon Muth-labben.

A pſalm of David.

I Will praiſe *thee*, O LORD, with my whole heart, I will ſhew forth all thy marvellous works.

2 I will be glad and rejoice in thee: I will ſing praiſe to thy name, O thou moſt High.

3 When mine enemies are turned back, they ſhall fall and periſh at thy preſence.

4 For thou haſt maintained my right and my cauſe, thou ſatteſt in the throne judging right.

5 Thou haſt rebuked the heathen, thou haſt deſtroyed the wicked, thou haſt put out their name for ever and ever.

6 O thou enemy, deſtructions are come to a perpetual end: and thou haſt deſtroyed cities, their memorial is periſhed with them.

7 But the LORD ſhall endure for ever: he hath prepared his throne for judgment.

8 And he ſhall judge the world in righteouſneſs, he ſhall miniſter judgment to the people in uprightneſs.

9 The LORD alſo will be a refuge for the oppreſſed, a refuge in times of trouble.

10 And they that know thy name will put their truſt in thee: for thou, LORD, haſt not forſaken them that ſeek thee.

11 Sing praiſes to the LORD, which dwelleth in Zion: declare among the people his doings.

12 When he maketh inquiſition for blood, he remembreth them: he forgetteth not the cry of the humble.

13 Have mercy upon me, O LORD, conſider my trouble *which I ſuffer* of them that hate me, thou that lifteſt me up from the gates of death.

14 That I may ſhew forth all thy praiſe in the gates of the daughter of Zion: I will rejoyce in thy ſalvation.

15 The heathen are ſunk down in the pit *that* they made: in the net which they hid, is their own foot taken.

16 The LORD is known by the judgment *which* he executeth: the wicked is ſnared in the work of his own hands. Heggaion, Selah.

17 The wicked ſhall be turned into hell, *and* all the nations that forget God.

18 For the needy ſhall not alway be forgotten: the expectation of the poor ſhall *not* periſh for ever.

19 Ariſe, O LORD, let not man prevail, let the heathen be judged in thy ſight.

20 Put them in fear, O LORD: *that* the nations may know themſelves *to be but* men. Selah.

This pſalm was compos'd by David, and ſent to the maſter of muſic in the tabernacle; when he was in ſome great diſtreſs: (ver. 13.) Wherein he commemorates God's former deliverance of him; as well when he ſlew Goliah, and afterwards when he obtained ſeveral victories over the Philiſtines, and other enemies of Iſrael, ver. 11,——15.

Goliah is mentioned, becauſe, among the various opinions about *Muth-labben*, we find none ſo probable as theirs, who think it hath ſome relation to him: to whom there are three ways of applying thoſe Hebrew words. All of them, by *almuth*, underſtand to be meant, upon the death: And then *labben*, as ſome think, ſignifies the ſon, that is, a great man. Others renders it the white; that is, an illuſtrious noble perſon, or one famous in arms, as Goliah was. Others render it intermediate; which agrees alſo to that champion, who came out and ſtood between the two armies, and defied Iſrael, 1 Sam. xvii. 4, *&c.* Thus the Chaldee paraphraſe interprets. That this pſalm was not made directly after David's victory over him, with reſpect merely to his death, is apparent from the mention of Sion, ver. 11,——14. which was not then in the hands of Iſrael. And therefore he only calls to mind (as is intimated in the beginning) this deliverance, upon ſome freſh occaſion he had to implore the mighty aſſiſtance of the Divine Power, which then began firſt to appear to him.

Ver. 1. *I will praiſe thee, O Lord, with my whole heart,* &c] I will acknowledge, O Lord of heaven and earth, with the greateſt zeal and devotion, and an intire affection, thy Omnipotent Goodneſs. Nor will I be content to ſing thy praiſe for this laſt victory alone, but will take this opportunity to commemorate all the wonders thou haſt formerly done on my account.

Ver. 2. *I will be glad and rejoice in thee,* &c.] The thoughts of which appear to me ſo delightfully agreeable, that I am fill'd with the greateſt extaſy and pleaſure imaginable, whilſt I am celebrating with my ſongs thy Supreme Majeſty; whoſe power baffles the united force of all the creatures upon earth.

Ver. 3. *When mine enemies are turned back,* &c.] It was thou who madeſt my enemies turn their backs, and ſeek for ſafety in flight, (1 Sam. xvii. 51.) and the dread of thee ſo purſued them that they ſtumbled and fell down wounded, (ver. 52.) and were deſtroyed, becauſe they were perſecuted by thy wrath.

Ver. 4. *For thou haſt maintained my right and my cauſe,* &c.] For in that great controverſy between us and the Philiſtines, (1 Sam. xvii. 9) wherein I advanc'd againſt Goliah, thou didſt take my part, (as thou haſt done ſince in many other battles) aſſerting the cauſe which I defendvd, and openly giving judgment on my ſide.

Ver. 5. *Thou haſt rebuked the heathen,* &c.] Thou haſt rebuked in a terrible manner the audacious inſolence of thoſe nations; thou haſt cut off their daring champion, who ſo impiouſly defied thy armies, and curſed me by his Gods: Thou haſt put them to ſhame, and render'd their names infamous to ſucceeding generations.

Ver. 6. *O thou enemy, deſtructions are come to a perpetual end,* &c.] O thou inſulting enemy, who hadſt totally deſtroyed us in thy own imaginations, where are the utter deſolations which thou threatnedſt our country with? and the cities that thou intendeſt to level with the ground? Alas! how vain were thy hopes, when thou thoughtſt to root out ſo entirely the remembrance of them, that no other ſign, but the ruins, ſhould diſtinguiſh the place that they inhabited.

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Ver. 7. *But the Lord ſhall endure for ever*, &c.] Such ſhall be the end of the remaining part of mine enemies, who can never prevail againſt the Lord. For, though earthly thrones are mutable and ſubject to decay, he and his throne ſhall remain undiſturbed and immutable to eternity; and his juſtice, unalterable as his throne, he will equally diſpenſe to all.

Ver. 8. *And he ſhall judge the world in righteouſneſs*, &c.] For as his juriſdiction is unlimited, ſo his juſtice is uncorrupted: But the whole world is under his direction, and no impious man whatever has power ſufficient to eſcape his juſt vengeance, which will purſue him, and deal with him according to his deſerts.

Ver. 9. *The Lord alſo will be a refuge for the oppreſſed*, &c.] And as he will puniſh the wicked, however great their authority, ſo will he preſerve the righteous in their greateſt neceſſity. They may ſafely fly unto him for ſanctuary, againſt the unjuſt perſecutors of their mighty oppreſſors, and he will afford them ſeaſonable relief in all their diſtreſſes.

Ver. 10. *And they that know thy name will put their truſt in thee*, &c.] All they that are acquainted with thee, and with thy merciful benign diſpoſition, will conſent to this; and deteſting all unlawful ways of ſaving themſelves in days of trouble, will put their ſole confidence in thee: For it was never known, O Lord, that thou ever deſerted any man that ſtood in need of thy ſuccour, who hath piouſly made his conſtant addreſſes to thee.

Ver. 11. *Sing praiſes to the Lord*, &c.] Let them join therefore their ſongs with mine, and praiſe the Lord, who regards us with a watchful eye, and whoſe preſence is a continual ſanctuary for us. Therefore let us publiſh to the world the miracles that he hath perform'd for our ſakes in the days of affliction, that they may alſo learn to put their truſt in him, and make their application to him when they ſtand in need of his aſſiſtance.

Ver. 12. *When he maketh inquiſition for blood, he remembreth them*, &c.] Although he ſometimes winks at the cruel actions of impious men, yet the time will come, when they ſhall be call'd to an account, and anſwer in the ſtricteſt manner for the innocent blood they have ſhed, and their tyrannical uſage to the meek and humble, whoſe cry will be heard, and purſue them to the laſt.

Ver. 13. *Have mercy upon me, O Lord, conſider my trouble*, &c.] In confidence of this, I cry unto thee now, O Lord, for timely relief, in this deſpairing condition, to which my enemies have reduced me. O merciful God, who haſt delivered me from the greateſt dangers; from the lion and the bear; from Goliah, who thought to give my fleſh to the birds and beaſts; (1 Sam. xvii. 44.) from Saul, and all others who conſpired to deſtroy me; caſt a gracious eye upon my preſent diſtreſs, and deliver me out of it.

Ver. 14. *That I may ſhew forth all thy praiſe in the gates of the daughter of Zion*, &c.] That I may enter thy ſanctuary (which now thou haſt placed in Sion) and there, in the moſt frequent aſſemblies of thy people, add this to the multitude of thy praiſes, that thou haſt heard my voice, and granted my requeſt. Oh how joyful ſhall I be! how I ſhall triumph, when I magnify thy power in my deliverance!

Ver. 15. *The heathen are ſunk in the pit that they made*, &c.] Which the experience I have already had of thy goodneſs makes me expect: For I have often ſeen the deſigns and contrivances of the Philiſtines, and other nations againſt thy people, conclude in their own utter ruin; and their engines recoil upon themſelves, as Goliah was ſlain by his own ſword.

Ver. 16. *The Lord is known by the judgment which he executeth*, &c.] This is a thing for which thou art remarkable: By this thou convinceſt them of their error who deny thy providence. Nor is there any thing more admirable, or more worthy of our meditation, than thy juſt judgment upon the ungodly; when thou entangleſt them in their own devices, and, contrary to their expectation, turn upon themſelves that deſtruction which they had prepared for others.

Ver. 17. *The wicked ſhall be turned into hell*, &c.] This convinces me that I am not deceived, when I behold theſe unjuſt men, who now ſeek my ruin, precipitate themſelves into the pit of deſtruction. Nay, this ſhall be the lot of all theſe (though never ſo enormous) who forgetting God's judgment on others, proceed in the ſame impious deſigns againſt the innocent.

Ver. 18. *For the needy ſhall not alway be forgotten*, &c.] For the Lord, in due time, will make it viſible, that he doth not neglect them when they are poor and helpleſs, though he defers to relieve them for the preſent. Let them patiently wait upon him in their affliction, and he will not fail to anſwer their expectation.

Ver. 19. *Ariſe, O Lord, let not man prevail*, &c.] And may I deſire thee, O Lord, to delay no longer. O ſuffer not weak man to domineer in this manner, and boaſt of his victories; but call to an account all the nations that oppoſe thee, and condemn them according to their deſerts.

Ver. 20. *Put them in fear, O Lord*, &c.] Strike a terror into them, O Lord, by inflicting ſome ſharp vengeance on them. Drive out of their mind the vain opinion they have of themſelves, and of their power, and make them ſenſible they are only frail and miſerable mortals.

PSAL. X.

1 *David complaineth to God of the outrage of the wicked.* 12 *He prayeth for remedy.* 16 *He profeſſeth his confidence.*

WHY ſtandeſt thou afar off, O LORD? *why* hideſt thou *thy ſelf* in times of trouble?

2 The wicked in *his* pride doth perſecute the poor: let them be taken in the devices that they have imagined.

3 For the wicked boaſteth of his heart's deſire, and bleſſeth the covetous, *whom* the LORD abhorreth.

4 The wicked, through the pride of his countenance, will not ſeek *after God*: God *is* not in all his thoughts.

5 His ways are always grievous; thy judgments *are* far above out of his ſight: *as for* all his enemies, he puffeth at them.

6 He hath ſaid in his heart, I ſhall not be moved: for I *ſhall* never *be* in adverſity.

7 His mouth is full of curſing, and deceit, and fraud: under his tongue *is* miſchief and vanity.

8 He ſitteth in the lurking-places of the villages: in the ſecret places doth he murder the innocent: his eyes are privily ſet againſt the poor.

9 He lieth in wait ſecretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor when he draweth him into his net.

10 He croucheth, *and* humbleth himſelf, that the poor may fall by his ſtrong ones.

11 He hath ſaid in his heart, God hath forgotten: he hideth his face, he will never ſee *it*.

12 Ariſe, O LORD, O God, lift up thine hand: forget not the humble.

13 Wherefore doth the wicked contemn God? he hath ſaid in his heart, Thou wilt not require *it*.

14 Thou haſt ſeen *it*, for thou beholdeſt miſchief and ſpite to requite *it* with thy hand: the poor committeth himſelf unto thee, thou art the helper of the fatherleſs.

15 Break thou the arm of the wicked, and the evil *man:* ſeek out wickedneſs, *till* thou find none.

16 The LORD *is* King for ever and ever: the heathen are periſhed out of his land.

17 LORD, thou haſt heard the deſire of the humble: thou wilt prepare their heart, thou wilt cauſe thine ear to hear:

18 To judge the fatherleſs and the oppreſſed, that the man of the earth may no more oppreſs.

It is not known by whom, or on what occaſion this pſalm was compoſed: But it is a moſt lively deſcription of the inſolency of wicked atheiſtical men, when they have power, and are in authority; which they abuſe to the oppreſſion of the meaner and weaker ſort, and make no conſcience by what arts they bring their deſigns about. Againſt whom the Pſalmiſt humbly beſeeches the Divine Vengeance, and reſts confident they ſhall be ſuppreſſed.

Ver. 1. *Why ſtandeſt thou afar off, O Lord? why hideſt thou thy ſelf in times of trouble?*] It is ſtrange, O Lord, to ſee thee, who haſt done us the peculiar honour to ſay we have thee nigh unto us on all occaſions, (Deut. iv. 7.) now withdraw thy ſelf to ſuch a diſtance from us, that there is no ſign of thy coming to our relief. It perplexes our thoughts, and we cannot find the reaſon of it, that now in theſe grievous ſtraits, which ſeem to us the fitteſt opportunity, thou doſt not appear for our deliverance.

Ver. 2. *The wicked in his pride doth perſecute the poor,* &c.] If our great affliction do not move thy pity towards us, yet the intolerable pride, and inſolent rage of the wicked, we are prone to expect, ſhould meet with a rebuke from thy juſt indignation. Eſpecially ſince he oppreſſes the poor, who have no friend but thee alone; whoſe glory alſo is it to humble arrogant men, by making thoſe very devices caſt them down, whereby they thought to ruin others, and exalt themſelves. O that we might ſee them fall in this remarkable manner!

Ver. 3. *For the wicked boaſteth of his heart's deſire,* &c.] For while the wicked proſpers thus in all his deſigns, he is not only encouraged in thoſe evil courſes, but glories in them, and brags that he can do what he liſts. Nay, it doth not ſuffice him to do evil himſelf, but he commends and praiſes the unjuſt extortions and rapines of other violent men; whom he accounts happy, though the Lord abhors them.

Ver. 4. *The wicked through the pride of his countenance will not ſeek after God,* &c.] But it is to no purpoſe to tell him how the Lord abhors them; for ſcornfully rejecting all ſuch good admonitions, he will not ſo much as enquire and conſider whether there be a God or no: But rather boldly concludes there is no God, or if there be, that He cares not what we do.

Ver. 5. *His ways are always grievous,* &c.] And therefore, though all his buſineſs be to moleſt and torment his neighbours, and he is always bringing forth ſome miſchief or other, yet that thou wilt judge him for it, is the fartheſt thing from his thoughts. And as for thoſe men that are his adverſaries, he contemns them all, and values them not a ſtraw.

Ver. 6. *He hath ſaid in his heart,* &c.] He confidently promiſes himſelf, that none ſhall be able to diſturb him; and reſts ſecure he ſhall always be thus proſperous, which makes him reſolve he will never alter his wicked courſe of life, let God or man do what they can againſt him:

Ver. 7. *His mouth is full of curſing, and deceit, and fraud,* &c.] Nor ſtick at any thing that may ſerve his ends: for he makes no conſcience to call for one curſe after another upon himſelf, to confirm thoſe oaths or promiſes which he never intends to keep; but by this impious means to deceive and cheat thoſe that rely upon his word. He ſpeaks very fair, but it is only to hide the miſchievous wickedneſs which lurks in his heart.

Ver. 8. *He ſitteth in the lurking places of the villages,* &c.] And if he cannot this way compaſs all his deſigns, he makes no ſcruple to rob and kill upon the high-way: near unto which he lurks, and in covert places, where no body ſees him, ſhoots at the innocent traveller; eſpecially when he ſees he is defenceleſs, and hath none to help him.

Ver. 9. *He lieth in wait ſecretly as a lion in his den,* &c.] He lies as cloſe as a lion in his den; and is as cruel when he hath caught his prey. A fowler is not more cunning to draw the birds to his net, than he to get poor helpleſs men into his power, that he may devour them.

Ver. 10. *He croucheth and humbleth himſelf,* &c.] For he can counterfeit himſelf (if occaſion ſerve) to be a harmleſs traveller; and look ſo humbly and innocently, that the poor man, on whom he intends to ſeize, ſuſpecting no danger, will lie the more open to his ſudden and violent aſſault;

Ver. 11. *He hath ſaid in his heart, God hath forgotten, he hideth his face, he will never ſee it.*] From which God himſelf, he thinks, will not protect him. They call him (ſaith he within his heart) the Omnipotent, and the poor commit themſelves unto him: But what cares he for them? He regards them not, nor will he ever call me to an account for what I have done againſt them.

Ver. 12. *Ariſe, O Lord, O God lift up thine hand,* &c.] Confute theſe blaſphemies, O Lord! Delay no longer, O thou Omnipotent Judge of the world, to ſcatter thy wrath amongſt them. Stretch forth thy hand to confound theſe violent oppreſſors, and to relieve all thy afflicted ſervants.

Ver. 13. *Where do the wicked contemn God,* &c.] What is the reaſon that the impious wretch thus inſolently deſpiſes thee, but becauſe thou beareſt thy long continued miſeries patiently? He concludes, thou wilt never puniſh him, becauſe thou dealeſt ſo calmly with him.

Ver. 14. *Thou haſt ſeen it, for thou beholdeſt miſchief and ſpite to requite it with thy hand,* &c.] I doubt indeed, that thou remarkeſt their villany, and wilt requite them accordingly, for all the miſchief and vexation that they have been the authors of. The poor have reaſon to refer their cauſe to thee; and to expect that thou wilt do them juſtice, who art the protector of the weak and friendleſs, and whoſe ſole dependance is in thy goodneſs.

Ver. 15. *Break thou the arm of the wicked,* &c.] But the wicked will never credit this, ſo long as they can contrive miſchief; therefore, I beſeech thee, O Lord, to deprive them of the power to hurt or oppreſs any of thy people. And revenge thy ſelf on them for their unrighteouſneſs, which they think thou wilt make no enquiry after; and totally extirpate them.

Ver. 16. *The Lord is king for ever and ever,* &c.] Thou canſt do it with eaſe, being the ſame Almighty King, whoſe authority and power expell'd the ſeven unrighteous nations out of this land.

Ver. 17. *Lord, thou haſt heard the deſire of the humble,* &c.] And I believe thou wilt perform it, O Lord, who haſt ſo often granted the requeſt of the afflicted. Thou wilt beſtow upon them an humble and contrite heart, who make their ſupplication unto thee, and then thou wilt rejoice them with a favourable audience.

Ver. 18. *To judge the fatherleſs and the oppreſſed,* &c.] When they intreat of thee to aſſert the right of the fatherleſs, and other friendleſs people, and to puniſh their inſolent oppreſſors; that thoſe tyrants ſprung from the earth, and who deſerve to be reduced to it again, may no longer ſtrike them with fear and terror.

PSAL. XI.

1 *David incourageth himſelf in God, againſt his enemies.*
4 *The providence and juſtice of God.*

To the chief muſician.
A Pſalm of David.

IN the LORD put I my truſt ? how ſay ye to my ſoul, Flee *as* a bird to your mountain ?

2 For lo, the wicked bend *their* bow, they make ready their arrow upon the ſtring: that they may privily ſhoot at the upright in heart.

3 If the foundations be deſtroyed, what can the righteous do ?

4 The LORD *is* in his holy temple, the LORDS throne *is* in heaven : his eyes behold, his eye-lids try the children of men.

5 The LORD trieth the righteous : but the wicked and him that loveth violence, his ſoul hateth.

6 Upon the wicked he ſhall rain ſnares, fire, and brimſtone, and an horrible tempeſt : *this ſhall be* the portion of their cup.

7 For the righteous LORD loveth righteouſneſs, his countenance doth behold the upright.

This Pſalm, the title informs us, was compoſed by David: And it is very probable (as Theodoret and others conjecture) when he was perſecuted by Saul, and ſome of his friends adviſ'd him to ſeek his ſafety by flight. Or rather, when Saul began to conſpire againſt him, and he was invited by ſome, who pretended friendſhip to him, to retreat into the mountainous country of Judæa. When he aſcended the throne, he preſented it to the maſter of muſic in the tabernacle, to be ſung there, as a commemoration of what had paſſed between his friends, himſelf, and the Omnipotent Being in whom he confided.

Ver. 1. *In the Lord put I my truſt : how ſay ye to my ſoul, Flee as a bird to your mountain ?*] It is not in the ſtrength of fortreſſes, or the ſincerity of friends, that I place my truſt, or hope for future ſafety, but in the Lord, who hath anointed me his king: On him will I rely; therefore do not affright me, and bid me fly like a timerous bird before the fowler to a place of ſecurity.

Ver. 2. *For tho' the wicked bend their bow*, &c.] Do not you perceive the dangers that ſurround thee are no leſs imminent, than when a fowler hath bent his bow, and took his aim at the bird he intends to ſhoot : for this was juſt thy caſe when Saul and his wicked counſellors laid their plot to deſtroy thee.

Ver. 3. *If the foundations be deſtroyed, what can the righteous do ?*] If men have no regard to laws and public decrees, which are the very foundation of human ſociety, but will boldly violate the ſtanding rules of juſtice and truth ; what ſafety is there for an honeſt man ? what can he do but fly from a court, where reigns nothing but perfidiouſneſs and deſpotick ſway.

Ver. 4. *The Lord is in his holy temple*, &c.] How vain is the opinion of thoſe that imagine this world is govern'd by chance, and that men act in it juſt as they pleaſe: But the Lord will not ſuffer any ſuch unjuſt proceedings to enter into his holy palace, whoſe throne infinitely ſurpaſſes that of the moſt magnificent king on earth: He, I ſay, is the Supreme and moſt Righteous Director of all affairs. Nor can the moſt ſubtle man contrive or diſſemble any miſchievous deſign from his all-ſeeing eyes: Nor is there any occaſion for him to give himſelf any trouble to diſcover it; for as one may ſay at the firſt glance, he perfectly diſcerns the inclinations of all men, and views the bottom of their hearts.

Ver. 5. *The Lord trieth the righteous*, &c.] He often deſigns to try with many adverſities the ſtedfaſt and upright man, that he may favour him afterwards with more illuſtrious teſtimonies of his approbation and love; but may attend for a while that man who delights in miſchief, who is moſt obnoxious to the eyes of God, and he will inflict upon him without fail a moſt ſevere puniſhment, for abuſing his power by dealing in a tyrannical and violent manner.

Ver. 6. *Upon the wicked he ſhall rain ſnares*, &c.] The wicked may imagine their ſubtlety and ſtrength a ſufficient ſcreen. But how can they defend themſelves againſt the Lord, who hath innumerable ways to enſnare them, when they don't ſo much as think of it ; and can as unexpectedly overthrow all their forces, as in the moſt ſerene and calm day a ſudden blaſt of thunder and lightning ariſes and tears up the trees by the roots ? Such was the fate of the Sodomites and Egyptians. And ſo will the wiſe Diſpenſer of all puniſhments deal with theſe violent oppreſſors.

Ver. 7. *For the righteous Lord loveth righteouſneſs*, &c.] For the Lord, who is juſt in his own nature, and in all his ways, loves none but thoſe who are like himſelf: and therefore he will plague all injurious perſons ; but with ſpecial favour defend and reward all upright men, who ſtedfaſtly keep (notwithſtanding all the injuries they receive) in the paths of righteouſneſs.

PSAL. XII.

1 *David deſtitute of humane comfort, craveth help of God.*
3 *He comforteth himſelf with God's judgments on the wicked, and confidence in God's tried promiſes.*

¶ To the chief muſician upon Sheminith.
A pſalm of David.

HElp, LORD, for the godly man ceaſeth ; for the faithful fail from among the children of men.

2 They ſpeak vanity every one with his neighbour : *with* flattering lips, *and* with a double heart do they ſpeak.

3 The LORD ſhall cut off all flattering lips, *and* the tongue that ſpeaketh proud things.

4 Who have ſaid, With our tongue will we prevail, our lips *are* our own : who *is* lord over us ?

5 For the oppreſſion of the poor, for the the ſighing of the needy, now will I ariſe (ſaith the LORD) I will ſet *him* in ſafety *from him that* puffeth at him.

6 The words of the LORD *are* pure words : *as* ſilver tried in a furnace of earth, purified ſeven times.

7 Thou ſhalt keep them, O LORD, thou ſhalt preſerve them from this generation for ever.

8 The wicked walk on every ſide, when the vileſt men are exalted.

This pſalm was compoſed by David, and delivered to the maſter of muſic in the tabernacle, to be ſung as the 6th pſalm, upon the harp with eight ſtrings. The occaſion of it is not expreſſed ; but it is a ſad complaint of the corrupt manners of that age ; (eſpecially of the court of Saul, ver. 3.) in which it was hard to find an honeſt plain-dealing man, in whom one might confide. Some think it aims partly at Doeg, and ſuch like courtiers: partly at the Ziphites, and ſuch perfidious people in the country, who promiſing him their friendſhip, (as Theodoret underſtands it) would have moſt baſely betrayed him unto Saul, his declared enemy.

Ver. 1. *Help, Lord, for the godly man ceaſeth; for the faithful fail from among the children of man.*] Lord, be thou my ſafe-guard, for there is no ſuch thing as kindneſs and friendſhip to be found among men: I dare truſt myſelf with none of them; for there is not ſo much as any truth and honeſty left in the world.

Ver. 2. *They ſpeak vanity every one with his neighbour*, &c.] One neighbour cannot with ſafety believe another: they are all liars and diſſemblers, pretending fair in words, but meaning quite otherways.

Ver. 3. *The Lord ſhall cut off all flattering lips*, &c.] This vice hath ſpread itſelf ſo univerſally among us, that it cannot be rooted up, but only by the hand of heaven: which will deſtroy theſe peſtilent deceivers; who ſpeak alſo big and blaſphemous words, whereby they daunt thoſe that are below them.

Ver. 4. *Who have ſaid, with our tongue will we prevail, our lips are our own*, &c.] We will have the better, ſay they, of all thoſe that oppoſe us; and our tongues are the weapons whereby we will get the victory. They are our own; who ſhall hinder us from imploying them to ſupplant whom we pleaſe? Whether it be true or falſe which we ſay, what is that to any body? or who ſhall call us to an account for it?

Ver. 5. *For the oppreſſion of the poor*, &c.] That will the Lord: whom the ſighs, and tears, and miſerable groans of theſe poor wretches, who are oppreſſed by your calumnies, have moved to reſolve to take a ſpeedy vengeance on you. He hath abſolutely determined to reſcue and deliver them from your ſnares and fraudulent practices: You may puff and ſtorm as much as you pleaſe, but ſhall not be able to hinder it.

Ver. 6. *The words of the Lord are pure words*, &c.] For the promiſes of God are not deceitful like yours, but ſincere, and void of all guile: the pureſt ſilver, refined to the greateſt perfection, is not more free from droſs, than they are from all mixture of falſhood.

Ver. 7. *Thou ſhalt keep them, O Lord*, &c.] I am confident, O Lord, thou wilt perform them, and not ſuffer thy words to fail. Thou wilt ever preſerve him that confides in thee, from this perverſe generation, how oft ſoever they renew their attempts againſt him.

Ver. 8. *The wicked walk on every ſide*, &c.] Which will make the wicked not know which way to turn themſelves; but be ready to burſt with anger and vexation, when they ſee thoſe poor men, whom they contemned and villified, not only preſerved, but exalted by thy favour to dignity and honour.

PSAL. XIII.

1 *David complaineth of delay in help.* 3 *He prayeth for preventing grace.* 5 *He boaſteth of divine mercy.*

¶ To the chief muſician.
A pſalm of David.

HOW long wilt thou forget me, O LORD, for ever? how long wilt thou hide thy face from me?

2 How long ſhall I take counſel in my ſoul, *having* ſorrow in my heart daily? how long ſhall mine enemy be exalted over me?

3 Conſider, *and* hear me, O LORD my God: lighten mine eyes, leſt I ſleep *the ſleep* of death;

4 Leſt mine enemy ſay, I have prevailed againſt him; *and* thoſe that trouble me rejoyce when I am moved..

5 But I have truſted in thy mercy, my heart ſhall rejoyce in thy ſalvation.

6 I will ſing unto the LORD, becauſe he hath dealt bountifully with me.

This pſalm is compoſed by David, and deliver'd to the maſter of muſic in the tabernacle. The time to which it relates is not certainly known. But by the contents of it, we underſtand he was under ſome affliction when he indited it, either by the perſecution of Saul, or of Abſalom. Theodoret is of opinion, that it is the latter, and gives this reaſon for it: That the diſtreſs which Saul put him to, was before he committed his great ſin, and therefore was full of confidence: But that of Abſalom being after, caus'd him to call upon the Lord in this doleful ſtrain.

Ver. 1. *How long wilt thou forget me, O Lord, for ever?*] What a deſperate ſtate is this, O Lord, into which I am fallen, and in which thou ſeemeſt to neglect me? I have expected a long time with impatience a ſmall glimpſe of thy favour, but can ſee no ſign of deliverance, nor can I tell how long thou intendeſt to delay it.

Ver. 2. *How long ſhall I take counſel in my ſoul*, &c.] O what a diſmal caſe it is to have no end to my anxiety! And to be continually tortured with the bitter reflection, where I ſhall fly to ſave my life. And that there is no ſecurity for me in any place. The power of my enemy is great, and threatens me like a tempeſt, hovering over my head, ready every moment to vent its fury upon me. O when ſhall I ſee it diſpers'd!

Ver. 3. *Conſider, and hear me, O Lord my God*, &c.] Thus do I perpetually make my application unto thee, O Lord, Thou Omnipotent Ruler, and Juſt Judge of the world; beſeeching thee to commiſerate my affliction, and rejoice me, as thou haſt often done by anſwering my prayer. Thou ſeeſt what dangers encompaſs me, and how forlorn and wretched my condition is: Endue me with wiſdom and circumſpection, that I may eſcape theſe dangers; and revive and cheer me under theſe ſad afflictions, leſt my ſpirit fail me, or my enemy deſtroy me.

Ver. 4. *Leſt my enemy ſay, I have prevailed againſt him*, &c.] Let not him that perſecutes me boaſt of his ſucceſs, as he will not fail to do, if thou doſt not afford me in time thy conduct and comfort; which I once again humbly implore, that his confederates may not have the ſatisfaction to ſee me fall, and inſult over my miſery.

Ver 5. *But I have truſted in thy mercy*, &c.] I am indeed unworthy of thy affection, but yet I hope thou wilt magnify thy mercy, in which I have plac'd ſuch an intire confidence, that I am fully perſuaded, I ſhall have the pleaſure, through thy favour, to ſee thee deliver me from my diſtreſſes.

Ver. 6. *I will ſing unto the Lord, becauſe he hath dealt bountifully with me.*] Which I will acknowledge with the moſt chearful hymns of praiſe and thankſgiving to the Lord, who hath been ſo merciful, not to deal with me according to my merits, but according to my hope and truſt in his inconceivable goodneſs.

PSAL. XIV.

1 *David deſcribeth the corruption of a natural man.* 4 *He convinceth the wicked by the light of their conſcience.* 7 *He glorieth in the ſalvation of God.*

¶ To the chief muſician.
A pſalm of David.

THE fool hath ſaid in his heart, *There is* no God: they are corrupt, they have done abominable works, *there is* none that doth good.

2 The LORD looked down from heaven upon the children of men; to ſee if there were any that did underſtand, *and* ſeek God.

3 They are all gone aſide, they are *all* together become filthy: *there is* none that doth good, no not one.

4 Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the LORD.

5 There were they in great fear: for God *is* in the generation of the righteous.

6 You have ſhamed the counſel of the poor; becauſe the LORD *is* his refuge.

7 O that the ſalvation of Iſrael *were come* out of Zion! when the LORD bringeth back the captivity of his people, Jacob ſhall rejoyce, *and* Iſrael ſhall be glad.

This Pſalm (which, as well as the foregoing, was compoſed by David, and delivered by him to the maſter of muſic in the tabernacle) may probably refer, though it is not expreſs'd in the title, to the univerſal apoſtaſy of the people, in the rebellion of Abſalom, from the allegiance they owed him, and from the duty they owed to God.

Ver. 1. *The fool hath ſaid in his heart, there is no God*, &c.] Though they are not yet arrived at that pitch of wickedneſs to deny God openly with their mouths, yet ſuch is their abominable impiouſneſs, ſo audaciouſly do they perſiſt in their wickedneſs, ſo univerſally depraved; that in their ſecret thoughts they imagine God takes no notice of their actions, or that they ſhall ever be judged for them.

Ver. 2. *The Lord looked down from heaven upon the children of men*, &c.] But let them be ſenſible, that he obſerves their actions with the greateſt exactneſs; and that all the affairs of men appear naked before his eyes: though alas he can diſcover nothing now but ignorance and contempt of his Majeſty.

Ver. 3. *They are all gone aſide*, &c.] The whole nation hath entirely loſt all ſenſe of duty, and, like a body void of ſpirit, is ſo rotten and putrified, that it is difficult to find even one that hath any true ſenſe of piety in him.

Ver. 4. *Have all the workers of iniquity no knowledge*, &c.] It is ſtrange, that they ſhould be all thus ſtupid! to be content not only to injure and oppreſs my poor innocent people, but to uſe them in the moſt barbarous manner, void of all pity and humanity, and likewiſe to reject all ſenſe of religion!

Ver. 5. *There were they in great fear*, &c.] How will they be terrified when Divine Vengeance ſeizes on them, at a time when they think themſelves moſt ſecure? For the juſt judge of all things will not deſert thoſe who confide in him, but will graciouſly deliver them.

Ver. 6. *You have ſhamed the counſel of the poor*, &c.] Your confuſion, O ye atheiſtical ideots, will be ſo much the greater, by reaſon you have derided that poor deſpicable party of men, who were determined to adhere to piety and virtuous loyalty; and to attend patiently the will of God, and truſt in him alone for their ſecurity.

Ver. 7, *O that the ſalvation of Iſrael were come out of Zion!* &c.] He who hath power to preſerve whatever he pleaſeth, and reſides by a ſpecial mark of his preſence in mount Sion: O that it was grateful to him to deliver us from thence, and to reſtore us again to the happy enjoyment of that place, from whence we are baniſhed! It would turn our ſad lamentations into the moſt chearful thankſgivings; and fill not only Judah, but all the tribes of Iſrael, with joy and gladneſs. 2 Sam. xix. 9.

PSAL. XV.

David deſcribeth a citizen of Sion.

¶ A Pſalm of David.

LORD, who ſhall abide in thy tabernacle? who ſhall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his heart.

3 *He that* backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach againſt his neighbour.

4 In whoſe eyes a vile perſon is contemned; but he honoureth them that fear the LORD: *he that* ſweareth to *his own* hurt, and changeth not.

5 *He that* putteth not out his money to uſury, nor taketh reward againſt the innocent. He that doth theſe *things*, ſhall never be moved.

This pſalm, in which he excites the people to the ſolid ſtudy of virtue, was compoſed by David, either when he brought the ark to mount Sion, (2 Sam. vi.) or when he was reſtored thither again, as he particularly deſired in the concluſion of the foregoing pſalm) after the rebellion of Abſalom, 2 Sam. xix. Then it was a very ſeaſonable time to admoniſh them to lead a more holy life, as became thoſe to do who were under the government of God, (as Theodoret excellently remarks) and were obligated to him for ſo great a deliverance.

Ver. 1. *Lord, Who ſhall abide in thy tabernacle? Who ſhall dwell in thy holy hill?*] Lord, how great is our happineſs, that thou wilt deign to dwell with us in this mountain, wherein thou haſt pitch'd thy tabernacle! But how tranſcendently happy will be the ſtate of that man, who hath the honour to be admitted into thy ſociety, and to enjoy all the privileges of thy faithful worſhipper.

Ver. 2. *He that walketh uprightly*, &c.] I hear the anſwer, (methinks) as if a voice iſſued from thy holy oracle, ſaying, It is not all that are deſcended from Abraham, nor every one that offers me ſacrifices, and obſerves my appointed rites; but he who compleatly endeavours to pleaſe me in all the points of a holy life, exerciſing juſtice and mercy to his neighbour, as well as piety to me; and takes particular care to wrong his neighbour neither in words nor deeds.

Ver. 3. *He that backbiteth not with his tongue*, &c.] He that uſes neither calumny or detraction, nor injures his neighbour in any other manner; who neither reproaches his neighbour himſelf, nor lightly believes, encreaſes or ſpreads, the reproaches which are begun by others.

Ver. 4. *In whoſe eyes a vile perſon is contemned*, &c.] Who never flatters men for their riches and power, when their vile proceedings make them deſpicable; but honours thoſe who are truly pious, though in never ſo mean a condition: And who hath ſuch a veneration for religion, that whatſoever he promiſes he will ſtrictly perform, though ever ſo much to his prejudice.

Ver. 5. *He that putteth not out his money to uſury*, &c.] He that manages his private affairs ſo exactly, that he makes no gain of the money he lends to his poor brethren, (Exod. xxii. 25. Deut. xxiii. 19, 20.) and behaves himſelf ſo juſtly when he is in public office, that no recompence can make him condemn the innocent, or abſolve the guilty. He that lives in this manner, need never fear creating my diſpleaſure.

PSAL. XVI.

1 *David in diſtruſt of merits, and hatred of idolatry, flieth to God for preſervation.* 5 *He ſheweth the hope of his calling of the reſurrection, and life everlaſting.*

¶ Michtam of David.

PReſerve me, O God: for in thee do I put my truſt.

2 O *my ſoul*, thou haſt ſaid unto the LORD, Thou *art* my Lord: my goodneſs *extendeth* not to thee:

3 *But* to the ſaints that *are* in the earth, and *to* the excellent, in whom *is* all my delight.

4 Their ſorrows ſhall be multiplied, *that* haſten *after* another *God:* their drink-offerings of blood will I not offer, nor take up their names into my lips.

5 The LORD *is* the portion of mine inheritance, and of my cup: thou maintaineſt my lot.

6 The lines are fallen unto me in pleaſant *places*; yea, I have a goodly heritage.

7 I will bleſs the LORD, who hath given me counſel: my reins alſo inſtruct me in the night-ſeaſons.

8 I have ſet the LORD always before me: becauſe *he is* at my right hand, I ſhall not be moved.

9 Therefore my heart is glad, and my glory rejoyceth: my fleſh alſo ſhall reſt in hope.

10 For thou wilt not leave my ſoul in hell: neither wilt thou ſuffer thine holy One to ſee corruption.

11 Thou wilt ſhew me the path of life: in thy preſence *is* fulneſs of joy, at thy right hand *there are* pleaſures for evermore.

A moſt excellent pſalm of David, more precious than any jewel, and worthy to be inſcribed on a marble pillar, to endure to all poſterity. For beſide admirable expreſſions of his faith and confidence in God, (tho' he was moſt violently perſecuted by Saul, and forced to fly into foreign countries) it contains a prophecy of the reſurrection of our Lord Chriſt from the dead.

Ver 1. *Preſerve me, O God, for in thee do I put my truſt.*] Thou ſeeſt, O moſt Mighty God! with what dangers I am encompaſſed: Defend and protect me, I beſeech thee, for I depend upon thee alone for ſafety.

Ver. 2. *O my ſoul, thou haſt ſaid unto the Lord, Thou art my Lord*, &c.] I ever did ſo, as my conſcience teſtifies; and therefore I hope thou wilt ſtill continue my gracious God. Not that I can merit any favour of thee, or, by any good that I can do, requite thy kindneſs to me:

Ver. 3. *But to the ſaints that are in the earth*, &c.] But if thou wilt be pleaſed to protect me, I will imploy all my power (when I come to the throne) to protect the pious in the land: worthy men, who excel in virtue, ſhall be preferred and honoured; for they are the perſons who are moſt dear to me, and in whoſe company alone I delight.

Ver. 4 *Their ſorrow ſhall be multiplied that haſten after another God*, &c.] They multiply idols, (here in this place whither I am driven, 1 Sam. xxvi. 19.) and are zealous in the ſervice of another god: But I will never forſake thee, by partaking with them in their abominable ſacrifices, in which the blood of men is offered, nor by ſwearing by the name of any of their falſe gods.

Ver. 5. *The Lord is the portion of mine inheritance, and of my cup*, &c.] The Lord of heaven and earth is the Lord whom I ſerve: He, who is the Supreme Diſpenſer of all things, hath given me a kingdom for my portion, where he himſelf is worſhipped; and he will defend and maintain my title to it, while I adhere to him;

Ver. 6. *The lines are fallen unto me in pleaſant places*, &c.] As I am reſolved to do: For there is no place ſo pleaſant as that where he is worſhipped; no country comparable to that (for all manner of good things) which he hath ſettled upon me, though I am not yet poſſeſſed of it.

Ver. 7. *I will bleſs the Lord, who hath given me counſel*, &c.] I will therefore praiſe the Lord, and acknowledge his love; who hath hitherto guided me to behave myſelf ſo prudently, that my enemies have not been able to ſurprize me. In the darkeſt night of affliction, when I could not ſee my way, he hath ſecretly inſpired my mind with wiſe thoughts, and admoniſhed me what conrſe to take for my preſervation.

Ver. 8. *I have ſet the Lord always before me*, &c.] This hath ever been my practice, to conceive God always preſent to me: And ſince he is ſtill nigh to ſupport and defend me, the fierceſt aſſaults of my enemies ſhall never be able to deject me from that dignity which he hath deſigned for me.

Ver. 9. *Therefore my heart is glad, and my glory rejoyceth*, &c.] In confidence of which I feel not only a perfect ſatisfaction, but joy and triumph of heart. My tongue cannot but boaſt of it; and be my condition never ſo weak and low, I ſhall reſt in hope to be raiſed up again.

Ver. 10. *For thou wilt not leave my ſoul in hell*, &c.] For thou wilt not ſuffer me to remain always in this forlorn condition, nor let him, whom thou haſt anointed to be thy king, be deſtroyed by Saul: Much leſs, let that great king periſh, (whom thou haſt promiſed of my ſeed) but though they kill him and lay him in his grave, thou wilt take him from thence, and raiſe him from the dead, before his body be in the leaſt corrupted.

Ver. 11. *Thou wilt ſhew me the path of life*, &c.] Thou wilt ſhew me the way to eſcape out of all theſe dangers, *(and do much more for the Meſſiah, who, being raiſed from the dead, ſhall live eternally)* and not only preſerve my life, but ſatiate me with joy, when thy favour hath ſettled me on the throne, by that Almighty Power which is able to diſpenſe everlaſting happineſs; *and will certainly exalt the Meſſiah to reign at thy right-hand in endleſs joy and pleaſure, after all his grievous ſufferings.*

PSAL. XVII.

1 *David in confidence of his integrity, craveth defence of God againſt his enemies.* 10 *He ſheweth their pride, craft, and eagerneſs.* 14 *He prayeth againſt them in confidence of his hope.*

¶ A prayer of David.

HEAR the right, O LORD, attend unto my cry, give ear unto my prayer *that goeth* not out of feigned lips.

2 Let my ſentence come forth from thy preſence: let thine eyes behold the things that are equal.

3 Thou haſt proved mine heart, thou haſt viſited *me* in the night, thou haſt tried me, *and* ſhalt find nothing: I am purpoſed *that* my mouth ſhall not tranſgreſs.

4 Concerning the works of men, by the word of thy lips, I have kept *me from* the paths of the deſtroyer.

5 Hold up my goings in thy paths, *that* my footſteps ſlip not.

6 I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, *and* hear my ſpeech.

7 Shew thy marvellous loving kindneſs, O thou that ſaveſt by thy right hand them which put their truſt *in thee*, from thoſe that riſe up *againſt them*.

8 Keep me as the apple of the eye: hide me under the ſhadow of thy wings.

9 From the wicked that oppreſs me, *from* my deadly enemies, *who* compaſs me about.

10 They are incloſed in their own fat: with their mouth they ſpeak proudly.

11 They have now compaſſed us in our ſteps: they have ſet their eyes bowing down to the earth.

12 Like as a lion *that* is greedy of his prey, and as it were a young lion lurking in ſecret places.

13 Ariſe, O LORD, diſappoint him, caſt him down: deliver my ſoul from the wicked, *which is* thy ſword.

14 From men *which are* thy hand, O LORD, from men of the world, *which have* their portion in *this* life, and whoſe belly thou filleſt with thy hid *treaſure:* they are full of children, and leave the reſt of their *ſubſtance* to their babes.

15 As for me, I will behold thy face in righteouſneſs: I ſhall be ſatisfied, when I awake, with thy likeneſs.

A prayer of David; wherein he humbly repreſents to God his innocence, in thoſe things whereof he was accuſed, (of affecting the kingdom, 'tis ſuppoſed, and ſeeking the life of Saul, 1 Sam. xxiv. 9) and therefore beſeeches him to grant him deliverance from his perſecutors and calumniators, (Saul it is moſt likely, and thoſe that ſet him on) See Theodoret.

Ver. 1. *Hear the right, O Lord, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips.*] I am oppreſſed, O Lord, with ſuch falſe accuſations, that I have no way but to appeal to thee, who art the Righteous Judge of the world; beſeeching thee to deal with me according to the juſtice of my cauſe. It is my moſt earneſt requeſt to thee; and I deſire no favour of thee, if theſe lips have ſpoken any deceitful words againſt Saul, or do now diſſemble with thy majeſty.

Ver. 2. *Let my ſentence come forth from thy preſence,* &c.] Who haſt long ſuſpended thy ſentence, and let my enemies purſue me, as if I was guilty: But I humbly intreat thee at laſt openly to acquit me; and to ſhew that thou regardeſt the greatneſs of no man's perſon, but only his uprightneſs and integrity.

Ver. 3. *Thou haſt proved my heart,* &c.] Thou art privy to the inmoſt thoughts of my heart; in the greateſt retirements thou ſeeſt what I deſign; and haſt tried me alſo (as gold in the fire) by many afflictions, which thou didſt never find to make me think of any unlawful courſes for my preſervation: But ſtill I have been what I pretended, and my words and ſecret thoughts have always agreed together.

Ver. 4. *Concerning the works of men,* &c.] I know what men are apt to do in ſuch circumſtances; but the reſpect I bear to thy commandments hath preſerved me from thoſe murtherous practices, which the violent man would have boldly attempted, (1 Sam. xxvi. 8.)

Ver. 5. *Hold up my goings in thy paths,* &c.] And I beſeech thee ſtill confirm me in this reſolution; that no temptation may make me forſake that tract of virtue in which I have hitherto perſiſted;

Ver. 6. *I have called upon thee, for thou wilt hear me, O God,* &c.] And in which I doubt not to be ſafe: For I have never yet cried unto thee, but thou haſt granted my requeſt, and wilt not now, I hope, refuſe to condeſcend unto it; but admit of this appeal which I make to thee, and do me right.

Ver. 7. *Shew thy marvellous loving kindneſs,* &c.] Thy mercy will ſhine more conſpicuous in preſerving me from this imminent danger with which I am threatned. Magnify it therefore, O thou, whoſe property it is to interpoſe thy Mighty Power, for the deliverance of thoſe who ſolely confide in thy Omnipotent Goodneſs, from thoſe who intend to deſtroy them.

Ver. 8. *Keep me as the apple of the eye,* &c.] I recommend myſelf to thy all-ſeeing Providence; intreating thee to defend me with equal care, as we tender the apple of our eye: As a hen preſerves her chickens under her wings, from the ravenous bird that hovers over them to devour them.

Ver. 9. *From the wicked that oppreſs me,* &c.] So do thou, O Lord, protect me (who fly unto thee for ſhelter) from the wicked that ſurround me on all ſides; from thoſe deadly enemies, who have beſet me, and eagerly deſire to deſtroy me.

Ver. 10. *They are incloſed in their own fat,* &c.] Who are ſo gorged with worldly goods, and have ſucceeded ſo long in their ungodly courſes, that they are ſo puffed up with their power, that they not only haughtily threaten my deſtruction, but preſumptuouſly boaſt as if they had already accompliſhed their deſire.

Ver. 11. *They have now compaſſed us in our ſteps,* &c.] And indeed they have now gotten me and my followers into a very great ſtrait: (1 Sam. xxiii. 26.) And which way ſoever we turn ourſelves, we run a hazard of falling into the hands of thoſe who have ſtedfaſtly reſolv'd our utter ruin.

Ver. 12. *Like as a lion that is greedy of his prey,* &c.] Saul ſeeks to prey upon me, with the fierceneſs of an hungry lion, who hunts with eagerneſs after an innocent lamb. Like a young lion in his den, he watches when an opportunity will offer itſelf, that he may fall upon me, (1 Sam. xxiii. 7, 8. xxiv. 2, *&c.)*

Ver. 13. *Ariſe, O Lord, diſappoint him, caſt him down,* &c.] Delay no longer, therefore, O Lord, but ſpeedily appear to defeat him. Tumble him headlong to the ground, when he thinks to fall upon me: And though thou haſt ſuffer'd the wicked to wound me ſorely, yet let him not kill me, who depended upon thy power, which is able to deliver me.

Ver. 14. *From men which are thy hand, O Lord,* &c.] I am ſenſible, he hath many confederates who join with him to deſtroy me: But they are only, O Lord, mortal men, who can act nothing but what thou permitteſt them, for my correction; worldly men, who have not the leaſt thought of a future ſtate; and whoſe whole ſatisfaction is to be immenſely rich, to have a numerous poſterity, and to leave them great eſtates, when they can enjoy them no longer.

Ver. 15. *As for me I will behold thy face in righteouſneſs,* &c.] Which proſperity I do not envy in the leaſt, but think myſelf happy, that I can approach thy preſence, and with a good conſcience attend thy favour: And make no doubt, that when thou ſhalt appear in thy Majeſty and Power, it will be abundantly to my ſatisfaction.

PSAL. XVIII.

David praiſeth God for his manifold and marvellous bleſſings.

¶ To the chief muſician.

A pſalm of David, the ſervant of the Lord, who ſpake unto the Lord the words of this ſong, in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul: And he ſaid,

I Will love thee, O LORD my ſtrength.

2 The LORD *is* my rock, and my fortreſs, and my deliverer: my God, my ſtrength, in whom I will truſt, my buckler, and the horn of my ſalvation, *and* my high tower.

3 I will call upon the LORD, *who is* worthy to be praiſed: ſo ſhall I be ſaved from mine enemies.

4 The ſorrows of death compaſſed me, and the floods of ungodly men made me afraid.

5 The ſorrows of hell compaſſed me about: the ſnares of death prevented me.

6 In my diſtreſs I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 Then the earth ſhook and trembled; the foundations alſo of the hills moved and were ſhaken, becauſe he was wroth.

8 There went up a ſmoke out of his noſtrils, and fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens alſo, and came down: and darkneſs *was* under his feet.

10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

11 He made darkneſs his ſecret place; his pavilion round about him *were* dark waters, *and* thick clouds of the skies.

12 At the brightneſs *that was* before him his thick clouds paſſed, hail-*ſtones*, and coals of fire.

13 The LORD alſo thundred in the heavens, and the Higheſt gave his voice; hail-*ſtones*, and coals of fire.

14 Yea, he ſent out his arrows, and ſcattered them; and he ſhot out lightnings, and diſcomfited them.

15 Then the chanels of waters were ſeen, and the foundations of the world were diſcovered: at thy rebuke, O LORD, at the blaſt of the breath of thy noſtrils.

16 He ſent from above, he took me, he drew me out of many waters.

17 He delivered me from my ſtrong enemy, and from them which hated me: for they were too ſtrong for me.

18 They prevented me in the day of my calamity: but the LORD was my ſtay.

19 He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.

20 The LORD rewarded me according to my righteouſneſs, according to the cleanneſs of my hands hath he recompenſed me.

21 For I have kept the ways of the LORD, and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his ſtatutes from me.

23 I was alſo upright before him: and I kept my ſelf from mine iniquity.

24 Therefore hath the LORD recompenſed me according to my righteouſneſs, according to the cleanneſs of my hands in his eye-ſight.

25 With the merciful thou wilt ſhew thy ſelf merciful, with an upright man thou wilt ſhew thy ſelf upright.

26 With the pure thou wilt ſhew thy ſelf pure, and with the froward thou wilt ſhew thy ſelf froward.

27 For thou wilt ſave the afflicted people: but wilt bring down high looks.

28 For thou wilt light my candle: the LORD my God will enlighten my darkneſs.

29 For by thee I have run through a troop: and by my God have I leaped over a wall.

30 *As for* God, his way *is* perfect: the word of the LORD is tried: he *is* a buckler to all thoſe that truſt in him.

31 For who *is* God ſave the LORD? or who *is* a rock ſave our God?

32 *It is* God that girdeth me with ſtrength, and maketh my way perfect.

33 He maketh my feet like hinds *feet*, and ſetteth me upon my high places.

34 He teacheth my hands to war, ſo that a bow of ſteel is broken by mine arms.

35 Thou haſt alſo given me the ſhield of thy ſalvation: and thy right hand hath holden me up, and thy gentleneſs hath made me great.

36 Thou haſt enlarged my ſteps under me; that my feet did not ſlip.

37 I have purſued mine enemies, and overtaken them: neither did I turn again till they were conſumed.

38 I have wounded them, that they were not able to riſe: they are fallen under my feet.

39 For thou haſt girded me with ſtrength unto battle: thou haſt ſubdued under me thoſe that roſe up againſt me.

40 Thou haſt alſo given me the necks of mine enemies: that I might deſtroy them that hate me.

41 They cried, but *there was* none to ſave *them: even* unto the LORD, but he anſwered them not.

42 Then I did beat them ſmall as the duſt before the wind: I did caſt them out as the dirt in the ſtreets.

43 Thou haſt delivered me from the ſtrivings of the people: *and* thou haſt made me the head of the heathen: a people *whom* I have not known ſhall ſerve me.

44 Aſſoon as they hear of me, they ſhall obey me: the ſtrangers ſhall ſubmit themſelves unto me.

45 The ſtrangers ſhall fade away, and be afraid out of their cloſe places.

46 The LORD liveth, and bleſſed *be* my rock: and let the God of my ſalvation be exalted.

47 *It is* God that avengeth me, and ſubdueth the people under me.

48 He delivereth me from mine enemies: yea, thou lifteſt me up above thoſe that riſe up againſt me: thou haſt delivered me from the violent man.

49 Therefore will I give thanks unto thee, O LORD, among the heathen: and ſing praiſes unto thy name.

50 Great deliverance giveth he to his king: and ſheweth mercy to his anointed, to David, and to his ſeed for evermore.

A pſalm compoſed by David, (whom the Lord choſe to ſerve him in governing the children of Iſrael) and delivered by him to the maſter of the muſic in the tabernacle, as a perpetual commemoration of God's gracious care over him, and preſervation of him through the whole courſe of the long perſecution he met with, before he arrived at the throne. For which ſingular providence he continually gave God particular thanks after every deliverance or victory that God beſtowed upon him: But at laſt, (ſo great was his piety) he made one general acknowledgment of God's goodneſs to him, when he was ſettled peaceably upon his throne, in delivering him from the Philiſtines, the Syrians, and other nations, who waged war againſt him: (and that in a miraculous manner, as he deſcribes it, ver. 13, 14, *&c.*) where Theodoret obſerves, that in his time God ſcattered the chriſtians by the like dreadful tempeſts,) But eſpecially from Saul, (who, as he was the firſt,) ſo was the moſt violent, implacable, and dangerous of all his enemies.

Ver. 1. *I will love thee, O Lord, my ſtrength.*] I love thee, O Lord, to whom I owe my ſafety and preferment, with the moſt paſſionate and ardent affection: And I will never ceaſe to love thee thus as long as I live.

Ver. 2. *The Lord is my rock and my fortreſs*, &c.] For it was not the caves and lurking-places, (1 Sam. xxii. 1, 5. xxiii. 23.) nor the fortreſſes and ſtrong-holds, (xxiii. 14, 19, 29.) the rocks and impregnable forts (xxiv. 2.) the high mountains and ſteep hills, to which I fled, (xxvi. 1.) that preſerved me from mine enemies; but the Lord Almighty, whom I made my refuge, and whom I acknowledge my deliverer: To his gracious providence, and powerful protection, I aſcribe my ſafety, and will never confide in any other ſecurity; he defended me in the moſt dangerous aſſaults of my enemies; he repelled all their forces, and placed me out of the reach of their violence.

Ver. 3. *I will call upon the Lord who is worthy to be praiſed*, &c.] Let the name of the Lord therefore be praiſed, unto whom I humbly commended myſelf by ſupplication (as I intend to do always) in my afflictions, and he delivered me from mine enemies.

Ver. 4. *The ſorrows of death compaſſed me*, &c.] When there was no viſible appearance for my eſcape, but they imagined that they had me as ſecure as a bird entangled in a net; when whole troops of impious men poured in upon me like a torrent that threatned to ſweep me away;

Ver. 5. *The ſorrows of hell compaſſed me about*, &c.] When I had no more power to help myſelf, than a dead man, laid long ſince in his grave; (ſo ſuddenly was I entangled in their deadly ſnares, 1 Sam. xxiii. 26.)

Ver. 6. *In my diſtreſs I called upon the Lord*, &c.] So great was the ſtrength of my faith in the more miſerable circumſtances: I made my uſual addreſſes to the Lord, and with the greateſt fervour ſupplicated my moſt merciful God, who had ſo frequently delivered me: and though his heavenly manſion is ſo infinitely above us, he did not reject my petition, but admitted into his preſence, and it found a gracious audience.

Ver. 7. *Then the earth ſhook and trembled*, &c.] For he inſtantly appear'd in the moſt tremendous manner to affright my enemies; who were made ſenſible of his wrathful diſpleaſure by the dreadful tempeſt that he ſent amongſt them and cauſed the earth to tremble under them.

Ver. 8. *There went up a ſmoke out of his noſtrils*, &c.] There appeared to view but fuming ſmoke and a devouring fire; which at his command ſhot out burning coals upon them.

Ver. 9. *He bowed the heavens alſo, and came down*, &c.] He alſo ſhew'd in the moſt viſible manner the ſplendor of his Majeſty, by bowing the heavens (the place of his reſidence) and deſcending in a thick cloud, which reſembled a carpet under it.

Ver. 10. *And he rode upon a cherub, and did fly*, &c.] Some of the principal angels perform'd the office of a chariot, wherein he rode with the greateſt ſwiftneſs; and a rapid wind was the token of their preſence, (2 Sam. v. 24.)

Ver. 11. *He made darkneſs his ſecret place*, &c.] A gloomy darkneſs obſcured it; for the reſt of the heavenly miniſters that attended upon it in thick watry vapours, and thick clouds of the sky ſurrounded it.

Ver. 12. *At the brightneſs that was before him his thick clouds paſſed*, &c.] Who when they departed from his glorious preſence, ſent hail ſtones and coals of fire (as in the days of Joſhua, x. 11.) in the face of my enemies.

Ver. 13. *The Lord alſo thundered in the heavens*, &c.] Which were ſucceeded with ſuch terrible thunder, (like that in the days of Samuel, 1 Sam. vii. 10) mix'd with great quantities of hail ſtones and fiery exhalations, which declared the pre-eminence of his majeſty, and the mightineſs of his power.

Ver. 14. *Yea, he ſent out his arrows, and ſcatter'd them*,] &c. Theſe were the arrows that he ſcattered amongſt them: there was no occaſion for any other darts to confound them.

Ver. 15. *Then the channels of waters were ſeen*, &c.] For the very earth itſelf was rent in many places by them: they cleft it aſunder, and penetrated ſo deep, that the ſecret Abyſſes of it were diſcovered through the breaches that were made; when thou, O Lord, in thy extreme indignation, didſt rebuke mine enemies.

Ver. 16. *He ſent from above*, &c.] Nothing but a ſupreme power from above could have preſerved me, which the Lord was pleaſed graciouſly to extend to me? he took hold of me, and preſerved me from ſinking; he ſnatched me out of a multiplicity of the moſt imminent dangers, which ſurrounded me like a deluge, and were ready to overwhelm me.

Ver. 17. *He delivered me from my ſtrong enemy, and from them which hated me*, &c.] He delivered me firſt from that mighty giant Goliah, and then from Saul, whoſe power I was not able to withſtand; and afterwards from the Philiſtines and Syrians, and many other nations, whoſe forces were far ſuperior unto mine, and whoſe hatred inſtigated them to do all they could to deſtroy me.

Ver. 18. *They prevented me in the day of my calamity*, &c.] When I was weak and unable to reſiſt, they ſuddenly invaded me; but the Lord would not ſuffer them to overthrow me: (1 Sam. xxiii, xxiv, *&c.*)

Ver. 19. *He brought me forth alſo into a large place*, &c.] But brought me out of thoſe ſtraits, into a ſtate of perfect liberty. He delivered me, (when they thought they had pent me up ſo cloſe that I could not eſcape them) becauſe he had a kindneſs for me.

Ver. 20. *The Lord rewarded me according to my righteouſneſs*, &c.] He knew alſo that I was unjuſtly perſecuted; and therefore rewarded me according to the integrity of my heart, and the purity of my actions; which were never guilty of that whereof they accuſed me.

Ver. 21. *For I have kept the ways of the Lord*, &c.] For I never took any unlawful courſes for my deliverance; but when Saul fell into my hands, I would not kill him becauſe he was the Lord's anointed, (1 Sam. xxiv. 10.)

Ver. 22. *For all his judgments were before me*, &c.] For I laid his precepts before me, as the rule of my actions; and did not bid them ſtand aſide, when it ſeemed to be my intereſt not to obſerve them.

Ver. 23. *I was alſo upright before him*, &c.] But choſe rather to ſuffer any thing than loſe my integrity: And how juſtly ſoever my enemies dealt with me, I would not

6 In my diſtreſs I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 Then the earth ſhook and trembled; the foundations alſo of the hills moved and were ſhaken, becauſe he was wroth.

8 There went up a ſmoke out of his noſtrils, and fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens alſo, and came down: and darkneſs *was* under his feet.

10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

11 He made darkneſs his ſecret place; his pavilion round about him *were* dark waters, *and* thick clouds of the skies.

12 At the brightneſs *that was* before him his thick clouds paſſed, hail-*ſtones*, and coals of fire.

13 The LORD alſo thundred in the heavens, and the Higheſt gave his voice; hail-*ſtones*, and coals of fire.

14 Yea, he ſent out his arrows, and ſcattered them; and he ſhot out lightnings, and diſcomfited them.

15 Then the chanels of waters were ſeen, and the foundations of the world were diſcovered: at thy rebuke, O LORD, at the blaſt of the breath of thy noſtrils.

16 He ſent from above, he took me, he drew me out of many waters.

17 He delivered me from my ſtrong enemy, and from them which hated me: for they were too ſtrong for me.

18 They prevented me in the day of my calamity: but the LORD was my ſtay.

19 He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.

20 The LORD rewarded me according to my righteouſneſs, according to the cleanneſs of my hands hath he recompenſed me.

21 For I have kept the ways of the LORD, and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his ſtatutes from me.

23 I was alſo upright before him: and I kept my ſelf from mine iniquity.

24 Therefore hath the LORD recompenſed me according to my righteouſneſs, according to the cleanneſs of my hands in his eye-ſight.

25 With the merciful thou wilt ſhew thy ſelf merciful, with an upright man thou wilt ſhew thy ſelf upright.

26 With the pure thou wilt ſhew thy ſelf pure, and with the froward thou wilt ſhew thy ſelf froward.

27 For thou wilt ſave the afflicted people: but wilt bring down high looks.

28 For thou wilt light my candle: the LORD my God will enlighten my darkneſs.

29 For by thee I have run through a troop: and by my God have I leaped over a wall.

30 *As for* God, his way *is* perfect: the word of the LORD is tried: he *is* a buckler to all thoſe that truſt in him.

31 For who *is* God ſave the LORD? or who *is* a rock ſave our God?

32 *It is* God that girdeth me with ſtrength, and maketh my way perfect.

33 He maketh my feet like hinds *feet*, and ſetteth me upon my high places.

34 He teacheth my hands to war, ſo that a bow of ſteel is broken by mine arms.

35 Thou haſt alſo given me the ſhield of thy ſalvation: and thy right hand hath holden me up, and thy gentleneſs hath made me great.

36 Thou haſt enlarged my ſteps under me; that my feet did not ſlip.

37 I have purſued mine enemies, and overtaken them: neither did I turn again till they were conſumed.

38 I have wounded them, that they were not able to riſe: they are fallen under my feet.

39 For thou haſt girded me with ſtrength unto battle: thou haſt ſubdued under me thoſe that roſe up againſt me.

40 Thou haſt alſo given me the necks of mine enemies: that I might deſtroy them that hate me.

41 They cried, but *there was* none to ſave *them: even* unto the LORD, but he anſwered them not.

42 Then I did beat them ſmall as the duſt before the wind: I did caſt them out as the dirt in the ſtreets.

43 Thou haſt delivered me from the ſtrivings of the people: *and* thou haſt made me the head of the heathen: a people *whom* I have not known ſhall ſerve me.

44 Aſſoon as they hear of me, they ſhall obey me: the ſtrangers ſhall ſubmit themſelves unto me.

45 The ſtrangers ſhall fade away, and be afraid out of their cloſe places.

46 The LORD liveth, and bleſſed *be* my rock: and let the God of my ſalvation be exalted.

47 *It is* God that avengeth me, and ſubdueth the people under me.

48 He delivereth me from mine enemies: yea, thou lifteſt me up above thoſe that riſe up againſt me: thou haſt delivered me from the violent man.

49 Therefore will I give thanks unto thee, O LORD, among the heathen: and ſing praiſes unto thy name.

50 Great deliverance giveth he to his king: and ſheweth mercy to his anointed, to David, and to his ſeed for evermore.

A pſalm compoſed by David, (whom the Lord choſe to ſerve him in governing the children of Iſrael) and delivered by him to the maſter of the muſic in the tabernacle, as a perpetual commemoration of God's gracious care over him, and preſervation of him through the whole courſe of the long perſecution he met with, before he arrived at the throne. For which ſingular providence he continually gave God particular thanks after every deliverance or victory that God beſtowed upon him: But at laſt, (ſo great was his piety) he made one general acknowledgment of God's goodneſs to him, when he was ſettled peaceably upon his throne, in delivering him from the Philiſtines, the Syrians, and other nations, who waged war againſt him: (and that in a miraculous manner, as he deſcribes it, ver. 13, 14, *&c.*) where Theodoret obſerves, that in his time God ſcattered the chriſtians by the like dreadful tempeſts,) But eſpecially from Saul, (who, as he was the firſt,) ſo was the moſt violent, implacable, and dangerous of all his enemies.

Ver. 1. *I will love thee, O Lord, my ſtrength.*] I love thee, O Lord, to whom I owe my ſafety and preferment, with the moſt paſſionate and ardent affection: And I will never ceaſe to love thee thus as long as I live.

Ver. 2. *The Lord is my rock and my fortreſs*, &c.] For it was not the caves and lurking-places, (1 Sam. xxii. 1, 5. xxiii. 23.) nor the fortreſſes and ſtrong-holds, (xxiii. 14, 19, 29.) the rocks and impregnable forts (xxiv. 2.) the high mountains and ſteep hills, to which I fled, (xxvi. 1.) that preſerved me from mine enemies; but the Lord Almighty, whom I made my refuge, and whom I acknowledge my deliverer: To his gracious providence, and powerful protection, I aſcribe my ſafety, and will never confide in any other ſecurity; he defended me in the moſt dangerous aſſaults of my enemies; he repelled all their forces, and placed me out of the reach of their violence.

Ver. 3. *I will call upon the Lord who is worthy to be praiſed*, &c.] Let the name of the Lord therefore be praiſed, unto whom I humbly commended myſelf by ſupplication (as I intend to do always) in my afflictions, and he delivered me from mine enemies.

Ver. 4. *The ſorrows of death compaſſed me*, &c.] When there was no viſible appearance for my eſcape, but they imagined that they had me as ſecure as a bird entangled in a net; when whole troops of impious men poured in upon me like a torrent that threatned to ſweep me away;

Ver. 5. *The ſorrows of hell compaſſed me about*, &c.] When I had no more power to help myſelf, than a dead man, laid long ſince in his grave; (ſo ſuddenly was I entangled in their deadly ſnares, 1 Sam. xxiii. 26.)

Ver. 6. *In my diſtreſs I called upon the Lord*, &c.] So great was the ſtrength of my faith in the more miſerable circumſtances: I made my uſual addreſſes to the Lord, and with the greateſt fervour ſupplicated my moſt merciful God, who had ſo frequently delivered me: and though his heavenly manſion is ſo infinitely above us, he did not reject my petition, but admitted into his preſence, and it found a gracious audience.

Ver. 7. *Then the earth ſhook and trembled*, &c.] For he inſtantly appear'd in the moſt tremendous manner to affright my enemies; who were made ſenſible of his wrathful diſpleaſure by the dreadful tempeſt that he ſent amongſt them and cauſed the earth to tremble under them.

Ver. 8. *There went up a ſmoke out of his noſtrils*, &c.] There appeared to view but fuming ſmoke and a devouring fire; which at his command ſhot out burning coals upon them.

Ver. 9. *He bowed the heavens alſo, and came down*, &c.] He alſo ſhew'd in the moſt viſible manner the ſplendor of his Majeſty, by bowing the heavens (the place of his reſidence) and deſcending in a thick cloud, which reſembled a carpet under it.

Ver. 10. *And he rode upon a cherub, and did fly*, &c.] Some of the principal angels perform'd the office of a chariot, wherein he rode with the greateſt ſwiftneſs; and a rapid wind was the token of their preſence, (2 Sam. v. 24.)

Ver. 11. *He made darkneſs his ſecret place*, &c.] A gloomy darkneſs obſcured it; for the reſt of the heavenly miniſters that attended upon it in thick watry vapours, and thick clouds of the sky ſurrounded it.

Ver. 12. *At the brightneſs that was before him his thick clouds paſſed*, &c.] Who when they departed from his glorious preſence, ſent hail ſtones and coals of fire (as in the days of Joſhua, x. 11.) in the face of my enemies.

Ver. 13. *The Lord alſo thundered in the heavens*, &c.] Which were ſucceeded with ſuch terrible thunder, (like that in the days of Samuel, 1 Sam. vii. 10) mix'd with great quantities of hail ſtones and fiery exhalations, which declared the pre-eminence of his majeſty, and the mightineſs of his power.

Ver. 14. *Yea, he ſent out his arrows, and ſcatter'd them,*] &c. Theſe were the arrows that he ſcattered amongſt them: there was no occaſion for any other darts to confound them.

Ver. 15. *Then the channels of waters were ſeen*, &c.] For the very earth itſelf was rent in many places by them: they cleft it aſunder, and penetrated ſo deep, that the ſecret Abyſſes of it were diſcovered through the breaches that were made; when thou, O Lord, in thy extreme indignation, didſt rebuke mine enemies.

Ver. 16. *He ſent from above*, &c.] Nothing but a ſupreme power from above could have preſerved me, which the Lord was pleaſed graciouſly to extend to me? he took hold of me, and preſerved me from ſinking; he ſnatched me out of a multiplicity of the moſt imminent dangers, which ſurrounded me like a deluge, and were ready to overwhelm me.

Ver. 17. *He delivered me from my ſtrong enemy, and from them which hated me*, &c.] He delivered me firſt from that mighty giant Goliah, and then from Saul, whoſe power I was not able to withſtand; and afterwards from the Philiſtines and Syrians, and many other nations, whoſe forces were far ſuperior unto mine, and whoſe hatred inſtigated them to do all they could to deſtroy me.

Ver. 18. *They prevented me in the day of my calamity*, &c.] When I was weak and unable to reſiſt, they ſuddenly invaded me; but the Lord would not ſuffer them to overthrow me: (1 Sam. xxiii, xxiv, *&c.*)

Ver. 19. *He brought me forth alſo into a large place*, &c.] But brought me out of thoſe ſtraits, into a ſtate of perfect liberty. He delivered me, (when they thought they had pent me up ſo cloſe that I could not eſcape them) becauſe he had a kindneſs for me.

Ver. 20. *The Lord rewarded me according to my righteouſneſs*, &c.] He knew alſo that I was unjuſtly perſecuted; and therefore rewarded me according to the integrity of my heart, and the purity of my actions; which were never guilty of that whereof they accuſed me.

Ver. 21. *For I have kept the ways of the Lord*, &c.] For I never took any unlawful courſes for my deliverance; but when Saul fell into my hands, I would not kill him becauſe he was the Lord's anointed, (1 Sam. xxiv. 10.)

Ver. 22. *For all his judgments were before me*, &c.] For I laid his precepts before me, as the rule of my actions; and did not bid them ſtand aſide, when it ſeemed to be my intereſt not to obſerve them.

Ver. 23. *I was alſo upright before him*, &c.] But choſe rather to ſuffer any thing than loſe my integrity: And how juſtly ſoever my enemies dealt with me, I would not imitate them; but, though I could not hinder theirs, kept myſelf from mine iniquity.

Ver. 24. *Therefore hath the Lord recompenſed me according to my righteouſneſs*, &c.] And therefore hath the Lord, who adminiſters all things with the exacteſt juſtice, and the greateſt Goodneſs, heard my prayer; (1 Sam. xxvi. 23) and dealt with me according to my innocent intentions, which would not let me defile my hands with the blood of Saul, when it was in my power to be revenged of him.

Ver. 25. *With the merciful thou wilt ſhew thyſelf merciful*, &c.] Such is the gracious method of thy providence, O Lord, who wilt do good to thoſe who do good to others, and do them juſtice alſo (againſt their oppreſſors and calumniators) who preſerve their integrity.

Ver. 26. *With the pure thou wilt ſhew thy ſelf pure*, &c.] And keep thy promiſes faithfully with thoſe whoſe piety is unfeigned, and who immoveably keep their fidelity to thee. But if any will take crooked ways to obtain their ends, thou wilt enſnare them in their own devices; and by ſuch means, as they leaſt think of, lead them to deſtruction.

Ver. 27. *For thou wilt ſave the afflicted people*, &c.] For thou art wont to deliver thoſe who are poor and miſerable, when they humbly wait on thee; and to lay thoſe low, who (proud of their power) inſolently oppreſs them.

Ver. 28. *For thou wilt light my candle*, &c.] I myſelf am an inſtance of it, who owe all my proſperity and joy to thee; by whom (when my hopes were ready to expire, (1 Sam. xxvii. 1.) I was brought out of a moſt calamitous eſtate into this ſplendor and royal greatneſs which now I enjoy.

Ver. 29. *For by thee I have run through a troop*, &c.] For the ſtrongeſt and moſt numerous enemies were not able to ſtand before me: I eaſily ſcaled the higheſt walls, wherein they thought themſelves moſt ſecurely defended againſt me, 2 Sam. v. 7, &c.

Ver. 30. *As for God, his way is perfect*, &c.] God is not like to men, for he never deſerts his ſervants (as men are wont to do thoſe that depend upon them) in difficult and dangerous affairs: His promiſes are freer from deceit, than the moſt refined gold from droſs; and none ſhall be able to hurt thoſe that rely upon them.

Ver. 31. *For who is God ſave the Lord?* &c.] For who is there that can fruſtrate his intentions, or reſiſt his will? What power is there above, or equal to his whom we worſhip, that can injure thoſe whom he will protect, or defend thoſe whom he will deſtroy?

Vet. 32. *It is God that girdeth me with Strength, and maketh my way perfect.*] It was this mighty Lord, that inſpired me with courage, and removed all obſtacles out of my way, to the compleating my conqueſts, (2 Sam, v. 10.)

Ver. 33. *He maketh my feet like hinds feet, and ſetteth me upon my high places.*] If ſwiftneſs was neceſſary, he made me as nimble as an Hind, to purſue mine enemies even into thoſe places, which for their height and craggineſs, were thought inacceſſible.

Ver. 34. *He teacheth my hands to war*, &c.] If there was need of dexterity or ſtrength, he beſtowed it on me to ſuch a degree, that I was able to wreſt the ſtrongeſt bow out of mine enemies hand, and break it in pieces.

Ver. 35. *Thou haſt given me the ſhield of thy ſalvation*, &c.] If at any time I fell into the thickeſt troops of them, I was ſafely protected by thee, and delivered. Thy mighty power upheld me from being oppreſſed by their numbers; and by thy goodneſs, with a handful of men, I got great victories.

Ver. 36. *Thou haſt enlarged my ſteps under me*, &c.] Thou didſt open a wide paſſage to me in my greateſt ſtraits, and in the moſt uneven and difficult ways I never ſtumbled:

Ver. 37. *I have purſued mine enemies, and overtaken them*, &c.] But having routed my enemies, I purſued them ſo cloſely, that I overtook them in their flight, and did not return to my camp, till I had deſtroyed them.

Ver. 38. *I have wounded them, that they were not able to riſe*, &c.] I gave them ſuch a blow, that they were not able to renew the fight; but were ſo perfectly ſubdued, that they lay at my feet.

Ver 39. *For thou haſt girded me with ſtrength unto battle*, &c.] Which is all to be aſcribed to thy mighty power, O God; who gaveſt me both the courage to fight, and ſucceſs in the encounter with ſuch numerous enemies, as hoped to deſtroy me.

Ver. 40. *Thou haſt alſo given me the necks of mine enemies*, &c.] To thy praiſe I again mention it, (not to magnify my own proweſs) that they who hated me, ſubmitted their very necks to me, that I might kill them, or impoſed what yoke I pleaſed on them.

Ver. 41. *They cried, but there was none to ſave them*, &c.] They ſought for help of their allies and confederates; but it was beyond their power to deliver them; for they were deſerted by the Lord, who regarded their cries unto him;

Ver. 42. *Then did I beat them ſmall as the duſt before the Wind*, &c.] But left them to be beaten and diſperſed by me, till they were as weak as the ſmall duſt, which is toſſed up and down before the wind; and as contemptible as the dirt in the ſtreet, which every body tramples under foot.

Ver. 43 *Thou haſt delivered me from the ſtrivings of the people*, &c.] Thus haſt thou continued thy kindneſs to me, till thou ſeatedſt me on the throne, both of Iſrael and Judah; whoſe contentions are ceaſed, and both united in me, (1 Sam v. 1) and ſince that time thou haſt not only delivered me from thoſe dangerous rebellions, (2 Sam. xviii.) and ſeditious motions, (2 Sam. xx.) which have been raiſed among my own people to dethrone me: But made foreign nations ſubject to me; and people whom I had no knowledge of, to become my tributaries.

Ver. 44. *As ſoon as they hear of me, they ſhall obey me*, &c.] The very report of me and of my victories, made ſome of them heartily ſubmit themſelves to me; and others diſſemble their hoſtility, and offer me their ſervice.

Ver. 45. *The ſtrangers ſhall fade away*, &c.] They tremble and fell, like withered leaves, at the ſound of my name; and diſtruſting their ſtrong holds, came creeping out with fear, to ſurrender them into my hands.

Ver. 46. *The Lord liveth, and bleſſed be my rock*, &c.] Bleſſed be the Lord, (to whoſe eternal glory and honour I ſpeak all this) let him be everlaſtingly praiſed, who hath preſerved me in ſo many dangers; let him who not only preſerved but exalted me, be magnified and exalted with the higheſt praiſes.

Ver. 47. *It is God that avengeth me*, &c.] For he is that mighty God (I can never ſay it often enough) who hath many and many a time executed vengeance for me, on thoſe who were injurious to me; and hath brought many nations under my empire.

Ver. 48. *He delivereth me from mine enemies*, &c.] It is he to whom I owe my life, (which my enemies, if he had not reſcued me, would have taken from me) and, which is more, thou haſt made me ſuperior to them all, and ſet me on a throne, in ſpite of the fierce and violent perſecution of Saul, from which thou didſt mercifully deliver me.

Ver. 49. *Therefore will I give thanks unto thee, O Lord, among the heathen*, &c.] And therefore I will every where make my thankful acknowledgments unto thee, O Lord: Thoſe ſtrange nations ſhall know that I aſcribe my victories unto thee; in honour of whoſe great name I will ſing this perpetual ſong.

Ver. 50. *Great deliverance giveth he to his king*, &c.] The Lord hath granted wonderful and manifold deliverances to me; who reign not by uſurpation, but by his ſpecial appointment; and the ſame mercy, by which alone I was advanced to this dignity, ſhall be continued to me, and to my poſterity, till the coming of that great king, whoſe kingdom ſhall have no end.

PSAL. XIX.

1 *The creatures ſhew God's glory.* 7 *The word his grace.*
12 *David prayeth for grace.*

¶ To the chief muſician
A Pſalm of David.

THE heavens declare the glory of God: and the firmament ſheweth his handy-work.

2 Day unto day uttereth ſpeech, and night unto night ſheweth knowledge.

3 *There is* no ſpeech nor language, *where* their voice is not heard.

4 Their line is gone out through all the earth, and their words to the end of the world: in them hath he ſet a tabernacle for the ſun.

5 Which *is* as a bridegroom coming out of his chamber, *and* rejoyceth as a ſtrong man to run a race.

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The law of the LORD *is* perfect, converting the ſoul: the teſtimony of the LORD *is* ſure, making wiſe the ſimple.

8 The ſtatutes of the LORD *are* right, rejoycing the heart: the commandment of the LORD *is* pure, enlightning the eyes.

9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether.

10 More to be deſired *are they* than gold, yea, than much fine gold: ſweeter alſo than honey, and the honey comb.

11 Moreover, by them is thy ſervant warned: *and* in keeping of them *there is* great reward.

12 Who can underſtand *his* errors? cleanſe thou me from ſecret *faults*.

13 Keep back thy ſervant alſo from preſumptuous *ſins*, let them not have dominion over me: then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.

14 Let the words of my mouth, and the meditation of my heart be acceptable in thy ſight, O LORD my ſtrength and my redeemer.

A pſalm compoſed by David, (and delivered by him to the maſter of the muſic in the tabernacle) declaring, that no man could be ignorant of God, who would conſider his admirable works; much leſs could the Jews, whom he had inſtructed by his law; and therefore juſtly expected their greater care not wilfully to offend him.

Ver. 1. *The heavens declare the glory of God: and the firmament ſheweth his handy-work.*] There is no part of this great fabric of the world, which doth not direct us to a moſt mighty Being, by whom it was made: but above all the reſt, the heavens, which are ſo vaſtly extended, and wherein we ſee ſo many glorious bodies, proclaim aloud to all mankind, the immenſe Greatneſs, and Power, and Wiſdom, and Goodneſs of God; which ſhine moſt brightly there.

Ver. 2. *Day unto day uttereth ſpeech*, &c.] By their ſettled and orderly revolution the day and the night are made; from whoſe conſtant ſucceſſion and commodious variations, there iſſues forth, (as water from a fountain) perpetual inſtruction, and matter of praiſe and thanks to his moſt wiſe goodneſs.

Ver. 3. *There is no ſpeech nor language where their voice is not heard*, &c] They cannot ſpeak indeed, as we can do; nor do we hear any words they utter: and yet, without theſe, they are underſtood by all nations; even by the moſt barbarous, who underſtand not a word of any other language.

Ver. 4. *Their line is gone out through all the earth*, &c.] They all read here, as in a book, the wonderful art and skill of that Almighty Being, who framed this regular ſtructure; though they be never ſo remote, they hear them preach (as the Apoſtles hereafter ſhall preach more fully) how great and how good he is: Eſpecially, if they hearken to that univerſal miniſter of his, the ſun, which hath its habitation fixed for it here;

Ver. 5. *Which is as a bridegroom coming out of his chamber*, &c.] And comes forth every morning decked with ſuch a radiant light, that no bridegroom looks ſo chearfully, or is ſo adorned on his marriage-day. Its ſwiftneſs alſo is as admirable as its beauty, for the mightieſt champion can but weakly imitate it, in the ſpeedineſs, evenneſs, and unweariedneſs of its courſe.

Ver. 6. *His going forth is from the end of the heaven*, &c.] It runs from the eaſt to the weſt every day; and in its yearly revolution, viſits the ſouthern and northern parts: ſo that all the earth feels the benefit of its quickning heat.

Ver. 7. *The law of the Lord is perfect, converting the ſoul*, &c.] Thus is God viſible to all the world in the face of the heavens, but to us he is conſpicuous in a more excellent manner, by the revelation he hath made of himſelf in the law of Moſes; which is a more perfect light to guide us, than the ſun itſelf; reſtoring and comforting the moſt drooping ſouls, more than the ſun chears our bodily ſpirits. For it is a ſure teſtimony of God's will and of his love, and preſerves ignorant ſouls from being ſeduced to worſhip the ſun as a god: for it makes them, at the firſt word, ſo wiſe, as to underſtand that *the Lord created the heavens as well as the earth*;

Ver. 8. *The ſtatutes of the Lord are right, rejoicing the heart*, &c.] And from thence delivered to us a compleat rule of life for all ſorts of men among us: who ſee with great joy all officers and rulers, both ſacred and civil, directed how to manage all for the public good; and every private man taught to keep himſelf pure from all manner of wickedneſs: it being as clear as the ſun, what he ought to do, and what to avoid.

Ver. 9. *The fear of the Lord is clean, enduring for ever*, &c.] The true worſhip of God is here unalterably ſettled, (Deut. xii. 32.) free from all mixtures of ſuperſtition: and all our tranſactions with men are preſcribed to be in perfect truth and righteouſneſs.

Ver. 10. *More to be deſired are they than fine gold, yea, than much fine gold*, &c.] We are happier in this, than in all the gold and precious treaſures brought from other countries; or in the moſt delicious pleaſures which he hath provided for us in our own.

Ver. 11. *Moreover, by them is thy ſervant warned*, &c.] I ſay nothing but what I have tried: For by following the admonitions of thy holy laws, both in my public and my private capacity, thy ſervant is become thus illuſtrious: and in their obſervance there is not only much ſatisfaction at preſent, but a far greater reward in the concluſion.

Ver. 12. *Who can underſtand his errors?* &c.] All our unhappineſs is, that that we do not obſerve them ſo ſtrictly as we ought. They are a perfect rule; but our obedience, alas! is ſo exceedingly imperfect, that we cannot ſo much as number our wandrings from it: Many of which we never obſerved; and therefore, are ſo far from meriting any reward for obedience, that I muſt humbly beg thy pardon for the demerits of my negligence.

Ver. 13. *Keep back thy ſervants alſo from preſumptuous ſins*, &c.] And the aſſiſtance of thy grace likewiſe (without which I ſhall ſtill farther ſwerve from thy law) to preſerve me from all wilful ſins againſt thee. I am devoted to thy ſervice, O Lord; therefore, I beſeech thee ſo to ſtrengthen my will to pleaſe thee, that no temptation may prevail with me to conſent deliberately to offend thee. Then ſhall I (notwithſtanding my infirmities and weakneſſes) be accounted upright before thee; and cleanſe myſelf of abundance of guilt, which otherwiſe, by manifold tranſgreſſions, I ſhall incur upon me.

Ver. 14. *Let the words of my mouth*, &c.] And I ſhall ſtill have confidence even then to addreſs myſelf to thee, both openly and in ſecret, with hopes that all my ſacrifices (offer'd from a contrite heart that ſincerely ſtudies to be obedient to thee) ſhall be acceptable in thy ſight, O

Lord, to whom I fly for ſafety and deliverance, in all the aſſaults which the enemies either of my body or ſoul make upon me.

PSAL. XX.

1 *The church bleſſeth the king in his exploits.* 7 *Her confidence in God's ſuccour.*

¶ To the chief muſician.

A Pſalm of David.

THE LORD hear me in the day of trouble, the name of the God of Jacob defend thee.

2 Send thee back from the ſanctuary: and ſtrengthen thee out of Zion.

3 Remember all thy offerings, and accept thy burnt-ſacrifice. Selah.

4 Grant thee according to thine own heart, and fulfill all thy counſel.

5 We will rejoyce in thy ſalvation, and in the name of our God we will ſet up *our* banners: the LORD filfill all thy petitions.

6 Now know I, that the LORD ſaveth his anointed: he will hear him from his holy heaven, with the ſaving ſtrength of his right hand.

7 Some *truſt* in chariots, and ſome in horſrs: but we will remember the name of the LORD our God.

8 They are brought down and fallen, but we are riſen and ſtand upright.

9 Save, LORD, let the king hear us when we call.

A pſalm, as well as the preceding, was written by David, (and by him deliver'd to the maſter of the muſic in the tabernacle) wherein the people are taught to pray for his ſucceſs in ſome great expedition: It is probable (from ver. 7.) againſt the Amonites and Syrians, who came with great number of horſemen and chariots to fight with him, 2 Sam. x. 6, 8. 1 Chron. xix. 7.

Ver. 1. *The Lord hear thee in the day of trouble, the name of the God of Jacob defend thee.*] The Lord, who never fails to liſten to thoſe who ſeek after him, hear thy prayer, when the enemy diſtreſſeth thee in the day of battle; (2 Sam. x. 9, *&c.*) The Omnipotent God who hath made a gracious covenant with Jacob and his poſterity, protect thee, and render thee victorious.

Ver. 2. *Send thee help from the ſanctuary*, &c.] O God, who haſt pitched thy tabernacle among us, and doſt reſide by viſible tokens of thy preſence in mount Sion, ſuccour our ſovereign in time of need; and ſupport him in all the aſſaults of ſuch a multitude of enemies who have combin'd againſt him.

Ver. 3. *Remember all thy offerings*, &c.] Shew, by ſome particular ſign from heaven, that whether all his oblations and burnt-offerings, with which he ſupplicated thee for thy bleſſing on him in his undertaking, have found favour in thy ſight.

Ver. 4. *Grant thee according to thine own heart*, &c.] Make him as proſperous as he can wiſh; and enable him to accompliſh all his deſigns.

Ver. 5. *We will rejoyce in thy ſalvation*, &c.] In full confidence of thy aſſiſtance, we will ſhout when we attack our enemies; under thy power and protection, we will advance courageouſly againſt them: For the Lord will not fail to grant the petitions of our ſovereign; whoſe cauſe is ſo juſt, and who hath been ſo inſolently treated by them, (2 Sam. x. 3, 4.)

Ver. 6. *Now know I, that the Lord ſaveth his anointed*, &c.] This is the confident hope of all of us; we are as certain as if he had already obtain'd it, that the Lord will make him victorious: For he reigns by his ſpecial appointment: Who, as he infinitely excels in ſtrength, and commands all the hoſts of heaven; ſo will he proclaim the exceeding greatneſs of his power, in giving him a glorious deliverance.

Ver. 7. *Some truſt in chariots, ſome in horſes*, &c.] The numerous army of our confederated enemies does not in the leaſt daunt us; ſome of which boaſt of their chariots, others rely upon their horſes; Bnt againſt all theſe we oppoſe the Almighty Power of the Lord, who hath formerly done ſuch wonders for us.

Ver. 8. *They are brought down and fallen*, &c.] And we triump before-hand, ſaying, they are tumbled headlong from their chariots, and fallen from their horſes, wherein they truſted: But we, whom they contemn'd, ſtand fix'd and immoveable, merely by our confidence in the Lord.

Ver. 9. *Save Lord, let the king hear us when we call.*] O Lord, fulfill our deſires and our hopes: Reſerve our king, and in the day when we call unto the for ſuccour, make our armies victorious.

PSAL. XXI.

1 *A thankſgiving for victory.* 7 *Confidence of further ſucceſs.*

¶ To the chief muſician.

A Pſalm of David.

THE king ſhall joy in thy ſtrength, O LORD, and in thy ſalvation how greatly ſhall he rejoyce!

2 Thou haſt given him his hearts deſire, and haſt not withholden the requeſt of his lips. Selah.

3 For thou preventeſt him with the bleſſings of goodneſs: thou ſetteſt a crown of pure gold on his head.

4 He asked life of thee, *and* thou gaveſt *it* him, *even* length of days for ever and ever.

5 His glory *is* great in thy ſalvation, honour and majeſty haſt thou laid upon him.

6 For thou haſt made him moſt bleſſed for ever: thou haſt made him exceeding glad with thy countenance.

7 For the king truſteth in the LORD, and through the mercy of the moſt High, he ſhall not be moved.

8 Thine hand ſhall find out all thine enemies, thy right hand ſhall find out thoſe that hate thee.

9 Thou ſhalt make them as a fiery oven in the time of thine anger: the LORD ſhall ſwallow them up in his wrath, and the fire ſhall devour them.

10 Their fruit ſhalt thou deſtroy from the earth, and their ſeed from among the children of men.

11 For they intended evil againſt thee: they imagined a miſchievous device *which* they are not able *to perform.*

12 Therefore ſhalt thou make them turn their back, *when* thou ſhalt make ready *thine arrows* upon thy ſtrings againſt the face of them.

13 Be thou exalted, LORD, in thine own ſtrength: *ſo* will we ſing and praiſe thy power.

Theodoret truly obſerves, that in this pſalm, as well as the former, (David who was author of it, and delivered it to the maſter of Muſick in the tabernacle) ſpeaks in the perſon of the people: Whom he inſtructs how to give God thanks (not for Hezekiah's recovery from his great ſickneſs, and the lengthening of his days, as Theodoret is of opinion, but) for granting him thoſe victories which they intreated in the foregoing pſalm. And it is in general regarded, as a deſcribing under that figure, the exaltation, glory, and majeſty of Chriſt, which he obtained by his bloody death and paſſion. Many of the Hebrews themſelves apply it to the Meſſiah, ſo that it may be termed a triumphant pſalm, after the victories which David procured over his enemies; which were a type of Chriſt's victory over death, and of the triumph that enſued. And indeed there are ſome paſſages in it that are more literally fulfilled in Chriſt than in David; as ver. 4, 5, 6.

Ver. 1. *The king ſhall joy in thy ſtrength*, &c.] Thou haſt heard the prayers of thy people, O Lord, when they cried unto thee, ſaying, Lord ſave the king: (xx. 9) who will never ceaſe theretore to thank thee, with the greateſt joy and gladneſs; for that moſt extraordinary ſtrength and courage wherewith thou didſt endue him. O how far beyond the force of expreſſion is his joy and gratitude, for thy miraculous deliverance of him!

Ver. 2. *Thou haſt given him his heart's deſire*, &c.] Thou haſt granted all that his heart deſired, (xx. 4.) as well as that which he openly requeſted with his lips.

Ver. 3. *For thou preventeſt him with the bleſſings of goodneſs*, &c.] Even more than his heart deſired. For when he thought of no ſuch thing, thou waſt graciouſly pleaſed to anoint him to a kingdom: In which having ſettled him, thou has added a new glory to him, and ſet an illuſtrious crown upon his head. 1 Chron. xx. 2.

Ver. 4. *He asked life of thee, and thou gaveſt it him*, &c.] He deſired only to eſcape with his life, when he was encompaſſed with inevitable dangers: and thou moreover didſt promiſe to prolong his days, (2 Sam. vii, 12.) and to continue the crown to his poſterity for many generations: (ibid. ver. 16, 19.) As thou wilt do to his ſon Chriſt, for ever and ever.

Ver. 5. *His glory is great in thy ſalvation*, &c. Great is the fame alſo which he hath won by the many victories thou haſt given him: (2 Sam. vii. 9.) all nations honour him, (as they ſhall much more do the Meſſiah) and reverence that royal majeſty to which thou haſt exalted him. (1 Chron. xiv. 2, 17)

Ver. 6. *For thou haſt made him moſt bleſſed for ever*, &c.] And, which is a far greater glory, thou haſt not only beſtowed extraordinary benefits upon himſelf; but made him a bleſſing to future generations, whom thou wilt bleſs for his ſake. (1 Kings viii. 15, 20, 56.) By which ſpecial favour and ſignal token of thy affection to him, thou haſt exalted him to the higheſt pitch of joy and greatneſs.

Ver. 7. *For the king truſteth in the Lord*, &c.] Which will be a continual refreſhment to his ſpirit, becauſe he confides in him who never falſifies his promiſes; and by his protection, who is ſuperior to all, the throne of David ſhall remain unſhaken, though all the powers on earth ſhould combine to overturn it.

Ver. 8. *Thine hand ſhall find out all thine enemies*, &c.] They are both enemies to him and thee, O Moſt High! who endeavour to perplex him; and they ſhall never eſcape thy vengeance: Let them fly or ſkulk where they will, thy vengeance ſhall ſtill purſue them, and ſeverely puniſh their malicious oppoſition to thee.

Ver. 9. *Thou ſhalt make them as a fiery oven in thine anger*, &c.] Oh! what ſorrow and diſtreſs will attend them, when the time is at hand; when thou wilt call them to an account for their averſion to thee. They ſhall as certainly periſh, as if they were caſt into a fiery oven: The Lord, who is juſtly incens'd againſt them, ſhall utterly conſume them with a vindictive and unavoidable deſtruction.

Ver. 10. *Their fruit ſhalt thou deſtroy from the earth*, &c.] They ſhall be ſo far from finding the leaſt glimpſe of favour, that thou ſhalt entirely extinguiſh their families, and totally aboliſh ſuch a wicked generation;

Ver. 11. *For they intended evil againſt thee*, &c.] Who intend to deſtroy thy anointed, and extirpate thy religion. And though they had not power to effect it, yet their deſign was of ſo miſchievous a nature, that they deſerved to be puniſh'd in this manner.

Ver. 12. *Therefore ſhalt thou make them turn their back*, &c.] It is a juſt provocation to turn thyſelf againſt them: And as their principal aim, and the whole bent of their deſign, was to overthrow him whom thou haſt advanc'd; they ought to ſtand the brunt of thy ſevereſt diſpleaſure, till they are intirely rooted out.

Ver. 13. *Be thou exalted, Lord, in thine own ſtrength*, &c.] Whereby all pious men ſhall be excited to extol thy power, and therefore teſtify the greatneſs of it, O Lord, and magnify thyſelf before their eyes: And then, let others do as they pleaſe, we, who have receiv'd ſo many benefits from thy hands, will proclaim thy mightineſs in our ſongs, and celebrate it with perpetual praiſes.

PSAL. XXII.

1 *David complaineth in great diſcouragement.* 9 *He prayeth in great diſtreſs.* 23 *He praiſeth God.*

¶ To the chief muſician upon Aijeleth Shahar.

¶ A Pſalm of David.

MY God, my God, why haſt thou forſaken me? *why art thou ſo* far from helping me, *and from* the words of my roaring?

2 O my God, I cry in the day-time, but thou heareſt not; and in the night-ſeaſon, and am not ſilent.

3 But thou *art* holy, O *thou* that inhabiteſt the praiſes of Iſrael.

4 Our fathers truſted in thee: they truſted, and thou didſt deliver them.

5 They cried unto thee, and were delivered: they truſted in thee, and were not confounded.

6 But I *am* a worm, and no man; a reproach of men, and deſpiſed of the people.

7 All they that ſee me, laugh me to ſcorn: they ſhoot out the lip, they ſhake the head, *ſaying*,

8 He truſted on the LORD, *that* he would deliver him: let him deliver him, ſeeing he delighted in him.

9 But thou *art* he that took me out of the womb; thou didſt make me hope, *when I was* upon my mothers breaſts.

10 I was caſt upon thee from the womb; thou *art* my God from my mothers belly.

11 Be not far from me, for trouble *is* near; for *there is* none to help.

12 Many bulls have compaſſed me: ſtrong *bulls* of Baſhan have beſet me round.

13 They gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart is like wax, it is melted in the midſt of my bowels.

15 My ſtrength is dried up like a potſherd: and my tongue cleaveth to my jaws; and thou haſt brought me into the duſt of death.

16 For dogs have compaſſed me, the aſſembly of the wicked have incloſed me: they pierced my hands and my feet.

17 I may tell all my bones: they look *and* ſtare upon me.

18 They part my garments among them, and caſt lots upon my veſture.

19 But be not thou far from me, O LORD; O my ſtrength, haſte thee to help me.

20 Deliver my ſoul from the ſword: my darling from the power of the dog.

21 Save me from the lions mouth: for thou haſt heard me from the horns of the unicorn.

22 I will declare thy name unto my brethren: in the midſt of the congregation will I praiſe thee.

23 Ye that fear the LORD, praiſe him; all ye the ſeed of Jacob, glorify him; and fear him, all ye the ſeed of Iſrael.

24 For he hath not deſpiſed nor abhorred the affliction of the afflicted: neither hath he hid his face from him, but when he cried unto him, he heard.

25 My praiſe *ſhall be* of thee in the great congregation: I will pay my vows before them that fear him.

26 The meek ſhall eat and be ſatisfied? they ſhall praiſe the LORD that ſeek him; your heart ſhall live for ever.

27 All the ends of the world ſhall remember and turn unto the LORD: and all the kindreds of the nations ſhall worſhip before thee.

28 For the kingdom *is* the LORDS: and he *is* the governor among the nations.

29 All *they that be* fat upon earth, ſhall eat and worſhip: all they that go down to the duſt, ſhall bow before him, and none can keep alive his own ſoul.

30 A ſeed ſhall ſerve him, it ſhall be accounted to the LORD for a generation.

31 They ſhall come, and ſhall declare his righteouſneſs unto a people that ſhall be born, that he hath done *this*.

A pſalm alſo compos'd by David, (and directed to the maſter of the muſic in the tabernacle) wherein, under his own perſon, (who is perſecuted as a hind is by the hunters early in the morning, ver. 16.) He gives us an ample deſcription of the coming of Chriſt; and, in the concluſion, of his exaltation, and the propagation of his kingdom to the utmoſt bounds of the earth. Some of which paſſages are delivered in ſuch expreſſions, that are more literally fulfill'd in our Saviour, than they ever were in David; to whom they appertain, only in a metaphorical ſenſe. We ſhall remark the particulars in their proper places, which we would not too much inlarge, or interrupt by inſerting them here.

Ver. 1. *My God, my God, why haſt thou forſaken me? why art thou ſo far from helping me, and from the words of my roaring?*] O my God, my moſt gracious God, whoſe power is irreſiſtible, how ſtrange doth it ſeem, that I, who have been ſo long thy care, am now quite deſerted; and left without any viſible means of eſcaping thoſe that hunt after my life; and the moſt piercing cries which I pour out of a heart overwhelm'd with ſorrow and grief, are far from procuring me any relief, (Matt. xxvii. 46.)

Ver. 2. *O my God, I cried in the day-time, but thou heareſt not,* &c.] O my God, (for ſo I will ſtill call thee even in my greateſt diſtreſſes) neither a day nor a night paſſes, wherein I do not with inceſſant cries, moſt importunately call upon thee; but can obtain no relaxation from my perſecutions.

Ver. 3. *But thou art holy,* &c.] Yet thou hateſt all thoſe who unjuſtly perſecute thy ſervant, and faithfully performeſt thy promiſe with them that depend upon thee: As is apparent by many deliverances thou haſt ſent them from thy holy place, where they celebrate thy Sacred Name with perpetual praiſes.

Ver. 4. *Our fathers truſted in thee,* &c.] Our anceſtors have left us, by tradition, many commemorations of thy mercy to thoſe who piouſly relied on thee. In all their ſtraits and difficulties they applied to thee as to their only deliverer; and by thy aſſiſtance they eſcap'd the greateſt dangers.

Ver. 5. *They cried unto thee, and were delivered,* &c.] Their fervent prayers prevail'd with thee: (tho' can now obtain no audience) they were confident thou wouldſt preſerve them in ſafety, and they were not aſham'd of that hope.

Ver. 7. *But I am a worm, and no man,* &c.] Whereas I have made my ſupplication unto thee alſo after their example, and am ſo diſappointed in their expectations, that my adverſaries are ready to trample me under their feet: So weak and contemptible am I become, that not only the great men, but the baſer ſort, nay, the very dregs of the people, publickly reproach and deſpiſe me.

Ver. 7. *All they that ſee me laugh me to ſcorn,* &c.] All that perceive the ſtraits to which I am reduced openly deride me: [*This was exactly and literally fulfilled in our Saviour Chriſt,* Matth. xxvii. 32, 43.] they mouth at me, and in a ſcornful manner ſhake their heads, and jeſt upon me, ſaying;

Ver. 8. *He truſted on the Lord that he would deliver him,* &c.] This is he that boaſted ſo much of God's favour to him, and confided in him for his deliverance: Let us ſee now what he will do for him: let him deliver him out of our hands, and ſhew thereby that he is ſo dear unto him, as he pretends.

Ver. 9. *But thou art he that took me out of the womb,* &c.] This inſolent language is a moſt grievous mortification to my ſoul, but yet I will not utterly deſpair of thy mercy: I will rather continue ſtill to wait upon thee, who, without my knowledge, when I was not in a capacity to call upon thee, didſt grant me a greater deliverance than this which I now requeſt of thee: For thou broughteſt me out of my mother's womb, and then provided ſuſtenance for me, and took a ſingular care of me while I hung at her breaſts.

Ver. 10. *I was caſt upon thee from the womb,* &c.] In my infancy thou didſt preſerve me from all the calamities that are incident to that feeble ſtate; and ever ſince haſt protected me in the moſt gracious manner: For from my firſt appearance in the world to this very moment, I have had nothing to truſt to but thy good Providence; which declared itſelf all along (for though I was the youngeſt of my brethren, *&c.*) what a large ſhare had I of thy favour!

Ver. 11. *Be not far from me, for trouble is near,* &c.] And ſhall I think thou wilt now forſake me, when I call upon thee, and acknowledge thy care, and hope for thy future protection? Go on, O God, to conclude as thou haſt begun, and continue thy goodneſs to me. And as there is an appearance of the moſt terrible diſtreſs, and I am no more capable of aſſiſting myſelf than when I was an infant, and have leſs help and ſuccour from others; let it pleaſe thee to exert thy power, as thou haſt always done, for my deliverance.

Ver. 12. *Many bulls have compaſſed me,* &c.] It muſt be thy work alone; for my enemies are not only exceeding numerous, but ſo mighty and formidable, ſo inſolent and furious in their power, and have inclos'd and hemmed me in ſo ſtrictly, that it is impoſſible without thy miralous providence to eſcape them.

Ver. 13. *They gaped upon me with their mouths,* &c.] My perſecutors are more voracious and dreadful, than an hungry lion juſt ready to ſeize on his trembling prey; whom I hear roaring and thundering out their threats againſt me, and ſee them coming with open mouth to fall upon me, greedily deſiring, and aiming to devour me.

Ver. 14. *I am poured out like water, and all my bones are out of joint,* &c.] Which have ſtruck me with ſuch conſternation, that I am as weak as water; my bones are ſo looſed, that they are not able to ſupport my body; my heart fails me, and my ſpirit diſſolves and faints away, as wax melts before the fire.

Ver. 15. *My ſtrength is dried up like a potſherd,* &c.] Fear, ſadneſs, and ſorrow have totally dried up my vital moiſture: My ſtrength is ſo exhauſted, that I have ſcarce enough left to complain; but am juſt upon the point to expire, and to be laid in my grave.

Ver. 16. *For dogs have compaſſed me,* &c.] For thoſe malignant men, who have combin'd together to perſecute me, purſue me as greedily, and with as little humanity as the hungry dogs, who have hunted down a hind, and are all gathered about her to tear her in pieces: they uſe me moſt ſhamefully, as well as barbarouſly, for they have bored holes through my hands and feet.

There is nothing like this in the hiſtory of David; of whom it may be only ſpoken poetically by an hyperbole.

Ver. 17. *I may tell all my bones,* &c.] My fleſh is ſo prodigiouſly conſumed by grief and ſorrow, that my bones ſtick out through my skin, and may be diſtinctly numbered: And they that behold my miſery are ſo far from having compaſſion on me, that they feed their eyes, and are exceedingly ſatisfied with this lamentable object.

Ver. 18. *They part my garments among them,* &c.] They think themſelves ſecure that I ſhall never recover; no more than the poor hind, whoſe skin the hunters have divided, or caſt lots to whoſe ſhare it ſhall fall; for ſo have they parted my upper garments among them, and caſt lots who ſhall have the inner.

This alſo was more litterally fulfill'd in Chriſt than in David; in whoſe ſtory we find nothing like it; and therefore it can ſignify nothing more (if applied to him) than that they look upon him as utterly undone; and rifled his houſe, and deſpoiled him of all his effects when he fled from Saul, 1 Sam. xix.

Ver. 19. *But be not thou far from me, O Lord,* &c.] Therefore I beſeech thee, once more, O Lord, to interpoſe thy power, in theſe my diſmal circumſtances, for my deliverance. It is eaſy for thee to effect it, who art Almighty, and I depend merely on thy aid; which I intreat thee to ſend ſpeedily for my relief, or elſe it will come too late.

Ver. 20. *Deliver my ſoul from the ſword,* &c.] Reſcue my life from the ſword, which the enemy hath drawn to diſpatch me: it is that is remaining, and I am entirely deſtitute of all defence but thine; who I hope will preſerve it from the power of him, that with the rage and fury of a dog maliciouſly perſecutes me.

Ver. 21. *Save me from the lions mouth,* &c.] Thou haſt done as great things formerly, and haſt ſent me timely relief, when the fierceſt and ſtrongeſt enemies were puſhing at me, and inſulting over me; which cauſes me to flatter my ſelf that thou wilt be favourable to me in this ſore exigence, when the moſt violent men are ready to fall upon me and tear me in pieces, if thou doſt not ſave me.

Ver. 22. *I will declare thy name unto my brethren,* &c.] Save me, O Lord, and it will redound to thy praiſe, and not merely to my own ſatisfaction. For [*This David did in the* xviii. *pſalm; and this our Saviour did by his Apoſtles,* Hebr. ii. 12. *who preached his reſurrection, &c. every where, to the praiſe and glory of God's grace,* Epheſ. i. 6.] I will acquaint all my brethren how good and gracious thou art; and publickly proclaim the extent of thy power, wiſdom, and juſtice, (as well as of thy love) in the midſt of thy faithful people.

Ver. 23. *Ye that fear the Lord, praiſe him,* &c.] I will call upon all the devout worſhippers of the Lord, to join with me in praiſing and giving thanks unto him, (1 Chron. xvi.) Let the whole poſterity of Jacob (and whoſoever hath any ſparks of his ſpirit in him) extol the glory of his moſt excellent perfections, which ſhine in his marvellous works: Let them all, I ſay, whom he hath ſelected to be his peculiar people, moſt humbly worſhip and adore his Majeſty, and learn to give him faithful obedience. [*All that that follows is as applicable to Chriſt, as to David, and ſome paſſages more fulfilled in him.*]

Ver. 24. *For he hath not deſpiſed nor abhorred the affliction of the afflicted,* &c.] For that poor deſpicable perſon (who men contemned and deſpiſed, ver. 6, 7.) he hath not diſdained to look graciouſly upon, in his moſt abject and vileſt condition: But though he ſeemed to neglect him for a time, hath ſeaſonably appeared in his favour, and granted the earneſt prayer's which he put up unto him in his diſtreſs.

Ver. 25. *My praiſe ſhall be of thee in the great congregation,* &c.] Which ſhall be openly acknowledg'd, when I return to thy houſe, with the moſt ſincere and hearty praiſes; from whom I am ſenſible I receive all the bleſſings I now enjoy: And as in my trouble, I have faithfully promiſed to offer thee many ſacrifices, if thou wouldſt reſtore me to my former tranquility, ſo will I, according to my promiſe, offer them in the preſence of thoſe who devoutly worſhip thy Divine Majeſty.

Ver. 26. *The meek ſhall eat and be ſatisfied,* &c.] I will invite all thoſe poor people, who were fellow-ſufferers with me, to come and feaſt with me on that plentiful proviſion which I will make for them; and thereby encourage all thoſe that ſeek the Lord ſincerely, and confide in him, to hope that they ſhall alſo praiſe him. Be fully aſſured, all ſuch faithful ſouls, your hearts ſhall be always full of comfort and joy, which nothing ſhall be able to deprive you of.

Ver. 27. *All the ends of the world ſhall remember, and turn unto the Lord,* &c.] Nor ſhall the fame of thy wonderful works, O Lord, be confined within the bounds of this one country, but extend itſelf to the final parts of the earth; where they ſhall, with grateful commemorations of thy goodneſs, univerſally proſtrate themſelves before thee, and become thy ſubjects.

Ver. 28. *For the kingdom is the Lord's,* &c.] For the Lord is the ſovereign of the whole world; and therefore, as all nations are under his dominion, ſo they ſhall all ſubmit unto his government.

Ver. 29. *All they that be fat upon the earth,* &c.] All they that are rich and powerful ſhall partake of his altar, (as they that eat of the ſacrifices did, 1 Cor. x. 18.) and humbly worſhip him that beſtows ſuch benefits upon them: And ſo ſhall all the poor and miſerable alſo think themſelves happy in his ſervice: For he is the protector of them all; and both the rich and poor muſt acknowledge, that in him alone conſiſts their ſalvation.

Ver. 30. *A ſeed ſhall ſerve him,* &c.] Their poſterity likewiſe ſhall devote themſelves unto him, and propagate his religion unto future generations; whom the Lord ſhall adopt into his family.

Ver. 31. *They ſhall come, and ſhall declare his righteouſneſs unto a people that ſhall be born,* &c.] They ſhall confederate with the ſociety of his people; and publiſh to their ſucceſſors the kindneſs and faithfulneſs of the Lord, in this wonderful deliverance, which he hath wrought for me alone.

PSAL. XXIII.

David's confidence in God's grace.

¶ A Pſalm of David.

THE LORD *is* my ſhepherd, I ſhall not want.

2 He maketh me to lie down in green paſtures: he leadeth me beſide the ſtill waters.

3 He reſtoreth my ſoul: he leadeth me in the paths of righteouſneſs for his names ſake.

4 Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou *art* with me, thy rod and thy ſtaff they comfort me.

5 Thou prepareſt a table before me in the preſence of mine enemies: thou anointeſt my head with oil, my cup runneth over.

6 Surely goodneſs and mercy ſhall follow me all the days of my life: and I will dwell in the houſe of the LORD for ever.

This pſalm ſeems to have been compoſed by David, after God had delivered him from that great diſtreſs, of which he complains in the foregoing, and ſettled him in a proſperous condition; wherein he was confident God would continue him.

Ver. 1. *The Lord is my ſhepherd, I ſhall not want.*] No ſhepherd whatever watches his flock with more tenderneſs and conſtant care than the Lord doth over me: And therefore I am certain I ſhall not want any thing that is neceſſary, either for my ſuſtenance or my defence againſt thoſe who would bereave me of my happineſs.

Ver. 2. *He maketh me to lie down in green paſtures*, &c.] For as it is the office of a good ſhepherd to lead his ſheep in the violent heat to ſhady places, where they may lie down and feed (not in parched, but) in freſh and green paſtures; and in the evening leads them (not to muddy and troubled waters, but) to pure and quiet ſtreams; ſo hath he already made a fair and plentiful proviſion for me, where I enjoy his peace without any diſturbance.

Ver. 3. *He reſtoreth my ſoul*, &c] And leſt I ſhould loſe ſo great a happineſs, his goodneſs is pleaſed (for nothing elſe can I aſcribe it to) both to direct and guide me in the right courſe of piety; and to reduce me when I go aſtray; juſt as a ſhepherd brings back his wandering ſheep from thoſe craggy untrodden paths, wherein they would loſe themſelves, and leads them into plain and eaſy ways, wherein they find reſt and ſecurity.

Ver. 4. *Yea, tho' I walk through the valley of the ſhadow of death*, &c.] Which makes me reſolve to take courage, tho' I ſhould fall again into the greateſt dangers, (as a poor ſheep doth into a pit:) It ſhall not terrify me, when I remember that thou art preſent with me, to protect and defend me: thy royal power, and paſtoral care, ſhall be my ſupport and comfort.

Ver. 5. *Thou prepareſt a table before me in the preſence of mine enemies*, &c.] (But ſuch is thy extraordinary kindneſs to me) thou haſt not merely provided food, but a feaſt for me; a moſt ſumptuous feaſt, which with great care and order thou haſt ſet before me, to the aſtoniſhment of my enemies; who with ſhame and grief behold me, whom they lately deſpiſed, rejoicing in thy royal bounty towards me, which entertains me even with a ſuperfluity of all that is good.

Ver. 6. *Surely goodneſs and mercy ſhall follow me all the days of my life.*] Therefore I am made confident to hope, that the ſame bounteous goodneſs and tender mercy, which without my deſert hath done all this for me, and purſues me as zealouſly with its favour, as mine enemies with their malice, will ſtill moſt graciouſly attend me to the end of my days; and ſettle me in a quiet enjoyment of his houſe, (as well as my own) where I will never ceaſe to praiſe his wonderful love towards me; and to return him thanks for all the benefits he hath beſtowed upon his unworthy ſervant.

PSAL. XXIV.

1 *God's lordſhip in the world.* 3 *The citizens of his ſpiritual kingdom.* 7 *An rxhortation to receive him.*

¶ A Pſalm of David.

THE earth *is* the LORDS, and the fulneſs thereof; the world, and they that dwell therein.

2 For he hath founded it upon the ſeas, and eſtabliſhed it upon the floods.

3 Who ſhall aſcend into the hill of the LORD? and who ſhall ſtand in his holy place?

4 He that hath clean hands and a pure heart; who hath not lift up his ſoul unto vanity, nor ſworn deceitfully.

5 He ſhall receive the bleſſing from the LORD, and righteouſneſs from the God of his ſalvation.

6 This *is* the generation of them that ſeek him, that ſeek thy face: O Jacob. Selah.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors, and the the King of glory ſhall come in.

8 Who *is* this King of glory? the LORD ſtrong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates, even lift *them* up, ye everlaſting doors, and the King of glory ſhall come in.

10 Who is this King of glory? the LORD of hoſts, he *is* the King of glory. Selah.

As the foregoing pſalm ſeems to have been written by David, immediately after his ſettlement in his kingdom; ſo this, it is moſt likely, was penn'd by him, when he brought the ark from the houſe of Obed-Edom, and ſettled it (after many removals) in mount Zion. Which place, upon that account, he prefers before all the reſt of the world: And excites the people, who attended the ark thither with great pomp and ſolemnity, not to content themſelves merely with that ſort of piety, but to add the practice of all moral virtue; that ſo they might enjoy the bleſſings which might be expected from the Divine Preſence with them; and comfortably wait for the coming of the Meſſiah: Whoſe aſcenſion to heaven is repreſented by the carrying the ark up into mount Zion; which was a type of heaven, as the ark was of the Lord Chriſt.

The Hebrews (from whom ſome copies of the LXX add in the title, τῆς μιᾶς τῶν σαββάτων) were wont to ſing this pſalm on the firſt day of the week; becauſe, as ſome fancy, there is mention, in the beginning of it, of the creation of the earth; which Moſes ſays, was on that day: But rather, I ſhould think, becauſe therein their prophets and wiſe men ſaw a prophecy of Chriſt, whoſe firſt ſtep to the throne of his glory, was upon the firſt day of that week, when we conſtantly commemorate his reſurrection. And there is ſo remarkable a difference between the 8th verſe and the 10th, that we may juſtly imagine ſome new thing is intended in the 9th and 10th verſes, which are a repetition of the 7th and 8th, *viz.* the aſcenſion of our Lord Chriſt. For in the beginning of the verſe, the queſtion is put with a ſtrong emphaſis, Who is this king of glory? and at the latter end of the words; mighty in battle, are omitted: becauſe, in the days of Chriſt, as Aben Ezra himſelf gives the account, men are to turn their ſwords into plow-ſhares.

Ver. 1. *The earth is the Lord's, and the fullneſs thereof; the world and they that dwell therein.*] What a ſingular inſtance this is, that the Divine Majeſty will vouchſafe to take up his ſpecial reſidence here among us! when the whole earth is his, and all the creatures wherewith it is fill'd, this great world and all the people that inhabit it.

Ver. 2. *For he hath founded it upon the ſeas,* &c.] For by his Almighty Power it was form'd, and therefore he hath a juſt propriety in it. He hath alſo ſettled it in ſo firm a manner, that though the ſeas and the rivers beat againſt it, they cannot overwhelm it; but both join'd together, form a moſt agreeable and delightful dwelling for thoſe who inhabit every part of it.

Ver. 3. *Who ſhall aſcend into the hill of the Lord?* &c.] And praiſe be to God, we have the happineſs to dwell in that part of the earth, where he himſelf hath fix'd his royal palace. (For this is the mountain that he hath ſeparated and choſen from all other, to be the place of his Almighty Preſence) But who is worthy to appear before him? Who may hope to be admitted to a gracious audience with him?

Ver. 4. *He that hath clean hands, &c.*] Not every one that inhabits this happy country, (though ſelected to be his peculiar people) but he that carefully keeps his commands in thought, in deed, and word. He, I ſay, who not only preſerves free from murder and theft, and ſuch like injurious actions, but his heart alſo from ſo much as deſigning them: who uſes no lies, much leſs falſe oaths, to decline his neighbours, and enrich himſelf: but religiouſly obſerves all his promiſes, eſpecially thoſe that are made in God's preſence, though it be to his own detriment.

Ver. 5. *He ſhall receive the bleſſing from the Lord, &c.*] This is the worſhipper, and he alone, who ſhall receive a bleſſing, not only from the prieſt, (when he comes out of the ſanctuary) but from the Lord himſelf; who will faithfully keep his promiſes with them, and amply reward them that are thus faithful to him.

Ver. 6. *This is the generation of them that ſeek him,* &c.] This is the genuine people of God, whoſe prayers are like to prevail with him. Such ſhould all thoſe proſelytes be, who ſeek the favour of being received into your communion, O ye children of Jacob.

Ver. 7. *Lift up your heads, O ye gates,* &c.] And let all thoſe who thus follow the Lord, (not merely with their bodies, but with their hearts) in this ſolemn entrance he now makes into the holy place, join with me, and ſay, Be ye open, O ye gates of the ſanctuary; ſtand wide open, ye durable doors, and the King of Incomparable Majeſty will enter, and, by the ſpecial token of his preſence, dwell among us.

Ver. 8. *Who is this King of Glory?* &c.] And if any aſk, who this King is, whoſe Majeſty we proclaim to be tranſcendant: Let them know it is the Lord, who made and governs the world; that moſt Mighty and Invincible Lord, by whoſe preſence with me I have been victorious in ſo many battles.

Ver. 9 *Lift up your heads, O ye gates,* &c.] Therefore make no delay, O ye gates of the (heavenly) ſanctuary: Be ye open, wide open, O ye doors, which ſhall never decay; and the King of Incomparable Majeſty, as I ſaid, ſhall enter, and fix his ſeat in this holy place.

Ver. 10. *Who is this king of glory,* &c.] And if you aſk again (as there is reaſon) with greater admiration, Who is this, [See the Argument] the King of Incomparable Majeſty? Know that the Lord of the ſun, moon, and ſtars; yea, of all the angelical powers; He is the King whoſe tranſcendant Majeſty is come to make his reſidence here.

PSAL. XXV.

1 *David's confidence in prayer.* 7 *He prayeth for remiſſion of ſins,* 16 *and for help in affliction.*

¶ A Pſalm of David.

UNTO thee, O LORD, do I lift up my ſoul.

2 O my God, I truſt in thee, let me not be aſhamed: Let not mine enemies triumph over me.

3 Yea, let none that wait on thee be aſhamed; let them be aſhamed which tranſgreſs without cauſe.

4 Shew me thy way, O LORD; teach me thy paths.

5 Lead me in thy truth, and teach me: for thou *art* the God of my ſalvation, on thee do I wait all the day.

6 Remember, O LORD, thy tender mercies, and thy loving-kindneſſes: for they *have been* ever of old.

7 Remember not the ſins of my youth, nor my tranſgreſſions: according to thy mercy remember thou me, for thy goodneſs-ſake, O LORD.

8 Good and upright *is* the LORD: therefore will he teach ſinners in the way.

9 The meek will he guide in judgment: and the meek will he teach his way.

10 All the paths of the LORD *art* mercy and truth, unto ſuch as keep his covenant and his teſtimonies.

11 For thy names ſake, O LORD, pardon mine iniquity: for it *is* great.

12 What man *is* he that feareth the LORD? him ſhall he teach in the way *that* he ſhall chooſe.

13 His ſoul ſhall dwell at eaſe: and his ſeed ſhall inherit the earth.

14 The ſecret of the LORD *is* with them that fear him: and he will ſhew them his covenant.

15 Mine eyes *are* ever towards the LORD: for he ſhall pluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me: for I *am* deſolate and afflicted.

17 The troubles of my heart are enlarged: O bring thou me out of my diſtreſſes.

18 Look upon mine affliction, and my pain, and forgive all my ſins.

19 Conſider mine enemies, for they are many, and they hate me with cruel hatred.

20 O keep my ſoul, and deliver me: let me not be aſhamed, for I put my truſt in thee.

21 Let integrity and uprightneſs preſerve me: for I wait on thee.

22 Redeem Iſrael, O God, out of all his troubles.

This Pſalm ſeems to have been penn'd by David, after the commiſſion of ſome great ſin, (ver. 11.) and in ſome great diſtreſs whereinto he was fallen, (ver. 15, 16.) probably after the matter of Urijah, and when Abſalom rebelled againſt him, which brought to his remembrance all the offences of his youth, (ver. 7.) and made an earneſt ſupplication for the remiſſion of them, and for deliverance from his enemies. The beginning of his petition is compoſed with abundance of art; but the method is immediately diſturbed, by the ardency of his deſires, and his paſſionate ſorrow, was a great hindrance to his deſign, which was to follow the order of the letters of the alphabet in the beginning of every verſe.

Ver. 1. *Unto thee, O Lord, do I lift up my ſoul,* &c.] O Lord, my conſtant and only refuge in all my afflictions, I make my application unto thee in this diſtreſs; attending thy pleaſure in the moſt humble manner, and confiding in thee for my deliverance.

Ver. 2. *O my God, I truſt in thee,* &c.] Thou art ſenſible, O my God, that I rely upon nothing but thy Almighty Goodneſs, in which I place my ſole dependance: And therefore do not fail me, leſt in confuſion I hang my head upon my breaſt, and ſcoffed at by my enemies, when they behold that I am diſappointed of the aſſiſtance which I have ſo often declared I expected from thee.

Ver. 3. *Yea, let none that wait on thee be aſhamed,* &c.] Do not deny me, for the ſake of them, who, by my example, make their ſupplications unto thee: Let not thoſe who take my part, and place the ſame confidence in thee as I do, be diſappointed of their hopes; but let them be utterly defeated, who, contrary to all law and ties of obligation, have broke their faith with me, and without any provocation vainly attempt to deſtroy me.

Ver. 4. *Shew me thy ways, O Lord,* &c.] It is hard to know how to act in theſe difficult times, eſpecially in this great agitation of thought, that ruſh in upon one another, and diſturb the whole frame of my mind, even to diſtraction: Therefore, be pleaſed, O Lord, to direct me in the courſe thou wouldſt have me purſue; and govern my actions ſo, that they may be grateful in thy ſight.

Ver. 5. *Lead me in thy truth, and teach me,* &c.] I have as much occaſion for thy inſtructions, as a little child hath of its parents; and I entreat thee as earneſtly to direct me in every ſtep; and eſpecially that thou wilt preſerve me as I am ſo faithful to thee, and I make no doubt but thou wilt be alſo to me: For thou art the ſole author of all the deliverances I have hitherto received, and I have ſtill continued to perſevere in a ſtedfaſt hope, and depended upon thee in all my trials.

Ver. 6. *Remember, O Lord, thy tender mercies,* &c.] Who art always ready to help the miſerable, when they humbly intreat thee: And as all ages have left us remembrances of thy compaſſionate bounty towards them, therefore I beſeech thee act by me as thou haſt always done. It is not any thing new that I requeſt, but implore thy clemency and mercy, which thou never didſt refuſe to any pious ſupplicant.

Ver. 7. *Remember not the ſins of my youth,* &c.] I am indeed a ſinner, and began to be ſo very early; for in my youth I childiſhly and fooliſhly ſtray'd from thee; and ſince that time have committed innumerable and much greater offences: But ſo infinitely great is thy goodneſs, that thou art not wont to permit us according to our deſerts, but to pardon us according to your merciful diſpoſition, to which I fly for refuge; beſeeching thee not to conſider the greatneſs of my ſins, but thy free and extenſive clemency, which gives me great hope that thou wilt afford me a gracious reconciliation.

Ver. 8. *Good and upright is the Lord,* &c.] For ſuch is the beneficence of the Lord, ſuch is his affection to rectitude and piety, that he chuſes rather to reduce ſinners, and inſtruct them in the paths of virtue, than deſtroy them becauſe they have erred from it.

Ver. 9. *The meek will he guide in judgment,* &c.] That is, if they freely repent, and are afflicted with what they have done amiſs, and meekly ſubmit to his will and pleaſure; he will gently direct them to diſcern what is agreeable to him. Such meek and humble ſouls as theſe will be ready to learn, and therefore he will certainly teach them the way to recover his favour.

Ver. 10. *All the paths of the Lord are mercy and truth,* &c.] And when they carefully obſerve the covenant wherein they ſtand engaged to him, (by ſtrictly obeying his laws, which teſtify his will and pleaſure) he will order and diſpoſe all things for their benefit, and faithfully perform all his promiſes to ſuch obedient ſervants.

Ver. 11. *For thy names ſake, O Lord,* &c.] I therefore beſeech thee again, by the fidelity and mercy which I will always celebrate with the utmoſt fervour, to grant me thy gracious pardon; for which I the more earneſtly intreat, becauſe my ſin is ſo foul and ſo heinous, and ſuch a multiplied wickedneſs, that I cannot reſt till thou art reconciled unto me.

Ver. 12. *What man is he that feareth the Lord,* &c.] Which if thou wilt deign to be, O how happy ſhall I eſteem myſelf! For he that is conſcious of offending thy Majeſty, (as I have all the reaſon in the world hereafter to be, both becauſe I on no other terms can expect thy merciful forgiveneſs, and have experienced alſo the weighty burden of being a ſinner) him will the Lord inſtruct and direct him into thoſe ways which are moſt conformable to his bleſſed Will, and which will be extremely agreeable to him that follows them

Ver. 13. *His ſoul ſhall dwell at eaſe,* &c.] He ſhall be intirely eaſy within himſelf, and his ſoul ſhall be full of joy and ſatisfaction: He ſhall enjoy all the bleſſings of this life in the moſt plentiful manner, and leave them as an inheritance to his poſterity.

Ver. 14. *The ſecret of the Lord is with them that fear him,* &c.] Or if he fall into the greateſt ſtraits and calamities, this comfort will continually attend him; that the Lord is ſtill preſent to protect him, becauſe he always paid due homage to his Divine Majeſty.

Ver. 15. *Mine eyes are ever towards the Lord,* &c.] In confidence of which I conſtantly depend upon the Lord: I expect no aſſiſtance from any one elſe, but patiently will I wait his pleaſure, for I firmly believe he will extricate me from theſe perplexities, and deliver me from the ſnares which my enemies have laid for me.

Ver. 16. *Turn thee unto me,* &c.] Behold, O Lord, how intirely I truſt in thee: Have reſpect to my faith, my hope, and patience, and have compaſſion on me, now that thou ſeeſt I am almoſt wholly forſaken, and reduced from the ſtate of a king to the condition of a beggar.

Ver. 17. *The troubles of my heart are enlarged,* &c.] Great are the miſeries that oppreſs my heart, and ſtill are encreaſing into new cares, fears and vexatious reflections: O deliver me from ſuch terrible ſtraits, that preſs ſo hard upon me.

Ver. 18. *Look upon mine Affliction and my Pain,* &c.] Have compaſſion upon the miſerable and toilſome life that I lead, and vaniſh all my ſins from thy ſight, which I am ſenſible are the cauſe of it.

Ver. 19. *Conſider mine enemies,* &c.] Diſcountenance my Foes; who (as they are very numerous, ſo they) bear an implacable hatred to me; which prompts them on to do me all the miſchief imaginable, though I have not injured them in the leaſt.

Ver. 20. *Oh keep my ſoul and deliver me,* &c.] O preſerve me from falling into their hands, for they ſeek my life, and reſcue me from the danger I am now in of loſing it: And let not (I again moſt humbly beſeech thee) the truſt and confidence which I repoſe in thee, be converted into ſhame and confuſion, as it ſhortly will happen, if thou doſt not ſpeedily deliver me.

Ver. 21. *Let integrity and uprightneſs preſerve me,* &c.] I have groſly offended thy Majeſty, it is true, I have with bitterneſs of ſoul bewailed it: But as for them that rebel againſt me, they have ſo little reaſon to accuſe me, that I deſire thee to deal with me according to the uprightneſs and integrity in all my adminiſtrations: Let my innocence be my guard, and the honeſty of dealing my protection; for I have nothing but thy favour to depend upon in all ſuch caſes.

Ver. 22. *Redeem Iſrael, O God,* &c.] Nor do I plead for my own private cauſe alone, but beſeech thee to have mercy upon the whole nation: who are lamentably diſtracted by theſe diviſions; and to reſtore them to peace and quietneſs, by delivering me from this rebellion that is raiſed againſt me.

PSAL. XXVI.

David reſorteth unto God, in confidence of his integrity.

¶ A pſalm of David.

Judge me, O LORD, for I have walked in mine integrity: I have truſted alſo in the LORD: *therefore* I ſhall not ſlide.

2 Examine me, O LORD, and prove me; try my reins and my heart.

3 For thy loving kindneſs *is* before mine eyes: and I have walked in thy truth.

4 I have not ſat with vain perſons, neither will I go in with diſſemblers.

5 I have hated the congregation of evildoers: and will not ſit with the wicked.

6 I will waſh my hands in innocency: ſo will I compaſs thine altar, O LORD.

7 That I may publiſh with the voice of thankſgiving, and tell of all thy wondrous works.

8 O LORD, I have loved the habitation of thy houſe, and the place where thine honour dwelleth.

9 Gather not my ſoul with ſinners, nor my life with bloody men:

10 In whoſe hands *is* miſchief: and their right hand is full of bribes.

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

12 My foot ſtandeth in an even place: in the congregation will I bleſs the LORD.

In this pſalm David aſſerts that juſtneſs and integrity, to which he pretended in the 21ſt verſe of the foregoing pſalm: and appeals to God as the judge of his ſincerity, who was privy to his moſt ſecret intentions. But it ſeems to relate to former times, when he was perſecuted by Saul, and regarded as a public enemy, 1 Sam. xxiv. 9 Thus Theodoret underſtands it: and is of opinion, he was now among the Philiſtines, or in ſome other foreign country, into which he was compell'd for ſome time by that perſecution.

Ver. 1. *Judge me, O Lord, for I have walked in mine integrity: I have truſted alſo in the Lord, therefore I ſhall not ſlide.*] I am accus'd of heinous crimes by my perſecutors: But I am not afraid to appeal to thee, O Lord, to judge of my caſe: And I doubt not in the leaſt, but thou wilt acquit me, and puniſh in the ſevereſt manner, my falſe accuſers and perſecutors: For thou art ſenſible I maintain'd a good conſcience whilſt I was at court, (1 Sam. xxix. 4.) and ſince I have been baniſh'd thence; from which time, I have not had recourſe to any wicked deſign to free myſelf, (1 Sam. xxiv. 11, 12.) But confided in thee alone to ſecure me: in the perſeverance of which reſolution, nothing ſhall ſhake me.

Ver. 2. *Examine me, O Lord,* &c.] Thou diveſt into my moſt ſecret thoughts and inclinations: If I have not ſufficiently approv'd myſelf, not to have deſign'd any ſuch evil as I am charg'd withal, proceed, good Lord, to make a farther ſearch; and if it is agreeable to thee ſtill to expoſe me to the fiery trial of more grievous afflictions, I hope, it will only ſerve as a greater example of my integrity.

Ver. 3. *For thy loving kindneſs is before mine eyes,* &c.] For I truſt to nothing but thy loving kindneſs, which is the pattern I intended good to them, inſtead of hurt; and have ever been faithful, and punctually performed my promiſes to them; in imitation of thy truth, by which I have ſuited all my actions.

Ver. 4. *I have not ſat with vain perſons,* &c.] I never delighted in the company of falſe and treacherous perſons; nor never dealt with thoſe, who, under a ſpecious ſhew of honeſty, cloak their evil deſigns.

Ver. 5. *I have hated the congregation of evil doers,* &c.] I utterly abhorr'd their meetings where they conſulted together to contrive miſchief: I never did, nor ever will herd with thoſe unquiet and turbulent ſpirits, who are perpetually contriving to injure one perſon or another.

Ver. 6. *I will waſh mine hands in innocency,* &c.] I never contented myſelf with the mere ceremony of waſhing my hands, before I offer any ſacrifice to thee: But always ſincerely endeavour'd, O Lord, to keep myſelf free from all impurity (as by that token I teſtified) and ſo preſented myſelf with due reverence at thy altar.

Ver. 7. *That I may publiſh with the voice of thankſgiving,* &c.] Not merely to ſupplicate thee, when I was in any diſtreſs; but to praiſe thee alſo, and return thee thanks; proclaiming to all thy people, thoſe ſtupendous things, which thy admirable goodneſs hath done for me.

Ver. 8. *Lord, I have loved the habitation of thy houſe,* &c.] And thou knoweſt, O Lord, with what affection I attended upon this employment; and how rejoiced I was to go into thy tabernacle, (which thou haſt been pleas'd to nominate as the place where thy glory dwells among us) to offer thoſe devout ſacrifices unto thee.

Ver. 9. *Gather not my ſoul with ſinners,* &c.] And therefore, I hope, thou wilt not let me ſuffer with thoſe, whoſe ſociety I have always avoided; O let me not periſh, as if I was a murtherer;

Ver. 10. *In whoſe hands is miſchief,* &c.] Or a companion of thoſe who live by the rapine and ſpoil of others, (1 Sam. xxv. 15, 16.) or obtain their ends by bribery and corruption of juſtice.

Ver. 11. *But as for me I will walk in mine integrity,* &c.] For I am not of that number; but have always preſerv'd, and will ſtill continue, a ſtedfaſt endeavour to retain myſelf pure in all things: Therefore, I beſeech thee, to deliver me, now that they ſeek to deſtroy me as an evil doer; and let them ſee thoſe are not thy ſentiments.

Ver. 12. *My foot ſtandeth in an even place,* &c.] What reaſon is there for me to doubt of it, when, notwithſtanding all the aſſaults of mine enemies, I ſtand firm and unſhaken? Surely the time will come when I ſhall publickly praiſe the Lord my Protector and Deliverer, in the aſſemblies of his people; from which this unjuſt perſecution hath driven me, 1 Sam. xxvi. 9.

PSAL. XXVII.

1 *David ſuſtaineth his faith, by the power of God.* 4 *By his love to the ſervice of God.* 9 *By prayer.*

¶ A pſalm of David.

The LORD is my light and my ſalvation, whom ſhall I fear? the LORD *is* the ſtrength of my life, of whom ſhall I be afraid?

2 When the wicked, *even* mine enemies and my foes came upon me to eat up my fleſh, they ſtumbled and fell.

3 Though an hoſt ſhould encamp againſt me, my heart ſhall not fear: though war riſe againſt me, in this *will* I *be* confident.

4 One *thing* have I deſired of the LORD, that will I ſeek after, that I may dwell in the houſe of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.

5 For in the time of trouble he ſhall hide me in his pavilion: in the ſecret of his tabernacle ſhall he hide me, he ſhall ſet me up upon a rock.

6 And now ſhall my head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle ſacrifices of joy, I will ſing, yea, I will ſing praiſes unto the LORD.

7 Hear, O LORD, *when* I cry with my voice: Have mercy alſo upon me, and anſwer me.

8 *When thou ſaidſt*, Seek ye my face; my heart ſaid unto thee, Thy face, LORD, will I ſeek.

9 Hide not thy face *far* from me, put not thy ſervant away in anger: thou haſt been my help, leave me not, neither forſake me, O God of my ſalvation.

10 When my father and my mother forſake me, then the LORD will take me up.

11 Teach me thy way, O LORD, and lead me in a plain path, becauſe of mine enemies.

12 Deliver me not over unto the will of mine enemies: for falſe witneſſes are riſen up againſt me, and ſuch as breathe out cruelty.

13 *I had fainted*, unleſs I had believed to ſee the goodneſs of the LORD in the land of the living.

14 Wait on the LORD: be of good courage, and he ſhall ſtrengthen thine heart: wait, I ſay, on the LORD:

This pſalm was compoſed by David, when he was, or had been lately, in ſome great diſtreſs, It is not eaſy to reſolve, whether it was when he was perſecuted by Saul before he was crown'd; (as the LXX now ſay, tho' Theodoret could not find any ſuch thing in the Hexapolus) or when he was obliged to fly from Abſalom; Or as ſome of the Jews imagine (which ſeems moſt probable, becauſe it agrees very well with ſeveral paſſages of the pſalm) when in fight with the Philiſtines, He had engaged himſelf ſo far among the enemies, that he was in great danger of being kill'd by a giant; if Abiſhai had not ſeaſonably ſtepped in and relieved him. This was in the declining part of his years, when the ſame courage remained, but not the ſtrength and vigour he poſſeſſed in his youth. And therefore the people came and ſware to him, ſaying, Thou ſhalt go out no more with us to battle, that thou quench not the lamp of Iſrael, 2 Sam. xxi. 17.

Ver. 1. *The Lord is my light*, &c.] The Lord ſtill has an affection for me, and fills me with joy by his miraculous preſervation of me. What enemy is there that is ſo terrible, that I dare not to engage? He defends my life in the moſt dangerous aſſaults; of whom then, though his back be ever ſo monſtrous, need I ſtand in fear?

Ver. 2. *When the wicked*, &c.] When malicious men filled with hatred and rage, approached ſo near me, that they were in hopes like ſo many ſavage beaſts, to tear in pieces and devour me; but they all miſs'd their aim and fell dead at my feet.

Ver. 3. *Though an hoſt ſhould encamp againſt me*, &c.] And therefore, though I ſhould behold myſelf beſieged with a numerous army, it ſhall not diſmay me; though I were to wage war with the greateſt number of forces, I ſhall not, after ſuch a demonſtration of God's love and careful providence over me, deſpair of victory.

Ver. 4. *One thing have I deſired of the Lord*, &c.] Not that I thirſt after glory and fame by ſuch marvellous ſucceſſes: No, I can ſtay at home as my people deſire me, (2 Sam. xxi. 17.) and return God thanks for what he hath done for me. Nothing in the world can ſuit ſo much with my deſires: This is the only thing I have ſought, (even by my wars) and ſhall ſtill be the end of all my attempts, that I may perpetually attend upon the ſervice of God in the holy aſſemblies; and enjoy that infinite pleaſure the Lord is there pleaſed to impart, and receive directions from him, when I wait upon him every morning in his tabernacle.

Ver. 5. *For in the time of trouble he ſhall hide me in his pavilion*, &c.] For there I ſhall eſteem myſelf as ſecure in troubleſome times, as if I was environ'd with the ſtrongeſt bulwarks, or lay obſcur'd in the moſt ſecret places: The moſt impregnable rock I ſhould not take to be a place of greater ſafety.

Ver. 6. *And now ſhall mine head be lifted up above mine enemies round about me*, &c.] And now I ſhall have experienc'd the happy fruit of my eſteem towards it; for the Lord hath beſtow'd upon me a glorious victory, and hath made me triumphant over all mine enemies. For which cauſe I will go thither, and offer ſactifices of thankſgiving with the higheſt expreſſions of joy: I will compoſe ſongs of praiſe, and therein extol the power and loving kindneſs of the Lord.

Ver. 7. *Hear, O Lord, when I cry with my voice*, &c.] On whom I ſhall depend for my future preſervation; beſeeching thee, O Lord, to grant me a favourable audience: whenſoever I addreſs myſelf unto thee, ſhew then the kindneſs thou haſt for me by fulfilling my deſire.

Ver. 8. *When thou ſaidſt, ſeek ye my face*, &c.] Which I do not preſume to offer to thee without thy invitation; but ſtill do keep fixed in my mind thine own words; in which thou exhorteſt us to come unto thee, ſaying, *ſeek ye my face*: To which my heart anſwers, Behold, O Lord, in obedience to thy command, and by thy gracious motion, I will never ceaſe to ſeek it.

Ver. 9. *Hide not thy face far from me*, &c.] And thou, I hope, will behold me, with a favourable eye; and not withdraw thy preſence from me, when I intreat thy protection or aſſiſtance. Do not then reject my ſuits in anger, becauſe I am a ſinner; but accept them becauſe I am thy ſervant: Whom thou haſt formerly ſo often reliev'd, and thoſe examples of thy goodneſs that thou haſt frequently ſhewn me, has emboldened to beſeech thee not to deſert me now, O Lord, but (as thou haſt begun, ſo) continue to give me deliverance and ſafety.

Ver. 10. *When my father and my mother forſake me*, &c.] The indulgence of my parents is not to be compar'd with thy moſt tender affection: But though they, and all the friends that I have, ſhould abandon me, I would hope the Lord would take me under his protection, and not ſuffer me to periſh.

Ver. 11. *Teach me thy way, O Lord*, &c.] As I certainly ſhall, if thou neglect me. For alas! I know not which is the beſt courſe to take for my ſecurity: Therefore I intreat thee to vouchſafe me thy direction, and enable me to walk ſo circumſpectly and evenly, that they who pry narrowly into all my actions, and watch for my halting, may have no advantage over me.

Ver. 12. *Deliver me not over unto the will of mine enemies*, &c.] Let not thoſe have their will of me, who take pleaſure in troubling me, and giving me perpetual diſturbance; as too many ſtill continue to do, notwithſtanding the multiplicity of miracles thou haſt wrought in my favour. They ceaſe not to calumniate and defame my government, and he that heads them, and he that ſets them on, intimates open force and violence, if he had opportunity.

Ver. 13. *I had fainted*, &c.] Good God! How had it been poſſible for me to have ſupported my ſelf under ſo many fears and troubles, which follow'd ſo faſt one upon the other, had I not firmly confided in thee: That notwithſtanding the reſtleſs malice of mine enemies, I ſhall enjoy thee in a proſperous and happy condition, even in this preſent life?

Ver. 14. *Wait on the Lord,* &c.] And let me admoniſh thee, whoſoever thou art, that ſhall hereafter fall into any ſuch ſtraits, to learn, by my example, not to be impatient, nor immediately deſpond, much leſs deſpair of relief, if the Lord doth not ſend it exactly, when thou expectedſt it: But attend upon him ſtill with a ſtedfaſt hope, and fortify thy ſelf with the ſtrength of thy faith. Let not thy heart fail thee in the greateſt danger; but, as I ſaid, wait upon the Lord, and confidently expect, that when he thinks fit time he will relieve thee.

PSAL. XXVIII.

1 *David prayeth earneſtly againſt his enemies.* 6 *He bleſſeth God.* 9 *He prayeth for the people.*

¶ A pſalm of David.

UNto thee will I cry, O LORD, my rock, be not ſilent to me: leſt, *if* thou be ſilent to me, I become like them that go down into the pit.

2 Hear the voice of my ſupplications, when I cry unto thee: when I lift up my hands toward thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity: which ſpeak peace to their neighbours, but miſchief *is* in their hearts.

4 Give them according to their deeds, and according to the wickedneſs of their endeavours: give them after the work of their hands, render to them their deſert.

5 Becauſe they regard not the work of the LORD, nor the operation of his hands, he ſhall deſtroy them, and not build them up.

6 Bleſſed *be* the LORD, becauſe he hath heard the voice of my ſupplications.

7 The LORD *is* my ſtrength, and my ſhield, my heart truſteth in him, and I am helped: therefore my heart greatly rejoyceth, and in my ſong will I praiſe him.

8 The LORD *is* their ſtrength, and he *is* the ſaving ſtrength of his anointed.

9 Save thy people, and bleſs thine inheritance: feed them alſo, and lift them up for ever.

Theodoret is of opinion, that this pſalm was compoſed by David during Saul's perſecution; when he was betray'd by thoſe whom he took for his friends, or at leaſt not for his enemies: Such as Doeg, the Ziphites, and many others. But the contents of this pſalm inclines me to conſider it only as a meditation, on ſome ſuch occaſion as mov'd him to pen the foregoing. For he bleſſes God in the final part of it (ver. 7, 8.) for the victories he had obtain'd over his enemies, and for the peace he enjoy'd: And yet complains in the beginning of it, of ſome men who moleſted him, and ſought an occaſion to do him a miſchief. See 2 Sam. xxi. 18, 19, 20. Where we read of three battles between his forces and the Philiſtines, after that mentioned in the annotations of pſalm xxvii, when it is likely his own ſubjects took an opportunity to moleſt him.

Ver. 1. *Unto thee will I cry, O Lord,* &c.] O Lord, to whom alone I fly for ſafety, and under whoſe protection nothing can hurt me: I pray unto thee, in the moſt earneſt mannet, ihat thou wilt defend me. Do not deny me, I moſt humbly beſeech thee; leaſt when I am ſo importunate with thee, and confide ſo entirely in thee, and yet thou takeſt no notice of me, I appear like one that is abandoned by thee to deſtruction.

Ver. 2. *Hear the voice of my ſupplications, when I cry unto thee,* &c.] Therefore grant my deſires, when with ardent affections I ſeek thy favour; renouncing all dependance in humane ſuccour, implore thy help alone, which thou art wont to afford me from thy holy place.

Ver. 3. *Draw me not away with the wicked,* &c.] Let not that deſtruction which is the portion of the wicked ſeize on me; nor ſuffer me to be involved in the ſame puniſhment with thoſe pernicious wretches, who make no conſcience what villanies they commit; and yet pretend the greateſt friendſhip to their neighbours, when at the ſame time they are contriving their ruin.

Ver. 4. *Give them according to their Deeds,* &c.] It is very requiſite they ſhould meet with the fate that has attended them, and reap the fruit of their manifold wickedneſs: Diſpenſe a reward to them according to their works; and deal with them (by which meaſure I deſire thou wouldſt proceed with me) as they have dealt with others.

Ver. 5. *Becauſe they regard not the works of the Lord,* &c.] I am ſenſible thou wilt: They regard not in the leaſt the wonders thou haſt performed on my account; particularly that great miracle (which is to be aſcribed to thy power alone) of creating me their king: Thou wilt entirely overwhelm them, and not give them the leaſt hopes of being raiſed up again.

Ver. 6. *Bleſſed be the Lord,* &c.] And I am bound in duty never to forget (that which they neglect) the ſingular providence of the Lord over me; whom I therefore bleſs and praiſe, becauſe he heard my prayer when I was in diſtreſs; and I deſire all ages may ever give due praiſes to him.

Ver. 7. *The Lord is my ſtrength and my ſhield,* &c.] The Lord is to me inſtead of a fortreſs and ſhield, when I am aſſaulted by mine enemies: I heartily truſted in him, that he would defend me, and behold he ſent ſeaſonable ſuccour to me (2 Sam. xxi. 17.) which raviſhes my heart to ſuch an exceſs of joy, that as I cannot expreſs it, ſo I am not able to contain myſelf, but I muſt compoſe a Hymn in his praiſe, and ſay,

Ver. 8. *The Lord is my ſtrength,* &c.] It is the Lord that gives courage and ſtrength to thoſe that take my part: He is the fortreſs that ſecures him whom he hath appointed to be the king of his people;

Ver. 9. *Save thy people, and bleſs thine inheritance,* &c.] Whoſe benefit and happineſs I ſeek; beſeeching thee, O Lord, to preſerve thy people, and to pour down thy bleſſings upon thoſe whom thou haſt appropriated to thy ſelf, out of all other nations: Take care of them, as a ſhepherd doth of his flock, and render them victorious over all their enemies, both now and in all future generations.

PSAL. XXIX.

1 *David exhorteth princes to give glory to God,* 3 *by reaſon of his power,* 11 *and protection of his people.*

¶ A Pſalm of David.

GIve unto the LORD, O ye mighty, give unto the LORD glory and ſtrength.

2 Give unto the LORD the glory due unto his name; worſhip the LORD in the beauty of holineſs.

3 The voice of the LORD *is* upon the waters: the God of glory thundereth, the LORD *is* upon many waters.

4 The voice of the LORD *is* powerful; the voice of the LORD *is* full of majeſty.

5 The voice of the LORD breaketh the cedars: yea, the LORD breaketh the cedars of Lebanon.

5 For in the time of trouble he ſhall hide me in his pavilion: in the ſecret of his tabernacle ſhall he hide me, he ſhall ſet me up upon a rock.

6 And now ſhall my head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle ſacrifices of joy, I will ſing, yea, I will ſing praiſes unto the LORD.

7 Hear, O LORD, *when* I cry with my voice: Have mercy alſo upon me, and anſwer me.

8 *When thou ſaidſt*, Seek ye my face; my heart ſaid unto thee, Thy face, LORD, will I ſeek.

9 Hide not thy face *far* from me, put not thy ſervant away in anger: thou haſt been my help, leave me not, neither forſake me, O God of my ſalvation.

10 When my father and my mother forſake me, then the LORD will take me up.

11 Teach me thy way, O LORD, and lead me in a plain path, becauſe of mine enemies.

12 Deliver me not over unto the will of mine enemies: for falſe witneſſes are riſen up againſt me, and ſuch as breathe out cruelty.

13 *I had fainted*, unleſs I had believed to ſee the goodneſs of the LORD in the land of the living.

14 Wait on the LORD: be of good courage, and he ſhall ſtrengthen thine heart: wait, I ſay, on the LORD:

This pſalm was compoſed by David, when he was, or had been lately, in ſome great diſtreſs, It is not eaſy to reſolve, whether it was when he was perſecuted by Saul before he was crown'd; (as the LXX now ſay, tho' Theodoret could not find any ſuch thing in the Hexapolus) or when he was obliged to fly from Abſalom; Or as ſome of the Jews imagine (which ſeems moſt probable, becauſe it agrees very well with ſeveral paſſages of the pſalm) when in fight with the Philiſtines, He had engaged himſelf ſo far among the enemies, that he was in great danger of being kill'd by a giant; if Abiſhai had not ſeaſonably ſtepped in and relieved him. This was in the declining part of his years, when the ſame courage remained, but not the ſtrength and vigour he poſſeſſed in his youth. And therefore the people came and ſware to him, ſaying, Thou ſhalt go out no more with us to battle, that thou quench not the lamp of Iſrael, 2 Sam. xxi. 17.

Ver. 1. *The Lord is my light*, &c.] The Lord ſtill has an affection for me, and fills me with joy by his miraculous preſervation of me. What enemy is there that is ſo terrible, that I dare not to engage? He defends my life in the moſt dangerous aſſaults; of whom then, though his back be ever ſo monſtrous, need I ſtand in fear?

Ver. 2. *When the wicked*, &c.] When malicious men filled with hatred and rage, approached ſo near me, that they were in hopes like ſo many ſavage beaſts, to tear in pieces and devour me; but they all miſs'd their aim and fell dead at my feet.

Ver. 3. *Though an hoſt ſhould encamp againſt me*, &c.] And therefore, though I ſhould behold myſelf beſieged with a numerous army, it ſhall not diſmay me; though I were to wage war with the greateſt number of forces, I ſhall not, after ſuch a demonſtration of God's love and careful providence over me, deſpair of victory.

Ver. 4. *One thing have I deſired of the Lord*, &c.] Not that I thirſt after glory and fame by ſuch marvellous ſucceſſes: No, I can ſtay at home as my people deſire me, (2 Sam. xxi. 17.) and return God thanks for what he hath done for me. Nothing in the world can ſuit ſo much with my deſires: This is the only thing I have ſought, (even by my wars) and ſhall ſtill be the end of all my attempts, that I may perpetually attend upon the ſervice of God in the holy aſſemblies; and enjoy that infinite pleaſure the Lord is there pleaſed to impart, and receive directions from him, when I wait upon him every morning in his tabernacle.

Ver. 5. *For in the time of trouble he ſhall hide me in his pavilion*, &c.] For there I ſhall eſteem myſelf as ſecure in troubleſome times, as if I was environ'd with the ſtrongeſt bulwarks, or lay obſcur'd in the moſt ſecret places: The moſt impregnable rock I ſhould not take to be a place of greater ſafety.

Ver. 6. *And now ſhall mine head be lifted up above mine enemies round about me*, &c.] And now I ſhall have experienc'd the happy fruit of my eſteem towards it; for the Lord hath beſtow'd upon me a glorious victory, and hath made me triumphant over all mine enemies. For which cauſe I will go thither, and offer ſacrifices of thankſgiving with the higheſt expreſſions of joy: I will compoſe ſongs of praiſe, and therein extol the power and loving kindneſs of the Lord.

Ver. 7. *Hear, O Lord, when I cry with my voice*, &c.] On whom I ſhall depend for my future preſervation; beſeeching thee, O Lord, to grant me a favourable audience: whenſoever I addreſs myſelf unto thee, ſhew then the kindneſs thou haſt for me by fulfilling my deſire.

Ver. 8. *When thou ſaidſt, ſeek ye my face*, &c.] Which I do not preſume to offer to thee without thy invitation; but ſtill do keep fixed in my mind thine own words; in which thou exhorteſt us to come unto thee, ſaying, *ſeek ye my face*: To which my heart anſwers, Behold, O Lord, in obedience to thy command, and by thy gracious motion, I will never ceaſe to ſeek it.

Ver. 9. *Hide not thy face far from me*, &c.] And thou, I hope, will behold me, with a favourable eye; and not withdraw thy preſence from me, when I intreat thy protection or aſſiſtance. Do not then reject my ſuits in anger, becauſe I am a ſinner; but accept them becauſe I am thy ſervant: Whom thou haſt formerly ſo often reliev'd, and thoſe examples of thy goodneſs that thou haſt frequently ſhewn me, has emboldened to beſeech thee not to deſert me now, O Lord, but (as thou haſt begun, ſo) continue to give me deliverance and ſafety.

Ver. 10. *When my father and my mother forſake me*, &c.] The indulgence of my parents is not to be compar'd with thy moſt tender affection: But though they, and all the friends that I have, ſhould abandon me, I would hope the Lord would take me under his protection, and not ſuffer me to periſh.

Ver. 11. *Teach me thy way, O Lord*, &c.] As I certainly ſhall, if thou neglect me. For alas! I know not which is the beſt courſe to take for my ſecurity: Therefore I intreat thee to vouchſafe me thy direction, and enable me to walk ſo circumſpectly and evenly, that they who pry narrowly into all my actions, and watch for my halting, may have no advantage over me.

Ver. 12. *Deliver me not over unto the will of mine enemies*, &c.] Let not thoſe have their will of me, who take pleaſure in troubling me, and giving me perpetual diſturbance; as too many ſtill continue to do, notwithſtanding the multiplicity of miracles thou haſt wrought in my favour. They ceaſe not to calumniate and defame my government, and he that heads them, and he that ſets them on, intimates open force and violence, if he had opportunity.

Ver. 13. *I had fainted*, &c.] Good God! How had it been poſſible for me to have ſupported my ſelf under ſo many fears and troubles, which follow'd ſo faſt one upon the other, had I not firmly confided in thee: That notwithſtanding the reſtleſs malice of mine enemies, I ſhall enjoy thee in a proſperous and happy condition, even in this preſent life?

Ver. 14. *Wait on the Lord,* &c.] And let me admoniſh thee, whoſoever thou art, that ſhall hereafter fall into any ſuch ſtraits, to learn, by my example, not to be impatient, nor immediately deſpond, much leſs deſpair of relief, if the Lord doth not ſend it exactly, when thou expectedſt it: But attend upon him ſtill with a ſtedfaſt hope, and fortify thy ſelf with the ſtrength of thy faith. Let not thy heart fail thee in the greateſt danger; but, as I ſaid, wait upon the Lord, and confidently expect, that when he thinks fit time he will relieve thee.

PSAL. XXVIII.

1 *David prayeth earneſtly againſt his enemies.* 6 *He bleſſeth God.* 9 *He prayeth for the people.*

¶ A pſalm of David.

UNto thee will I cry, O LORD, my rock, be not ſilent to me: leſt, *if* thou be ſilent to me, I become like them that go down into the pit.

2 Hear the voice of my ſupplications, when I cry unto thee: when I lift up my hands toward thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity: which ſpeak peace to their neighbours, but miſchief *is* in their hearts.

4 Give them according to their deeds, and according to the wickedneſs of their endeavours: give them after the work of their hands, render to them their deſert.

5 Becauſe they regard not the work of the LORD, nor the operation of his hands, he ſhall deſtroy them, and not build them up.

6 Bleſſed *be* the LORD, becauſe he hath heard the voice of my ſupplications.

7 The LORD *is* my ſtrength, and my ſhield, my heart truſteth in him, and I am helped: therefore my heart greatly rejoyceth, and in my ſong will I praiſe him.

8 The LORD *is* their ſtrength, and he *is* the ſaving ſtrength of his anointed.

9 Save thy people, and bleſs thine inheritance: feed them alſo, and lift them up for ever.

Theodoret is of opinion, that this pſalm was compoſed by David during Saul's perſecution; when he was betray'd by thoſe whom he took for his friends, or at leaſt not for his enemies: Such as Doeg, the Ziphites, and many others. But the contents of this pſalm inclines me to conſider it only as a meditation, on ſome ſuch occaſion as mov'd him to pen the foregoing. For he bleſſes God in the final part of it (ver. 7, 8.) for the victories he had obtain'd over his enemies, and for the peace he enjoy'd: And yet complains in the beginning of it, of ſome men who moleſted him, and ſought an occaſion to do him a miſchief. See 2 Sam. xxi. 18, 19, 20. Where we read of three battles between his forces and the Philiſtines, after that mentioned in the annotations of pſalm xxvii, when it is likely his own ſubjects took an opportunity to moleſt him.

Ver. 1. *Unto thee will I cry, O Lord,* &c.] O Lord, to whom alone I fly for ſafety, and under whoſe protection nothing can hurt me: I pray unto thee, in the moſt earneſt manner, that thou wilt defend me. Do not deny me, I moſt humbly beſeech thee; leaſt when I am ſo importunate with thee, and confide ſo entirely in thee, and yet thou takeſt no notice of me, I appear like one that is abandoned by thee to deſtruction.

Ver. 2. *Hear the voice of my ſupplications, when I cry unto thee,* &c.] Therefore grant my deſires, when with ardent affections I ſeek thy favour; renouncing all dependance in humane ſuccour, implore thy help alone, which thou art wont to afford me from thy holy place.

Ver. 3. *Draw me not away with the wicked,* &c.] Let not that deſtruction which is the portion of the wicked ſeize on me; nor ſuffer me to be involved in the ſame puniſhment with thoſe pernicious wretches, who make no conſcience what villanies they commit; and yet pretend the greateſt friendſhip to their neighbours, when at the ſame time they are contriving their ruin.

Ver. 4. *Give them according to their Deeds,* &c.] It is very requiſite they ſhould meet with the fate that has attended them, and reap the fruit of their manifold wickedneſs: Diſpenſe a reward to them according to their works; and deal with them (by which meaſure I deſire thou wouldſt proceed with me) as they have dealt with others.

Ver. 5. *Becauſe they regard not the works of the Lord,* &c.] I am ſenſible thou wilt: They regard not in the leaſt the wonders thou haſt performed on my account; particularly that great miracle (which is to be aſcribed to thy power alone) of creating me their king: Thou wilt entirely overwhelm them, and not give them the leaſt hopes of being raiſed up again.

Ver. 6. *Bleſſed be the Lord,* &c.] And I am bound in duty never to forget (that which they neglect) the ſingular providence of the Lord over me; whom I therefore bleſs and praiſe, becauſe he heard my prayer when I was in diſtreſs; and I deſire all ages may ever give due praiſes to him.

Ver. 7. *The Lord is my ſtrength and my ſhield,* &c.] The Lord is to me inſtead of a fortreſs and ſhield, when I am aſſaulted by mine enemies: I heartily truſted in him, that he would defend me, and behold he ſent ſeaſonable ſuccour to me (2 Sam. xxi. 17.) which raviſhes my heart to ſuch an exceſs of joy, that as I cannot expreſs it, ſo I am not able to contain myſelf, but I muſt compoſe a Hymn in his praiſe, and ſay,

Ver. 8. *The Lord is my ſtrength,* &c.] It is the Lord that gives courage and ſtrength to thoſe that take my part: He is the fortreſs that ſecures him whom he hath appointed to be the king of his people;

Ver. 9. *Save thy people, and bleſs thine inheritance,* &c.] Whoſe benefit and happineſs I ſeek; beſeeching thee, O Lord, to preſerve thy people, and to pour down thy bleſſings upon thoſe whom thou haſt appropriated to thy ſelf, out of all other nations: Take care of them, as a ſhepherd doth of his flock, and render them victorious over all their enemies, both now and in all future generations.

PSAL. XXIX.

1 *David exhorteth princes to give glory to God,* 3 *by reaſon of his power,* 11 *and protection of his people.*

¶ A Pſalm of David.

GIve unto the LORD, O ye mighty, give unto the LORD glory and ſtrength.

2 Give unto the LORD the glory due unto his name; worſhip the LORD in the beauty of holineſs.

3 The voice of the LORD *is* upon the waters: the God of glory thundereth, the LORD *is* upon many waters.

4 The voice of the LORD *is* powerful; the voice of the LORD *is* full of majeſty.

5 The voice of the LORD breaketh the cedars: yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them alſo to ſkip like a calf: Lebanon, and Sirion like a young unicorn.

7 The voice of the LORD divideth the flames of fire.

8 The voice of the LORD ſhaketh the wilderneſs of Kadeſh.

9 The voice of the LORD maketh the hinds to calve, and diſcovereth the foreſts: and in his temple doth every one ſpeak of *his* glory.

10 The LORD ſitteth upon the flood: yea, the LORD ſitteth a King for ever.

11 The LORD will give ſtrength unto his people, the LORD will bleſs his people with peace.

This pſalm ſeems to have been compoſed by David after ſome extraordinary thunder, lightning, and rain; whereby (it is probable) God had ſo routed his enemies, and put their forces into ſuch diſorder, that he gained the victory over them with a great deal of facility: whereupon he exhorts them in this pſalm to ſubmit to that Glorious Majeſty, who was the cauſe of that thunder; and who can ſo eaſily ſtrike a ſudden terror into the hearts of his ſtouteſt and moſt reſolved oppoſers. Theodoret applies it to the deſtruction of Sennacherib's army, in Hezekiah's time; for which opinion we ſee no foundation, nor for the title which is now in the LXX, (but Theodoret could not find in the Hexapolus) which makes the occaſion of it to be, David's bringing the ark to the place he had prepared for it.

Ver. 1. *Give unto the Lord (O ye mighty) give unto the Lord glory and ſtrength.*] O ye princes and rulers of the world, who ſo readily receive the loweſt proſtrations from your ſubjects; render to the Lord of All that honour which he may expect with juſtice from you: Acknowledge his ſupreme power, which you have ſo lately experienced, and ſubmit to his authority.

Ver. 2. *Give unto the Lord the glory due unto his name,* &c.] Give him the honour that is ſuitable to the excellence of his Majeſty; and as a ſign that you have a great veneration for him, come and proſtrate your ſelves before him in the ſanctuary, where he hath fixed his glorious reſidence among us.

Ver. 3. *The voice of the Lord is upon the waters,* &c.] Whoſe voice was it but his, which you heard in the clouds? (whither the voice of no earthly monarch can reach) From thence his Glorious Majeſty thunders, and cauſes, not only the earth, but the immenſe ocean to tremble, at that ſignal of his preſence.

Ver. 4. *The voice of the Lord is powerful,* &c.] You imagine there is great power in your words; but as they can be heard but a little way, ſo they are of little force, in compariſon with this mighty voice; wherein the Lord expreſſes, in a moſt remarkable manner his potency, and ſtrikes the hearers with the greateſt dread and horror.

Ver. 5. *The voice of the Lord breaketh the cedars,* &c.] It makes the ſtrongeſt trees of the foreſt quake, nay, ſhivers them into pieces; the cedars, as hard and tall as they are, even the cedars of Libanus, which are famed for their durableneſs and bulk, are torn up by the roots and ſhattered by it.

Ver. 6. *He maketh them alſo to ſkip like a calf: Lebanon and Sirion like a young unicorn.*] Sirion is a mountain near to mount Lebanon, more eaſt than it; called by the Jews, Hermon; by the Ammonites, Shenir; by the Sidonians, Sirion, Deut. iii. 9. The thunder is here, in a poetical phraſe, ſaid to make their great hills ſkip.

Ver. 7. *The voice of the Lord divideth the flames of fire.*] Flaſhes of fire break out with it, and cutting their way through the clouds, are ſcattered with a wonderful ſwiftneſs into all quarters.

Ver. 8. *The voice of the Lord ſhaketh the wilderneſs,* &c.] The force of it is felt in the moſt deſert places, even in that vaſt and horrid wilderneſs of Kadeſh, which, by overthrowing trees and rocks, it renders ſtill more terrible.

Ver. 9. *The voice of the Lord maketh the hinds to calve,* &c.] It opens the wombs of hinds, which otherwiſe bring forth their young with the greateſt difficulty; and it lays bare the covers of the beaſts in the foreſts, whom it frightens into their dens, while his temple remains unmoved by theſe tempeſtuous blaſts; and all his pious worſhippers may ſing there ſecurely the praiſes of his Glorious Majeſty and Power, ſaying,

Ver. 10. *The Lord ſitteth upon the flood,* &c.] The Lord is the Great King, who governs even the clouds, and orders the thunder ſhowers to do what execution he pleaſes. When all other monarchs fail, the Lord ſtill ſubſiſts throughout all generations, and the thunder doth not tear the rocks with more eaſe, than he can dethrone the proudeſt princes; who ought therefore to tremble before him, and to dread his judgments.

Ver. 11. *The Lord will give ſtrength unto his people,* &c.] But as for all thoſe that ſincerely devout themſelves to his ſervice, though in never ſo weak and feeble a condition, the Lord will be their ſupport: They may depend upon his power to defend them in the greateſt dangers, and againſt the moſt puiſſant enemies: The Lord will not only preſerve them from evil, but bleſs and proſper them with all manner of happineſs.

PSAL. XXX.

1 *David praiſeth God for his deliverance.* 4 *He exhorteth others to praiſe him by example of God's dealing with him.*

¶ A pſalm and ſong at the dedication of the houſe of David.

I Will extol thee, O LORD, for thou haſt lifted me up, and haſt not made my foes to rejoice over me.

2 O LORD my God, I cried unto thee, and thou haſt healed me.

3 O LORD, thou haſt brought up my ſoul from the grave: thou haſt kept me alive, that I ſhould not go down to the pit.

4 Sing unto the LORD, O ye ſaints of his, and give thanks at the remembrance of his holineſs.

5 For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning.

6 And in my proſperity I ſaid, I ſhall never be moved.

7 LORD, by thy favour thou haſt made my mountain to ſtand ſtrong: thou didſt hide thy face, *and* I was troubled.

8 I cried to thee, O LORD: and unto the LORD I made ſupplication.

9 What profit *is there* in my blood, when I go down to the pit? ſhall the duſt praiſe thee? ſhall it declare thy truth?

10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

11 Thou haſt turned for me my mourning into dancing: thou haſt put off my ſackcloth, and girded me with gladneſs:

12 To the end that *my* glory may ſing praiſe to thee, and not to be ſilent: O LORD my God, I will give thanks unto thee for ever.

The title of this pſalm differs from all the foregoing; it being the firſt that is call'd a Pſalm and Song, or a Pſalm-Song; as others, we ſhall obſerve in due place, are call'd a Song and Pſalm, or a Song-Pſalm. The difference of which is difficult to define. The words may be conſtrued differently; for they run currently enough in the Hebrew; Thus, a pſalm, a ſong of dedication of the houſe made by David; who would not eat in his houſe till he had firſt in a ſolemn manner addreſs'd himſelf to God, at his entrance into it; either after it was newly built, (2 Sam. v. 11.) or (which agrees beſt with the major part of the pſalm) when he return'd to it again, after he had been driven from it by the rebellion of Abſalom, who defiled it. (2 Sam. xvi. 21.) Then he returned God thanks for his reſtoration to a peaceable poſſeſſion of his palace; and made a feaſt for his friends, (as it was the cuſtom, at the commencement to dwell in a new-built houſe) with extraordinary piety and devotion, acknowledging the goodneſs of God, who had graciouſly re-inſtated him in his throne. The Talmudiſts generally underſtand by the houſe here mentioned, the houſe of the ſanctuary; (ſee Mr. Selden, Lib. iii. de Synedr. cap. 13.) but I can ſee no reaſon for it: For David did not build God a houſe, nor do the words of the pſalm (as Theodoret obſerves) anſwer to that matter.

Ver. 1. *I will extol thee, O Lord, for thou haſt lifted me up, and haſt not made my foes to rejoice over me.*] O Lord, to whoſe powerful providence I aſcribe my late miraculous deliverance, I will give thee the higheſt praiſes, and never ceaſe to magnify thy name; who haſt drawn me out of that depth of miſery into which I was plunged, and fill'd me with joy, which my enemies hoped to have in my deſtruction.

Ver. 2. *O Lord my God, I cried unto thee*, &c.] O Lord, my gracious God, I was in the moſt forlorn and languiſhing condition: like a ſick man who cannot help himſelf: But I addreſs'd myſelf in earneſt ſupplication unto thee, and thou haſt re-inſtated me into my former condition.

Ver. 3. *O Lord, thou haſt brought up my ſoul from the grave*, &c.] Which mercy is the more admirable; there was no more hope of my reſtoration than there is of the reſurrection of a dead man out of his grave, or, at beſt, of a ſick man's recovery, who is juſt at the point of death.

Ver. 4 *Sing unto the Lord*, &c.] Join with me then, all ye that are ſenſible of the Divine Benefits, in this duty of praiſe to him, who hath reſtor'd me from death unto life again: Give thanks together with me, (for praiſes and thankſgivings alone are not ſufficient) and gratefully commemorate his might, goodneſs, wiſdom, and truth, which he hath evidently ſhewn in my reſtitution.

Ver. 5. *For his anger endureth but a moment*, &c.] Wherein you may plainly behold his clemency towards his faithful ſervants; whom perhaps he will correct very ſeverely, for a ſhort time, but is ſoon reconciled, and then he extends his favour to them without end; and ſends them deliverance in ſo ſudden, unexpected, and ſeaſonable a manner, that where nothing but lamentations were heard over-night, there nothing but ſhouts of joy and gladneſs are heard in the morning.

Ver. 6. *And in my proſperity I ſaid*, &c.] Yet they muſt not think themſelves ſecure, nor confide in any thing but his Goodneſs alone. For therein I was to blame, that when I was delivered from the perſecution of Saul, and ſettled peaceably in my kingdom, I vainly fancied, that now I was fixed ſo firmly, nothing could diſturb me.

Ver. 7. *Lord, by thy favour thou haſt made my mountain to ſtand ſtrong*, &c.] But I ſoon found, that that was a fooliſh and idle notion; and that the ſecurity of my kingdom and myſelf depended ſolely on thy favour, O Lord, by whom my throne was eſtabliſhed in the ſtrong fortreſs of Sion, (2 Sam. v. 7, 9.) for when thou waſt offended with me, and didſt withdraw thy Gracious Preſence from me, I was immediately involved in new troubles and dangers.

Ver. 8. *I cried unto thee, O Lord*, &c.] And had no way to relieve myſelf, but by making my addreſſes to thee, O Lord; and earneſtly beſeeching thee to pardon me, and reſtore me to thy favour.

Ver. 9. *What profit is there in my blood*, &c.] For what ſervice, ſaid I, can I do thee when I am dead? Shall my aſhes be able ſo much as to praiſe thy goodneſs, or declare thy fidelity? Will they not rather fail, and loſe their credit, together with me? Spare me therefore, O Lord, and ſuffer me to eſcape from thoſe that ſeek my life: Let me live, if it be on no other account, but to proclaim the attributes of thy Divine Majeſty.

Ver. 10. *Hear, O Lord*, &c.] Do not deny me, O Lord, but take compaſſion on my miſerable condition. Lord, be thou my ſuccour; who can reſtore me to my former happineſs, without any other aſſiſtance: It is not the ſtrength of my guards, but thee alone, I am ſenſible, can preſerve me.

Ver. 11. *Thou haſt turned for me my mourning into dancing*, &c.] In this manner I humbly beſought thy mercy, and obtain'd a gracious anſwer: For joy and gladneſs is return'd again, after a ſhort ſpace of ſadneſs and ſorrow.

Ver. 12. *To the end that my glory may ſing praiſe to thee*, &c.] Which ſtrongly engages me to do thee all the ſervice I am capable of, by ſinging without interruption thy praiſes in the moſt magnificent manner. O Lord, my moſt gracious God, I will fullfil my reſolution, and dedicate my whole life, in giving thee thanks for thy moſt extraordinary clemency towards me.

PSAL. XXXI.

1 *David ſhewing his confidence in God, craveth his help.* 7 *He rejoiceth in his mercy.* 9 *He prayeth in his calamity.* 19 *He praiſeth God for his goodneſs.*

¶ To the chief muſician.

A pſalm of David.

IN thee, O LORD, do I put my truſt, let me never be aſhamed: deliver me in thy righteouſneſs.

2 Bow down thine ear to me, deliver me ſpeedily: be thou my ſtrong rock, for an houſe of defence to ſave me.

3 For thou *art* my rock and my fortreſs: therefore for thy names ſake lead me, and guide me.

4 Pull me out of the net, that they have laid privily for me: for thou *art* my ſtrength.

5 Into thine hand I commit my ſpirit: thou haſt redeemed me, O LORD God of truth.

6 I have hated them that regard lying vanities: but I truſt in the LORD.

7 I will be glad and rejoice in thy mercy: for thou haſt conſidered my trouble; thou haſt known my ſoul in adverſities;

8 And haſt not ſhut me up into the hand of the enemy: thou haſt ſet my feet in a large room.

9 Have mercy upon me, O LORD, for I am in trouble; mine eye is conſumed with grief, *yea*, my ſoul and my belly.

10 For my life is ſpent with grief, and my years with ſighing: my ſtrength faileth becauſe of mine iniquity, and my bones are conſumed.

11 I was a reproach among all mine enemies, but eſpecially among my neighbours, and a fear to mine acquaintance: they that did ſee me without, fled from me.

12 I am forgotten as a dead man out of mind: I am like a broken veſſel.

13 For I have heard the ſlander of many, fear *was* on every ſide, while they took counſel together againſt me, they deviſed to take away my life.

14 But I truſted in thee, O LORD: I ſaid, Thou *art* my God.

15 My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that perſecute me.

16 Make thy face to ſhine upon thy ſervant: ſave me for thy mercies ſake.

17 Let me not be aſhamed, O LORD, for I have called upon thee: let the wicked be aſhamed, *and* let them be ſilent in the grave.

18 Let the lying lips be put to ſilence: which ſpeak grievous things proudly and contemptuouſly againſt the righteous.

19 O how great *is* thy goodneſs, which thou haſt laid up for them that fear thee; *which* thou haſt wrought for them that truſt in thee, before the ſons of men!

20 Thou ſhalt hide them in the ſecret of thy preſence from the pride of man: thou ſhalt keep them ſecretly in a pavilion from the ſtrife of tongues.

21 Bleſſed *be* the LORD; for he hath ſhewed me his marvellous kindneſs in a ſtrong city.

22 For I ſaid in my haſte, I am cut off from before thine eyes: nevertheleſs thou heardeſt the voice of my ſupplications, when I cried unto thee.

23 O love the LORD, all ye his ſaints: *for* the LORD preſerveth the faithful, and plentifully rewardeth the proud doer.

24 Be of good courage, and he ſhall ſtrengthen your heart, all ye that hope in the LORD.

A pſalm compoſed by David, and deliver'd to the maſter of muſic in the tabernacle; wherein he deſcribes, in the moſt beautiful manner, his confidence in God, although he was then in very great danger; when (as I underſtand it) after his eſcape from Keilah, Saul with three battalions (as we now term it) purſued him ſo cloſe in the wilderneſs of Maon, that without an extraordinary providence of God over him, he had certainly fallen into his hands. To that miraculous deliverance, and not from that of Abſalom, (to which Theodoret refers it) it is the more probable he hath reſpect in this pſalm (in the latter end of which, it is thankfully commemorated) becauſe the haſte (which the pſalmiſt here ſaith, ver. 22.) he made in that grievous diſtreſs, is expreſs'd by the very ſame word (and uſed no where elſe in any other part of David's hiſtory) when the great terror he was in, and his ſudden ſpeedy flight from one place to another is deſcrib'd. 1 Sam. xxiii. 26.

Ver. 1. *In thee, O Lord, do I put my truſt, let me never be aſhamed; deliver me in thy righteouſneſs.*] Thou ſeeſt, O Lord, in all theſe perſecutions which I endure, I confide in thy power and goodneſs alone; which if they ſhould fail me, would make me extremely aſhamed. Prevent that confuſion, O Lord, and magnify thy own mercy and fidelity, by preſerving me, and delivering me out of all theſe dangers, which at preſent encompaſs me.

Ver. 2. *Bow down thine ear to me*, &c.] Graciouſly incline to favour my requeſt, eſpecially now I am ſo cloſely preſs'd by mine enemies, who are ready to ſeize upon me: Haſte thy relief, for it is not this rock or ſtrong hold wherein I am (1 Sam. xxiii. 25.) that are able to protect me, but only thou, O Lord; to whom I reſort as a more ſure defence, than the moſt impregnable fortreſs in the world.

Ver. 3. *For thou art my rock and my fortreſs*, &c.] For ſo have I always found thee in all my afflictions, and therefore I ſtill fly to thee for ſafety; beſeeching thee to glorify thyſelf (I have no other argument than this to move thee) in leading me out of this ſtrait, in guiding my ſteps in ſuch a manner, that I may not fall into the hands of mine enemies.

Ver. 4. *Pull me out of the net that they have laid privily for me*, &c.] Who have now ſo circumvented me, and, by the ſecret treachery of the Ziphites, brought me into ſuch perplexities (1 Sam. xxiii. 19, 20, &c.) that I am intirely ruin'd, unleſs thou extricate me, as I hope thou wilt: For I declare ſolemnly again, that I depend on thee alone for help and deliverance.

Ver. 5. *Into thine hand I commit my ſpirit*, &c.] Unto thy care and cuſtody I commit myſelf, and depoſite my very life in thy hands, [Our ſaviour us'd theſe words in a more proper and literal ſenſe than they can be applied to David.] who haſt ſo often reſcued me, when I have been at the very brink of death; and wilt perſevere, I doubt not, to ſhew thyſelf my moſt gracious God, who never deceiveſt thoſe that rely upon thy faithful word.

Ver. 6. *I have hated them that regard lying vanities*, &c.] What elſe can I rely upon? for I never enquired of diviners, wizards, ſouthſayers, or fortune-tellers; nor conſulted with necromancers, (or any other of thoſe vanities wherewith the gentle world is cheated) which way I ſhould fly, or how to provide for my ſafety: No, I have always abhorr'd all ſuch practices, and the obſervers of them, wholly confiding in the Lord and his directions.

Ver. 7. *I will be glad and rejoice in thy mercy*, &c.] In whoſe merciful providence over me I will be glad and rejoice, even when I am in ſtraits: For it is my chiefeſt delight to run over in my mind the care thou haſt taken of me in my afflictions; and never neglected, but ſtill own'd me, and provided for my ſecurity, in my greateſt diſtreſſes.

Ver. 8. *And haſt not ſhut me up into the hand of the enemy*, &c.] And very lately didſt thou not ſuffer me to be ſhut up in Keilah, (1 Sam. xxiii. 7, whoſe inhabitants would have delivered me into the hands of Saul; but thou admoniſhedſt me by thy oracles, at which only I enquir'd, (ib. ver. 9, &c.) to depart from thence, where I was in danger of being encloſ'd; and allottedſt me a larger compaſs to ſeek the means of my preſervation.

Ver. 9. *Have mercy upon me, O Lord, for I am in trouble*, &c.] Proceed, Good Lord, to compleat thy mercy; and now that I am fallen into a new difficulty, and cloſely begirt on every ſide by mine enemy, compaſſionate my anxiety, and ſpeedily deliver me; for the continual anguiſh and vexation which theſe returning dangers give me, together with the hunger and thirſt which at preſent terribly afflict me, have in a manner quite diſpirited me.

Ver. 10. *For my life is ſpent with grief*, &c.] It is impoſſible I ſhould ſubſiſt long, unleſs thou releiveſt me; for I am waſted away with ſorrow and affliction: The puniſhments of my ſins are ſo heavy, and I am already ſo feeble, that I cannot ſupport myſelf under ſo weighty a Burthen.

Ver. 11. *I was a reproach among all mine enemies*, &c.] My enemies alſo laugh at me for my confidence in thee, now that they have thus oppreſs'd me. And my neighbours, who have been witneſſes of my integrity in all my actions, are too ready to join with them in thoſe reproaches: And what is yet worſe, my familiar friends are afraid to be ſeen in my company, or to ſend me the leaſt relief: They dare not entertain me in their houſes; and if they ever meet me in the highway they fly, and dare not approach me.

Ver. 12. *I am forgotten as a dead man out of mind,* &c.] They eſteem me as a man utterly loſt, and remember me no more than if I was in my grave; they deſpair of my reſtitution, and deſpiſe me as much as an earthen veſſel broken in pieces, which no-body regards becauſe it cannot be repaired.

Ver. 13. *For I have heard the ſlander of many,* &c.] The Calumnies and ſlanders with which the greateſt perſons defame me are come to my ears. They ſay I am a ſeditious fellow; that the life of the king is not in ſafety till I am deſtroy'd: And they have conſulted together againſt me; wherein the chief ſubject of their debate is how to find means to take away my life.

Ver. 14. *But I truſted in thee, O Lord,* &c.] But how great ſoever their ſubtilty and their power be, and how dejected ſoever my condition, I do not entirely deſpond; but ſtill repoſe a ſure confidence in thee, O Lord, for thou art a judge of my innocence; thou art my defender and protector, who hath hitherto done me juſtice.

Ver. 15. *My times are in thy hand,* &c.] It is not in their power to diſpoſe of my life at their pleaſure, no more than it is mine to appoint the time of my deliverance, which I leave to thy wiſdom, O Lord, to whom it appertains; only beſeeching thee, at preſent, to reſcue me from the hands of my enemies: And when it is agreeable to thy moſt gracious pleaſure, free me from their perſecution.

Ver. 16. *Make thy face to ſhine upon thy ſervant,* &c.] Diſperſe theſe gloomy clouds of affliction, which have kept me ſo long in this mournful ſtate, that my enemies fancy thou haſt abandoned me, and ſhew them the eſteem thou haſt for me, who am faithfully devoted to thy ſervice; and therefore, though I muſt confeſs I am unworthy of it, yet do I flatter myſelf thou wilt magnify thy mercy in delivering me from theſe calamities, and making me as happy as now I am miſerable.

Ver. 17. *Let me not be aſhamed, O Lord,* &c.] Let not thy humble ſupplicant, O Lord, who teſtifies by his daily prayers, that he wholly relies upon thy favour, be ſhamefully diſappointed in his expectation of relief from thee: But let the wicked be confounded, to ſee all their contrivances againſt me come to nothing; let them be laid in their graves; and give me no farther diſturbance.

Ver. 18. *Let the lying lips be put to ſilence,* &c.] Stop the mouths of thoſe bold calumniators, who inſolently threaten utter ruin to the innocent: Whom they charge with the moſt flagrant crimes: And deride every thing he ſays in his own juſtification.

Ver. 19. *O how great is thy goodneſs which thou haſt laid up for them that fear thee,* &c.] O what a comfort is it, when they thus inſult me to think of thy benignity to thoſe who dread to offend thee, though at preſent they are moſt miſerably abus'd! How great are the bleſſings thou haſt in ſtore (as ſhall in due time appear openly to all the world) and are prepared for thoſe that religiouſly avoid all unjuſt methods of preſerving themſelves, and truſt to thee alone.

Ver. 20. *Thou ſhalt hide them in the ſecret of thy preſence, from the pride of man,* &c.] They are compell'd to hide themſelves in caves and dens of earth, (1 Sam. xxiii. 14, 19, 23. xxiv. 2, 3, 8.) but there thou art preſent with them; and it is thy gracious providence, that preſerves them from him that furiouſly perſecute them: Thou doſt keep them as ſafe, as if they were in thy dwelling place; from miſchief, which contentious men, by their falſe accuſations, ſeek to bring upon them.

Ver. 21. *Bleſſed be the Lord,* &c.] Of which I myſelf (for ever praiſed be the Lord) am a remarkable inſtance: For he hath magnified his clemency to me in aiding my eſcape, when I was confined in a fortified city that was environ'd with ſtrong gates and bars, (1 Sam. xxiii. 7, 13.)

Ver. 22. *For I ſaid in my heart,* &c.] And immediately after that, when I fell into ſuch a ſtrait, that there ſeemed to me no poſſibility of evading it; but (ſo vehement was my fear) that I ſaid in my precipitous flight, (1 Sam. xxiii. 26.) I am loſt: I ſhall never be able to ſave myſelf, though I fly ever ſo ſwiftly. Yet even in that extremity upon my humble ſupplication unto thee, thou didſt inſtantly ſend a more ſeaſonable and wonderful deliverance to me, (ver. 27.)

Ver. 23. *O love the Lord all ye his ſaints,* &c.] What an encouragement is this to all truly pious ſouls? Let them reverence the Lord, and ſtedfaſtly adhere unto him: For the Lord will certainly preſerve all thoſe, who continue conſtant to him in all their troubles; and tormenteth their oppreſſors, till he hath totally extirpated them.

Ver. 14. *Be of good courage,* &c.] Be not dejected therefore, nor dis-heartened in the courſe of your piety, all ye that place your hope and confidence in the Lord: But let my example encourage you, and make you firmly reſolve to adhere to him, and never ſwerve from your duty under the moſt grievous afflictions.

PSAL. XXXII.

1 *Bleſſedneſs conſiſteth in remiſſion of ſins.* 3 *Confeſſion of ſins giveth eaſe to the conſcience.* 8 *God's promiſes bring joy.*

¶ A pſalm of David. Maſchil.

BLeſſed *is he whoſe* tranſgreſſion *is* forgiven *whoſe* ſin *is* covered.

2 Bleſſed *is* the man unto whom the LORD imputeth not iniquity, and in whoſe ſpirit *there is* no guile.

3 When I kept ſilence, my bones waxed old; through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moiſture is turned into the drought of ſummer. Selah.

5 I acknowledged my ſin unto thee, and mine iniquity have I not hid: I ſaid, I will confeſs my tranſgreſſions unto the LORD; and thou forgaveſt the iniquity of my ſin. Selah.

6 For this ſhall every one that is godly, pray unto thee, in a time when thou mayeſt be found: ſurely in the floods of great waters, they ſhall not come nigh unto him.

7 Thou *art* my hiding-place, thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance. Selah.

8 I will inſtruct thee, and teach thee in the way which thou ſhalt go: I will guide thee with mine eye.

9 Be ye not as the horſe, *or* as the mule *which* have no underſtanding: whoſe mouth muſt be held in with bit and bridle, leſt they come near unto thee.

10 Many ſorrows *ſhall be* to the wicked: but he that truſteth in the LORD, mercy ſhall compaſs him about.

21 Be glad in the LORD, and rejoyce ye righteous: and ſhout for joy all ye *that are* upright in heart.

A pſalm compoſed by David, when the calamities to which his ſon's rebellion drove him taught him to diſcern, what a deplorable ſtate that man is in who has offended Almighty God, and how infinitely he was beholden to him for his mercy, in not revenging himſelf upon him as his ſins deſerved. Some imagine it was intended for publick ſervice upon the great day of expiation, when the whole nation made a general confeſſion of their ſins; and called Maſchil, either becauſe it contains an excellent inſtruction (as that word ſignifies) relating the means to obtain true happineſs; or becauſe it was ſet to the tune of a ſong commonly uſed in thoſe days, which began with the word Maſchil: This is the more probable of the two, becauſe there are twelve pſalms beſide this, that have the ſame title, to all which the former reaſon cannot be applied.

Ver. 1. *Bleſſed is he whoſe tranſgreſſion is forgiven, whoſe ſin is covered.*] How tranſcendently happy will be the ſtate of that man, to whom God is pleaſed, out of his own free grace and mercy, (for no man can pretend to merit ſuch a favour by any ſervices that he can do him) to remit not only his common errors and foibles, but his groſſer ſins, whether committed againſt the Divine Majeſty, or his neighbour.

Ver. 2. *Bleſſed is the man unto whom the Lord imputeth not iniquity*, &c.] The happineſs of that man is inexpreſſible, to whom the Lord will be ſo compaſſionate, as not to exact the puniſhment due to his former offences, for which he repents with the utmoſt contrition of heart: (for to none but thoſe who are ſincerely ſorry for their paſt treſpaſſes does this happineſs belong:) Neither does this repentance conſiſt in ſorrowful confeſſions alone to hate and abhor them, but to reſolve unfeignedly to forſake them.

Ver. 3. *When I kept ſilent, my bones waxed old*, &c] He that hath felt the ſmart of them as I have done, will be ſenſible what an exquiſite pleaſure it is to be eaſed of ſuch a ſting: For when I ſeriouſly reflected upon the heinous ſin I had committed, but not bewailed it as I ought, it filled me with ſuch horror and anguiſh, that I entirely loſt my appetite, and pined away till my ſtrength was ſo exhauſted that I was not able to ſtand, but lay roaring continually (like a lion that hath received a deadly wound) under the miſerable agony of my mind.

Ver. 4. *For day and night thy hand was heavy upon me*, &c.] So horrible was the ſenſe of thy diſpleaſure, wherewith I was ſtruck, that I could not ſhake it off, neither by buſineſs or diverſions in the day-time; nor would it ſuffer me to take my reſt in the night, but perpetually depreſs'd my ſpirits, and ſcorched me ſo vehemently with its raging heat, that my body (which heretofore was fat and in good caſe) was conſumed and parched like the graſs of the earth in the midſt of the drieſt ſummer.

Ver. 5. *I acknowledged my ſin unto thee*, &c.] But when it was almoſt too late, I bethought myſelf of that remedy which I had too long neglected; and humbled myſelf before thee; and made a contrite declaration of all my ſins in general: I laid open all thoſe agonizing wounds, and acknowledged I merited to be ſtill far more miſerable: I firmly reſolved I would never hereafter palliate or excuſe my ſins, but confeſs them ingeniouſly, and condemn myſelf before thee for them: And immediately thou (who didſt behold the ſincerity of my repentance) was pleaſed to grant me a favourable remiſſion, and to releaſe me from all my pain; though my guilt, which was the cauſe of it, was extremely great.

Ver. 6. *For this ſhall every one that is godly pray unto thee in a time when thou mayſt be found*, &c.] Which ſhould be an encouragement to every one that hath any ſenſe of a Supreme Being, of the benefits that accrue from his favour, and the miſery that follows the incurring of his diſpleaſure, to apply himſelf directly, after committing his offence, to him with an unfeigned repentance; for that is the moſt certain time to obtain his mercy; and the only way to prevent thoſe calamities, which otherwiſe may overwhelm him, when the Lord ſhowers down a deluge of miſeries, as he did in the days of Noah, upon the impious world.

Ver. 7. *Thou art my hiding place*, &c.] Then he may ſafely ſay, Thou, O Lord, art my refuge, to whom I fly for ſecurity; and I truſt in thee to preſerve me (though I have been a miſerable ſinner) from thoſe diſtreſſes which ſurround me; and thereby thou wilt give ſufficient cauſe for me, and all that are about me, to bleſs and praiſe thee for thy merciful deliverance of me.

Ver. 8. *I will inſtruct thee*, &c.] Liſten therefore to me, whoſoever thou art, if thou haſt any regard to thy ſalvation, and I will give thee wholeſome advice, and direct thee to the moſt prudent and ſafeſt courſe of life: Confide in me for thy guide, I will give thee ſincere counſel, from my own experience, and preſerve thee from going aſtray.

Ver. 9. *Be ye not as the horſe*, &c.] God hath endued you with reaſon ſufficient to inſtruct you in your duty, and to check you when you act the contrary; and hath beſtowed upon you alſo a capacity to receive good inſtructions from others: Do not therefore give way to your own unbridled luſts and appetites, nor behave yourſelf refractory or untractable, when God would reduce you from your erroneous courſes; as if you were not men, but headſtrong horſes and mules, who can by no means be curbed, nor made to approach thee, that thou mayſt manage them at pleaſure.

Ver. 10. *Many ſorrows ſhall be to the wicked*, &c.] Let ſuch untractable obdurate ſinners expect to be handled like thoſe brutes, for they ſhall receive many terrible ſtrokes, which ſhall cauſe their hearts to ake. But he that commits himſelf entirely to the Lord, and wholly ſubmits to his diſpoſal, ſhall not only be ſecured by the goodneſs of his providence, but enriched with abundance of his bleſſings.

Ver. 11. *Be ye glad in the Lord*, &c.] And therefore of whatſoever nature your afflictions are, do not be caſt down, O ye that are obedient to his will: Rejoice in the confidence you ought to have of his favour towards you: triumph in his affection, all ye that ſincerely ſtudy to oblige him; and be as joyful as if you had already vanquiſhed your enemies.

PSAL. XXXIII.

1 *God is to be praiſed for his goodneſs,* 6 *for his power,* 12 *and for his providence.* 20 *Confidence is to be placed in God.*

REjoyce in the LORD, O ye righteous, *for* praiſe is comely for the upright.

2 Praiſe the LORD with harp: ſing unto him with the pſaltery, *and* an inſtrument of ten ſtrings.

3 Sing unto him a new ſong, play ſkilfully with a loud noiſe.

4 For the word of the LORD *is* right: and all his works *are done* in truth.

5 He loveth righteouſneſs and judgment: the earth is full of the goodneſs of the LORD.

6 By the word of the LORD were the heavens made: and all the hoſt of them by the breath of his mouth.

7 He gathereth the waters of the ſea together, as an heap: he layeth up the depth in ſtore-houſes.

8 Let all the earth fear the LORD: let all the inhabitants of the world ſtand in awe of him.

9 For he ſpake, and it was *done*; he commanded, and it ſtood faſt.

10 The LORD bringeth the counſel of the heathen to nought: he maketh the devices of the people of none effect.

11 The counſel of the LORD ſtandeth for ever, the thoughts of his heart to all generations.

12 Bleſſed *is* the nation whoſe God *is* the LORD: *and* the people *whom* he hath choſen for his own inheritance.

13 The LORD looketh from heaven: he beholdeth all the ſons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He faſhioneth their hearts alike: he conſidereth all their works.

16 There is no king ſaved by the multitude of an hoſt: a mighty man is not delivered by much ſtrength.

17 An horſe *is* a vain thing for ſafety: neither ſhall he deliver *any* by his great ſtrength.

18 Behold the eye of the LORD *is* upon them that fear him: upon them that hope in his mercy:

19 To deliver their ſoul from death, and to keep them alive in famine.

20 Our ſoul waiteth for the LORD: he *is* our help and our ſhield.

21 For our heart ſhall rejoice in him; becauſe we have truſted in his holy name.

22 Let thy mercy, O LORD, be upon us, according as we hope in thee.

It is not recorded by whom this pſalm was compoſed, nor upon what occaſion. But there is little queſtion it was a pious meditation of David, (whoſe ſtile it very much reſembles) and, as we may gueſs, upon occaſion of ſome extraordinary benefit received from God; (though not particularly mentioned) for which reaſon he calls it, ver. 3. a New Song) wherein he intreats all the faithful to join with him in joyful praiſes to the Lord; to extol the excellency of his nature, and his miraculous works, both of creation and providence: eſpecially, over righteous men, who piouſly truſt in him, and expect all good from him: and therefore ought to account themſelves infinitely happy, that they have relation to him.

Ver. 1. *Rejoice in the Lord, O ye righteous, for praiſe is comely for the upright.*] Bleſs the Lord with joyful hearts, triumph in his praiſe, all ye that are pious and juſt: For nothing is more becoming to them, who ſincerely adhere to the will of God, from whom they have already received, and hope to obtain many more benefits, and nothing can be more agreeable to him than to have your hearts perpetually fill'd with delightful ideas of his Majeſty.

Ver. 5. *He loveth righteouſneſs and judgment*, &c.] With what perfect juſtice and equity does the Lord govern the world; his goodneſs and mercy are alſo ſo conſpicuous, that whereſoever we turn our eyes, we behold innumerable proofs of his bounty towards us; which evidently diſtinguiſhes itſelf over the face of the whole earth.

Ver. 6. *By the word of the Lord were the heavens made*, &c.] And who can doubt the greatneſs of his power, when he beholds the ſpacious heavens; the ſun, moon, all the ſtars, which are ranged like an army in excellent order, and conſiders, that all theſe he formed with the ſame eaſe that we ſpeak a word, only by commanding them to be.

Ver. 7. *He gathereth the waters of the ſea together as an heap*, &c.] Nay, the earth itſelf proclaims his might: for when it was covered by the waters, being far more ponderous than they, he commanded it to appear, (Gen. i. 9, 10.) and cutting a deep channel, he ſtowed them up there as in cellars; where they ſwell and riſe up in round heaps, higher than the ſhore, but cannot overflow the earth.

Ver. 8. *Let all the earth fear the Lord*, &c.] Let all mankind therefore, whatſoever part of the world they inhabit, dread this Almighty Lord: let them not dare to diſobey him, who limited the raging ſea.

Ver. 10. *The Lord bringeth the counſel of the heathen to nought*, &c.] Let men lay their deſigns with the utmoſt ſubtilty; nay, let whole nations combine together, and in their graven aſſemblies conſult how to compaſs their ends; the Lord, whoſe wiſdom and power is infinitely great, eaſily diſappoints them all: and never permits their moſt likely contrivances, which oppoſe his will to ſucceed.

Ver. 12. *Bleſſed is the nation whoſe God is the Lord,* &c.] The ſtate of that nation is unexpreſſibly happy, which worſhips this Lord, the Creator of heaven and earth: And what a bleſſing they enjoy, who live under the protection of ſo juſt, ſo good, ſo powerful and prudent a Being, and poſſeſs ſo great a ſhare of his favour, that he hath ſelected them (though all mankind are his) to be a peculiar people to himſelf; among whom he will reſide, and hath engaged himſelf by a gracious covenant to do them ſervice.

Ver. 14. *From the place of his habitation he looketh upon all the inhabitants of the earth*, &c.] How highly requiſite is it for a man to have an extraordinary guard over all his actions, when they are expoſed to his view; and from thence he takes ſo ſtrict and exact account, not only of the actions they do openly, but of their moſt ſecret ſchemes and contrivances.

Ver. 15. *He faſhioneth their hearts alike*, &c.] As he is indiſputably the Creator of us all, and formed our ſouls as well as bodies: He muſt without doubt, be perfectly acquainted with the moſt private of our thoughts.

Ver. 16. *There is no king ſaved by the multitude of an hoſt*, &c.] A king with him is equal to another man; but if he neglects to pay due homage to his majeſty, and depends upon his own ſtrength, he will let him know, to his loſs, that it is not in the power of the greateſt army he could raiſe, to defend and ſecure him: Nor ſhall the mightieſt man in that army be able to ſecure himſelf, though his ſtrength be comparable to that of a giant!

Ver. 17. *An horſe is a vain thing for ſafety*, &c.] Though he ſhould be mounted upon the ſwifteſt horſe imaginable, he would quickly find, that neither the courage, ſtrength, agility or ſwiftneſs of that warlike creature could preſerve him.

Ver. 18. *Behold, the eye of the Lord is upon them that fear him*, &c.] It is the Lord alone from whom proceeds our ſalvation, and he regards none but thoſe who dread to offend his Majeſty and confide in him more than all humane force for their ſecurity. Such will he carefully protect, and reſcue them when they are in danger, either by ſword or plague, and ſupply all their neceſſities in time of ſcarceneſs and death.

Ver. 22. *Let thy mercy, O Lord*, &c.] O Lord, thou ſeeſt we truſt in thee alone, and have placed all our hopes of future happineſs in thy good providence over us: Let us proſper accordingly; deal with us according to our faith, and not in any ſtrength or contrivance of our own.

PSAL. XXXIV.

1 *David praiſeth God, and exhorteth others thereto by his experience.* 8 *They are bleſſed that truſt in God.* 11 *He exhorteth to the fear of God.* 15 *The privileges of the righteous.*

¶ A pſalm of David, when he changed his behaviour before Abimelech: who drove him away, and he departed.

I Will bleſs the LORD at all times: his praiſe *ſhall* continually *be* in my mouth.

2 My ſoul ſhall make her boaſt in the LORD: the humble ſhall hear *thereof*, and be glad.

3 O magnify the LORD with me, and let us exalt his name together.

4 I ſought the LORD, and he heard me, and delivered me from all my fears.

5 They looked upon him, and were lightned: and their faces were not aſhamed.

6 This poor man cried, and the LORD heard *him*; and ſaved him out of all his troubles.

7 The angel of the LORD encampeth round about them that fear him, and delivereth them.

8 O taſte and ſee that the LORD *is* good: bleſſed *is* the man *that* truſteth in him.

9 O fear the LORD, ye his ſaints: for *there is* no want to them that fear him.

10 The young lions do lack, and ſuffer hunger: but they that ſeek the LORD ſhall not want any good *thing*.

11 Come, ye children, hearken unto me; I will teach you the fear of the LORD.

12 What man *is he that* deſireth life, *and* loveth *many* days, that he may ſee good?

13 Keep thy tongue from evil, and thy lips from ſpeaking guile.

14 Depart from evil, and do good: ſeek peace, and purſue it.

15 The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry.

16 The face of the LORD *is* againſt them that do evil, to cut off the remembrance of them from the earth.

17 *The righteous* cry, and the LORD heareth and delivereth them out of all their troubles.

18 The LORD *is* nigh unto them that are of a broken heart: and ſaveth ſuch as be of a contrite ſpirit.

19 Many are the afflictions of the righteous; but the LORD delivereth him out of them all.

20 He keepeth all his bones: not one of them is broken.

21 Evil ſhall ſlay the wicked: and they that hate the righteous, ſhall be deſolate.

22 The LORD redeemeth the ſoul of his ſervants: and none of them that truſt in him ſhall be deſolate.

The title of this pſalm informs us that it was penn'd by David, after his eſcape from Machiſh, king of Geth, (in which country it was a cuſtom to call their kings by the common name of Abimelech, viz. *My father the king*; as in Egypt anciently they were all called Pharaoh, and afterwards Ptolemy,) who he was very much afraid would ſeize on him, when he heard it commonly reported, that he was the perſon who ſlew Goliah, and pretended to the ſovereignty over all thoſe countries: (1 Sam. xxi. 11.) And therefore he counterfeited madneſs, hoping that when Achiſh ſaw his behaviour, he would deſpiſe him; and regarding him as a uſeleſs man, that could do neither good nor harm, diſmiſs him from his court, where he had been entertained, and ſend him away from thence. And accordingly it ſucceeded. (1 Sam. xxi. 14, 15.) But tho' he was preſerved by this artifice, the deliverance notwithſtanding is piouſly aſcribed to God's great mercy, who proſpered the attempt: To whom therefore he would have all pious men commit themſelves, and depend upon his favour in acting well, which he declares is the certain courſe to be happy. The pſalm is curiouſly compoſed, according to the number and order of the letters of the Hebrew alphabet, in the beginning of every verſe, which makes it manifeſt, that it was contrived, when he reflected upon his eſcape, in ſome place of ſafety.

Ver. 1. *I will bleſs the Lord at all times: his praiſe ſhall continually be in my mouth.*] I will never forget how gracious the Lord hath been to me in this remarkable deliverance; and whatſoever is my lot, I will ſtill have my mind and mouth perpetually filled with his praiſe: And I will declare to all thoſe that depend upon him what he hath done for me, that they may likewiſe joyfully hope for his mercy: Let them with the ſame devout affection extol him in all his glorious attributes; who hath beſtowed upon me ſo great a deliverance, and upon them ſuch hope in the greateſt extremity.

Ver. 4. *I ſought the Lord*, &c.] I was terribly afraid (1 Sam. xxi. 12.) when I found they had diſcovered who I was in the court of Achiſh; and a multitude of dreadful apprehenſions and perplexing thoughts harraſs'd my mind: but committing myſelf to thee by hearty prayer, and intreating thee to be my guide and protector; thou waſt pleaſed preſently to rid me of them, by including him to regard me only as I appeared, and to make no ſtricter enquiry after me.

Ver. 6. *This poor man cried, and the Lord heard him*, &c.] Let them fix their eyes on me, and excite one another to a chearful dependance on him, ſaying, Behold that man: He was in a miſerable and poor condition, deſtitute of all humane aſſiſtance; but commending himſelf to the Lord by earneſt prayer, the Lord protected him, and delivered him out of all his diſtreſſes. Why ſhould we then deſpair of his mercy, who ſends an inviſible hoſt (as appeared to Eliſha) to guard thoſe who pay a due reſpect to his Majeſty.

Ver. 8. *O taſte and ſee that the Lord is good*, &c.] Oh that men would not act ſo negligently, but ſeriouſly conſider this, and make a trial, by a conſtant fidelity to God in all their troubles, how much he is inclined to be favourable to them! They ſhall ſoon be ſenſible, that that man's ſtate is the happieſt who piouſly confides in him.

Ver. 9. *O fear the Lord, ye his ſaints*, &c.] Continue therefore, O ye devout worſhippers of the Lord, (whatſoever other men do) to fear nothing, but not perſevering in your conſtancy to him. Never betake your ſelves to ſinful methods to provide for your ſecurity, or to ſupply any of your neceſſities; but religiouſly obſerve his command, and you ſhall never be reduced to ſuch ſtraits, as to be utterly deſtitute of what is requiſite for your preſervation.

Ver. 10. *The young lions do lack, and ſuffer hunger*, &c.] The young lions, (an emblem of thoſe who ſeek to enrich themſelves by rapine and injurious practices) who are more ravenous in their appetites, as well as ſwift to purſue, bold to ſeize, and ſtrong to tear in pieces their prey, are oftentimes diſappointed, and cannot ſatisfy their voracious deſires; but they that ſeek their food by pious and honeſt means, ſhall ſurely be bleſſed with every thing that is convenient for them.

Ver. 11. *Come, ye children, hearken unto me*, &c.] Come hither then, all ye that are diſpoſed to learn, and liſten to my inſtructions, which out of a moſt tender affection to your welfare, I ſhall give you touching the fear of the Lord.

Ver. 12. *What man is he that deſireth life?* &c.] Who is there among you that deſires to live happily? that would fain prolong his life to a great number of years, and have them proſperous and pleaſant?

Ver. 13. *Keep thy tongue from evil*, &c] Let him be very cautious, in the firſt place, to bridle his tongue, and never employ it to calumniate others, or to deceive them with fair words, and falſe promiſes.

Ver. 14. *Depart from evil, and do good*, &c.] Let him alſo in all his actions avoid what God hath prohibited, and do what he hath commanded; and more particularly ſhunning all animoſities and enmities, ſtrife and contention, ſtudy to maintain love and friendſhip with all his neighbours, and to make peace among them when they are at difference: And though they are ever ſo much averſe to it, not to ceaſe his importunities, till, if it be poſſible he hath reconciled them.

Ver. 15. *The eyes of the Lord are upon the righteous*, &c.] Such men will enjoy great contentment in their own hearts, and will be generally beloved by others: And (what is the greateſt happineſs of all) the Lord will take particular care of them; and, when they are in any diſtreſs, moſt readily hear their cry, and ſuccour them.

Ver. 16. *The face of the Lord is againſt them that do evil*, &c.] But as for thoſe men that take the contrary courſe, they are not only uneaſy in themſelves, but hated by their neighbours, and the Lord is their enemy; and, in his heavy wrath, will utterly deſtroy both them and theirs.

Ver. 17. *The righteous cry*, &c.] Experience hath taught us this, (and therefore let them not be diſheartn'd if they fall into any affliction, but ſtill hope for happy days; though he may ſeem to be abſent by permitting them to be miſerably bruiſed and cruſhed under the weight of their burthens: Yet he is preſent in reality to ſupport and chear their drooping ſpirits; and at laſt entirely free them from their burthens after they have humbly and patiently ſubmitted to them.

Ver. 19, 20. *Many are the afflictions of the righteous*, &c. &c.] Many of theſe afflictions may attend them; for they muſt not premiſe themſelves ſuch a proſperity, as will exempt them from all troubles, for a trial of their fidelity) But they ought to make themſelves happy in this circumſtance, that they are ſenſible that the Lord will put an end to them when he hath ſufficiently proved them: And while they lie under them, he ſuſtains, upholds, and defends them: So that they receieve not the leaſt damage by any of thoſe ſufferings, which otherwiſe would cruſh them to death.

Ver. 21. *Evil ſhall ſlay the wicked*, &c.] Whereas the wicked, who flouriſh for ſome time, ſhall at laſt be overtaken by ſome dreadful calamity or other, which ſhall ſtick to them till it hath deſtroyed them: They that maliciouſly perſecute the righteous, incur ſuch a guilt upon themſelves, that they ſhall not eſcape without the puniſhment they have juſtly merited.

Ver. 22. *The Lord redeemeth the ſoul of his ſervants*, &c.] And by the ſame means the Lord frequently releaſes his faithful ſervants from thoſe miſchiefs which their enemies intend them; and, you may be very certain, that he will not ſuffer any of them, who firmly truſt in him to periſh, like thoſe ungodly wretches.

PSAL. XXXV.

1 *David prayeth for his own ſafety, and his enemies confuſion.* 11 *He complaineth of their wrongful dealing.* 22 *Thereby, he inciteth God againſt them.*

¶ A Pſalm of David.

PLead *my cauſe*, O LORD, with them that ſtrive with me: fight againſt them that fight againſt me.

2 Take hold of ſhield and buckler, and ſtand up for mine help.

3 Draw out alſo the ſpear, and ſtop *the way* againſt them that perſecute me: ſay unto my ſoul I *am* thy ſalvation.

4 Let them be confounded and put to ſhame that ſeek after my ſoul: let them be turned back and brought to confuſion that deviſe my hurt.

5 Let them be as chaff before the wind: and let the angel of the LORD chaſe *them*.

6 Let their way be dark and ſlippery, and let the angel of the LORD perſecute them.

7 For without cauſe have they hid for me their net, *in* a pit *which* without cauſe they have digged for my ſoul.

8 Let deſtruction come upon him at unawares, and let his net that he hath hid, catch himſelf: into that very deſtruction let him fall.

9 And my ſoul ſhall be joyful in the LORD: it ſhall rejoice in his ſalvation.

10 All my bones ſhall ſay, LORD, who *is* like unto thee, which delivereſt the poor from him that is too ſtrong for him, yea, the poor and the needy from him that ſpoileth him?

11 Falſe witneſſes did riſe up; they laid to my charge *things* that I knew not.

12 They rewarded me evil for good, *to* the ſpoiling of my ſoul.

13 But as for me, when they were ſick, my clothing *was* ſack-cloth: I humbled my ſoul with faſting, and my prayer returned into mine own boſom

14 I behaved myſelf as though *he had been* my friend, *or* brother: I bowed down heavily, as one that mourneth *for his* mother.

15 But in mine adverſity they rejoiced, and gathered themſelves together: *yea*, the abjects gathered themſelves together againſt me, and I knew *it* not; they did tear *me*, and ceaſed not.

16 With hypocritical mockers in feaſts: they gnaſhed upon me with their teeth.

17 Lord, how long wilt thou look on? reſcue my ſoul from their deſtructions, my darling from the lions.

18 I will give thee thanks in the great congregation: I will praiſe thee among much people.

19 Let not them that are mine enemies wrongfully rejoice over me: *neither* let them wink with the eye, that hate me without a cauſe.

20 For they ſpeak not peace, but they deviſe deceitful matters againſt *them that are* quiet in the land.

21 Yea, they opened their mouth wide againſt me, *and* ſaid, Aha, aha, our eye hath ſeen *it*.

22 *This* thou haſt ſeen, O LORD, keep not ſilence: O LORD, be not far from me.

23 Stir up thyſelf, and awake to my judgment, *even* unto my cauſe, my God and my Lord.

24 Judge me, O LORD my God, according to thy righteouſneſs, and let them not rejoice over me.

25 Let them not ſay in their hearts, Ah, ſo would we have it: let them not ſay, We have ſwallowed him up.

26 Let them be aſhamed and brought to confuſion together that rejoice at mine hurt:

let them be cloathed with ſhame and diſhonour that magnify *themſelves* againſt me.

27 Let them ſhout for joy, and be glad, that favour my righteous cauſe: yea, let them ſay continually, Let the LORD be magnified, which hath pleaſure in the proſperity of his ſervant.

28 And my tongue ſhall ſpeak of thy righteouſneſs, *and* of thy praiſe all the day long.

This pſalm we are ſufficiently inform'd, by the matter of it, was compos'd by David when he was fiercely perſecuted by Saul; whoſe forces, which were unjuſtly rais'd againſt him, he beſeeches the Lord to diſſipate, and eſpecially to ſtop the mouths of his falſe accuſers, (viz. Doeg and the Ziphites) of whom he inveighs againſt, in the middle of the pſalm, vowing to God he would be ever mindful of the benefit, and never ceaſe to return him thanks and praiſe for his affection, if he would vouchſafe to confound them and deliver him. There may ſeem to be here, as in other pſalms, ſuch horrid imprecations againſt his enemies, as do not at all become the mouth of a pious man: But they muſt be conſider'd as an appeal to God in a particular caſe; for juſtice againſt thoſe whom no court on earth could or would puniſh; which made him think it reaſonable to deſire the Divine Majeſty to execute the judgment he had enacted in his law againſt obſtinate and incurable offenders, who elſe would accept the hand of juſtice; by whoſe example others would be harden'd in their wickedneſs: Beſides, the words may be interpreted not as a prayer, but as a prediction; and rendred, not let them be, but they ſhall be, *&c.*

Ver. 1. *Plead my cauſe, O Lord*, &c.] Take my part, and maintain my cauſe, O Lord, with thoſe that contend with me; for I am not able to help myſelf, and have none elſe to appear in my behalf.

Ver. 2. *Take hold of ſhields, and buckler*, &c.] Be thou my protector, and preſerve me under the ſhield of thy Almighty providence! Oppoſe thy ſelf againſt them, and protect me from the aſſaults of mine enemies.

Ver. 3. *Draw out alſo the ſpear*, &c.] Strike through them, as well as defend me: let them run upon the ſpear and the ſword, if they continue to purſue me: and confirm my ſoul in this relief, that thou wilt at laſt deliver me from this perſecution.

Ver. 4.] *Let them be confounded and put to ſhame, that ſeek after my ſoul*, &c.] Diſappoint them [or, they ſhall be diſappointed] of their hope, which they have to deſtroy me; and make them bluſh to behold all their warlike reparations, reduced to nothing: let them all be put to flight, and make a confuſed retreat with ſhame and diſhonour, who conſpire my ruin.

Ver. 5. *Let them be as chaff before the wind*, &c.] Let them be diſperſed [or, they ſhall be diſperſed, and ſo of the reſt,] as the chaff when it is blown about by a boiſterous wind: and let the inviſible powers, which thou makeſt uſe of, as miniſters of thy diſpleaſure, (eſpecially when thy miniſters on earth do not perform their duty) drive them forward, and thruſt them on in that diſorder.

Ver. 6. *Let their way be dark and ſlippery*, &c.] Let them be ſo confuſed, that they may not be ſenſible where they are; but wander like men in the dark, up and down in ſlippery and dangerous ways: and there let the miniſters of thy vengeance ſtill purſue them, and ſurround them with fear and anxieties, till they tumble headlong into deſtruction.

Ver. 7. *For without cauſe have they hid for me, their net in a pit*, &c.] For though I have not done them any wrong, nor given them any provocation, they hunt and purſue me like a wild beaſt; and endeavour to take away my life, both by treachery and open Force.

Ver. 8. *Let deſtruction come upon him at unawares*, &c.] Let him, whoſe averſion hath armed ſo many againſt me, (and when I ſuſpected no danger, ſought my ruin, 1 Sam. xviii. 10, 11, 21. xix. 10) meet with unexpected deſtruction: Let him be caught in his own wiles, and according to the rules of thy righteous judgment, ſuffer that himſelf, which he thought to do to me.

Ver. 9. *And my ſoul ſhall be joyful in the Lord*, &c.] Then ſhall my ſoul conceive the higheſt joy in the love the Lord bears to me, and his care over me: to him will I return thanks, as the author of my deliverance, and rejoice in what he hath done for me.

Ver. 10. *All my bones ſhall ſay, Lord*, &c.] The joy ſhall ſpread itſelf all over me, and from the inmoſt ſenſe of my heart, both of body and ſoul, I will burſt forth in thy praiſe, and ſay Lord who is comparable to thee in mercy, wiſdom, and power? who miraculouſly reſcues the poor helpleſs man, from him whom he cannot reſiſt; the man who is miſerably in want, and hath nothing to relieve his neceſſities, from him who by violence and oppreſſion hath undone him.

Ver. 11. *Falſe witneſſes did riſe up*, &c.] For which they have not the leaſt pretence, but what is founded upon calumnies of lies, forged by men of no conſcience; who have accuſed me of the higheſt miſdemeanors, and charged me with ſuch things as never entered into my mind, 1 Sam. xxiv. 9.

Ver. 12. *They rewarded me evil for good*, &c.] And (that which adds to the ſeverity of my perſecution) they are men whom I have obliged; who are ſo deteſtably ungrateful, as, for all the benefits they have received from me, when I was in power, to make me no other requital, but to endeavour to deprive me of my life.

Ver. 13. *But as for me, when they were ſick*, &c.] O what a difference is this, to the kindneſs that I ſhewed them in their afflictions! for inſtance, when they were ſick, I ſympathized moſt heartily with them; and teſtified my unfeigned grief and ſorrow for them; by putting on ſackcloth; in which I humbled myſelf before God, with prayer and faſting, for their recovery: which I often repeated; on ſuch an affectionate manner poured out my ſoul to God on their behalf, in my moſt ſecret retirements, that I wiſh myſelf no better than I deſired God to do for them.

Ver. 14. *I behaved myſelf as though he had been my friend or brother*, &c.] I walked mournfully; and went to viſit them with the ſame diligence, as if I had been in danger of loſing a friend or brother. I could not have looked more dejectedly, if I had bewailed the death of the deareſt mother.

Ver. 15. *But in my adverſity they rejoiced*, &c.] But theſe very men (ſuch was their inhumanity) could not diſſemble the joy they conceived when they heard the news that any evil had befel me; but ran to inform one another, and aſſembled themſelves together, that they might publickly teſtify how much it rejoiced them. The very ſcum of the people, who were ſo vile, that I did not ſo much as know there were ſuch men in the world, met together by their example to revile me; and there was no end to their reproaches.

Ver. 16. *With hypocritical mockers in feaſts*, &c.] Nay, they joined themſelves to the profane flatterers, and trencher buffoons; who get their maintenance by ſaying any thing which they imagine will pleaſe their lords and maſters, made me the ſubject of their abuſive jeſts, ridiculous ſayings and ſcoffs, in their table talk; which they uttered with ſuch rage, as if they would have devoured me.

Ver. 17. *Lord! how long wilt thou look on*, &c.] Lord! thou ſeeſt all this I am very ſenſible, but how long wilt thou bear with it, and be only a ſpectator? Be pleas'd at length, to vindicate my innocence, and deliver me (who am deſolate, and have none to relieve me, but thee alone) from thoſe who have already deprived me of my effects and good name, and now ſeek, like ſo many rapacious lions, to devour me, and take away my life.

Ver. 18. *I will give thee thanks in the great congregation*, &c.] I will ever preſerve a grateful remembrance of it, if thou wilt vouchſafe to be merciful unto me; I will acknowledge it with the moſt hearty thanks before all thy people, as ſoon as thou ſhalt reſtore me to thy tabernacle; in their moſt frequent aſſemblies, when the whole nation meets at their ſolemn feaſts, I will celebrate thy power and goodneſs with my praiſes.

Ver. 19. *Let not them that are mine enemies wrongfully rejoice over me*, &c.] Let not thoſe therefore, who unjuſtly perſecute me, have the pleaſure of getting any advantage of me: Let them no longer make ſigns one to another with their eyes and heads, as if they had done their buſineſs, and ſhould ſatisfy their groundleſs hatred of me.

Ver. 20. *For they ſpeak not peace*, &c.] For they are men of turbulent ſpirits, that give not their ſovereign wholeſome counſels, but invent falſe ſtories, to incenſe him againſt thoſe that would gladly ſerve God peaceably under his government, without offending any one.

Ver. 21. *Yea, they opened their mouth wide againſt thee*, &c.] Nor are they content to do this ſecretly; but now they bawl againſt me with open mouths, and boldly accuſe me as a traitor, rejoicing at any thing they can catch hold of for their calumnies, and ſaying, So, ſo, we have detected him; his treaſonable practices are diſcover'd, we ourſelves are eye-witneſſes of it.

Ver. 22. *This thou haſt ſeen, O Lord*, &c.] But thou knoweſt me better than they, O Lord; to whom I appeal as a witneſs to the wrong they do me; beſeeching thee to declare my innocence, by affording me thy help, and delivering me from their hands, now they are in hopes to ſeize it.

Ver. 23. *Stir up thyſelf*, &c.] Thou haſt ſeemed hitherto to neglect me, though I have ſo often appealed to thee: But I beſeech thee, at length, O my God, and my Lord, who art the only judge that can give me relief, the only ſovereign that can protect an injured ſubject, to take cognizance of my cauſe, and ſentence me according to my actions.

Ver. 24. *Judge me, O Lord my God*, &c.] I only deſire that thou wouldſt do me right, and not to be ſo indulgent to me, as to forbear to condemn and puniſh me if I am guilty of what they accuſe me. Deal with me according to thy unſpotted juſtice, O Lord, (whom the fear of none can over-awe) my God, who art a judge not to be corrupted, and then I know they will never gain the advantage of me.

Ver. 25. *Let them not ſay in their heart*, &c.] Prevent ſo great a miſchief, O Lord, leſt they ſhould applaud themſelves in their wickedneſs. Let them have no view of prevailing, nor do not let them whiſper to themſelves, ſo, now all goes well, chear up, we ſhall have our deſires: Much leſs let them prevail ſo far, and ſay, we have obtained our end, we have utterly deſtroyed him.

Ver. 26. *Let them be aſhamed, and brought to confuſion together*, &c.] Let them all be ſhamefully diſappointed, and as they have combined together inſolently to deride and mock me; ſo let them who rejoice at my preſent forlorn condition, behold one another with amazement and confuſion. Let them not only be put to the bluſh, but perfectly confounded, and never be able to lift up their heads again, who proudly traduce me, and ſeek to raiſe themſelves upon my ruin.

Ver. 27, 28. *Let them ſhout for joy, and be glad*, &c. &c.] And thereby fill all their hearts with joy, and their mouths with the voice of triumph, who believing my innocence, have wiſhed me ſucceſs, and let them behold me ſo compleatly victorious, that they may perpetually extol with the higheſt praiſes of the Lord, who favoured his ſervant David to ſo great a degree, that he delivered him out of all his troubles, and ſettled him in peace and proſperity. As for myſelf, I will never ceaſe, but continually give thee due praiſe for thy juſtice, goodneſs, and fidelity towards me.

PSAL. XXXVI.

1 *The grievous eſtate of the wicked.* 5 *The excellency of God's mercy.* 10 *David prayeth for favour to God's children.*

¶ To the chief muſician.

A pſalm of David, the ſervant of the Lord.

THE tranſgreſſion of the wicked ſaith within my heart, *that there is* no fear of God before his eyes.

2 For he flattereth himſelf in his own eyes, until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and deceit: he hath left off to be wiſe, *and* to do good.

4 He deviſeth miſchief upon his bed, he ſetteth himſelf in a way *that is* not good; he abhorreth not evil.

5 Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulneſs *reacheth* unto the clouds.

6 Thy righteouſneſs *is* like the great mountains; thy judgments *are* a great deep: O LORD, thou preſerveſt man and beaſt.

7 How excellent *is* thy loving kindneſs, O God! therefore the children of men put their truſt under the ſhadow of thy wings.

8 They ſhall be abundantly ſatisfied with the fatneſs of thy houſe: and thou ſhalt make them drink of the river of thy pleaſures.

9 For with thee *is* the fountain of life: in thy light ſhall we ſee light.

10 O continue thy loving kindneſs unto them that know thee; and thy righteouſneſs to the upright in heart.

11 Let not the foot of pride come againſt me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are caſt down, and ſhall not be able to riſe.

This pſalm compoſed by David, and deliver'd by him to the maſter of muſic in the tabernacle, ſeems to have been penn'd as the former; and many others were, during the perſecution he ſuffer'd from Saul. It is difficult to tell, to what part of that time it peculiarly belongs. The moſt probable opinion is, that it hath reſpect to the beginning of it; when Saul had a jealouſy of him, and an averſion to him; but concealed it in his heart, and counterfeited friendſhip to him, and ſeemed deſirous of his alliance; (as you read 1 Sam. xviii.) But yet he could not carry on the matters ſo cunningly, nor ſo entirely ſuppreſs and conceal his intentions to deſtroy him; but that they broke out in ſome fits, (as you find there, ver. 11, and in the next chapter, ver. 10.) And by the very preferment he beſtowed upon him, he made it plainly appear he deſigned his ruin. This treachery David here deſcribes; (without mentioning Saul, to whom he obſerved a due reverence) and oppoſes thereunto the Goodneſs and Fidelity of God, who rules the world, and protects both man and beaſt: Therefore he hoped, that he would not deſert him, or any one elſe that depended upon him, of his faithful ſervants; as he expoſed himſelf, in a particular manner, and was obliged to be.

Ver. 1. *The tranſgreſſion of the wicked ſaith within my heart, that there is no fear of God before his eyes*, &c.] The wicked may uſe many acts to diſguiſe and cloak his intentions; but his actions, which are directly oppoſite to all the laws of humanity, as well as the laws of God diſcover what he is, and make me reſolve not to truſt him, becauſe, without doubt he hath no regard to God, and conſequently will not be reſtrained by the fear of him, from ſtill doing me more prejudice.

Ver. 2. *For he flattereth himſelf in his own eyes*, &c.] Though he flatters and ſooths himſelf up in his own conceit, imagining he manages things ſo cleverly, that no one can accuſe him; yet at laſt his iniquity ſhall be diſcovered, and make him odious to all the world.

Ver. 3. *The words of his mouth are iniquity and deceit*, &c.] When he pretends great kindneſs to me, and proteſts I am dear to him, his meaning is to injure me, and to enſnare me into danger. He was a more juſt man, and better affected towards me; but now his paſſions have ſo blinded his judgment, and perverted his will, that he knows not what belongs to juſtice or equity, much leſs to goodneſs and charity.

Ver. 4. *He deviſeth miſchief upon his bed*, &c.] Altho' he ſeems to have an affection for me in publick, yet when he is retired he is contriving my ruin: It is his chief thoughts by day and night: Neither is it a ſudden fit of jealouſy or anger againſt me; but he hath obſtinately reſolved to perſiſt in a courſe ſo void of all piety, juſtice and charity, that there is no manner of wickedneſs, at which he ſticks, to compaſs his deſign to deſtroy me.

Ver. 5. *Thy mercy (O Lord) is in the heavens*, &c.] Yet my comfort is, that his hatred and falſhood cannot be ſo great; but thy goodneſs and mercy, O Lord, and thy ſtrict adherence to thy word, are infinitely greater: On theſe I rely, which I know will not deceive me; being no leſs conſpicuous and conſtant, (but alſo as extenſive) than the heavens.

Ver. 6, 7. *Thy righteouſneſs is like the great mountains*, &c. &c.] Thy juſtice alſo, in the adminiſtration of affairs, are as viſible, and immoveable as the higheſt mountains, which it is impoſſible to ſhake. Their moſt ſubtle plots are ſhallow, and eaſily diſappointed by thee; thy orders and decrees are ſtrictly executed, but in what manner we cannot fathom: Therefore I will truſt in thee, O Lord; whoſe goodneſs extends not only to men, but alſo to irrational creatures, who have no ſenſe of thee; and if thou takeſt ſuch care of their welfare, O God; thy affection and mercies are incomparably greater to thoſe that know thee, and confide in thee.

Ver. 8. *They ſhall be abundantly ſatisfied with the fatneſs of thy houſe*, &c.] They ſhall not only be content in their preſent ſtation; but have abundance of ſatisfaction in thy love towards them; and at length bring thee the ſacrifice of thankſgiving for thy merciful preſervation of them, and feaſt with thee in thy houſe; where thou ſhalt fill them with moſt raviſhing joys, and give them an earneſt of the greateſt plenty of Divine Bleſſings, that ſhall perpetually flow in upon them.

Ver. 9. *For with thee is the fountain of life*, &c.] For thou art the ſource from whence all our happineſs proceeds, which thou canſt eternally communicate unto us: And if thou wilt be favourable, nothing ſhall interrupt our joys, but we ſhall eſteem ourſelves happy in the moſt diſconſolate condition.

Ver. 10. *O continue thy loving kindneſs unto them that know thee*, &c.] Vouchſafe then, O moſt gracious God, to extend thy loving-kindneſs, which excels all worldly goods, not only to me, but to all thy obedient ſervants. Never withdraw thy favour from them, and perform thy promiſes, and defend them from all the miſchievous conſpiracies and devices of their enemies.

Ver. 11. *Let not the foot of pride come againſt me*, &c.] Make me an example of it, and whatſoever is ſecretly deſigned and plotted againſt me, let not my proud enemy prevail and tread me under his feet; let not all the power of the wicked, that may join with him, be able to ſubvert me.

Ver. 12. *There are the workers of iniquity fallen*, &c.] I am confident they will fail in this attempt; I plainly ſee them baffled in this wicked deſign. It is as certain, as if I already beheld it, that where they thought to overwhelm me, they ſhall fall themſelves: With ſo powerful a hand ſhall they be thrown down, that they ſhall never riſe again, to renew their attempts againſt me.

PSAL. XXXVII.

David perſwadeth to patience, and confidence in God, by the different eſtate of the godly and the wicked.

¶ A Pſalm of David.

FRET not thy ſelf becauſe of evil-doers, neither be thou envious againſt the workers of iniquity.

2 For they ſhall ſoon be cut down like the graſs, and wither as the green herb.

3 Truſt in the LORD, and do good, ſo ſhalt thou dwell in the land, and verily thou ſhalt be fed.

4 Delight thy ſelf alſo in the LORD; and he ſhall give thee the deſires of thine heart.

5 Commit thy way unto the LORD: truſt alſo in him, and he ſhall bring *it* to paſs.

6 And he ſhall bring forth thy righteouſneſs as the light, and thy judgment as the noon-day.

7 Reſt in the LORD, and wait patiently for him: fret not thyſelf becauſe of him who proſpereth in his way, becauſe of the man who bringeth wicked devices to paſs.

8 Ceaſe from anger and forſake wrath: fret not thy ſelf in any wiſe to do evil.

9 For evil-doers ſhall be cut off: but thoſe that wait upon the LORD, they ſhall inherit the earth.

10 For yet a little while, and the wicked *ſhall* not *be*: yea, thou ſhalt diligently conſider his place, and it *ſhall* not *be*.

11 But the meek ſhall inherit the earth: and ſhall delight themſelves in the abundance of peace.

12 The wicked plotteth againſt the juſt, and gnaſheth upon him with his teeth.

13 The LORD ſhall laugh at him, for he ſeeth that his day is coming.

14 The wicked have drawn out the ſword, and have bent their bow to caſt down the poor and needy, *and* to ſlay ſuch as be of upright converſation.

15 Their ſword ſhall enter into their own heart, and their bows ſhall be broken.

16 A little that a righteous man hath, *is* better than the riches of many wicked.

17 For the arms of the wicked ſhall be broken: but the LORD upholdeth the righteous.

18 The LORD, knoweth the days of the upright: and their inheritance ſhall be for ever.

19 They ſhall not be aſhamed in the evil time: and in the days of famine they ſhall be ſatisfied.

20 But the wicked ſhall periſh, and the enemies of the LORD *ſhall be* as the fat of lambs, they ſhall conſume: into ſmoak ſhall they conſume away.

21 The wicked borroweth, and payeth not again: but the righteous ſheweth mercy, and giveth.

22 For *ſuch as be* bleſſed of him, ſhall inherit the earth; and *they that be* curſed of him, ſhall be cut off.

23 The ſteps of a *good* man are ordered by the LORD: and he delighteth in his way.

24 Though he fall, he ſhall not be utterly caſt down: for the LORD upholdeth *him* with his hand.

25 I have been young, and *now* am old: yet have I not ſeen the righteous forſaken, nor his ſeed begging bread.

26 *He is* ever merciful, and lendeth: and his ſeed *is* bleſſed.

27 Depart from evil, and do good: and dwell for evermore.

28 For the LORD loveth judgment, and forſaketh not his ſaints, they are preſerved for ever: but the ſeed of the wicked ſhall be cut off.

29 The righteous ſhall inherit the land, and dwell therein for ever.

30 The mouth of the righteous ſpeaketh wiſdom; and his tongue talketh of judgment.

31 The law of his God *is* in his heart, none of his ſteps ſhall ſlide.

32 The wicked watcheth the righteous, and ſeeketh to ſlay him.

33 The LORD will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the LORD, and keep his way, and he ſhall exalt thee to inherit the land: when the wicked are cut off, thou ſhalt ſee *it*.

35 I have ſeen the wicked in great power: and ſpreading himſelf like a green bay-tree.

36 Yet he paſſed away, and lo, he *was* not: yea, I ſought him, but he could not be found.

37 Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace.

38 But the tranſgreſſors ſhall be deſtroyed together, the end of the wicked ſhall be cut off.

39 But the ſalvation of the righteous *is* of the LORD, *he is* their ſtrength in the time of trouble.

40 And the LORD ſhall help them, and deliver them: he ſhall deliver them from the wicked, and ſave them, becauſe they truſt in him.

In this pſalm (which is compoſed ſo artificially, that the order of the letters of the alphabet is obſerved, in the firſt letter of every other verſe) David's intention ſeems to be, to prevent the ſcandal which ſome might take when they ſaw the wicked in proſperity, and the godly under affliction; (as they did ſometimes) contrary to the law, which deputes all happineſs to thoſe who religiouſly obſerved it, and perpetual miſery to thoſe who did not obey it. He bids them be patient, and ſtay a-while; and they ſhould ſee them both verified. For the proſperity of the wicked, ſhall be of ſhort durance, (as he deſires them over and over again to conſider:) and the pious, if they would but wait a-while, ſhould ſee themſelves not only delivered out of trouble, but exalted to a flouriſhing condition; and therefore he particularly adviſes, in the firſt place, that no man by any means ſuffer himſelf to be tempted, by the ſplendid appearance of the wicked, to imitate them in their unrighteous courſes: but to adhere firmly to the principles of piety and virtue, confiding in God, and committing himſelf to him. He will endow ſuch honeſt men with content, though their circumſtances be ever ſo narrow at preſent; and finally put them in poſſeſſion of all their hearts can deſire. And to preſerve themſelves in this pious temper, he ſhews nothing could be more available than meekneſs and humility, (which procures us, as Theodoret here remarks, abundance of advantages,) and to reflect on the miſerable end of the proud and imperious, who follow unjuſt courſes; (as was apparent in the fate of Saul and Abſalom, and ſuch like perſons) which is ſufficient advice for all them to behave themſelves under their preſent afflictions in a decent and becoming manner; and not to envy the proſperous ſucceſſes of the wicked, nor to call them bleſſed; but rather account them unhappy and miſerable.

The ſon of Syrach ſeems to have ſummed up this pſalm in thoſe few words, Eccleſ. i. 23, &c. A patient man will bear for a time, and afterwards joy ſhall ſpring up unto him. For the fear of the Lord is wiſdom; and faith and meekneſs are his delight.

Ver. 1, 2. *Fret not thyſelf becauſe of evil doers*, &c.&c.] Let it not vex thee to ſee the impious in great proſperity; nor be provoked there by, either to accuſe God's providence, or to think the worſe of virtue; to imitate them in their wickedneſs; or to deſire to be in their ſtations. For this proſperity which they are apt to behold with admiration, envy, or anger, is but of a ſhort continuance: they ſhall be cut down on a ſudden, as the graſs is by the hand of the mower, when it is moſt flouriſhing; or they ſhall fade away like the green herb, which withers in a ſhort time, and falls of itſelf to decay.

Ver. 3. *Truſt in the Lord and do good*, &c.] If you would purchaſe an everlaſting happineſs, confide in God, (and not in the abundance of thy riches,) do all the good thou art able, in the ſtation wherein providence hath placed thee: and thou ſhalt peaceably enjoy all thoſe bleſſings which he, according to his promiſe, will provide for thee; whilſt the wicked are cut off with ſhame and diſgrace.

Ver. 4. *Delight thyſelf alſo in the Lord*, &c] Be not dejected, if thou art for the preſent afflicted; but be content in thy condition: Or rather, comfort thyſelf in the Lord, and take greater delight in his promiſes, than the wicked can do in their preſent poſſeſſions, and confide ſtrenuouſly in him, and never doubt but he will anſwer thee according to thy heart's deſire.

Ver. 5. *Commit thy way unto the Lord*, &c.] When thou haſt any difficult buſineſs in hand, and art doubtful of the ſucceſs; or ignorant what courſe to take, for the accompliſhing thy deſigns in an honeſt manner; leave all to the Lord, and never fear, but he will direct and aſſiſt thee, and bring your affairs to a happy iſſue.

Ver. 6. *And he ſhall bring forth thy righteouſneſs*, &c.] And if thou ſhouldſt be accuſed, as for man of evil intentions, let it not perplex thee: For though thy fame be obſcur'd for a time, by calumnies and ſlanders, as the ſun is by miſts and clouds; yet as that diſperſes them all at laſt, ſo ſhall thy integrity appear, and ſhine as bright as the ſun at noon-day.

Ver. 7. *Reſt in the Lord and wait patiently for him*, &c.] And in the interim, reſt ſatisfied in this, that the Lord knows thy innocency: And do not murmur if he doth not immediately vindicate it: But think it becomes thee to wait with humble ſubmiſſion to his will, and to ſtay till he thinks of it. And be ſure thou art not ſo impatient, as to be irritated by the prodigious ſucceſs the ungodly meet with in all their diſhoneſt contrivances; to imitate them in their calumnies, fraud, injuſtice and oppreſſion, or any ſuch courſes, whereby they compaſs all their deſigns.

Ver. 8. *Ceaſe from anger*, &c.] If thou perceiveſt thy indignation begin to riſe, to ſee ſuch vile people ſo ſucceſsful; let it not vex and afflict thee, or if any ſudden paſſion or diſpleaſure ſurprize thee, be ſure thou ſuppreſs it immediately, and let it proceed no farther, and do not be incenſed by any means (I muſt repeat that caution, it is of ſo great importance) as to follow their example in evil doing.

Ver. 9. *For evil doers ſhall be cut off*, &c.] For howſoever proſperous it may prove in the beginning, the end is ſure to be fatal. For let thoſe infamous men expect to meet with an untimely end, and to be cut off by the hand of juſtice in a moſt remarkable manner from the land of the living: Whereas they that follow my advice, and wait patiently till the Lord do them right, ſhall poſſeſs the benefits of this land, which he hath given them for an inheritance.

Ver. 10. *For yet a little while*, &c.] And do not think, he is too long before he doth it; but reſolve to wait a little longer, and ſtill believe, that in a very ſhort time, the wicked, who ſeem to ſtand ſo firm, ſhall be utterly deſtroyed. And not the leaſt ſign of them left remaining in the place where thou once didſt behold them ſo flouriſhing.

Ver. 11. *But the meek ſhall inherit the earth*, &c.] But on the contrary, they that meekly ſubmit to their preſent afflictions, and patiently wait upon God till he pleaſes to relieve them, ſhall at laſt be ſettled in their poſſeſſions, and lead a moſt agreeable life in the greateſt plenty: In which enjoyment nothing ſhall be capable to moleſt them.

Ver. 12, 13. *The wicked plotteth againſt the juſt*, &c &c.] The wicked, indeed, hope to hinder this; being ſo furiouſly enrag'd againſt the juſt, that he is continually contriving ſome miſchief againſt him. But all his plots and ſubtle devices appear ridiculous in the eyes of the Lord, who ſees the day of his ruin approaching; which will inevitably ſeize on him before his deſigns can take effect.

Ver. 16. *A little that the righteous man hath*, &c.] And as there is more ſatisfaction in the little pittance a righteous man enjoys, than all the abundance which the greateſt potentates have obtained by extortion, oppreſſion and violence: So that ſmall power he hath, ſhall be of more force to protect and preſerve him, than all the multitudes which attend upon thoſe violent men to guard him.

Ver. 18. *The Lord knoweth the days of the upright*, &c.] He may ſeem to neglect them, but there is not a day paſſes wherein he doth not take particular care of them, and exerciſe a moſt gracious providence over them: Obſerving not only all their afflictions, but their patience under them, which ſhall be rewarded with the bleſſings he hath promiſed to them and their generation.

Ver. 19. *They ſhall not be aſhamed in evil time*, &c.] In calamitous times, when God puniſhes the world by war or peſtilence, they ſhall not be aſhamed of the hopes they have placed in God, that he will preſerve them; when a famine comes and pinches others, they ſhall be certain to have ſufficient.

Ver. 20. *But the wicked ſhall periſh*, &c.] But the wicked ſhall periſh in thoſe dreadful days; for the Lord regards them as his enemies; who when they grow rich and great, are but fatted up as beaſts for the ſlaughter; and on a ſudden melt away as faſt as the fat of lambs, that is burnt upon the altar: So ſhall Divine Vengeance ſeize on them when they are in the heighth of their proſperity; and, like that fat, they ſhall vaniſh into ſmoke and be reduced to nothing.

Ver. 21. *The wicked borroweth, and payeth not again*, &c.] You may ſee a man now perhaps acquire great riches by ſcandalous methods; but he ſhall in time be reduced to ſuch ſtraits as ſhall put him to double ſhame; firſt, to that of borrowing, then not being in a capacity to pay at the appointed time; when the righteous ſhall be ſo far from borrowing of any, that they ſhall be able to lend; nay, to exerciſe mercy, and give freely to him that hath occaſion.

Ver. 23, 24. *The ſteps of a good man are ordered by the Lord*, &c. &c.] Let a man take ſpecial care that his practices be pleaſing to the Lord, by doing what he approves, and he will proſper him in all his undertakings, and guide all his councils and actions ſo, that he ſhall meet with good ſucceſs. Or if he fail ſometimes of his purpoſe, he ſhall not be undone. The Lord ſtill ſupports him by his Power, that he may not be diſcouraged; and relieves him by his gracious providence, and prevents him from being ruined.

Ver. 25, 26. *I have been young, and now am old*, &c. &c.] I aſſert nothing but what I can poſitively confirm by my own long obſervation: when I was young I began to take notice of it; and continued ſo to do till now that I am grown old: and I cannot remember that in all my life I ever ſaw a truly pious, juſt, and charitable man, left deſtitute of what is neceſſary; or his children after him reduced to ſuch poverty, that they were conſtrained to beg from door to door: but had not only ſufficient to ſupply his own wants, but to ſpare ſome alſo for the relief of others, to whom he freely gives or lends, at leaſt; and is never weary of theſe frequent acts of charity, and God rewards it with bleſſings upon his poſterity.

Ver. 27. *Depart from evil, and do good*, &c.] Take my advice therefore, if thou wouldſt be happy: never be guilty of an ill action, though it be to gain the greateſt advantage this world can afford: but conſtantly employ thyſelf in good works, eſpecially in acts of mercy; though thereby thou mayeſt ſeem to impoveriſh thyſelf for the preſent; but be aſſured this is the only way to lead a long and proſperous life in great tranquility and peace.

Ver. 30. *The mouth of the righteous man ſpeaketh wiſdom*, &c.] They are not only ſerviceable to mens bodies, but their ſouls alſo; by inſtilling in them (eſpecially to their own children) ſuch precepts of virtuous wiſdom, as teach them to behave themſelves prudently in every action of their life, and naturally tend to make them proſperous,

Ver. 31. *The law of God is in his heart*, &c.] Of which this righteous man himſelf is an example; who making the law of God (which he hath continually before his eyes) the rule of his life, proceeds ſteadily to the obtaining his end; and happily finiſhes his courſe, without falling into thoſe miſchiefs, into which the impious lead thoſe who have no regard unto that rule.

Ver. 32, 33. *The wicked watcheth the righteous*, &c. &c.] His greateſt danger is from ſuch lawleſs men, who (as I have ſaid before) watch for an opportunity, and leave no means unattempted, (though it be by falſhood and treachery) not only to give him trouble and diſturbance, but to deprive him of his life. But the Lord will not let them have power to execute their deſign. He will reſcue him from their violence. Or if they ſeek to ruin him, in a form of law, by falſely accuſing him before the publick judges, he will find means to clear his innocence, and reverſe even the ſentence they have pronounced againſt him.

Ver. 34 *Wait on the Lord*, &c.] Therefore if I ſhould ſtudy ever ſo long, I can give a good man no better advice than I have done already: Hope in God (when any of theſe troubles happen) and patiently wait for his mercy by a ſtedfaſt obſervance of all his commands. Do not be diſturbed at any miſchiefs men can threaten, to ſwerve from that path, into which thou art directed by God's law; but believe that he will at laſt, if thou perſevereſt in it, advance thee to the poſſeſſion of all it promiſeth and thou ſhall behold thoſe that thought to depreſs thee utterly deſtroyed.

Ver. 35. *I have ſeen the wicked in great power*, &c.] There want not publick examples of this in our own days. For I myſelf have ſeen the wicked (ſuch as Saul, Doeg, and Achitophel) in ſuch power, that he thought it was in no ones power to hurt him; but, on the contrary, he ſtruck terror into all: His offſpring was numerous, his poſſeſſions large, his revenue exceeding great; reſembling a tree never yet tranſplanted, that hath taken root and ſuck'd abundance of the earth, and ſpreads juice out of its branches on all ſides.

Ver. 36. *Yet he paſſed away*, &c.] And yet as firm as he ſeemed to ſtand, he was gone on a ſudden: He vaniſhed (it is very extraordinary) juſt as you ſee a cloud paſs away and diſappear. I looked about to ſee what was become of him, and whether he might not be removed (as a tree ſometimes is) to another place, but there was no ſuch man, nor any remainder of him to be found.

Ver. 37, 38. *Mark the perfect man,* &c. &c.] Do you take notice then, and make it your own obſervation, as I have already done; and you will find this great difference, who makes the laws of God the rule of his life, and thoſe that tranſgreſs them; that though the former may meet with ſome troubles for a time, yet if they do not make him forſake his integrity, nor ſwerve in the leaſt point from his duty, he ſhall in the iſſue be very proſperous and happy: But the other ſhall be entirely extirpated; not one of them ſhall eſcape by any of their cunning tricks and devices, but ſhall periſh all alike; though for the preſent they may thrive in their wickedneſs, yet in the concluſion they ſhall be cut off both root and branch.

PSAL. XXXVIII.

David moveth God to take compaſſion of his pitiful caſe.

¶ A pſalm of David to bring to remembrance.

O Lord, rebuke me not in thy wrath: neither chaſten me in thy hot diſpleaſure.

2 For thine arrows ſtick faſt in me, and thy hand preſſeth me ſore.

3 *There is* no ſoundneſs in my fleſh, becauſe of thine anger: neither *is there any* reſt in my bones, becauſe of my ſin.

4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

5 My wounds ſtink, *and* are corrupt: becauſe of my fooliſhneſs.

6 I am troubled, I am bowed down greatly, I go mourning all the day long.

7 For my loyns are filled with a loathſom *diſeaſe:* and *there is* no ſoundneſs in my fleſh.

8 I am feeble and ſore broken: I have roared by reaſon of the diſquietneſs of my heart.

9 Lord, all my deſire *is* before thee: and my groaning is not hid from thee.

10 My heart panteth, my ſtrength faileth me: as for the light of mine eyes, it alſo is gone from me.

11 My lovers and my friends ſtand aloof from my ſore: and my kinſmen ſtand afar off.

12 They alſo that ſeek after my life, lay ſnares *for me:* and they that ſeek my hurt, ſpeak miſchievous things, and imagine deceits all the day long.

13 But I as a dead *man* heard not; and *I was* as a dumb man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whoſe mouth *are* no reproofs.

15 For in thee, O Lord, do I hope: thou wilt hear, O Lord, my God.

16 For I ſaid, *Hear me,* leſt *otherwiſe* they ſhould rejoice over me: when my foot ſlippeth, they magnify *themſelves* againſt me.

17 For I *am* ready to halt, and my ſorrow *is* continually before me.

18 For I will declare mine iniquity; I will be ſorry for my ſin.

19 But mine enemies *are* lively, *and* they are ſtrong: and they that hate me wrongfully are multiplied.

20 They alſo that render evil for good, are mine adverſaries: becauſe I follow *the thing that* good *is.*

21 Forſake me not, O Lord: O my God, be not far from me.

22 Make haſte to help me, O Lord, my ſalvation.

This pſalm was compoſed by David, either during his affliction, to deſire God graciouſly to remember him (as the title of it expreſſeth) and ſend him deliverance; or afterward, to commemorate the means he uſed when he was in that ſad condition; and how earneſtly he entreated God, to remit all the ſins that had brought him into it; and releaſe him from it; and what hope and confidence he then had in God, which might encourage him and all others to place the like humble truſt in his Goodneſs for futurity.

What the affliction was, is not ſo certain as it may ſeem at firſt ſight. It is generally ſuppoſed he was ſick, of ſome noiſome, ulcerous diſeaſe; as in the beginning of the pſalm, ſeveral expreſſions, if they be taken in a literal ſenſe, plainly enough denote. But he immediately falling into a doleful complaint of the malignity of his enemies, and the coldneſs of his friends affection towards him; it is thought not improbable by others, that he deſcribes the crazy condition he was in (under the perſecution of Saul) by the languiſhment of a ſick man under ſome deſperate diſeaſe. And thus Theodoret underſtands it: only he ſuppoſes that he reflects upon the diſaſterous chances that befel him, after his ſucceſſion to the throne; by the murther of his ſon Ammon, the rebellion of Abſalom, the falſeneſs of Achitophel, the abuſive reproaches of Shimei, and all the other afflictions mentioned in his hiſtory, which were inflicted upon him by God as a remedy for his ſins. And this ſenſe we muſt follow; or elſe ſay, he was at the very time ſick of a grievous diſtemper, when he labour'd under one of thoſe perſecutions. And ſince the pſalm will be of more uſe, if we interpret it in this manner, I ſhall follow that conjecture. For ſo I term it, becauſe we do not read of any ſickneſs David had, nor are we certain what the particular ſins were which he bewails in ſo lamentable a manner, that it hath occaſioned this to be called one of the Penetential Pſalms, beginning juſt as the firſt of them doth. Pſalm vi.

Ver. 1. *O Lord rebuke me not in thy wrath, neither chaſten me in thy hot diſpleaſure.*] O Lord, I am terribly afflicted; and it is but juſt I ſhould be ſo: Yet let me prevail with thee for ſo much mercy, as not to proceed to any farther ſeverity; or, if thou doſt, yet ſtill mitigate it with ſome glimpſe of thy favour, that I may not ſuffer in the utmoſt extremity.

Ver. 2. *For thine arrows ſtick faſt in me,* &c.] For (beſide the trouble which my enemies give me) the pains I already endure in my body torture me exceedingly, and touch me to the very quick: Thou haſt inflicted upon me a heavy puniſhment, which preſſes me down to the ground.

Ver. 3. *There is no ſoundneſs in my fleſh,* &c.] There is no part of my body, but feels the ſad effects of thy diſpleaſure, which my ſins have ſo provoked, that I am in perpetual pain, without any intermiſſion.

Ver. 4. *For mine iniquities are gone over mine head*, &c.] They have brought a multiplicity of evils upon me, which like a deluge have overwhelmed me, and lie upon me as an intolerable burthen, under which I am ready to ſink, unleſs thou ſupport me.

Ver. 5. *My wounds ſtink and are corrupted*, &c.] I am covered with ulcers, and they are full of putrified matter, which grows noiſom and offenſive to me, as a juſt reward of my folly; whereby to ſatisfy my unreaſonable deſires, I have inconſiderably offended thee, (2 Sam. xi. 2, 3, 4.)

Ver. 6. *I am troubled*, &c.] I am not able to walk upright, being grown extremely crooked: The poſture of a mourner, who goes, or rather creeps ſoftly, and bowed down, is mine continually.

Ver. 7 *For my loins are filled with a loathſome diſeaſe*, &c.] Fiery boils break out in the parts about my loins: And though there are ſuch a multitude, that one would imagine all the ill humours were run thither; yet, in the reſt of my body, as I have already ſaid, there is no part but what is out of order.

Ver. 8. *I am feeble and ſore broken*, &c.] I am exceedingly weak and worn away with pain and grief; wherewith my heart is ſo perpetually tormented, that I roar, rather than ſigh, and groan, and cry, under the apparent anguiſh of it.

Ver. 9. *Lord, all my deſire is before thee*, &c.] But why do I complain in this manner, and make ſuch a particular enumeration of my ſufferings: Thou Lord art ſenſible what I want, and what I would have: Though I ſhould ſay never a word, all my miſeries and the ſighs they have coſt me, are not unknown to thee.

Ver. 10. *My heart panteth*, &c.] Thou ſeeſt the great agitation of my mind, which wanders up and down in reſtleſs thought, but all to no purpoſe; for my ſtrength hath forſaken me: The light of mine eyes are ſo dim, that I can ſcarce make uſe of them.

Ver. 11. *My lovers and my friends ſtand aloof at my ſore*, &c.] And if I could, I ſhould ſee none of thoſe whom I might in all reaſon expect, in ſuch a condition, to come and comfort me, (2 Sam. xv. 31.) For I am deſerted by thoſe who profeſſed great love to me: Yea, they with whom I contracted a friendſhip and intimate familiarity, neglect me; and ſuch whom nature hath inclined to pity and relieve me, keep at a diſtance, and afford me no aſſiſtance in my affliction.

Ver. 12. *They alſo that ſeek after my life*, &c.] In the mean time my enemies are very buſy, and employ all their ſubtlety to find a way how to make an end of this miſerable life of mine: They diſcourſe of nothing elſe, but what miſchief they may do me; and what they cannot accompliſh by force, they are continually contriving how to compaſs by fraud and deceit.

Ver. 13. *But I as a deaf man*, &c.] I wanted not information how they calumniated me, but was ſo oppreſſed with the weight of my other afflictions, and of thoſe ſins which have brought them upon me, that I took no notice of it; but lay as if I were deaf, and heard not what they ſaid; or dumb, and could not make an anſwer.

Ver. 14. *Thus was I as a man that heareth not*, &c.] I was as ſilent, I ſay, as if I had been ignorant of their falſe accuſations, or as if I were not able to confute them.

Ver. 15. *For in thee, O Lord, do I hope*, &c.] For notwithſtanding all my ſins, and thy ſore diſpleaſure which I feel againſt them, I put a great confidence in thee that thou wilt plead my cauſe. I leave them therefore to thee, O Lord, who art the righteous Judge; and as thou haſt in juſtice afflicted me, ſo wilt thou, I doubt not, make them know that they have charged me wrongfully.

Ver. 16. *For I ſaid, Hear me*, &c.] I ſtill conclude with myſelf, that, as bad as I am, and as low as thou haſt laid me, thou wilt not ſuffer them to inſult me, and brag that they have maſter'd me.

Ver. 17. *For I am ready to halt*, &c.] As they are very likely now to do; for I am ſo weak every way that I am ready to fall; and have nothing but a diſmal proſpect of ruin before mine eyes.

Ver 18. *For I will declare mine iniquity*, &c.] I know and do confeſs that I have deſerved is for my iniquity: which when I conſider, (add nothing elſe) I have reaſon to fear the worſt they can do unto me.

Ver. 19. *But mine enemies are lively*, &c.] And what is not in their power to do, who, while I lie in this weak and miſerable condition, are flouriſhing, and proſperous, ſtrong and mighty; and by falſe rumours, make me ſtill more odious to the multitude, and increaſe their forces againſt me.

Ver. 20. *They alſo that render evil for good*, &c.] With which are joined even thoſe that I have obliged; who do not think it bad enough not to continue my friends, but are become my adverſaries; for no other reaſon, that I can find, but becauſe I make a conſcience of what I do, and faithfully ſtudy, and earneſtly ſeek the good of all this kingdom.

Ver. 21. *Forſake me not, O Lord*, &c.] I humbly therefore betake myſelf to thee, O Lord, beſeeching thee, that thou wilt not deſert me as they have done. O my God, who haſt been extremely gracious to me on ſundry occaſions, and ſeeſt that I ſtill depend entirely upon thee, let not my ſins make thee abandon me.

Ver. 22 *Make haſte to help me*, &c.] But rather let my miſery, and the imminent danger I am in, move thee ſpeedily to relieve me. Defer then no longer, O Lord, whoſe property it is to deliver thoſe who are not capable of helping themſelves, and truſt in thee alone, as I now do, for my ſafety and preſervation.

PSAL. XXXIX.

1 *David's care of his thoughts.* 4 *The conſideration of the brevity and vanity of life.* 7 *The reverence of God's Judgments,* 10 *and prayer, are his bridles of impatience.*

To the chief muſician, even to Jeduthun, A pſalm of David.

I Said, I will take heed to my ways, that I ſin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

2 I was dumb with ſilence, I held my peace, *even* from good, and my ſorrow was ſtirred.

3 My heart was hot within me, while I was muſing the fire burned: *then* ſpake I with my tongue.

4 LORD, make me to know mine end, and the meaſure of my days, what it *is*: *that* I may know how frail I *am*.

5 Behold, thou haſt made my days *as* an hand-breadth, and mine age *is* as nothing before thee: verily every man at his beſt ſtate *is* altogether vanity. Selah.

6 Surely every man walketh in a vain ſhew: ſurely they are diſquieted in vain: he heapeth up *riches*, and knoweth not who ſhall gather them.

7 And now, LORD, what wait I for? my hope is in thee.

8 Deliver me from all my tranſgreſſions; make me not the reproach of the fooliſh.

9 I was dumb, I opened not my mouth; becauſe thou didſt *it*.

10 Remove thy ſtroke away from me: I am conſumed by the blow of thine hand.

11 When thou with rebukes doſt correct man for iniquity, thou makeſt his beauty to

conſume away like a moth: ſurely every man *is* vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry, hold not thy peace at my tears: for I *am* a ſtranger with thee, *and* a ſojourner, as all my fathers *were*.

13 O ſpare me, that I may recover ſtrength, before I go hence, and be no more.

It is thought by ſome, that this pſalm (which David delivered afterwards to Jedutham, an excellent muſician, and governor of the muſic in the tabernacle, 1 Chron. xxv.) was made upon the ſame occaſion as the foregoing. And ſo in part it was; for though there is little reaſon to think he was ſtill ſick when he compoſed it, (as they imagine) yet it is manifeſt he was extremely preſs'd by his enemies. And the conſideration of their flouriſhing condition, though very wicked, (whilſt he a ſervant of God was lamentably afflicted) pnt him into ſome commotion, notwithſtanding his reſolution to the contrary; till he reflected on the ſhortneſs of man's life, and conſequently of his own ſufferings, and how eaſy it was for God to cut off his enemies, compoſed his ſpirit again, and made him patient and contented in his preſent condition.

So that this pſalm ſeems to me to be rather of the ſame kind with the xxxviith, than the xxxviiith; only there David gives counſel to others, after God had delivered him from many perſecutions, to be patient by his example: But here he himſelf puts that counſel in practice, (perhaps when the rebellion of Abſalom renewed his trouble, which is the opinion of Theodoret) though he ſhews it is very difficult, on ſome occaſions, not to be very much diſturbed at the proſperity of wicked men, and good mens affliction, eſpecially when it comes to be a man's own caſe under ſome deplorable calamity.

Ver. 1, 2. *I ſaid, I will take heed to my ways, that I ſin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me*, &c.] It is a very great provocation to anger and diſcontent, to ſee the wicked ſtill continue proſperous, and to hear how they abuſe and calumniate me. But I reſolved not to be vexed at it; but rather to take care, as I have exhorted others, (Pſal. xxxvii.) to be more inoffenſive in all my actions; and eſpecially to have a particular guard over my tongue, and to lay the ſtricteſt reſtraint upon it, that no undecent complaints, no irreverent diſcourſe concerning God's providence, no, nor any intemperate ſpeeches againſt my adverſaries, ſhould proceed out of my mouth, 2 Sam xvi. 8, 13. And I maintained my purpoſe for ſome time ſo ſtedfaſtly, that I ſpake not a word, either good or bad, but remained like a dumb man in perfect ſilence; being ſo timerous of inveighing againſt my unjuſt accuſers, that I would not ſo much as vindicate myſelf, and clear my innocence. Though the truth is, while I thus denied all vent to my inward grief, (which I could not quite ſuppreſs) it was the more increaſed.

Ver. 3. *My heart was hot within me*, &c.] For though I was ſilent, yet doubtleſs I had many wracking thoughts of the injuries I ſuffered; and I continued muſing ſo long upon them, and upon the impunity of thoſe who committed them, my ſorrow grew ſo great at laſt, that it could no longer be pent up; but burning like a fire with vehement heat in my breaſt, I broke forth into the following exclamations.

Ver. 4. *Lord, make me to know my end*, &c.] Lord, I do not murmur nor repine at my ſufferings; but that I may be able to bear them ſtill patiently, make me ſenſible, I humbly beſeech thee, how ſhort this frail life is, and how ſoon it will have an end, that duly conſidering this I may be the leſs concerned at the miſeries I endure, which will terminate with it.

Ver. 5. *Behold, thou haſt made my days as an handbreadth*, &c] And it is ſtrange I ſhould forget it, when it is apparent thou haſt circumſcribed my days within a very narrow compaſs, and that, compared to thy duration, are juſt nothing. Beſides, there is no man ſo ſtrong, or ſo firm, but he may die in an inſtant, (as my enemies may do) in the height of his proſperity, and moſt flouriſhing condition: For though he imagines himſelf ſo ſecurely ſettled in his greatneſs, it is certain he is mere emptineſs and vanity.

Ver 6. *Surely every man walketh in a vain ſhew*, &c.] What an imaginary thing then is the life of man? who promiſes himſelf mighty matters, but hath no more than the image and ſhadow of them in his brain; for on a ſudden he himſelf vaniſhes, and is gone: Yet for theſe he makes a great buſtle and ſtir, whereby, if he happens to get any thing, alas! it is to very ſmall purpoſe; for after all the fatigue and pains he hath taken to heap up wealth, he hath no certainty whether he ſhall live to enjoy it; no, nor whether his ſon or his kindred (for perhaps a ſtranger, nay, his enemy) ſhall poſſeſs it.

Ver. 7. *And now, Lord, what wait I for?* &c.] And therefore I am reſolved, O Lord, with thy gracious aſſiſtance, not to trouble myſelf ſo much as I have done with their vain and uncertain affairs: For what is there even in a kingdom, that I ſhould impatiently expect or deſire, which may ſo ſoon be loſt again? I have done with all theſe vain hopes, and content myſelf with this alone; that thou wilt not forſake me, but continue my gracious God, and chuſe what is moſt expedient for me.

Ver. 8. *Deliver me from all my tranſgreſſions*, &c.] And firſt, I hope thou wilt grant me a remiſſion of all thoſe ſins, which have juſtly merited theſe heavy puniſhments; and then ſhew me ſo much favour, that wicked men, who are ignorant of thy meaning in theſe afflictions which have befallen me, but imagine thou haſt deſerted me, may not make me their laughing-ſtock, nor deride at my reliance and ſubmiſſion to thee.

Ver. 9. *I was dumb, I opened not my mouth*, &c.] For I did not complain, but ſilently endured their inſolent and ſcurrilous language, together with all my other ſufferings; revering thy juſtice, by whom every thing is ordered: (2 Sam. xvi. 10.) And this they interpreted to be yielding the cauſe, and juſtifying their proceedings againſt me.

Ver. 10. *Remove thy ſtroke away from me*, &c.] May it pleaſe thee, therefore, who haſt afflicted me with the moſt grievous judgments, at length to remove them, (if thou intendeſt to confute their fooliſh reproaches) becauſe it is impoſſible I ſhould ſubſiſt long under ſuch a burthen, as hath already exhauſted all my ſtrength.

Ver. 11. *When thou with rebukes doſt correct man for iniquity*, &c.] And indeed, who is able to contend with thee, if thou wilt not graciouſly remit the puniſhments we deſerve? For when thou chaſtiſeſt man, (in any manner whereby thou haſt threatened to rebuke his extravagance) his wealth, his power, and whatever elſe he hath that is valuable, moulders away like a moth-eaten garment: And it is no wonder; for the greateſt as well as the moſt abject men are but mere vanity.

Ver. 12. *Hear my prayer, O Lord*, &c.] But let even this move thee, O Lord, to grant my petition, which I make for pardon and releaſe from this chaſtiſement: Becauſe I am ſo frail, (as all my forefathers were) and our time here is ſo very ſhort, that I am more like a ſtranger and ſojourner in this country, than an inhabitant or lord of it, (as I lately thought myſelf:) therefore grant, I beſeech thee, my earneſt requeſt: And when I ſay nothing, but ſilently ſubmit to thy correction, let my tears ſpeak for me, and prevail with thee for ſome mercy.

Ver. 13. *O ſpare me, that I may recover ſtrength*, &c] Forbear, I entreat thee, O Lord, and do not proceed to afflict me in this ſevere manner: But repair the decays that are in my ſtrength, and let me enjoy thoſe few days I have to live more peaceably; that, exempt from the diſturbances of mine enemies, I may do thee ſome ſmall ſervice, before I leave the world, and have no more to do in it.

PSAL. XL.

1 The benefit of confidence in God. 6 Obedience is the beſt ſacrifice. 11 The ſenſe of David's evils inflameth his prayer.

¶ To the chief muſician.

A pſalm of David.

I Waited patiently for the LORD, and he inclined unto me, and heard my cry.

2 He brought me up alſo out of an horrible pit, out of the miry clay, and ſet my feet upon a rock, *and* eſtabliſhed my goings.

3 And he hath put a new ſong in my mouth, *even* praiſe unto our God: many ſhall ſee *it*, and fear, and ſhall truſt in the LORD.

4 Bleſſed *is* that man that maketh the LORD his truſt: and reſpecteth not the proud, nor ſuch as turn aſide to lies.

5 Many, O LORD my God, *are* thy wonderful works *which* thou haſt done, and thy thoughts *which are* to us-ward: they cannot be reckoned up in order unto thee: *if* I would declare and ſpeak *of them*, they are more than can be numbred.

6 Sacrifice and offering thou didſt not deſire, mine ears haſt thou opened: burnt-offering and ſin-offering haſt thou not required.

7 Then ſaid I, Lo, I come, in the volume of the book *it is* written of me:

8 I delight to do thy will, O my God: yea, thy law *is* within my heart.

9 I have preached righteouſneſs in the great congregation: lo, I have not refrained my lips, O LORD, thou knoweſt.

10 I have not hid thy righteouſneſs within my heart, I have declared thy faithfulneſs and thy ſalvation: I have not concealed thy loving kindneſs, and thy truth, from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD: let thy loving kindneſs and thy truth continually preſerve me.

12 For innumerable evils have compaſſed me about, mine iniquities have taken hold upon me, ſo that I am not able to look up: they are more than the hairs of mine head, therefore my heart faileth me.

13 Be pleaſed, O LORD, to deliver me: O LORD, make haſte to help me.

14 Let them be aſhamed and confounded together, that ſeek after my ſoul to deſtroy it: let them be driven backward, and put to ſhame that wiſh me evil.

15 Let them be deſolate for a reward of their ſhame, that ſay unto me, Aha, aha.

16 Let all thoſe that ſeek thee, rejoice and be glad in thee: let ſuch as love thy ſalvation, ſay continually, The LORD be magnified.

17 But I *am* poor and needy, *yet* the LORD thinketh upon me: thou *art* my help and my deliverer, make no tarrying, O my God.

This pſalm of David was directed to the chief maſter of muſic, for the uſe of the tabernacle: Wherein he thankfully acknowledges God's Goodneſs to him in delivering him from ſome imminent danger (it is not certain what: But may be applied either to the diſtreſs he was reduced to by his enemies, as we read in the foregoing pſalm; or to the ſickneſs God had inflicted on him; or to both, mention'd Pſalm xxxviii.) And then declares his reſolution to ſerve God faithfully and chearfully, in ſuch words as may be more agreeably aſcribed to Chriſt's readineſs to act the will of God, though it were by dying for us.

But it ſeems this deliverance was not ſo compleat, but that ſtill he was infeſted with many enemies; and therefore, in the latter part of this pſalm, he ſtill commends himſelf to God's merciful providence; beſeeching him to finiſh what he had begun, by continuing to be his deliverer.

Ver. 1. *I waited patiently for the Lord, and he inclined unto me, and heard my cry.*] I plainly perceive the benefit of perſevering in prayer, and waiting with conſtancy and patience upon the Lord; for tho' he hath made my expectation very tedious, yet at laſt he hath been graciouſly pleaſed to condeſcend and grant my deſire.

Ver. 2. *He brought me up alſo out of an horrible pit,* &c.] For when I was in the utmoſt diſtreſs, and had no more power to help myſelf than he who is fallen, and ſticks faſt at the bottom of a deep clay-pit: He not only delivered me from that preſent danger, which was extremely dreadful, but brought me into a place of ſafety, and confirmed me in it ſo ſtrongly, that I could not fall again into the like extremity.

Ver. 3. *And he hath put a new ſong in my mouth,* &c.] But I have liberty in peace and quiet to meditate his praiſes, and to indite a New Song in honour of our God; who to all other benefits hath added this laſt miraculous preſervation: Which ſhall excite many others, when they duly conſider it, to join together with me in his worſhip and ſervice; and patiently depend upon him, and confide in his mercy, as I have done.

Ver. 4. *Bleſſed is the man that maketh the Lord his truſt,* &c.] Thrice happy is that man, nothwithſtanding all the troubles he may endure, who repoſes his confidence wholly in the Lord; and neither envies the ſucceſs of inſolent and deceitful men, nor is tempted thereby to imitate them in their pride and perfidiouſneſs.

Ver. 5. *Many, O Lord my God, are thy wonderful works,* &c.] Many are the benefits, O mighty Lord, and my moſt gracious God, which thou haſt beſtowed upon ſuch faithful ſervants; for whom thou haſt performed miracles, and ſtill deſigneſt many and great kindneſſes, which cannot be comprehended, much leſs expreſſed, by our weakneſs. Whenſoever I attempt to make thee any acknowledgement for ſuch ineſtimable favours, I find it beyond my power, even ſo much as to number them.

Ver. 6. *Sacrifice and offering thou didſt not deſire,* &c.] There are no peace-offerings (whereby we were wont to teſtify our thankfulneſs for thy mercies) nor any oblations, which attend upon them that are worthy to be preſented unto thee; or are a fit expreſſion of our gratitude for ſo many benefits as I have received from thee. A ready and faithful obedience to thee, in thy faithful ſervice, is far more acceptable; to which as I am by nature bound, and thou haſt by thy mercies ſtrongly engaged me, ſo I do freely conſent and chearfully devote myſelf (as the Lord Chriſt hereafter will do entirely.) If I ſhould add all other kinds of ſacrifice, whole burnt offerings and ſacrifices for ſin, I plainly ſee how little thou eſteemeſt them.

Ver. 7. *Then ſaid I, Lo, I come,* &c.] Therefore, when I thought what thou mighteſt juſtly expect from me, after this great deliverance, immediately I ſaid (as if I had heard thee calling upon me, to do thee ſome extraordinary ſervice) Behold, I come to make an offering of myſelf unto thee, (as the Lord Chriſt will do even of his very blood) for ſo the Book of the Law requires; (wherein this ſacrifice of Chriſt is more fully deſcribed.)

Ver. 8. *I delight to do thy will,* &c.] That I ſhould do what is pleaſing and acceptable to thee, O my God, (as the Lord Chriſt will do more perfectly) though it be never ſo difficult and troubleſome to me, and ſo I will moſt joyfully with all my ſoul: For there thy law is written, and not only in my book. (Deut. xvii. 18, 19.)

Ver. 9. *I have preached righteouſneſs in the great congregation,* &c.] And as an earneſt of it, I have already proclaimed to all thy people, in their full aſſemblies, what great obligations I have unto thee: Behold, O Lord, I appeal to thee, who canſt not be deceived, how forward I have been to offer to thee, on all occaſions, this publick ſacrifice of praiſe, for all thy benefits beſtowed upon me.

Ver. 10. *I have not hid thy righteouſneſs within my heart,* &c.] I have not thought it ſufficient to meditate alone by myſelf upon thy goodneſs, which hath affected my heart extremely; but I have declared to others how faithfully thou haſt performed thy promiſes in the wonderful deliverance thou haſt lately given me: This ſingular kindneſs and fidelity I have openly publiſhed to all thy people, in their moſt frequent aſſemblies, at the ſolemn feſtivals.

Ver. 11. *With-hold not from me thy tender mercies, O Lord,* &c.] Be thou pleaſed, O Mighty Lord, as readily, openly, and abundantly to expreſs thy tender mercy towards me: Let that loving-kindneſs and fidelity, which I have ſo exceedingly magnified, be ever ſeen in my continued preſervation and deliverance from all future dangers.

Ver. 12. *For innumerable evils have compaſſed me about,* &c.] For I am not yet arrived at that pitch of happineſs, but that I perceive mine enemies are ſo buſy in plotting more miſchief againſt me, that dangers without number ſurround me. And indeed, my ſins are ſo many, that it is but juſt I ſhould feel the fruit of them in multiplied puniſhments; which have ſuddenly ſeized on me, and are become ſo numerous, that as I can with more eaſe tell the number of hairs I have upon my head, than how many troubles I ſuffer, ſo I am ready to faint under the burthen of them.

Ver. 14. *Let them be aſhamed and confounded together,* &c.] Let them all be alike moſt ſhamefully diſappointed, that are anxious to deprive me of life: Defeat them, and put them to flight, with open diſgrace, whoſoever they are who ſtudy to do me prejudice.

Ver. 15. *Let them be deſolate for a reward of their ſhame,* &c.] Let utter deſolation be the recompence of all their ſhameful actions, whereby they thought to have expoſed me to ſhame; when they inſulted over me, and made a mock, both of my affliction, and of my confidence in thee.

Ver. 16. *Let all thoſe that ſeek after thee,* &c.] But let all thoſe that depend on thee alone, and ſeek for ſafety by no other means but thoſe which thou alloweſt, have perpetual cauſe to rejoice in thee exceedingly: Let ſuch as expect and delight to ſee thee appear for the deliverance of thy people, never ceaſe to ſay, The Lord be praiſed; let the glory of his wonderful works be every where publiſhed and extolled.

Ver. 17. *But I am poor and needy,* &c.] As for myſelf, this is my never-failing comfort, that though I am ſtripp'd of all, and quite deſtitute of all humane aſſiſtance, yet the Lord provides for me and conſults my good: And it is ſufficient, that thou, Lord, art my God, on whom I depend for relief and deliverance: O delay not to ſend it me.

PSAL. XLI.

1 God's care of the poor. 4 David complaineth of his enemies treachery. 10 He flyeth to God for ſuccour.

¶ To the chief muſician.

A pſalm of David.

BLeſſed *is* he that conſidereth the poor; the LORD will deliver him in time of trouble.

2 The LORD will preſerve him, and keep him alive, *and* he ſhall be bleſſed upon the earth; and thou wilt not deliver him into the will of his enemies.

3 The LORD will ſtrengthen him upon the bed of languiſhing: thou wilt make all his bed in his ſickneſs.

4 I ſaid, LORD, be merciful unto me; heal my ſoul, for I have ſinned againſt thee.

5 Mine enemies ſpeak evil of me: When ſhall he die, and his name periſh?

6 And if he come to ſee *me,* he ſpeaketh vanity: his heart gathereth iniquity to it ſelf, *when* he goeth abroad, he telleth *it.*

7 All that hate me whiſper together againſt me: againſt me do they deviſe my hurt.

8 An evil diſeaſe, *ſay they,* cleaveth faſt unto him: and *now* that he lieth he ſhall riſe up no more.

9 Yea, mine own familiar friend, in whom I truſted, which did eat of my bread, hath lift up *his* heel againſt me.

10 But thou, O LORD, be merciful unto me, and raiſe me up, that I may requite them.

11 By this I know that thou favoureſt me, becauſe mine enemy doth not triumph over me.

12 And as for me, thou upholdeſt me in mine integrity, and ſetteſt me before thy face for ever.

13 Bleſſed *be* the LORD God of Iſrael, from everlaſting, and to everlaſting. Amen, and amen.

Though ſome will have this pſalm to have been compoſed by David, and delivered to the chief maſter of muſic, only upon occaſion of that great ſtrait to which he was reduced by the rebellion of his ſon Abſalom; yet it is the more general opinion, and ſeems more probable, that he had been alſo lately very ſick. And then finding by ſad experience, what an aggravation it was of his affliction, to ſee his enemies ſo barbarous as to rejoice at it, and wiſh his death; nay, his friends, eſpecially ſome one particular friend, (who was a type of the traytor Judas) not only to be void of all compaſſion for him, but prove falſe and perfidious to him; he in the firſt place highly commends and bleſſes that temperament of mind, which inclines men to be pitiful and compaſſionate to thoſe that are ſick, and aſſures ſuch perſons that they ſhall enjoy the happy fruits of it; and then complains moſt heavily of their inhumanity, who inſulted over him in his calamity, and with reproachful words and vile calumnies, exaſperated the grief of his mind. On which he hoped God, who eſteems merciful men, would take compaſſion, and put him into a condition to chaſtiſe their inſolence.

Ver. 1, 2, 3. *Bleſſed is he that conſidereth the poor: the Lord will deliver him in time of trouble*, &c. &c.] Happy is that tender-hearted man, who prudently conſidering it may be his own condition, doth not deſpiſe but viſit the ſick, eſpecially thoſe that are poor, and takes care to comfort and relieve them. The Lord will requite his kindneſs, and ſend him the like ſuccour and relief when he falls into any danger. In ſickly times, or other public calamity, the Lord will not only preſerve his life, but make him live in proſperity upon the earth; which when the envy and hatred of his enemies endeavour to deſtroy, the Lord will diſappoint them, and not ſuffer them to execute their will on him. Or if any ſickneſs (as no man can expect always to be in health) bring him into ſuch a languiſhing condition, that he is not in a capacity to help himſelf, the Lord will ſupport and give him patience: Then thou wilt remarkably requite his officious care to the ſick, (whoſe bed he was wont to turn and ſmooth for his ſofter repoſe) by giving him eaſe and refreſhment during his weakneſs, till thou change it again into health and ſtrength.

Ver. 4. *I ſaid, Lord, be merciful unto me*, &c.] In confidence of this, I myſelf, when I was ſick, addreſs'd my prayer unto the Lord, and implor'd his mercy, ſaying, Take pity upon me, (who have not been negligent in this duty, Pſal. xxxv. 13, 14.) and do not deal in ſtrict juſtice with me; but though I have been a grievous offender, and ſo deſerved a heavier ſtroke, graciouſly pardon all that I have done amiſs, and reſtore me again to my former health.

Ver. 5. *Mine enemies ſpeak evil of me*, &c.] I am the fitter object of thy compaſſion, becauſe my enemies have none at all: But to the affliction which thou haſt laid upon me, add their defamations, and imprecate more evils to befal me: For nothing will ſatisfy them but my death; which they impatiently long to ſee, and hope to bury my reputation together with me.

Ver. 6. *And if he come to ſee me*, &c.] If any of them indeed come to ſee me, he ſeems to be ſorry for me, and condoles with me; but nothing but fraud and deceit lie hid under theſe fair words, which he beſtows upon me: For all the time he either counſels or comforts me, or makes any promiſes of what he will do for me, he is hatching ſome miſchief in his heart againſt me, from what he can gather out of my words, actions, or diſeaſe; and as ſoon as he is out of my doors, he ſpreads it abroad among his companions, to encreaſe their hatred, or their contempt of me.

Ver. 7. *All that hate me*, &c.] Which diſcovers itſelf in their private aſſemblies, where they ſecretly confer together how to undo me: They have no other buſineſs there but to contrive what uſe they ſhall make of his information for my ruin.

Ver. 8. *An evil diſeaſe, ſay they, cleaveth faſt unto him*, &c.] This is the time, ſay they, for now God hath met with him, and puniſhed his heinous ſins with a grievous diſeaſe; which ſticks as faſt to him as our reports, (which the people believe, and he will never be able to confute) and hath laid him ſo low, that he cannot poſſibly recover.

Ver. 9. *Yea, mine own familiar friend, in whom I truſted*, &c.] And, what is ſtill more afflictive, the man with whom I never had any difference, but rather uſed as a friend; he in whom I repoſed the greateſt confidence, (2 Sam. xvi. 23.) who was one of my family, and was maintain'd by my ſervice, hath in a brutiſh manner, not only forſaken me, but (like a horſe that kicks at him that feeds him) contemptuouſly raiſed himſelf againſt me.

Ver. 10. *But thou, O Lord, be merciful unto me*, &c.] But all this does not diſcourage me when I call to mind thy mercy, O Lord; which as I moſt humbly implore, ſo thou art wont to ſhew to thoſe that are merciful. I am not ſo low, (ver. 8.) but, contrary to their expectation, thou art able to raiſe me up, and reſtore me to my throne, from whence they have driven me; and then I ſhall puniſh them, according as my office and their impiouſneſs requires.

Ver. 11. *By this I know that thou favoureſt me*, &c.] And truly I take this to be a convincing proof of thy kind intentions towards me, that hitherto thou haſt marvellouſly preſerv'd me, both in this ſickneſs and in all other dangers; ſo that my enemy hath miſs'd the triumph he hoped for in my ruin.

Ver. 12. *And as for me, thou upholdeſt me in mine integrity*, &c.] The triumph belongs to me, who thankfully acknowledge, that thou haſt ſupported me, and defended my innocence: Thou haſt taken ſuch an extraordinary care of me, that I hope I ſhall ſerve thee all my days, without interruption, in that office thou haſt committed to me.

Ver. 13. *Bleſſed be the Lord God of Iſrael*, &c.] For which, and all other benefits, let the Great Lord of all the world, the God of Iſrael, whom he hath choſen for his own particular people, be moſt heartily bleſſed and praiſed: Let him be bleſſed throughout all generations, as long as the world ſhall ſubſiſt, and unto all eternity: Let him be bleſſed: Let him be bleſſed; (again and again I repeat it with the moſt fervent affection) and let all his people concur with me in theſe deſires, and with one conſent accompany me with their joyful acclamations; repeating perpetually, *The Lord be praiſed, the Lord be praiſed.*

The end of the firſt Book.

The Second Book of PSALMS.

PSAL. XLII.

David's zeal to ſerve God in the temple. 5 He encourageth his ſoul to truſt in God.

¶ To the chief muſician.
Maſchil, for the ſons of Korah.

AS the hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God.

2 My ſoul thirſteth for God, for the living God: when ſhall I come and appear before God?

3 My tears have been my meat day and night, while they continually ſay unto me, Where *is* thy God?

4 When I remember theſe *things*, I pour out my ſoul in me; for I had gone with the multitude, I went with them to the houſe of God; with the voice of joy and praiſe, with a multitude that kept holy day.

5 Why art thou caſt down, O my ſoul? and *why* art thou diſquieted in me? hope thou in God, for I ſhall yet praiſe him *for* the help of his countenance.

6 O my God, my ſoul is caſt down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites from the hill Mizar.

7 Deep calleth unto deep at the noiſe of thy water-ſpouts: all thy waves, and thy billows are gone over me.

8 *Yet* the LORD will command his loving kindneſs in the day-time, and in the night his ſong *ſhall be* with me, *and* my prayer unto the God of my life.

9 I will ſay unto God my rock, Why haſt thou forgotten me? why go I mourning becauſe of the oppreſſion of the enemy?

10 *As* with a ſword in my bones, mine enemies reproach me: while they ſay daily unto me, Where *is* thy God?

11 Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope thou in God, for I ſhall yet praiſe him, *who is* the health of my countenance, and my God.

Here begins the ſecond of the five books of Pſalms, according to the Hebrew diviſion. All thoſe of the former book, except four, have the name of David prefixed to them, as the author of them. And ſo were put together by him that collected them, into one volume. But in this ſecond book, the firſt part of it conſiſts of pſalms inſtituted the ſons of Korah; as ſeveral learned men underſtand the inſcriptions; who imagine that ſome holy men among them compoſed theſe pſalms in the time of the captivity. But I ſhall follow our Engliſh tranſlation, and take this pſalm (as the LXX and the vulgar Latin do) to be directed to the ſons of Korah, to be ſet or ſung by them under the chief maſter of muſic in the tabernacle. and then there is little queſtion to be made, but David indited this, and ſome of the pſalms which have this title: As it is certain he did moſt, if not all, of thoſe that are contained in the latter part of this ſecond book, from pſalm the fiftieth, to the end of the ſeventy-ſecond. And this preſent pſalm, with that which follows, ſeems to have been penned, either when he was under the perſecution of Saul, or (which is more probable) when he was driven again from the houſe of God by Abſalom. Which ſad condition he bewails, with a great mixture of grief for his baniſhment from thoſe ſweet enjoyments he had there; and of hope to be reſtored to them again.

This pſalm are the ſecond of thoſe thirteen which are called Maſchil (ſee Pſal. xxxii.) by ſomehere taken to be an epithet of the maſter of muſic, who taught or inſtructed the ſons of Korah in a very ſkilful manner.

Ver. 1. *As the hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God.*] The hunted deer doth not long more earneſtly, and cry more loudly for the brooks of water, to quench her thirſt, than my ſoul doth for the happy enjoyment of thee, my God, in the public ſolemnities; from whence I am driven by thoſe that ſeek my life.

Ver. 2. *My ſoul thirſteth for God, &c.*] It is not my throne, of which I am ſo deſirous, as the place where thou, my God, dwelleſt; who art the eternal ſpring of life and comfort, which no other god can communicate. O how vehemently doth my ſoul long for thee; and how extremely tedious doth the time of my baniſhment from thee ſeem! O when ſhall I ſee that happy day, wherein I ſhall be reſtored to the liberty again, of preſenting myſelf before thee in thy tabernacle?

Ver. 3. *My tears have been my meat day and night, &c.*] There I was wont with inexpreſſible delight to feaſt with thee; but now my appetite fails me to my daily food; inſtead of which my only ſatisfaction is in tears; to which I have wholly abandoned myſelf. For what can be more grievous than to hear them ſay, I am abandoned by thee? (2 Sam. xvi. 7, 8.) And to be continually reproached and derided with this taunting queſtion, what is become of thy God, of whoſe favour thou was wont to boaſt?

Ver. 4. *When I remember theſe things, &c.*] O with what grief and anxiety do I call to mind thoſe pleaſant days which are paſt and gone! particularly when I brought the ark to thy dwelling-place, with the joyful ſhout of all thy people; who accompanied me with their praiſes and thankſgivings at that feſtival ſolemnity in a pompous manner. (1 Chron. xv. 25, 28.) Even the remembrance of it breaks my heart with grief, and all the other ſacred times, when before this baniſhment we met together at thy houſe, to worſhip and acknowledge thee for all thy benefits.

Ver, 5. *Why art thou caſt down, O my ſoul? &c.*] And why may I not expect the ſame again? It is true, my Soul, theſe are very ſad and melancholy reflections; but muſt I therefore be utterly dejected? Is there any cauſe that anxiety of mind ſhould make thee ſo tumultuous, as if all hopes of this felicity were eternally loſt? I truſt in God, and patiently wait upon him; for the time will come when I ſhall go to his houſe, and praiſe him ſtill for his favour towards me, in delivering me from this as well as all my former afflictions.

Ver. 6. *O my God, my ſoul is caſt down within me, &c.*] O my moſt gracious God, thou ſeeſt how I reprimand myſelf for it; and yet I am overcome with grief, and ſhould be quite oppreſs'd, while I am forc'd to hide myſelf in this wilderneſs beyond Jordan, (2 Sam. xvii. 22, 29.) and wander up and down in theſe ſolitary mountains, far diſtant from thy tabernacle, did I not comfort myſelf with the thoughts of thy goodneſs and power, when I have ſerved thee.

Ver. 7. *Deep calleth unto the deep at the noiſe of thy water-ſpouts, &c.*] I am fallen into a bottomleſs depth of miſeries; which follow ſo faſt one upon the other, as if the former invited the other to ſucceed it: They guſh in upon me by thy appointment, with ſuch violence, as ſpouts of water do out of a cloud. I am toſſed like one upon a tempeſtuous ſea, where the waves rage and ſwell ſo high, that every billow threatens to overwhelm and bury me in the deep.

Ver. 8. *Yet the Lord will command his loving-kindneſs in the day-time, &c.*] Yet I do not diſtruſt the loving-kindneſs of the Lord; by whoſe authority this tempeſt ſhall be appeaſed. He will out of his infinite mercy order and diſpoſe things, in ſuch a manner, that night and day I ſhall have perpetual cauſe to ſing his praiſe: And therefore I will commend myſelf to him continually, who is the author of my life, and beſeech him to preſerve it.

Ver. 9. *I will ſay unto God, my rock, &c.*] I will take the liberty alſo to expoſtulate with him, ſaying, O God, I have made me always thy refuge; and eſteem'd myſelf ſafer under thy direction, than if I had been in the ſtrongeſt fortreſs: Why then doſt thou delay thy help, as if thou hadſt entirely deſerted me? Why do I ſtill continue in that deplorable condition, wherein I left Jeruſalem, (2 Sam. xv. 30.) and have no relief from this grievous oppreſſion of the enemy?

Ver. 10. *As with a ſword in my bones, &c.*] O how cutting are their reproaches! How deeply do they wound my ſoul! It is like a ſtab to the very heart, to hear them perpetually reviling me; What is become of thy God, in whom thou didſt confide? Why doth he make no more haſte to ſend thee deliverance?

Ver. 11. *Why art thou caſt down, O my ſoul? &c.*] But it becomes me much better to expoſtulate with myſelf, than with thy Majeſty. And therefore I ask myſelf again, O my ſoul, why art thou thus ſadly afflicted? Why do theſe things ſo miſerably torment thee, and diſturb thy quiet? Since there is yet hope in God, that I am not utterly baniſh'd from his preſence; but ſhall return to his houſe again to praiſe him; on whom I fix my eyes as my only Saviour, (for hitherto he hath been my moſt gracious God:) who will diſrobe me of my mourning apparel, and cauſe joy and gladneſs to take place of ſorrow and ſadneſs in my countenance.

PSAL. XLIII.

1 *David praying to be reſtored to the temple, promiſeth to ſerve God joyfully.* 5 *He encourageth his ſoul to truſt in God.*

JUDGE me, O God, and plead my cauſe againſt an ungodly nation; O deliver me from the deceitful and unjuſt man.

2 For thou *art* the God of my ſtrength, why doſt thou caſt me off? why go I mourning becauſe of the oppreſſion of the enemy?

3 O ſend out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praiſe thee, O God, my God.

5 Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope in God, for I ſhall yet praiſe him, *who is* the health of my countenance, and my God.

This pſalm, in all probability, was compos'd by the author of the former; (and accordingly the LXX. expreſly aſcribe it to David) and upon the ſame occaſion, when he was driven by Abſalom, who drew the whole kingdom into his conſpiracy, (2 Sam. xv. 10,-13, &c.) from the houſe, which place he eſteem'd far beyond his own palace. Thither therefore he deſires to be reſtor'd, and expreſſes his hope of it, in the very ſame words, that he did in the pſalm foregoing.

Ver. 1. *Judge me, O God, and plead my cauſe againſt an ungodly nation; O deliver me from the deceitful and unjuſt man.*] O God, the Supreme Judge of the whole world, I appeal to thee in this conteſt between me and a ſeditious people; who void of piety or humanity, are riſen up in rebellion againſt me: Beſeeching thee to vindicate my innocence, and defend me from their violence. O deliver me from that deceitful man, who pretended to devotion, when he went to make an inſurrection; (2 Sam. xv. 7,-10.) deliver me from the crafty counſel which Ahitophel gives him; and from the open force whereby he ſeeks injuriouſly to take away my life. ib. xvii. 1, 2.

Ver. 2. *For thou art the God of my ſtrength,* &c.] For I have none, to whom I can fly for ſafety and protection, but thee alone; who haſt hitherto been my mighty deliverer, and art now my only ſupport: And therefore I humbly hope thou wilt haſten to aſſiſt me: Becauſe it tortures me with the moſt grievous agonies, to ſee myſelf for the preſent ſo deſerted by thee, that I can do nothing but bewail the forlorn condition, and miſerable ſtraits into which the enemy hath reduced me. See pſal. xlii. 9.

Ver. 3. *O ſend out thy light and thy truth,* &c.] I am beſet with mighty armies, and have nothing to oppoſe them, but thy favour and fidelity. O ſend forth the bleſſed effects of them; and, according to thy promiſes to thoſe that depend on thee, let thy Almighty Power in thy abundant mercy lead and conduct me: Let it attend me where-ever I go, and give me the victory over them; and bring me back again unto thy holy mountain, where thou haſt fix'd thy dwelling place.

Ver. 4. *Then will I go unto the altar of God,* &c.] Then will I faithfully perform my promiſes unto thee; and the firſt thing I do, ſhall be to viſit thy altar with ſacrifices of thankſgiving to thee, the author of my joy and triumph; which ſhall not ceaſe with that publick ſervice: But when I am alone, entertaining myſelf with my harp, I will praiſe thy mercy, faithfulneſs, and power, O God, my righteous Judge; who art graciouſly pleaſed to protect the innocent, and defend the helpleſs.

Ver. 5. *Why art thou caſt down, O my ſoul?* &c.] I do not doubt it in the leaſt; and therefore be no longer dejected, O my ſoul: Why ſhouldſt thou give thyſelf any farther diſquiet, and perplex thyſelf with tumultous thoughts? Hope in God to ſee better days; and believe the enemy hath not ſo block'd up the way to his tabernacle, but God will open it again, and give me liberty to go and ſing praiſes there unto him; from whom alone as I expect deliverance, ſo he (who hath always been my moſt favourable God) will turn my mourning into joy, and not ſuffer my countenance to be any more dejected.

PSAL. XLIV.

1 *The church in memory of former favours,* 7 *complaineth of their preſent evils.* 17 *Profeſſing her integrity.* 24 *ſhe fervently prayeth for ſuccour.*

¶ To the chief muſician.
For the ſons of Korah.

WE have heard with our ears, O God, our fathers have told us, *what* work thou didſt in their days, in the times of old.

2 *How* thou didſt drive out the heathen with thy hand, and plantedſt them; *how* thou didſt afflict the people, and caſt them out.

3 For they got not the land in poſſeſſion by their own ſword, neither did their own arm ſave them: but thy right hand, and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto them.

4 Thou art my King, O God, command deliverances for Jacob.

5 Through thee will we puſh down our enemies; through thy name will we tread them under that riſe up againſt us.

6 For I will not truſt in my bow, neither ſhall my ſword ſave me.

7 But thou haſt ſaved us from our enemies, and haſt put them to ſhame that hated us.

8 In God we boaſt all the day long: and praiſe thy name for ever. Selah.

9 But thou haſt caſt off, and put us to ſhame; and goeſt not forth with our armies.

10 Thou makeſt us to turn back from the enemy: and they which hate us ſpoil for themſelves.

11 Thou haſt given us like ſheep *appointed* for meat: and haſt ſcattered us among the heathen.

12 Thou ſelleſt thy people for nought, and doſt not increaſe *thy wealth* by their price.

13 Thou makeſt us a reproach to our neighbours, a ſcorn and a deriſion to them that are round about us.

14 Thou makeſt us a by-word among the heathen: a ſhaking of the head among the people.

15 My confuſion *is* continually before me, and the ſhame of my face hath covered me:

16 For the voice of him that reproacheth and blaſphemeth; by reaſon of the enemy and avenger.

17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falſly in thy covenant.

18 Our heart is not turned back, neither have our ſteps declined from thy way.

19 Though thou haſt ſore broken us in the place of dragons, and covered us with the ſhadow of death.

20 If we have forgotten the name of our God, or ſtretched out our hands to a ſtrange God:

21 Shall not God ſearch this out? for he knoweth the ſecrets of the heart.

22 Yea, for thy ſake are we killed all the day long; we are counted as ſheep for the ſlaughter.

23 Awake, why ſleepeſt thou, O Lord? ariſe, caſt *us* not off for ever.

24 Wherefore hideſt thou thy face? *and* forgetteſt our affliction, and our oppreſſion?

25 For our ſoul is bowed down to the duſt; our belly cleaveth unto the earth.

26 Ariſe for our help, and redeem us for thy mercies ſake.

This is the third of thoſe pſalms called Maſchil, (ſee pſal. xxxii.) and the ſecond of thoſe directed to the ſons of Korah, (ſee pſal. xlii.) but doth not ſeem to have been compoſed by David, as the two foregoing were: For in his days they were not invaded by foreign enemies, as the Pſalmiſt here complains in the name of the whole church; they were oppreſſed to ſuch a degree, that ſome of them were made ſlaves, others killed, and all of them became a reproach. Yet I am not of opinion it was compoſed in the captivity of Babylon, (much leſs in the perſecution by Antiochus, as Theodoret imagines, when theſe inſpirations were ceaſed) but before that time, though long after David's days, while their kingdom was as yet ſtanding, and they had ſome forces remaining, though God did not bleſs them with ſucceſs, ver. 9.

And if we will fix upon any particular time, and not content ourſelves to know in general, that it was penned when the whole nation was in great diſtreſs, I can find none ſo likely as the days of Hezekiah, who was a pious reformer of that church, and had reſtored the Divine Service, according to the laws of Moſes, and the ordinances of David, (2 Chron. xxix. 3, 4, - 12, - 25.) and taken care the prieſts and Levites ſhould not only do their duty, but have their tythes paid them punctually, *&c.* (2 Chron. xxx, xxxi.) And yet notwithſtanding was invaded by the king of Aſſyria. Who did not merely make ſome inroads upon them, and carry away a great many people, (as had been done before his time, 2 Chron. xxix. 9.) but took all the fenced cities, and came before Jeruſalem with a numerous army, 2 Kings xviii. 13, - 17. Iſa. xxxvi. 1. In this Emergency, that good king (or ſome other divine perſon, 2 Chron. xxix. 25.) indited this pſalm; wherein he commorates what God had done for their anceſtors; and conſidering he was ſtill their king, thought they might have hoped for the like victories, of which they could not but ſtill boaſt and glory. But alas! it happened quite contrary; for when they expected his aſſiſtance, he delivered them up into the hands of their enemies; and that when they were his true worſhippers, and were ſlain daily in great numbers for his ſake: The conſideration of which, he humbly hoped, would move God at length to take compaſſion upon them, and ariſe for their deliverance.

This is the beſt account I am able to give of this pſalm, which I ſhall follow in my Paraphraſe. And we need not in the leaſt ſcruple to think there were Pſalmodiſts in Hezekiah's days; for after that we find this gift remained with the prophets. For inſtance, it is viſible in Habbakuk, who compoſed a prayer after the manner of David's Pſalms; as we read in the laſt chapter of his prophecy, where there are ſeveral words, which are to be met with no where but in the book of Pſalms; ſuch as Sigionoth, Selah, and Neginoth.

Ver. 1. *We have heard with our ears, O God, our fathers have told us, what work thou didſt in their days, in the times of old.*] We have been certainly informed, O Lord, by our fathers, and we believe what they have told us, not only concerning the wonderful works thou didſt in their times, but in the ages long before them; as our anceſtors that lived in thoſe days have recorded.

Ver. 2. *How thou didſt drive out the heathen with thy hand,* &c.] How thou didſt by thy power expel the ſeven nations from the land of Canaan, and ſettle in their ſtead thy people Iſrael, whom thou didſt tranſplant thither from among the Egyptians; upon whom thou didſt inflict the moſt grievous plagues, 'till they were forced themſelves to drive them out, Exod. vi. 1. xii. 33.

Ver. 3. *For they got not the land in poſſeſſion by their own ſword,* &c.] This is to be aſcribed to thee alone, and not to their ſtrength and valour: Such a ſpeedy conqueſt was not gained by the force of arms, but by thy Mighty Power and Glorious Preſence, which thou wert pleaſed to afford them; not becauſe they had obliged thee by their meritorious ſervices, (for they were a murmuring and refractory people) but merely out of thy love and affection for them.

Ver. 4. *Thou art my king, O God,* &c.] And thou, O God, that didſt ſuch amazing things for them, art ſtill the very ſame Almighty Being, whom I honour as my ſovereign, my governor and protector; and humbly beſeech thee, that thou wilt now in this great extremity vouchſafe to deliver (for alas! it is not in my power, tho' thou canſt as eaſily as ſpeak a word, deliver) the poſterity of thoſe, for whom thou hadſt ſo great a kindneſs.

Ver. 5. *Through thee will we puſh down our enemies,* &c.] If thou wouldſt but appear for us, the moſt powerful enemies ſhould not be able to ſtand before us: But (as thy ſervant Moſes foretold, Deut. xxxiii. 17. O fullfil that gracious promiſe!) we ſhould overthrow and trample under foot all that oppoſe us.

Ver. 6. *For I will not truſt in my bow,* &c.] If thou alone muſt do it, as thou didſt for our forefathers, when thou broughteſt them into the land of Canaan: For I have not the leaſt confidence (as they ſlander me, 2 Kings xviii. 20.) in my arms; nor the leaſt hope of deliverance from this dreadful invaſion by any forces that I can raiſe.

Ver. 7. *But thou haſt ſaved us from our enemies,* &c.] But by thee, O Lord, we ourſelves, as well as thoſe before us, have had experience; for thou haſt often reſcued us from our enemies, and ſhamefully diſappointed thoſe, whoſe hatred armed them againſt us.

Ver. 8. *In God we boaſt all the day long,* &c.] In this we glory, and make our boaſt continually, that we have ſuch a King, ſuch a Mighty Saviour and Deliverer, who hath wrought miracles for us and for our anceſtors. This is our only comfort and ſecurity, which gives us hope that we ſhall praiſe thee for relieving us in this diſtreſs, and that all poſterity ſhall praiſe thy Power and Goodneſs.

Ver. 9. *But thou haſt caſt off, and put us to ſhame,* &c.] But for the preſent thou art ſo far from being our defender, that thou haſt expoſed us to the will of our enemies. The ſhame which was wont to fall on them, (ver. 7.) is now our portion; and thou haſt withdrawn that gracious preſence, (ver. 3.) wherewith thou waſt wont to conduct and accompany our armies.

Ver. 10. *Thou makeſt us to turn back from the enemy,* &c.] We have loſt the courage that thou didſt formerly inſpire us with, and cannot defend our cities and fortreſſes. But inſtead of defeating our enemies, (ver. 5.) we are forced to fly before them, and ſhamefully deſert our camp, to be a ſpoil to them that hate us,

Ver. 11, 12, 13. *Thou haſt given us like ſheep appointed for meat,* &c. &c. &c.] And ſome of us they kill in the purſuit without any mercy, like ſheep appointed for the ſhambles: Others they carry captive, and diſperſe them among ſtrange people, 2 Chron. xxix. 9. where being diſowned by thee, they are become ſo contemptible, that they are ſold as the vileſt ſlaves, who are not of the leaſt value: Thou haſt parted with them ſo eaſily, that their Lords regard them as unprofitable wretches; by whoſe ſale they do not enrich themſelves, but only deſire to get rid of an uſeleſs burthen; by which we are become ſo deſpicable in the eyes of all our neighbours, who do not only contemn, but reproach and villify us; for we are grown ridiculous to all thoſe about us, and they make a continual ſcoff of us.

Ver. 14. *Thou makeſt us a by-word among the heathen,* &c.] Thou haſt brought upon us the curſe pronounced by thy ſervant Moſes, (Deut. xxviii. 37.) for we are become a by-word among the heathen, who, when they would expreſs the deplorable condition of any perſon, ſay, he is viler or more miſerable than a Jew; and when they are ſilent, they ſignify, by the ſcornful motion of their hands, their contempt and deriſion of us.

Ver. 15. *My confuſion is continually before me,* &c.] I cannot open my eyes, but the tokens of our diſgrace preſent themſelves before me; which hath confounded me ſo, that to conceal it, I do not willingly ſhew my face.

Ver. 16. *For the voice of him that reproacheth and blaſphemeth, by reaſon of the enemy and avenger.*] For I can hear nothing but reproachful words againſt us, and blaſphemous expreſſions againſt thee: (2 Kings xix. 3,—23.) from that inſolent enemy, whoſe very countenance is full of diſdain and ſcorn, and threatens farther miſchief to us.

Ver. 17. *All this is come upon us,* &c.] This great heap of calamities is fallen upon us, and certainly we have deſerved them all: Though this comfort is ſtill remaining, we are not ſo wicked to be moved by all this to deſert thee, and violate that covenant, whereby we are engaged to worſhip thee alone.

Ver. 18. *Our heart is not turned back,* &c.] We adhere firmly to thy religion, though both it and we be thus villified and perſecuted: (2 Kings xviii. 22.) We have ſuch an hearty affection to it, that we have not hitherto proved apoſtates from it.

Ver. 19. *Though thou haſt ſore broken us in the place of dragons,* &c.] No, though thou haſt ſo ſhattered and broken in pieces all our forces, that we are in the moſt diſmal and forlorn condition; little ſhort of our utter deſtruction.

Ver. 20. *If we have forgotten the name of our God,* &c.] Thou knoweſt the truth of this: For if there has been ſo much as a deſign in our hearts to revolt from thee; or, we have made prayers when we ſpread out our hands towards heaven unto any other god, whoſe worſhippers we beheld ſo proſperous;

Ver. 21. *Shall not God ſearch this out?* &c.] How is it poſſible for us to conceal it from thee? or how ſhould we eſcape thy Divine Vengeance for it, who art privy to the moſt ſecret motions of our ſoul?

Ver. 22. *Yea, for thy ſake are we killed all the day long,* &c.] And that which thou ſeeſt in ſecret, our ſufferings teſtify openly to all others: For our conſtancy to thee expoſes us to continual ſlaughter; we prefer a ſhameful death before proſperous impiety; and rather than ſacrifice to any other god, chuſe to fall ourſelves a ſacrifice to thee.

Ver. 23. *Awake, why ſleepeſt thou, O Lord,* &c.] And therefore we humbly hope at laſt thou wilt take notice of our fidelity; and no longer ſeem to neglect thoſe that have not deſerted thee. Give us leave, O God, to beg this of thee moſt earneſtly, and to ask why thou doſt not ſend relief to thy afflicted ſervants. Make no farther delay; but, though we have been expoſed for our ſins to the cruel contempt of our enemies, (ver. 9.) own us now at length for thy people; and let them ſee we are not ſuch abject wretches as they think us.

Ver. 25, 26. *For our ſoul is bowed down to the duſt,* &c. &c.] For the load of it is ſo great, that it hath ſunk us into the moſt dejected condition: Wherein we lie diſmayed, as men without life or ſoul, having no ſtrength at all to aſſiſt ourſelves. Therefore do thou appear for our deliverance, now that we can neither help ourſelves, nor deſerve any thing from thee: Let not thy goodneſs, which hath been ſo famed, ſuffer together with us; but, for the ſake of that, which we and our fathers have ſo often experienced, reſcue us from our miſeries.

PSAL. XLV.

1 The majeſty and grace of Chriſt's kingdom. 10 The duty of the church, and the benefits thereof.

¶ To the chief muſician upon Shoſhannim.
For the ſons of Korah. Maſchil.
A ſong of loves.

MY heart is inditing a good matter: I ſpeak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.

2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath bleſſed thee for ever.

3 Gird thy ſword upon *thy* thigh, O *moſt* mighty: with thy glory and thy majeſty.

4 And in thy majeſty ride proſperouſly, becauſe of truth, and meekneſs, *and* righteouſneſs: and thy right hand ſhall teach thee terrible things

5 Thine arrows *are* ſharp in the heart of the kings enemies; *whereby* the people fall under thee.

6 Thy throne, O God, *is* for ever and ever: the ſceptre of thy kingdom *is* a right ſceptre.

7 Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore God, thy God hath anointed thee with the oil of gladneſs above thy fellows.

8 All thy garments *ſmell* of myrrhe, and aloes, *and* caſſia; out of the ivory palaces, whereby they have made thee glad.

9 Kings daughters *were* among thy honourable women: upon thy right hand did ſtand the queen in gold of Ophir.

10 Hearken, O daughter, and conſider, and incline thine ear; forget alſo thine own people, and thy fathers houſe.

11 So ſhall the king greatly deſire thy beauty: for he *is* thy Lord, and worſhip thou him.

12 And the daughter of Tyre *ſhall be there* with a gift, *even* the rich among the people ſhall intreat thy favour.

13 The kings daughter *is* all glorious within; her cloathing *is* of wrought gold.

14 She ſhall be brought unto the king in raiment of needle-work: the virgins her companions that follow her, ſhall be brought unto thee.

15 With gladneſs and rejoicing *ſhall* they *be* brought: they ſhall enter into the kings palace.

16 In ſtead of thy fathers ſhall be thy children, whom thou mayeſt make princes in all the earth.

17 I will make thy name to be remembred in all generations: therefore ſhall the people praiſe thee for ever and ever.

The foregoing pſalm is not more ſad and mournful, than this (as Theodoret obſerves) is joyful and comfortable; promiſing the moſt glorious things to them. The author of it is not named: But it was delivered, as the former, to the maſter of muſic, for the uſe of God's ſervice in the tabernacle; to be ſung upon Shoſhannim (by which we may underſtand all thoſe inſtruments that had ſix ſtrings) by the ſons of Korah, to the known tune of Maſchil, (ſee pſal. xxxii.) And being a ſong of loves, as the title tells us, (alluding plainly to the name of Jedidiah, given to Solomon by Nathan the prophet, 2 Sam. xii. 25.) moſt interpreters conclude it was compoſed upon the occaſion, at leaſt, of Solomon's marriage with Pharaoh's daughter; who, it is moſt probable was a proſelyte to the Jewiſh religion.

Some few, indeed, will not allow ſo much as this, that there is any reſpect to Solomon at all in this pſalm; but only to Chriſt. And it is true, many expreſſions in it are ſo magnificent, that they can but in a very poor and low ſenſe be applied to Solomon and his bride: And ſome of them ſcarce at all; though, on the contrary ſide, other expreſſions ſeem ſo plainly to belong to him, that they can no other way, but by allegory, be applied to our Saviour. Therefore, I believe that I ought not wholly to omit all reſpect to Solomon and his marriage in my paraphraſe; tho' principally I ſhall direct the pſalm to Chriſt. It being ſo apparent, that no Chriſtian can deny it, that the mind of the prophet, while he was writing ſome part of this pſalm, was carried quite beyond king Solomon; to the Great King, the Lord Chriſt. Or at leaſt he was guided to uſe ſuch lofty expreſſions, that they proved too big for Solomon; and we muſt ſay, as our Saviour doth in another caſe, *Behold a greater than Solomon is here.* And ſo the beſt of the Jewiſh interpreters acknowledge.

Ver. 1. *My heart is inditing a good matter: I ſpeak of the things which I have made touching the king: My tongue is the pen of a ready writer.*] My heart is full of a feſtival ſong, which I have meditated, and am ready to utter in praiſe of king Solomon; who is but a ſhadow of that Great King which we expect: In honour of whom chiefly will recite what I have compoſed, with ſuch fluency as ſhall equal the ſtile of the moſt ſkilful writer.

Ver. 2. *Thou art fairer than children of men,* &c.] Thou, O king, art lovely above all other perſons; thy ſpeech is moſt acceptable and perſwaſive; becauſe the Lord loves thee, (2 Sam. xii. 24) and hath therefore promiſed long continued bleſſings unto thee; which yet do but faintly repreſent the truly eternal bleſſings, which he hath beſtow'd on that Great King; who, when he comes, it ſhall be ſaid, that he is in favour with God, as well as man, (Luke ii. ult.) and ſpeaks as never man ſpake, (John vii. 46.) ſo that all wonder at the gracious words which proceed out of his mouth. Luke iv. 22.

Ver. 3. *Gird thy ſword upon thy thigh,* &c.] Put on thy royal ornaments, and the enſigns of thy power, O Moſt Mighty Prince; and appear like thyſelf in ſuch ſplendor and majeſty, as may ſerve for an emblem of that moſt illuſtrious power and ſovereign authority, wherein the Omnipotent Lord of all the world ſhall ſhew himſelf among men.

Ver. 4. *And in thy majeſty ride proſperouſly,* &c.] And may thy kingdom ſo proſper every way, in the planting all vertue among thy ſubjects, and terrifying thy enemies; that it may prove a lively type of the happy government of the Lord Chriſt; whoſe kingdom ſhall prevail over all, when he goes forth like a great conqueror, (Revel xix. 11.) not to enſlave mens perſons, or to ſpoil them of their goods, but to ſettle the true faith among them, to make them humble, meek, juſt, and charitable: And for the furtherance of this glorious work, thy mighty power, O Lord, ſhall inſtruct thee to do miraculous and amazing things. Luke iv. 36.

Ver. 5. *Thine arrows are ſharp in the heart of the king's enemies,* &c.] Which ſhall make thy words pierce, like ſharp arrows, into the hearts of all thoſe that oppoſe thy royal authority: and make the nations of the earth (far more than ſhall obey king Solomon, though he ſhould reign over many kingdoms, 1 Kings iv. 21.) humble themſelves, and become ſubject to thee.

Ver. 6. *Thy throne, O God, is for ever and ever,* &c.] O great Lord, the God of king Solomon, and of all thoſe that are called gods in heaven or earth; the Judge of the whole world: How weak and tottering are the thrones of all other princes in compariſon with thine, which ſhall never be ſubverted: It is the glory of king Solomon, that God hath promiſed his kingdom ſhall continue many ages, 2 Sam. viii. 13. But thou ſhalt reign for ever and ever; and of thy kingdom there ſhall be no end, Luke i. 33. Thy laws are ſo juſt and ſo good, thy government ſo equal and fit, that they ſhall be ſubject to no alteration.

Ver. 7. *Thou loveſt righteouſneſs, and hateſt wickedneſs,* &c.] For thou thyſelf alſo immutably loveſt all righteouſneſs and goodneſs, (from which other princes may ſwerve, and by that means bring their kingdoms to ruin, 1 Kings ix. 4, 5, 6.) and perfectly doſt abhor all impiety and wickedneſs: For which reaſon, God the Father hath exalted thee, O God, above all others whom he calls his ſons; and conferred on thee ſuch ſuper-eminent gifts, as cauſe a joy among thy ſubjects, far exceeding that, by whoſe ſound the very earth was rent, when Solomon was anointed king, and preferred above all his brethren, 1 Kings i. 39, 40.

Ver. 8. *All thy garments ſmell of myrrhe,* &c.] That indeed was a joyful day; and ſo is this, wherein thou didſt appear with great gladneſs in thy wedding garments, brought out of the ſtately wardrobes: The odour of which is ſo fragrant, as if they were made of the richeſt perfumes among us; and yet nothing ſo grateful as the knowledge of Chriſt, which ſhall be ſpread as a ſweet odour in every place, when he goes to eſpouſe a church unto himſelf. (2 Cor. ii. 14, 15, 16.)

Ver. 9. *Kings daughters were among thy honourable women,* &c.] Thou waſt moſt honourably attended by many princely virgins, the daughters of kings, (though far inferior in their deſcent to the true diſciples of Chriſt, who are all born of God) and next to thyſelf was placed the royal bride in a veſture of the pureſt gold; as an image of the church of Chriſt, which ſhall ſit with him in heavenly places, Epheſ. ii. 6. having the glory of God upon her, Rev. xxi. 9,—11.

Ver. 10. *Hearken, O daughter, and conſider, and incline thine ear,* &c.] O royal bride, underſtand and conſider maturely the happineſs to which thou art advanced, by being married to ſuch a prince: And never think more of the religion of thy country in which thou waſt born and bred; but become a true proſelyte, and conſent to the law of God; (as we ourſelves and all the world muſt do to Chriſt, when he calls us to incline our ears to his heavenly doctrine; and not only renounce all our former rites, but father and mother, and all things elſe that are deareſt to us, for his ſake, Luke xix. 26. Epheſ. v. 31, 32.)

Ver. 11. *So ſhall the king greatly deſire thy beauty,* &c.] So ſhalt thou appear moſt beautiful and amiable in the eyes of the king thy husband (as Chriſt by that means ſhall preſent to himſelf a glorious church, not having ſpot or wrinkle, or any ſuch thing, Epheſ. v. 27.) who is now become thy Lord: And therefore ſee that thou art ſubject to him (as the church muſt be to Chriſt; whom God will highly exalt, that at his name every knee ſhall be bound to bow, and every tongue confeſs that he is the Lord, Philip. ii. 9, 10.

Ver. 12. *And the daughter of Tyre ſhall be there with a gift,* &c.] The people of Tyre, as rich and as proud as they are, ſhall come with their neighbouring countries, and bring thee preſents; the moſt powerful among them ſhall make ſuit unto thee for thy friendſhip (as the kings of the earth ſhall bring their glory and their honour into the church, Rev. xxi. 24.)

Ver. 13. *The king's daughter is all glorious within,* &c.] For king Pharaoh's daughter, the wife of our prince, is no leſs adorned with all excellent qualities of mind, than her body is with rich attire; wherein ſhe now appears in a ſplendid manner, (as the ornament of thoſe that are born of God in the Chriſtian church, ſhall not be ſo much the outward adorning of wearing of gold, as the hidden man of the heart, which is in the ſight of God of great price, 1 Pet. iii. 3, 4.)

Ver. 14. *She ſhall be brought unto the king in raiment of needle-work*, &c.] She ſhall be brought home unto the king with magnificent pomp, in embroider'd raiment; and the virgins, her maids of honour, that attend upon her, ſhall come along with her, (as the church being owned by Chriſt for his ſpouſe in a ſolemn manner, and being pure and holy, Rev. xix. 7, 8. There ſhall be many chaſt virgins among us, who ſhall make a part of it, and follow Chriſt whitherſoever he goes, Rev. xiv. 1,-4.)

Ver. 15. *With gladneſs and rejoicing ſhall they be brought*, &c.] They ſhall expreſs their inward gladneſs by all the outward tokens of joy, as they proceed in that pomp; and ſo ſhall enter into the royal palace (a figure of the (church, into which men ſhall enter with far greater joy, and ſay, *Allelujah*, let us rejoice and be glad, for the Lord God Omnipotent reigneth. Rev. xix. 6, 7. Acts ii. 47.

Ver. 16. *Inſtead of thy fathers ſhall be thy children*, &c.] And may this be the happy fruit of this marriage, that inſtead of thy royal anceſtors in Egypt, whom thou haſt forſaken, thou mayeſt be the mother of children, whom thou mayeſt make rulers in all the countries ſubject to king Solomon, 2 Kings iv. 21, - 24. As inſtead of the Patriarchs, of our deſcent, from whom we are apt to boaſt, ſhall be the twelve Apoſtles and their ſucceſſors, ſitting upon thrones, and judging the twelve tribes of Iſrael, Matth. xix 28. By whoſe means the church ſhall bring forth children unto Chriſt, whom he ſhall make kings and prieſts unto God, and they ſhall reign upon the earth. Rev. v. 10.

Ver. 17. *I will make thy name to be remembred in all generations*, &c.] By this very ſong, I will make thy name to be mentioned with honour throughout all ages, who ſhall learn from thence to give thee thy deſerved praiſes, as long as the world ſhall laſt; and much more to propagate the Chriſtian name (propheſied ſo long before) to the lateſt poſterity; and celebrate their worth with perpetual praiſes, who forſook all to follow Chriſt, and rather choſe to loſe their life, than quit his ſervice. Jam. v. 11.

PSAL. XLVI.

1 *The confidence which the church hath in God.* 8 *An exhortation to behold it.*

¶ To the chief muſician.
For the ſons of Korah.
A ſong upon Alamoth.

GOD *is* our refuge and ſtrength, a very preſent help in trouble.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midſt of the ſea.

3 *Though* the waters thereof roar, *and* be troubled, *though* the mountains ſhake with the ſwelling thereof. Selah.

4 *There is* a river, the ſtreams whereof ſhall make glad the city of God: the holy *place* of the tabernacles of the moſt high.

5 God *is* in the midſt of her; ſhe ſhall not be moved: God ſhall help her, *and that* right early.

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The LORD of hoſts *is* with us, the God of Jacob *is* our refuge, Selah.

8 Come, behold the works of the LORD, what deſolations he hath made in the earth.

9 He maketh wars to ceaſe unto the end of the earth, he breaketh the bow, and cutteth the ſpear in ſunder, he burneth the chariot in the fire.

10 Be ſtill, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.

11 The LORD of hoſts *is* with us, the God of Jacob *is* our refuge. Selah.

It is not known to what time this pſalm belongs, (concerning which there are ſeveral conjectures) nor who was the author of it. I ſhall ſuppoſe it to have been compoſed by David, or ſome of the ſons of Korah, after thoſe great victories he obtained over ſeveral nations, mentioned 2 Sam. viii. 10. For it is viſible to every one that it is a pious triumph in God, after ſome remarkable deliverance from very powerful enemies; and there are none we can find in the hiſtorical books, to whom it can more probably relate, than to thoſe there recorded: Of which great victories it was very fit there ſhould be ſome thankful monument left to poſterity, whereby they might be encouraged to hope in God, and not ſuffer themſelves to be diſmayed at the ſight of the moſt numerous armies, that might be gathered againſt them, if they adhered faithfully to their duty: And therefore this pſalm was deliver'd to the maſter of muſic, to be ſung in the tabernacle upon Alamoth; of which mention is made, 1 Chron. xv. 20. And it is thought either to be ſome tune then in common uſe, or ſome kind of muſical inſtrument unknown to us; in which young virgins, as ſome fancy, took a particular delight, and who were wont to learn to play upon it; which they make the reaſon and original of its name.

Ver. 1. *God is our refuge and ſtrength: a very preſent help in trouble.*] God is the moſt powerful protector, in whom we may ſafely confide: He inſpires us with courage, and enables to encounter our enemies; we were in great danger, but found him exceeding ready to ſend us help, and give us a ſafe deliverance, when we were in the utmoſt extremity.

Ver. 2. *Therefore will not we fear*, &c.] For which reaſon we will never for the future be diſmay'd, but ſtedfaſtly hope in God in the midſt of the greateſt tumults and dangerous commotions: Though we ſhould behold the moſt dreadful confuſions, (ſuch as there are in an earthquake) and all things tumbled up-ſide-down, as if the earth and ſea were blended together, we will ſtill immoveably truſt in him,

Ver. 3. *Though the waters thereof roar*, &c.] Tho' the times ſhould be ever ſo tempeſtuous, and our enemies ſhould ſtorm like the troubled ocean; though they ſhould threaten us with utter deſtruction. and ruſh upon us with ſuch a violence as its raging waves do (when it is ſwolen to its greateſt height) againſt the ſhore; the mountainous cliffs ſhall ſooner ſhake, than we be diſturbed.

Ver. 4. *There is a river*, &c.] Our hearts ſhall be ſerene and calm; like the river that runs through our city, from whence the inhabitants draw, by trenches, delightful ſtreams to water their gardens. The ſmall forces that guard this place, which make no more noiſe than thoſe waters, (Iſa. viii. 6, 7.) ſhall by the aſſiſtance of the Moſt High God, who in a ſpecial mannet dwelleth here, be too puiſſant for the greateſt armies, which in their number and boaſts imitate the waves of the roaring ſea.

Ver. 5. *God is in the midſt of her*, &c.] Let them not think to prevail againſt him; who, by a ſingular token of his preſence, is in the midſt of this city: Other mountains may be ſhaken, but Mount Sion is immoveable; becauſe God when there is any danger, will ſend us ſeaſonable and ſpeedy relief againſt our invaders.

Ver. 6. *The heathen raged*, &c.] So we have lately ſeen, that when many nations combined againſt us, (2 Sam. x. 6.) they only ſhewed their rage and fury, but could not hurt us; for they were remarkably overthrown by the power of God, who declared himſelf againſt them, and utterly diſcomfited them; as he did the Philiſtines, ſometimes by thunder and lightning from heaven. 1 Sam. vii. 10. (See pſal. xviii. 13, 14.)

Ver. 7. *The Lord of Hoſts is with us*, &c.] Why then ſhould we be afraid, ſince it is apparent, the Lord, who commands all the Hoſts of heaven as well as earth, is on our ſide? That God who preſerv'd our forefather Jacob in all his calamities, and hath made a gracious covenant with his poſterity, will defend us in an impregnable fortreſs, where we need never to fear any danger.

Ver. 8. *Come, behold the works of the Lord*, &c.] Draw near all ye that doubt of it, and conſider ſeriouſly the miraculous victories, which it had been impoſſible for us to have obtain'd without the aid of God: Mark, I beſeech you, how many cities we have taken, and what deſolations we have made by his aſſiſtance in the enemies country, who thought to have laid us waſte. 2 Sam. viii. 1, 2. 1 Chron. xviii. 1.

Ver. 9. *He maketh wars to ceaſe unto the end of the earth*, &c.] It is he that hath beſtow'd upon us the peace which we at preſent enjoy, by diſ-enabling all the people of Canaan, and the neighbouring nations to make wars upon us: He hath broken their bows, and cut their ſpears in pieces, and caſt their chariots wherein they truſted into the fire. 2 Sam. vii. 4.

Ver. 10. *Be ſtill, and know that I am God*, &c.] Making it appear to them as viſible, by theſe glorious victories, how vain it is to oppoſe him, as if he had called unto them by a voice from heaven, ſaying; Lay down your arms, and no longer moleſt my people: Know that I am the Supreme Governor of all the world, who have defeated all your deſigns, and deſtroy'd all your forces. And my power is not confin'd to one country, but ſhall be magnified every where as well as here, by confounding all thoſe that will not deſiſt from their hoſtile oppoſition to my will and pleaſure.

Ver. 11. *The Lord of hoſts is with us*, &c.] This is our comfort and ſupport; in this we continue ſtill to glory, and ſay as we did before; we will not fear the moſt potent enemies, ſince the Lord, who commands all the hoſt of heaven and earth, is on our ſide: He preſerved our forefather Jacob in all his diſtreſſes, and made a gracious covenant with him, to be the God of his poſterity; in him we are as ſecure as in an impregnable fortreſs, where no danger can approach us.

PSAL. XLVII.

The nations are exhorted chearfully to entertain the kingdom of Chriſt.

¶ To the chief muſician.

A pſalm for the ſons of Korah.

O Clap your hands, all ye people, ſhout unto God with the voice of triumph:

2 For the LORD moſt high *is* terrible; *he is* a great King over all the earth.

3 He ſhall ſubdue the people under us, and the nations under our feet.

4 He ſhall chooſe our inheritance for us, the excellency of Jacob whom he loved. Selah.

5 God is gone up with a ſhout, the LORD with the ſound of a trumpet.

6 Sing praiſes to God, ſing praiſes: ſing praiſes unto our King, ſing praiſes.

7 For God *is* the King of all the earth, ſing ye praiſes with underſtanding.

8 God reigneth over the heathen: God ſitteth upon the throne of his holineſs.

9 The princes of the people are gathered together, *even* the people of the God of Abraham: for the ſhields of the earth *belong* unto God: he is greatly exalted.

This pſalm is thought by ſome to have been compoſed by David, (though his name is not in the title) when he tranſlated the ark (which was the token of the Divine Preſence with them) either from Kirjath-jearim, with the moſt ſolemn pomp, and all ſorts of muſic, 2 Sam. vi. 5. or from the houſe of Obed-Edom, unto Mount Sion, ver. 14, 15. Others imagine it was compoſed by ſome of the ſons of Korah, when the ark was again tranſlated by Solomon with the like rejoicing, (2 Chron. v. 2,-12, 13.) from Mount Sion to the houſe which he had built for it on the neighbouring mountain. And there may be alſo a third conjecture allowed, that it was made after ſome great victory that God had given them over their enemies; and ſung as they followed the ark back to its dwelling-place; from whence it had been carried before them to the battel. There is no doubt but one or other of theſe triumphs gave occaſion to it: And the ark being a figure of Chriſt, as that mountain was as the heavens, the tranſlation or carrying back of the ark thither, may be looked upon as a figure of Chriſts aſcention (after he had dwelt here a-while in a meaner place, and conquered death) unto the high and holy place, where he is now ſeated on God's right hand in the heavens. And with relation to this alone the Ancient Fathers expound the pſalm; which may be eaſily applied in the myſtical ſenſe, unto that buſineſs.

Ver. 1. *O clap your hands, all ye people, ſhout unto God with the voice of triumph.*] O be joyful all ye people, who are now aſſembled at this feſtival; let your hearts overflow with joy, and expreſs how exceeding glad they are, by clapping your hands, and lifting up your voices, and ſhouting after a triumphant manner, in honour of the great God, who dwells among us.

Ver. 2. *For the Lord moſt high is terrible*, &c.] For his majeſty is moſt ſublime, his dominion abſolute, his power dreadful; being the Sovereign Lord of the whole world, the King of kings, and the Lord of lords.

Ver. 3. *He ſhall ſubdue the people under us*, &c.] By whom the people of theſe countries, though warlike and ſtrong, were anciently ſubdued; and other nations ſince have been made our ſubjects.

Ver. 4. *He ſhall chuſe our inheritance for us*, &c.] He, who is the Supreme Diſpoſer of all things, hath out of his own bounteous diſpoſition choſen this fertile land for our inheritance, and therein alſo hath he choſen a place for his own dwelling; which is an honour wherein we excel all other people, and a moſt ſingular token of his love towards us.

Ver. 5. *God is gone up with a ſhout*, &c.] God is gone up, by the particular token of his preſence, into that holy place with acclamations of joy and praiſe: The Lord is gone up in a triumphant pomp, with the ſound of the trumpet and all other inſtruments of muſick, 2 Sam. vi. 5, - 15.

Ver. 6. *Sing praiſes to God*, &c.] Let us never ceaſe to ſing his praiſes, who hath choſen us to be his people; let it be our conſtant employment to praiſe our king, who hath ſubdued the nations to us: O ſing praiſes to him, ſing praiſes to him; it cannot be too often repeated, that he alone is to be praiſed.

Ver. 7. *For God is the king of all the earth*, &c.] For our king is the Sovereign of all nations upon earth; ſing ye praiſes therefore skilfully to his moſt excellent majeſty: It is your wiſdom to praiſe him in the beſt manner you are able, who alone is wiſe enough to govern all the world.

Ver. 8. *God reigneth over the heathen*, &c.] He hath made thoſe heathens, who dwelt in Sion, to feel his power, and ſubmit themſelves unto him. (2 Sam. v. 7.) And there he hath ſeated himſelf upon the ark of his preſence, as on his holy throne.

Ver. 9. *The princes of the people are gathered together*, &c.] Before which the heads of the tribes, with all the people that worſhip him, who promiſed to give this country unto Abraham, are aſſembled together at their ſolemn feaſts; without the leaſt fear of invaſion from their foreign neighbours: For God (when to attend his ſervice, they have left their own houſes unguarded) hath undertaken their protection, (Exod. xxxiv. 23, - 25.) and he is infinitely ſuperior to all other Gods, which pretend to be the defenders of the earth.

PSAL. XLVIII.

The ornaments and privileges of the church.

¶ A ſong and pſalm.
For the ſons of Korah.

GREAT *is* the LORD, and greatly to be praiſed in the city of our God, *in* the mountain of his holineſs.

2 Beautiful for ſituation, the joy of the whole earth *is* mount Zion, *on* the ſides of the north the city of the great King.

3 God is known in her palaces for a refuge.

4 For lo, the kings were aſſembled, they paſſed by together.

5 They ſaw *it, and* ſo they marvelled, they were troubled *and* haſted away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.

7 Thou breakeſt the ſhips of Tarſhiſh with an eaſt-wind.

8 As we have heard, ſo have we ſeen in the city of the LORD of hoſts, in the city of our God, God will eſtabliſh it for ever. Selah.

9 We have thought of thy loving kindneſs, O God, in the midſt of thy temple.

10 According to thy name, O God, ſo *is* thy praiſe unto the ends of the earth: thy right hand is full of righteouſneſs.

11 Let mount Zion rejoice, let the daughters of Judah be glad, becauſe of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 Mark ye well her bulwarks, conſider her palaces; that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever; he will be our guide *even* unto death.

This pſalm ſeems to have been compoſed after the repulſe of ſome army which invaded them, and intended to have deſtroyed Jeruſalem. If all things elſe would agree, it might not unfitly be applied to the defeating of Sennacherib, the king of Aſſyria's army, which actually begirt that city; but by a ſudden peſtilence, which in one night deſtroyed a prodigious number, was forced to quit the ſiege and retreat with ſhame, 2 Kings xviii. 19. But the fourth verſe of this pſalm intimates a combination of kings, who had joined their forces together upon this deſign: which, in my judgment, makes it moſt applicable to that hiſtory in 2 Chron. xx. where we read, (ver. 1, 2-10.) that Moab and Ammon, and they of Mount Seir, came againſt Jehoſhaphat, with an intention, I ſuppoſe, to fall upon Jeruſalem. And though Jehoſhaphat went out to oppoſe them, yet he acknowledges, (ver. 12.) their multitude was ſo great, that he had no power to reſiſt them; but they might do what they pleaſed with him. For he knew not which way to turn himſelf, but only depended upon God; who diſperſed them in a marvellous manner, as he informed Jehoſhaphat he would do, without their ſtriking one ſtroke againſt them. For which gracious meſſage, ſent him by a prophet, (ver. 14.) the Levites, and among others thoſe deſcended from Korah, immediately praiſed the Lord before-hand, (ver. 19.) and after the victory, gave ſolemn thanks, before they left the field in the valley of Bleſſing, (ver. 26) and then returned to Jeruſalem with pſalters, harps and trumpets, unto the houſe of the Lord, (ver. 28.) At which time, it is very probable, this pſalm was ſung, and call'd, a Song and Pſalm; that is, a pſalm of triumph, or of great joy; compoſed perhaps, by ſome of the ſons of Korah.

Ver. 1. *Great is the Lord, and greatly to be praiſed in the city of our God, in the mountain of his holineſs.*] Great is the majeſty and power of the Lord; who is therefore to be celebrated with the higheſt praiſes; and no-where ſo much as in his own city, by the inhabitants of Jeruſalem, in that mountain which he hath long ago ſet a-part for the place of worſhip; and hath now ſo miraculouſly defended.

Ver. 2. *Beautiful for ſituation*, &c] And a beautiful place it is which he hath choſen for his habitation, the very ſituation of Mount Sion being moſt delightful, the pleaſanteſt in all the country: for it is ſituated on the north-ſide of Jeruſalem, the city of the Great King, the Lord of heaven and earth.

Ver. 3. *God is known in her palaces for a refuge.*] Who is the principal glory of that place, as that is of the country; for Mount Sion is not ſo beautiful for its ſituation, as for his Divine Preſence in that magnificent palace, which is built for him there; and makes that city an impregnable fortreſs.

Ver. 4. *For lo, the kings were aſſembled*, &c.] For, behold a freſh inſtance, the kings of ſeveral neighbouring countries entered into a confederacy to caſt us out of our poſſeſſion; (2 Chron. xx. 11.) and made a great progreſs in their deſign; marching together beyond from the dead ſea, (ver. 2) till they came nigh to Jeruſalem, (ver. 16,-20,-24.)

Ver. 5. *They ſaw it, and ſo they marvelled*, &c.] But then they only had a ſight of it, and that was all: For a ſudden amazement ſeized on them, and ſuch a panick fear, that they fell into confuſion; and taking one another for enemies, were deſtroyed by the ambuſh which one nation laid for the other. (ib. ver. 22.)

Ver. 6. *Fear took hold upon them there*, &c.] Nothing but fear and terror reigned throughout all the hoſt: which ſurprized them ſo ſuddenly, and caſt them into ſuch bitter anguiſh, that it might very reaſonably be compared to the haſty and violent pangs of a travelling woman.

Ver. 7. *Thou breakeſt the ſhips of Tarſhiſh with an eaſt wind.*] Or to the conſternation and confuſion which the mariners are in, when a fleet of ſhips richly laden from Tarſhiſh is broken in pieces, and daſhed one againſt another, by the furious blaſts of the eaſt wind. [As a fleet of Jehoſhaphat's was ſhortly after.]

Ver. 8. *As we have heard*, &c.] We have heard of ſuch things formerly; which our fathers have reported to us; but now our eyes behold the wonderful works of God; who inform'd us by his prophet, that he would ſave us from this numerous army which invaded us, (2 Chron. xx. 14, 15, &c.) and we have ſeen his word verified in this city; from whence God, to whom it belongs, and who is the Lord of all the hoſt of heaven and earth, ſent inviſible powers to terrify and diſperſe them, (ver. 2.) and will, we hope, defend and protect it from being ſubverted by the aſſaults of our enemies in future ages.

Ver. 9. *We have thought of thy loving-kindneſs*, &c.] O God, we had no confidence in our fortifications, or in our army; but we aſſembled ourſelves together in thy temple, to ask aid of thee, (2 Chron. xx. 3, 4, 5.) and meditating on thy wonted mercy to thoſe that ſeek thee, we patiently expected what thy goodneſs would do for us.

Ver. 10. *According to thy name, O God*, &c.] And as thou art called, O God, by the name of the Lord of Hoſts, ſo thou haſt demonſtrated thyſelf in the glorious victory thou haſt given us, (ib. ver. 15.) for which not we alone praiſe thee, but the moſt diſtant people, who hear the fame of it ſhall acknowledge and magnify thy power, (ver. 29.) which thou haſt abundantly declared in the juſt deſtruction of our enemies, and the gracious protection of us thy faithful ſervants.

Ver. 11. *Let Mount Zion rejoice,* &c.] Let the inhabitants of Jeruſalem then, which is the mother city, give an example of joy and thankfulneſs to all the reſt of the cities and towns of Judah: and let them unanimouſly join together with the greateſt gladneſs, to expreſs how ſenſible they are of thy power and goodneſs in this wonderful deliverance.

Ver. 12. *Walk about Zion,* &c.] Make a ſolemn proceſſion, and march round about the city, bleſſing and praiſing God with thankful hearts; who hath preſerved you from being begirt by the enemy: Tell all the towers as you go along, and ſee if there be ſo much as one wanting; or the leaſt damage done to any of them.

Ver. 13. *Mark ye well her bulwarks,* &c.] Obſerve the outworks, and conſider them attentively; take a ſtrict ſurvey of all the ſumptuous buildings alſo; and mark how entire they are, and untouched by the enemies batteries, that you may keep a record of it, and preſerve the memory of ſo great a wonder, for the benefit of ſucceeding generations.

Ver. 14. *For this God is our God for ever and ever;*] For this is the God who alone can protect us, and will be our defender, if we depend upon him, to all eternity: He will not content himſelf with having preſerved us once, but be our conductor, and exerciſe a moſt tender providence over us, as a ſhepherd doth over his ſheep, all the days of our life.

PSAL. XLIX.

1 *An earneſt perſwaſion to build the faith of reſurrection; not on worldly power, but on God.* 16 *Worldly proſperity is not to be admired.*

¶ To the chief muſician.
A pſalm for the ſons of Korah.

HEAR this, all *ye* people, give ear all *ye* inhabitants of the world:

2 Both low and high, rich and poor together.

3 My mouth ſhall ſpeak of wiſdom: and the meditation of my heart *ſhall be* of underſtanding.

4 I will incline mine ear to a parable; I will open my dark ſaying upon the harp.

5 Wherefore ſhould I fear in the days of evil, *when* the iniquity of my heels ſhall compaſs me about?

6 They that truſt in their wealth, and boaſt themſelves in the multitude of their riches.

7 None *of them* can by any means redeem *his* brother, nor give to God a ranſom for him:

8 (For the redemption of their ſoul *is* precious, and it ceaſeth for ever.)

9 That he ſhould ſtill live for ever, *and* not ſee corruption.

10 For he ſeeth *that* wiſe men die, likewiſe the fool and the brutiſh perſon periſh, and leave their wealth to others.

11 Their inward thought *is, that* their houſes *ſhall continue* for ever, *and* their dwelling-places to all generations; they call *their* lands after their own names.

12 Nevertheleſs, man *being* in honour, abideth not: he is like the beaſts *that* periſh.

13 This their way *is* their folly; yet their poſterity approve their ſayings. Selah.

14 Like ſheep they are laid in the grave, death ſhall feed on them; and the upright ſhall have dominion over them in the morning, and their beauty ſhall conſume in the grave, from their dwelling.

15 But God will redeem my ſoul from the power of the grave; for he ſhall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his houſe is increaſed.

17 For when he dieth, he ſhall carry nothing away: his glory ſhall not deſcend after him.

18 Though whiles he lived, he bleſſed his ſoul: and *men* will praiſe thee, when thou doeſt well to thy ſelf.

19 He ſhall go to the generation of his fathers, they ſhall never ſee light.

20 Man *that is* in honour, and underſtandeth not, is like the beaſts *that* periſh.

The author of this pſalm is not known; nor can we find whether there was any particular occaſion of it. But whoſoever compoſed it, (whether ſome of the ſons of Korah, or any other) it is probable he had in his view, the unreaſonable thirſt of mankind after riches, and their inſolence and haughtineſs when they have acquired them; which it is poſſible was a great diſcouragement to ſome pious but poor people in thoſe times; and therefore, after the example of David, (pſal. xxxviii, xxxix.) he indited this pſalm, to check that vanity; by ſetting death before their eyes. The ſerious meditation of which, he knew would both pull down the plumes of the proud and ſcornful, and preſerve thoſe upon whom they trampled, from being dejected at their proſperous impiety.

Ver. 1. *Hear this, all ye people, give ear, all ye inhabitants of the world.*] Liſten to me, all ye people, in what part of the world ſoever ye dwell; for that which I am going to deliver, is of ſuch common concernment, that it belongs to all countries as much as to any one upon the face of the earth.

Ver. 2. *Both low and high, rich and poor together.*] Whether ye be men of obſcure birth, and meaner rank, or perſons nobly deſcended, and in great authority; whether you abound in wealth, or are of a poor eſtate, you are all alike concerned to attend my inſtruction.

Ver. 3. *My mouth ſhall ſpeak of wiſdom,* &c.] Which is neither about trivial things, nor ſlightly conſidered, but concerning the moſt weighty affairs, which my mind hath deeply pondered: I will enrich your ſouls with wiſdom, which is preferable to all the worldly wealth you covet; and teach you how to direct all your actions a-right unto that ſcope at which you aim of being happy.

Ver. 4. *I will incline mine ear to a parable,* &c.] It is not vulgar inſtruction, but moſt excellent advice, which I have to give you; more to be deſired than the ſkill of ſolving the darkeſt riddles: to which I myſelf will diligently attend, while it is ſung, as I play upon my harp.

Ver. 5. *Wherefore ſhould I fear in the days of evil,* &c.] I intend not to neglect the counſel I give to others; and therefore ſhall aſk myſelf the queſtion I purpoſe to anſwer: What reaſon is there that I ſhould be perplexed with fears and cares, and anxiety of mind, in calamitous times, when the iniquity of thoſe who endeavour to ſupplant me, hath ſurrounded me on all ſides, and left me no way to eſcape them?

Ver. 6. *They that truſt in their wealth*, &c.] They are confident their ſtrength and power is ſuch, that none can reſiſt them; and the high conceit they have of their vaſt treaſures makes them ſo proud, that they inſult over others, and brag what they can do to ruin them.

Ver. 7. *None of them can by any means redeem his brother*, &c.] Alas! poor men, their weakneſs is apparent; there is not a man among them, that by all the power he hath can ſave the deareſt friend alive, when God calls for him: He alone can diſpoſe of mens lives; and the moſt wealthy of them hath not riches enough to purchaſe a reprieve, when he pronounces the ſentence of death upon them.

Ver. 8. *For the redemption of their ſoul is precious*, &c.] That is an affair too difficult and coſtly for him to redeem the life of a man; or to reſpite for a time his departure, whoſe ſoul is leaving his body: He muſt let it drop; for as long as the world laſts, it will be a vain endeavour.

Ver. 9. *That he ſhould ſtill live for ever*, &c.] Let him attempt it, if he pleaſe, upon himſelf: Can he prolong his own life from time to time, ſo that it ſhall be perpetuated, and never diſſolved?

Ver. 10. *For he ſeeth that wiſe men die*, &c.] No ſuch matter; the wiſdom I ſpeak of (ver. 3.) promiſes no exemption to the beſt of men, but they muſt die as well as others: And therefore thoſe impious ſots, whoſe life differs very little from that of beaſts, may juſtly expect not merely to die, but to be deſtroyed and cut off like the beaſts that periſh. And then what becomes of all their wealth, which they are forced to leave to others; perhaps to ſtrangers.

Ver. 11. *Their inward thought is, that their houſes ſhall continue for ever*, &c.] They imagined indeed, and ſecretly pleaſed themſelves in this fancy, that when they could ſtay no longer in the world, their magnificent houſes which they had built, ſhould ſtand for ever, and the places of their abode continue in their family from age to age: though they could not be immortal themſelves, yet they hoped their names, which they impoſed upon their lands, ſhould never die.

Ver. 12. *Nevertheleſs, man being in honour, abideth not*, &c.] But alas! the thoughts of man are vain: For whatſoever eſteem or reputation one of theſe worldlings gets here, it laſts not at all, but dies together with him; he is in this alſo like to his fellow-beaſts, whom, when they are dead, no-body remembers.

Ver. 13. *This their way is their folly*, &c.] Thus their life concludes as it was ſpent in folly, (for they have no ſecurity that the names they impoſe upon their lands ſhall laſt; or if they do, that men ſhall think of them; or if they ſhould, what are they the better for it?) and yet, ſo cloſe doth this folly ſtick to mankind, that they that ſucceed in their poſſeſſions, make no benefit of this obſervation, but are as very fools as themſelves, and tread in the ſteps of thoſe that went before them.

Ver. 14. *Like ſheep that are laid in the grave*, &c.] They go in droves to their graves, when death ſeizes on them; thither it drives them in the cloſe of their days, juſt as the ſhepherd doth his ſheep to the fold in the evening: And then the juſt, over whom they inſulted, ſhall quickly trample upon them, and triumph over them, (as they ſhall do much more when they awake out of the duſt at the reſurrection:) All their power and ſplendor wherein they formerly appeared, though it ſeems as firm as a rock, ſhall moulder away; for the grave is its utmoſt bound, beyond which it cannot go.

Ver. 15. *But God will redeem my ſoul from the power of the grave*, &c.] And doubtleſs God will reſcue me from that imminent danger, wherein I am, (ver. 5.) of being deſtroyed, and not let me deſcend into my grave, [but live to have dominion over them; for he hath graciouſly received me into his favour, (ſo that if I die, I ſhall ſtill have this comfort remaining, that he will oneday raiſe me out of my grave again.)

Ver. 16. *Be not thou afraid when one is made rich*, &c.] Be not thou then troubled, nor diſmayed, (no more than I, ver. 5.) whoſoever thou art that heareth or readeth this, when thou ſeeſt a worldly man grow rich, and great honours heaped on his family; which enables and emboldens him perhaps to uſe the meaner ſort contemptuouſly.

Ver. 17. *For when he dieth*, &c.] For he can by no means, as I told thee, purchaſe the privilege of living one moment longer than God pleaſes; and when he dies, he is no greater than other men, for he can carry none of his wealth along with him; nor ſhall he that was ſo terrible here, be regarded at all in the other world.

Ver. 18. *Though whiles he lived, he bleſſed his ſoul*, &c.] For all his happineſs terminates with this life, (why then ſhouldſt thou be troubled at his proſperity?) which he ſpends in luxury and riot, pride and vanity, applauding himſelf in his riches, and in his pleaſures, and having a company of flatterers about him; who will commend thee too, if thou wilt imitate him in indulging thine own appetite, and denying nothing to thyſelf and companions, but doing no good to any one elſe.

Ver. 19. *He ſhall go to the generation of his fathers*, &c.] And he arrives perhaps at the age of his forefathers, whoſe ſteps he follows; but after that ſhall all be alike miſerable, and never more partake of the leaſt joy or conſolation.

Ver. 20. *Man that is in honour*, &c.] So true it is which was ſaid before (and ſo little cauſe there is to envy ſuch mens greatneſs) that a man raiſed to great dignity in this world, and never conſiders how ſhort his honour is, (ver. 15.) behaves himſelf like a brute while he lives; and unexpectedly is cut off like a brute, whom no body regards when he is dead.

PSAL. L.

1 *The majeſty of God in the church.* 5 *His order to gather ſaints.* 7 *The pleaſure of God is not in ceremonies,* 14 *but in ſincerity of obedience.*

A pſalm of Aſaph.

THE mighty God, *even* the LORD hath ſpoken, and called the earth from the riſing of the ſun, unto the going down thereof.

2 Out of Zion the perfection of beauty, God hath ſhined.

3 Our God ſhall come, and ſhall not keep ſilence: a fire ſhall devour before him, and it ſhall be very tempeſtuous round about him.

4 He ſhall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather my ſaints together unto me: thoſe that have made a covenant with me by ſacrifice.

6 And the heavens ſhall declare his righteouſneſs: for God *is* judge himſelf. Selah.

7 Hear, O my people, and I will ſpeak; O Iſrael, and I will teſtify againſt thee: I *am* God, *even* thy God.

8 I will not reprove thee for thy ſacrifices, or thy burnt-offerings *to have been* continually before me.

9 I will take no bullock out of thy houſe, *nor* he-goats out of thy folds.

10 For every beaſt of the foreſt *is* mine, *and* the cattle upon a thouſand hills.

11 I know all the fowls of the mountains: and the wild beaſts of the field *are* mine.

12 If I were hungry, I would not tell thee, for the world *is* mine, and the fulneſs thereof.

13 Will I eat the fleſh of bulls, or drink the blood of goats?

14 Offer unto God thankſgiving, and pay thy vows unto the moſt High.

15 And call upon me in the day of trouble; I will deliver thee, and thou ſhalt glorify me.

16 But unto the wicked God ſaith, What haſt thou to do to declare my ſtatutes, or *that* thou ſhouldeſt take my covenant in thy mouth?

17 Seeing thou hateſt inſtruction, and caſteſt my words behind thee.

18 When thou ſaweſt a thief, then thou conſentedſt with him, and haſt been partaker with adulterers.

19 Thou giveſt thy mouth to evil, and thy tongue frameth deceit.

20 Thou ſitteſt *and* ſpeakeſt againſt thy brother; thou ſlandereſt thine own mothers ſon.

21 Theſe *things* haſt thou done, and I kept ſilence: thou thoughteſt that I was altogether *ſuch a one* as thy ſelf: *but* I will reprove thee, and ſet *them* in order before thine eyes.

22 Now conſider this, ye that forget God, leſt I tear *you* in pieces, and *there be* none to deliver.

23 Whoſo offereth praiſe, glorifieth me: and to him that ordereth *his* converſation *aright*, will I ſhew the ſalvation of God.

The author of this pſalm, the title tells us (as we tranſlate it) was Aſaph, who compoſed ſeveral ſongs as well as David, for the uſe of the tabernacle, as we read in 2 Chron. xxix. 30. But whether he was Aſaph the Levite, who lived in the ſame age with David, or ſome other prophet in after-times, cannot be certainly reſolved. It ſeems to me that it was not the former, becauſe he is never, that I remember, called Aſaph the Seer, as the other is; whoſe pſalms Hezekiah cauſed to be ſung together with thoſe of king David: And therefore I think it moſt probable to ſuppoſe he lived in after-times, in the reign of ſome pious princes, ſuch as Jehoſophat; or, which is moſt likely, in the days of Hezekiah himſelf, (ſee pſal. xliv.] who, though he had reformed the worſhip of God, yet could not amend mens minds; but there ſtill remained, this prophet obſerved, abundance of hypocriſy among them: Both among the people, who placed all religion in ſacrifices, and other external rites and ceremonies; and among the doctors of the law and the judges, who inſtructed the people in their duty, but obſerved none of thoſe precepts themſelves which they expounded to others.

Both theſe this holy man awakens by his pſalm, to a conſideration of the danger they were in; repreſenting God as the Supreme Judge of the world, coming in an amazing manner to call them all to a ſtrict account, and to take a very ſevere vengeance on them, unleſs they amended; which began to come upon them by Sennacherib, whom God threatened to ſend againſt the hypocrical nation, Iſa. x. 6. and calls that time the day of his viſitation, ver. 3. when Sennacherib over-ran all the country, (as Iſaiah propheſied, chap. viii. 7, 8) till he came to Jeruſalem; upon which city Nebuchadnezzer compleatly executed the judgment he re-threatened, when he deſtroyed Jeruſalem and the temple itſelf; unto which it was to no purpoſe to bring a multitude of ſacrifices, while they perſevered in their evil actions, Iſa. i. 13,-16.

In both which days of viſitation, firſt by the king of Aſſyria, and then by the king of Babylon, the Pſalmiſt here repreſents the Divine Majeſty, after the manner of men, like to a king coming out of his palace, attended by his miniſters, with the enſigns of terror catried before him; and iſſuing out his orders to ſummon all his ſubjects to appear at his tribunal, and hear their accuſation read, with the ſentence he would pronounce upon them.

Ver. 1. *The mighty God, even the Lord hath ſpoken, and called the earth from the riſing of the ſun, unto the going down thereof*] The Omnipotent Majeſty, the Supreme Judge of heaven and earth, to whom the greateſt kings and potentates are but ſubjects: The Eternal Lord, who changes not, hath] given out his orders, that all the people of the land from eaſt to weſt, be ſummon'd to appear before him.

Ver. 2. *Out of Zion the perfection of beauty*, &c.] He will go forth in the greateſt ſplendor out of his magnificent palace, where he dwells in Sion; and let you ſee how much his incomparable excellencies and perfections are to be reverenced.

Ver. 3. *Our God ſhall come*, &c.] Our God will undoubtedly come and reckon with you, tho' at preſent he ſeems to take no notice of your impiety: And he will not come like earthly princes, before whom there marches an armed multitude, but in a far more terrible and irreſiſtable manner, which ſhall make you as ſenſible of his dreadful preſence, as your anceſtors were at Mount Sinai, when the devouring flames, and thunder and lightning, which attended on him, made the very mountains quake and tremble. Exod. xix. 16, - 18. Iſa. ix. 18, 19.

Ver. 4. *He ſhall call to the heavens*, &c.] He ſhall call heaven and earth to be witneſſes of the equity of his proceedings; (Iſa. i. 2.) and you may as ſoon pretend to move them out of their place, as avoid appearing before his tribunal.

Ver. 5. *Gather my ſaints together unto me*, &c.] He will ſend his out his officers, with a peremptory charge, ſaying, Bring thoſe men before me, whom I have obliged above all other people, and ſeparated to myſelf to be a holy nation, (Deut. xiv. 2) and who have engaged themſelves to me in ſuch a ſolemn covenant, confirmed by the blood of ſacrifices, that they wiſh they might periſh in like manner, if they did not obſerve it, (Jer. xxxiv. 18, 19.)

Ver. 6. *And the heavens ſhall declare his righteouſneſs*, &c.] They ſhall have a fair trial, whether they have ſo done or no: For the juſtice of his judgment ſhall be as conſpicuous as the heavens; becauſe God himſelf, who cannot act unrighteouſly, will examine the cauſe, and pronounce the ſentence.

Ver. 7. *Hear, O my people*, &c.] Imagine then, that all things being thus prepared, you hear him calling to you, ſaying, Hearken, O my people, for I have ſomething to ſay to thee. O Iſrael, my beloved people, hearken; for I muſt admoniſh and convince thee of the breach of thoſe laws, which I, the Supreme Lawgiver, and thy moſt gracious God, have given to thee. Exod. xx. 2.

Ver. 8. *I will not reprove thee for thy ſacrifices*, &c.] I do not mean thoſe concerning ſacrifices; I have no complaint to make about that matter: Thy burnt-offerings I acknowledge never fail to be brought forth both morning and evening to my altar; and I ſee how buſy thou art in that employment.

Ver. 9. *I will take no bullock out of thy houſe*, &c.] But is this all that I require of thee? Do not miſtake thyſelf, nor think that I will be content all the reſt of my laws ſhould be broken, if you do but multiply ſacrifices, of which I have no need; or if I had, need not be beholden unto thee, for the very beſt of them.

Ver. 10. *For every beaſt of the foreſt is mine*, &c.] For I can be ſupplied out of my own folds and herds, which thou haſt nothing to do withal; having all the beaſt of the foreſt at my command, with the cattel that graze on more hills than thou haſt ever ſeen.

Ver. 11. *I know all the fowls of the mountains*, &c.] I know alſo where the fowls of the mountains build their neſts, which thou canſt not reach; and the wild beaſts in the open fields, whom thou canſt not incloſe, are all ready at hand to do me ſervice.

Ver. 12. *If I were hungry, I would not tell thee*, &c.] If I were hungry, I would not come to acquaint thee with it, that thou mighteſt provide me food; Why ſhould I be beholden to thy poverty, when I am ſo rich? For the whole world is mine, and all that it contains.

Ver. 13. *Will I eat the fleſh of bulls, or drink the blood of goats?*] Canſt thou be ſo abſurd as to imagine, that I need meat or drink? and for that reaſon call daily for the fleſh of bulls, and the blood of goats, to ſatisfy my hunger, and to quench my thirſt? Or that my nature is ſuch, that I can be pleaſed merely with the ſmoak of thoſe upon my altar.

Ver. 14. *Offer unto God thankſgiving*, &c.] They have their uſe; but if thou wilt bring me acceptable ſacrifices, know that I value, in the firſt place, a truly thankful heart, which gratefully acknowledges my benefits, above all the peace-offerings in the world; and next, that I expect thou ſhouldſt faithfully perform all the vows and promiſes thou makeſt, when thou beggeſt any bleſſing of me; and not think to put me off (who am too great to be dallied withal) with ſin-offerings for the breach of them.

Ver. 15. *And call upon me in the day of trouble*, &c.] And thirdly, devoutly commend thy ſelf unto me, when thou art in any trouble, by ardent prayer; piouſly confiding in me, and thou ſhalt find it more powerful than all burnt-offerings; for I will certainly deliver thee, that thou mayſt honour me with thy praiſes, and proclaim my power and goodneſs, to invite others unto my ſervice.

Ver. 16. *But unto the wicked God ſaith*, &c.] Not that this is all that I require of thee; for if thou leadeſt a wicked life, and art injurious to thy neighbours, what care I for thy praiſes, or for thy zeal to boot, in preſſing my commands upon others, which thou doſt not obſerve thyſelf? Thou braggeſt thou art a doctor of the law, and thou declareſt to the people my will and pleaſure, and makeſt often mention of my covenant, whereby they ſtand bound to be obedient to me; but to what purpoſe is it? Or with what face canſt thou do it?

Ver. 17. *Seeing thou hateſt inſtruction*, &c.] Since, by thy example, thou teacheſt them to contemn all thoſe inſtructions, to which thou hateſt to be bound thyſelf; and by thy actions declareſt thou haſt no regard at all to any thing, either that I have bidden thee do, or threatned I will do to thoſe that violate my precepts.

Ver. 18. *When thou ſaweſt a thief*, &c.] When thou haſt obſerved a man thrive by ſtealth and robbery, inſtead of having him puniſhed, thou haſt greedily accepted the proffer of being a ſharer with him; and, which is worſe, the adulterers find favour with thee, and thou art partaker with them in their filthineſs.

Ver. 19. *Thou giveſt thy mouth to evil*, &c.] Thou letteſt thy tongue looſe to ſlanders; and backbiteſt thoſe who are not preſent to anſwer for themſelves: and doſt not ſtick to contrive artificial lyes and deceits, to cheat thoſe that have any dealing with thee.

Ver. 20. *Thou ſitteſt and ſpeakeſt againſt thy brother*, &c.] Nay, when thou ſitteſt in open court, ſolemnly to judge men according to the law, thou makeſt bold to ſpeak falſly, (for a reward) and that not againſt a ſtranger, but thy own brother; yea, thou wilt not ſpare him that lay in the ſame womb with thee; but load him with calumnies and reproaches.

Ver. 21. *Theſe things haſt thou done, and I kept ſilence*, &c.] All this wickedneſs thou haſt committed, and I have forborne to puniſh thee: But inſtead of amending thy life, to which my patience ſhould have invited thee, thou haſt preſumed ſo much upon my lenity, as to add another ſin to all the reſt; and imagined that I am ignorant of what is done in ſecret, or am altogether as well pleaſed with theſe things as thyſelf: and therefore, now, I have ſharply rebuked thee for them (ſo hateful they are to me) and ſet them all in order (that thou mayſt ſee nothing can eſcape my knowledge) diſtinctly before thy eyes;

Ver. 22. *Now conſider this, ye that forget God*, &c.] Let this be a warning to you, and to all thoſe that abuſe the patience and long-ſuffering of God; never thinking of his juſt ſeverity againſt ſuch wicked doers. Conſider this ſeriouſly, and repent in time; leſt my patience be turned into indignation and wrath; and I lay hold on you, and ſnatch you away, to ſuffer your deſerved puniſhment; And none of your companions, whom you have ſerved in their ſins, ſhall be able to give you any relief; but all periſh together with you.

Ver. 23. *Whoſo offereth praiſe, glorifieth me*, &c.] Remember I have told you what ſacrifices I am well-pleaſed with; not with thoſe of beaſts, but with the ſacrifice of praiſe and hearty thankſgiving for all my benefits; which doth me more honour than all the lifeleſs ſacrifices of bulls and goats: Bnt he that thus devoutly worſhips me, muſt take care withal to diſpoſe his life into a conformity with all my precepts; for this is the man whom I will make partaker of the bleſſings which I have promiſed.

PSAL. LI.

1 *David prayeth for remiſſion of ſins, whereof he maketh a deep confeſſion.* 6 *He prayeth for ſanctification.* 16 *God delighteth not in ſacrifice but in ſincerity.* 18 *He prayeth for the church.*

¶ To the chief muſician.

A pſalm of David, when Nathan the prophet came unto him, after he had gone in to Bathſheba.

HAVE mercy upon me, O God, according to thy loving kindneſs, according unto the multitude of thy tender mercies blot out my tranſgreſſions.

2 Waſh me throughly from mine iniquity, and cleanſe me from my ſin.

3 For I acknowledge my tranſgreſſions: and my ſin *is* ever before me.

4 Againſt thee, thee only have I ſinned, and done *this* evil in thy ſight: that thou mighteſt be juſtified when thou ſpeakeſt, *and* be clear when thou judgeſt.

5 Behold, I was ſhapen in iniquity: and in ſin did my mother conceive me.

6 Behold, thou deſireſt truth in the inward parts: and in the hidden *part* thou ſhalt make me to know wiſdom.

7 Purge me with hyſſop, and I ſhall be clean: waſh me, and I ſhall be whiter than ſnow.

8 Make me to hear joy and gladneſs; *that* the bones *which* thou haſt broken may rejoice.

9 Hide thy face from my ſins; and blot out all mine iniquities.

10 Create in me, a clean heart, O God; and renew a right ſpirit within me.

11 Caſt me not away from thy preſence; and take not thy holy ſpirit from me.

12 Reſtore unto me the joy of thy ſalvation: and uphold me *with thy* free ſpirit.

13 *Then* will I teach tranſgreſſors thy ways, and ſinners ſhall be converted unto thee.

14 Deliver me from blood-guiltineſs, O God, thou God of my ſalvation: *and* my tongue ſhall ſing aloud of thy righteouſneſs.

15 O Lord, open thou my lips, and my mouth ſhall ſhew forth thy praiſe.

16 For thou deſireſt not ſacrifice, elſe would I give *it:* thou delighteſt not in burnt-offering.

17 The ſacrifices of God *are* a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe.

18 Do good in thy good pleaſure unto Zion: build thou the walls of Jeruſalem.

19 Then ſhalt thou be pleaſed with the ſacrifices of righteouſneſs, with burnt-offering, and whole burnt-offering: then ſhall they offer bullocks upon thine altar.

Here now begins a new collection of ſome pſalms, whereof David was the author; which, I ſuppoſe, were found after the firſt book was publiſhed, and this ſecond begun; to the end of which from this place they continue; as we read expreſly, pſal. lxxii. ult. For tho' the author of the two laſt before that, be not mentioned in the title; yet the very matter of them, as well as the concluſion of the book, aſſures us they were compoſed by David; who in this fifty-firſt pſalm (as the title tells us) moſt ſadly bewails the ſin which he had committed with Bathſheba, and thoſe that follow'd it. In which he had alſo continued for ſome time, till Nathan the prophet came with a meſſage from God to reprove him, and to pronounce a very ſore judgment againſt him and his family for his crimes.

After this divine reprehenſion and threatning, he was very much humbled, and, to make himſelf as notorious an example of true repentance, as he had been of foul wickedneſs, he compos'd this penitential hymn; and ſent it to the maſter of the muſic in the tabernacle, to be uſed perpetually there, as a teſtimony of his unfeigned ſorrow for what he had done, and of the miſerable condition he thought himſelf in, without the infinite mercy of God to him: Which he begs with the greateſt earneſtneſs, together with the aſſiſtances of his grace; which he promiſes to employ for the reducing other ſinners, beſeeching him withal to be favourable to his people, eſpecially to the city of Jeruſalem; and not let them and that ſuffer for his offences.

Ver. 1. *Have mercy upon me, O God,* &c.] O God, the Supreme Judge of the world, whom I have moſt highly offended many ways, and therefore may moſt juſtly be condemned to ſuffer the effects of thy ſevereſt diſpleaſure: I caſt down myſelf before thee, and humbly ſupplicate for mercy; unto which I am encouraged by thy known clemency, and thy infinite compaſſions; which will move thee, I hope, to take pity upon a grievous ſinner, and to pardon the adultery and bloodſhed, accompanied with a number of foul circumſtances, which I have committed.

Ver. 2. *Waſh me throughly from mine iniquity,* &c.] I have made myſelf, indeed, exceeding loathſome by my repeated wickedneſs, which, like a ſtain that hath long ſtuck to a garment, is not eaſily got out: but do not therefore, I beſeech thee, abhor me, but rather magnify thy mercy in purifying me perfectly, and cleanſing me ſo throughly, that there may be no ſpot remaining in me.

Ver. 3. *For I acknowledge my tranſgreſſions,* &c.] For how ſtupid ſoever I was, before thou ſenteſt thy prophet to awaken me, I am now deeply touched with a ſenſe of my horrid tranſgreſſion; which I both ſorrowfully confeſs and bewail in thy preſence, and in the face of the public congregations; and carry alſo a ſad and amazing remembrance thereof continually before my eyes.

Ver. 4. *Againſt thee, thee only have I ſinned,* &c.] Not becauſe I ſtand in fear of puniſhment from men, who have no power over me; but becauſe I am ſo obnoxious to thee, whoſe judgment I ought to dread the more; the leſs I am liable to give an account of my actions unto others. O how it afflicts me, that I preſumed, becauſe I had none to controul me here on earth, to offend thy Majeſty; thy All-ſeeing Majeſty; at whoſe tribunal the higheſt muſt be judged. And if thou ſhouldſt pronounce the heavieſt ſentence upon me for my crimes, and execute it alſo with the greateſt ſeverity, I could not accuſe thee of too much rigour; but muſt ſtill juſtify thee in thy proceedings, and clear thee from all ſuch unjuſt imputations.

Ver. 5. *Behold, I was ſhapen in iniquity,* &c.] It is true, indeed; and thou, O Lord, knoweſt it better than I, that there is in me an innate proneneſs to evil: But I am ſo far from repreſenting this as an excuſe for what I have done, that I confeſs the conſideration of it ought to have made me the more watchful and diligent to ſuppreſs thoſe bad inclinations; which I knew to be ſo natural, that I brought them into the world with me.

Ver. 6. *Behold, thou deſireſt truth in the inward parts,* &c.] I am amazed at my folly, that I ſhould be ſo careleſs; when I was not ignorant that thou requireſt us not to entertain, with the leaſt kindneſs, thoſe firſt motions, which we find in our thoughts and deſires after any evil, but uprightly to oppoſe them. For which end thou haſt put a principle of better motions into us, and indued me with wiſdom; which ſecretly checks and corrects thoſe brutiſh inclinations.

Ver. 7. *Purge me with hyſſop, and I ſhall be clean,* &c.] I have nothing therefore to ſay in my own behalf, but wholly betake myſelf to thee for a gracious pardon of my ſin, which every thing I can think of ſadly aggravates. I am as impure as a leper, and deſerve to be baniſhed from thy preſence, and ſhut out from among thy people; far more impure by touching Bathſheba, than he is that toucheth a dead body; yet I am not ſo foul, but if thou pleaſeſt, thou canſt purify me, and make me as clean and white as ſnow: Vouchſafe me that grace, O Lord; expiate me, I beſeech thee, (Lev. xiv. 6. Numb. xix. 17, 18.) and reſtore me perfectly unto thy favour, and the happy fruits of it, which I have juſtly forfeited and loſt.

Ver. 8. *Make me to hear joy and gladneſs,* &c.] Raiſe me out of this wofully dejected ſtate wherein I lie; and as the terrible meſſage I received by thy prophet, hath caſt me into ſuch inſufferable anguiſh and pain, as if my bones were cruſh'd in pieces by my fall: So ſend me the moſt comfortable news of my reconciliation with thee; to eaſe me of the torment I endure under the weight of my guilt, and the ſenſe of thy heavy diſpleaſure; and to turn it into the height of joy and gladneſs.

Ver. 9. *Hide thy face from my ſins,* &c.] Remember not any longer how wicked I have been; nor lay my ſin to my charge: But paſs by all my tranſgreſſions, and acquit me from the puniſhment they deſerve.

Ver. 10. *Create in me a clean heart, O God,* &c.] And beſtow upon me withal ſuch purity of heart (which, alas! I have loſt, and am not able to recover without thy grace) that I may utterly hereafter deteſt all ſuch filthy motions: And becauſe we are apt to revolt from our good reſolutions, do thou daily ſupply me with freſh ſtrength from above, to confirm and ſettle them, that I may never return to folly.

Ver. 11. *Caſt me not away from thy preſence,* &c.] I deſerve, I confeſs, to be rejected by thee, as my predeceſſor was, (1 Sam. xv. 25, 26.) and to be admitted no more into thy favour: But I humbly beſeech thee, deal not ſo ſeverely with me, nor deprive me (as thou didſt him, (compare 1 Sam. x. 6. with xvi. 14.) of the gift of thy Holy Spirit, wherewith thou haſt anointed me, (ib. v. 13.)

Ver. 12. *Reſtore unto me the joy of thy ſalvation,* &c.] Let not that evil ſpirit which troubled him, ſeize on me; but reſtore to me the joy which I was wont to have, when I ſaw myſelf ſo much in thy favour, as to be delivered by thee out of the greateſt danger. Pſal. xxi. 1. Support me and my authority, with ſuch a chearful, free, and generous ſpirit, as becomes him whom thou haſt appointed to be the governor of thy people.

Ver. 13. *Then will I teach tranſgreſſors thy ways,* &c.] That I may have the confidence to admoniſh thoſe of their duty, that tranſgreſs thy laws (as I will not fail to do) and they may not take the boldneſs to deſpiſe my inſtructions: But the very worſt of them may, by my authority, and my example, be reclaimed from their ſinful lives, and become, like me, thy faithful ſervants.

Ver. 14. *Deliver me from blood-guiltineſs,* &c.] Though I have added the ſin of murder to that of adultery, the murder of a truſty ſervant of ſeveral of my ſervants, (2 Sam. xi. 17.) who by my order were expoſed to that danger

ger wherein they loſt their lives; let it not hinder this grace which I beg of thee; but, O God, the God from whom I have received ſo many deliverances and bleſſings, vouchſafe this one favour more, to deliver me from the puniſhment due to this crying ſin: and I will not ſpare to proclaim, as loud as ever I can, thy infinite goodneſs and clemency; together with thy truth and faithfulneſs in thy promiſes to returning ſinners: It ſhall be my joy to ſpeak of theſe, though therewithal I publiſh my own moſt horrid wickedneſs.

Ver. 15. *O Lord open thou my liys*, &c.] Try me, O God, and let the ſenſe of thy gracious pardon give me the boldneſs and liberty to open my lips (which ſhame, confuſion and fear have cloſed and ſhut up) and my mouth ſhall every where declare thy mercy to thy perpetual praiſe and renown.

Ver. 16. *For thou deſireſt not ſacrifice*, &c.] This ſhall be the ſacrifice I will offer to thee, as an acknowledgement of thy kindneſs; but that of beaſts, I know, thou deſireſt not I ſhould bring thee: The whole burnt-offerings being no pleaſure at all to thee, but only as they are tokens of a grateful mind.

Ver. 17. *The ſacrifices of God are a broken ſpirit*, &c.] With which I will alſo join that divine ſacrifice of an humble, ſorrowful, and penitent heart: For a ſoul that is truly contrite, and entirely ſubmits its will to thine, is ſuch an acceptable ſacrifice, that thou canſt not poſſibly reject it.

Ver. 18. *Do good in thy good pleaſure unto Zion*, &c.] And the ſame mercy I deſire for myſelf, I beg alſo for all thy people. Spare them, good Lord, and let not my folly be the occaſion of bringing upon them any calamity; or upon that city, which is called after my name, where I have ſet both thy throne and mine, (2 Sam. v. 7, - 9. vi. 16.) But be favourable to that place, and do it good; let the walls of Jeruſalem, which I have begun to build, (2 Sam. v. 9.) be perfectly finiſhed, 1 Kings iii. 1. xi. 27.

Ver. 19. *Then ſhalt thou be pleaſed with the ſacrifices of righteouſneſs*, &c.] Then ſhall the righteous be very thankful to thee; and expreſs it by bringing peace-offerings in abundance, and all other ſacrifices: They ſhall offer thee the choiceſt ſacrifices upon thy altar (1 Kings iii. 5. viii. 63, 64.) which from ſuch pious perſons ſhall be acceptable to thy Majeſty.

PSAL. LII.

1 *David condemning the ſpitefulneſs of Doeg, propheſieth his deſtruction.* 6 *The righteous ſhall rejoice at it.* 8 *David upon his confidence in God's mercy, giveth thanks.*

¶ To the chief muſician. Maſchil.

A pſalm of David; when Doeg the Edomite came and told Saul, and ſaid unto him, David is come to the houſe of Ahimelech.

WHY boaſteſt thou thy ſelf in miſchief, O mighty man? the goodneſs of God *endureth* continually.

2 Thy tongue deviſeth miſchiefs: like a ſharp razor, working deceitfully.

3 Thou loveſt evil more than good: *and* lying rather than to ſpeak righteouſneſs. Selah.

4 Thou loveſt all devouring words, O *thou* deceitful tongue.

5 God ſhall likewiſe deſtroy thee for ever, he ſhall take thee away, and pluck thee out of *thy* dwelling-place, and root thee out of the land of the living. Selah.

6 The righteous alſo ſhall ſee, and fear, and ſhall laugh at him.

7 Lo, *this is* the man *that* made not God his ſtrength: but truſted in the abundance of his riches, *and* ſtrengthened himſelf in his wickedneſs.

8 But I *am* like a green olive-tree in the houſe of God: I truſt in the mercy of God for ever and ever.

9 I will praiſe thee for ever, becauſe thou haſt done *it*: and I will wait on thy name, for *it is* good before thy ſaints.

The title ſufficiently inſtructs every one about the author, and in the occaſion of this pſalm, if they will but read the hiſtory to which it directs them, in 1 Sam. xxii. where Doeg (one of the ſeed of Eſau, or that had lived ſo long among them, that he had got the name, as well as the ſavage manners of the Edomites) to ingrariate himſelf with Saul, pretended to diſcover thoſe who were confederate with David, particularly Ahimelech: whom he undertook alſo to kill, together with all his family, when others refuſed that bloody charge which Saul would have impoſed on them. And when he had done, it ſhould ſeem he bragged of it, as if it had been ſome gallant action, or famous atchievement; as is intimated, I take it, in the firſt verſe of the pſalm. Which David penned when Abiathar (who was the only perſon, that eſcaped in that ſlaughter, whereby they thought to terrify others from harbouring David, or ſhewing any kindneſs to him) came and brought him the ſad tidings of what was befallen their city. And it was afterwards delivered to the maſter of the muſic in the tabernacle, to be ſung in perpetual memory of the thing, to the vulgar tune called Maſchil, (ſee pſal. xxxii.) or, as Theodoret ſeems here to expound the word, to fortify thoſe with patience and conſtancy, who unjuſtly ſuffer; by inſtructing them in the juſtice of the Divine Sentence in the iſſue.

Ver. 1. *Why boaſteſt thou thyſelf in miſchief, O mighty man?* &c.] A goodly feat indeed for a man to boaſt of! that he hath killed eighty-five innocent and un-armed prieſts, together with a company of women, children, and ſucklings, (1 Sam. xxii. 19.) A mighty champion thou art; who vapoureſt, no doubt, that thou wilt do the like execution upon me: But know, vain man, that the goodneſs of God, whereby I have been hitherto preſerved, (1 Sam. xxi. 1, - 3, - 5.) will ſtill defend me; for it is not a thing of ſhort continuance, like our prince's favour, but laſts for ever.

Ver. 2. *Thy tongue deviſeth miſchiefs*, &c.] O thou contriver of falſe ſtories! who pretendeſt to be the only or moſt loyal perſon in the court of Saul, (1 Sam. xxii. 8, 9.) but art an egregious hypocrite; a mere deſigner of miſchief to others, thereby to advance thyſelf: Thy tongue was the firſt inſtrument in this butchery, being ſharpened by thy malice on purpoſe, like a razor newly ſet, to cut the throats of the guiltleſs, that thou mighteſt ſeem to be the moſt zealous of all others for the ſafety of the king's perſon and government.

Ver. 3. *Thou loveſt evil more than good*, &c.] To have told the plain truth would not have ſerved thy ambition and thy malice; which make thee love to do miſchief rather than good offices unto others; and to deviſe lies againſt Ahimelech, rather than to declare his innocence.

Ver. 4. *Thou loveſt all devouring words, O thou deceitful tongue.*] Thou careſt not whom thou deſtroyeſt, but canſt ſwallow up a whole city at a morſel: O thou falſe tongue, who, to curry favour with thy prince, deviſeſt the moſt impudent lies againſt thoſe that never offended him.

Ver. 5. *God ſhall likewiſe deſtroy thee for ever*, &c.] The Great God, whoſe prieſts thou haſt ſlain, ſhall avenge their cauſe, and pull thee from that greatneſs and honour, to which thou ſeekeſt, by theſe vile means, to raiſe thy ſelf: And more than that, he will pay thee in the ſame coin thou haſt dealt to them; for he will utterly deſtroy thee, and ſnatch thee away as haſtily as thou didſt thoſe innocents; juſt ſo will he pluck thee from the tabernacle of God, (where thou waſt wont to pretend devotion, 1 Sam. xxi. 7.) and root out, not only thee, but all thy family, from the face of the earth.

Ver. 6. *The righteous alſo ſhall ſee and fear, and ſhall laugh at him.*] Which juſt judgment of God upon thee all good men ſhall mark, and be confirmed thereby in their pious fear of offending him; and reflecting upon thy vain devices to aggrandize thyſelf and thy family, ſhall deride thy folly, ſaying, as I do;

Ver. 7. *Lo, this is the man that made not God his ſtrength*, &c.] Behold that mighty man, that principal favourite, who regarded not God, nor ſought to ſupport himſelf by his favour, but laid the foundation of his fortune (as we ſpeak) merely in abundance of riches, and the favour of his prince: In which alſo he endeavoured to eſtabliſh himſelf, not by honeſt means, but by the moſt perfidious arts, and cruel enterpriſes; what now is become of him? and where is his greatneſs? Lo, his ambitious hopes are all vaniſhed and come to nothing.

Ver. 8. *But I am like a green olive-tree in the houſe of God*, &c.] Whilſt I, at whom he principally aimed in his murderous deſign, am ſtill, bleſſed be God, in ſafety; nay, compared with that deſtruction which ſhall fall on him, in a flouriſhing condition: For he ſhall drop away like a withered leaf; but I grow and increaſe in ſtrength, like a green olive-tree planted in the courts of God's houſe; whoſe mercy, I truſt, will preſerve me to my life's end, from all the miſchiefs they deviſe againſt me, and make me more and more flouriſhing, both in my perſon and in my poſterity.

Ver. 9. *I will praiſe thee for ever, becauſe thou haſt done it*, &c.] For which I will never ceaſe to praiſe thee, becauſe I owe it entirely to thee that I am not deſtroyed; and I will patiently expect the accompliſhment of thy promiſes to me: For all thy pious ſervants have ever found this to be the beſt and wiſeſt courſe, to depend upon thy Omnipotent Goodneſs, and faithful promiſes, and not to imitate thoſe wicked men, who ſtudy to advance or preſerve themſelves by flattery, or other viler practices.

PSAL. LIII.

1 David deſcribeth the corruption of a natural man. 4 He convinceth the wicked by the light of their own conſcience. 6 He glorieth in the ſalvation of God.

¶ To the chief muſician upon Mahalath. Maſchil.
A pſalm of David.

THE fool hath ſaid in his heart, *There is* no God; corrupt are they, and have done abominable iniquity: *there is* none that doth good.

2 God looked down from heaven upon the children of men, to ſee if there were *any* that did underſtand, that did ſeek God.

3 Every one of them is gone back, they are altogether become filthy; *there is* none that doth good, no not one.

4 Have the workers of iniquity no knowledge? who eat up my people *as* they eat bread; they have not called upon God.

5 There were they in great fear, *where* no fear was: for God hath ſcattered the bones of him that encampeth *againſt* thee, thou haſt put *them* to ſhame, becauſe God hath deſpiſed them.

6 O that the ſalvation of Iſrael *were come* out of Zion! when God bringeth back the captivity of his people, Jacob ſhall rejoice, and Iſrael ſhall be glad.

This pſalm, and the xivth differ ſo little, that it hath troubled interpreters to give a reaſon for the repetition of the ſame thing, almoſt in the ſame words. There is ſome variation indeed in every verſe, but it is merely the change of one word for another of the ſame import; (as for example, God for Lord, ver. 2, 4, 9.) except only ver. 5, where there is a much greater alteration; and the 6th wholly omitted; which makes it probable there was ſome new occaſion for the uſing this hymn again, though an occaſion exceeding like the former. What it was, writers do but gueſs: and if I take the liberty alſo to interpoſe my conjecture, it will be nothing ſo remote, as all thoſe that I have met withal ſeem to be.

If we ſuppoſe the defection of the people in the rebellion of Abſalom, to have been the matter of his complaint in the xivth pſalm; then it looks like a probability, that the new revolt which the Iſraelites generally made, immediately after the other, before David had quite recovered Jeruſalem, and his ſettlement there, was the occaſion of this. For you read, that upon the quarrel which aroſe between the men of Judah and the men of Iſrael, about precedency in bringing back the king, Sheba blew the trumpet of rebellion a-freſh; and it is ſaid, that every man of Iſrael left David, and followed after him, 2 Sam. xx. 2. This is the revolt, I apprehend, here ſpoken of, ver. 3. where the Pſalmiſt ſays, *Every one of them is gone back*. And a dangerous revolt it was, as David apprehended, more dangerous than the former, unleſs timely check'd, (2 Sam. xx. 6.) which made him, before all his army could be aſſembled, (ver. 5.) ſend his guards to purſue him ſpeedily, ver. 7. As they did thro' all the tribes of Iſrael, ver. 14. who being afraid of the iſſue, (ver. 5. of this pſalm,) fell off from Sheba more and more, the farther he went, and left him at laſt to ſhift for himſelf, ſo that he was ſhut up in the city of Abel, there taken and beheaded, ver. 22. After which, his body, it is likely, was expoſed to the fowls of the air, or the wild beaſts; inſomuch that his bones were indeed at laſt ſcattered, (as the Pſalmiſt here ſpeaks, ver. 5.) and all his adherents made contemptible.

This David deſired ſhould be commemorated together with his deliverance from Abſalom's rebellion; and therefore making a review of the xivth pſalm, (wherein that diſtreſs is deſcribed) he delivered it again to the maſter of the muſic (as appeared after the firſt collection of the Book of Pſalms was finiſhed) with ſome ſmall alterations, relating to this new buſineſs; deſiring God, for inſtance, to give them ſtill ſome farther and new ſalvation, ver. 6. For the word here is in the plural number, but in the xivth pſalm in the ſingular; which hath made me render it here complete ſalvation, which he implores with the ſame earneſtneſs he had done before, and orders alſo how the pſalm ſhall be ſung upon Mahalath, or the hollow inſtrument; (flute or pipe) to the tune of Maſchil, (or as a caveat againſt rebellion, ſee pſal. xxxii.)

If any be not ſatisfied with this account of the pſalm, becauſe of the word captivity, in the laſt verſe, which they may think ought to be taken properly; then they may ſuppoſe this pſalm to have been reviewed by Aſaph the Seer, in the days of Hezekiah, when abundance of the people had been indeed carried captive, Iſa. v. 13. But there is no need to have recourſe to this: for the word *captivity* imports no more in ſome places, but only *great deſolation*; ſuch as was made of Job's eſtate and family, xlii. 10. and by the Philiſtines, when Shiloh was deſtroyed, Judg. xviii. 30, 31.

Ver. 1. *The fool hath ſaid in his heart, There is no God; corrupt are they, and have done abominable iniquity: there is none that doth good.*] Though the wicked are not yet ſo impudent as openly to deny God with their mouths; yet ſuch is their abominable filthineſs, ſo ſhameleſs are they in their wickedneſs, ſo univerſally depraved, that their ſecret thoughts ſure are, God takes no notice of what they do, or that he will not judge them for it.

Ver. 2. *God looked down from heaven upon the children of men*, &c.] But let them know that he exactly obſerves them, and all the ways of the ſons of men, which are naked and bare before his eyes; though alas! there is nothing now to be ſeen but ignorance and contempt of his Majeſty.

Ver. 3. *Every one of them is gone back*, &c.] The Iſraelites have made a new ſeparation, and are entirely revolted; being like a body without ſpirit, ſo rotten and putrified, that it is hard to find ſo much as one that hath any kind of goodneſs in him.

Ver. 4. *Have the workers of iniquity no knowledge*, &c.] Strange, that they ſhould ſtill be thus ſenſeleſs! and (after ſuch a defeat as they have lately received) continue to work iniquity; nay, to be cruel and void of all pity and compaſſion to my poor people; the reaſon is, they have no religion.

Ver. 5. *There were they in great fear, where no fear was*, &c.] And none more cowardly than ſuch atheiſtical wretches; whoſe courage ſo ſoon failed them, that a pannick fear ſeized them before my forces could approach them: For they ran away, and diſperſed themſelves, when I ſent but a ſmall party after them. God, O my ſoul, hath broken him in pieces, and his bones lie ſcattered on the ground, who thought to oppreſs thee: Thou haſt obtained this favour of him, to put them to ſhame; for he deſpiſed thoſe who had ſo little regard to his majeſty.

Ver. 6. *O that the ſalvation of Iſrael were come out of Sion!* &c.] And he is mighty to ſave, (whatſoever ſuch wicked people think) and reſides, by a ſpecial token of his preſence there, on Mount Sion: O thatit might pleaſe him to compleat our deliverance from thence; and reſtore us all again to the happy enjoyment of that place, from whence we have been baniſhed: It would turn our ſad lamentations into the moſt chearful thankſgivings; and fill not only Judah, but all the tribes of Iſrael, with joy and gladneſs.

PSAL. LIV.

1 *David complaineth of the Ziphims, prayeth for ſalvation.* 4 *Upon his confidence in God's help, he promiſeth ſacrifice.*

¶ To the chief muſician on Neginoth, Maſchil.

A pſalm of David; when the Ziphims came and ſaid to Saul, Doth not David hide himſelf with us?

SAVE me, O God, by thy name, and judge me by thy ſtrength.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 For ſtrangers are riſen up againſt me, and oppreſſors ſeek after my ſoul: they have not ſet God before them. Selah.

4 Behold, God *is* mine helper: the Lord *is* with them that uphold my ſoul.

5 He ſhall reward evil unto mine enemies; cut them off in thy truth.

6 I will freely ſacrifice unto thee; I will praiſe thy name, O LORD, for *it is* good.

7 For he hath delivered me out of all trouble: and mine eye hath ſeen *his deſire* upon mine enemies.

This pſalm, the title tells us, was compoſed, when (not long after the butchery of Doeg) the Ziphites, a falſe people, void of humanity, and that ſought nothing but how to raiſe themſelves, tho' by another's ruin, endeavour'd to ingratiate themſelves with Saul, by diſcovering to him where David lurk'd in their neighbourhood: (1 Sam. xxiii. 14, - 19.) and undertook to guide the king to the very place, and aſſiſt the forces he ſhould ſend to take him, ver. 20, &c. By which means David was brought into ſuch a great ſtrait, (ver. 26.) that if Saul had not been diverted by a ſudden invaſion which the Philiſtines made, he could not have eſcaped him. In this diſtreſs, he made his addreſs to God by prayer, in the words of the three firſt verſes of this pſalm. But, on a ſudden (hearing, I ſuppoſe, how Saul himſelf was alarm'd with the news of an invaſion) he breaks out (ver. 4, 5.) into admiration of God's Goodneſs: And when the danger was quite over, added, I ſuppoſe, the two laſt verſes; wherein he expreſſes with what joy he took a view, from the mountain (where he lay hid) of Saul's forces as they retreated. Which was a thing ſo memorable, that, when he came to the kingdom, he delivered the whole to the maſte rof muſic in the tabernacle, to be ſung as the ivth pſalm, to the tune of Maſchil.

Ver. 1. *Save me, O God,* &c.] O God, whoſe name imports that thou art the Supreme Judge, and therefore the Defender and Protector of all injured and oppreſſed perſons; I humbly implore thy aid in this great diſtreſs: beſeeching thee, who can eaſily do it, to deliver me from my enemies, and, by thy Almighty Power, vindicate my innocence, and maintain my righteous cauſe againſt thoſe that are too ſtrong for me, and wrongfully ſeek to deſtroy me.

Ver. 2. *Hear my prayer, O God,* &c.] Deny me not this requeſt, O God, I moſt earneſtly intreat thee; but grant the petitions of thy poor ſervant, who hath nothing but his prayers to oppoſe to all thoſe forces that ſurround him.

Ver. 3. *For ſtrangers are riſen up againſt me,* &c.] And they are conducted by barbarous people, whom I have no way diſobliged, for I never had any thing to do with them; and yet they have undertaken to deliver me into the hand of Saul, and thoſe formidable enemies that are come to ſeek my life; (1 Sam. xxiii. 20.) having no regard to God at all; but only ſtudying, right or wrong, to gain the favour of their prince.

Ver. 4. *Behold, God is mine helper,* &c.] O the wonderful Goodneſs of God! who in this deplorable condition ſends me, in a ſtrange and unexpected manner, moſt ſeaſonable relief! Behold, how he takes my part, the Lord preſerves my life: For, alas! the ſmall forces I have with me, are unable to ſecure it; and can by no means ſupport me againſt thoſe numerous enemies that thought to deſtroy me.

Ver. 5. *He ſhall reward evil unto mine enemies,* &c.] And as for thoſe ſpies that undertook to find out all my hiding places, (1 Sam. xxiii. 22, 23.) he ſhall bring the miſchief they intended to me, upon themſelves. Take a juſt vengeance on them, and execute thy threatnings, O Lord, againſt ſuch treacherous perſons.

Ver. 6. *I will freely ſacrifice unto thee,* &c.] In the mean time I will not be ſparing in expreſſing my thankfulneſs for what thou haſt done already, but make thee my grateful acknowledgments both in word and deed. Firſt, I will offer thee liberal ſacrifices; and then I will accompany them with my praiſes of thy Wiſdom, Power, and Goodneſs, O Lord; which is the moſt pleaſing ſacrifice, I know, unto thee, and the moſt delightful employment unto me.

Ver. 7. *For he hath delivered me out of all trouble,* &c.] Who, by his ſpecial Providence, am marvellouſly delivered out of that diſtreſs wherein I was, and all the dangers which it threatned: For my eyes dare look upon thoſe enemies in their retreat, from whom I lately fled for fear. 1 Sam. xxiii. 26, 27, 28.

PSAL. LV.

1 *David in his prayer complaineth of his fearful caſe.* 9 *He prayeth againſt his enemies, of whoſe wickedneſs and treachery he complaineth.* 16 *He comforteth himſelf in God's preſervation of him, and confuſion of his enemies.*

¶ To the chief muſician on Neginoth, Maſchil.

A pſalm of David.

GIVE ear to my prayer, O God: and hide not thy ſelf from my ſupplication.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noiſe,

3 Becauſe of the voice of the enemy, becauſe of the oppreſſion of the wicked: for they caſt iniquity upon me, and in wrath they hate me.

4 My heart is ſore painted within me: and the terrors of death are fallen upon me.

5 Fearfulneſs and trembling are come upon me, and horror hath overwhelmed me.

6 And I ſaid, O that I had wings like a dove! *for then* would I fly away, and be at reſt.

7 Lo, *then* would I wander afar off, *and* remain in the wilderneſs. Selah.

8 I would haſten my eſcape from the windy ſtorm *and* tempeſt.

9 Deſtroy, O LORD, *and* divide their tongues: for I have ſeen violence and ſtrife in the city.

10 Day and night they go about it upon the walls thereof: miſchief alſo and ſorrow *are* in the midſt of it.

11 Wickedneſs *is* in the midſt thereof: deceit and guile depart not from her ſtreets.

12 For *it was* not an enemy *that* reproached me, then I could have born *it*; neither *was it* he that hated me, *that* did magnify *himſelf* againſt me, then I would have hid my ſelf from him.

13 But *it was* thou, a man, mine equal, my guide, and mine acquaintance.

14 We took ſweet counſel together, *and* walked unto the houſe of God in company.

15 Let death ſeize upon them, *and* let them go down quick into hell: for wickedneſs *is* in their dwellings, *and* among them.

16 As for me, I will call upon God: and the LORD ſhall ſave me.

17 Evening and morning, and at noon will I pray, and cry aloud; and he ſhall hear my voice.

18 He hath delivered my ſoul in peace from the battel *that was* againſt me: for there were many with me.

19 God ſhall hear and afflict them, even he that abideth of old, Selah: becauſe they have no changes, therefore they fear not God.

20 He hath put forth his hands againſt ſuch as be at peace with him: he hath broken his covenant.

21 *The words* of his mouth were ſmoother than butter, but war *was* in his heart: his words were ſofter than oil, yet *were* they drawn ſwords.

22 Caſt thy burthen upon the LORD, and he ſhall ſuſtain thee: he ſhall never ſuffer the righteous to be moved.

23 But thou, O God, ſhalt bring them down into the pit of deſtruction: bloody and deceitful men ſhall not live out half their days, but I will truſt in thee.

This pſalm was ſent to the maſter of the muſic, to be ſung as the former: having an occaſion ſomething like it. For the complaint which he makes in the middle of the pſalm, that his greateſt confident proved treacherous to him, makes it probable that it was compoſed when Abſalom's rebellion broke out, and he was forced to flee ſuddenly from Jeruſalem: and as he was going bare-foot upon Mount Olivet, (he and all his company weeping) to increaſe his ſorrow, met with the news that Ahitophel alſo was among the conſpirators, 2 Sam. xv. 31. Upon which we read there, he preſently fell to his prayers; and as ſoon as he came to a place where he could reſt, and retire himſelf, he repreſented, it is likely, the ſadneſs of his condition more largely in this pſalm: beſeeching God to diſappoint the conſpirators, ver. 9. Firſt, becauſe of the violence they had committed at Jeruſalem, ver. 9, 10, 11. And ſecondly, becauſe of the vile treachery of Ahitophel, from the twelfth to the fifteenth, which, as it ſeems to me, ought to be connected to the beginning of the ninth verſe: for he goes on in the fifteenth, to beſeech God to defeat them all, which he had begun in the ninth, but breaks off to inſert his reaſons why he was ſo earneſt. And then, in the concluſion, he exhorts all thoſe that adhered to him, not to be diſcouraged; but to caſt their care upon the Lord; who would reward their pious confidence in him, by protecting and delivering them, and deſtroying their and his enemies.

Ver. 1. *Give ear to my prayer, O God, and hide not thyſelf from my ſupplication.*] O God, the Supreme Judge of all the world, I moſt humbly addreſs myſelf to thee, who art inclined to relieve thoſe that are oppreſſed: beſeeching thee not to reject a poor ſupplicant, but graciouſly to receive his petition which he puts up unto thee.

Ver. 2. *Attend unto me, and hear me: I mourn in my complaint, and make a noiſe.*] Let the ſadneſs of my condition move thee to conſider and relieve me; which I am not able to repreſent in my prayer, without ſhrieks, and lamentable cries: ſo great is the perturbation of my mind.

Ver. 3. *Becauſe of the voice of the enemy*, &c] Becauſe my own ſon is become my enemy, and hath blown the trumpet of rebellion againſt me, 2 Sam. xv. 10. and becauſe of the ſore ſtraits to which he hath wickedly reduced me: For which, that there might be ſome colour, he and his aſſociates load me with falſe accuſations, and ſay, I am unjuſt, and take no care of my people, 2 Sam. xv. 3, 4. and therefore furiouſly ſet themſelves againſt me to dethrone me.

Ver. 4. *My heart is ſo pained within me*, &c.] This is a ſore grief unto my heart, and puts me into the very agonies of death; which, without thy mercy, I muſt ſuddenly expect, 2 Sam. xvii. 2.

Ver. 5. *Fearfulneſs and trembling are come upon me*, &c.] The ſuddenneſs and ſtrength of this conſpiracy hath ſtruck me into ſuch a fear as makes me tremble: I am involved in ſuch difficulties, that, which way ſoever I look, horror and conſternation ſeize upon me.

Ver. 6. *And I ſaid, O that I had wings like a dove; for then would I fly away, and be at reſt.*] In this confuſion I rather wiſhed than hoped to eſcape, (2 Sam. xv. 14.) ſaying, Who will lend me wings as ſwift as thoſe of a dove, that I may flee away to ſome place of ſafety and repoſe?

Ver. 7. *Lo, then would I wander far off, and remain in the wilderneſs. Selah.*] Lo, then would I go to ſome far diſtant country, though I wandered, I knew not whither (2 Sam. xv. 20.) I would hide myſelf in ſome deſert place, remote from all ſociety.

Ver. 8. *I would haſten my eſcape from the windy ſtorm and tempeſt.*] And I would make all the haſte imaginable to eſcape this fierce perſecution, (2 Sam. xvii. 16, 21.) which is riſen like a ſudden ſtorm of wind, or violent tempeſt, and threatens utterly to ſubvert me.

Ver. 9. *Deſtroy, O Lord, and divide their tongues*, &c.] O Lord, let that ſpeedy deſtruction ſwallow them up, (2 Sam. xv. 34. xvii. 14, 15.) for I am certainly informed, that by rapine and cruelty, brawling and contention, they have filled the whole city of Jeruſalem with tumult and confuſion.

Ver. 10. *Day and night they go about it upon the walls thereof*, &c.] There is nothing elſe to be ſeen, either by day or by night: for they that guard the gates, or go the rounds, make it their buſineſs to ravage and ſpoil, to pick quarrels, and fall out with every body they meet withal; and ſuch as run to the main guards, in hope to meet with ſome relief, are miſerably deceived; for there, the ſame iniquity, oppreſſion, and injurious dealing, keep their ſtation.

Ver. 11. *Wickedneſs is in the midſt thereof*, &c.] There is no place free either from their open violence, or ſecret fraud and deceit; but they barbarouſly abuſe, or cunningly circumvent the inhabitants, both within doors and without.

Ver. 12. *For it was not an enemy that reproached me, then I could have born it*, &c.] And there is one moſt notorious traitor, whoſe ingratitude deſerve to be ſeverely puniſhed; for he hath maliciouſly reproached and calumniated me and my government, when I thought of no ſuch treachery; for we never had any quarrel, (then his treaſon would not have been ſo ſtrange, but far more tolerable:) nor did he give any ſign of hatred to me; for then I could not have ſecured myſelf, by withdrawing from his familiarity.

Ver. 13. *But it was thou, a man, mine equal, my guide, and mine acquaintance.*] No; thou, O moſt perfidious of all mankind, who contriveſt this miſchief againſt me, waſt the perſon whom I eſteemed above all others; whom I loved as myſelf; whoſe counſel I ever followed; and to whom, as my friend, I unboſomed all my ſecrets.

Ver. 14. *We took ſweet counſel together, and walked unto the houſe of God in company.*] Whoſe converſation was moſt delightful to me, and to whom I thought I had been tied, not only by the bond of civil friendſhip, but (which is far ſtronger) of religion.

Ver. 15. *Let death ſeize upon them, and let them go down quick into hell*, &c.] Let death ſeize on them as unexpectedly as this treaſon broke out againſt me: Let them ſink on a ſudden into the grave, when they think of nothing leſs; for whereſoever they go, all manner of miſchief marches along with them.

Ver. 16. *As for me, I will call upon God*, &c.] As for me, I will injure no-body to preſerve myſelf, but only commend myſelf and my cauſe to God the Righteous Judge: And the Almighty Lord, who changes not, will deliver me as he hath done formerly.

Ver. 17. *Evening and morning, and at noon will I pray, and cry aloud*, &c.] For this I will not ceaſe to ſollicit him when I go to bed, and when I riſe, and before I take my repaſt; both in my inward thoughts, and with my mouth, in ſilent deſires, and lamentable moans, I will never give over my importunity, till he graciouſly grant my petition, and ſend me relief.

Ver. 18. *He hath delivered my ſoul in peace from the battel that was againſt me*, &c.] He will reſcue me from the hand of this rebellious army which comes againſt me, and reſtore me to my throne in peace; for be they never ſo numerous, there is a far greater power on my ſide, to defend me, and to fight for me.

Ver. 19. *God ſhall hear and afflict them*, &c.] God himſelf, who hath ſo long governed the world moſt juſtly, and never alters nor changes, will hear my prayer, and bring down their pride: for having proſpered hitherto in their villany, there is not one of them that repents; but they all pertinaciouſly perſiſt in their rebellion, without any fear of the Divine Vengeance.

Ver. 20. *He hath put forth his hands againſt ſuch as be at peace with him*, &c.] Eſpecially that perfidious perſon, who hath not only violated all the laws of friendſhip; but profanely broken his promiſe and oath of fidelity, wherein he was engaged to me.

Ver. 21. *The words of his mouth were ſmoother* [*than butter*, &c.] Nothing can be falſer than he, who entertained me with the faireſt and ſmootheſt language, when at the ſame time he was contriving this rebellion in his heart: all his ſoft words and tender profeſſions of kindneſs to me, ſerved only to hide his deſign of giving me a mortal wound.

Ver. 22. *Caſt thy burthen upon the Lord, and he ſhall ſuſtain thee*, &c.] But why do I trouble myſelf any farther with him? Be not dejected, O my ſoul, (and let me give this counſel to every one that adheres to me) but repoſing thy humble truſt in God, caſt all the burthens of my cares upon him, who will certainly ſupport thee under any troubles that he is pleaſed to impoſe upon thee. Preſerve thy integrity; and, tho' thou mayeſt be ſhaken and diſturbed for a time, he will not ſuffer thee to be moved out of thy place, but quietly ſettle thee there again.

Ver. 23. *But thou, O God, ſhalt bring them down into the pit of deſtruction*, &c.] But as for thoſe that have given me this diſturbance, thou, O God, wilt bring them to an untimely end, and throw them headlong into the pit of deſtruction. They are men that thirſt after blood, and by all manner of fraud and treachery endeavour to compaſs their ends: And ſuch ſhall periſh in the flower of their age, when I truſt to ſpend my days in proſperity and peace.

PSAL. LVI.

1 David praying to God in confidence of his word, complaineth of his enemies. 9 He profeſſeth his confidence in God's word, and promiſeth to praiſe him.

¶ To the chief muſician upon Jonath Clem Rechokim. Mitcham of David, when the Philiſtines took him in Gath.

BE merciful unto me, O God, for man would ſwallow me up: he fighting daily oppreſſeth me.

2 Mine enemies would daily ſwallow *me* up: for *they be* many that fight againſt me, O thou moſt High.

3 What time I am afraid, I will truſt in thee.

4 In God I will praiſe his word, in God I have put my truſt, I will not fear what fleſh can do unto me.

5 Every day they wreſt my words: all their thoughts *are* againſt me for evil.

6 They gather themſelves together, they hid themſelves, they mark my ſteps, when they wait for my ſoul.

7 Shall they eſcape by iniquity? in *thine* anger caſt down the people, O God.

8 Thou telleſt my wandrings, put thou my tears into thy bottle: *are they* not in thy book?

9 When I cry *unto thee*, then ſhall mine enemies turn back: this I know, for God *is* for me.

10 In God will I praiſe *his* word: in the LORD will I praiſe *his* word.

11 In God have I put my truſt: I will not be afraid what man can do unto me.

12 Thy vows *are* upon me, O God: I will render praiſes unto thee.

13 For thou haſt delivered my ſoul from death: *wilt* not *thou deliver* my feet from falling, that I may walk before God in the light of the living?

This pſalm is ſuppoſed to have been penn'd by David, after his ſeveral wanderings from the fury of Saul to the prophet Samuel at Naioth, then to Jonathan, then to Nob and Gath; afterwards to the cave of Adullam, into the country of Moab; and thence by the prophet Gad's admonition to the foreſt of Hareth, (1 Sam. xxii. 5.) perſonating himſelf therein by the metaphor of a *dumb dove*; becauſe he was now obliged to feign himſelf mad or fooliſh, and to keep the reaſon of his flight, from his own nation, a ſecret, leaſt the Philiſtines ſhould kill him. The pſalm is called Michtam, becauſe it proclaims God's ſingular Providence in delivering him out of the hands of the lords of Gath.

Ver. 1. *Be merciful unto me, O God, for man would ſwallow me up: he fighting daily oppreſſeth me.*] O God, the Supreme, and therefore impartial Judge of all the world, take pity upon me, I beſeech thee, and reſcue me from the violence of my enemies: For Saul, forgetting his own mortality, and how unſeemly it is for frail man to continue his enmities for ever, moſt eagerly purſues me, with an unſatiable deſire to take away my life: He never intermits his perſecutions, but preſſes me ſo cloſely, that he gives me no time to breathe.

Ver. 2. *Mine enemies would daily ſwallow me up*, &c.] He ſends abroad his ſpies, to watch all opportunities to enſnare me; for which they gape as greedily as ravenous beaſts do for their prey: And great multitudes there are, O thou Moſt High, (who alone canſt diſappoint them) that, proud of their numbers, and of their power, have inſolently ſet themſelves againſt me to deſtroy me.

Ver. 3. *What time I am afraid*, &c.] As I have juſt reaſon to fear thy will, unleſs I be defended by thee, with whom I have truſted myſelf and all my concerns; which is the only thing whereby I overcome thoſe fears when they ſeize upon me.

Ver. 4. *In God I will praiſe his word*, &c.] By the help of God, I will be ſo far from being diſmayed, that I will rejoice in the faithful promiſe he hath made to me by his prophet, (1 Sam. xvi. 13. 2 Sam. iii. 9. ver. 2.) Tho' it be not fulfilled preſently, yet by his aſſiſtance I will depend, as I have done hitherto, upon his fidelity for the performance of it, and never fear what frail man can do to hinder it.

Ver. 5. *Every day they wreſt my words*, &c] Did my enemies hear what I ſay, I know they would wreſt my innocent ſpeech, and pretend that my confidence in God is a conſpiracy againſt the king; for their whole time is employed to find an opportunity to do me a miſchief.

Ver. 6. *They gather themſelves together*, &c] Therefore they often conſult together in ſecret places, endeavouring to entrap me in my actions, that they may take away my life.

Ver. 7. *Shall they eſcape*, &c.] Yet, though I am now in ſuch diſtreſs, I know God won't ſuffer iniquity to go unpuniſhed; for, O God! thy vengeance will overtake and deſtroy that wicked race, who have ſo long provoked thy patience.

Ver. 8. *Thou telleſt my wandrings*, &c.] And why ſhould I doubt of victory, when I know that I am preſerved through all the dangers of my flight from place to place, by thy providence and goodneſs, and that thou haſt received my tears into thy remembrance, as a memorial of all my troubles for thy name ſake.

Ver. 9. *When I cry unto thee*, &c.] Therefore, I ſhall ſee mine enemies fly from thy preſence when I pray unto thee: For ſo the Mighty God preſerves thoſe that truſt in him.

Ver. 10. *In God will I praiſe his word*, &c.] It then remains for me to hold faſt my good reſolutions of obedience to his word and commandments; and as the Lord is unchangeable, I will be as immutable in my praiſes of his holy name, and to be my protector.

Ver. 11. *In God will I put my truſt*, &c.] Reſting therefore in this confidence of my help from God, there can be no power upon earth that is able to hurt me.

Ver. 12. *Thy vows are upon me*, &c.] Nor am I like a great many that forget their promiſes and reſolutions to thee, when delivered out of trouble by thy goodneſs; for I will now perform my duty which I promiſed to thee in my diſtreſs, if thou wouldſt deliver me, by extolling thy wondrous works which thou haſt done for my ſafety;

Ver. 13. *For thou haſt*, &c.] For thou haſt delivered me from the bloody-minded Philiſtines, and from all thoſe that conſpired againſt me and ſought my life. O grant me underſtanding, that I may keep thy commands, and ſo to praiſe and ſerve thee in this world, as I ſincerely intend, that I may enjoy thy Divine Preſence in the day of my departure from this life.

PSAL. LVII.

1 *David in prayer flying unto God, complaineth of his dangerous caſe.* 7 *He encourageth himſelf to praiſe God.*

¶ To the chief muſician, Al-taſchith, Michtam of David, when he fled from Saul in the cave.

BE merciful unto me, O God, be merciful unto me, for my ſoul truſteth in thee: yea, in the ſhadow of thy wings will I make my refuge, until *theſe* calamities be overpaſt.

2 I will cry unto God moſt high: unto God that performeth *all things* for me.

3 He ſhall ſend from heaven, and ſave me *from* the reproach of him that would ſwallow me up: Selah. God ſhall ſend forth his mercy and his truth.

4 My ſoul *is* among lions, *and* I lie *even among* them that are ſet on fire, *even* the ſons of men: whoſe teeth *are* ſpears, and arrows, and their tongue a ſharp ſword.

5 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

6 They have prepared a net for my ſteps, my ſoul is bowed down: they have digged a pit before me, into the midſt whereof they are fallen *themſelves*. Selah.

7 My heart is fixed, O God, my heart is fixed: I will ſing and give praiſe.

8 Awake up my glory, awake pſaltery and harp: I *myſelf* will awake right early.

9 I will praiſe thee, O LORD, among the people: I will ſing unto thee among the nations.

10 For thy mercy *is* great unto the heavens, and thy truth unto the clouds.

11 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

David being ſtill upon the remove from Saul's vengeance, and arrived at the cave of En-gedi; Saul, in his purſuit of the fugitive and his aſſociates, ſat down alſo at the ſame place and fell a-ſleep, which preſented David with an opportunity to reſcue himſelf by killing the king; but he ſuffered him to eſcape, and choſe rather to wait wholely upon God's pleaſure to prefer him to the throne, than to defile his name with the effuſion of the king's blood. When David ſaw himſelf out of danger from the forces of Saul, he compoſed this pſalm for God's ſingular protection of him in that danger, and then bleſſes God for the great advantage he had reaped from the remonſtrance he had made to Saul of his own piety and loyalty in ſparing his life, which God had put in his power. And therefore, the pſalm is alſo call'd Michtam.

Ver. 1. *Be merciful unto me*, &c.] Behold, O God, how I am drove from place to place, preſerve my life from the hands of mine enemies; I beſeech thee, have mercy on me, and protect me, for my only truſt is in thee: I have no confidence in theſe fortreſſes, and caves, and deſerts, where I am fled; but I am ſure of being ſafe, till this danger is over-paſt, if thou wilt take me into thy Almighty Protection.

Ver. 2. *I will cry unto God*, &c.] Thus, I will daily reſt upon God, who is above all, and has hitherto reſcued me and preſerved me out of great dangers.

Ver. 3. *He ſhall ſend from heaven*, &c.] And though I am weak in the midſt of mine enemies, I truſt that he will fight from heaven for my deliverance, rather than give any reaſon to impeach him of a breach of promiſe.

Ver. 4. *My ſoul is among lions*, &c.] And now behold, the time is come when I have the greateſt need, my life is in extreme danger; for I am here ſhut up on every ſide by the fierceſt of mine enemies, who are as cruel as lions, and ſtop at nothing that may enſlame the hatred of Saul, and encourage him to ſeek my life.

Ver. 5. *Be thou exalted*, &c.] Therefore let the heavens and the earth magnify thy glorious name, to ſee thee, the Righteous Judge, taking vengeance on theſe wicked inventions, and deliver me from this eminent danger, which nothing but thy immediate aſſiſtance is able to do.

Ver. 6. *They have prepared a net*, &c.] Who haſt diſappointed all their deſigns and evil projects againſt me thy ſervant; and even, while I lay dejected in the midſt of their devices, thou haſt deliver'd me and put them in my power to be deſtroy'd as they would have me.

Ver. 7. *My heart is fixed, O God*, &c.] So that, if my dangers before had ſtagger'd my reliance on the Divine Providence, my heart, O God! has now receiv'd ſo much ſtrength from thy mercy, that it ſhall never ceaſe to praiſe and magnify thy Goodneſs in this my ſo remarkable deliverance.

Ver. 8. *Awake up my glory*, &c.] The remembrance of this ſignal favour ſhall be the early employ of my tongue, which is the beſt member I have: and it ſhall always be my greateſt glory to tune my pſaltery and harp in a melodious note to thy praiſe.

Ver. 9. *I will praiſe thee*, &c.] Thus will I excite thy choſen people to join in this ſolemn proclamation of thy wonderful works, and the whole earth ſhall thereby reſound with the honour due to thy glorious name for all thy favours unto me, and to all that truſt in thee.

Ver. 10. *For thy mercy is great*, &c.] And thus it becometh me to be thankful: for, thy mercy towards thoſe that truſt in thee, is as extenſive as thy power; and tho' heaven and earth paſs away, yet thy promiſes are always true, and can never fail.

Ver. 11. *Be thou exalted, O God*, &c.] Come then, ye people, and all ye nations; let us praiſe the Lord with the loudeſt acclamations of his Goodneſs and Power, who ſubdues the pride and malice of the greateſt men by diſappointing and fruſtrating their wicked counſels.

PSAL. LVIII.

1 David reproveth wicked judges, 3 deſcribeth the nature of the wicked; 6 devoteth them to God's judgments, 10 whereat the righteous ſhall rejoice.

¶ To the chief muſician.
Al-taſchith, Michtam of David.

DO ye indeed ſpeak righteouſneſs, O congregation? do ye judge uprightly, O ye ſons of men?

2 Yea, in heart you work wickedneſs, you weigh the violence of your hands in the earth.

3 The wicked are eſtranged from the womb, they go aſtray aſſoon as they be born, ſpeaking lies.

4 Their poiſon *is* like the poiſon of a ſerpent; *they are* like the deaf adder *that* ſtoppeth her ear:

5 Which will not hearken to the voice of charmers, charming never ſo wiſely.

6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

7 Let them melt away as waters *which* run continually: *when* he bendeth *his bow to ſhoot* his arrows, let them be as cut in pieces.

8 As a ſnail *which* melteth, let *every one of them* paſs away: *like* the untimely birth of a woman, *that* they may not ſee the ſun.

9 Before your pots can feel the thorns, he ſhall taketh em away as with a whirlwind, both living, and in *his* wrath.

10 The righteous ſhall rejoyce when he ſeeth the vengeance: he ſhall waſh his feet in the blood of the wicked.

11 So that a man ſhall ſay, Verily *there is* a reward for the righteous: verily he is a God that judgeth in the earth.

David being informed that Saul's privy counſellors had pronounced him guilty of high treaſon, and that Saul had iſſued out a proclamation, accuſing him of the worſt of crimes, writes this pſalm as an invective againſt thoſe evil counſellors, who againſt their conſcience, merely to pleaſe the king, had condemn'd David, and deviſed falſhoods to take away his life with the greater colour and ſhew of juſtice.

It may properly be divided into theſe particulars: 1ſt, A reprimand of his enemies, to whom he applies figuratively as if they were preſent before him. 2dly, A prayer that God would deliver him out of their hands. 3dly, A prophecy of God's immediate vengeance overtaking and deſtroying them. 4thly, An application of his prophecy to all thoſe that rely on the ſure mercies of God Almighty, who will protect his ſervants and confound the wicked.

This and the next pſalm were both compiled, or at leaſt regard the facts antecedent to the foregoing 57th, and the reaſon of their being placed in this order, was a cuſtom of the Hebrews to go back from the laſt to the firſt.

Ver. 1. *Do ye indeed ſpeak righteouſneſs, ?* &c.] I have heard how you have accuſed me to the king. But let me reaſon it with you men of his council: Have ye ſaid the truth and nothing but the truth? Have you not born falſe witneſs againſt me? Don't you proſtitute your conſciences by pronouncing an unjuſt ſentence againſt the innocent, to ingratiate yourſelves with the king?

Ver. 2. *Yea, in heart you work wickedneſs*, &c.] Truly, let me tell you, that your thoughts are continually employ'd in deſigning miſchief: Ye regard not the account that ye muſt one day give of all your actions before the Righteous Judge; but in reſpect of perſons you decree judgment with the evil view of earthly profit.

Ver. 3. *The wicked are eſtranged from the womb*, &c.] And in ſo doing you act agreeable to the wicked, who from their very birth incline only to vice, go aſtray as ſoon as they find their feet, and tell lies as ſoon as they are able to ſpeak.

Ver. 4, 5. *Their poiſon is like the poiſon of a ſerpent*, &c.] They, like ſerpents, whoſe poiſon is ſo deſtructive to the fleſh, are always deſigning ſome evil againſt the reputation of their innocent neighbour; and conſequently as deaf to all truth as an adder, who ſtoppeth her ears at the ſound of the charmer, tranſgreſs the rules of juſtice to find a plauſible pretence to deſtroy the righteous.

Ver. 6. *Break their teeth*, &c.] Now, O God, it is againſt this wicked brood, that I pray unto thee, that thou wilt protect me from their miſchievous deſigns: That thou wilt weaken and diſable them, and deprive them of the opportunity they ſeek to execute their malice againſt me;

and thus they ſhall be like ſnakes and ſerpents, who can do no hurt when their teeth are pulled out. I know, O God, thou canſt fruſtrate all their deſigns, and if thou art on my ſide, they can never prevail tho' they be as ſtrong, terrible, fierce and ravenous as young lions.

Ver. 7. *Let them melt away as waters*, &c.] For at thy preſence all their well-concerted counſels, great preparations, and forces ſhall be diſappointed and routed: And if Saul ſhould overtake me, thou art able to cut his arrows in pieces, even when they are ſhot againſt me.

Ver. 8. *As a ſnail that melteth*, &c.] Make them, O God, like unto a ſnail, whoſe horns are ſhot out with vengeance, but conſume away by exerting themſelves in attempting what they are not able to perform; or, let them and all their intrigues pine away and come to nought, like a child that dies before it is brought to the birth.

Ver. 9. *Before you can feel the thorns*, &c.] And I believe verily that the Lord hath heard my prayer: for behold your fleſh-pots ſhall not be warm before the Lord will come like a tempeſt and conſume theſe unrighteous judges, who, inſtead of preſerving the people, devour them, and eat them up.

Ver. 10. *The righteous ſhall rejoice when*, &c.] Therefore all good men, when they ſee and hear this my deliverance, will rejoice and bleſs the name of the Lord, who hath dealt ſo graciouſly with his ſervant, and enabled him, like a mighty conqueror, to compleat his victory, by treading upon the carcaſſes of his enemies.

Ver. 11. *So that a man ſhall ſay*, &c.] And all that behold it, ſhall be forced to acknowledge that it is beſt to be juſt and pious, and that there is a ſupreme judge, who, without reſpect of perſons, taketh notice of all our actions and deſigns; and puniſhes or rewards every one according to their works.

PSAL. LIX.

1 *David prayeth to be delivered from his enemies.* 6 *He complaineth of their cruelty.* 8 *He truſteth in God.* 11 *He prayeth againſt them.* 16 *He praiſeth God.*

¶ To the chief muſician, Al-taſchith, Michtam of David, when Saul ſent, and they watched the houſe to kill him.

Deliver me from mine enemies, O my God: defend me from them that riſe up againſt me.

2 Deliver me from the workers of iniquity, and ſave me from bloody men.

3 For lo, they lie in wait for my ſoul; the mighty are gathered againſt me; not *for* my tranſgreſſion, not *for* my ſin, O LORD.

4 They run and prepare themſelves without *my* fault: awake to help me, and behold.

5 Thou therefore, O LORD God of hoſts, the God of Iſrael, awake to viſit all the heathen: be not merciful to any wicked tranſgreſſors. Selah.

6 They return at evening: they make a noiſe like a dog, and go round about the city.

7 Behold, they belch out with their mouth: ſwords *are* in their lips; for who *(ſay they)* doth hear?

8 But thou, O LORD, ſhalt laugh at them; thou ſhalt have all the heathen in deriſion.

9 *Becauſe of* his ſtrength will I wait upon thee: for God *is* my defence.

10 The God of my mercy ſhall prevent me: God ſhall let me ſee *my deſire* upon mine enemies.

11 Slay them not, leſt my people forget: ſcatter them by thy power; and bring them down, O Lord, our ſhield.

12 *For* the ſin of their mouth, *and* the words of their lips, let them even be taken in their pride: and for curſing and lying *which* they ſpeak.

13 Conſume *them* in wrath, conſume *them*, that they *may* not *be*: and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

14 And at evening let them return, *and* let them make a noiſe like a dog, and go round about the city.

15 Let them wander up and down for meat, and grudge if they be not ſatisfied.

16 But I will ſing of thy power; yea, I will ſing aloud of thy mercy in the morning: for thou haſt been my defence and refuge in the day of my trouble.

17 Unto thee, O my ſtrength, will I ſing: for God *is* my defence, *and* the God of my mercy.

The ſacred penman in 1 Sam. xix. 11. writes that Saul, jealous of David's fame, grew ſo envious that he could not hide his paſſion in the midſt of his pleaſure, but caſt his javelin at him. David eſcaping the intended mortal blow, fled to his own houſe, and was purſued and watched all night by Saul's meſſengers, who were deceived by Michal, who helped David to eſcape through a window.

The method of this pſalm is very much like that of the foregoing: And therefore is alſo call'd Michtam.

Ver. 1. *Deliver me from mine enemies, O my God*, &c.] O thou moſt gracious God, the Almighty Defender of thoſe that flee unto thee, ſave me from theſe wicked men that endeavour to deſtroy me; and guide me to ſome place, where they ſhall not be able to prevail againſt me.

Ver. 2. *Deliver me from the workers of iniquity*, &c.] O! Be thou my protector, and reſcue me out of their power; for their whole endeavour is to quench their cruelty with my blood.

Ver. 3, 4. *For lo, they lie in wait*, &c.] Thou ſeeſt how I am beſet by the meſſengers of Saul, who earneſtly ſeeks my life, though I never did him any harm.

Ver. 5. *Thou therefore, O Lord God of hoſts*, &c.] Now then is the time for thy ſpecial aid and relief, that all nations may ſee thy power, and confeſs, that thou art more mightier than all the powers of the earth; and dread thy juſt vengeance, that purſues and puniſheth the obſtinate and wilful ſinners.

Ver. 6. *They return at evening*, &c.] It is true, I have eſcaped from the fury of Saul, which he darted at me in the day, but behold his emiſſaries like ravenous dogs about a dead carcaſe, are poſted this evening about my houſe, that they may ſacrifice me to their own wicked appetites.

Ver. 7. *Behold, they belch out with their mouth*, &c.] And regardleſs of thy juſtice and power, they breathe forth nothing but death and deſtruction, as if there were not a God in heaven, to obſerve and puniſh ſuch injuſtice and violence.

Ver. 8. *But thou, O Lord, ſhall laugh at them*, &c.] But thou, O Lord, to whom all hearts be open, all deſires known, and from whom no ſecrets are hid, wilt come ſuddenly upon them, and in their deſtruction make them a ſcoff and deriſion in every place that heareth this method of thy providence, in puniſhing the daring and impenitent tranſgreſſors of thy law.

Ver. 9, 10. *Becauſe of his ſtrength, will I wait*, &c.] Therefore, I will not fear what Saul can do unto me; for God will protect me with his mercy and grace, and I doubt not, but if I wait with confidence, and pray with humility, I ſhall not only be delivered, but verily believe, that I ſhall diſappoint and diſcomfit mine enemies.

Ver. 11. *Slay them not, leſt my people forget*, &c.] I know that God is able to cut them off, and deſtroy them at one ſtroke of his diſpleaſure: But I beſeech thee, O Lord, my defence, that thou wilt puniſh them in ſuch a manner, that the people of this nation may have a laſting example of thy judgment againſt theſe wicked counſellors, when they ſee them ſcattered like vagabonds and objects of contempt, to all poſterities for evermore.

Ver. 12. *For the ſin of their mouth*, &c.] This will be a proclamation of thine unalterable juſtice on a perjured, impious race of men, who are ſo arrogant and audacious, as to dare to forſwear themſelves, and to confirm their forgeries with oaths and horrid execrations.

Ver. 13. *Conſume them in thy wrath*, &c.] And ſo by degrees, they ſhall waſte away in their diſperſions, till they be quite deſtroyed; and all that ſee it, ſhall fear and confeſs, that there is a God amongſt us that governs the world, and controuls even kings themſelves.

Ver. 14. *And at evening let them return*, &c.] Thus in reality theſe wretches, that watch my houſe, ſhall be reduced, by their voluntary ſins, like a ravenous dog that barketh for hunger.

Ver. 15. *Let them wander up and down for meat*, &c.] For God will diſperſe them, and they ſhall be forced to beg their bread from door to door, and ſpend whole nights in the ſtreets, complaining of their own diſtreſs, into which they have fell, when they laid wait for innocent blood.

Ver. 16. *But I will ſing of thy power*, &c.] But for my part, let the heavens echo with my praiſes, when I tell of thy power, O my God my Saviour, which confounded all the projects and force of mine enemies: I will ſing of thy mercy every morning in remembrance of thy mighty protection, through the dangers of the night.

Ver. 17. *Unto thee, O my ſtrength, will I ſing*, &c.] To thee, therefore, I approach with all the acknowledgements and rejoicings of an humble heart, who never fails to grant me thy help and relief; and ſo eminently makes good thy promiſed bounty to all thoſe that call upon thee faithfully.

PSAL. LX.

1 *David complaining to God of former judgement,* 4 *now upon better hope prayeth for deliverance.* 6 *Comforting himſelf in God's promiſes, he craveth that help whereon he truſteth.*

¶ To the chief muſician upon Shuſhan eduth, Michtam of David, to teach when he ſtrove with Aram-naharaim, and with Aram-zobah, when Joab returned, and ſmote of Edom, in the valley of ſalt, twelve thouſand.

O God, thou haſt caſt us off, thou haſt ſcattered us, thou haſt been diſpleaſed; O turn thyſelf to us again.

2 Thou haſt made the earth to tremble; thou haſt broken it: heal the breaches thereof, for it ſhaketh.

3 Thou haſt ſhewed thy people hard things: thou haſt made us to drink the wine of aſtoniſhment.

4 Thou haſt given a banner to them that fear thee: that it may be diſplayed becauſe of the truth. Selah.

5 That thy beloved may be delivered; ſave *with* thy right hand, and hear me.

6 God hath ſpoken in his holineſs, I will rejoice: I will divide Shechem, and mete out the valley of Succoth.

7 Gilead *is* mine, and Manaſſeh *is* mine, Ephraim alſo *is* the ſtrength of mine head; Judah *is* my law-giver.

8 Moab *is* my waſh-pot, over Edom will I caſt out my ſhoe: Philiſtia, triumph thou becauſe of me.

9 Who will bring me *into* the ſtrong city? who will lead me into Edom?

10 Wilt not thou, O God, *which* hadſt caſt us off; and *thou*, O God, *which* didſt not go out with our armies?

11 Give us help from trouble: for vain *is* the help of man.

12 Through God we ſhall do valiantly: for he *it is that* ſhall tread down our enemies.

God having removed Saul by death from the throne of Iſrael, David was eſtabliſhed in his place, and warred againſt the Philiſtines, who had plundered and overthrown the Jews in the time of the diviſions between Judah and Iſrael. God proſpered the arms of David, that he ſubdued the Philiſtines; ſmote the *Moabites*, and overthrew the Syrians of Aram; and his generals ſo entirely deſtroyed the Edomites in the valley of Salt, *&c.* that there was not a male child left that could be found in all their land, 1 Kings xi. 15, 16.

David compoſed this pſalm before he ſet out to take the field againſt their enemies, and begins with a memorial of all the miſeries the Iſraelites had ſuffered in the times of their diviſions, and an exhortation to praiſe God for their preſent tranquility and unity, which enables them to attack and deliver themſelves from the force of their enemies. He alſo exhorts the people to ſubmit to his government, and prays that God may defend them under his conduct, profeſſing, that without his gracious aſſiſtance, there is no relying upon the inſtability of human affairs.

Ver. 1. *O God thou haſt caſt us off*, &c.] O God, we thy choſen people, having forfeited thy protection by breaking thy commandments, and following the perverſeneſs of our own ways, beſeech thee in a true ſenſe of our miſery, that thou wouldſt accept of our repentance, and grant us thy wonted mercy by crowning our arms with ſucceſs over the triumphing forces of the common enemies of thy name.

Ver. 2. *Thou haſt made the earth to tremble*, &c.] Let thy Juſtice be ſatisfy'd with the puniſhment, which this nation has bore from the dreadful commotions, rents, and diviſions among ourſelves. Oh! ſtop thy ſeverity, and help us now in the time that our enemies threaten utter ruin, or we ſhall be routed out.

Ver. 3. *Thou haſt ſhewed thy people hard things*, &c.] Let it ſuffice that thou haſt brought us to a right judgment by inflicting all the puniſhments upon us, as thou didſt promiſe by thy ſervant Moſes, (Deut. xxviii. 18, – 34) ſhould purſue all ſuch as obſtinately forſook thy law.

Ver. 4 *Thou haſt given a banner to them*, &c.] And let the people who now fear thee rejoice and triumph under my conduct, becauſe thou haſt made me their king to rule them in righteouſneſs, and to defeat the armies of all thoſe that fight againſt the truth.

Ver. 5. *That thy beloved may be delivered*, &c.] Grant my petition, that I may be preſerved, and be made an inſtrument of delivering thy beloved people from the hands of thoſe that have oppreſſed them.

Ver. 6. 7. *God hath ſpoken in his holineſs*, &c.] But why ſhould I doubt? for God has promiſed to deliver them by my hand (2 Sam. iii. 18.) Let us then praiſe the name of the Lord, who has already put me in poſſeſſion of all the country about Samaria. Gilead and Manaſſeh, have ſubmitted to my authority; and my council is filled with the wiſe and juſt men of Ephraim and Judah, ſo that the laws are adminiſtred with juſtice, and the affairs of the kingdom with prudence and wiſdom.

Ver. 8. *Moab is my waſhpot*, &c.] Thus I know that the Lord will enable me to reduce the Moabites to be the ſervants of his people; to trample upon the Edomites, and finiſh my victory over the Philiſtines, ſo that they ſhall add to my triumphs, and be forced to meet me as their conquering Lord, (2 Sam. viii. 1.)

Ver. 9. *Who will bring me into the ſtrong city*? &c.] Not that I pretend to effect theſe noble atchievements by mine own ſtrength, or any human aid, which can never put me in poſſeſſion of that ſtrong fortified city in the frontiers of their country, nor into Idumæa.

Ver. 10. *Wilt not thou, O God*, &c.] But I rely wholly upon thy powerful conduct, who, though ſometimes diſpleaſed at this nation's rebellion againſt thy Divine Majeſty, wilt not forſake us when we turn again, and implore thy mercy. We have ſuffered great loſs from our enemies of late, becauſe thou waſt wroth, and wenteſt not forth with our armies, but now, I hope wilt graciouſly aid us, and make us victorious.

Ver. 11. *Give us help from trouble*, &c.] Theſe our misfortunes have ſhewn that we muſt flee unto thee alone for relief in all our diſtreſs: for all other aids, beſide that of heaven, are perfectly inſufficient and vain.

Ver. 12. *Through God we ſhall do valiantly*, &c.] And if God ſtrengthens our power, we are ſure to overcome our braveſt enemies, which will fall and periſh at the preſence of the Lord of Hoſts.

PSAL. LXI.

1 David fleeth to God upon his former experience. 4 He voweth perpetual ſervice unto him becauſe of his promiſes.

¶ To the chief muſician upon Neginah.

A pſalm of David.

HEAR my cry, O God, attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I.

3 For thou haſt been a ſhelter for me, *and* a ſtrong tower from the enemy.

4 I will abide in thy tabernacle for ever: I will truſt in the covert of thy wings. Selah.

5 For thou, O God, haſt heard my vows: thou haſt given *me* the heritage of thoſe that fear thy name.

6 Thou wilt prolong the kings life: *and* his years as many generations.

7 He ſhall abide before God for ever: O prepare mercy and truth *which* may preſerve him.

8 So will I ſing praiſe unto thy name for ever, that I may daily perform my vows.

The occaſion of this pſalm is variouſly deſcribed by authors; ſome think it was penned in his flight from Saul: others, when he was driven beyond Jordan by his ſon Abſalom. But let that be as it will, which is of no great conſequence; it contains David's grateful acknowledgments, and dependence upon the Divine Providence, which had not only freed him from all his diſtreſs, but alſo ſettled him upon the throne to govern his people Iſrael. Then as king he prays for length of days, that God would bleſs him with long life, and incline his heart to rule them prudently with all his power.

Ver. 1, 2, 3. *Hear my cry, O God*, &c.] O gracious God, to thee alone have I always fled in my diſtreſs, and thou haſt heard me from every corner of my retreat, when my heart has been overwhelmed with grief, at the hatred of Saul thine anointed, and the rebellion of my ſon Abſalom; and thou haſt for thy Almighty Power always reſcued and ſecured me from the aſſaults of wicked men, who, without any crime in me, have often ſought to take away my life.

Ver. 4. *I will abide in thy tabernacle*, &c.] For this I ſhall always reſort to thy holy temple, and diligently keep thy law: ſo that I may remain in ſafety under thy Almighty Protection, in which I will put my entire confidence.

Ver. 5. *For thou, O God, haſt heard my vows*, &c.] Becauſe, thou O God, haſt always received my prayers and offerings, and rewarded me, according to thy holy promiſe, with the throne of thy choſen people.

Ver 6. *Thou wilt prolong the king's life*, &c.] So that nothing can add more to my ſatisfaction in this world, than a long life, which, I beg, thou wilt grant me, now advanced by thy power to be a king.

Ver. 7. *He ſhall abide before God*, &c.] For which and all thy mercies and bleſſings he will conſtantly make thy law, O God, the rule of all his actions. Therefore let thy Goodneſs and Faithfulneſs be ever ready to defend him.

Ver. 8. *So will I ſing praiſe*, &c.] This ſecurity and leiſure will enable me to ſolemnize thy Glorious Majeſty as long as I live, by a daily performance of my vows which I made to thee in the time of my trouble.

PSAL. LXII.

1 David profeſſing his confidence in God, diſcourageth his enemies. 5 In the ſame confidence he encourageth the godly. 9 No truſt is to be put in worldly things. 11 Power and Mercy belong to God.

¶ To the chief muſician to Jeduthun.

A pſalm of David.

TRULY my ſoul waiteth upon God: from him *cometh* my ſalvation.

2 He only *is* my rock and my ſalvation: *he is* my defence; I ſhall not be greatly moved.

3 How long will ye imagine miſchief againſt a man? ye ſhall be ſlain all of you: as a bowing wall *ſhall ye be, and as* a tottering fence.

4 They only conſult to caſt *him* down from his excellency, they delight in lies: they bleſs with their mouth, but they curſe inwardly. Selah.

5 My ſoul, wait thou only upon God: for my expectation *is* from him.

6 He only *is* my rock and my ſalvation; *he is* my defence; I ſhall not be moved.

7 In God *is* my ſalvation and my glory: the rock of my ſtrength, *and* my refuge *is* in God.

8 Truſt in him at all times; ye people, pour out your heart before him: God *is* a refuge for us. Selah.

9 Surely men of low degree *are* vanity, *and* men of high degree *are* a lye: to be laid in the balance, they *are* altogether *lighter* than vanity.

10 Truſt not in oppreſſion, and become not vain in robbery: if riches increaſe, ſet not your heart *upon them.*

11 God hath ſpoken once; twice have I heard this, that *power* belongeth unto God.

12 Alſo unto thee, O Lord, *belongeth* mercy: for thou rendreſt to every man according to his work.

It is conjectured by ſome commentators that David wrote this pſalm juſt after his ſurmounting the fears into which Abſalom's rebellion had thrown him, and before he had regained the throne. But this is not certain.

As for the ſubſtance, it contains only expreſſions of David's faith and confidence in God in all his diſtreſs; which applied, is an excellent memorial to us all never to put our full truſt in men; nor to ſeek riches and honours by wicked arts or fraudulent dealings and robberies, for ſuch acquiſitions can never ſtrengthen us againſt the juſt vengeance of an angry God, who both is able, and will certainly rout out the remembrance of ſuch vain boaſters from the earth, and bleſs the increaſe of ſuch as depend wholly upon him.

Ver. 1. *Truly my ſoul waiteth upon God,* &c.] I have found in the courſe of all my tribulations, that God has always deliver'd me, and therefore I am reſolved patiently to expect his determinate pleaſure in all my dangers.

Ver. 2. *He only is my rock,* &c.] I have never obtained any relief but from him, who alone is able, and will reſcue me, as he has done hitherto, from all the ſtratagems of the enemy, if I don't forſake his law. Therefore I fear not what man can do unto me.

Ver. 3. *How long will ye imagine miſchief,* &c.] Yea, I am ſurprized that men can be ſo blinded with paſſion, as obſtinately to plot againſt me, whom the Lord has ſo viſibly protected againſt all their force and devices. But your end ſhall be like a wall that is not evenly built, or a hedge of looſe ſtones, which ſuddenly fall to the Ground; for God will cauſe you to periſh in the very enterprize.

Ver. 4. *They only conſult to caſt him down,* &c.] For tho' you ſpeak fairly to my face, the rancour of your heart wiſh my ruin; and by calumnies and lies ye vainly attempt to dethrone him, whom God hath been pleaſed to advance to the higheſt dignity.

Ver. 5. *My ſoul, wait thou only upon God,* &c.] Be not diſmayed at this, O my ſoul, for thy perſeverance in the ſervice of thy creator will ſoon work thy deliverance.

Ver. 6. *He only is my rock and my ſalvation,* &c.] For, as I ſaid above, he alone is able and will reſcue me from the ſtratagems of the enemy; and therefore I fear not what man can do unto me.

Ver. 7. *In God is my ſalvation and Glory,* &c.] For as he has delivered me at all times, and has exalted me above mine enemies, ſo I am confident he will ſtrengthen and protect me in mine honour and dignity, whenever any diſtreſs ſhall ſurround me.

Ver. 8. *Truſt in him at all times, ye people,* &c.] Thus, my people, I exhort you, let your circumſtances be what they will, repoſe a pious confidence in God, and he will grant your requeſts, if you pray unto him with faith nothing wavering.

Ver. 9. *Surely the men of low degree are vanity,* &c.] And this is your only way to proſper, for you can expect no help from men in a low ſtate of life, which by daily experience are known to be an helpleſs and unconſtant multitude; and men of high eſtate and renown are falſe to their promiſe, and will betray you for private ends. Thus I may venture to ſay, that the vaineſt thing in the world would prove more ſolid and weighty, than both theſe men together in a balance.

Ver. 10. *Truſt not in oppreſſion,* &c.] Neither be puffed up at the bulk of your riches, which tho' they be honeſtly acquired are not things wherein to place your affections and confidence, and much leſs if they have been heaped up by frauds and robbery.

Ver. 11. *God hath ſpoken once,* &c.] For, I can teſtify, not only from obſervation, but particularly in my own caſe, that God is more powerful than man, and as he often declares in his word, overthrows their projects, daſhes all their worldly confidence in pieces, eſpecially of thoſe that boaſt themſelves in their evil courſes.

Ver. 12. *Alſo unto thee, O Lord, belongeth mercy,* &c.] And his mercy is as great as his power; for he has graciouſly promiſed, (and I myſelf am a living teſtimony of its truth) that he will accept and reward, ſupport and crown all thoſe that flee to his ſanctuary; and that he will never fail to relieve and defend thoſe who do not firſt renounce and forſake him. Rom. xi. 6.

PSAL. LXIII.

1 *David's thirſt for God.* 4 *His manner of bleſſing God.* 9 *His confidence of his enemies deſtruction, and his own ſafety.*

¶ A pſalm of David, when he was in the wilderneſs of Judah.

O God, thou *art* my God, early will I ſeek thee: my ſoul thirſteth for thee, my fleſh longeth for thee in a dry and thirſty land, where no water is:

2 To ſee thy power and thy glory, ſo *as* I have ſeen thee in the ſanctuary.

3 Becauſe thy loving-kindneſs *is* better than life: my lips ſhall praiſe thee.

4 Thus will I bleſs thee while I live: I will lift up my hands in thy name.

5 My ſoul ſhall be ſatisfied as *with* marrow and fatneſs; and my mouth ſhall praiſe *thee* with joyful lips:

6 When I remember thee upon my bed, *and* meditate on thee in the *night*-watches.

7 Becauſe thou haſt been my help; therefore in the ſhadow of thy wings will I rejoyce.

8 My ſoul followeth hard after thee: thy right hand upholdeth me.

9 But thoſe *that* ſeek my ſoul to deſtroy *it*, ſhall go into the lower parts of the earth.

10 They ſhall fall by the ſword, they ſhall be a portion for foxes.

11 But the king ſhall rejoice in God, every one that ſweareth by him ſhall glory: but the mouth of them that ſpeak lies, ſhall be ſtopped.

David by ſome accident, (whither by Saul, or Abſalom, or the Philiſtines about Keilah, as is variouſly conjectured) being drove into the wilderneſs of Judea, called the foreſt of Hareth, and thereby deprived of the publick and ſolemn worſhip of Almighty God, in which he ſo much delighted, compoſed this pſalm to expreſs his exceeding great love to God and his publick worſhip; and foretells the deſtruction of his enemies.

Ver. 1. *O God, thou art my God, early will I ſeek thee,* &c.] O my God, the gracious protector of thy ſervants, and my only confidence, hear this my prayer which I direct ſo early unto thy Divine Majeſty; for I am in a moſt ſad and deplorable condition, not only deſtitute of the common neceſſaries of life, but, which is much worſe, my abſence from thy temple is more unſupportable than hunger and thirſt, which threaten me in this deſert, where there is no water to refreſh me.

Ver. 2. *To ſee thy Power and thy Glory,* &c.] It is therefore my humble petition that I may be reſtored again to worſhip thee in that awful place, even before the ark of thy preſence, which is a token of thy Power and Majeſty reſiding among us.

Ver. 3. *Becauſe thy loving-kindneſs is better*, &c.] For, could I enjoy all the riches, honours and diverſions of this world, in this ſtate of privation of thy publick worſhip, whereby thy love to mankind is ſo remonſtrated in thy word and ſervice, I ſhould never be content 'till I might be admitted to praiſe thee in thy ſanctuary.

Ver. 4. *Thus will I bleſs thee while I live*, &c.] O reſtore me to that happy ſtate, and I will magnify thy Bleſſed Name for all thy mercies; and make my humble addreſſes to thee for all my wants 'till thou ſhalt receive me into the repoſe of thy glory.

Ver. 5. *My ſoul ſhall be ſatisfied as with marrow*, &c.] Such employment as this will be greater ſatisfaction to my ſoul, than all the dainties of the univerſe can be to my body; when I ſhall ſing thy praiſes with the higheſt expreſſions of joy, in the midſt of the congregation.

Ver. 6. *When I remember thee upon my bed*, &c.] Yet, tho' I bewail my misfortune, I don't forget my duty to thee, my God; for ſleeping or waking, I always have thee before mine eyes, as my only helper and defender; and I believe thou heareſt my prayers with the ſame regard, as if they were offered to thee in thy holy temple.

Ver. 7. *Becauſe thou haſt been my help*, &c.] And as I have experienced hitherto thy aid in my greateſt ſtraits, therefore I hope hereafter to triumph over all mine enemies, under thy Almighty Protection.

Ver 8. *My ſoul followeth hard after thee*, &c.] Thus I put my ſure confidence in thee; but ſtrengthen my faith, leſt I ſink under any future calamities.

Ver. 9. *But thoſe that ſeek my ſoul*, &c.] God will deſtroy thoſe that ſeek to take away my life.

Ver. 10. *They ſhall fall by the ſword*, &c.] They ſhall periſh in the field of battle; and their carcaſſes, left without burial, ſhall be devoured of ravenous creatures.

Ver. 11. *But the king ſhall rejoice in God*, &c.] Then the king ſhall again return to glorify God in his ſanctuary, in the midſt of his loyal ſubjects that have retained their allegiance, and thus we ſhall triumph together over thoſe that have belied me, and they ſhall not be able to anſwer a word in defence of their treaſon.

PSAL. LXVI.

1 *David prayeth for deliverance, complaining of his enemies.* 7 *He promiſeth himſelf to ſee ſuch an evident deſtruction of his enemies, as the righteous ſhall rejoice at it.*

¶ To the chief muſician.
A pſalm of David.

HEar my voice, O God, in my prayer; preſerve my life from fear of the enemy.

2 Hide me from the ſecret counſel of the wicked; from the inſurrection of the workers of iniquity.

3 Who whet their tongues like a ſword, *and* bend *their bows to ſhoot* their arrows, *even* bitter words:

4 That they may ſhoot in ſecret at the perfect: ſuddenly do they ſhoot at him, and fear not.

5 They encourage themſelves *in* an evil matter: they commune of laying ſnares privily, they ſay, Who ſhall ſee them?

6 They ſearch out iniquities, they accompliſh a diligent ſearch, both the inward *thought* of every one *of them*, and the heart is deep.

7 But God ſhall ſhoot at them *with* an arrow, ſuddenly ſhall they be wounded.

8 So they ſhall make their own tongue to fall upon themſelves: all that ſee them ſhall flee away.

9 And all men ſhall fear, and ſhall declare the work of God; for they ſhall wiſely conſider of his doings.

10 The righteous ſhall be glad in the LORD, and ſhall truſt in him; and all the upright in heart ſhall glory.

This is a complaint of David againſt Saul, who was the more exaſperated againſt him by the evil tongues of his flattering courtiers, and reſolved at all events to remove David out of the king's eſteem.

Ver. 1. *Hear my voice, O God, in my prayer*, &c.] O God, hearken to my humble petition, which is to fruſtrate the evil intentions of mine enemy, who ſeeketh occaſion to ſlay me.

Ver. 2. *Hide me from the ſecret counſel of the wicked*, &c.] Skreen me from the ſecret conſpiracies of the wicked counſellors, and from the open violence of ſuch as ſeek my ruin without any juſt accuſation.

Ver. 3. *Who whet their tongues like a ſword*, &c.] Thus, like a ſoldier that is accuſtomed to plunder, their merciless tongues take all opportunities to blaſt my reputation; ſo that calumny and ſlander, as fatal as ſo many poiſoned arrows, are conſtantly darted from their tongues end.

Ver. 4. *That they may ſhoot in ſecret*, &c.] Theſe are the weapons they ſhoot at me, when in private with Saul, before whom they accuſe me of treaſons, which I abhor; and without any fear of God, ſpread ſuch falſe accuſations, as I never expected.

Ver. 5. *They encourage themſelves in an evil matter*, &c.] They have reſolved to ſupport each others falſe reports; and with a perſuaſion that they can't be diſcovered, they conſult how to enſnare me by their wiles and crafty practices.

Ver. 6. *They ſearch out iniquities*, &c.] In which they employ all their craft and diligence, and leave nothing unattempted, that the deepeſt policy and villany can invent.

Ver. 7. *But God ſhall ſhoot at them*, &c.] But when the all-ſeeing God ſhall ſuddenly ſtrike at them with his Divine Juſtice, they, and all their projects ſhall periſh together.

Ver. 8. *So they ſhall make their own tongue*, &c.] And their ſlanders and wicked counſels ſhall prove ſo pernicious to their authors, that all their friends and acquaintance ſhall ſhun their converſation.

Ver. 9. *And all men ſhall fear*, &c.] So that all men ſhall be deterred by their puniſhment, from doing the ſame evil, becauſe they muſt plainly diſcern that they were not only defeated by the counſel of God, but enſnared in their own contrivances.

Ver. 10. *The righteous ſhall be glad*, &c.] And I, whom they unjuſtly accuſed, ſhall praiſe God for my deliverance, and confide in him for the future, and all true lovers of piety ſhall triumph in the victory of truth over falſhood.

PSAL. LXV.

1 *David prayeth God for his grace.* 4 *The bleſſedneſs of God's choſen, by reaſon of benefits.*

To the chief muſician.
¶ A pſalm and ſong of David.

PRaiſe waiteth for thee, O God, in Sion: and unto thee ſhall the vow be performed.

2 O thou that heareſt prayer, unto thee ſhall all fleſh come.

10 Truſt not in oppreſſion, and become not vain in robbery: if riches increaſe, ſet not your heart *upon them.*

11 God hath ſpoken once; twice have I heard this, that *power* belongeth unto God.

12 Alſo unto thee, O Lord, *belongeth* mercy: for thou rendreſt to every man according to his work.

It is conjectured by ſome commentators that David wrote this pſalm juſt after his ſurmounting the fears into which Abſalom's rebellion had thrown him, and before he had regained the throne. But this is not certain.

As for the ſubſtance, it contains only expreſſions of David's faith and confidence in God in all his diſtreſs; which applied, is an excellent memorial to us all never to put our full truſt in men; nor to ſeek riches and honours by wicked arts or fraudulent dealings and robberies, for ſuch acquiſitions can never ſtrengthen us againſt the juſt vengeance of an angry God, who both is able, and will certainly rout out the remembrance of ſuch vain boaſters from the earth, and bleſs the increaſe of ſuch as depend wholly upon him.

Ver. 1. *Truly my ſoul waiteth upon God,* &c.] I have found in the courſe of all my tribulations, that God has always deliver'd me, and therefore I am reſolved patiently to expect his determinate pleaſure in all my dangers.

Ver. 2. *He only is my rock,* &c.] I have never obtained any relief but from him, who alone is able, and will reſcue me, as he has done hitherto, from all the ſtratagems of the enemy, if I don't forſake his law. Therefore I fear not what man can do unto me.

Ver. 3. *How long will ye imagine miſchief,* &c.] Yea, I am ſurprized that men can be ſo blinded with paſſion, as obſtinately to plot againſt me, whom the Lord has ſo viſibly protected againſt all their force and devices. But your end ſhall be like a wall that is not evenly built, or a hedge of looſe ſtones, which ſuddenly fall to the Ground; for God will cauſe you to periſh in the very enterprize.

Ver. 4. *They only conſult to caſt him down,* &c.] For tho' you ſpeak fairly to my face, the rancour of your heart wiſh my ruin; and by calumnies and lies ye vainly attempt to dethrone him, whom God hath been pleaſed to advance to the higheſt dignity.

Ver. 5. *My ſoul, wait thou only upon God,* &c.] Be not diſmayed at this, O my ſoul, for thy perſeverance in the ſervice of thy creator will ſoon work thy deliverance.

Ver. 6. *He only is my rock and my ſalvation,* &c.] For, as I ſaid above, he alone is able and will reſcue me from the ſtratagems of the enemy; and therefore I fear not what man can do unto me.

Ver. 7. *In God is my ſalvation and Glory,* &c.] For as he has delivered me at all times, and has exalted me above mine enemies, ſo I am confident he will ſtrengthen and protect me in mine honour and dignity, whenever any diſtreſs ſhall ſurround me.

Ver. 8. *Truſt in him at all times, ye people,* &c.] Thus, my people, I exhort you, let your circumſtances be what they will, repoſe a pious confidence in God, and he will grant your requeſts, if you pray unto him with faith nothing wavering.

Ver. 9. *Surely the men of low degree are vanity,* &c.] And this is your only way to proſper, for you can expect no help from men in a low ſtate of life, which by daily experience are known to be an helpleſs and unconſtant multitude; and men of high eſtate and renown are falſe to their promiſe, and will betray you for private ends. Thus I may venture to ſay, that the vaineſt thing in the world would prove more ſolid and weighty, than both theſe men together in a balance.

Ver. 10. *Truſt not in oppreſſion,* &c.] Neither be puffed up at the bulk of your riches, which tho' they be honeſtly acquired are not things wherein to place your affections and confidence, and much leſs if they have been heaped up by frauds and robbery.

Ver. 11. *God hath ſpoken once,* &c.] For, I can teſtify, not only from obſervation, but particularly in my own caſe, that God is more powerful than man, and as he often declares in his word, overthrows their projects, daſhes all their worldly confidence in pieces, eſpecially of thoſe that boaſt themſelves in their evil courſes.

Ver. 12. *Alſo unto thee, O Lord, belongeth mercy,* &c.] And his mercy is as great as his power; for he has graciouſly promiſed, (and I myſelf am a living teſtimony of its truth) that he will accept and reward, ſupport and crown all thoſe that flee to his ſanctuary; and that he will never fail to relieve and defend thoſe who do not firſt renounce and forſake him. Rom. xi. 6.

P S A L. LXIII.

1 *David's thirſt for God.* 4 *His manner of bleſſing God.* 9 *His confidence of his enemies deſtruction, and his own ſafety.*

¶ A pſalm of David, when he was in the wilderneſs of Judah.

O God, thou *art* my God, early will I ſeek thee: my ſoul thirſteth for thee, my fleſh longeth for thee in a dry and thirſty land, where no water is:

2 To ſee thy power and thy glory, ſo *as* I have ſeen thee in the ſanctuary.

3 Becauſe thy loving-kindneſs *is* better than life: my lips ſhall praiſe thee.

4 Thus will I bleſs thee while I live: I will lift up my hands in thy name.

5 My ſoul ſhall be ſatisfied as *with* marrow and fatneſs; and my mouth ſhall praiſe *thee* with joyful lips:

6 When I remember thee upon my bed, *and* meditate on thee in the *night*-watches.

7 Becauſe thou haſt been my help; therefore in the ſhadow of thy wings will I rejoyce.

8 My ſoul followeth hard after thee: thy right hand upholdeth me.

9 But thoſe *that* ſeek my ſoul to deſtroy *it*, ſhall go into the lower parts of the earth.

10 They ſhall fall by the ſword, they ſhall be a portion for foxes.

11 But the king ſhall rejoice in God, every one that ſweareth by him ſhall glory: but the mouth of them that ſpeak lies, ſhall be ſtopped.

David by ſome accident, (whither by Saul, or Abſalom, or the Philiſtines about Keilah, as is variouſly conjectured) being drove into the wilderneſs of Judea, called the foreſt of Hareth, and thereby deprived of the publick and ſolemn worſhip of Almighty God, in which he ſo much delighted, compoſed this pſalm to expreſs his exceeding great love to God and his publick worſhip; and foretells the deſtruction of his enemies.

Ver. 1. *O God, thou art my God, early will I ſeek thee,* &c.] O my God, the gracious protector of thy ſervants, and my only confidence, hear this my prayer which I direct ſo early unto thy Divine Majeſty; for I am in a moſt ſad and deplorable condition, not only deſtitute of the common neceſſaries of life, but, which is much worſe, my abſence from thy temple is more unſupportable than hunger and thirſt, which threaten me in this deſert, where there is no water to refreſh me.

Ver. 2. *To ſee thy Power and thy Glory,* &c.] It is therefore my humble petition that I may be reſtored again to worſhip thee in that awful place, even before the ark of thy preſence, which is a token of thy Power and Majeſty reſiding among us.

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PSAL. LXVI.

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¶ To the chief muſician.
A pſalm of David.

HEar my voice, O God, in my prayer; preſerve my life from fear of the enemy.

2 Hide me from the ſecret counſel of the wicked; from the inſurrection of the workers of iniquity.

3 Who whet their tongues like a ſword, *and* bend *their bows to ſhoot* their arrows, *even* bitter words:

4 That they may ſhoot in ſecret at the perfect: ſuddenly do they ſhoot at him, and fear not.

5 They encourage themſelves *in* an evil matter: they commune of laying ſnares privily, they ſay, Who ſhall ſee them?

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7 But God ſhall ſhoot at them *with* an arrow, ſuddenly ſhall they be wounded.

8 So they ſhall make their own tongue to fall upon themſelves: all that ſee them ſhall flee away.

9 And all men ſhall fear, and ſhall declare the work of God; for they ſhall wiſely conſider of his doings.

10 The righteous ſhall be glad in the LORD, and ſhall truſt in him; and all the upright in heart ſhall glory.

This is a complaint of David againſt Saul, who was the more exaſperated againſt him by the evil tongues of his flattering courtiers, and reſolved at all events to remove David out of the king's eſteem.

Ver. 1. *Hear my voice, O God, in my prayer*, &c.] O God, hearken to my humble petition, which is to fruſtrate the evil intentions of mine enemy, who ſeeketh occaſion to ſlay me.

Ver. 2. *Hide me from the ſecret counſel of the wicked*, &c.] Skreen me from the ſecret conſpiracies of the wicked counſellors, and from the open violence of ſuch as ſeek my ruin without any juſt accuſation.

Ver. 3. *Who whet their tongues like a ſword*, &c.] Thus, like a ſoldier that is accuſtomed to plunder, their mercileſs tongues take all opportunities to blaſt my reputation; ſo that calumny and ſlander, as fatal as ſo many poiſoned arrows, are conſtantly darted from their tongues end.

Ver. 4. *That they may ſhoot in ſecret*, &c.] Theſe are the weapons they ſhoot at me, when in private with Saul, before whom they accuſe me of treaſons, which I abhor; and without any fear of God, ſpread ſuch falſe accuſations, as I never expected.

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Ver. 7. *But God ſhall ſhoot at them*, &c.] But when the all-ſeeing God ſhall ſuddenly ſtrike at them with his Divine Juſtice, they, and all their projects ſhall periſh together.

Ver. 8. *So they ſhall make their own tongue*, &c.] And their ſlanders and wicked counſels ſhall prove ſo pernicious to their authors, that all their friends and acquaintance ſhall ſhun their converſation.

Ver. 9. *And all men ſhall fear*, &c.] So that all men ſhall be deterred by their puniſhment, from doing the ſame evil, becauſe they muſt plainly diſcern that they were not only defeated by the counſel of God, but enſnared in their own contrivances.

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PSAL. LXV.

1 *David prayeth God for his grace.* 4 *The bleſſedneſs of God's choſen, by reaſon of benefits.*

To the chief muſician.
¶ A pſalm and ſong of David.

PRaiſe waiteth for thee, O God, in Sion: and unto thee ſhall the vow be performed.

2 O thou that heareſt prayer, unto thee ſhall all fleſh come.

3 Iniquities prevail againſt me: *as for* our tranſgreſſions, thou ſhalt purge them away.

4 Bleſſed *is the man whom* thou chooſeſt and cauſeſt to approach *unto thee*, *that* he may dwell in thy courts: we ſhall be ſatisfied with the goodneſs of thy houſe, *even* of thy holy temple.

5 *By* terrible things in righteouſneſs wilt thou anſwer us, O God of our ſalvation: *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the ſea.

6 Which by his ſtrength ſetteth faſt the mountains; *being* girded with power.

7 Which ſtilleth the noiſe of the ſeas, the noiſe of their waves, and the tumult of the people.

8 They alſo that dwell in the uttermoſt parts are afraid at thy tokens: thou makeſt the out-goings of the morning and evening to rejoice.

9 Thou viſiteſt the earth, and watereſt it: thou greatly enricheſt it with the river of God *which is* full of water: thou prepareſt them corn, when thou haſt ſo provided for it.

10 Thou watereſt the ridges thereof abundantly: thou ſettleſt the furrows thereof: thou makeſt it ſoft with ſhowers, thou bleſſeſt the ſpringing thereof.

11 Thou crowneſt the year with thy goodneſs, and thy paths drop fatneſs.

12 They drop *upon* the paſtures of the wilderneſs: and the little hills rejoice on every ſide.

13 The paſtures are cloathed with flocks; the valleys alſo are covered over with corn; they ſhout for joy, they alſo ſing.

David in this pſalm, propoſes to the people, a form of thankſgiving for God's ſingular mercies that he had beſtowed upon them, and eſpecially for delivering them by plentiful ſhowers of rain from the three years famine, which followed upon the nation after the deſtruction thereof by the rebellion of Abſalom. But it is the opinion of Theodoret, who thinks that the Jews in the Babyloniſh captivity, prayed God in the words of this hymn, to bring them again to his holy Mount Zion.

Ver. 1. *Praiſe waiteth for thee, O God*, &c.] We are now, O gracious God, met to return our moſt hearty thanks, and praiſe thee in thy ſanctuary, where we have brought thoſe offerings we promiſed unto thee in our diſtreſs.

Ver. 2. *O thou that heareſt prayer*, &c.] I know that thou wilt hearken unto all thoſe that call upon thee faithfully, which is an encouragement for the moſt miſerable to make their addreſſes unto thee.

Ver. 3. *Iniquities prevail againſt me*, &c.] For, if our ſins were a diſcouragement, how could I, whoſe tranſgreſſions are many, appear in thy ſight with a ſure expectation of thy favour; but I know, that not only myſelf, but all the people, ſhall receive a gracious pardon of all thoſe crimes whereby we have provoked thee.

Ver. 4. *Bleſſed is the man, whom thou chooſeſt*, &c.] Such a proſpect as this, inſpires us with grateful acknowledgments of thy goodneſs, who haſt bleſſed us above all men, by giving us a place of public worſhip, where we are admitted to offer our prayers and praiſes to thee, and to taſte of the ſacrifices of thankſgiving, which we there preſent, for the mercies and benefits we have received from thee.

Ver. 5. *By terrible things in righteouſneſs*, &c.] Who haſt done ſuch mighty things for us out of thy mere bounty, when we called upon thee in our diſtreſs, that all the nations of the earth, and iſlands of the ſea, are perſuaded that thou art the only ſupport and defence of all mankind.

Ver. 6. *Which by his ſtrength ſetteth faſt*, &c.] To thy power and mercy it is, that we ought to give praiſe that thou haſt ſettled the vaſt mountains in their places, that they don't fall and cruſh us to pieces.

Ver. 7. *Which ſtilleth the noiſe of the ſeas*, &c.] 'Tis thou alone who canſt ſet bounds to the ſeas and compoſe and ſilence its ſwelling and roaring waves; and what is as difficult, the rage and fury of a ſeditious and rebellious people.

Ver. 8. *They alſo that dwell in the uttermoſt parts*, &c.] Theſe are great objects of our thankfulneſs; and they that live like ſavages in the remoteſt corners of the earth, beholding with wonder and amazement the riſing and ſetting of the ſun and moon, rejoice at theſe tokens of thy power.

Ver. 9. *Thou viſiteſt the earth, and watereſt it*, &c.] When thou haſt plagued a land for its crimes, with drought and famine, thou art mercifully pleaſed to accept of its repentance, and anſwer its prayers with the fruitful ſhowers of heaven, which reſtores its corn in due ſeaſon.

Ver. 10. *Thou watereſt the ridges thereof*, &c.] For the ſeed is no ſooner ſown, than thou ſendeſt thy rain into the new-plowed furrows, and by thy bleſſing thou makeſt it ſprout through the ſoft clods, and nouriſheſt it 'till it grow up in to corn fit for the reaper.

Ver. 11. *Thou crowneſt the year with thy goodneſs*, &c.] So thy goodneſs adorns the ſeaſons of the year with variety of their timely fruits, the effect of thy fatning ſhowers.

Ver. 12. *They drop upon the paſtures of the wilderneſs*, &c.] Which makes the graſs to ſhoot forth in the deſert, and cloath the ſcorched hills with a green covering, ſo that their inhabitants rejoice on every ſide.

Ver. 13. *The paſtures are cloathed with flocks*, &c.] And as for our part, we keep this feſtival, triumphing in thy goodneſs, who haſt filled us with univerſal joy, ſince the time that our paſtures are covered with flocks, and our fields with corn, that the face of the earth cannot be ſeen.

PSAL. LXVI.

1 David exhorteth to praiſe God, 5 to obſerve his great works, 8 to bleſs him for his gracious benefits. 12 He voweth for himſelf religious ſervice to God. 16 He declareth God's ſpecial goodneſs to himſelf.

¶ To the chief muſician.
A ſong or pſalm.

MAke a joyful noiſe unto God, all ye lands.

2 Sing forth the honour of his name: make his praiſe glorious.

3 Say unto God, How terrible *art thou in* thy works? through the greatneſs of thy power ſhall thine enemies ſubmit themſelves unto thee.

4 All the earth ſhall worſhip thee, and ſhall ſing unto thee, they ſhall ſing *to* thy name. Selah.

5 Come and ſee the works of God: *he is* terrible *in his* doing toward the children of men.

6 He turned the ſea into dry land: they went through the flood on foot, there did we rejoice in him.

7 He ruleth by his power for ever, his eyes behold the nations: let not the rebellious exalt themſelves. Selah.

8 O bleſs our God, ye people, and make the voice of his praiſe to be heard.

9 Which holdeth our ſoul in life, and ſuffereth not our feet to be moved.

10 For thou, O God, haſt proved us: thou haſt tried us, as ſilver is tried.

11 Thou broughteſt us into the net, thou laidſt affliction upon our loyns.

12 Thou haſt cauſed men to ride over our heads, we went through fire and through water: but thou broughteſt us out into a wealthy *place*.

13 I will go into thy houſe with burnt-offerings:. I will pay thee my vows,

14 Which my lips have uttered, and my mouth hath ſpoken when I was in trouble.

15 I will offer thee burnt-ſacrifices of fatlings, with the incenſe of rams: I will offer bullocks with goats. Selah.

16 Come *and* hear all ye that fear God, and I will declare what he hath done for my ſoul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 If I regard iniquity in my heart; the Lord will not hear *me*.

19 *But* verily God hath heared *me*: he hath attended to the voice of my prayer.

20 Bleſſed *be* God, which hath not turned away my prayer, nor his mercy from me.

The ſubject of this pſalm ſhews that it was penned after a deliverance of the Jewiſh nation from ſome heavy calamity; but what that was, is not well agreed among commentators; ſome think after the captivity of Babylon: But what appears to me moſt probable, is, that David having gained the victory over all his enemies, and peaceably ſettled in the government of his kingdom, compoſed this pſalm, commemorating therein God's great mercies, which he had ſhewn by delivering his people, not only from the oppreſſion of their own governours, and their inteſtine broils, which always kept them almoſt in a ſtate of anarchy and diſtreſs; but now had given them a king to rule them in juſtice and judgment; and to preſerve to them their liberty, property, and public ſervice of Almighty God. And, for that end, that they ſhould always retain the mercies in remembrance, ordered this ſong to be uſed in their common form of thankſgiving, when they met in the tabernacle at the publick ſervice of Almighty God.

Ver. 1, 2. *Make a joyful noiſe unto God all ye lands*, &c.] It is the duty of the whole earth to ſing praiſes unto God, their Saviour; come then, let us his people, more abundantly ſing pſalms in honour of his moſt Gracious Majeſty, and that in the moſt ſplendid manner.

Ver. 3. *Say unto God, how terrible art thou*, &c.] For, by his ſtupendous works he has filled us with wonder and amazement, and made all our enemies ſubmit themſelves unto the dreadful effects of his power.

Ver. 4. *All the earth ſhall worſhip thee*, &c.] Therefore let us fall down on our knees with thanks and praiſe, and with joyful hymns extol his power.

Ver. 5. *Come and ſee the works of God*, &c.] I am ſure, you have great reaſon to praiſe him for his marvellous deeds; his works and counſels are the aſtoniſhment of the whole earth.

Ver. 6. *He turned the ſea into dry land*, &c.] For he opened a paſſage through the red ſea, to deliver them from the Egyptian bondage, when they were cloſely purſued by Pharoah's army; as alſo he led our forefathers dry-ſhod through the river Jordan, when it overflowed its banks with a flood of water.

Ver. 7. *He ruleth by his power for ever*, &c.] Nor is the power of the Lord leſſened ſince thoſe days, and his eyes penetrate into all the corners of the univerſe; and by the vengeance he took upon Pharaoh and his hoſt, ſhews that he will alſo abaſe thoſe that exalt themſelves above the power which he hath ordained.

Ver. 8. *O bleſs our God, ye people*, &c.] Let therefore, all the tribes of his people agree in their thanks to him, and proclaim his praiſes, that all the world may know that he is your God, and that ye are his ſervants.

Ver. 9. *Which holdeth our ſoul in life*, &c.] For, he hath preſerved us from periſhing in our affliction, and reſcued us out of the hand of our enemies,

Ver. 10. *For thou, O God, haſt proved us*, &c.] After that he had tried our conſtancy by moſt ſevere chaſtiſement, for as the Lord ſcourgeth every ſon whom he receiveth, ſo he hath raiſed us his people by a participation of our forefathers afflictions, whom he purified by his fiery trials in the land of their captivity, as the refiner cleanſes the ſilver in the fire.

Ver. 11. *Thou broughteſt us into the net*, &c.] Thus thou, O God, haſt tried us by many oppreſſions from our enemies, who have loaded us like beaſts of burthen (1 Sam. xiii. 6.)

Ver. 12. *Thou haſt cauſed men to ride over our heads*, &c.] Yet, tho' this nation for a while groaned under this tyranny, which reduced us to a ſtate of ſlavery, and the greateſt variety of the ſoreſt miſery, thou haſt delivered our necks from the yoke, and ſetting us at liberty, haſt made us a rich and peaceable nation in the midſt of eaſe and plenty.

Ver. 13, 14. *I will go into thy houſe with burnt-offerings*, &c.] It is therefore time for me by my example, to lead the people into thy ſanctuary to diſcharge thoſe vows, wherein we ſtand engaged during the days of our affliction.

Ver. 15. *I will offer unto thee burnt-ſacrifices of fatlings*, &c.] And my ſacrifices ſhall be choſen out of the beſt of my flocks, and I will offer them in the moſt liberal and magnificent manner I can.

Ver. 16. *Come and hear, all ye that fear God*, &c.] And let all pious men learn from me to thankfully commemorate the loving-kindneſs of the merciful God, who hath done ſo great things for them that ſerve and obey him.

Ver. 17. *I cried unto him with my mouth*, &c.] For, I, reduced to a very low and dangerous condition, crying in my prayer unto him, was preſently relieved; which filled my tongue with ſongs of praiſe and thankſgiving.

Ver. 18. *If I regard iniquity in my heart*, &c.] But, if I had harboured treachery and evil counſels, like mine enemies in my heart, as they charged me of, the Lord, who hates iniquity, would have been deaf to my prayer, and deſtroyed me with the evil doers.

Ver. 19. *Bleſſed be God, which hath not turned away*, &c.] Therefore I ſhall ever magnify him with a joyful and thankful heart, who confirmed my innocence by hearing my prayer, and granting me the mercy I deſired.

PSAL. LXVII.

1 A prayer for the enlargement of God's kingdom. 3 To the joy of the people. 6 And the encreaſe of God's bleſſings.

¶ To the chief muſician on Neginoth.

A pſalm or ſong.

GOD be merciful unto us, and bleſs us: *and* cauſe his face to ſhine upon us. Selah.

2 That thy way may be known upon earth, thy ſaving health among all nations.

3 Let the people praiſe thee, O God; let all the people praiſe thee.

4 O let the nations be glad and ſing for joy: for thou ſhalt judge the people righteouſly, and govern the nations upon earth. Selah.

5 Let the people praiſe thee, O God; let all the people praiſe thee.

6 *Then* ſhall the earth yield her increaſe; *and* God, *even* our own God ſhall bleſs us.

7 God ſhall bleſs us, and all the ends of the earth ſhall fear him.

David is thought to have compoſed this pſalm, and, after his eſtabliſhment on his throne, having brought the ark to Jeruſalem, and paid his vows in the houſe of the Lord, pronounced it in imitation of that form of bleſſing which the prieſts (as is mentioned in Numb vi. 23, 24, 25.) were appointed to uſe in bleſſing the people on ſolemn occaſions; intending thereby, to beg a continuance of God's favour to them, and to make them ſuch an example of his loving kindneſs, that it might engage all nations about him to ſubmit themſelves to his government, ſo apparently eſtabliſhed and protected by the Lord of hoſts.

Ver. 1. *God be merciful unto us, and bleſs us,* &c.] May the God of heaven, who hath brought us unto this ſtate of proſperity, pardon our ſins, ſupply our wants, and preſerve us by his mercy and power from the crafts and malice of deſigning men.

Ver. 2. *That thy way may be known upon earth,* &c.] That all thy providential works to us ward, being ſpread throughout all the world, all nations may be convinced, that thou alone art the God of all the earth.

Ver. 3. *Let the people praiſe thee, O God,* &c.] This would be a freſh ſubject for the people of thy covenant, as I exhort them all, to praiſe thy glorious name.

Ver. 4. *O let the nations be glad, and ſing for joy,* &c.] This will be a matter of great joy to all the world, to whom thou haſt alſo promiſed ſalvation, when the Meſſiah, whom thou wilt ſend, ſhall appear in the character of a Saviour, and juſt and Gracious Ruler of them and us in one fold together,

Ver. 5. *Let the people praiſe thee, O God; let all,* &c.] This again, will be a new ſubject of thy peoples thankfulneſs, who, copying the goodneſs of thou, their God, deſire not the death of a ſinner, nor of thoſe out of thy covenant, but rather that they be converted to obey thy holy word, and live in thy faith and fear.

Ver 6. *Then ſhall the earth yield her increaſe,* &c.] This is the means whereby we may expect to obtain the favour of our God and his bleſſing upon the fruits of the earth, and protection and ſucceſs in victory againſt all our enemies.

Ver. 7. *God ſhall bleſs us,* &c.] Now, may the God of peace crown us with his bleſſings, and may all the moſt barbarous people in the world be ſo awed by his favour to us, that they may alſo ſeek protection from him.

PSAL. LXVIII.

1 A prayer at the removing of the ark. 4 An exhortation to praiſe God for his mercies, 7 for his care of the church, 19 for his great works.

¶ To the chief muſician.

A pſalm or ſong of David.

LET God ariſe, let his enemies be ſcattered: let them alſo that hate him flee before him.

2 As ſmoke is driven away, *ſo* drive *them* away: as wax melteth before the fire, *ſo* let the wicked periſh at the preſence of God.

3 But let the righteous be glad: let them rejoice before God, yea, let them exceedingly rejoice.

4 Sing unto God, ſing praiſes to his name: extol him that rideth upon the heavens, by his name JAH, and rejoice before him.

5 A father of the fatherleſs, and a judge of the widows, *is* God in his holy habitation.

6 God ſetteth the ſolitary in families: he bringeth out thoſe which are bound with chains, but the rebellious dwell in a dry *land*.

7 O God, when thou wenteſt forth before thy people; when thou didſt march through the wilderneſs. Selah.

8 The earth ſhook, the heavens alſo dropped at the preſence of God: *even* Sinai itſelf *was moved* at the preſence of God, the God of Iſrael.

9 Thou, O God, didſt ſend a plentiful rain, whereby thou didſt confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, haſt prepared of thy goodneſs for the poor.

11 The Lord gave the word, great *was* the company of thoſe that publiſhed *it*.

12 Kings of armies did flee apace: and ſhe that tarried at home, divided the ſpoil.

13 Though ye have lien among the pots, *yet ſhall ye be as* the wings of a dove covered with ſilver, and her feathers with yellow gold.

14 When the Almighty ſcattered kings in it, it was *white* as ſnow in Salmon.

15 The hill of God *is as* the hill of Baſhan, an high hill *as* the hill of Baſhan.

16 Why leap ye, ye high hills? *this is* the hill *which* God deſireth to dwell in, yea, the LORD will dwell *in it* for ever.

17 The chariots of God *are* twenty thouſand, *even* thouſands of angels: the Lord *is* among them *as* in Sinai, in the holy *place*.

18 Thou haſt aſcended on high, thou haſt led captivity captive: thou haſt received gifts for men; yea, *for* the rebellious alſo, that the LORD God might dwell among *them*.

19 Bleſſed *be* the Lord, *who* daily loadeth us *with benefits, even* the God of our ſalvation. Selah.

20 He that is our God, *is* the God of ſalvation; and unto GOD the Lord *belong* the iſſues from death.

21 But God ſhall wound the head of his enemies: *and* the hairy ſcalp of ſuch a one as goeth on ſtill in his treſpaſſes.

22 The Lord ſaid, I will bring again from Baſhan, I will bring *my people* again from the depths of the ſea.

23 That thy foot may be dipped in the blood of *thine* enemies, *and* the tongue of thy dogs in the ſame.

24 They have ſeen thy goings, O God, *even* the goings of my God, my King, in the ſanctuary.

25 The ſingers went before, the players on inſtruments *followed* after; amongſt *them were* the damſels playing with timbrels.

26 Bleſs ye God in the congregations, *even* the Lord, from the fountain of Iſrael.

27 There *is* little Benjamin *with* their ruler, the princes of Judah *and* their counſel, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath commanded thy ſtrength: ſtrengthen, O God, that which thou haſt wrought for us.

29 Becauſe of thy temple at Jeruſalem, ſhall kings bring preſents unto thee.

30 Rebuke the company of ſpear-men, the multitude of the bulls, with the calves of the people, *till every one* ſubmit himſelf with pieces of ſilver: ſcatter thou the people *that* delight in war.

31 Princes ſhall come out of Egypt, Ethiopia ſhall ſoon ſtretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth: O ſing praiſes *unto* the Lord. Selah.

33 To him that rideth upon the heavens of heavens *which were* of old; lo, he doth ſend out his voice, *and that* a mighty voice.

34 Aſcribe ye ſtrength unto God: his excellency *is* over Iſrael, and his ſtrength *is* in the clouds.

35 O God, *thou art* terrible out of thy holy places, the God of Iſrael *is he that* giveth ſtrength and power unto *his* people: bleſſed *be* God.

The ark being accounted a token of the Special Preſence of Almighty God among the Jews, they were wont to carry it in their armies, when they went forth to battle: And charge a great deal of Saul's bad ſucceſs againſt his foreign enemies to his neglect thereof: Therefore, when David was poſſeſſed of the kingdom, he lodged it in a noble place within the walls of his chief city, even Mount Sion, and appointed the prieſts and Levites in their courſes, conſtantly to wait upon the ark with ſongs and inſtruments of muſic, becauſe the Lord God had promiſed his preſence therein.

Now David, who had honoured God in this manner, being ready to march againſt a potent enemy, (2 Sam. viii. compoſes this pſalm in humble petition to Almighty God, that he would grant him his preſence in his camp, of which the ark was a token and pledge. He begins (ver. 1.) with the very words of that form, which Moſes had directed the prieſts to uſe every time they took up the ark in their journey to the land of Canaan; and proceeds with a recital of the wonders which God had done for his people, when he led them by the ark into their good land; where he prays God to continue his bleſſing this ark to be their defence againſt their enemies, till he ſhould think fit to ſend his Meſſiah, Jeſus Chriſt; who, triumphing over death, the laſt and greateſt enemy of mankind, might, by his aſcenſion, open a way for his choſen to enter into the higheſt heavens.

Ver. 1. *Let God ariſe, let his enemies be ſcattered*, &c. O that God would graciouſly appear again, and, by his preſence in the ark, diſperſe and put to flight thoſe numerous armies, which, out of mere hatred of him, are advancing to drive us out of the good land into which his power has brought us.

Ver. 2. *As ſmoke is driven away, ſo drive them away*, &c.] For thou, O God, ſhalt no ſooner appear than theſe wicked people muſt periſh, even as faſt as the ſmoke fleeth before the wind, and the feeble wax melteth before the fire.

Ver. 3. *But let the righteous be glad*, &c.] But thy faithful ſervants will rejoice in thy power; and ſhall leap with joy before the ark, where thine honour dwelleth: And ſhall be ſo exceedingly tranſported at the flight of their enemies, as to want a fluency of words to expreſs the gratitude of heart for all the benefits beſtowed upon them.

Ver. 4. *Sing unto God, ſing praiſes to his name*, &c.] Let us now begin our chearful hymns unto his majeſty, whoſe glorious attributes, by which he makes his name known unto us, demand our praiſes: Let the higheſt heavens, which he ruleth at his pleaſure, reſound with your acclamations; for by what he has done for you, you may be aſſured that he will alſo complete your happineſs by deſtroying your enemies, when you call upon him.

Ver. 5. *A father of the fatherleſs*, &c.] And though he be higher than the higheſt heavens, he regardeth both the fatherleſs and widow, and will redreſs the wrongs of the pooreſt and meaneſt inhabitants of the earth, if they appeal to him as their Righteous Judge.

Ver. 6. *God ſetteth the ſolitary in families*, &c.] Thus we have ſeen him provide the utterly deſtitute with comfortable habitations, and deliver the captives from their chains; but he brings the wicked contrivers into the ſame pit of ſlavery and want, which they had dug for the innocent.

Ver. 7. *O God, when thou wenteſt forth before thy people*, &c.] This was the caſe, when thou wenteſt before the Iſraelites, and didſt protect them from the cruelty of Pharaoh and his hoſt, by a pillar of ſmoke in the daytime, and a pillar of fire by night, ſo that they arrived ſafe over the wilderneſs, but Pharaoh and his hoſt were deſtroyed.

Ver. 8. *The earth ſhook, the heavens alſo dropped at the preſence of God*, &c.] Again, it is recorded how the earth trembled, and the air was diſſolved into thunder, lightning and rain, and the very Mount Sinai, when the Divine Majeſty, who is here ſtill preſent with Iſrael, deſcended to give the law unto Moſes.

Ver. 9, 10. *Thou, O God, didſt ſend a plentiful rain*, &c.] And, if it had not been through thy mercy, which provided with bread from heaven, and ſenteſt liberal ſhowers into thoſe dry and deſert places, to refreſh and ſtrengthen that vaſt congregation of people with their flocks and herds, this whole nation muſt have periſhed with hunger and thirſt.

Ver. 11. *The Lord gave the word, great was the company of thoſe that publiſhed it.*] Yea, the Lord crown their arms with continual ſucceſs, that they, at their return to their families, they always made them joyful with the good tidings of victory.

Ver. 12. *Kings of armies did flee apace*, &c.] For, thoſe very generals that deſpiſed our forces, fled before the ark of the Lord, and left their baggage for a prey to our wives and children, that were too weak to bear arms in the field of battle.

Ver. 13. *Though ye have lien among the pots*, &c.] So the Lord delivered Iſrael from making of bricks in Egypt, a ſad black and deſtitute condition, and hath brought you into a wealthy place, making the wings of your armies, ſhine with the ſpoil of your enemies, like the wings of a dove, whoſe feathers reſemble ſilver and gold.

Ver. 14, 15. *When the Almighty ſcattered Kings in it*, &c.] After the deſtruction of ſeven kings at our entrance into Canaan, where the Almighty fought for us with a prodigious ſhower of ſnow on mount Salmon, whence we have taken poſſeſſion of the country this ſide Jordan, as far as this hill of Sion, which is as lofty as the famous hill of Baſan, a fertile and pleaſant hill on the other ſide, and part of our inheritance.

Ver. 16. *Why leap ye, ye high hills*?] This ſhould be great matter of joy to thoſe hills, but they have not that reaſon to triumph as we have on this hill of Sion, which the Lord hath preferred before all others, by chooſing it as the place of his ſpecial reſidence in the ark of the covenant.

Ver. 17. *The chariots of God are twenty thouſand*, &c.] So that we need not fear the heathen that comes againſt us, placing his confidence in the multitude of his army, for the Lord dwelleth now among us, attended with ten thouſand times more, innumerable hoſts of angels, as he was in the ſanctuary upon mount Sinai.

Ver. 18. *Thou haſt aſcended on high, thou haſt led captivity captive*, &c.] By thy power, O God my Creator, thou haſt exalted me to this eminent dignity of a king over thy people, and ſtrengthened my hands to deliver them, and take their enemies, the Syrians, who oppreſs'd them captives, confining them to live as tributaries among us, (2 Sam. viii. 6.) that ſeeing the glory of thee, our defender, they alſo may earneſtly deſire to unite with us in thy worſhip.

Ver. 19. *Bleſſed be the Lord, who daily loadeth us with benefits*, &c.] Let us therefore give thanks unto the Lord, our Saviour, who daily renews our Obligation of ſerving him, by freſh inſtances of his careful providence over us.

Ver. 20. *He that is our God, is the God of ſalvation*, &c.] Who beſtows upon us his ſervants, ſuch great and repeated mercies, as plainly maniſeſt that he alone, who dwells in Sion, is the God of all the earth, and the diſpoſer of all the means whereby mankind are forced to yield unto the fate of mortality.

Ver. 21. *But God ſhall wound the head of his enemies*, &c.] For, as an example of this, we have ſeen how he has cut in pieces the power of our enemies, that roſe up to deſtroy us: and, no doubt, he will now grant us the victory over this bearded and frightful people, if they preſumptuouſly continue to take up arms in defiance of the hoſt of the God of Iſrael.

Ver. 22. *The Lord ſaid, I will bring again from Baſhan*, &c.] And the Lord will perform his faithful promiſe, if we keep his covenant, to rout theſe out, even as he deſtroyed the mighty armies, that were ſlain with Og, king of Baſhan, (Numb. xxi.) and thoſe that were drowned with Pharaoh, when he purſued our fathers through the Red-ſea. (Exod. xv.)

Ver. 23. *That thy foot may be dipped in the blood*, &c] Thus he will complete your victory, and make ſuch havock of your enemies, O Iſrael! that thou mayeſt wade in, and thy dogs ſhall gorge themſelves with their blood.

Ver. 24. *They have ſeen thy goings, O God*, &c.] O God, the people believe that all their ſucceſs depended upon thy preſence in the ark, which was carried before them: ſo that their confidence, thou king of kings, my Lord and my God, muſt be heightened at the ſolemn entrance, with which I brought the ark from Kirjath-jearim, into thy ſanctuary upon mount Sion. 2 Sam. vi. 13, 15, 16.

Ver. 25. *The ſingers went before, the players on inſtruments followed*, &c.] For, the Levites, mixed with damſels, playing on timbrels, came forth with joy to meet the ark of thy covenant, and conducted it to its place of reſt, with ſongs and muſical inſtruments, praiſing thee, and ſaying,

Ver. 26. *Bleſs ye God in the congregations*, &c.] O all ye offspring of Iſrael, aſſemble together, and bleſs ye the Lord our God, who hath raiſed unto us the horn of our ſalvation.

Ver. 27. *There is little Benjamin with their ruler*, &c.] Even as you ſee that the diſtant and ſmall tribe of Benjamin (from whom came the firſt king of Iſrael) with their ruler; and the princes of the tribe of Judah, who are the great council and ſupport of the kingdom; as alſo the remoteſt princes of Zebulun and Naphtali, are aſſembled together, to ſolemnize this joyful day.

Ver. 28. *Thy God hath commanded thy ſtrength*, &c.] Thy ſtrength, O Iſrael! conſiſts in this happy union of the tribes, which God hath wrought in us: Let us, therefore, beſeech him to continue and confirm it, whereby we are made formidable to our enemies.

Ver. 29. *Becauſe of thy temple at Jeruſalem*, &c.] I know that thou wilt defend thy holy ſanctuary, which I have erected to thee near Jeruſalem; and enrich it with the preſents of heathen kings, who terrified at the ſucceſs of our invincible armies, ſhall pay us tribute, in token of their ſubjection to thee.

Ver. 30. *Rebuke the company of ſpear-men*, &c.] Thus I hope in thy might thou wilt compel this nation, that threatens us with an army whoſe captains are as furious as bulls, and ſoldiers as inſolent as young heifers, to buy their liberty and peace of us at a large price of ſilver. Scatter, good Lord, all ſuch people that delight to ſheath their ſpears in innocent blood.

Ver. 31. *Princes ſhall come out of Egypt*, &c.] Such an overthrow as this will engage the very Egyptians to ſend princely embaſſadors to Jeruſalem; Ethiopia alſo, which is now an idolatrous nation, will turn to thy Divine Majeſty in oblations and prayers.

Ver. 32. *Sing unto God, ye kingdoms of the earth*, &c.] O all ye kingdoms of the earth! ſuch a converſion as this will make you happy; therefore ſing joyful ſongs unto God; and join with us in hymns and pſalms, to praiſe the great Lord of all the world.

Ver. 33. *To him that rideth upon the heaven of heavens*, &c.] Whoſe throne is the higheſt heaven, whoſe dominion has endured throughout all generations; and, his voice in thunder, which makes the mightieſt men on earth to tremble, declares his terrible majeſty.

Ver. 34. *Aſcribe ye ſtrength unto God*, &c.] Therefore what can be more ſure than that the Lord our God has all power in himſelf; does openly protect his people Iſrael; and declares his ſtrength to all nations by thunder in the clouds.

Ver. 35. *O God, thou art terrible out of thy holy places*, &c.] Thus we ackowledge thee, O God, to be terrible by thy preſence, and fighteſt for thy people Iſrael, ſo that they remain invincible againſt the power of men: therefore let all the people join with me and ſay, bleſſed be the Lord God of Iſrael for all his benefits and comforts beſtowed upon us.

PSAL. LXIX.

1 *David complaineth of his affliction.* 13 *He prayeth for deliverance.* 22 *He devoteth his enemies to deſtruction.* 30 *He praiſeth God with thankſgiving.*

¶ To the chief muſician upon Shoſhannim.

A pſalm of David.

SAVE me, O God, for the waters are come in unto *my* ſoul.

2 I ſink in deep mire, where *there is* no ſtanding: I am come into deep waters, where the floods overflow me.

3 I am weary of my crying, my throat is dried: mine eyes fail while I wait for my God.

4 They that hate me without a cauſe, are more than the hairs of mine head: they that would deſtroy me *being* mine enemies wrongfully, are mighty: then I reſtored *that* which I took not away.

5 O God, thou knoweſt my fooliſhneſs; and my ſins are not hid from thee.

6 Let not them that wait on thee, O Lord GOD of Hoſts, be aſhamed for my ſake: let not thoſe that ſeek thee, be confounded for my ſake, O God of Iſrael.

7 Becauſe for thy ſake I have born reproach: ſhame hath covered my face.

8 I am become a ſtranger unto my brethren, and an aliant unto my mothers children.

9 For the zeal of thine houſe hath eaten me up; and the reproaches of them that reproached thee, are fallen upon me.

10 When I wept, *and chaſtned* my ſoul with faſting, that was to my reproach.

11 I made ſackcloth alſo my garment: and I became a proverb to them.

12 They that ſit in the gate, ſpeak againſt me; and *I was* the ſong of the drunkards.

13 But as for me, my prayer *is* unto thee, O LORD, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy ſalvation.

14 Deliver me out of the mire, and let me not ſink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the water-flood overflow me, neither let the deep ſwallow me up, and let not the pit ſhut her mouth upon me.

16 Hear me, O LORD, for thy loving kindneſs *is* good: turn unto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy ſervant, for I am in trouble: hear me ſpeedily.

18 Draw nigh unto my ſoul, *and* redeem it: deliver me becauſe of mine enemies.

19 Thou haſt known my reproach, and my ſhame, and my diſhonour: mine adverſaries *are* all before thee.

20 Reproach hath broken my heart, and I am full of heavineſs: and I looked *for ſome* to take pity, but *there was* none; and for comforters, but I found none.

21 They gave me alſo gall for my meat, and in my thirſt they gave me vinegar to drink.

22 Let their table become a ſnare before them: and *that which ſhould have been* for *their* welfare, *let it become* a trap.

23 Let their eyes be darkned, that they ſee not: and make their loyns continually to ſhake.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 Let their habitation be deſolate, *and* let none dwell in their tents.

26 For they perſecute *him* whom thou haſt ſmitten, and they talk to the grief of thoſe whom thou haſt wounded.

27 Add iniquity to their iniquity: and let them not come into thy righteouſneſs.

28 Let them be blotted out of the book of the living, and not be written with the righteous.

29 But I *am* poor and ſorrowful: let thy ſalvation, O God, ſet me up on high.

30 I will praiſe the name of God with a ſong, and will magnify him with thankſgiving.

31 *This* alſo ſhall pleaſe the LORD better than an ox *or* bullock that hath horns and hoofs.

32 The humble ſhall ſee *this, and* be glad: and your heart ſhall live that ſeek God.

33 For the LORD heareth the poor, and deſpiſeth not his priſoners.

34 Let the heaven and earth praiſe him, the ſeas and every thing that moveth therein.

35 For God will ſave Sion, and will build the cities of Judah: that they may dwell there, and have it in poſſeſſion.

36 The ſeed alſo of his ſervants ſhall inherit it: and they that love his name, ſhall dwell therein.

This pſalm, ſays Theodoret Heracleoata, was the product of ſome pious prophet in the Babyloniſh captivity; where the diſtreſs of the Jewiſh nation is interſperſed with ſeveral particulars only applicable to Jeſus Chriſt: And they miſtake, ſays the learned Le Clerc, in ver. 10. that would conclude all the pſalm muſt relate to the Meſſiah, becauſe it is granted to contain ſome prophecies of him. Nor is it any proof, that this pſalm was writ by David, becauſe St. Paul, (Rom. xi. 9.) quotes the name of David to a paſſage from it, for herein the Apoſtle ſpoke from the received opinion, which had foiſted that name into its title; and it was not his buſineſs to diſpute the author ſo long as he was reputed a prophet of the Jewiſh nation. Our countryman, Biſhop Patrick, in his argument to this pſalm contends for the contrary opinion, that it was wrote by David, either at the time Saul had reduced him to deſpair of his life, or rather, ſays he, when he was in the like ſtraits from his ſon Abſalom; but I need only refer you to the 35th verſe concerning God's love to Sion, which was not in the poſſeſſion of the Iſraelites, till after David's troubles were diſperſed, and you will no doubt adhere to the former account. So that I ſhall only remark with

Theodoret, that the Jewiſh nation being ſo audaciouſly wicked as to do that to their benefactor and Saviour, which they themſelves had ſuffered from their moſt ſpiteful enemies the Babylonians: God the righteous Judge condemned them to ſuffer that themſelves, which they had before prayed in this pſalm might fall on the heads of thoſe enemies.

Ver. 1. *Save me, O God, for the waters are come in*, &c.] O God our only Saviour look upon our affliction; for I am in as imminent danger as a man that is juſt drowning.

Ver. 2. *I ſink in deep mire, where there is no ſtanding*, &c.] I am like to a man ſet faſt in a quag-mire without hopes of deliverance; or that is fallen into the very deepeſt place of a river, and drove from all human help by the violence of the ſtream.

Ver. 3. *I am weary of my crying*, &c.] I have long implored thy Divine Aſſiſtance, even till I am weary, and my throat is ſo dry with calling, that I can ſcarce utter my words; mine eyes alſo are wearied and dazzled with looking towards thy glorious heavens from whence I expect my deliverance.

Ver. 4. *They that hate me without a cauſe are more than the hairs of my head*, &c.] Thy delay, O God, to redeem us from this bondage, increaſes the ſtrength of my enemies, whoſe numbers exceed the hair of my head. I am wrongfully oppreſſed by the powerful and cruel; tho' I part with my right to appeaſe their barbarity.

Ver. 5. *O God, thou knoweſt my fooliſhneſs*, &c.] For the truth of which, O my God, I appeal to thee, who knoweſt all my miſtakes and wilful ſins.

Ver. 6. *Let not them that wait on thee*, &c.] Therefore extend thy accuſtomed goodneſs, that they who ſee my affliction may not think that I am forſaken of thee, my redeemer; and be diſcouraged to take part with me in thy holy worſhip.

Ver. 7. *Becauſe for thy ſake I have born reproach*, &c.] Yet this muſt be the neceſſary conſequence, when they ſee that thou doſt not deliver thy innocent ſervant from that reproach and ſhame he ſuffers on thy account.

Ver. 8. *I am become a ſtranger unto my brethren*, &c.] Even thoſe of my own relations, and the very offspring of my mother, laugh at my devotions, and flee from me as an idolater, becauſe I put my truſt in thee.

Ver. 9. *For the zeal of thine houſe hath eaten me up*, &c.] For while I lament the pollution of thy holy temple at Jeruſalem, and declare my hopes of our reſtoration, I am more troubled than ever to hear the blaſphemies of my nation, that impeach thee of neglect towards thy temple, and worſhip, as well as of thoſe that preſerve their integrity in the land of their captivity.

Ver. 10. *When I wept, and chaſtened my ſoul*, &c.] For, they derided me when I faſted and bewailed with a flood of tears the miſeries of our ſlavery.

Ver. 11. *I made ſackcloth alſo my garment*, &c.] And ſince I put on ſackloth in token of my heavineſs, they have uſed my name to expreſs emphatically a fool or a madman in their daily converſation.

Ver. 12. *They that ſit in the gate ſpeak againſt me*, &c.] This is the practice, not only of the ignorant multitude, but the rulers alſo tantalize me; and the very diſſolute companions make ſongs of me in their drunken meetings. Iſa. v. 2.

Ver. 13. *But as for me, my prayer is unto thee, O Lord*, &c.] In the mean time I continue my devotions 'till thou ſhalt turn to thy people and have mercy on me: O God, I beſeech thee, of thy abundant mercy hear my prayer, and then they will confeſs that thou art a faithful God, when they ſee thou haſt wrought our deliverance.

Ver. 14. *Deliver me out of the mire, and let me not ſink*, &c.] This is my earneſt prayer; for I am in extreme danger of periſhing in this diſtreſs; oh! ſupport thy ſervant; deliver me from this wicked people, and leave me not in this miſerable condition, into which I am plunged, forſaken of God, and derided by men.

Ver. 15. *Let not the water-flood overflow me*, &c.] Let me not to be carried away, overwhelmed and buried in this current of trouble and blaſphemies, for I am even ready to ſink into the pit of deſpair.

Ver. 16. *Hear me, O. Lord, for thy loving-kindneſs is good*, &c.] O Lord, look down with an eye of compaſſion, and hearken to the petition of thy ſervant: I know thou art rich in well-doing, turn then unto me in the abundance of thy mercy.

Ver. 17. *And hide not thy face from thy ſervant*, &c.] Let them not ſay that thou act upon human principals, and deſerts thy ſervant in adverſity; but like a God ſend me thy ſpeedy help in time of need.

Ver. 18. *Draw nigh unto my ſoul, and redeem it*, &c.] Oh! come quickly and comfort my drooping ſoul; haſten our deliverance from this ſtate of captivity, at leſt interpoſe thy power for my reſcue, that thoſe, who laugh me to ſcorn, may confeſs that all power belongeth unto God.

Ver. 19. *Thou haſt known my reproach and my ſhame*, &c.] Thou art perfectly acquainted with the reproaches, the ſhameful and contumelious abuſes of all ſorts, which I have ſuffered for my zeal in thy worſhip and defence of thy truth; yet mine enemies are ſtill permitted to upbraid me in thy ſight.

Ver. 20. *Reproach hath broken my heart, and I am full of heavineſs*, &c.] Their reproaches, muſt in the end, except thou relieve me, break my heart; for, I am oppreſſed with heavineſs; and, though I earneſtly pray for thy mercy, I can't obtain thy pity: Nor can I meet with one man to condole with me in my affliction.

Ver. 21. *They gave me alſo gall for my meat*, &c.] But on the contrary, they increaſe my ſorrow, and reproach me more bitterly: So that I am like a man that is fed with gall, and has vinegar brought him to quench his thirſt, John xix. 29.

Ver. 22. *Let their table become a ſnare before them*, &c.] So that if thou regardeſt my prayer, ſhew me this token of thy favour; recompenſe them with a ſuitable puniſhment; let the children encreaſe the trouble of the parent, and let them be enſnared and ruined in the height of their proſperity.

Ver. 23. *Let their eyes be darkned that they ſee not*, &c.] Let them be deprived of all judgment, that they may have no counſel to prevent, nor power to execute, any good deſign for their preſervation. Lead them into continual ſorrows.

Ver. 24. *Pour out thine indignation upon them*, &c.] Viſit them ſuddenly with the effects of thy diſpleaſure; and let thy vengeful juſtice puniſh their execrable blaſphemies.

Ver. 25. *Let their habitation be deſolate*, &c.] For ſuch a race of men as theſe ought not to live.

Ver. 26. *For they perſecute him whom thou haſt ſmitten*, &c.] For they inſult and oppreſs him, whom thou haſt puniſhed, and add ſorrow to all thoſe that are diſtreſſed for thy ſake, becauſe they rejoice in our miſerable ſtate of bondage.

Ver. 27, 28. *Add iniquity to their iniquity*, &c.] Yet, when I conſider thy juſtice, I can't but expect, that thou permitteſt theſe miſcreants to add ſin to ſin, that having wilfully rejected thy free grace, they ſhall be cut off in the midſt of their jollity, and diſ-inherited from the bleſſings, which thou, O God, haſt promiſed for the righteous.

Ver. 29. *But I am poor and ſorrowful*, &c.] And then, I doubt not, O God, but thy goodneſs will deliver, and raiſe me above the contempt and power of ſuch proud and wicked men, though now I am poor and oppreſſed with grief.

Ver. 30. *I will praiſe the name of God with a ſong*, &c.] Then I will praiſe thy righteouſneſs and juſtice in joyful hymns, and publiſh thy benefits by thankful commemorations of them.

Ver. 31. *This alſo ſhall pleaſe the Lord better than*, &c.] And I know this is the moſt pleaſing ſacrifice to the Lord; yea, more acceptable than the offering of a whole ox or bullock with its appurtenances.

Ver. 32, 33. *The humble ſhall ſee this and be glad*, &c.] Thoſe pious men that ſeek thee in meekneſs and ſimplicity will rejoice with me, in certain hope of their timely reward when they hear that the Lord hath granted the petition of his poor afflicted ſervants, and delivered them from ſlavery and cruel bondage.

Ver. 34. *Let the heaven and earth praiſe him*, &c.] Then the whole world ſhall combine in mutual praiſes, which one tongue is not able to expreſs, and to proclaim that glorious work of the Lord.

Ver. 35. *For God will ſave Zion, and will build the cities of Judah*, &c.] When God ſhall turn away the captivity of his people Iſrael and bring them again into the quiet poſſeſſion of Mount Sion, and of the other cities of Judah rebuilt from their preſent ruin.

Ver. 36. *The ſeed alſo of his ſervants ſhall inherit it*, &c.] Where alſo the poſterity of his ſervants may find a ſecure habitation before the ark of the Lord, if they faithfully ſerve him, and ſhew their love unto him and his religion by continual ſacrifices of praiſe unto his eternal Majeſty.

PSAL. LXX.

1 *David ſoliciteth God to the ſpeedy deſtruction of the wicked, and preſervation of the godly.*

¶ To the chief muſician.

A pſalm of David, to bring remembrance.

MAKE *haſte*, O God, to deliver me; make haſte to help me, O LORD.

2 Let them be aſhamed and confounded that ſeek after my ſoul: let them be turned backward, and put to confuſion, that deſire my hurt.

3 Let them be turned back for a reward of their ſhame, that ſay, Aha, aha.

4 Let all thoſe that ſeek thee, rejoice and be glad in thee: and let ſuch as love thy ſalvation ſay continually, Let God be magnified.

5 But I *am* poor and needy, make haſte unto me, O God; thou *art* my help and my deliverer, O LORD, make no tarrying.

This pſalm is aſcribed to David; and is called a pſalm *to bring to remembrance*; but for what reaſon, I don't remember any commentator to have given an account. There is only this and the 36th pſalm that bare this title; which it is clear to me, that the Pſalmiſt compoſed for a ſet form of prayer in the time of ſickneſs and other afflictions; as appears from the whole tenour of the pſalm; and with a parity of reaſon, I preſume to ſay, this 70th pſalm is alſo thus called, becauſe David compoſed it as a prayer to be uſed by him conſtantly in the time of any ſharp affliction, and it is proper to be uſed by any body in the like circumſtances, to recommend themſelves and their condition to Almighty God.

Ver. 1. *Make haſte, O God, to deliver me*, &c.] Behold, O Lord, thy ſervant is in great danger; I muſt certainly periſh, if thou doſt not preſently interpoſe thy power, and ſend me ſeaſonable help.

Ver. 2. *Let them be aſhamed and confounded, that ſeek after my ſoul*, &c.] Mine enemies perſecute me without a cauſe, and fancy I can't eſcape their wicked councils, but I pray let all their devices turn to their own ſhame, that they, who ſeek my life, may be confounded, and amazed, and flee from thy power that protects me from all their ſnares.

Ver. 3. *Let them be turned back, for a reward of their ſhame*, &c.] Let their forces be routed, that all the people may ſee thou haſt put them to this open ſhame, as a recompence of their ſhameful deeds; when they inſulted over my calamity, and laughed both thee and it to ſcorn.

Ver. 4. *Let all thoſe that ſeek thee rejoice, and be glad in thee*, &c.] But let all thoſe that bend their heart to thee alone, and truſt with a ſure confidence to thy aid, in time of need, have perpetual cauſe to rejoice in thy protection, and triumph in thy glory: Yea, let this be the perpetual ejaculation of ſuch as wait for thy ſalvation: Let the Righteous Judge of the world be praiſed, and let the glory of his wonderful works be publiſhed, and extoll'd throughout all generations and nations of the earth.

Ver. 5. *But I am poor and needy, make haſte unto me, O God*, &c.] And that this ſong may never ceaſe from my tongue, deliver me immediately, O God, my conſtant aid and gracious redeemer, from my preſſing deſtruction, when I am ſtript of all my neceſſaries, and utterly deſtitute of the help of man.

PSAL. LXXI.

1 *David in confidence of faith, and experience of God's favour prayeth both for himſelf, and againſt the enemies of his ſoul.* 14 *He promiſeth conſtancy.* 17 *He prayeth for perſeverance.* 19 *He praiſeth God, and promiſeth to do it cheerfully.*

IN thee, O LORD, do I put my truſt, let me never be put to confuſion.

2 Deliver me in thy righteouſneſs, and cauſe me to eſcape: incline thine ear unto me, and ſave me.

3 Be thou my ſtrong habitation, whereunto I may continually reſort: thou haſt given commandment to ſave me, for thou *art* my rock and my fortreſs.

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O Lord GOD: *thou art* my truſt from my youth.

6 By thee have I been holden up from the womb: thou art he that took me out of my mothers bowels, my praiſe *ſhall be* continually of thee.

7 I am as a wonder unto many; but thou *art* my ſtrong refuge.

8 Let my mouth be filled *with* thy praiſe, *and with* thy honour all the day.

9 Caſt me not off in the time of old age, forſake me not when my ſtrength faileth.

10 For mine enemies ſpeak againſt me: and they that lay wait for my ſoul, take counſel together.

11 Saying, God hath forſaken him: perſecute and take him, for *there is* none to deliver *him*.

12 O God, be not far from me: O my God, make haſte for my help.

13 Let them be confounded *and* conſumed, that are adverſaries to my ſoul: let them be covered *with* reproach and diſhonour that ſeek my hurt.

14 But I will hope continually, and will yet praiſe thee more and more.

15 My mouth ſhall ſhew forth thy righteouſneſs, *and* thy ſalvation all the day: for I know not the numbers *thereof*.

16 I will go in the ſtrength of the Lord GOD: I will make mention of thy righteouſneſs, *even* of thine only.

17 O God, thou haſt taught me from my youth: and hitherto have I declared thy wondrous works.

18 Now alſo when I am old and gray-headed, O God, forſake me not: until I have ſhewed thy ſtrength unto *this* generation, *and* thy power to every one *that* is to come.

19 Thy righteouſneſs alſo, O God, *is* very high, who haſt done great things: O God, who *is* like unto thee.

20 *Thou* which haſt ſhewed me great and ſore troubles, ſhalt quicken me again, and ſhalt bring me up again from the depths of the earth.

21 Thou ſhalt increaſe my greatneſs, and comfort me on every ſide.

22 I will alſo praiſe thee with the pſaltery, *even* thy truth, O my God: unto thee will I ſing with the harp, O thou holy One of Iſrael.

23 My lips ſhall greatly rejoice when I ſing unto thee: and my ſoul which thou haſt redeemed.

24 My tongue alſo ſhall talk of thy righteouſneſs all the day long: for they are confounded, for they are brought unto ſhame that ſeek my hurt.

If David, as is moſt likely, was the author of this pſalm, though it has, without any reaſon, and againſt all chronology, been aſcribed to the ſons of Jonadab and the firſt captives; it was compoſed in his old age, when he was gray-headed, and grievouſly perplexed with the unnatural rebellion of his ſon Abſalom: and he begins like a man that deſires to end his days in a good old age with eaſe and tranquility of mind.

Ver. 1. *In thee, O Lord, do I put my truſt*, &c.] Thou haſt ſeen, O Lord, that my years have been ſpent in a ſure truſt in thee, and that I have had no other confidence, but in thy Powerful Goodneſs; and therefore as hitherto thou haſt preſerved me, deliver me now, or I ſhall be much aſhamed if thou permitteſt me to fall into the hands of mine enemies.

Ver. 2. *Deliver me in thy righteouſneſs, and cauſe me to eſcape*, &c.] My deliverance, which is out of the art of man to effect, will proclaim thy mercy and truth: Therefore open me a way that I may eſcape: Oh! hear me, and defend me from mine enemy.

Ver. 3. *Be thou my ſtrong habitation whereunto I may continually reſort*, &c.] Let me dwell ſafely under thy protection, wherein I ſhall be as ſecure as if I was ſhut up in an impregnable caſtle; and though I am afraid, I am confident thou haſt given thy angels charge over me, becauſe I never truſted in any other ſtrong-hold or fortreſs, but in thee alone.

Ver. 4. *Deliver me, O my God, out of the hand of the wicked*, &c.] Deliver me, therefore from the force of that turbulent man, even from ſuch a one, who ſtops at no wickedneſs nor oppreſſion, by which he thinks to bring his perfidious and cruel devices to paſs.

Ver. 5. *For thou art my hope*, &c.] I flee to thy Power and Mercy, gracious Lord, becauſe I ſtill retain the ſame confidence in thee, as I did in all the dangers thou haſt freed me out of from the days of my youth (1 Sam. xvii. 33,-37.)

Ver. 6. *By thee have I been holden up from the womb*, &c.] By thy providence I was brought into the world, and preſerved from the moment of my birth, or I had periſhed in the womb, or never been able to ſurmount the innumerable dangers with which my ſhort life has been attended; ſo that I have great reaſon never to ceaſe to praiſe and bleſs thee as long as breath is in my body.

Ver. 7. *I am a wonder unto many*, &c.] I remember that many have wondered at my ſtrange deliverances, not conſidering that thou art my defence that cannot be taken nor deſtroyed.

Ver. 8. *Let my mouth be filled with thy praiſe*, &c.] So that I have experienced abundant cauſe never to ceaſe praiſing thy magnificent Goodneſs towards me.

Ver. 9. *Caſt me not off in the time of old age*, &c.] And as thou haſt been ſo good to protect me through all the ſtages of my life, I beſeech thee, O Lord, don't reject me now in the time of my old age, at a time that my own ſtrength decayeth: therefore continue to help me now I have the moſt need of thee.

Ver. 10. *For mine enemies ſpeak againſt me*, &c.] For, mine enemies try all means to diſgrace me, and are combined in a conſpiracy to take away my life: ſeeming to have greater confidence of their own ſucceſs againſt me.

Ver. 11. *Saying, God hath forſaken him*, &c.] Saying, what now ſhould we fear, when it is manifeſt that God has turned the hearts of his people againſt him, and he is fled through fear: (2 Sam. xv. 13, 14.) Let us therefore purſue him cloſely, and we ſhall take him; for his forces have deſerted from him (chap. xvii. 1, 2.)

Ver. 12. *O God be not far from me*, &c.] O my God forſake me not, and thou who haſt done ſuch great things for me, make haſte to relieve me from ſuch vain confidence and inſulting language of mine enemy.

Ver. 13. *Let them be confounded and conſumed, that are adverſaries to my ſoul*, &c.] For I know that when thou ſhalt be pleaſed to help me, my adverſaries, who long for my life, will be moſt ſhamefully diſappointed; thy power will quite diſſipate all their forces; and they themſelves that ſeek my ruin, ſhall be expoſed to the open ſhame and contempt of the whole earth, for having ridiculouſly fought againſt the living God, who has thrown them into the pit of deſtruction they had contrived for the innocent.

Ver. 14. *But I will hope continually*, &c.] Then I will renew my confidence in thee for ever: and compoſe new ſongs of praiſe, in remembrance of thy new benefits beſtowed upon me.

Ver. 15. *My mouth ſhall ſhew forth thy righteouſneſs*, &c.] Thy mercy and truth in aſſiſting thy ſervant, and delivering him from his enemies, ſhall be the continual ſubject of my ſongs; though I am ſatisfied that I ſhall never be able to tell the leaſt part thereof.

Ver. 16. *I will go in the ſtrength of the Lord God*, &c.] Therefore I will march againſt the boaſters in full aſſurance of victory from the ſole powers of the great Lord and governor of all things, without any further regard to the courage or fidelity of my few conſtant friends, than their reliance on the protection of the Almighty.

Ver. 17. *O God, thou haſt taught me from my youth up*, &c.] O good God, I have always experienced thy faithfulneſs and power from my youth; and therefore am ready to proclaim and commemorate the wonderful things thou haſt done for my preſervation and preferment.

Ver. 18. *Now alſo when I am old and gray-headed, O God, forſake me not*, &c.] Don't then forſake me now, but continue the favour ſhewn to my youth now, when there is more occaſion for it in my tender years: and if I ſurvive this extremity by thy providence, I will proclaim thy power in ſuch nervous ſongs, that, not only this generation, but all poſterity ſhall declare thy praiſe for granting me victory over ſo powerful an army.

Ver. 19. *Thy righteouſneſs alſo, O God, is very high*, &c.] Which I confidently expect, becauſe I know thou wilt not ſuffer thy truth to fail, and haſt done much greater deeds than this for me. O God, thou art infinite in goodneſs and power, and thereby able to deſign, and do what thou thinkeſt good.

Ver. 20. *Thou which haſt ſhewed me great and ſore trouble*, &c.] Whenever I was troubled and diſtreſſed, I have always been relieved; and therefore if I don't withdraw my confidence from thee, I doubt not thou wilt draw me out of this extreme danger into which I am plunged, and without thy help, I muſt periſh therein.

Ver. 21. *Thou ſhalt encreaſe my greatneſs*, &c.] And alſo thou wilt not only reſtore me to my throne and kingdom, but encreaſe my happineſs at the ſight of many foreign nations courting my favour and protection. (pſalm lxviii.)

Ver. 22, 23. *I will alſo praiſe thee with the pſaltery*, &c.] Yet, my grandeur ſhall not deface the duty of thy ſervant; for I will again go up to thy temple and bleſs thee, O my God, as I was wont, with muſical inſtruments and triumphant ſongs in remembrance of thy faithful promiſes to me; ſo that my lips ſhall quiver with the extacy of my heart and ſoul.

Ver. 24. *My tongue alſo ſhall talk of thy righteouſneſs all the day long*, &c.] Yea, my conſtant diſcourſe ſhall always rehearſe and magnify thy goodneſs and truth towards me in taking vengeance on mine enemies, who now are aſhamed and confuſed to find themſelves routed by one whom they held in deriſion.

PSAL. LXXII.

1 *David praying for Solomon, ſheweth the goodneſs and glory of his, in type, and in truth, of Chriſts kingdom.* 18 *He bleſſeth God.*

¶ A pſalm for Solomon.

GIVE the king thy judgments, O God, and thy righteouſneſs unto the kings ſon.

2 He ſhall judge thy people with righteouſneſs, and thy poor with judgment.

3 The mountains ſhall bring peace to the people, and the little hills, by righteouſneſs.

4 He ſhall judge the poor of the people, he ſhall ſave the children of the needy, and ſhall break in pieces the oppreſſor.

5 They ſhall fear thee as long as the ſun and moon endure, throughout all generations.

6 He ſhall come down like rain upon the mowen graſs: as ſhowers *that* water the earth.

7 In his days ſhall the righteous flouriſh: and abundance of peace ſo long as the moon endureth.

8 He ſhall have dominion alſo from ſea to ſea, and from the river unto the ends of the earth.

9 They that dwell in the wilderneſs ſhall bow before him: and his enemies ſhall lick the duſt.

10 The kings of Tarſhiſh and of the iſles ſhall bring preſents: the kings of Sheba and Seba ſhall offer gifts.

11 Yea, all kings ſhall fall down before him: all nations ſhall ſerve him.

12 For he ſhall deliver the needy when he crieth: the poor alſo, and *him* that hath no helper.

13 He ſhall ſpare the poor and needy, and ſhall ſave the ſouls of the needy.

14 He ſhall redeem their ſoul from deceit and violence: and precious ſhall their blood be in his ſight.

15 And he ſhall live, and to him ſhall be given of the gold of Sheba; prayer alſo ſhall be made for him continually, *and* daily ſhall he be praiſed.

16 There ſhall be an handful of corn in the earth upon the top of the mountains, the fruit thereof ſhall ſhake like Lebanon, and *they* of the city ſhall flouriſh like graſs of the earth.

17 His name ſhall endure for ever: his name ſhall be continued as long as the ſun: and *men* ſhall be bleſſed in him; all nations ſhall call him bleſſed.

18 Bleſſed *be* the LORD God, the God of Iſrael, who only doth wondrous things.

19 And bleſſed *be* his glorious name for ever, and let the whole earth be filled *with* his glory; Amen, and amen.

20 The prayers of David the ſon of Jeſſe are ended.

David being now gray-heady and well ſtricken in years, and enjoying a profound peace, both at home and with his neighbouring kingdoms, began to provide for his peoples tranquility upon his approaching death, which he judged by the courſe of nature could not be far off, and commanded Nathan the prophet, and Zadock the prieſt, to take his ſon Solomon and anoint him king upon his throne, (1 Kings i. 39.) that he might have the ſatisfaction both of ſeeing his great officers ſecured, by their homage, to Solomon, and that he might have an opportunity to remark upon and inſtruct him in the practical part of good and peaceable government. This was the occaſion of this pſalm, wherein the ſpirit of the pious father, tranſported with an extraordinary joy at his beloved ſon's peaceable inauguration, firſt recommends Solomon to the favour of God, who had been the father's Almighty Defender; and then inſtructs him in the methods he would adviſe him to take for the happineſs of his people. The prayer is carried into ſo high a ſtrain in ſome places, that Theodoret applies it as a prophecy of Chriſt's kingdom, without any view to the reign or government of Solomon; which is as extravagant an opinion as it would be to deny it any ways, alludes to the juſtice of the government, and to the mightineſs, largeneſs and continuance of the kingdom of the *Meſſiah*, which the Jews themſelves will confeſs. But this diſſention of the learned Theodoret may in ſome meaſure be adjuſted by the middle opinion of St. Hierom; who ſays that the truth was perfectly fulfilled in our Bleſſed Saviour, and only figuratively in the perſon of Solomon, whoſe reign was a ſhadow of the righteous kingdom of Chriſt.

Ver. 1. *Give the king thy judgments, O God*, &c.] O God, the fountain of truth and juſtice inſpire me with ſuch a knowledge of thy law, and ſo happy a method of inſtruction, that I, whom thou haſt defended on the throne of Iſrael, and muſt ſhortly yield to the fate of mortality, may be able to leave ſuch wholeſome advice with my ſon, to whom by thy providence, I have ſecured the throne of my kingdom, that he may never ſwerve from thy juſtice and mercy.

Ver. 2. *He ſhall judge thy people with righteouſneſs*, &c.] So that he may be able to adminiſter all affairs with ſuch impartial juſtice and clemency, that the pooreſt of thy people ſhall never have cauſe to appeal from his determinations.

Ver. 3. *The mountains ſhall bring peace to the people*, &c.] Such a government, I know by experience, will bleſs every part of the nation with peace and abundance of plenty.

Ver. 4. *He ſhall judge the poor of the people*, &c.] When he ſhall defend the cauſe of the poor and needy, and deſtroy the oppreſſor, that perverteth judgment by fraud or violence.

Ver. 5. *They ſhall fear thee as long as the ſun and moon endureth*, &c.] Such a righteous adminiſtration of thy law, O God, will eſtabliſh his praiſe and reverence, among his people that they will record their happineſs, as an emblem of the kingdom of the Meſſiah, to the lateſt account of time.

Ver. 6. *He ſhall come down like rain upon the mowen graſs*, &c.] For his government ſhall ſpeak peace to all men, ruling them in ſo ſoft and gentle a manner, as ſhall make the kings authority as agreeable as the rain is to the after-graſs, or refreſhing flowers in the heat of ſummer to the parched earth.

Ver. 7. *In his days ſhall the righteous flouriſh*, &c.] He will encourage the juſt and virtuous men, whereby ſuch laſting peace and tranquility ſhall be eſtabliſhed, as not to be exceeded till the prince of peace ſhall come into his kingdom which ſhall never end.

Ver. 8. *He ſhall have dominion alſo from ſea to ſea*, &c.] His empire ſhall then, according to the promiſe made to our father Abraham (Gen. xv. 18.) extend itſelf from the Red-ſea to the ſea that waſhes the country of the Philiſtines, and from the river Euphrates to the border of Egypt, (1 Kings iv. 21. 2 Chron. ix. 26. Ezra iv. 20.) figuring thereby the univerſal kingdom of Chriſt that ſhall ſpread its dominion over all the earth.

Ver. 9. *Thoſe that dwell in the wilderneſs ſhall bow before him*, &c.] The barbarous Arabs, that live in deſert places, ſhall ſend to pay him homage; and he will be enabled to compel thoſe that oppoſe him, to ſue for peace, proſtrate at his feet.

Ver. 10. *The kings of Tarſhiſh and of the iſles ſhall bring preſents*, &c.] The kings of Tarſhiſh, (or India) and all their neighbouring Iſles ſhall honour him with their preſents, and all the coaſt, as far as the Perſian gulph, ſhall admire his wiſdom, and viſit his court with gifts.

Ver. 11. *Yea, all kings ſhall fall down before him*, &c.] Thus he ſhall obtain the honour to bear ſome reſemblance to the great kingdom of the Meſſiah, of whom we have a certain prophecy, that he ſhall be univerſally acknowledged, worſhipped, and obeyed by all kings and nations of the world.

Ver. 12. *For he ſhall deliver the needy when he crieth*, &c.] Becauſe he ſhall be always ready to help the miſerable wretch who hath no friend in the world to relieve him, as ſoon as he ſhall implore his protection.

Ver. 13. *He ſhall ſpare the poor and needy*, &c.] He won't oppreſs them in their fortune, but ſecure both their property and their lives as tenderly as if they were his greateſt or richeſt ſubjects.

Ver. 14. *He ſhall redeem their ſoul from deceit and violence*, &c.] When they appeal to him he ſhall protect and clear them from the fraud or violence of the wicked: nor ſhall he ever ſacrifice their lives to his own paſſions or revenge.

Ver. 15. *And he ſhall live, and unto him ſhall be given of the gold of Arabia*, &c.] Thus the poor living in peace and ſafety, and, according to their merit, rewarded out of the kings treaſure for their loyalty, ſhall offer up their daily prayers to the King of kings, for his long continuance over them; and to praiſe his wiſe and juſt adminiſtration.

Ver. 16. *There ſhall be an handful of corn in the earth upon the top of the mountains*, &c.] Which the God of heaven ſhall bleſs with ſuch plenty, that the product of an handful of corn ſcattered upon the top of the mountains, ſhall ſpring up as thick as the cedars on Mount Lebanon, and the cities ſhall grow as populous, and be as well ſtored with all good things, as the earth is adorned with graſs or flowers in the ſpring.

Ver. 17. *His name ſhall endure for ever*, &c.] His name ſhall never die; it ſhall be propagated ſo long as the ſun rules the day; his name ſhall be uſed as a proverb of bleſſing; for all men ſhall ſay, *God make thee as happy as Solomon*: becauſe all nations ſhall plainly ſee that God has raiſed him up to this excellent power, to deſcribe unto them the much deſired kingdom of Chriſt.

Ver. 18. *Bleſſed be the Lord God, the God of Iſrael*, &c.] For which good hopes, and all other bleſſings beſtowed on me and all the world, I renew my thanks (1 Chron. xxix 10.) to the great Lord and creator of the univerſe, and mighty defender of his people Iſrael, even of ſuch as are of a contrite heart; and yea, let him be praiſed who only is able to do what is beyond all that can be ſaid or thought of

Ver. 19. *And bleſſed be his glorious name for ever*, &c.] Let his name be exalted in our praiſes, for his ſupereminent perfections, and let the whole earth proclaim their due ſenſe of his inexpreſſible love, wiſdom, and power, by joining with us his people, ever repeating our bounden duty, ſaying, the Lord be praiſed, the Lord be praiſed.

Ver. 20. *The prayers of David, the ſon of Jeſſe, are ended*, &c.] This was, according to this additional verſe to the 72d pſalm, by the collector after the Babyloniſh captivity, the laſt of David's prayers. And therefore I ſhall take this as a proper place to inſert by way of diſſertation, the hiſtory of David's troubles, which is neceſſary, and will ſerve as a key to the foregoing pſalms.

David was the ſon of Jeſſe, of the tribe of Judah, a little town of Beth-lehem; where the Lord, after the rejection of Saul, ſent Samuel, in order to anoint one of the ſons of Jeſſe, whom he ſhould appoint to be king (1 Sam. xvi. 1 Chron. ii, iii.) Samuel coming to the houſe of Jeſſe, and declaring the occaſion of his journey, Jeſſe produced his ſeven ſons, one after another; but the Lord revealed to his prophet, that he, who was to reign was not among them. David therefore was ſent for, who was very young, being no more than about fifteen years of age: And Samuel conferred on him the royal unction in the midſt of all his brethren. After which, David returned to his ordinary occupation of feeding his father's flocks.

Some time after, Saul falling into a diſmal ſtate of melancholy, wherewith an evil ſpirit troubled him, was adviſed to ſend for David, to play to him on ſome muſical inſtruments, and relieve him when his diſtemper came upon him.

He was told, that David *was a mighty valiant man, and a man of war, and prudent in matters, and a comely perſon, and that the Lord was with him.* David therefore muſt have acquired this reputation for valour, between the age of fifteen, when he was anointed king, and two or three and twenty, which was his age at that time. David acquitted himſelf ſo well in performing what was required of him, that the king made him his armour-bearer: Notwithſtanding which, he returned to his father's, as ſoon as Saul grew better. Some years after, the Philiſtines took the field, and incamped at Azckah and Shocoh. There was a giant in their army, of an extraordinary ſtrength and ſtature, called Goliah, who inſulted the Iſraelites, and challenged any of their number to come out to fight him in ſingle combat. But, tho' the two armies continued incamped in ſight of one another for forty days, not one Iſraelite was found who had the courage to undertake the combat with Goliah

In the mean time, Jeſſe ſent David to the camp, where he had three ſons in the ſervice, to enquire after them. David, upon his arrival, hearing how this giant had defiled the whole forces of Iſrael, was inſpired with a generous reſolution, and declared he would encounter him. His eldeſt brother reproved him for his raſhneſs; but David's declaration being at laſt reported to the king, he ſent for him, and asked him, if he thought himſelf able to engage with the Philiſtine. David replied, *he was*, and that none ought to be terrified with the diſcourſes and threatnings of this giant. Saul told him, he was too young to attack a man who had been all his life innured to war. But to this David anſwered, "Thy ſervant kept his father's ſheep, and there came a lion and a bear, and took a lamb out of the flock: and I went out after him, and ſmote him, and delivered it out of his mouth; and when he aroſe againſt me, I caught him by his beard, and ſmote him, and ſlew him. Thy ſervant ſlew both the lion and the bear, and this uncircumciſed Philiſtine ſhall be as one of them."

Saul admiring David's courage, would have dreſſed him in his own armour: But David having tried it, and attempting to go, returned it, ſaying, he could not go with it. He took his ſtaff therefore, which he generally carried with him, and having choſen five well-poliſhed ſtones out of the brook, he put them in his ſcrip; and with the ſling in his hand, marched againſt Goliah, who, advancing near to him, and obſerving him to be a young man of a beautiful and freſh complexion, diſpiſed him, and ſaid, "Am I a dog, that thou comeſt to me with ſtaves? Come, come, and I will give thy fleſh unto "the fowls of the air, and to the beaſts of the field." David, without being at all diſmayed, marched againſt him, and flung a ſtone at him, which ſtruck him in the middle of his forehead with ſo much violence, that he fell down upon the ground: Whereupon David ran immediately and threw himſelf upon him, drew Goliah's ſword and cut his head off with it: And the Philiſtines ſeeing their hero was thus killed, fled, and were purſued with great ſhouts and huzza's by the Hebrews.

When Saul ſaw David march againſt this Philiſtine, he enquired of Abner, who he was? Abner anſwered, that he had no knowledge of him. Which is very ſtrange, conſidering, that this prince had ſeen him ſo often in his own houſe, when he played before him on his harp, and had made him his armour-bearer, 1 Sam. xvi. 15, 16, 17, 18. His face, his voice, and air, muſt have been very much changed ſince the laſt time he had appeared before Saul, or elſe he muſt, at this time, have been very intent upon ſomething elſe. But however this may be, Abner preſented David to the king, after the victory, with the head and ſword of Goliah in his hand. From this inſtant, Jonathan conceived a great affection for David, and continued ever afterwards to love him as himſelf. Now it happened, that when Saul and David returned from this expedition, the women of Iſrael came out to meet them, ſinging and dancing, and ſaid, "SAUL has killed his thouſands, and "DAVID his ten thouſands," 1 Sam. xviii. 6, 7. which ſo enraged Saul againſt David, that from this time he no longer looked on him with a good eye. Notwithſtanding, he kept him about his perſon, and would not permit him to return any more to his father's houſe. He alſo gave him the command of ſome troops; but refuſed to give him his daughter in marriage, though he had promiſed her to any man, who ſhould kill Goliah, 1 Sam. xvii. 25.

The next day Saul returning to his own houſe, the evil ſpirit ſeized on him, and David played upon the harp before him, 1 Sam. xviii. 10. Saul had a ſpear in his hand, with which he attempted twice to run David through; but he avoided the blow: From this time, Saul began to be apprehenſive of him, and defend himſelf againſt him. Yet, ſtill he promiſed him his eldeſt daughter Merab, hoping all along, that he would at laſt fall into the hands of the Philiſtines, and that he would be kill'd by them: But David behaved himſelf with ſo much prudence and diſcretion, that he diſengaged himſelf out of dangers; nevertheleſs, Saul, inſtead of giving him his daughter Merab, married her to Adriel the Meholathite.

Michal, Saul's ſecond daughter, entertained kind thoughts of David; her father was extremely pleaſed at it, and appointed ſome perſons to tell him, that to merit the honour of becoming the king's ſon-in-law, he required no more of him, than an hundred foreskins of the Philiſtines: And his deſign in this demand was, to have him fall into their hands. Some days after, David with his people, went and attacked the Philiſtines, killed two hundred of them, and brought their foreskins to the king. Saul therefore, no longer could refuſe him the marriage of his daughter; but ſtill, did not lay aſide his intention to procure his deſtruction. He converſed with his ſon Jonathan about it, and with the principal perſons of his court: And Jonathan diverted him from this reſolution, 1 Sam. xix.

Soon after, the war broke out again; and David defeated the Philiſtines. He cut in pieces a great number of them, and put the reſt to flight. Now it happened, that the evil ſpirit once more poſſeſſing Saul, David again played upon the harp before him; the king endeavoured to pierce him with his launce by darting it at him, but he avoided once more the intended blow, and fled away that night. Saul ſent his guards, as ſoon as it was light, to ſeize him; but Michal let him down through a window, and ſo he made his eſcape. The next day, when they came with a reſolution to lay hold on him, Michal pretended that he was ſick; and the king having given orders that he ſhould be brought even in his bed, Michal diſcovered to them, that he was not there, and ſhewed them an image in the bed, with a pillow of goat's-hair for his bolſter.

David being thus happily delivered, went to Samuel at Ramah, and related what had paſſed, to him; from whence they both went together to Naioth, which was not far off, where there was a community of prophets. Saul having intelligence of this, ſent people to ſeize on David; but they, upon their arrival at the place where the prophets were, began to propheſy with them. Saul ſtill ſent other meſſengers, who did the ſame, at laſt, he went himſelf, and he too, propheſied with the reſt of them. Nevertheleſs, David not thinking himſelf ſecure at Naioth, made a viſit ſecretly to Jonathan, 1 Sam. xx. and complained to him of his father's conduct towards him. Jonathan gave him encouragement, and deſired him to conceal himſelf in a certain field, with a promiſe of diſcovering Saul's real diſpoſitions on the third day after their conference. The next day, which was the firſt of the month, Saul being at table with Jonathan and Abner, the place which David ſhould have been in, remained void. The king took no notice of it, imagining, that perhaps he might have been prevented by ſome pollution, which he might have contracted. But the day after, Saul asked, why the ſon of Jeſſe did not come. Jonathan replied, that he had requeſted him to give him leave to go to Bethlehem, in order to be preſent at a ſolemn ſacrifice made there by his family, and that he had permiſſion from him to go thither. Whereupon Saul was very much enraged with Jonathan, and threatned to kill him with his lance.

Jonathan was aſſured by this, that the deſtruction of David was a thing reſolved on, and the day following he went to the particular field agreed upon between him and David, with a pretence of exerciſing himſelf in ſhooting; and after he had ſhot ſome arrows, he diſmiſs'd his arbour-bearer with his bow and quiver: When he was alone David came to him, and was informed by him, that Saul had determined to deſtroy him. The two friends made new proteſtations to each other of perpetual friendſhip; and then David retired to the high-prieſt Abimelech at Nob, to whom he ſaid, that the king had ſent him upon an affair, which required great diſpatch, without giving him leiſure to take his arms and neceſſary proviſion with him. Abimelech gave him Goliah's ſword, which was depoſited in the tabernacle, and ſome of the ſhew-bread, which the day before was taken from the golden table. Doeg the Edomite was then at Nob, and ſome time after diſcovered what had paſſed between David and Abimelech to Saul.

David believing himſelf not to be ſecure in Saul's territories, retired to Achiſh king of Gath, a prince of the Philiſtines; but being there ſoon diſcovered, he preſerved himſelf by counterfeiting madneſs, and an epilepſy. From thence he went to Adullam, where his brethren and relations, with many other perſons reſorted to him, ſo that he ſaw himſelf at the head of about four hundred men. But he did not continue here long. Upon the prophet Gad's admonition to return into the land of Judah, he went into the foreſt of Hareth, whither Abiathar the prieſt followed him, bringing with him the high-prieſt's ornaments. At that time the Philiſtines having made an inroad into the country, and fallen upon the threſhing-floors of Keilah, David came with ſpeed to their aſſiſtance, and diſperſed the Philiſtines, 1 Sam. xxiii. 6, 7. Saul having underſtood that David was at Keilah, marched with an intention to beſiege and take him: But David retreated into the wilderneſs of Ziph, and from thence removed to the deſart of Maon. Saul had notice of it, and purſued him with all his people. David lay on one ſide of the mountain, and Saul on the other, but upon information at the ſame time, that the Philiſtines had invaded the land, he deſiſted from purſuing David, and made haſte to oppoſe them.

David being delivered out of this danger, retired to the wilderneſs of En-gedi, whither Saul ſoon followed with three thouſand men in ſearch of him. But going into a cave upon ſome natural neceſſity, David, who lay there concealed with his people, cut off the skirt of his robe, without his perceiving any thing of it, and ſuffered him to go out without doing him any harm. When he was got at ſome diſtance, David went out, cried after him, remonſtrated his innocence to him, and aſſured him, that he was ſo far from having any deſign upon his life, that he had made no attempt upon it at a time when God ſeemed to have delivered him up into his hands; and then immediately produced the skirt of his robe, which he had cut off in the cave. Saul was touched with what he ſaid, ſhed tears, and acknowledged, that David was a more juſt perſon than himſelf. He proceeded to deſire of him, that he would promiſe with an oath not to exterminate his family, whenever he ſhould be advanced to the throne of Iſrael; and David having ſworn this to him, he returned to his houſe; and David retreated to places of greater ſecurity.

While David continued in the wilderneſs of Maon, he took a great deal of care to reſtrain his people from doing any injury to Nabal's flocks, who dwelt not far from him Carmel, which lies ſouth of Judah, and is very different from another Carmel, ſituated in the Mediterranean to the ſouth of Ptolemais. The time being come, when Nabal was to ſhear his ſheep, David ſent ſome of his people to deſire he would give him ſomething. Nabal received his meſſengers very ill, ſpoke to them very brutally, and diſmiſs'd them without ſending any preſent. David provoked at this refuſal, and Nabal's inſolent behaviour, purſued the firſt fire of his reſentment; and ſwore, that he would that very day utterly deſtroy Nabal's whole family. And with this reſolution he ſet forward. But Abigail, Nabal's wife, being informed of what had paſs'd, made haſte to meet David, made him preſents, and ſtopp'd the effects of his indignation. David was very thankful to God for ſending her, and ſo prevented him from executing what he had too raſhly ſworn to do. Some few days after Nabal died, and David married Abigail. The Ziphites knowing that David lay concealed in the hill of Hachilah, gave notice of it to Saul, who marched then with three thouſand men to take him, 1 Sam. xxvi. But David gave him a freſh token of his integrity, who having got into his tent by night ſpared his life, and returned with his ſpear and a cruſe of water, that was under Saul's bolſter, without being perceived: When he was got to the other ſide of the hill he called to Abner, and told him with a loud voice, that he was a bad guardian. So he turned away the wrath of Saul at this time alſo.

But David having experienced the volubility of Saul's reſolutions, departed thence for refuge among the Philiſtines to Achiſh king of Gath, 1 Sam. xxvii. who received him with great tokens of diſtinction and confidence, inſomuch that he was carried ſome time after to war with the Philiſtines againſt Saul, till the prince of the army miſtruſting his fidelity adviſed him to be ſent back.

At his return to Ziklag, David found it plundered, ſet on fire, and the people carried off into captivity by the Amalekites; whom he purſued, cut to pieces, and recovered all the perſons, and the booty which they had taken.

In the mean time the Philiſtines fought the Hebrews upon Mount Gilboa, where Saul, Jonathan, and a great number of the Iſraelites yielded to the fate of war, 1 Sam. xxxi. the news whereof was brought to David three days after by an Amalekite, who boaſted that he aſſiſted Saul in diſpatching himſelf, and had brought his diamond and bracelet; for which David ordered the Amalekite to be put to death; and compoſed a mournful ſong in honour of Saul and Jonathan.

This accident put David in poſſeſſion of the kingdom of Judah; but he did not mount the throne of Iſrael till the aſſaſſination of Iſhboſheth the ſon and ſucceſſor of Saul, 2 Sam. iv. v. At which time he diſpoſſeſſed the Jebuſites, and ſettled his reſidence there: which raiſed the jealouſy of the Philiſtines, who attack'd him twice in his new city, but were defeated and forced to fly. Some years after he removed the ark of the Lord from Kirjath-jearim into a place which he had prepared for it in his palace.

David obſerving himſelf to be at peace in his palace, formed the deſign of building a temple to the Lord; but God diſcovered to the prophet Nathan, that he had reſerved the honour thereof to David's ſon.

David after this, warr'd with the Philiſtines, and entirely freed Iſrael from theſe continual enemies, as well as the Moabites, whom he cruſhed in pieces by chariots armed with iron and ſtones. He alſo ſubdued Syria, and obliged Hadadezer to pay him tribute; and conquered the eaſtern Edomites in the valley of Salt, which lies between Palmyrea and Idumea.

But all theſe conqueſts were not ſufficient to deter the Syrians from ſending ſuccours to the Ammorites, whom David puniſhed with a ſevere war for ſingeing, ſhaving half the beards, and cutting off the cloaths of his ambaſſadors, he had ſent with his compliments of condolence to Nahaſh their king upon the death of his father; which ended with the deſtruction and plunder of their chief city Rabbah, whoſe inhabitants he ordered to be ſawn aſunder, cruſh'd under harrows of iron and axes of iron, and thrown into the brick-kilns.

It was in this war that David contrived the death of Uriah the Hittite and married his widow Beerſheba; for which God ſent Nathan to threaten David to fill his houſe with blood, and deliver up his wives to a ſtranger, who ſhould abuſe them in the ſight of all the world; and the death of the child which ſhould be born of that wedlock: accordingly he died within a few days after.

After this, Abſalom who had ſlain his brother Ammon, fled to his father-in law the king of Geſhur; and after three years baniſhment, being reconciled to his father, abuſed his royal indulgence by an open rebellion, wherein he procured himſelf to be acknowledged king of Iſrael, David being informed of his ſon's perfidy fled from Jeruſalem, and being followed by his guards, beſt troops, and principal friends, he marched beyond Jordan, and never ſtopp'd till he arrived at Manahaim, where he was overtaken by Abſalom, and a battle immediately enſued, 2 Sam. xvii. wherein Abſalom's army was defeated, and put to flight, and he hanging by the hair upon a tree, was run through by Joab and killed.

David, through his natural affection to his ſon, was too much overwhelmed with ſorrow on this occaſion, ſo that Joab was obliged to reprimand him, leſt he ſhould alienate the affections of his people by ſo unguarded a conduct. But the rebellion was ſoon continued again by Sheba the ſon of Bichri, who began to ſound the trumpet, ſaying, "We have no part in David, neither have we inheritance "in the ſon of Jeſſe: Every man to his tents, O Iſrael," 2 Sam. xx. All Iſrael therefore followed Sheba, who at the approach of Joab retired to Abinah, whoſe inhabitants purchaſed their peace and liberty, and quell'd this inſurrection by throwing the head of Sheba over their wall into the tents of Judah.

God about this time remembring Saul's injuſtice towards the Gibeonites, puniſhed the land with a great famine of three years continuance, which was not removed till David ſatisfied the requeſt of the Gibeonites, with hanging up ſeven of Saul's ſons in Gibea, the place of Saul's birth.

Some years after God viſited the land with a peſtilence, which in the ſpace of three days, deſtroyed ſeventy thouſand perſons; becauſe David had commanded his people to be numbered.

The King being very old was informed by Nathan the prophet, who knew what promiſe had been made by David in favour of Solomon, that Adonijah without his knowledge, and contrary to the promiſe of the Lord to Solomon, intended to have himſelf proclaimed king: whereupon David gave immediate orders that Solomon ſhould be mounted on his own mule and conducted to Guidon, and there ſhould be anointed king; which was executed without any delay.

David perceiving himſelf to be now near his end, ſent for Solomon, put into his hands the plans and models of the temple, the gold and ſilver which he had prepared for this purpoſe; charged him to be conſtantly faithful to God, and adviſed him not to let Joab go unpuniſhed, whom too great credit had made inſolent, and who beſides had committed ſeveral actions, whereby he had deſerved death. This was what this pious prince believed was due from him to juſtice and poſterity.

He likewiſe enjoined him to puniſh Shemei for the ignominious language, which he had given him, while he was flying from Abſalom at the time of his rebellion. After this, he ſlept with his fathers, and was buried in the city of David, in the year of the world 2990, before the birth of Jeſus Chriſt 1010; before the vulgar Æ a 1014. He reigned ſeven years and an half at Hebron, and three and thirty at Jeruſalem, in all forty years. He died in the ſeventy-firſt year of his age.

The end of the ſecond book.

The Third Book of PSALMS.

Psal. LXXIII.

1 The prophet prevailing in a temptation. 2 Sheweth the occaſion thereof, the proſperity of the wicked. 13 The wound given thereby, diffidence. 15 The victory over it, knowledge of God's purpoſe, in deſtroying of the wicked, and ſuſtaining the righteaus.

A pſalm of Aſaph.

TRuly God *is* good to Iſrael, *even* to ſuch as are of a clean heart.

2 But as for me, my feet were almoſt gone: my ſteps had well-nigh ſlipt.

3 For I was envious at the fooliſh, *when* I ſaw the proſperity of the wicked.

4 For *there are* no bands in their death: but their ſtrength *is* firm.

5 They *are* not in trouble *as other* men: neither are they plagued like *other* men.

6 Therefore pride compaſſeth them about as a chain: violence covereth them *as* a garment.

7 Their eyes ſtand out with fatneſs: they have more than heart could wiſh.

8 They are corrupt and ſpeak wickedly *concerning* oppreſſion: they ſpeak loftily.

9 They ſet their mouth againſt the heavens; and their tongue walketh through the earth.

10 Therefore his people return hither: and waters of a full *cup* are wrung out to them.

11 And they ſay, How doth God know? and is there knowledge in the moſt High?

12 Behold, theſe *are* the ungodly, who proſper in the world, they increaſe *in* riches.

13 Verily, I have cleanſed my heart in vain, and waſhed my hands in innocency.

14 For all the day long have I been plagued, and chaſtned every morning.

15 If I ſay, I will ſpeak thus: behold, I ſhould offend *againſt* the generation of thy children.

16 When I thought to know this, it *was* too painful for me.

17 Until I went into the ſanctuary of God; *then* underſtood I their end.

18 Surely thou didſt ſet them in ſlippery places: thou caſtedſt them down into deſtruction.

19 How are they *brought* into deſolation, as in a moment! they are utterly conſumed with terrors.

20 As a dream when *one* awaketh; *ſo*, O Lord, when thou awakeſt thou ſhalt deſpiſe their image.

21 Thus my heart was grieved, and I was pricked in my reins.

22 So fooliſh *was* I and ignorant: I was *as* a beaſt before thee.

23 Neverthleſs, I *am* continually with thee: thou haſt holden *me* by my right hand.

24 Thou ſhalt guide me with thy counſel, and afterward receive me *to* glory.

25 Whom have I in heaven *but thee*? and *there is* none upon earth *that* I deſire beſides thee.

26 My fleſh and my heart faileth: *but* God *is* the ſtrength of my heart, and my portion for ever.

27 For lo, they that are far from thee, ſhall periſh: thou haſt deſtroyed all them that go a whoring from thee.

28 But it is good for me to draw near to God: I have put my truſt in the Lord God, that I may declare all thy works.

Here begins a new collection of ſeventeen pſalms, moſt of them very diſconſolate, and full of ſad complaints, which make up the third Book of this volume, as the Hebrews divide it. They were moſt of them compoſed by Aſaph, (and but one of them by David) though who he was is not reſolved by interpreters: who ſuſpect indeed there might be another author of ſome of thoſe pſalms; but have no other Aſaph to name, but Aſaph the chief muſician, who was famous in the days of David, 1 Chron. vi. 39. xvi. 5. 2 Chron. v. 12. And accordingly Appollinarius thus deſcants upon the title, "The Divine Invention of *David* failing in the compoſing of ſongs, Aſaph "aroſe, and by the Divine Spirit reſounded this hymn." But it ſeems to me that there is another perſon of this name, mentioned in the Holy Books, (who may be more probably entituled to this work) called Aſaph the Seer, (See Pſal. l.) who lived in the days of Hezekiah, 2 Chron. xxix. 30, and whoſe ſon, I ſuppoſe, was then recorder, 2 Kings xviii. 37. Iſa. xxxvi. 3. Some of them indeed (as I ſhall take notice in due place) may be thought rather to belong to another Aſaph in after-times: but for the preſent pſalm (and moſt of the reſt) I can find no perſon ſo likely to whom it may be entituled, as him now named: who compoſed it, I conceive, either when he ſaw the miſerable havock which ſtrangers made among them in the days of *Ahaz*, 2 Chron. xxviii. 17, 18, 19. xxix. 8, 9. or when Sennacherib invaded them, notwithſtanding the reformation which Hezekiah had made: or, which is moſt probable, upon the occaſion that David wrote the thirty-ſeventh pſalm, to comfort himſelf and good men, when they ſaw the lewder ſort among them thrive and proſper; and the pious ſometimes ſorely afflicted: quite contrary to the ſanctions of their law, which promiſed all good things to thoſe that obſerved it; and threatned the evil to thoſe that broke it: this extremely afflicted his ſpirit, and ſtaggered his faith, 'till he conſidered the matter more deeply; and then he broke out into this meditation, ſaying,

Ver. 1. *Truly God is good to Iſrael, even to ſuch as are of clean heart.*] I will now declare in the midſt of all our troubles, that God is abundantly gracious and kind to his people Iſrael; even to every true-hearted, ſincere and upright ſervant of his.

Ver. 2. *But as for me, my feet were almoſt gone,* &c.] Tho' I muſt confeſs that my faith hath wavered, I have been under ſtrong temptations to deny this principal article that all believe, who acknowledge a providence.

Ver. 3. *For I was envious at the fooliſh,* &c.] Which proceeded from my averſion to the wickedneſs of our perſecutors, whom thou permittedſt to rage in their fooliſh blaſphemies, and broughteſt not into ſuch diſtreſs as thy faithful ſervants ſuffer.

Ver. 4. *For there are no bands in their death*, &c] For in meditating upon them I ſaw them ſtrong, likely to live and proſperous, not brought to their graves thro' long diſeaſes with pain and torment in the agonies of death.

Ver. 5. *They are not in trouble like other men*, &c.] So that theſe ſeem to be free from all the misfortunes and afflictions that attend the generality of mankind.

Ver. 6. *Therefore pride compaſſeth them as a chain*, &c.] But on the contrary they wallow in the midſt of their treaſures and bracelets, and the badges of their violence and cruelty, they have wrought upon the righteous.

Ver. 7. *Their eyes ſtand out with fatneſs*, &c.] They thrive and increaſe in wealth and grandeur exceedingly, and have arrived to that pitch of ſucceſs, which they themſelves could not expect, nor any man elſe imagine poſſible.

Ver. 8. *They are corrupt and ſpeak wickedly*, &c.] Which has ſo elevated their haughty and proud heart, that they deride thy power, profeſs their reſolution to commit all injuſtice, and diſdain to be ſubject to any wholeſome, humane or divine laws.

Ver. 9. *They ſet their mouth againſt the heavens*, &c.] They openly blaſpheme the God of heaven, deſpiſe his threats, oppoſe and reſiſt all his commands, and let their tongues looſe, to abuſe and calumniate whomſoever they pleaſe upon earth.

Ver. 10. *Therefore his people return hither*, &c.] Whence the people, who before lived in the fear of their maker, forſake their God, and follow after thoſe in proſperity, to partake of their plenty, tho' it be unjuſtly obtain'd by oppreſſion, and the deſtruction of their own nation.

Ver. 11. *And they ſay, How ſhould God know?* &c.] And excuſe their impiety with ſuch blaſphemies as our afflictions ſuggeſt to the feeble-minded, ſaying, How is it to be ſuppoſed that God diſcerns the good and the evil: For, if he did, he never would ſuffer the wicked to live in ſuch proſperity.

Ver. 12. *Behold theſe are the ungodly who proſper*, &c.] It is moſt viſible that they, who are thus wicked, enjoy the greateſt tranquility and affluence in this life, and have all the wealth and grandeur the world can afford.

Ver. 13. *Verily I have cleanſed my heart in vain*, &c.] And there is no proſpect of my delivery from this ſtate of of bondage, who have kept my heart from all evil deſigns, and refrained the doing any evil action.

Ver. 14. *For all the day long have I been plagued*, &c.] For every day loads me with new calamities, as ſure as the ſun riſeth.

Ver. 15. *If I ſay, I will ſpeak thus, Behold*, &c.] Thoſe were the ſuggeſtions of a diſcontented mind in the midſt of my diſtreſs, but I concluded upon mature deliberation, That if I ſaid as theſe men do, I ſhould baſely betray the cauſe of them who are truly dear unto thee.

Ver. 16. *When I thought to know this*, &c.] But when I began to meditate and ſearch for reaſons to clear the Almighty of injuſtice, I found my task too hard, and my ſoul grievouſly perplexed.

Ver. 17. *Until I went into the ſanctuary of God*, &c.[Until I poured out my ſoul in fervent ſupplications in the ſanctuary of the Lord, who has revealed unto me the diſmal end of their ſhort felicity.

Ver. 18. *Surely thou didſt ſet them in ſlippery places*, &c.] Whom God hath exalted to the higheſt preferments, to make them the amazing objects of his infinite power and unſpotted juſtice, by caſting them down as from the height of a precipice, into a moſt horrible ruin.

Ver. 19. *How are they are brought into deſolation*, &c.] This I found was the aſtoniſhing change of the wicked that forget God, whoſe ſudden vengeance ſeizes on them in a trice, and utterly defaces both their greatneſs and names, as if they had never been.

Ver. 20. *As a dream when one awaketh*, &c.] For when the Lord of Hoſts ſhall ariſe to judge them, all their pomp and ſplendour vaniſh away like thoſe things, which are only the phantoms of a dream.

Ver. 21, 22. *Thus my heart was grieved, and I was prick'd in my reins*, &c.] Therefore I heartily implore thy mercy, and that of thy goodneſs, O God, thou wouldſt not puniſh me now for my folly and ignorance, in murmuring and repining at the proſperity of the wicked and my own afflictions, as if they were marks of thy neglect of me.

Ver. 23. *Nevertheleſs I am continually with thee*, &c.] When all this while I have been particularly conſidered and cared for, and in a ſpecial and eminent manner ſupported by thee.

Ver. 24. *Thou ſhalt guide me with thy counſel*, &c.] And I verily believe that as long as I put my confidence in thee, I need not be afraid what man can do unto me; for thou wilt deliver me out of this thraldom, and bring me to an honourable condition here, and crown me with eternal happineſs hereafter.

Ver. 25. *Whom have I in heaven but thee?* &c.] For, there is no other God but thee, to whom I may lift up my addreſſes; nor can any power of man engage me to turn my heart from thee.

Ver. 26. *My fleſh and my heart faileth*, &c.] Who will be my ſure defence in all my afflictions and perplexities, and thereby yeild me all that ſucceſs which others in vain ſeek for, relying on worldly ſuccours.

Ver. 27. *For lo, they that are far from thee ſhall periſh*, &c.] For we abound with examples where thou haſt made thoſe that have forſaken thy laws, or held up their hands to any ſtrange God, remarkable objects of thy diſpleaſure and juſt vengeance.

Ver. 28. *But it is good for me to draw near to God*, &c.] Therefore making a proper application of the miſcarriages of the wicked, I will prove myſelf his faithful ſervant, and continually endeavour to deſerve the protection of my God, by a cloſe and conſtant adherence to him, without ever falling off from him to any unlawful worldly truſts or refuge; that I may never ceaſe proclaiming the ineſtimable benefits he beſtows on all them that love him and keep his commandments.

PSAL. LXXIV.

1 *The prophet complaineth of the deſolation of the ſanctuary.* 10 *He moveth God to help, in conſideration of his power.* 18 *Of his reproachful enemies, of his children, and of his covenant.*

¶ Maſchil of Aſaph.

O God, why haſt thou caſt *us* off for ever? *why* doth thine anger ſmoak againſt the ſheep of thy paſture.

2 Remember thy congregation, *which* thou haſt purchaſed of old: the rod of thine inheritance *which* thou haſt redeemed, this mount Zion wherein thou haſt dwelt.

3 Lift up thy feet unto the perpetual deſolations: *even* all that the enemy hath done wickedly in the ſanctuary.

4 Thine enemies roar in the midſt of thy congregations: they ſet up their enſigns *for* ſigns.

5 *A man* was famous according as he had lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once, with axes and hammers.

7 They have caſt fire into thy ſanctuary, they have defiled *by caſting down* the dwelling-place of thy name to the ground.

8 They ſaid in their hearts, Let us deſtroy them together: they have burnt up all the ſynagogues of God in the land.

9 We ſee not our ſigns, *there is* no more any prophet, neither *is there* among us any that knoweth how long.

10 O God, how long ſhall the adverſary reproach? ſhall the enemy blaſpheme thy name for ever?

11 Why withdraweſt thou thy hand, even thy right hand? pluck *it* out of thy boſom.

12 For God *is* my king of old, working ſalvation in the midſt of the earth.

13 Thou didſt divide the ſea by thy ſtrength: thou breakeſt the heads of the dragons in the waters.

14 Thou brakeſt the heads of leviathan in pieces, *and* gaveſt him *to be* meat to the people inhabiting the wilderneſs.

15 Thou didſt cleave the fountain and the flood: thou driedſt up mighty rivers.

16 The day *is* thine, the night alſo *is* thine: thou haſt prepared the light and the ſun.

17 Thou haſt ſet all the borders of the earth: thou haſt made ſummer and winter.

18 Remember this, *that* the enemy hath reproached, O LORD, and *that* the fooliſh people have blaſpemed thy name.

19 O deliver not the ſoul of thy turtledove unto the multitude *of the wicked*, forget not the congregation of thy poor for ever.

20 Have reſpect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppreſſed return aſhamed: let the poor and needy praiſe thy name.

22 Ariſe, O God, plead thine own cauſe: remember how the fooliſh man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of thoſe that riſe up againſt thee, increaſeth continually.

The Deſolation of Jeruſalem and the temple, as well as the reſt of the country, made by *Nebuchadnezzar* king of *Babylon*, was the ſad occaſion of this pſalm. For it is altogether improbable, that it hath reſpect to the days of Antiochus Epiphanes, as ſome fancy; becauſe, as Theodoret pertinently notes, (to omit all other reaſons) we read nothing in any hiſtory of his burning the temple, or ſo much as of his laying the city waſte; which are both here moſt ſorrowfully bewailed by Aſaph. Who was not therefore that Aſaph in David's time, (unleſs we ſhould grant himto have written by the Spirit of Prophecy, and predicted what ſhould be in after-times, as a great many think) becauſe there was no ſuch temple in thoſe days, nor had been, as is here deſcribed: nor was it Aſaph the Seer in Hezekiah's days, (of whom ſee the argument of the foregoing pſalm) who ſaw no ſuch deſolation made by Sennacherib, for he did not take Jeruſalem, nor ſhoot ſo much as an arrow into it) nor, in all likelihood, propheſied of the deſtruction here ſpoken of; becauſe the deſcription of it in this pſalm is ſo plain, that we may moſt reaſonably think the author of it had it before his eyes, and did not merely ſee it by the Spirit of Prophecy; which is not wont to foretel things in ſo clear a manner, but more obſcurely and darkly.

I conclude therefore it was ſome other Aſaph who compos'd this pſalm, in the time of the captivity, and in the middle, or rather toward the concluſion of it, becauſe he complains, ver. 9. that they had no prophet (as there was in the beginning of the captivity, particularly Jeremiah) to tell them how long it ſhould laſt. And conſidering that in the ſecond verſe he ſpeaks of himſelf as one that dwelt ſtill in the land of Iſrael, pointing to Mount Sion as a place near to him; I take him to have been ſome pious man of the poſterity of Aſaph, who was ſuffered to remain there with the Chaldæans.

And if it were fit to ſuppoſe him to have written this pſalm very young, and to have lived to a great age, when I have no proof of either; I ſhould gueſs him to be Aſaph the keeper of the king's foreſt, in the days of Nehemiah: who deſired Artaxerxes to write to him, to furniſh him with timber out of Lebanon, for the rebuilding ſome of thoſe places, which the Pſalmiſt here complains were deſtroyed. Among which the porch of the court of the ſanctuary remained unbuilt even unto theſe times.

However, from the mention of Mount Sion in the ſecond verſe, it is manifeſt Grotius forgot himſelf, when, in his notes upon ver. 6. he applies this pſalm to the deſtruction of Shiloh; which he ſuppoſes Aſaph to have here bewailed. For Mount Sion had then never been in their poſſeſſion, as it was afterward; and had lain ſo long waſte (ver. 3.) when Aſaph wrote this pſalm, that it looked like a perpetual deſolation. Beſides, the tabernacle was not burnt when Shiloh was deſtroy'd, but remained, tho' without the ark, till the days of Solomon. 2 Chron. i. 3. See pſalm lxviii. And of the meaning of Maſchil, ſee pſalm xxxii.

Ver. 1. *O God, why haſt thou caſt us off for ever?* &c.] O God, let not the heathen ſay, that thou haſt quite forſaken thy people; neither let thy fury perſecute thy choſen ſheep, even as the ravenous wolf purſues the innocent flock.

Ver. 2. *Remember thy congregation which thou haſt purchaſed of old*, &c.] Remember that we are thy church and thy kingdom, which thou purchaſed at the expence of many ſigns and wonders, by thy power reſcued from the heavy yoke of Egyptian ſlavery, and bleſſed with the ark of the covenant, wherein thou became preſent among us upon the holy Mount Sion.

Ver. 3. *Lift up thy feet unto the perpetual deſolations*, &c.] Let this memorial of thy goodneſs bring to us thy immediate help again; for except thou come to our aſſiſtance, it is not in the power of man to repair the deſolate ruins of thy country, city, and holy temple, by the wicked Chaldæans.

Ver. 4. *Thine enemies roar in the midſt of thy congregations*, &c.] Who have turned the places of public worſhip in thy Name into houſes of revelling and drunkenneſs, and fixed their ſtandards in token of victory upon thine altars, whereby they would perſwade the ignorant that their gods are mightier than the God of Heaven.

Ver. 5. *A man was famous according as he had lifted up axes*, &c.] I have read the fame of thoſe who with their axes prepared the thick trees of cedar wood for the ſupport and ornament of the temple.

Ver. 6. *But now they break down the carved work*, &c.] But theſe ſacrilegeous invaders ſeek for renown by hewing and knocking down all the exquiſite carved works.

Ver. 7. *They have caſt fire into thy ſanctuary*, &c.] With which they ſet fire to thy ſanctuary, and have not only deſtroyed and levell'd thy holy temple to the ground;

Ver. 8. *They ſaid in their hearts, let us deſtroy them together*, &c.] But have endeavoured to root out all the marks of true religion in thy land, by burning down and utterly defacing all places of public reſort for thy worſhip, or to hear the expoſition of thy law.

Ver. 9. *We ſee not our ſigns; there is no more any prophet*, &c.] Yet what adds moſt to our affliction is the dread of thy perſevering puniſhment, becauſe we have loſt the gift of prophecy, ſo that there is never a prophet among us to comfort us with the joyful tidings when thou art pleaſed to deliver us from this deſolation:

Ver. 10. *O God, how long ſhall the adverſary reproach?* &c.] And, Bleſſed Lord, let us not continue any longer a ſcoff and deriſion to our enemies, for thy Name: Neither let them interpret thy long-ſuffering to be an inability to puniſh their outrageous ſacrilege.

Ver. 11. *Why withdraweſt thou thy hand,* &c.] Oh! let it not be ſaid that the arm of the Lord is ſhortned; but ſhew forth thy mighty power in executing thy judgments on them, and redeeming thy captive people.

Ver. 12. *For God is my king of old,* &c.] For thou alone art he that haſt guided and protected us, after thou hadſt delivered thy people Iſrael from the Egyptian Bondage, to the admiration of all the world.

Ver. 13. *Thou didſt divide the ſea by thy ſtrength,* &c. when thou in thy power opened a dry paſſage for them, purſued by Pharaoh and his hoſt, through the Red-ſea; and made it fall with violence on the Egyptians, as fierce as dragons, and deſtroyed them.

Ver. 14. *Thou breakeſt the heads of Leviathan in pieces,* &c.] Then Pharaoh, their captain, who may be compared to Leviathan, the worſt of beaſts, was incloſed and drown'd with his army, and became food to the fiſhes of that ſea, which the people, inhabiting the deſert on the ſhore, do feed upon.

Ver. 15. *Thou didſt cleave the fountain and the flood,* &c.] Afterwards when thy people were periſhing with thirſt, the hard rock, at thy command, yielded a fountain of clear water by a ſtroke of Moſes's rod; and thou broughteſt them to the land of promiſe, through the midſt of rapid rivers, that like Jordan, were dried up at thy pleaſure.

Ver. 16. *The day is thine, the night alſo is thine,* &c.] Theſe are the particular vouchſafements of thy goodneſs to us, but all the earth do confeſs that thou haſt divided the light from the darkneſs, and prepared the ſun to rule the day, and the moon to rule the night.

Ver. 17. *Thou haſt made all the borders of the earth,* &c.] That thou haſt appointed all the bounds of the earth, and, by thy providence diſpoſed all the climes of the univerſe, and the various ſeaſons of the year.

Ver. 18. *Remember this, that the enemy hath reproached,* &c.] Therefore ſend forth thy power againſt thoſe that violently oppreſs us, and blaſphemouſly ſcoff at us ſaying, that there is no help for us in thee our God.

Ver. 19. *O deliver not the ſoul of thy turtle-dove unto the multitude of the wicked,* &c.] O Lord, conſider how we mourn under that hard yoke of bondage; we are like the turtle-doves, who bewail their deſtruction in the claws of the vulture; deliver us from theſe birds of prey. Oh! relieve a poor helpleſs company, whoſe truſt and confidence is in thee alone.

Ver. 20. *Have reſpect unto the covenant,* &c.] Remember thy gracious promiſe, and ſuffer not that to fail by ſuffering thoſe wicked tyrants to poſſeſs the land of Canaan, and to fill it with robberies and murthers, which thou hadſt engaged to give for an inheritance to our fathers, and their poſterity for evermore.

Ver. 21. *O let not the oppreſſed return aſhamed,* &c.] Oh! grant me, thy ſervant in diſtreſs, the aſſiſtance of thy power, that he may return with the reſt of thy miſerable people, who were never in greater need of thy help, to praiſe thy goodneſs in their ancient habitations.

Ver. 22. *Ariſe, O God, plead thine own cauſe,* &c.] But if our miſeries deſerve not thy regard, it is time thou ſhouldſt vindicate thine honour from the reproach of the heathen.

Ver. 23. *Forget not the voice of thine enemies,* &c.] Forget not, neither ſeem to be unmindful of the boaſting of thine enemies; for their inſults encreaſe more and more, becauſe thou doſt not puniſh them with the blaſt of the breath of thy diſpleaſure.

PSAL. LXXV.

1 *The prophet praiſeth God.* 2 *He promiſeth to judge uprightly.* 4 *He rebuketh the proud by conſideration of God's providence.* 9 *He praiſeth God, and promiſeth to execute juſtice.*

¶ To the chief muſician Al-taſchith.
A pſalm or ſong of Aſaph.

UNto thee, O God, do we give thanks, *unto thee* do we give thanks: for that thy name *is* near, thy wondrous works declare.

2 When I ſhall receive the congregation, I will judge uprightly.

3 The earth and all the inhabitants thereof are diſſolved: I bear up the pillars of it. Selah.

4 I ſaid unto the fools, deal not fooliſhly; and to the wicked, Lift not up the horn.

5 Lift not up your horn on high: ſpeak *not* with a ſtiff neck.

6 For promotion *cometh* neither from the eaſt, nor from the weſt, nor from the ſouth.

7 But God *is* the judge: he putteth down one, and ſetteth up another.

8 For in the hand of the LORD *there is* a cup, and the wine is red: it is full of mixture, and he poureth out of the ſame: but the dregs thereof all the wicked of the earth ſhall wring *them* out, *and* drink *them*.

9 But I will declare for ever; I will ſing praiſes unto the God of Jacob.

10 All the horns of the wicked alſo will I cut off; *but* the horns of the righteous ſhall be exalted.

One Aſaph is prefixed as the author of this pſalm; he was Aſaph the Seer (2 Chron. xxix. 30.) The occaſion of its compoſition was taken from the ſtrange deſtruction of Sennacherib's army, by the good king Hezekiah, who is ſuppoſed to ſpeak in the pſalm. It contains a publick profeſſion of obligations to Almighty God, and from reſolutions of obedience and dependence upon him, as the only means of preſervation from the pride of man, and attaining help from God, who is the only and wiſe diſpenſer of every thing that is good.

Some have ſpiritualized this pſalm into a prediction of the Righteous Judgment of God in the deſtruction of the wicked, and rewarding the lovers of virtue: which ſhould admoniſh us, not to ſuffer any of our godly thoughts to periſh; but to preſerve them whole and entire, as the great means of our future immortality.

Ver. 1. *Unto thee, O God, do we give thanks,* &c.] O God, who haſt done ſuch great things for us, and given us the victory over our enemies, we repeat our continual praiſes and acknowledgements unto thee, whoſe Almighty Power does ſo ſignally declare, that thou waſt with us in this bloody field of battle.

Ver. 2. *When I ſhall receive the congregation,* &c.] And when the tranquility of the ſtate ſhall bring again our ſolemn aſſemblies, I will back theſe verbal praiſes with a punctual obſervance of thy law. For tho'

Ver. 3. *The earth and all the inhabitants thereof are diſſolved,* &c.] The whole country has been ſtruk with fear of an utter deſolation; I will by thy help, ſupport their ſpirits, and encourage the great men and officers to do their duty.

Ver. 4. *I ſaid unto the fools, deal not fooliſhly,* &c.] For I have informed the proudeſt of them with my deſign, that I intend to puniſh all thoſe that glory in their impiety, and boaſt in the oppreſſion of their neighbour.

Ver. 5. *Lift not up your horn on high,* &c.] I've adviſed them to be humble and lowly of heart, for that I will humble thoſe that live as people without law.

Ver. 6, 7. *For promotion cometh neither from the eaſt,* &c.] Thus I will ſhew, that it is God alone, who ruleth in all the world, and that there is no power upon earth but from him.

Ver. 8. *For in the hand of the Lord there is a cup, and the wine is red,* &c.] Becauſe his vengeance, when it is poured out upon the wicked, is like an intoxicating wine that diſables a man to defend himſelf, and will in the end root them all out of the land.

Ver. 9. *But I will declare for ever,* &c.] But this ſhall be my utmoſt care to avoid the effects of his diſpleaſure, who has ſettled me again upon my throne, where I will never ceaſe to proclaim thoſe praiſes due to him for the victory he has given us over Sennacherib, but alſo, that he has inclined my heart to ſo happy a regulation of my people according to his Divine Law.

Ver. 10. *All the horns of the wicked alſo will I cut off,* &c.] For, I have reſolved not only, as I ſaid before, to praiſe the God of my ſalvation; but to pull down and cut ſhort all the miſchief of the wicked, and advance the righteous into ſuch high authority, that they need not regard the perſons of men, nor pervert judgment through fear or favour of any man.

PSAL. LXXVI.

1 *A declaration of God's majeſty in the church.* 11 *An exhortation to ſerve him reverently.*

¶ To the chief muſician on Neginoth.
A pſalm or ſong of Aſaph.

IN Judah *is* God known: his name *is* great in Iſrael.

2 In Salem alſo is his tabernacle, and his dwelling-place in Zion.

3 There brake he the arrows of the bow, the ſhield, and the ſword, and the battle. Selah.

4 Thou *art* more glorious *and* excellent than the mountains of prey.

5 The ſtout-hearted are ſpoiled, they have ſlept their ſleep: and none of the men of might have found their hands.

6 At thy rebuke, O God of Jacob, both the chariot and the horſe are caſt into a dead ſleep.

7 Thou, *even* thou *art* to be feared, and who may ſtand in thy ſight when once thou art angry?

8 Thou didſt cauſe judgment to be heard from heaven; the earth feared, and was ſtill,

9 When God aroſe to judgment to ſave all the meek of the earth. Selah.

10 Surely the wrath of man ſhall praiſe thee: the remainder of wrath ſhalt thou reſtrain.

11 Vow, and pay unto the LORD your God; let all that be round about him bring preſents unto him that ought to be feared.

12 He ſhall cut off the ſpirit of princes: *he is* terrible to the kings of the earth.

It is viſible to every eye, that the Pſalmiſt here commemorates ſome notable victory over very powerful enemies: Whereby God delivered (when it was in great danger) the whole countrey; particularly Jeruſalem. Which is here call'd Salem, ver. 2. by an uſual form of ſpeech among the Hebrews, who are wont, in names of places, to cut off the former part.

And there is as little reaſon to doubt that the particular deliverance here aimed at, is that from Sennacherib's army; which Aſaph the Seer was not content to celebrate in the former hymn, which he made for the uſe of the king; but added this alſo, for his own uſe, and all other pious perſons: Who he hoped would join in it; eſpecially when it was ſung in the temple, as he directed the maſter of the muſic, after the ſame manner as Pſal. iv.

Ver. 1. *In Judah is God known,* &c.] We, thy people of the land of Judah and Iſrael, have received moſt ſignal proofs of thy glorious power and attributes, O God!

Ver. 2. *In Salem alſo is my tabernacle,* &c.] Who haſt given us thy oracle of divination by the Urim and Thummim at Jeruſalem, and fixed thy dwelling place on the top of Mount Sion,

Ver. 3. *There brake he the arrows of the bow,* &c] Before whoſe walls thou haſt fought for us, and by an inviſible power, diſcomfited the furious and formidable hoſt of the enemy.

Ver. 4. *Thou art more glorious,* &c.] By which thou haſt proved, that this Hill of Sion is ſo glorioufly protected by thy preſence, that it need not fear the malice of the moſt cruel and powerful enemies that encamp themſelves on all the mountains round about, thinking to make a prey of our city.

Ver. 5, 6. *The ſtout-hearted are ſpoiled,* &c] For we, by the interpoſition of thy Divine Providence, have utterly diſcomfited the moſt warlike and victorious Aſſyrians, thou moſt mighty and gracious Lord deſtroyed them in their ſleep, and enfeebled the whole army, that ſurvived, with ſuch a pannic fear, that they are fled at the viſible token of thy interpoſing power; and yielded us the field of battle with a moſt glorious victory.

Ver. 7. *Thou, even thou art to be feared,* &c.] This ſhews, that all power abideth in thee; and that no man ſhall eſcape, when thou riſeſt up to avenge the cauſe of thy people.

Ver. 8, 9. *Thou didſt cauſe judgment to be heard from heaven,* &c.] For, when innocency is oppreſſed, thou from heaven and thy judgments are the terror of all the earth.

Ver 10. *Surely the wrath of man ſhall praiſe thee,* &c.] So our inveterate enemies muſt confeſs, that it was thou, O Lord, who fought for us; and we know, thou wilt not ceaſe, till they be quite routed out.

Ver. 11. *Vow and pay unto the Lord your God,* &c.] Therefore let us, who profeſs his holy name, conſecrate and perform unto him our offerings, and thankſgivings, for all his mercies beſtowed upon us; and let all thoſe that have provoked his juſtice repent before it be too late.

Ver. 12. *He ſhall cut off the ſpirit of princes,* &c.] He judgeth without reſpect of perſons; for neither princes nor kings can defend themſelves againſt his juſtice, whom he will puniſh for their wickedneſs, even as he has deſtroyed the proud Sennacherib, Rabſhekeh, and the whole army of the barbarous Aſſyrians.

PSAL. LXXVII.

1 *The Pſalmiſt ſheweth what fierce combat he had with diffidence.* 10 *The victory which he had by conſideration of God's great and gracious works.*

¶ To the chief muſician, to Jeduthun.
A pſalm of Aſaph.

I Cried unto God with my voice: *even* unto God with my voice, and he gave ear unto me.

2 In the day of my trouble I ſought the Lord; my ſore ran in the night, and ceaſed not: my ſoul refuſed to be comforted.

3 I remembred God, and was troubled: I complained, and my ſpirit was overwhelmed. Selah.

4 Thou holdeſt mine eyes waking: I am ſo troubled, that I cannot ſpeak.

5 I have conſidered the days of old, the years of ancient times.

6 I call to remembrance my ſong in the night: I commune with mine own heart, and my ſpirit made diligent ſearch.

7 Will the Lord caſt off for ever? and will he be favourable no more.

8 Is his mercy clean gone for ever? doth *his* promiſe fail for evermore?

9 Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies? Selah.

10 And I ſaid, This *is* my infirmity: *but I will remember* the years of the right hand of the moſt High.

11 I will remember the works of the LORD: ſurely I will remember thy wonders of old.

12 I will meditate alſo of all thy work, and talk of thy doings.

13 Thy way, O God, *is* in the ſanctuary: who *is ſo* great a God as *our* God?

14 Thou *art* the God that doeſt wonders; thou haſte dclared thy ſtrength among the people.

15 Thou haſt with *thine* arm redeemed thy people, the ſons of Jacob and Joſeph. Selah.

16 The waters ſaw thee, O God, the waters ſaw thee: they were afraid; the depths alſo were troubled.

17 The clouds poured out water, the skies ſent out a ſound: thine arrows alſo went abroad.

18 The voice of thy thunder *was* in the heaven: the lightnings lightned the world, the earth trembled and ſhook.

19 Thy way *is* in the ſea, and thy path in the great waters, and thy footſteps are not known.

20 Thou leddeſt thy people like a flock by the hand of Moſes and Aaron.

The occaſion of this pſalm is doubtful: ſome have thought it was compoſed to repreſent the ſad condition of Hezekiah and the motion of his heart towards God in his ſickneſs: Others have more probably conjectured, that it was wrote to bewail the calamity of the whole Jewiſh nation, either in the war, when Sennacherib over-ran the country; or elſe, during the captivity of Babylon: So that we know very little of its author, though it be aſcribed to Aſaph, whom, as mentioned before, was rather prefixed to add weight to the compoſition, than to be ſuppoſed the real author. I ſhall then preſume to ſay, that the author of this pſalm was one of the captives of Babylon, (ſee pſal. lxxiv.)

Ver. 1. *I cried unto God with my voice,* &c.] I have never ceaſed my prayer for deliverance ſince the days of my captivity: And I doubt not, but he will at laſt grant my petition.

Ver. 2. *In the day of my trouble I ſought the Lord,* &c.] I have not yielded to the temptations of worldly advantage; but have relied ſolely upon God alone in the day of diſtreſs: I ceaſed neither day nor night to implore thy help: And reſolved neither to eat nor drink, till I could perceive that thou heareſt my prayer.

Ver. 3. *I remembred God and was troubled,* &c.] I called to mind all thoſe benefits we formerly received from God, and was ſore troubled to ſee we have deſerved this ſevere puniſhment.

Ver. 4. *Thou holdeſt mine eyes waking,* &c.] Inſomuch that I could not reſt in my bed, nor find words to utter the heavineſs of my heart.

Ver. 5. *I have conſidered the days of old,* &c.] My meditation runs upon the mercies thou beſtowedſt on our forefathers, and the wonders thou didſt for them in many ages paſt.

Ver. 6. *I call to remembrance my ſong in the night,* &c.] I praiſe thee in a ſong of my own compoſing: I ſearched the very bottom of my heart, and at laſt broke out into theſe queres.

Ver. 7. *Will the Lord caſt off for ever?* &c.] Will the Lord, thought I, abandon us for ever? Is he ſo incenſed againſt us, that he will never be recouciled; nor intend to ſhew us any more favour?

Ver. 8. *Is his mercy clean gone for ever?* &c.] Is his infinite mercy, which is the fountain of all his benefits, quite exhauſted? And will he never hereafter ſpeak a word of comfort to us?

Ver. 9. *Hath God forgotten to be gracious?* &c.] Hath God, whoſe property it is to ſhew mercy, quite laid aſide all thoughts of exerciſing his clemency towards us? Or have ſo highly provoked him to anger, that he hath no regard at all unto our miſeries?

Ver. 10. *And I ſaid, This is my infirmity,* &c.] But having thus complained, and ſaid within myſelf, This is the thing which ſorely afflicts me, to ſee ſuch alterations in the proceedings of the Moſt High, that the ſame hand which formerly protected us, now ſeverely ſcourges us;

Ver. 11. *I will remember the works of the Lord,* &c.] I preſently conſidered that there might be a change again, and reſolved to comfort myſelf with the remembrance of the former works of the Lord; and to go back as far as the miracle thou didſt for us (in bringing us up out of the land of Egypt) when our deſerts were as ſmall as in thoſe days.

Ver. 12. *I will meditate alſo of all thy works,* &c.] Of all the enſuing wonders I will think, rather than on our preſent miſeries: I will not omit one of them; but, inſtead of theſe complaints, make them the conſtant ſubject of my diſcourſe.

Ver. 13. *Thy way, O God, is in the ſanctuary,* &c.] From which I cannot but conclude, that the method of thy providence, O God, is not only perfectly holy and juſt, but quite out of our reach: Nor is thy power inferior; but, as thou doſt not proceed in the common way of our thoughts, ſo none can reſiſt what thy incomparable Majeſty thinks fit to effect.

Ver. 14. *Thou art the God that doeſt wonders,* &c.] For thou art the Mighty God, who canſt do miracles, as eaſily as the moſt ordinary works; and haſt made all the world ſenſible, that thy Power exceeds both the ſtrength, and the opinion of all creatures.

Ver. 15. *Thou haſt with thine arm redeemed thy people,* &c.] Having delivered thy people, deſcended from Jacob, and miraculouſly preſerved by Joſeph, from the Egyptian bondage, by a long ſeries of ſtupendous judgments upon Pharaoh and his ſervants.

Ver. 16. *The waters ſaw thee, O God,* &c.] In which retreat the very ragings of the ſea were obedient to thy command, and, as if they were afraid of thy preſence, left a plain way for thy people to march through on dry ground.

Ver. 17, 18. *The clouds poured out,* &c.] But returned again, accompanied with a ſtorm of rain, hail-ſtones, and terrible thunder, to deſtroy the Egyptians.

Ver. 19. *Thy way is in the ſea, and thy path in the great waters,* &c.] We might well ſay then, that thy way is quite out of our reach; (ver. 13.) and, like a ſhip that cutteth the waters, thy ways cannot be traced, being overflown and defaced by the reflux of the waves.

Ver. 20. *Thou leddeſt thy people like a flock,* &c.] Nor did thy Divine care ſtand here; for by the miniſtry and conduct of Moſes and Aaron, like a tender ſhepherd, thou leddeſt the ſheep of thy paſture, even the children of Iſrael, through a horrid wilderneſs, in which thou feddeſt them, till they were ſettled in the land of promiſe; and as, O God, thy power is the ſame, we truſt thy goodneſs will alſo reſtore us ſafe to the poſſeſſions of our fathers.

PSAL. LXXVIII.

1 An exhortation both to learn and to preach the law of God. 9 The ſtory of God's wrath againſt the incredulous and diſobedient. 67 The Iſraelites being rejected, God choſe Judah, Sion, and David.

¶ Maſchil of David.

GIve ear, O my people, *to* my law incline your ears to the words of my mouth.

2 I will open my mouth in a parable: I will utter dark ſayings of old:

3 Which we have heard and known, and our fathers have told us.

4 We will not hide *them* from their children, ſhewing to the generation to come, the praiſes of the LORD; and his ſtrength, and his wonderful works that he hath done.

5 For he eſtabliſhed a teſtimony in Jacob, and appointed a law in Iſrael, which he commanded our fathers that they ſhould make them known to their children.

6 That the generation to come might know *them*, *even* the children *which* ſhould be born: *who* ſhould ariſe and declare *them* to their children.

7 That they might ſet their hope in God, and not forget the works of God; but keep his commandments:

8 And might not be as their fathers, a ſtubborn and rebellious generation; a generation *that* ſet not their heart aright, and whoſe ſpirit was not ſtedfaſt with God.

9 The children of Ephraim *being* armed *and* carrying bows, turned back in the day of battle.

10 They kept not the covenant of God, and refuſed to walk in his law:

11 And forgat his works, and his wonders that he had ſhewed them.

12 Marvellous things did he in the ſight of their fathers, in the land of Egypt, *in* the field of Zoan.

13 He divided the ſea, and cauſed them to paſs through, and he made the waters to ſtand as an heap.

14 In the day-time alſo he led them with a cloud; and all the night with a light of fire.

15 He clave the rocks in the wilderneſs, and gave *them* drink as out of the great depths.

16 He brought ſtreams alſo out of the rock, and cauſed waters to run down like rivers.

17 And they ſinned yet more againſt him, by provoking the moſt High in the wilderneſs.

18 And they tempted God in their heart by asking meat for their luſt.

19 Yea, they ſpake againſt God: they ſaid, Can God furniſh a table in the wilderneſs?

20 Behold he ſmote the rock, that the waters guſhed out, and the ſtreams overflowed; can he give bread alſo? can he provide fleſh for his people?

21 Therefore the LORD heard *this*, and was wroth, ſo a fire was kindled againſt Jacob, and anger alſo came up againſt Iſrael;

22 Becauſe they believed not in God, and truſted not in his ſalvation:

23 Though he had commanded the clouds from above, and opened the doors of heaven,

24 And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 Man did eat angels food: he ſent them meat to the full.

26 He cauſed an eaſt-wind to blow in the heaven: and by his power he brought in the ſouth-wind.

27 He rained fleſh alſo upon them as duſt, and feathered fowls like as the ſand of the ſea.

28 And he let *it* fall in the midſt of their camp, round about their habitations.

29 So they did eat, and were well filled: for he gave them their own deſire.

30 They were not eſtranged from their luſt: but while their meat *was* yet in their mouths,

31 The wrath of God came upon them, and ſlew the fatteſt of them, and ſmote down the choſen *men* of Iſrael:

32 For all this they ſinned ſtill: and believed not for his wondrous works.

33 Therefore their days did he conſume in vanity, and their years in trouble.

34 When he ſlew them, then they ſought him: and they returned and enquired early after God.

35 And they remembred that God *was* their rock, and the high God their redeemer.

36 Nevertheleſs, they did flatter him with their mouth, and they lyed unto him with their tongues.

37 For their heart was not right with him, neither were they ſtedfaſt in his covenant.

38 But he *being* full of compaſſion, forgave *their* iniquity, and deſtroyed *them*

not; yea, many a time turned he his anger away, and did not ſtir up all his wrath.

39 For he remembred that they *were but* fleſh; a wind that paſſeth away, and cometh not again.

40 How oft did they provoke him in the wilderneſs, *and* grieve him in the deſert.

41 Yea, they turned back and tempted God, and limited the holy One of Iſrael.

42 They remembred not his hand, *nor* the day when he delivered them from the enemy.

43 How he had wrought his ſigns in Egypt, and his wonders in the field of Zoan.

44 And had turned their rivers into blood; and their floods, that they could not drink.

45 He ſent divers ſorts of flies among them, which devoured them; and frogs which deſtroyed them.

46 He gave alſo their increaſe unto the caterpiller, and their labour unto the locuſt.

47 He deſtroyed their vines with hail, and their ſycamore-trees with froſt.

48 He gave up their cattle alſo to the hail, and their flocks to hot thunderbolts.

49 He caſt upon them the fierceneſs of his wrath, anger, and indignation, and trouble, by ſending evil angels *among them.*

50 He made a way to his anger, he ſpared not their ſoul from death: but gave their life over to the peſtilence.

51 And ſmote all the firſt-born in Egypt: the chief of *their* ſtrength in the tabernacles of Ham.

52 But made his own people to go forth like ſheep, and guided them in the wilderneſs like a flock.

53 And he led them on ſafely, ſo that they feared not: but the ſea overwhelmed their enemies.

54 And he brought them to the border of his ſanctuary, *even to* this mountain *which* his right hand had purchaſed.

55 He caſt out the heathen alſo before them, and divided them an inheritance by line, and made the tribes of Iſrael to dwell in their tents.

56 Yet they tempted and provoked the moſt high God, and kept not his teſtimonies:

57 But turned back, and dealt unfaithfully like their fathers: they were turned aſide like a deceitful bow.

58 For they provoked him to anger with their high places, and moved him to jealouſy with their graven images.

59 When God heard *this,* he was wroth, and greatly abhorred Iſrael.

60 So that he forſook the tabernacle of Shiloh, the tent *which* he placed among men.

61 And delivered his ſtrength into captivity, and his glory into the enemies hand.

62 He gave his people over alſo unto the ſword: and was wroth with his inheritance.

63 The fire conſumed their young men: and their maidens were not given to marriage.

64 Their prieſts fell by the ſword, and their widows made no lamentation.

65 Then the Lord awaked as one out of ſleep, *and* like a mighty man that ſhouteth by reaſon of wine.

66 And he ſmote his enemies in the hinder parts: he put them to a perpetual reproach.

67 Moreover, he refuſed the tabernacle of Joſeph: and choſe not the tribe of Ephraim.

68 But choſe the tribe of Judah, the mount Zion which he loved.

69 And he built his ſanctuary like high *palaces,* like the earth which he had eſtabliſhed for ever.

70 He choſe David alſo his ſervant, and took from him the ſheep-folds:

71 From the following the ews great with young, he brought him to feed Jacob his people, and Iſrael his inheritance.

72 So he fed them according to the integrity of his heart: and guided them by the ſkilfulneſs of his hands.

This pſalm is an hiſtorical commemoration of all the bleſſings and benefits the children of Iſrael had publickly received from God, ſince their Egyptian bondage to the time when Aſaph compoſed it, which was in the beginning of David's reign over the whole nation of the Jews; where he takes occaſion to upbraid that people with ſhameful ingratitude to their God, and endeavours to deter them from the like, by a lively repreſentation of the puniſhments they had undergone for the ſame; leſt, if they did not learn by ſuch ſad examples to be good and grateful, they ſhould one day incur his higher diſpleaſure.

Ver. 1. *Give ear, O my people, to my law,* &c.] O my dear countrymen I beſeech you, liſten diligently to my admonition and following inſtruction.

Ver. 2. *I will open my mouth in a parable,* &c.] Which you will find to be no vulgar leſſon, for I ſhall record the remarkable paſſages of God's providence in former times, which are almoſt forgot, or little better account of than myſterious riddles.

Ver. 3. *Which we have heard and known, &c.*] Though our fathers have delivered them to us upon unqueſtionable authority, and many of them have been ſeen and done within the knowledge of this generation.

Ver. 4. *We will not hide them from their children,* &c.] So we will propagate them with our children to the next generation, that they alſo may praiſe the mighty and good God for theſe ſtupendous works which he hath done in former ages.

Ver. 5. *For he eſtabliſhed a teſtimony in Jacob*, &c.] And herein we do no more than our duty, for we are commanded (Deut. iv. 9. vi. 7, 8, and ix. 18, 19) to leave the knowledge of thoſe things as a Sacred Legacy or inheritance unto thoſe that come after.

Ver. 6. *That the generation to come*, &c.] That our childrens children ſhould with the like care and honeſty preſerve the memory of them down to the lateſt antiquity.

Ver 7. *That they might ſet their hope in God*, &c.] That by theſe examples they might learn to put their confidence in God, and bearing his great mercies always in mind, be engaged in a ſtedfaſt and religious obſervance of his law.

Ver. 8. *And might not be as their fathers*, &c.] And, reflecting on the puniſhments, which God ſent on the ſins of their fore-fathers, they might avoid their ſtubbornneſs, rebellion and idolatry, leſt the ſame juſtice and vengeance ſhould overtake them.

Ver. 9. *The children of Ephraim being armed*, &c.] For the children of Ephraim, though a valiant tribe and excellent archers, were beat ſhamefully, and fled from before the children of Jeth, 1 Chron. vii. 21.

Ver. 10. *They kept not the covenant of God*, &c.] Becauſe they had broken their covenant (Judges ii. 10.) of God, and truſted more in their own ſtrength than in his wiſe counſel.

Ver. 11. *And forgat his works*, &c.] Never mindful of the illuſtrious works and miracles he had wrought for them.

Ver. 12. *Marvellous things did he*, &c.] Such as the ten plagues whereby God obliged Pharaoh and the Egyptians to ſend the Hebrews away.

Ver. 13. *He divided the ſea, and cauſed them to paſs through*, &c.] And led them through the Red-ſea, which he by his power had dried up in the middle, that the waves ſwelling into little hills (Exod. xv. 8) ſtood like a ſolid wall on either hand to ſecure their dangerous paſſage, (xiv. 22.)

Ver. 14. *In the day-time alſo he led them with a cloud*, &c.] Even as he had brought them ſafe to the brink thereof by a glorious cloud by day, and a bright flame of fire by night, to protect them from the fury of Pharaoh, who purſued them with a deſperate army.

Ver. 15. *He clave the rocks in the wilderneſs*, &c.] He gave Moſes a power to ſtrike water with his rod out of the hard rocks, at Rhepidim and Kadeſh, which flow'd ſo plentifully that it reſembled a great pond or lake,

Ver. 16. *He brought ſtreams alſo out of the rock*, &c.] And from thence, as out of its fountain, ran down in ſeveral ſtreams, or rather like unto rivers.

Ver. 17, 18. *And they ſinned yet more*, &c.] Yet in this very place our fore-fathers provoked the God of Iſrael, by their diſcontent with the proviſion which he had made for them in their journey; and wiſhing he would give them a new proof of his power by ſending them meat to ſatisfy their wanton appetite.

Ver. 19. *Yea, they ſpeak againſt God*, &c.] That at laſt they broke out into theſe blaſphemies, and ſaid, Is God able to make us a feaſt here in this barren wilderneſs? Numb. xi. 4, *&c.*

Ver. 20. *Behold he ſmote the rock*, &c.] We confeſs that he gave us abundance of water, by ſmiting the ſtony rock (which might perchance be the effect of the ſoil, or the breach of ſome ſecret reſervoir or baſon) But, if he expects our confidence and dependance, let him ſend us better bread than this manna, and feed his people with ſuch fleſh as this place doth not afford.

Ver. 21. *Therefore the Lord heard this, and was wroth*, &c.] This behaviour was chaſtiſed with lightning from heaven, and with further threats of the Lord's diſpleaſure.

Ver. 22. *Becauſe they believed not*, &c.] Becauſe they queſtioned his power as inſufficient to preſerve and conduct them ſafe to the land of Canaan.

Ver. 23, 24. *Though he hand commanded the clouds*, &c.] Notwithſtanding he had rained down manna, which was a kind of corn ready prepared for them in the granary of the clouds.

Ver. 25. *Man did eat angels food*, &c.] So that men were now fed with the bread of angels in ſuch abundance that none of them could murmur at their want.

Ver. 26. *He cauſed an eaſt-wind to blow*, &c.] And therefore it was not to ſatiſfy their hunger, but to reprove their unbelief, that he was pleaſed to comply with their deſires; and when the wind blew violently out of the eaſt, turn'd it by his power into the ſouth;

Ver. 27, 28. *He rain'd fleſh alſo upon them as duſt*, &c.] Which blew into the middle of, and round about their tents, ſuch ſhowers of quails, that they laid on the ground, as thick as duſt, or the ſand on the ſea-ſhore.

Ver. 29. *So they did eat*, &c.] So God indulged their deſires to the full.

Ver. 30, 31. *They were not eſtranged from*, &c.] Yet they ſtill murmured againſt the Lord, who was provoked to cut off the braveſt men in Iſrael by a peſtilence.

Ver. 32. *For all this they ſinned ſtill*, &c.] But theſe puniſhments wrought no more change in them than his benefits had before: they added ſin to ſin, and would not rely on his promiſes to bring them into the land of Canaan.

Ver. 33. *Therefore their days*, &c.] For which cauſe he reſolved they ſhould be conſumed in the wilderneſs by one plague or other before they arrived at their journey's end.

Ver. 34. *When he ſlew them*, &c.] They relented ſometimes, and began to enquire after God when they ſaw their companions cut off.

Ver. 35. *And they remembred that God*, &c.] And profeſſed that God was only able to deliver them, that he was ſuperior to all other Gods, and had been their Mighty Redeemer.

Ver. 36. *Nevertheleſs, they did flatter*, &c.] But in all this, they only acted like a man that would flatter his judge; for they were not ſincerely reſolved to do as they promiſed.

Ver. 37. *For their heart was not right*, &c.] For their hearts were corrupt, as may be clearly perceived by their continual breaches of the covenant with God, (Numb. xvi. 3. xx. 3, 4. xxi. 5, 7. xxv. 1, 2.)

Ver. 38. *But he being full of compaſſion, forgave*, &c.] Who was ſo compaſſionate, as to remit the ſeverity of his intention to deſtroy them at once; and very often ſpared them, when they deſerved to be puniſhed, and often puniſhed them leſs than their deſerts.

Ver. 39. *For he remembred that they were but fleſh*, &c.] For he conſidered their ſins as the frailty of the fleſh, which by the courſe of nature, would ſoon diſſolve into duſt, and their name would vaniſh like a wind, which though it makes a noiſe for a time, ceaſes and is no more heard.

Ver. 40. *How oft did they provoke him*, &c.] They many times had provoked his anger in the wilderneſs, and in other parts of the deſart, (Numb. xiv. 22. compared with chap. xvi. 22. xxi. 25.)

Ver 41. *Yea, they turned back and tempted God*, &c.] Sometimes they thought of returning to Egypt; then they demanded new proofs of his power; and at other times, did not ſcruple to queſtion his Omnipotency, by appointing him what he ſhould do, if he expected their belief on him.

Ver. 42. *They remembred not his hand*, &c.] Which they would never have done, had they laid up the mighty things he had wrought for them in their hearts, or even thought upon their memorable and late deliverance by his power alone, from the ſlavery of Egypt and Pharaoh's army.

Ver. 43. *How he had wrought his ſigns*, &c.] They did not ſeriouſly ponder and apply to their own uſe thoſe miraculous judgments, which he ſent upon Egypt, upon Pharaoh's court, and the principal city of the kingdom.

Ver. 44. *And he turned their rivers into blood*, &c.] How he turned the river Nile (Exod. vii. 17, 19, 20.) and all their waters into ſtreams and ponds of blood.

Ver. 45. *He ſent divers ſorts of flies*, &c.] How he plagued them with an infinite ſwarm of moſt peſtilent flies, that the Egyptians were ſtung to death; and an army of frogs, which deſtroyed all their proviſions.

Ver. 46. *He gave alſo their increaſe*, &c.] How he ſent a ravenous and infinite multitude of various kinds of locuſts, which, covering the whole face of the earth, devoured the whole fruits of their labour in the earth.

Ver. 47. *He deſtroyed the vines with hail*, &c.] How he had cut the vines in pieces with ſtorms of hail, and periſhed the wild fig-trees, *&c.* with hard froſt, (Exod. ix. 18, 19, 25.)

Ver. 48. *He gave up their cattle alſo*, &c.] At which time alſo there came a dreadful thunder and lightning mixed with the hail that deſtroyed all the cattle and flocks, which were left in the fields, (ib.)

Ver. 49. *He caſt upon them the fierceneſs of his anger*, &c.] He ſhewed his ſevereſt diſpleaſure by a grievous murrain, by fiery boils, by a moſt diſmal darkneſs, till at length, he ſent evil angels to finiſh the miniſtry of his heavy wrath.

Ver. 50. *He made a way to his anger*, &c.] Which ran very ſpeedily through the land, ſpared not their lives; but took away all the firſtlings of their cattle by a peſtilential diſeaſe, Exod. xii. 30.

Ver. 51. *And ſmote all the firſt-born*, &c.] As well as the firſt-born of all their children, the prop and hope of their families through all the dwellings of the Egyptians, who were the poſterity of Cham, (Gen. x. 6, Exod. xii. 30.)

Ver. 52. *But made his own people to go forth*, &c.] And by that means, like a good ſhepherd, led forth his people like innocent ſheep from among them, and conducted and preſerved them in the wilderneſs.

Ver. 52. *And he led them on ſafely*, &c.] They marched ſecurely even through the Red-ſea, but God drowned Pharaoh and his hoſt, when they attempted to purſue his people.

Ver. 54. *And he brought them to the border*, &c.] Thus our forefathers were defended from all their enemies, and delivered from all diſtreſs, till they were arrived in this holy land, even to this holy Mount Sion, which nothing but the Almighty Power of God, could have effected for us.

Ver. 55. *He caſt out the heathen alſo before them*, &c.] The old heathen inhabitants yielded to the power of God, and he divided the land to every tribe by lot, and gave them peaceable poſſeſſion of it.

Ver. 56. *Yet they tempted*, &c.] Yet they were no ſooner ſettled, but their plenty made them forget God; for Joſhua and the elders were no ſooner dead, than they diſbelieved the threatnings of the law, and aſſayed the truth thereof by an open and willful breach of the commandments of God.

Ver. 57. *But turned back*, &c.] They fell into the very apoſtacies of their forefathers; and as if their hearts had been corrupted from the beginning, they looked no more at the end of their ſalvation, than an ill-made bow can ſend the arrow to the mark.

Ver. 58. *For they provoked him to anger*, &c.] For they highly incenſed him with their idolatries, which they practiſed on high hills, after the manner of the heathens.

Ver. 59. *When God heard this*, &c.] Which became ſo notorious, that God was obliged to puniſh them, and was reſolved to give them as a prey to their enemies.

Ver. 60. *So that he forſook*, &c.] So that he withdrew his preſence from the ark, by which they had done ſo great feats and obtained ſo many victories.

Ver. 61. *And delivered his ſtrength*, &c.] And ſuffered the Philiſtines to take it from them, and carry it captive into their own land.

Vor. 62. *He gave his people*, &c.] Thus his people were no longer able to ſtand before their enemies, who ſlew great numbers of them with the ſword, becauſe the Lord was exceeding angry at their idolatries.

Ver. 63. *The fire conſumed*, &c.] For it was more by the Divine Vengeance than the Philiſtines valour that they left abundance of brave young men, which almoſt proved fatal to their nation, wanting husbands for the young women to propagate the next generation.

Ver. 64. *Their prieſts fell by the ſword*, &c.] The prieſts who had led the people into their wickedneſs were alſo cut off by the ſword, and their widows ſoon came with ſorrow to the grave.

Ver. 65, 66. *Then the Lord awaked*, &c.] Then at laſt his anger was appeaſed, and the Lord, like a mighty warrior, awaking from a ſound ſleep, calls for his arms, aroſe from his ſeat, and ſmote the enemies of our nation with a very great deſtruction, and put the Philiſtines to a perpetual ſhame, by afflicting them with the tormenting diſeaſe of a grievous ſort of the hemorrhoids, which could not be cured till they had ſent back the ark.

Ver. 67. *Moreover, he refuſed the tabernacle*, &c.] Yet the Lord refuſed to ſuffer the ark to be placed any more at Shiloh, which was in the tribe of Ephraim, the ſon of Joſeph.

Ver. 68. *But choſe the tribe of Judah*, &c.] But after many removes has appointed Mount Sion in the tribe of Judah, where it ſhould reſt.

Ver. 69. *And he built his ſanctuary like high palaces*, &c.] Where Solomon by God's appointment built him a high and ſtately temple; not moveable, as formerly at Gilgal, Shiloh, Nobe and Gabaon; but fixed and firm as the earth on which it ſtood.

Ver. 70, 71. *He choſe David alſo his ſervant*, &c.] From which tribe alſo he choſe David, whom his father had bred up in the care of his ſheep, and raiſed him to the higheſt charge and dignity, as pre-inſtructed by looking after the ewes and their lambs when they ſhould fall, to govern his people, and protect them, whom he had choſen for his own peculiar inheritance upon earth, that they might not miſcarry.

Ver. 72. *So he fed them according to the integrity*, &c.] And God was not deceived; for David governed them with equal juſtice and prudence, and accompliſhed all his undertakings with wonderful dexterity under the protection of the Almighty.

PSAL. LXXIX.

1 *The Pſalmiſt complaineth of the deſolation of Jeruſalem.* 8 *He prayeth for deliverance*, 13 *and promiſeth thankfulneſs.*

A pſalm of Aſaph.

O God the heathen are come into thine inheritance, thy holy temple have they defiled: they have laid Jeruſalem on heaps.

2 The dead bodies of thy ſervants have they given *to be* meat unto the fowls of the heaven, the fleſh of thy ſaints unto the beaſts of the earth.

3 Their blood have they ſhed like water round about Jeruſalem: and *there was* none to bury *them.*

4 We are become a reproach to our neighbours: a ſcorn and deriſion to them that are round about us.

5 How long, LORD? wilt thou be angry for ever? ſhall thy jealouſy burn like fire?

6 Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and laid waſte his dwelling-place.

8 O remember not againſt us former iniquities: let thy tender mercies ſpeedily prevent us, for we are brought very low.

9 Help us, O God of our ſalvation, for the glory of thy name: and deliver us, and purge away our ſins for thy names ſake.

10 Wherefore ſhould the heathen ſay, Where *is* their God? let him be known among the heathen in our ſight *by* the revenging of the blood of thy ſervants *which is* ſhed.

11 Le

11 Let the ſighing of the priſoner come before thee, according to the greatneſs of thy power: preſerve thou thoſe that are appointed to die.

12 And render unto our neighbours ſeven-fold into their boſom, their reproach wherewith they have reproached thee, O Lord.

13 So we thy people and ſheep of thy paſture, will give thee thanks for ever: we will ſhew forth thy praiſe to all generations.

The occaſion of this pſalm is the ſame with the 74th, which as you have read treated of the deſtruction of Jeruſalem by Nebuchadnezzar, though ſome have without grounds interpreted it of the times of Antiochus Epiphanes; for the prophet Jeremiah has uſed (ch x. 15.) the very words of the 6th and 7th verſes of this pſalm, which is ſome proof that they both referred to the ſame ſubject. As for its author, ſee what has been ſaid in the Argument to the Paraphraſe upon the 73d and 74th pſalms relating to Aſaph, its reputed author.

Ver. 1. *O God, the heathen are come into thine inheritance,* &c.] O God, who art the Supreme Judge of all the world, and therefore haſt puniſhed us according to our demerits, hear, we beſeech thee, the mournful ſtate of thy people, whom thou didſt chooſe to make thy name glorious upon earth, but now oppreſſed with the ſcourge of thy wrath, the prophane nations which have invaded our country, of which thou hadſt ſaid, It is mine inheritance; polluted thine altar with their impurities, and laid it, together with thy holy city Jeruſalem, as a heap of rubbiſh.

Ver. 2. *The dead bodies of thy ſervants,* &c.] And barbarouſly prohibiting the common civility of a grave, have expoſed the bodies of thy faithful ſervants, who reſcued their lives in defence thereof, to be devoured by ravenous beaſts and birds of prey.

Ver. 3. *Their blood have they ſhed,* &c.] Yea, they ſhed ſo much innocent blood under the walls of Jeruſalem, that there were not left men enough alive to bury their dead.

Ver. 4. *We are become a reproach,* &c.] And we that remain in this ſtate of bondage, are thereby become the common object of the reproach, ſcorn and deriſion of the Edomites, and other nations, who formerly fled before our victorious armies.

Ver. 5 *How long, Lord, wilt thou be angry?* &c.] But what is worſt of all, we find no relief while we daily make our complaint unto thee, O God! See, we truly repent, and are heartily ſorry for all our miſ-doings; therefore receive our prayer, and ſuffer not thy whole diſpleaſure to ariſe.

Ver. 6. *Pour out thy wrath upon the heathen,* &c.] Pour it out rather upon theſe Babylonians, that have ſpilt our blood without meaſure and pity, (ver. 3.) and upon all thoſe nations round about us, that ſay, There is no power, nor redemption for us, in our God.

Ver. 7. *For they have devoured Jacob,* &c.] And therefore have dared to exceed the commiſſion of vengeance, by endeavouring a total extirpation of the race of Jacob, and utter depopulation of that pleaſant and fruitful land, which thou hadſt given them for an habitation for ever.

Ver. 8. *O remember not againſt us former iniquities,* &c.] This, O Lord, is the ſad and miſerable condition of thy choſen, ſo that if thy goodneſs and mercy does not intervene for our deliverance, but thou art reſolved to deſtroy us for the crimes of our fathers, we are utterly undone.

Ver. 9, 10. *Help us, O God of our ſalvation, for the glory of thy name,* &c.] Oh! if not for our ſakes, yet for thy honour, O God, let the heathen ſee thou art able to deliver us out of their hands; we intercede therefore for thy name ſake, that thou wouldeſt pleaſe to pardon our offences, leſt thy name ſhould be blaſphemed by the heathens, who tauntingly upbraid us with our God, ſaying, If he be the Almighty where is his power and juſtice, while he permits thoſe nations, that deny him, to ſhed the blood of his people without any ſign of remarkable vengeance.

Ver. 11. *Let the ſighing of the priſoners come before thee,* &c.] Oh! hearken to the mournful cries of thoſe that are priſoners, and exert thy power in the deliverance of thoſe, who are condemned to die for thy ſake.

Ver. 12. *And render unto our neighbours,* &c.] And reckon with our neighbours alſo, and make them ſeven times more contemptible, than we are now in thy ſight.

Ver. 13. *So we thy people, and ſheep of thy paſture,* &c.] So we thy people, whom thou haſt always been as watchful over, as a ſhepherd over his fold, will never ceaſe to give thanks unto thee for our redemption and peaceable reſtoration under thy government in our own land; and in ſuch a ſolemn manner, that all generations ſhall glorify thy name for ever.

PSAL. LXXX.

1 *The Pſalmiſt in his prayer complaineth of the miſeries of the church.* 8 *God's former favours are turned into judgments.* 14 *He prayeth for deliverance.*

¶ To the chief muſician upon Soſhannim. Eduth. A pſalm of Aſaph.

GIve ear, O Shepherd of Iſrael, thou that leadeſt Joſeph like a flock, thou that dwelleſt *between* the cherubims, ſhine forth.

2 Before Ephraim, and Benjamin, and Manaſſeh, ſtir up thy ſtrength, and come *and* ſave us.

3 Turn us again, O God: and cauſe thy face to ſhine, and we ſhall be ſaved.

4 O LORD God of hoſts, how long wilt thou be angry againſt the prayer of thy people?

5 Thou feedeſt them with the bread of tears: and giveſt them tears to drink in great meaſure.

6 Thou makeſt us a ſtrife unto our neighbours: and our enemies laugh among themſelves.

7 Turn us again, O God of hoſt, and cauſe thy face to ſhine, and we ſhall be ſaved.

8 Thou haſt brought a vine out of Egypt: thou haſt caſt out the heathen, and planted it.

9 Thou preparedſt *room* before it, and didſt cauſe it to take deep root, and it filled the land.

10 The hills were covered with the ſhadow of it, and the boughs thereof *were like* the goodly cedars.

11 She ſent out her boughs unto the ſea, and her branches unto the river.

12 Why haſt thou *then* broken down her hedges, ſo that all they which paſs by the way do pluck her?

13 The boar out of the wood doth waſte it, and the wild beaſt of the field doth devour it.

14 Return, we beſeech thee, O God of hoſts: look down from heaven, and behold, and viſit this vine.

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madeſt ſtrong for thy ſelf.

16 *It is* burnt with fire, *it is* cut down: they periſh at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand, upon the ſon of man *whom* thou madeſt ſtrong for thy ſelf.

18 So will not we go back from thee: quicken us, and we will call upon thy name.

19 Turn us again, O LORD God of hoſt, cauſe thy face to ſhine, and we ſhall be ſaved.

This pſalm, as the former, deprecates the diſpleaſure of the Almighty in the time of great diſtreſs: and was wrote by Aſaph the Seer between the captivity of Judah and Benjamin by Nebuchadnezzar, and of the ten tribes by Salmanaſſar, at the time that Sennacherib invaded the land. The pſalmiſt prays that God would be pleaſed to ſtir up himſelf before Ephraim, Benjamin, and Manaſſeh, and let them ſee by a remarkable deliverance that their zeal, (2 Chron. xxxi. 1.) for the purity of their religion was acceptable to him. It was ordered to be ſung in the manner of a ſolemn thankſgiving, in a ſure confidence that God would reward the zeal and faith of his people with a total overthrow of the proud Sennacherib.

Ver. 1. *Give ear, O ſhepherd of Iſrael,* &c.] O God, who haſt ſo often declared thy peculiar care of thy people Iſrael, and didſt conduct them by thy power and might from the land of Egypt, where they were oppreſſed by a king who knew not Joſeph their patriarch, receive our prayer, and ſhew us ſome token that thou wilt ſend forth thy holy angels to defend and deliver us.

Ver. 2. *Before Ephraim and Benjamin,* &c.] Let the poſterity of Joſeph, who have lately been very zealous in thy ſervice, ſee thou art the ſame God of their fathers and by their ſpeedy deliverance a rewarder of all ſuch as love thee and keep thy commandments.

Ver. 3. *Turn us again, O God,* &c.] Reſtore us, O God, in peace; pardon our offences, and then thy wrath will ſoon turn from us.

Ver. 4. *O Lord, God of Hoſts, how long wilt thou be angry,* &c.] O mighty God, hearken to the prayers of thy diſtreſſed nation, and let not thy wrath burn like fire for ever.

Ver. 5. *Thou feedeſt them with the bread of tears,* &c.] For all our feaſts of mirth are turned into days of faſting and weeping, for our eyes ſwell with tears of the dreadful aſpect of our approaching miſery.

Ver. 6. *Thou makeſt us a ſtriſe unto our neighbours,* &c.] Our neighbours, the Edomites, take the advantage of our weakneſs, and plunder us; and the Aſſyrians laugh us to ſcorn, becauſe we truſt in thee for our deliverance out of their hands.

Ver. 7. *Turn us again, O God of hoſts,* &c.] But, O mighty Lord, pardon thy people and come among us, and we doubt not to be reſtored to the ſame ſtate of peace and plenty, we have always enjoyed under thy protection.

Ver. 8, 9, 10. *Thou haſt brought a vine out of Egypt,* &c.] We are that vine thou choſeſt out of Egypt, and haſt planted us in this land in deſpite of the heathen, whom thou almoſt drove away at the very report of our coming, they were ſo affrighted, and we have increaſed therein like a fruitful vine, that overſpreads the face of the earth.

Ver. 11. *She ſent out her boughs,* &c.] For our empire extended itſelf from the Midland-ſea to the river Euphrates, 1 Kings iv. 21.

Ver. 12. *Why haſt thou then broken down her hedges,* &c.] But now we are like a vineyard that has no hedge about it, all that are evil-minded make a prey of and ſpoil our labour.

Ver. 13. *The boar out of the wood,* &c.] The king of Aſſyria, like a wild boar, or beaſt of the foreſt, that deſtroys a vineyard, has almoſt deſtroyed us with his army.

Ver. 14. *Return, we beſeech thee,* &c.] Therefore we humbly pray, that thou wilt behold our miſery, and relieve this vine that calls upon thee; and though we be unworthy, take us into thy gracious favour, and by thy power, repair the breaches which they have made.

Ver. 15. *And the vineyard which thy right hand hath planted,* &c.] Be favourable to us that are now preſerved by thy goodneſs, and eſpecially to our king, and endue him with zeal and courage to ſerve thee, our God, and defend us, thy people.

Ver. 16. *It is burnt with fire,* &c.] Our whole nation is like a vineyard that is cut down and burnt, there are ſo many of the people deſtroyed by the ſword and famine; and we muſt all likewiſe periſh, if thou wilt not deliver in thy mercy.

Ver. 17. *Let thy hand be upon the man,* &c,] We beſeech thee, aid and ſtrengthen that pious prince, our Sovereign Lord, the King, whom thou haſt raiſed up to defend thy nation and religion.

Ver. 18. *So will not we go back from thee,* &c.] And we promiſe never to fall again to the worſhip of any falſe gods: Oh! deliver us from theſe deadly enemies, and we will ſpend the reſt of our days in praiſe of thy power and to thy glory.

Ver. 19. *Turn us again, O Lord God of hoſts,* &c.] Hear, O Great Lord, who haſt all the angels in heaven at thy command: Shew us ſome token of thy favour, and we ſhall be ſure, that our enemies muſt be put to confuſion and flight.

PSAL. LXXXI.

1 *An exhortation to a ſolemn praiſing of God.* 4 *God challengeth that duty by reaſon of his benefits.* 8 *God exhorting to obedience, complaineth of their diſobedience, which proveth their own hurt.*

¶ To the chief muſician upon Gittith.
A pſalm of Aſaph.

SIng aloud unto God our ſtrength: make a joyful noiſe unto the God of Jacob.

2 Take a pſalm and bring hither the timbrel, the pleaſant harp with the pſaltery.

3 Blow up the trumpet in the new moon, in the time appointed, on our ſolemn feaſt-day.

4 For this *was* a ſtatute for Iſrael, *and* a law of the God of Jacob.

5 This he ordained in Joſeph *for* a teſtimony, when he went out through the land of Egypt: *where* I heard a language *that* I underſtood not.

6 I removed his ſhoulder from the burden: his hands were delivered from the pots.

7 Thou calledſt in trouble, and I delivered thee; I anſwered thee in the ſecret

place of thunder: I proved thee at the waters of Meribah. Selah.

8 Hear, O my people, and I will teſtify unto thee: O Iſrael, if thou wilt hearken unto me;

9 There ſhall no ſtrange god be in thee: neither ſhalt thou worſhip any ſtrange god.

10 I *am* the LORD thy God which brought thee out of the land of Egypt open thy mouth wide and I will fill it.

11 But my people would not hearken to my voice: and Iſrael would none of me.

12 So I gave them up unto their own hearts luſt: *and* they walked in their own counſels.

13 O that my people had hearkened unto me, *and* Iſrael had walked in my ways!

14 I ſhould ſoon have ſubdued their enemies, and turned my hand againſt their adverſaries.

15 The haters of the LORD ſhould have ſubmitted themſelves unto him: but their time ſhould have endured for ever.

16 He ſhould have fed them alſo with the fineſt of the wheat: and with honey out of the rock ſhould I have ſatisfied thee.

The Pſalmiſt takes notice at the fourth verſe of this pſalm of a command, which God had given the Iſraelites to make a joyful ſound with trumpets, upon all ſolemn days, particularly their new-moons, but more eſpecially on the firſt day of the ſeventh month, when they were accuſtomed to blow the trumpets from morning till evening, and the book of the law was read and explained to the people; this day was always ſignalized as the greateſt ſolemnity, except the paſſover; for Moſes appointed the feaſt of tabernacles to be kept in this month, and Solomon laid the foundation of the temple on this day, *&c.* Therefore

Aſaph, in the days of David, compoſed this pſalm to be ſung on that day, as was cuſtomary to put that generation in mind of the Divine Benefits; where he introduces God himſelf inſtructing the people in the meaning of the feaſt, and complaining of their forgetfulneſs of his great deliverance of them out of the Egyptian ſlavery: He rebukes their ſtubbornneſs, that choſe rather to be miſerable by their own inventions, than embrace the happineſs they might attain by his counſel, which happineſs is expreſſed in the laſt verſe, by ſatisfying them with *honey out of the rock.*

Ver. 1, 2, *Sing aloud unto God our ſtrength*, &c.] Let us all join in this ſolemn day of thankſgiving unto the God of Jacob, our refuge, who hath preſerved us, and given us ſo illuſtrious a victory over all our enemies: Let us improve our praiſes with all the muſical inſtruments;

Ver. 3, 4, 5. *Blow up the trumpet in the new moon*, &c.] For this is the ſolemn aſſembly, the principal new moon in the year, which the Lord hath decreed in his law, (Lev. xxiii. 24.) and to the children of Joſeph, to be proclaimed by the continual ſound of the trumpet for a perpetual memorial of his benefits, and that all the people may call to mind the trumpet of God on the Mount Sinai, and that wonderful deliverance of his people and deſtruction of all the firſt-born in the land of Egypt.

Ver. 6. *I removed his ſhoulder from the burthen*, &c.] By this alſo we recollect God's gracious goodneſs, who eaſed our forefathers from the heavy burthens the Egyptians laid on their backs, and delivered them from that ſlaviſh employment of making bricks.

Ver. 7. *Thou calledſt in trouble, and I delivered thee*, &c.] By this we are admoniſhed, that God confounded the Egyptians with thunder and lightnings out of the cloudy pillar, when they complained to him of their approach at the Red-ſea, and again it is a memorial of his power, which he exerted at the waters of ſtrife, even at that time they miſtruſted his promiſe, and were ready to revolt from his commands.

Ver. 8, 9, 10. *Hear, O my people, and I will teſtify unto thee*, &c.] Has not our gracious Lord ſaid? O Iſrael, if thou wilt hearken unto me, if thou wont admit any god of the heathen into your land, nor worſhip any ſtrange god, but cleave to me alone, who am the only true God, thou ſhalt have all thou canſt deſire: I will grant thy lawful requeſts; for all the world is mine.

Ver. 11. *But my people would not hearken*, &c.] But how oft has he complained of Iſrael's ſtubbornneſs, (as I ſtill hear him to day) that they would not be obedient to his law, nor be content with him alone.

Ver. 12. *So I gave them up unto their own hearts luſt*, &c.] So he left them to do as their wicked heart ſuggeſted; ſaying, Let them follow their own inventions.

Ver. 13. *O that my people had hearkened*, &c.] But it had been better for them to have adhered to me, and followed my advice:

Ver. 14. *I ſhould ſoon have ſubdued*, &c.] For then I ſhould, in a ſhort time, have ſettled them in peace, after I had given them the victory over all their enemies, that have afflicted them ſince their poſſeſſion of the land of Canaan. Judges ii.

Ver. 15. *The haters of the Lord ſhould have ſubmitted*, &c.] All that have oppoſed the works of the God of heaven ſhould have been forced to ſubmit to his power, and his people ſhould have known no interruption of their happineſs.

Ver. 16. *He ſhould have fed them alſo with the fineſt of the wheat*, &c.] He ſhould have raiſed them crops of the richeſt wheat: And I myſelf, ſaith the Lord, would have bleſſed thee with ſuch plenty, that the very rocks ſhould have been ſo many hives of bees to yield thee honey without any care or toil.

PSAL. LXXXII.

1 *The Pſalmiſt having exhorted the judges,* 5 *and reproved their negligence,* 3 *prayeth God to judge.*

¶ A pſalm of Aſaph.

GOD ſtandeth in the congregation of the mighty: he judgeth among the gods.

2 How long will ye judge unjuſtly, and accept the perſons of the wicked? Selah.

3 Defend the poor and fatherleſs: do juſtice to the afflicted and needy.

4 Deliver the poor and needy: rid *them* out of the hand of the wicked.

5 They know not, neither will they underſtand; they walk on in darkneſs: all the foundations of the earth are out of courſe.

6 I have ſaid, Ye *are* gods: and all of you *are* children of the moſt High.

7 But ye ſhall die like men, and fall like one of the princes.

8 Ariſe, O God, judge the earth: for thou ſhalt inherit all nations.

Aſaph the Seer is the reputed author of this pſalm, where he admoniſhes the judges, who are called, in many places, princes or Elohim gods, to be more careful in their duty, and to remember, that God would one day demand a ſtrict account of all their moſt private actions, and puniſh all falſe judgments.

Ver. 1. *God ſtandeth in the congregation of the mighty*, &c.] God, who is above all, and over all, is alſo, O ye judges, preſent in your courts of judicature, and will call you to a ſtrict account if you judge for reward.

Ver. 2. *How long will ye judge unjuſtly*, &c.] Therefore take my advice; leave your wicked practice, and regard neither the riches nor grandeur of him that hath a bad cauſe: neither let his bribe nor his threats force you to judge in his favour.

Ver. 3. *Defend the poor and fatherleſs*, &c.] Your duty is to be impartial, and in particular to ſee the poor and fatherleſs are not defrauded, and to diſtribute juſtice without reward to the man of low condition, and reduced to want, when they are injuriouſly proſecuted by a powerful enemy.

Ver 4. *Deliver the poor and needy*, &c.] See that you don't ſuffer him that is quite exhauſted by the art and malice of a wicked man to become a prey to his injuſtice.

Ver. 5. *They know not, neither will they underſtand*, &c.] Thus the men of God adviſe the judges to little purpoſe, for either they don't ſtudy the law of God; or ſuffer themſelves to be blinded with bribes or corrupt affections, that unleſs they be reformed, juſtice and truth, which are the foundations of the kingdom, muſt be ſhaken, and all things will be in confuſion, and in danger of coming to utter ruin.

Ver. 6. *I have ſaid, Ye are Gods*, &c.] Hear therefore what the Almighty ſaith, I have, ſays God, put my Majeſty upon you; and though ye are no more than mere men by nature, I have appointed you as my children to execute my law, which ye have perverted.

Ver. 7. *But ye ſhall die like men*, &c.] Therefore ye ſhall die no more lamented than a common man, after I have thrown you down from your ſeats, as I did thoſe tyrants and cruel oppreſſors that ſat there before your exaltation.

Ver. 8. *Ariſe, O God, judge the earth*, &c.] Come then, O God the righteous Judge, and execute this ſentence, and redreſs all thoſe evils, which theſe men have brought upon this nation, and let all the nations of the world confeſs that thou alone art their Supreme Governour.

PSAL. LXXXIII.

1 *A complaint to God of the enemies conſpiracies.* 9 *A prayer againſt them that oppreſs the church.*

¶ A ſong or pſalm of Aſaph.

KEep not thou ſilence, O God: hold not thy peace, and be not ſtill, O God.

2 For lo, thine enemies make a tumult: and they that hate thee, have lift up the head.

3 They have taken crafty counſel againſt thy people, and conſulted againſt thy hidden ones.

4 They have ſaid, Come, and let us cut them off from *being* a nation: that the name of Iſrael may be no more in remembrance.

5 For they have conſulted together with one conſent: they are confederate againſt thee.

6 The tabernacles of Edom, and the Iſhmaelites: of Moab, and the Hagarenes.

7 Gebal, and Ammon, and Amalek, the Philiſtines with the inhabitants of Tyre.

8 Aſſur alſo is joyned with them: they have holpen the children of Lot. Selah.

9 Do unto them as *unto* the Midianites: as *to* Siſera, as *to* Jabin, at the brook of Kiſon:

10 *Which* periſhed at En-dor: they became *as* dung for the earth.

11 Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah; and as Zalmuna:

12 Who ſaid, Let us take to our ſelves the houſes of God in poſſeſſion.

13 O my God, make them like a wheel: as the ſtubble before the wind.

14 As the fire burneth the wood, and as the flame ſetteth the mountains on fire.

15 So perſecute them with thy tempeſt, and make them afraid with thy ſtorm.

16 Fill their faces with ſhame: that they may ſeek thy name, O LORD.

17 Let them be confounded and troubled for ever: yea, let them be put to ſhame, and periſh.

18 That *men* may know, that thou whoſe name alone *is* JEHOVAH, *art* the moſt High over all the earth.

R. Kimchi thinks that this pſalm was written in the days of Jehoſhaphat, when the Moabites, Ammonites, Idumæans, and the inhabitants of Mount Seir joined their forces againſt the Hebrews (2 Chron. xx.) It conſiſts of two parts: the firſt is a prayer to God that he would grant them immediate aid to repel the growing ſtrength of their enemies: Secondly, they deſire as compleat a victory over their preſent enemies, as their forefathers had obtained over the Medianites, *&c.* Then they imprecate that God would ſlay the princes of their enemies, as Gidion ſlew Oreb and Zeb, *&c.* and that the whole army ſhould be ſuddenly ſcattered, and ſo terribly afrighted at the interpoſition of his power, as to be reduced to confeſs that the God alone is the Lord of all the earth.

Ver. 1. *Keep not thou ſilence, O God*, &c.] O God, our only refuge in time of need, whoſe power is able to diſperſe and fruſtrate the greateſt armies and deepeſt counſels of the earth, ſhew us ſome token of thy preſence among us in this our diſtreſs: ſhut not thy merciful ears to our cries, come forth, and aſſiſt us quickly, or we ſhall periſh.

Ver. 2. *For lo, thine enemies make a tumult*, &c.] For behold the nations, which encompaſs us about, and are envious at us for thy name ſake, have made a dreadful noiſe, like the waves of the ſea, and invaded us, promiſing themſelves a final conqueſt of thy people.

Ver. 3. *They have taken crafty counſel againſt thy people*, &c.] Having laid their plot not only againſt their perſons, but have reſolved alſo to deſtroy thy temple, and the ſanctuary where thou haſt pitched thy tent amongſt men.

Ver. 4, 5. *They have ſaid, Come, and let us cut them off*, &c.] They have agreed to unite their whole ſtrength that they may be able to extirpate the common-wealth of Iſrael, ſo as it may be no more a nation, under that government and religion which thou haſt eſtabliſhed.

Ver. 6, 7, 8. *The tabernacles of Edom*, &c.] And theſe conſpirators are the war-like nations of the Edomites and Iſhmaelites that are trained up in the field of battle; and they are joined with our inveterate enemies the Moabites, and the poſterity of Hagar: as alſo the Gobalites, the Ammonites, Amalekites, Philiſtines, and the powerful nation of the Aſſyrians, who come to the aſſiſtance of the Moabites and Ammonites, the authors of this war.

Ver. 9, 10. *Do unto them as unto the Midianites*, &c.] But we truſt in thy power, O God, who art able to make them an example of human weakneſs, by defeating them in the manner as thou didſt deſtroy that vaſt army of the Midianites, with no greater power than three hundred men under the command of thy ſervant Gideon; and as thou didſt to Siſera and Jabeſh his king; who, together with his army, were ſwept away in the brook of Kiſhon, (Judges iv. 21,—24. v. 21.) beſides the great ſlaughter near Endor, where their carcaſes lay and rotted, and ſerved for dung to enrich the earth.

Ver. 11. *Make their nobles like Oreb, and Zeeb*, &c.] Let their princes and commanders fall in the battle as Oreb and Zeeb: Yea, let not one of their kings eſcape by flight, but fall a prey, and be ſlain, as were Zeba and Zalmunna, Judges viii. 12,—20.

Ver. 12. *Who ſaid, let us take to ourſelves*, &c.] Who march with the like rancour in their hearts, ſaying, Let us poſſeſs ourſelves of that pleaſant land, that boaſts itſelf of the protection of the God of hoſts.

Ver. 13. *O my God, make them like a wheel*, &c.] O God of our ſalvation, put theſe our enemies to flight, that they may run as faſt as a ball down a hill, or be ſcattered from each other like chaff in a whirlwind.

Ver. 14. *As the fire burneth the wood*, &c.] Make them as the fuel of the fire, that vaniſheth away in ſmoke, or as graſs that is parched up with the heat of the ſun on the mountains.

Ver. 15. *So perſecute them with thy tempeſt*, &c.] Perſecute them with thunder and lightning, that they may not know which way to turn, and ſo be ſhattered and driven away preſently.

Ver. 16. *Fill their faces with ſhame*, &c.] Let thoſe that eſcape become ſenſible of thy power and goodneſs, and confeſs their own confuſion for attempting to lift up their heads againſt thy ſtrength.

Ver. 17. *Let them be confounded and troubled*, &c.] Strike them with ſo much dread of thy name in their defeat, as never any more to recover freſh courage to attack us, or give us any farther trouble.

Ver. 18. *That men may know that thou*, &c.] That all the nations of the earth may be convinced, that thou art the true and only God of all nations, by whom men live and move, and have their being.

PSAL. LXXXIV.

1 *The prophet longing for the communion of the ſanctuary,* 4 *ſheweth how bleſſed they are that dwell therein.* 8 *He prayeth to be reſtored unto it.*

¶ To the chief muſician upon Gittith.
A pſalm for the ſons of Korah.

HOw amiable *are* thy tabernacles, O LORD of hoſts!

2 My ſoul longeth, yea, even fainteth for the courts of the LORD: my heart and my fleſh crieth out for the living God.

3 Yea, the ſparrow hath found an houſe, and the ſwallow a neſt for herſelf, where ſhe may lay her young, *even* thine altars, O LORD of hoſts, my King, and my God.

4 Bleſſed *are* they that dwell in thy houſe: they will be ſtill praiſing thee. Selah.

5 Bleſſed *is* the man whoſe ſtrength *is* in thee: in whoſe heart *are* the ways *of them*.

6 *Who* paſſing through the valley of Baca, make it a well: the rain alſo filleth the pools.

7 They go from ſtrength to ſtrength, *every one of them* in Zion appeareth before God.

8 O LORD God of hoſts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God our ſhield, and look upon the face of thine anointed.

10 For a day in thy courts *is* better than a thouſand: I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs.

11 For the LORD God *is* a ſun and ſhield: the LORD will give grace and glory: no good *thing* will he withwold from them that walk uprightly.

12 O LORD of hoſts, bleſſed *is* the man that truſteth in thee.

This pſalm has been judiciouſly ſuppoſed the compoſition of ſome pious Levite in the country, when Sennacherib's army had blocked up the way to Jeruſalem, and hindred the people from waiting upon God in his ſervice at the temple, where he judged the loweſt officer (ver. 10.) far more honourable than the higheſt preferments among Pagan nations.

Ver. 1, 2. *How amiable are thy tabernacles*, &c.] Oh! how my heart longs to attend at thy temple, O Lord God of hoſts, where my tongue and my hands, as well as my mind, earneſtly deſires to be employed in the praiſes of our God, who liveth for ever.

Ver. 3. *Yea, the ſparrow hath found an houſe*, &c.] Oh! how much happier is the ſparrow and the ring-dove, who build their neſt and hatch their young in the rafters of thy houſe, than me, thy rational ſervant, who am debarred the liberty to approach thy holy temple.

Ver. 4. *Bleſſed are they that dwell in thy houſe*, &c.] They are happy indeed, that can frequent thy houſe at pleaſure; they have a continual ſubject of thy praiſe for ſo great a priviledge.

Ver. 5, 6, 7. *Bleſſed is the man whoſe ſtrength is in thee*, &c.] That man is happy, who, relying on thy Divine Protection, goes up thrice a year to the ſolemn feaſts of Jeruſalem with ſo much pleaſure, that he regardeth not the drought of the valley of Baca, where there is no water: For the Lord rewardeth their dependance in him with ſeaſonable ſhowers of rain to refreſh them in their journey; ſo that their fervency and zeal increaſeth, the nearer every one of them approaches the temple of the Lord upon the hill of Sion.

Ver. 8. *O Lord God of hoſts, hear my prayer*, &c.] Therefore, moſt Mighty Lord, whoſe ſtrength is more powerful than the armies that invade us; I beſeech thee, make me one of that happy number; and thou, O God, who deliveredſt Jacob out of all his troubles, reſtore me to the liberty of waiting at thy holy temple.

Ver. 9. *Behold, O God, our ſhield*, &c.] O God, thou who art our only protector, and haſt defended us in the greateſt ſtraits, look upon our affliction, and graciouſly aſſiſt thy ſervant, our ſovereign Lord, the king, in the diſperſion of our enemies.

Ver. 10. *For a day in thy courts*, &c.] For what will it avail me to live many years, if I be deprived of the liberty to go to thine houſe, at whoſe gates I had rather lie, than to live in the moſt ſplendid condition in idolatrous countries.

Ver 11. *For the Lord God is a ſun and ſhield*, &c] Becauſe there is utter darkneſs where the Lord is not, whoſe preſence cheriſhes the hearts of men, and diſpels all clouds of error and ignorance as the ſun enlivens the day: God alone is able to defend us, and will abundantly reward all thoſe that ſincerely love him and keep his commandments.

Ver. 12. *O Lord God of hoſts*, &c.] O God, who art the Lord of heaven and earth, I now experience how good and comfortable it is to truſt in thee only; for he ſhall obtain his full deſires, who preſerves his hope and confidence in thee.

PSAL. LXXXV.

1 *The Pſalmiſt out of the experience of former mercies, prayeth for the continuance thereof.* 8 *He promiſeth to wait thereon, out of confidence of God's goodneſs.*

¶ To the chief muſician.

A pſalm for the ſons of Korah.

LORD, thou haſt been favourable unto thy land: thou haſt brought back the captivity of Jacob.

2 Thou haſt forgiven the iniquity of thy people, thou haſt covered all their ſins. Selah.

3 Thou haſt taken away all thy wrath: thou haſt turned *thy ſelf* from the fierceneſs of thine anger.

4 Turn us, O God of our ſalvation, and cauſe thine anger towards us to ceaſe.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again: that thy people may rejoyce in thee?

7 Shew us thy mercy, O LORD, and grant us thy ſalvation.

8 I will hear what God the LORD will ſpeak: for he will ſpeak peace unto his people, and to his ſaints: but let them not turn again to folly.

9 Surely his ſalvation *is* nigh them that fear him; that glory may dwell in our land.

10 Mercy and truth are met together: righteouſneſs and peace have kiſſed *each other*.

11 Truth ſhall ſpring out of the earth: and righteouſneſs ſhall look down from heaven.

12 Yea, the LORD ſhall give *that which is* good: and our land ſhall yield her increaſe.

13 Righteouſneſs ſhall go before him: and ſhall ſet *us* in the way of his ſteps.

Some have thought that this pſalm was compoſed by one of the ſons of Korah, after David's deliverance from the rebellion of his ſon Abſalom. Others refer it to the days of Hezekiah after the defeat of Sennacherib. But it may much better be applied to the times of the Jewiſh redemption from the Babyloniſh captivity, when they were diſturbed with many enemies in the peaceable enjoyment of their country and religion.

Ver. 1. *Lord, thou haſt been favourable unto thy land*, &c.] Moſt gracious Lord, it is to thee alone we muſt thankfully acknowledge our happy deliverance from our ſad ſtate of bondage, and reſtoration to the land, which thou haſt choſen for thine own poſſeſſion.

Ver. 2. *Thou haſt forgiven the iniquity*, &c.] Now we know that thou haſt in thy goodneſs blotted out all thoſe crimes of idolatry and unbelief, &c. for which we juſtly ſuffered a long baniſhment.

Ver. 3. *Thou haſt taken away all thy wrath*, &c.] For thou haſt turned thy heavy diſpleaſure and ſevere vengeance, which had like to have conſumed us, into thy wonted great clemency and mercy towards us.

Ver. 4. *Turn us, O God, of our ſalvation*, &c.] Confirm in us ſuch holy and ſtedfaſt reſolutions never to offend thee more, O God our Redeemer, that we may never ſtir up thy wrath with our ingratitude.

Ver. 5. *Wilt thou be angry with us for ever?* &c.] What have we done in this ſhort interval of thy favour, that thou ſuffereſt our enemies to diſturb our peace? Wilt thou execute thy vengeance upon the children for the ſin of their fathers.

Ver. 6. *Wilt thou not revive us again*, &c.] It will be more honourable for thee to ſet us above our enemies, and eſtabliſh us in peace, that we thy people may meet with no damp in their praiſes for thy goodneſs, thou haſt begun to ſhew, unto them.

Ver. 7. *Shew us thy mercy, O Lord*, &c.] We do not claim any right or merit of our own to demand any favour of thee, but we humbly intreat that thou, O Lord, wilt in thy mercy compleat our redemption with a quiet poſſeſſion of thy laws and religion.

Ver. 8. *I will hear what God the Lord will ſpeak*, &c.] I will expect with patience what anſwer the Lord will return to my prayer; and I am well aſſured that he will ſettle us his people in a proſperous tranquility, if they don't provoke him again with their idolatry.

Ver. 9. *Surely his ſalvation is nigh unto them that fear him*, &c.] I know his goodneſs is infinite, and he will never deſert his ſervants; but, if they abide in his law, will certainly rebuild our temple, and reſtore our country to its former dignity and power.

Ver. 10. *Mercy and truth are met together*, &c.] And that in ſo eminent a manner, that we ſhall have a moſt undeniable proof of his mercy and truth, who has reſtored by his mercy to us the land which he had promiſed unto our fathers and their ſeed for evermore: And that a perfect obedience to his law, and an abhorrence of iniquity, is the only and ſure means to obtain the peace of God, which is only able to overcome the violence and oppreſſion of the wicked.

Ver. 11, 12. *Truth ſhall ſpring out of the earth*, &c.] Then faith, which the ſeverity of our captivity has almoſt defaced, ſhall bud forth again in the hearts of men, like the flowers of the field in due ſeaſon; and God will reward their works of righteouſneſs with peace, and a plentiful increaſe of the fruits of the earth.

Ver. 13. *Righteouſneſs ſhall go before him*, &c.] So that we being enconraged with the bleſſings and goodneſs of the Almighty, in the accompliſhment of his gracious promiſes, ſhall never ſwerve from his rule of juſtice and mercy, but always carry the righteouſneſs of God before our eyes, as a light to preſerve our feet from falling into the ſnares of the enemy in the day of temptation.

PSAL. LXXXVI.

1 *David ſtrengthneth his prayer by the conſcience of his religion,* 5 *By the goodneſs and power of God.* 11 *He deſireth the continuance of former grace.* 14 *Complaining of the proud, he craveth ſome token of God's goodneſs.*

¶ A prayer of David.

BOW down thine ear, O LORD, hear me: for I *am* poor and needy.

2 Preſerve my ſoul, for I *am* holy: O thou my God, ſave thy ſervant that truſteth in thee.

3 Be merciful unto me, O Lord: for I cry unto thee daily.

4 Rejoyce the ſoul of thy ſervant: for unto thee, O Lord, do I lift up my ſoul.

5 For thou, O Lord, *art* good, and ready to forgive: and plenteous in mercy unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer: and attend to the voice of my ſupplications.

7 In the day of my trouble I will call upon thee: for thou wilt anſwer me.

8 Among the gods *there is* none like unto thee, O Lord, neither *are there any works* like unto thy works.

9 All nations whom thou haſt made ſhall come and worſhip before thee, O Lord: and ſhall glorify thy name.

10 For thou *art* great, and doeſt wondrous things: thou *art* God alone.

11 Teach me thy way, O LORD, I will walk in thy truth: unite my heart to fear thy name.

12 I will praiſe thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.

13 For great *is* thy mercy toward me: and thou haſt delivered my ſoul from the loweſt hell.

14 O God, the proud are riſen againſt me, and the aſſemblies of violent *men* have ſought after my ſoul: and have not ſet thee before them.

15 But thou, O Lord, *art* a God full of compaſſion, and gracious: long-ſuffering, and plenteous in mercy and truth.

16 O turn unto me, and have mercy upon me, give thy ſtrength unto thy ſervant, and ſave the ſon of thine handmaid.

17 Shew me a token for good, that they which hate me, may ſee *it*, and be aſhamed: becauſe thou, LORD, haſt holpen me, and comforted me.

The occaſion of this prayer was when David, perſecuted by Saul or Abſalom, loſt all that he had, and was left in a moſt forlorn condition: Tho' there don't want ſome authors of credit that aſcribe this pſalm to the days of Hezekiah, when the Aſſyrians attempted to take the holy city. It is true, that the firſt words and the 8th and 9th verſes of this pſalm give ſome countenance to that aſſertion, but all the reſt properly relate to David alone.

Ver. 1. *Bow down thine ear, O Lord, hear me,* &c.] Hear, good Lord, the prayer of thy poor and helpleſs ſervant, and deliver me out of my diſtreſs wherein I groan, deſtitute of human help.

Ver. 2. *Preſerve my ſoul, for I am holy,* &c.] O thou, the Righteous Judge, and my only refuge and powerful defender, protect my life from thoſe that maliciouſly ſeek it, for thy mercies ſake and great goodneſs, that haſt ſeen how I always worſhip and depend upon thee.

Ver. 4. *Be merciful unto me, O Lord,* &c.] Oh! ſuffer not the daily prayers of thy ſervant to be heard in vain, but help me of thy great mercy, and turn my ſorrow into joy and gladneſs; for it is from thee alone that I expect all my comfort and relief;

Ver. 5. *For thou, O Lord, art good, and ready to forgive,* &c.] Becauſe thy goodneſs is infinite, ready to pardon thoſe that have offended thee; and to ſhew thy abundant kindneſs to ſuch as with devotion and ſincerity of intention turn unto thee.

Ver. 6, 7. *Give ear, O Lord, unto my prayer,* &c.] As I do at this time; therefore, gracious Lord, grant my humble petition, which I offer in this time of my utmoſt diſtreſs, to deprecate thy diſpleaſure, and to ſue for thy all-ſufficient favour. I call upon thee, becauſe I know thou wilt hear me.

Ver. 8. *Among the Gods there is none like unto thee, O Lord,* &c.] I know if thou wilt appear in my behalf, that all the counſels and forces of theſe wicked nobles, my perſecutors, won't be able to effect any thing againſt me, for thou canſt deſtroy them all.

Ver. 9. *All nations whom thou haſt made,* &c.] Then all our neighbouring nations ſhall acknowledge thee to be be their Creator, and honour thee with their higheſt praiſes.

Ver. 10. *For thou art great, and doſt wondrous things,* &c.] For they ſhall be convinced by ſuch marvellous works, that thou art the God of Gods, and that there is no other god but thou alone.

Ver. 11. *Teach me thy way, O Lord, I will walk in thy truth,* &c.] Inſtruct me, O Lord, in the wiſdom of thy chaſtiſements, wherewith thou afflicteſt thoſe that ſerve thee, when they ſwerve from thy law, that I may not be oppreſſed in the midſt of my preſent afflictions. Teach me the way of thy commandments, that I may never err from the wholeſome guide of thy word.

Ver. 12, 13. *I will praiſe thee, O Lord my God,* &c.] Thy benefits, O Lord, have been ſo many already, that I even owe my life to thee in many dangers, from whence thou, my only ſupport and ſtay, haſt mercifully delivered me; and therefore I am ſtrictly obliged to praiſe thee as my ſupreme Lord and bountiful benefactor, which I will continue as long as the breath is in my body.

Ver. 14. *O God, the proud are riſen againſt me,* &c.] And now, O God, I have an immediate inſtance of thy favour, even the ſure confidence that thou wilt deliver me from theſe proud and ambitious men, who purſue me with a moſt formidable army to take away my life, without any regard to thy providence, or remorſe at their wicked counſels.

Ver. 15. *But thou, O Lord, art a God full of compaſſion,* &c.] Yet I am not dejected, becauſe I know thou, O God, art always ready to aſſiſt thy helpleſs ſervants; that thou wilt accept of an humble and contrite heart, pardon our tranſgreſſions, rather chuſe to reward than puniſh us, never fail to perform what thou haſt promiſed.

Ver. 16. *O turn unto me, and have mercy upon me,* &c.] Turn then unto me, O God, who moſt humbly implore thy favour and moſt gracious pardon: behold my diſtreſs, increaſe my faith, aid me with thy power againſt the mighty forces of mine enemies that compaſs me about; and deliver me, thy ſervant, who am more abſolutely thine, than any ſlave is the property of his maſter.

Ver. 17. *Shew me a token for good,* &c.] Vouchſafe me now in this great diſtreſs, ſuch viſible marks of thy favour towards me, that mine enemies may be confounded to ſee him whom they have intended to deſtroy, preſerved and bleſſed with comforts proportionable to the ſorrow they had brought upon him.

PSAL. LXXXVII.

1 *The nature and glory of the church.* 4 *The increaſe, honour, and comforts of the members thereof.*

¶ A pſalm or ſong for the ſons of Korah.

HIS foundation *is* in the holy mountains.

2 The LORD loveth the gates of Zion, more than all the dwellings of Jacob.

3 Glorious things are ſpoken of thee, O city of God. Selah.

4 I will make mention of Rahab and Babylon, to them that know me: behold Philiſtia, and Tyre with Ethiopia: this *man* was born there.

5 And of Zion it ſhall be ſaid, This and that man was born in her: And the Higheſt himſelf ſhall eſtabliſh her.

6 The LORD ſhall count when he writeth up the people, *that* this *man* was born there. Selah.

7 As well the ſingers as the players on inſtruments *ſhall be there:* all my ſprings *are* in thee.

This pſalm was compoſed by one of the ſons of Korah, or a Corite, in commendation of Jeruſalem, ſituate in the holy mountains of Sion, (where David built his palace, and afterward ſettled the ark) and of Moriah, where Solomon built the temple.

Ver. 1. *His foundation is in the holy mountains*, &c.] This pſalm is intended to celebrate the praiſes of thoſe holy mountains (of Sion and Moriah) which God hath peculiarly choſen for the ſeat of his kingdom, and of his prieſthood.

Ver. 2. *The Lord loveth the gates of Sion*, &c.] Altho' the Lord loveth all the tents (Numb. xxiv. 5.) and cities of Iſrael, yet he prefereth the gates of Jeruſalem.

Ver. 3. *Glorious things are ſpoken of thee, thou city of God.*] Whoſe praiſe is in all the world, that have ſeen what God hath done for it by ſeparating its limits for his own habitation, and heard the great things there are foretold to come to paſs therein.

Ver. 4. *I will make mention of Rahab*, &c.] I won't deny, and I am accuſtomed to relate how ſuch and ſuch cities of Egypt and Babylon, of the Philiſtines, Tyrians and Arabians, were renowned for the birth of ſome eminent perſonage.

Ver. 5. *And of Zion it ſhall be ſaid*, &c.] But of Sion it may be ſaid, that it has abounded with great and pious men; and what is more noble, that ſhe is the city where the Moſt High God has fixed the tabernacle of his preſence.

Ver. 6, 7. *The Lord ſhall count when he writeth up the people*, &c.] So the Lord, who beholds all the earth, when he counteth the famous men, that have honoured the place of their nativity, ſhall incline to the praiſe of the city of Jeruſalem, in whom the multitudes of excellent perſons, all eminent in their kind, of all degrees, ſhall come forth in their ſucceſſions, like ſprings of water in the garden of the Lord.

PSAL. LXXXVIII.

A prayer containing a grievous complaint.

¶ A ſong or pſalm for the ſons of Korah.
To the chief muſician upon Mahalath Leannoth, Maſchil of Heman the Ezrahite.

O LORD God of my ſalvation, I have cried day *and* night before thee.

2 Let my prayer come before thee: incline thine ear unto my cry.

3 For my ſoul is full of troubles: and my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit: I am as a man *that hath* no ſtrength.

5 Free among the dead, like the ſlain that lie in the grave, whom thou remembreſt no more: and they are cut off from thy hand.

6 Thou haſt laid me in the loweſt pit, in darkneſs, in the deeps.

7 Thy wrath lieth hard upon me, and thou haſt afflicted *me* with all thy waves. Selah.

8 Thou haſt put away mine acquaintance far from me: thou haſt made me an abomination unto them: I *am* ſhut up, and I cannot come forth.

9 Mine eye mourneth by reaſon of affliction: LORD, I have called daily upon thee, I have ſtretched out my hands unto thee.

10 Wilt thou ſhew wonders to the dead? ſhall the dead ariſe *and* praiſe thee? Selah.

11 Shall thy loving kindneſs be declared in the grave? *or* thy faithfulneſs in deſtruction?

12 Shall thy wonders be known in the dark? and thy righteouſneſs in the land of forgetfulneſs?

13 But unto thee have I cried, O LORD, and in the morning ſhall my prayer prevent thee.

14 LORD, why caſteſt thou off my ſoul? *why* hideſt thou thy face from me?

15 I *am* afflicted and ready to die from *my* youth up: *while* I ſuffer thy terrours, I am diſtracted.

16 Thy fierce wrath goeth over me, thy terrours have cut me off.

17 They came round about me daily like water, they compaſſed me about together.

18 Lover and friend haſt thou put far from me, *and* mine acquaintance into darkneſs.

Some have aſſerted, that the author of this pſalm was Heman the famous ſinger in David's time; but that can't be true, becauſe he was of the tribe of Levi, (1 Chron. vi. 32. xv. 17.) whereas this was deſcended from Zerah, who was one of the ſons of Judah, (1 Chron. ii. 6.) but we don't pretend to fix the time in which he lived; tho' it is probable, when Jeconiah, otherwiſe call'd Jehoiachin (or after him Zedekiah) was taken, and carried captive to Babylon, together with abundance of the nobility, and the principal commanders and artizans, 2 Kings xxiv. 14, 15, 16. In ſome of which ranks, I ſuppoſe, this Heman was, who, being caſt into a dark priſon, (which hath made ſome fancy Jehoiachin himſelf to make it) ver. 6, 8. or otherwiſe as miſerably treated as if he had been in a dungeon, bewails his private calamity: as Etham in the next pſalm doth the public.

Ver. 1. *O Lord God of my ſalvation*, &c.] On whom all my hopes of ſafety depend; I have implored thy mercy, with moſt earneſt cries, without any intermiſſion.

Ver. 2. *Let my prayer come before thee*, &c.] Let them at laſt prevail, I beſeech thee; and do not reject my petition; but vouchſafe a favourable anſwer to my doleful lamentations.

Ver. 3. *For my ſoul is full of troubles*, &c.] For my ſoul is overcharged with great variety of long-continued evils; which have brought me even down to the grave.

Ver. 4. *I am counted with them that go down into the pit*, &c.] All that know my condition look upon me as utterly loſt; and I am quite ſpent, having no power at all to help myſelf.

Ver. 5. *Free among the dead*, &c.] I am no longer one of this world; there is little difference between me and thoſe ſlain in a battle, and caſt all together into one common grave, whoſe families are ſo wholly extirpated, that there are none left to preſerve their memory.

Ver. 6. *Thou haſt laid me in the loweſt pit*, &c.] For thou haſt thruſt me down into a deep and diſmal dungeon like unto a grave.

Ver. 7. *Thy wrath lieth hard upon me*, &c.] My ſpirit is ready to ſink under the weight of thy diſpleaſure; my calamities fall upon me ſo faſt and ſo heavily, like the mountainous waves of the ſea.

Ver. 8. *Thou haſt put away mine acquaintance far from me*, &c] I am not allowed to have any familiarity with my friends or acquaintance, and abominate to come into ſuch a loathſome place; where I am kept ſo cloſe, that I have no means of getting out.

Ver. 9. *Mine eye mourneth by reaſon of affliction*, &c.] Nor can I do any thing there but weep, till I am almoſt blind, by reaſon of the miſeries I endure; only I ceaſe not to look up unto thee, *O Lord*, continually, who art my only companion in this ſolitary and helpleſs condition; imploring thy aid with fervent prayers, and longing expectations; ſaying,

Ver. 10. *Wilt thou ſhew wonders to the dead?* &c.] If thou, O Lord, doſt not deliver me ſoon, I ſhall periſh; if thou doſt not help me now in my life-time I can have little hopes that thou wilt raiſe me by a miracle from the grave.

Ver. 11. *Shall thy loving-kindneſs be declared in the grave*, &c.] If thou defer thy relief till I am dead, I can expect nothing but corruption in the grave; therefore make haſte to deliver me out of this nauſeous dungeon.

Ver. 12. *Shall thy wonders be known in the dark?* &c.] I can't be perſuaded that thou wilt reſerve thy power till mine eyes are darkened; nor ſuffer the wicked to impeach thy Juſtice, that has not preſerved thy ſervant from the ſnares of death.

Ver. 13. *But unto thee have I cried, O Lord*, &c.] Thus, O Lord, have I made my daily moan before thee in the anguiſh of my ſoul, yea, before the morning light, when I could not reſt.

Ver. 14. *Lord, why caſteſt thou off my ſoul?* &c.] And yet I am like one that prayeth not and delivered up to Divine Vengeance.

Ver. 15. *I am afflicted and ready to die*, &c.] Which is the more ſtrange becauſe I have been afflicted many years, and finding no relief in thy mercy, I am almoſt diſtracted at the ſad proſpect of future and moſt dreadful calamities that ſurround me.

Ver. 16. *Thy fierce wrath goeth over me*, &c.] I ſuffer not merely the effects of thy anger (ver. 7.) but of thy ſevereſt and moſt terrible diſpleaſure, that I now almoſt deſpair of my life.

Ver. 17. *They came daily round about me like water*, &c.] I am encompaſſed daily more and more, and they increaſe, as the water-floods, coming together from ſeveral places, till they meet and ſwallow me up.

Ver. 18. *Lover and friend haſt thou put far from me*, &c.] For I have neither friend nor neighbour to condole with me; for they are either dead, forbid acceſs to me, or hide themſelves for fear of being thruſt into this dungeon.

PSAL. LXXXIX.

1 *The pſalmiſt praiſeth God for his covenant*, 5 *for his wonderful power*, 15 *for the care of his Church*, 19 *for his favour to the kingdom of David.* 31 *Then complaining of contrary events*, 46 *He expoſtulateth, prayeth, and bleſſeth God.*

¶ Maſchil of Ethan, the Ezrahite.

I Will ſing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulneſs to all generations.

2 For I have ſaid, Mercy ſhall be built up for ever: thy faithfulneſs ſhalt thou eſtabliſh in the very heavens.

3 I have made a covenant with my choſen, I have ſworn unto David my ſervant.

4 Thy ſeed will I eſtabliſh for ever, and build up thy throne to all generations. Selah.

5 And the heavens ſhall praiſe thy wonders, O LORD: thy faithfulneſs alſo in the congregation of the ſaints.

6 For who in the heavens can be compared unto the LORD? *who* among the ſons of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the aſſembly of the ſaints: and to be had in reverence of all *them that are* about him.

8 O LORD God of hoſts, who *is* a ſtrong LORD like unto thee? or to thy faithfulneſs round about thee?

9 Thou ruleſt the raging of the ſea: when the waves thereof ariſe thou ſtilleſt them

10 Thou haſt broken Rahab in pieces, as one that is ſlain; thou haſt ſcattered thine enemies with thy ſtrong arm.

11 The heavens *are* thine, the earth alſo *is* thine: *as for* the world, and the fulneſs thereof, thou haſt founded them.

12 The north and the ſouth thou haſt created them: Tabor and Hermon ſhall rejoyce in thy name.

13 Thou haſt a mighty arm: ſtrong is thy hand, *and* high is thy right hand.

14 Juſtice and judgment *are* the habitation of thy throne: mercy and truth ſhall go before thy face.

15 Bleſſed *is* the people that know the joyful ſound: they ſhall walk, O LORD, in the light of thy countenance.

16 In thy name ſhall they rejoice all the day: and in thy righteouſneſs ſhall they be exalted.

17 For thou *art* the glory of their ſtrength: and in thy favour our horn ſhall be exalted.

18 For the LORD *is* our defence: and the holy One of Iſrael *is* our king.

19 Then thou ſpakeſt in viſion to the holy One, and ſaidſt, I have laid help upon *one that is* mighty: I have exalted *one* choſen out of the people.

20 I have found David my ſervant: with my holy oyl have I anointed him..

21 With whom my hand ſhall be eſtabliſhed: mine arm alſo ſhall ſtrengthen him.

22 The enemy ſhall not exact upon him: nor the ſon of wickedneſs afflict him.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my faithfulneſs and my mercy *ſhall be* with him: and in my name ſhall his horn be exalted.

25 I will ſet his hand alſo in the ſea, and his right hand in the rivers.

26 He ſhall cry unto me, Thou *art* my father, my God, and the rock of my ſalvation.

27 Alſo I will make him *my* firſt-born, higher than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant ſhall ſtand faſt with him.

29 His ſeed alſo will I make *to endure* for ever, and his throne as the days of heaven.

30 If his children forſake my law, and walk not in my judgments;

31 If they break my ſtatutes, and keep not my commandments:

32 Then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes.

33 Nevertheleſs, my loving-kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail.

34 My covenant will I not break, nor alter the thing *that is* gone out of my lips.

35 Once have I ſworn by my holineſs, that I will not lie unto David.

36 His ſeed ſhall endure for ever, and his throne as the ſun before me.

37 It ſhall be eſtabliſhed for ever as the moon, and *as* a faithful witneſs in heaven. Selah.

38 But thou haſt caſt off and abhorred, thou haſt been wroth with thine anointed.

39 Thou haſt made void the covenant of thy ſervant: thou haſt profaned his crown, *by caſting it* to the ground.

40 Thou haſt broken down all his hedges, thou haſt brought his ſtrong holds to ruin.

41 All that paſs by the way ſpoil him: he is a reproach to his neighbours.

42 Thou haſt ſet up the right hand of his adverſaries: thou haſt made all his enemies to rejoice.

43 Thou haſt alſo turned the edge of his ſword, and haſt not made him to ſtand in the battle.

44 Thou haſt made his glory to ceaſe, and caſt his throne down to the ground.

45 The days of his youth haſt thou ſhortned: thou haſt covered him with ſhame. Selah.

46 How long, LORD, wilt thou hide thy ſelf, for ever? ſhall thy wrath burn like fire?

47 Remember how ſhort my time is: wherefore haſt thou made all men in vain?

48 What man *is he that* liveth, and ſhall not ſee death? ſhall he deliver his ſoul from the hand of the grave? Selah.

49 Lord where *are* thy former loving-kindneſſes, *which* thou ſwareſt unto David in thy truth?

50 Remember, Lord, the reproach of thy ſervants; *how* I do bear in my boſom *the reproach of* all the mighty people;

51 Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footſteps of thine anointed.

52 Bleſſed *be* the LORD for evermore. Amen, and amen.

This pſalm is a ſad lamentation of the calamity to the Jewiſh nation by Nebuchadnezzar, who ſubverted the royal family, and totally defaced their government in the days of Jehoiachim and Zedekiah, inſomuch that the Pſalmiſt concludes almoſt in deſpair of the accompliſhment of God's promiſe to David, becauſe he had given the heathens an opportunity to reproach their confidence in him, who boaſted, that in ſpite of his promiſe, they had put a period to the family and kingdom of David. For that muſt certainly be the meaning of the laſt clauſe of the laſt verſe but one, where we read that they *reproached the footſteps of his anointed.* The word the Engliſh tranſlators have rendered *footſteps,* ſignifies properly in the original, *the heel of a man's foot,* which in a figurative or poetical ſtile as the Pſalms are written in, is tranſlated to ſignify the *end* of any thing, as in pſal. cxix. 33. and will beſt ſuit with the premiſes of this pſalm, which relates the ſtability of the kingdom of David, which their enemies now boaſted they ſaw *upon it's laſt legs,* as our Engliſh proverb would anſwer the idiom of the Hebrew. Which was ſo far true, that it never was reſtored as a temporal kingdom, and in no ſenſe to his race, till Jeſus the ſon of David came.

It conſiſts of two parts: The firſt is a long account of the covenant which God made with David and his poſterity for their perpetual eſtabliſhment on the throne of Iſrael. The ſecond part contains a violent expoſtulation, and as it were a reprimand of Divine Juſtice, and almoſt an accuſation of a breach of promiſe in the Almighty; but concludes with a ſure confidence in God.

As for its author, the title calls him Ethan the Ezrahite; and that is all the certain account that can be given of him.

Ver. 1, 2. *I will ſing of the mercies of the Lord for ever,* &c.] God ſhall never accuſe me of diſobedience, for I will always with thankful remembrance declare his goodneſs towards me, and his ſure promiſes, which I have always found to anſwer my expectations; for I know, that tho' I am ſometimes troubled, that he will ſurely deliver me, yea, as ſure as I believe him to inhabit the heavens.
For

Ver. 3, 4. *I have made a covenant with my choſen,* &c.] He has ſaid: I have made a covenant and confirm'd it with an oath to David my ſervant, that I would ſettle and ſuſtain both him and his poſterity upon the throne of my people throughout all generations.

Ver. 5, 6, 7, 8. *And the heavens ſhall praiſe thy wonders, O Lord,* &c.] The angels in heaven will alſo join with thy ſaints upon earth, in their praiſes, for the wonders, O Lord, which thou haſt done. For there is none in heaven that can reſiſt the will of the Almighty, but ſtand about him with awful reverence to execute his commands, and all the religious upon earth tremble at the thoughts of his diſpleaſure, with whom I will join, and confeſs, that thou, O Lord, of
heaven

heaven and earth, art not to be equalled in power, and as ready to fulfill thy promiſes, as the angels are forward to execute thy orders.

Ver. 9, 10, 11, 12, 13, 14. *Thou ruleſt the raging of the ſea*, &c.] The moſt ungovernable part of the creation, the boiſterous waves ſubmit to thy government, when thou commandeſt them to keep within their proper channel. Thou miraculouſly overthrew the wicked Egyptians, and the Canaanites were forced to yield to thy irreſiſtable power, as unto the ſole proprietor of all things in heaven and earth, which thou haſt not only created by thy word, but fill'd it with inhabitants and all things neceſſary for them; for whether we look to the north or ſouth, eaſtward or weſtward, they acknowledge and praiſe thee their Creator, and providential preſerver: who art able to effect whatever thou deſigneſt with ſuch power, as cannot be reſiſted by the wicked, and bounteouſly rewards all thoſe that do well, becauſe thou haſt placed thy principal glory in juſtice and equity, and never judgeſt without mercy and truth.

Ver. 15, 16, 17. *Bleſſed is the people that know the joyful ſound*, &c.] Therefore, they that live under thy righteous and merciful government, ſhall moſt chearfully riſe up at the joyful ſound of the trumpet, which ſignifies thy preſence among them, and calls them to attend at thy ſervice, (Numb. x. 10.) and rejoice that whole day (of the new-moon) in remembrance of thy goodneſs, which ſhall exalt, and make them ſuperior to all their enemies, as they acknowledge that thou haſt been their only ſupport and ſtrength, and that without thy aſſiſtance, their own valour and ſmall armies would have been nothing.

Ver.——17,——29. *And in thy favour our horn ſhall be exalted*, &c.] Conſequently we hope that our kingdom, which is now diſperſed, and overthrown, ſhall by thy favour be aſſembled and reſtored to its ancient glory; for thou, O Lord, haſt always been our defender, and our Supreme Legiſlator, and our King, who in the time of our diſtreſs, didſt in a viſion, command thy prophet Samuel to anoint David the governor of thy people, becauſe thou haſt found him able to deliver them under thy conduct from the oppreſſion of the Philiſtines. At which time thou promiſedſt him thy extraordinary aid in all his enterprizes, to ſtrengthen his underſtanding as well as his forces, that neither craft nor power ſhould overcome him; and even to ſubdue all his adverſaries, and deſtroy his ſecret enemies. Thou, O Lord, didſt promiſe alſo, that he ſhould be our king, and endued with ſo great authority, as to be enabled to extend his conqueſts of the Philiſtines, and they that inhabit the ſea-ſhore on one ſide, and to the Syrians, as far as the rivers, Tigris and Euphrates on the other hand. And though he may be ſometimes diſtreſſed, I will hear his prayer, and he ſhall acknowledge me his father, Omnipotent God, and Mighty Deliverer; for I will bring him out of all his troubles, and exalt him above all other kings, amongſt whom he ſhall appear as the firſt-born, whoſe birth-right places him before the reſt of his father's children. Nothing ſhall alter my love towards him; I will always remember his covenant, his family ſhall never be extinct, but ſhall be inveſted with the regal power ſo long as the heavens endure.

Ver. 30, 31, 32. *If his children forſake my law, and walk not in my judgments*, &c.] Except his children won't obey, and judge my people contrary to my law; or if they neglect or corrupt my religion, and obſerve not the rules of life I have commanded; then I will alſo execute the threatnings, and puniſh their tranſgreſſion with the ſeverity of my law.

Ver. 33,——37. *Nevertheleſs, my loving-kindneſs will I not utterly take from him*, &c.] Yet I will not utterly forſake him, nor retract the promiſe I have made to David and his family, which I ſealed with an unalterable oath, and can no more deceive him than I can ceaſe to be what I am. His family (as I ſaid, ver. 29.) ſhall remain in my favour, and hold the royal dignity, as long as the ſun ſhineth, or the moon ruleth the night, which though it to be ſometimes eclipſed, is reſtored again to its beauty, even ſo it is a witneſs, that though David's race may ſometimes be diſtreſſed, ſhall at length return to the pinnacle of its glory.

Ver. 38,——45. *But thou haſt caſt off and abhorred, thou haſt been wroth with thine anointed*, &c.] But all theſe promiſes ſeem, alas! to have failed in our preſent ſubverſion; for thou haſt rejected, and ſuffered our Sovereign, of the lineage of David, and his lawful ſucceſſor in the kingdom, to be ſcorned and derided; nay, thy covenant ſeems not to be regarded by thee; for thou haſt permitted his authority and royal diadem to be trodden under foot: The walls of Jeruſalem are beat down, and all the fortified places are made a deſolation: So that thine anointed is laid open, contemned and ready to be eat up of thoſe that before dreaded the terror of his name. His enemies are become ſtronger than himſelf; and by thy permiſſion, have executed all their deſigns, and triumph in his ruin; for thou haſt blunted the edge of his ſword, and depreſſed the courage of his forces, that they run from the face of the enemies. Thus his ſplendor and his kingdom are both extinguiſhed; for the young king Jehoiachim is led into ſlavery, and Zedekiah is condemned as a rebel to looſe his eyes, and to remain a priſoner all the days of his life, 2 Kings xxv. 6, 7.

Ver. 46, 47, 48. *How long, O Lord, wilt thou hide thyſelf, for ever? ſhall thy wrath burn like fire?* &c.] O gracious Lord, wilt thou never appear for us again to put an end to our miſeries? Wilt thou ſuffer us to conſume away in the height of thy diſpleaſure? Let our natural weakneſſes plead for ſome mercy; and as we according to the courſe of nature muſt all die at the end of a few years, (for death is a debt of nature due from all creatures) grant us ſome reſpite from theſe tribulations, that it may not be objected to thy goodneſs, That thou haſt made us only to be miſerable and to die.

Ver. 49, &c. *Lord, where are thy former loving kindneſſes, which thou ſwareſt unto David in thy truth?* &c.] Lord! Are not all theſe afflictions enough to ſtagger thy ſervants faith in the veracity of thy promiſes unto David and his ſeed for ever? yet we truſt in thy goodneſs, which always gave David the victory over his enemies, though he had been reduced to the utmoſt calamity. Come then, O Lord, and deliver us from the ſcoffs and jeers of all the mighty nations, that profeſs themſelves thine enemies as well as ours; who lay all our misfortunes upon the inability of thy power, to protect the family of David for ever upon the throne of this kingdom, as thou haſt promiſed. But though we be thus derided and oppreſſed, we ſhall never forſake thy law, and verily believe that thy promiſe will not fail, but that thou wilt one day defeat our enemies, and give us and our poſterity for ever, new objects of praiſe for our happy reſtoration, and let all the people ſay Amen, amen, we verily believe it will be ſo.

The end of the Third Book.

The Fourth Book of PSALMS.

PSAL. XC.

1 Moſes ſetting forth God's providence, 3 complaineth, of humane frailty, 7 divine chaſtiſements, 10 and brevity of life. 12 He prayeth for the knowledge and ſenſible experience of God's good providence.

¶ A prayer of Moſes the man of God.

LORD, thou haſt been our dwelling-place in all generations.

2 Before the mountains were brought forth, or ever thou hadſt formed the earth and the world: even from everlaſting to everlaſting thou *art* God.

3 Thou turneſt man to deſtruction; and ſayeſt, Return, ye children of men.

4 For a thouſand years in thy ſight *are but* as yeſterday when it is paſt, and *as* a watch in the night.

5 Thou carrieſt them away as with a flood, they are *as* a ſleep: in the morning *they are* like graſs *which* groweth up.

6 In the morning it flouriſheth, and groweth up; in the evening it is cut down and withereth.

7 For we are conſumed by thine anger, and by thy wrath we are troubled.

8 Thou haſt ſet our iniquities before thee, our ſecret *ſins* in the light of thy countenance.

9 For all our days are paſſed away in thy wrath: we ſpend our years as a tale *that is told*.

10 The days of our years *are* threeſcore years and ten; and if by reaſon of ſtrength *they be* fourſcore years, yet *is* their ſtrength labour and ſorrow: for it is ſoon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, *ſo is* thy wrath.

12 So teach *us* to number our days, that we may apply *our* hearts unto wiſdom.

13 Return, O LORD, how long? and let it repent thee concerning thy ſervants.

14 O ſatiſfy us early with thy mercy; that we may rejoyce and be glad all our days.

15 Make us glad according to the days *wherein* thou haſt afflicted us, *and* the years *wherein* we have ſeen evil.

16 Let thy work appear unto thy ſervants, and thy glory unto their children.

17 And let the beauty of the LORD our God be upon us; and eſtabliſh thou the work of our hands upon us, yea, the work of our hands eſtabliſh thou it.

Here begins the fourth book of Pſalms; in this differing from the reſt, that as thoſe of the firſt book are moſt of them aſcribed to David, and thoſe of the ſecond in great part to the ſons of Korah, and thoſe of the third to Aſaph; ſo there are few of theſe whoſe author is certainly known; and therefore it ſeems they have been put together in one and the ſame collection. The Hebrews (whoſe opinion St. Hierom and St. Hillary follow) thought that as Moſes was the author of the firſt, he was alſo of the ten immediately enſuing. But as there is no reaſon for that, (as it will appear in due place) ſo there can be no cauſe why we ſhould fancy David, or ſome of the children of Moſes in his time, or a ſinger of that name, (as Aben-Ezra conjectures) to have compoſed this preſent pſalm; when not only the title expreſsly gives it to that Moſes who was the Man of God (as their Lawgiver is call'd) or that famous prophet, by whom God ſpake to them; but the Chaldee paraphraſt, and the very matter of the pſalm, ſufficiently ſhew, that it was a meditation of his, when the people offended ſo highly againſt God in the wilderneſs, that he ſhortened their lives to ſeventy or eighty years at the moſt, and ſuffered them not to arrive at the age of their anceſtors, or of Moſes, Caleb, or Joſhua, whoſe lives he prolonged to an hundred and twenty years.

Which grievous puniſhment Moſes prays God they may lay to heart ſeriouſly, and ſo recover his favour, who is the Eternal God, as he tells them, and had been, in a particular manner, kind to their progenitors in former generations.

This is the ſubſtance of the pſalm; which the collector of this book thought fit to place in the very beginning of it; becauſe of the great antiquity of this pſalm, and the dignity of its author.

Ver. 1—6. *Lord, thou haſt been our dwelling-place in all generations*, &c.] Lord, we acknowledge thy providence, who didſt provide a dwelling-place for our forefathers, and verily believe thou wilt make an ample proviſion for us in this deſert, and ſettle our poſterity in the good land which thou haſt promiſed them for their everlaſting poſſeſſion; for thou art the ſame, who created the whole earth, and made the mountains ariſe out of the waters, and ever will be, whatever changes may happen upon earth, the Almighty God, without any alteration. We have highly offended thee in deed, and ſo did our firſt parents; who became thereby moſt wretched and miſerable creatures, and were doomed by thee to return to the duſt, out of which they were formed; as all their poſterity muſt do, whenſoever thou ſummoneſt them to obey that ſentence thou haſt paſſed upon them. And ſhould we have a reprieve for a longer time than our firſt father Adam, and ſome of his ſucceſſors had, who lived near to a thouſand years, we ſhould be wretched ſtill; eſpecially when we compared ourſelves with thee; in whoſe account the longeſt life is as inconſiderable as one day, and that when it is ſpent and gone; nay, as three or four hours, which paſs away in ſleep. But alas! in theſe ages thou carrieſt men away ſuddenly, as a violent torrent doth thoſe things it meets withal in its paſſage: They vaniſh like a dream when we awake; and are as graſs, which in the morning is grown higher and ſtronger than it was: But how flouriſhing and freſh ſoever it then appears, is cut down before night and loſes all its beauty: Such is the frailty of man; who is now in vigorous health, and anon languiſhes, and falls to the earth.

Ver. 7—10. *For we are conſumed by thine anger, and by thy wrath are we troubled*, &c.] For thine anger cuts us off in an inſtant, while we tranſgreſs thy law, Numb. xvi. 35—46. and we are under perpetual apprehenſions of thy diſpleaſure, becauſe thou ſeeſt our foul crimes, though never ſo ſecretly committed. This we know by the effect of thy wrath, which has ſhortened the age of man much leſs than of our forefathers; nay, often before we can tell what it is; for they lived to ſee many hundred, but we are doomed to the age of ſeventy or eighty, at the moſt; which alſo is cumbred with ſo much ſorrow and vexation, and ſo precarious, that the ſtrongeſt amongſt us is cut down like graſs in a moment, or flee away, ſo that our name is known no more.

Ver. 11, &c. *Who knoweth the power of thine anger? Even according to thy fear, ſo is thy wrath*, &c.] Yet, alas! who is there that ſeriouſly lays thy diſpleaſure to heart, a diſpleaſure which is terrible as thy power is great. Therefore good Lord teach us to apply our few days in repenting of our ſins, and ſtedfaſt practice of thy law. Let it ſuffice that we have been thus long puniſhed; and now at laſt mitigate the ſentence thou haſt paſſed upon us, who tho' diſobedient, are thy ſervants. O let us rejoice, as all the world does at the dawn of day, with the early approaches of thy tender mercy towards us, that we may ſhout for joy all the remainder of our lives; and give us as equal comforts as we have ſuffered miſery. Let all our enemies ſee the works thou doſt for us thy ſervants, and for our children that follow after; and grant that they may inherit that good land of promiſe by a proſperous aid to our arms. O proſper thou our undertakings, we pray, and make our arms victorious.

PSAL. XCI.

1 *The ſtate of the godly.* 3 *Their ſafety.* 9 *Their habitation.* 11 *Their ſervants.* 14 *Their friend, with the effects of them all.*

HE that dwelleth in the ſecret place of the moſt High, ſhall abide under the ſhadow of the Almighty.

2 I will ſay of the LORD, *He is* my refuge, and my fortreſs: my God, in him will I truſt.

3 Surely he ſhall deliver thee from the ſnare of the fowler: *and* from the noiſome peſtilence.

4 He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt: his truth *ſhall be thy* ſhield and buckler.

5 Thou ſhalt not be afraid for the terror by night: *nor* for the arrow *that* flieth by day:

6 *Nor* for the peſtilence *that* walketh in darkneſs: *nor* for the deſtruction *that* waſteth at noon-day.

7 A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand: *but* it ſhall not come nigh thee.

8 Only with thine eyes ſhalt thou behold, and ſee the reward of the wicked.

9 Becauſe thou haſt made the LORD *which is* my refuge, *even* the moſt High, thy Habitation:

10 There ſhall no evil befal thee, neither ſhall any plague come nigh thy dwelling.

11 For he ſhall give his angels charge over thee, to keep thee in all thy ways.

12 They ſhall bear thee up in *their* hands, leſt thou daſh thy foot againſt a ſtone.

13 Thou ſhalt tread upon the lion and adder: the young lion and the dragon ſhalt thou trample under feet.

14 Becauſe he hath ſet his love upon me, therefore will I deliver him: I will ſet him on high, becauſe he hath known my name.

15 He ſhall call upon me, and I will anſwer him: I *will be* with him in trouble, I will deliver him, and honour him.

16 With long life will I ſatisfy him, and ſhew him my ſalvation.

The author of this pſalm is not known, but the occaſion ſeems to have been ſome great peſtilence; in which the Pſalmiſt commends an humble confidence in God, and ardent love to him as the beſt ſecurity both in that, and in all other dangers. Now there is no peſtilence ſo likely to have given occaſion to that pſalm, as that in the latter end of David's reign; who having numbered the people, and not made thoſe acknowledgments to God, which the law in that caſe preſcribed, had this ſad choice given him by the prophet Gad, whether he would be puniſhed for his negligence by famine, or by the ſword of his enemies, or by peſtilence: And ſubmitting to the laſt (which God ſent a deſtroying angel to inflict) was taught, it is not unlikely, by that prophet, called David's Seer, to recommend himſelf to the Divine Protection, in the words of this pſalm. For that David himſelf was the author, as ſome conceive, is not ſo probable; becauſe there is no ſuch confeſſion of his ſin, and deprecation of the Divine Diſpleaſure, in this pſalm, as we read he made on this occaſion, unleſs we will imagine, that he made this pſalm after the plague; to direct and excite all others to make *God* their refuge, as he had done in ſuch-like calamities; and this is far more probable, than that it ſhould be made by Moſes, as ſome of the Hebrews fancy; for none of the plagues in that time, were ſo great as that in David's; and the moſt of them fell on thoſe whom *God* had condemned to die in the wilderneſs: and therefore could not promiſe long life to them upon any terms; as the Pſalmiſt here doth to the man that confides in *God*.

The ancient interpreters by *Schacal*, (which commonly ſignifies a lion) do ſo unanimouſly underſtand ſome kind of ſerpent, and not without reaſon; for they make no mention of beaſts of prey but only of venemous creatures.

Ver. 1. *He that dwelleth in the ſecret place of the moſt High ſhall abide under the ſhadow of the Almighty*, &c.] I verily believe that whoſoever commendeth himſelf to the protection of Divine Providence, need not fear any danger whatever; being thereby ſecured under the cuſtody of the Almighty. And therefore I will always confeſs that the Lord is my only confidence and impregnable fortreſs, and ſo good to me always, that I will never diſtruſt his kindneſs. I doubt not but he will deliver thee out of this deſtructive peſtilence, which now proves as fatal to men as the ſnares of the fowler is too cunning for the bird. He will cheriſh thee as an hen doth her chickens, and his promiſes will releaſe thee from this danger, which threatens me as a powerful enemy; therefore being defended with ſuch a ſhield and buckler, thou needeſt not be afraid of nocturnal attempts upon thy life or goods; nor the open aſſaults of any adverſary; no, nor of thoſe infections that ariſe from ſecret cauſes; nor of malignant fevers that rage in the hotteſt ſeaſon of the year; ſo that thou ſhalt remain ſafe in the midſt of many thouſands that ſhall die of the plague, cut off in thy ſight for their iniquities, becauſe I have placed my hope in thee, O Lord, whoſe protection can never be violated. Therefore, O my ſoul, be aſſured no miſchief can befal thee, nor any plague ſeize upon thy family; for the Lord has charged his angels to preſerve thee in all thy ways, that thou may not come to the leaſt harm; inſomuch that the very ſerpents, aſps and dragons, and all the reſt of thoſe venemous creatures, ſhall not be able to hurt thee; when thou ſhall like a conqueror tread upon, and triumph over them. Becauſe, ſays the Lord, he heartily loves me and delights in me, truſts in my providence and relies on my power; I will deliver him from all preſent, and raiſe him above the reach of all future danger: I will grant him all his petitions; I will comfort him in affliction, and not only deliver him from diſtreſs, but raiſe him to be great and illuſtrious. And finally I will crown him with long life, and with peace and plenty.

PSAL. XCII.

1 *The prophet exhorteth to praiſe God,* 4 *for his great works,* 6 *for his judgments on the wicked,* 10 *and for his goodneſs to the godly.*

¶ A pſalm or ſong for the ſabbath-day.

IT *is a* good *thing* to give thanks unto the LORD, and to ſing praiſes unto thy name, O moſt High:

2 To ſhew forth thy loving-kindneſs in the morning, and thy faithfulneſs every night;

3 Upon an inſtrument of ten ſtrings, and upon the pſaltery; upon the harp with a ſolemn ſound.

4 For thou, LORD, haſt made me glad through thy work: I will triumph in the works of thy hands.

5 O LORD, how great are thy works! *and* thy thoughts are very deep.

6 A brutiſh man knoweth not: neither doth a fool underſtand this.

7 When the wicked ſpring as the graſs, and when all the workers of iniquity do flouriſh: *it is*, that they ſhall be deſtroyed for ever.

8 But thou, LORD, *art moſt* high for evermore.

9 For lo, thine enemies, O LORD, for lo, thine enemies ſhall periſh: all the workers of iniquity ſhall be ſcattered.

10 But my horn ſhalt thou exalt like *the horn of* an unicorn: I ſhall be anointed with freſh oyl.

11 Mine eye alſo ſhall ſee *my deſire* on mine enemies: *and* mine ear ſhall hear *my deſire* of the wicked that riſe up againſt me,

12 The righteous ſhall flouriſh like the palm-tree: he ſhall grow like a cedar in Lebanon.

13 Thoſe that be planted in the houſe of the LORD, ſhall flouriſh in the courts of our God.

14 They ſhall ſtill bring forth fruit in old age: they ſhall be fat and flouriſhing:

15 To ſhew that the LORD *is* upright: *he is* my rock, and *there is* no unrighteouſneſs in him.

Some have conjectured that Moſes, others with leſs uncertainty that Adam was the author of this pſalm; but I think that neither of theſe conjectures is true; for as Adam had no enemies in paradiſe to riſe up againſt him, nor was troubled with any workers of iniquity, (ſuch as we read of ver. 7—11.) and there were no muſical inſtruments till the days of Jubal, their inventor; ſo thoſe inſtruments were not employ'd in the public worſhip of Almighty God till the days of David the king, who may therefore be more reaſonably thought to have made this pſalm for the Sabbath than either of the others; after God had given him ſuch reſt round about from all his enemies, (2 Sam. vii. 1.) that he concluded he ſhould be able to ſubdue thoſe who ſhould hereafter adventure to oppoſe him.

Ver. 1—4. *It is a good thing to give thanks unto the Lord*, &c.] It is now a proper ſeaſon to give thanks unto the Lord for all the benefits we have received from him: And it is both delightful and profitable to ſing the praiſes of thy Divine Perfections, both in the morning when we firſt awake, and at night before we lie down to reſt, not only with chearful voices, but with all the muſical inſtruments; for I am raviſhed within my ſpirit, and ſhout for joy, to think how excellently thou契 ordereſt and diſpoſeſt all things.

Ver. 5, &c. *O Lord, how great are thy works, and thy thoughts are very deep*, &c.] O Lord, I admire and applaud the aſtoniſhing greatneſs of thy works, and reverence the unſearchable depth of thy counſels and deſigns, of which the mere rationaliſt, that only believes according to outward appearance, is ſo wholly ignorant, that ſeeing himſelf, and other ſuch like fools, proſper and thrive, while better men are in trouble and affliction, concludes, that thou doſt not meddle in human affairs, but leaveſt all to chance; for he doth not ſo much as underſtand, that the reaſon why the lewdeſt men grow rich, high and powerful, is becauſe that there is nothing in this world of any great value, or long continuance, and that after they have flouriſhed a-while in an empty glory, they ſhall be cut down like graſs, and periſh for ever.: For thou, Lord, being eternal, canſt as well puniſh the wicked hereafter as at preſent, where thou haſt viſibly began to defeat their too proſperous arms; and I am confident they ſhall be all diſperſed and utterly deſtroyed: But thou wilt reward my integrity with formidable power and authority, to conquer mine enemies, and to cruſh thoſe malicious men who ſet themſelves with all their might to deſtroy me; as an encouragement to every good man to truſt in God, who bringeth the righteous out of trouble and maketh him flouriſh (not to be cut down like graſs as the wicked are, ver. 7, but) in a durable proſperity, like the fruitful palm and the ſtately cedar on Mount Lebanon: For God will protect them, and increaſe their happineſs, that frequent his worſhip; yea, their happineſs ſhall increaſe with their declining age, and they ſhall want no manner of thing that is good: That all the world may ſee and confeſs, that our God is a moſt Impartial Governor, whom I have found my firm immoveable friend, and therefore I declare that he is ſo juſt and kind, that he will never let wickedneſs go unpuniſhed, nor virtue be unrewarded for ever.

PSAL. XCIII.

The majeſty, power, and holineſs of Chriſt's kingdom.

THE LORD reigneth, he is cloathed with majeſty, the LORD is cloathed with ſtrength *wherewith* he hath girded himſelf: the world alſo is eſtabliſhed that it cannot be moved.

2 Thy throne *is* eſtabliſhed of old: thou *art* from everlaſting.

3 The floods have lifted up, O LORD, the floods have lifted up their voice: the floods lift up their waves.

4 The LORD on high *is* mightier than the noiſe of many waters; *yea, than* the mighty waves of the ſea.

5 Thy teſtimonies are very ſure: holineſs becometh thine houſe, O LORD, for ever.

The author of this pſalm is uncertain, but the ſtrongeſt conjectures aſcribe it to David by the title of *An ode of David in praiſe of God, in the day before the ſabbath, when the earth began to be inhabited*: It was ſung by the Jews accordingly on that day; i. e. Friday, or the ſixth day of the week; Talmud in the title Kediſhim. The occaſion of it ſeems to be ſome new invaſion of thoſe potent enemies, that diſturbed the peace and tranquility of David's reign, which in the foregoing pſalm he had ſaid, he was confident they could never overthrow him. Though in a more ſublime ſenſe it is applicable to the ſtability of the kingdom of Chriſt; which ſeveral of the Jews acknowledge is propheſied of, in this, and in all the pſalms that follow unto the hundredth.

Ver. 1, &c. *The Lord reigneth, he is cloathed with majeſty*, &c.] Other nations may boaſt themſelves of worldly pomp and military preparations, but we rejoice in God our king, who is not armed with ſword or ſpear, but with Almighty Strength, which is ready to defend our cauſe, and protect that excellent order, in which he ſettled us, ſo that it ſhall not be in the power of man to overthrow what he has eſtabliſhed: Becauſe, O Lord, thy kingdom is fixed and immoveable, and as eternal, as thy nature is eternal: Therefore we are not afraid, though our enemies break in upon us like a flood, and, like mighty waves, ſtorm, rage and vaunt, as if they were ſure to overwhelm us: For the Great Lord is above them all, and can inſtantly depreſs them as low as he pleaſes. And thy fidelity O Lord, is as unqueſtionable as thy power, and as unchangeable as thy eternal glory.

PSAL. XCIV.

1 The prophet calling for juſtice, complaineth of tyranny and impiety. 8 He teacheth God's providence. 12 He ſheweth the bleſſedneſs of affliction. 16 God is the defender of the afflicted.

O LORD God, to whom vengeance belongeth: O God, to whom vengeance belongeth, ſhew thy ſelf.

2 Lift up thy ſelf, thou judge of the earth: render a reward to the proud.

3 LORD, how long ſhall the wicked, how long ſhall the wicked triumph?

4 *How long* ſhall they utter *and* ſpeak hard things? *and* all the workers of iniquity boaſt themſelves?

5 They break in pieces thy people, O LORD, and afflict thine heritage.

6 They ſlay the widow and the ſtranger, and murder the fatherleſs.

7 Yet they ſay, The LORD ſhall not ſee: neither ſhall the God of Jacob regard *it.*

8 Underſtand, ye brutiſh among the people: and *ye* fools when will ye be wiſe?

9 He that planted ear, ſhall he not hear? he that formed the eye, ſhall he not ſee?

10 He that chaſtiſeth the heathen, ſhall not he correct? he that teacheth man knowledge, *ſhall not he know*?

11 The LORD knoweth the thoughts of man, that they *are* vanity.

12 Bleſſed *is* the man whom thou chaſteneſt, O LORD, and teacheſt him out of thy law:

13 That thou mayſt give him reſt from the days of adverſity, until the pit be digged for the wicked.

14 For the LORD will not caſt off his people, neither will he forſake his inheritance.

15 But judgment ſhall return unto righteouſneſs: and all the upright in heart ſhall follow it.

16 Who will riſe up for me againſt the evil-doers? *or* who will ſtand up for me againſt the workers of iniquity?

17 Unleſs the LORD *had been* my help, my ſoul had almoſt dwelt in ſilence.

18 When I ſaid, My foot ſlippeth: thy mercy, O LORD held me up.

19 In the multitude of my thoughts within me, thy comforts delight my ſoul.

20 Shall the throne of iniquity have fellowſhip with thee, which frameth miſchief by a law?

21 They gather themſelves together againſt the ſoul of the righteous, and condemn the innocent blood.

22 But the LORD is my defence: and my God *is* the rock of my refuge.

23 And he ſhall bring upon them their own iniquity, and ſhall cut them off in their own wickedneſs; *yea*, the LORD our God ſhall cut them off.

This is called *A pſalm for the fourth day of the week*; Talmud: and is aſcribed to David: "And he hath little "acquaintance (ſays Biſhop Patrick) with the hiſtory of "David, who doth not ſee that here is an exact deſcrip"tion of the court of Saul, who abuſed their authority "to all manner of oppreſſion and violence (eſpecially a"gainſt David) without any fear of God, or thought that "he would call them to any account for it." But this is mere ſpeculation, and it might as well be ſuppoſed to be the compoſition of ſome other pious men in the time of general corruption, deſiring he might ſee juſtice done upon ſuch atheiſtical oppreſſors, and exhorting good men not to be diſcouraged under their tyranny, but patiently expect an happy iſſue, by God's mercy, of all the vexations they ſhall then endure.

Ver. 1 — 4 *O Lord God, to whom vengeance belongeth,* &c.] O Eternal Lord, who canſt puniſh the higheſt offenders, and to whom alone it appertaineth to take revenge of the oppreſſors of thy people; ſhew thy power and execute thy juſtice: O thou righteous judge exert thyſelf, and make theſe inſulting blaſphemers know that thou art their ſuperior. We are almoſt impatient at the delay of thy Vengeance upon theſe wicked men, whom thou permitteſt to proſper aud triumph in their injurious proceedings, their inſolent and provoking language, with which they pride themſelves in their miſchief, and ſcornfully deride thoſe that threaten them with thy ſevere judgments.

Ver. 5 — 7. *They break in pieces thy people, O Lord,* &c.] They are arrived to that pitch of tyranny as to cruſh thy people with all manner of rapine and extortions; they defile their hands with the innocent blood of the helpleſs widow and ſtranger, whom they condemn to die upon falſe accuſations, and murder the harmleſs and fatherleſs children, that they may poſſeſs themſelves of their effects, ſaying, the Lord God of Jacob knows not, or regards not our actions, nor ſees what we do here.

Ver. 8 — 11. *Underſtand ye brutiſh among the people,* &c.] Oh! ſtupid wretches, the moſt brutiſh of all mankind! if ye are not entirely void of reaſon, take my advice, and conſider: Shall he that gave you the faculty of hearing, be deaf at your blaſphemies? Can he that formed your ſight be ſuppoſed to be blind at your actions? He that has implanted the knowledge of good and evil in all men, ſhall he not puniſh the tranſgreſſors? Yes, the Lord can't only ſee and hear, but he will not ſuffer the evil and vain councils and contrivances of the wicked to eſcape his vengeance.

Ver. 12—16. *Bleſſed is the man whom thou chaſteneſt, O Lord,* &c.] Then the beloved of the Lord ſhall confeſs that his chaſtiſements were marks of Divine Favour, to teach us to ſtudy and obey thy law, O God! with greater care and diligence: which eaſe the mind in adverſity, and remove our troubles by an abſolute ruin of the ungodly. For the Lord will never abandon the care of his people, nor ſuffer his choſen to be utterly undone, though they be chaſtened for a ſeaſon: But how much ſoever his puniſhments may ſeem to depart from the ſtrictneſs of his juſtice, while the wicked flouriſh and the godly are afflicted, they ſhall return to ſuch a perfect conformity with it, that all pious men ſhall be encouraged thereby to follow the Lord, and ſhall no longer deſpond of condign puniſhment of wicked men, who make no conſcience of what they do.

Ver. 17.—&c. *Unleſs the Lord had been my help, my ſoul had almoſt dwelt in ſilence*, &c.] I verily believe that it was the ſeaſonable interpoſition of his providence that has preſerved me from the grave, for when I called unto the Lord, he delivered me out of my diſtreſs, wherein I was afraid I ſhould have unavoidably periſhed. Thy Goodneſs, Juſtice and Truth, O God, have diſpelled all my fears, and revived my dejected ſoul; for I never will imagine it poſſible, that thou ſhouldſt be the protector of ſuch as tyrannize over thy people, under the colour of juſtice and law: They combine to deſtroy the righteous, and paſs a ſolemn ſentence to cut off the life of the innocent; yet I am not diſcouraged: For I am confident the Lord, who has always preſerved me, will now alſo ſecure me from their violence; and turn their intended miſchief on the heads of theſe oppreſſors, and ſhall cut them off in the midſt of their devices. Truly the Lord our God will do this, though we are not able to do it ourſelves.

PSAL. XCV.

1 *An exhortation to praiſe God,* 3 *for his greatneſs,* 6 *and for his goodneſs,* 8 *and not to tempt him.*

O Come, let us ſing unto the LORD: let us make a joyful noiſe to the rock of our ſalvation.

2 Let us come before his preſence with thankſgiving, and make a joyful noiſe unto him with pſalms.

3 For the LORD *is* a great God, and a great King above all Gods.

4 In his hands *are* the deep places of the earth: the ſtrength of the hills *is* his alſo.

5 The ſea *is* his, and he made it: and his hands formed the dry land.

6 O come, let us worſhip and bow down: let us kneel before the LORD our maker.

7 For he *is* our God, and we *are* the people of his paſture, and the ſheep of his hand: to day if we will hear his voice,

8 Harden not your heart as in the provocation, *and* as *in* the day of temptation in the wilderneſs:

9 When your fathers tempted me, proved me, and ſaw my work.

10 Forty years long was I grieved with *this* generation, and ſaid, *It is* a people that do err in their heart, and they have not known my ways.

11 Unto whom I ſware in my wrath, that they ſhould not enter into my reſt.

The Greeks call this *a Pſalm of David*; becauſe the Apoſtle to the Hebrews (iv. 7.) cites a paſſage out of it under his name. But, whoever was the author, it looks, as if it had been intended for a ſolemn invitation of the people, (when they were aſſembled together on the ſabbath, or ſome publick occaſion, viz: *the feaſt of the tabernacles*, as the learned Grotius in Heb. 3 - 7 13.) to praiſe the Lord their God, and hear inſtructions out of his law; and is retained for the very ſame purpoſe by the eſtabliſhed church of England in the entrance of our morning ſervice. For it plainly relates to the days of Chriſt, as the Jews confeſs, and the Apoſtle proves, iii. iv. to the Hebrews; where he demonſtrates to them of that nation, that the *reſt* here ſpoken of could not be merely that in the land of Canaan, which their forefathers fell ſhort of, by their diſobedience to God in the wilderneſs: but another, far better, into which they in that *day* were to be brought, by the Meſſiah, a far greater Captain of Salvation than Joſhua. And therefore it concerned them then, he ſhews above all other times, to take care they did not harden their hearts againſt him; when he came to invite them to a participation of the greateſt bleſſedneſs: But entertain his holy Goſpel with a chearful and joyful obedience to it. Theodoret is of opinion, that it was particularly deſigned for the times of Joſiah; when he made thatnot able reformation, (which we read of, 2 Chron. xxxiv. 35.) and called them from the worſhip of idols, to the ſervice of the true God. But it could never be more properly uſed by that nation, than when the Lord Chriſt came to call them to repentance.

Ver. 1, 2. *O come let us ſing unto the Lord*, &c.] All ye that are aſſembled to worſhip the Lord, lift up your hearts, and with united praiſes proclaim that he is the author of all the good we enjoy, and in whom we may confide for evea.

Ver. 3 - 5. *For the Lord is a great God, and a great King above all Gods*, &c.] For our Lord is the only God, and ruleth with his abſolute Power all the princes of the earth and angels of heaven: He can give and take away all the treaſures of the earth, and the loftieſt hills are part of his dominion, as alſo the great ſea obeys his word, for he made both it and the dry land.

Ver. 6 - &c. *O come, let us worſhip, and bow down: let us kneel before the Lord our Maker*, &c.] Make haſte therefore, and let us adore his Divine Majeſty, and with humble reverence bow down before him both our ſouls and bodies in token of our ſubjection and obedience to the Lord, who gave us our being. This is a duty particularly incumbent upon us, of whom he has ſaid that he is our God, and, in his liberal proviſion for us in all dangers, has proved himſelf as a tender and good ſhepherd over his flock. O that you would therefore take his good advice when he calls upon you; ſaying, remember the wonders I have done for you, and follow not that ſtubborn and obſtinate heart of your fathers who provoked me in the wilderneſs for the ſpace of forty years; though they had ſeen my wonderful works in their late deliverance from Pharoah's army at the Red-ſea; in making the bitter waters ſweet, and in ſending them bread from heaven; ſo that I ſaid in my grief, that becauſe this people won't obey my law, nor mind the wonderful things I do for them, I ſware in the height of my diſpleaſure, that they ſhou'd never arrive upon that good land, where I had intended to ſettle them in peace and plenty after their long and periſſome travels.

PSAL. XCVI.

1 *An exhortation to praiſe God,* 4 *for his greatneſs,* 8 *for his kingdom,* 11 *for his general judgment.*

O Sing unto the LORD a new ſong: ſing unto the LORD all the earth.

2 Sing unto the LORD, bleſs his name: ſhew forth his ſalvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For the LORD is great, and greatly to be praiſed: he *is* to be feared above all gods.

5 For all the gods of the nations *are* idols: but the LORD made the heavens.

6 Honour and majeſty *are* before him: ſtrength and beauty *are* in his ſanctuary.

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and ſtrength.

8 Give unto the LORD the glory *due unto* his name: bring an offering and come into his courts.

9 O worſhip the LORD in the beauty of holineſs: fear before him all the earth.

10 Say among the heathen, *that* the LORD reigneth: the world alſo ſhall be eſtabliſhed that it ſhall not be moved: he ſhall judge the people righteouſly.

11 Let the heavens rejoyce, and let the earth be glad: let the ſea roar, and the fulneſs thereof.

12 Let the field be joyful, and all that *is* therein: then ſhall all the trees of the wood rejoyce.

13 Before the LORD; for he cometh, for he cometh to judge the earth, he ſhall judge the world with righteouſneſs, and the people with his truth.

This is *An ode of David*, which he delivered, with the former, unto Aſaph, to expreſs his great joy at the preſence of God among the people, as all the neighbours round about, he foretells, ſhould be made ſenſible of, as well as themſelves, at the bringing up the ark from the houſe of Obed-Edom, to the place he had prepared for it on Mount Sion, 1 Chron. xvi. And the ſcribe Ezra made uſe of it to expreſs their joy at the re-edification of the temple. But it is more proper in a Chriſtian's mouth; becauſe, as ſeveral Jews acknowledge, it relates particularly to the coming of the Meſſiah to give eternal ſalvation to us.

Ver. 1, 2, 3. *O ſing unto the Lord a new ſong*, &c.] Now let all the earth join together with us to ſing a perpetual hymn of thankſgiving for this freſh inſtance of his goodneſs, this great redemption he hath wrought for us; that all the heathens may hear what great things he hath done for his people; that they may ſee his mercy, and join themſelves to his glory with the people of the God of Abraham.

Ver. 4——8. *For the Lord is great, and greatly to be praiſed*, &c.] For all our praiſes fall infinitely ſhort of the greatneſs of the Lord, and his power will terrify the fierceſt of the nations; becauſe their gods are wood and ſtone, the work of mens hands; but the Lord is Almighty and wiſe, creator of both the heavens and the earth; whoſe heavenly court excels all earthly powers in brightneſs and magnificence; and we may form an idea of the power and comely order thereof, from what we viſibly behold in his holy place, where he dwells among us. Therefore, O ye people, of what nation ſoever ye be, confeſs that our God is of incomparable majeſty and ſupreme dominion and authority; and do him honour ſuitable to his excellency, by bringing your treſpaſs-offerings into his holy temple.

Ver. 9—&c. *O worſhip the Lord in the beauty of holineſs*, &c.] Come all ye that fear not our God, and let the terror of his works fill you with juſt ſentiments of his power and juſtice, and declare to thoſe of your own language, that the Lord Chriſt is the Sovereign of the world, who alone can make it happy; for he ſhall ſettle thoſe in peace that ſubmit unto his government, and adminiſter equal juſtice unto all, without reſpect of perſons. Therefore let the whole creation, the heavens, earth and ſea, with their inhabitants, fill all places with the loud ſound of their joyful praiſes. Let the husbandmen and the ſhepherds, and all that dwell in the fields, leap for joy, when they ſee the worſhip of the true God take place of the idolatrous worſhip in groves and high-places. Let them welcome that day, and meet their approaching Lord with humble and contrite hearts, and ſongs of deliverance, from the ſlavery of ſin and Satan, when he ſhall come to reform the earth, to govern mankind by righteous and merciful laws, and fulfil his word with all thoſe that truly obſerve them.

PSAL. XCVII.

1 The majeſty of God's kingdom. 7 The church rejoyceth at God's judgments upon idolaters. 10 An exhortation to godlineſs and gladneſs.

THE LORD reigneth, let the earth rejoyce: let the multitude of iſles be glad *thereof*.

2 Clouds and darkneſs *are* round about him: righteouſneſs and judgment *are* the habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlighten the world: the earth ſaw and trembled.

5 The hills melted like wax at the preſence of the LORD: at the preſence of the Lord of the whole earth.

6 The heavens declare his righteouſneſs: and all the people ſee his glory,

7 Confounded be all they that ſerve graven images, that boaſt themſelves of idols: worſhip him all *ye* gods.

8 Zion heard, and was glad, and the daughters of Judah rejoyced; becauſe of thy judgments, O LORD.

9 For thou, LORD, *art* high above all the earth: thou art exalted far above all gods.

10 Ye that love the LORD, hate evil: he preſerveth the ſouls of his ſaints, he delivereth them out of the hand of the wicked.

11 Light *is* ſown for the righteous, and gladneſs for the upright in heart.

12 Rejoyce in the LORD, ye righteous: and give thanks at the remembrance of his holineſs.

Moſes has been accounted the author of this pſalm by ſome; yet it is more probable that it was compoſed by David, and therefore the Greeks call it *A pſalm of David, after his land was reſtored unto him*; that is, after he was made maſter of all thoſe countries which God anciently deſigned to be the inheritance of Iſrael. For that it ſhould relate to the reſtoring his kingdom to him, after Abſalom's rebellion, is not probable; becauſe the mention of idolaters, and of their Gods, ſeem to determine it to other countries. In the ſubduing of which, God, it is likely, fought for them, by ſome ſuch tempeſt as we read of, in 2 Sam. v. 20, 21—24. whereby their enemies armies were ſhattered, and ſo terrified, that they not only fled, but left their images behind them, (ſuch was their haſte) and gave the Iſraelites an eaſy victory over them.

But whatever was the carnal ſenſe, it belongs, in the Divine meaning, to Chriſt's triumph over the grave, and all the powers of darkneſs; at his reſurrection and aſcenſion to his throne in heaven; as appears by thoſe words, which the Apoſtle to the Hebrews alledges out of the 7th verſe, and applies to Chriſt's royal power and authority over angels. Which the Hebrew doctors themſelves, as Kimchi confeſſes, take to be there intended; and may be farther juſtified from that expoſition which we meet withal in Miſdrach Tenchuma, of the words o the prophet Iſaiah, lii. 13. This is the king Meſſiah, ſays that Gloſs, who ſhall be exalted above Abraham, and extolled above Moſes, and be very high above the angels of the miniſtry.

Ver. 1—6. *The Lord reigneth, let the earth rejoice: let the multitude of the iſles be glad thereof,* &c.] The Lord is the Sovereign of the world, under whoſe happy government, not only we, but the moſt diſtant countries have the greateſt reaſon to rejoice and be glad that they have nothing now to fear from his dreadful Majeſty, that ſeverely puniſheth all thoſe that diſobey him; for he maintains his authority and ſupports his government with exact and equal juſtice. His wrath like flames of fire never ceaſes till his enemies are routed out: The whole earth tremble at his thunder and lightnings, the voice of his diſpleaſure; the hearts of the ſtouteſt kings and captains fail at this terrible appearance of the King of kings, when he declareth his ſeverity againſt his enemies, and rejoiceth his people with the viſible tokens of incomparable Majeſty.

Ver. 7—9. *Confounded be all they that ſerve graven images,* &c.] This muſt certainly confound with ſhame thoſe that worſhip a molten or carved image, which are as helpleſs as a ſtock or ſtone, and compel all the idolatrous princes to bow down to the God of heaven, as their only Saviour, (Heb. i. 6.) and acknowledge his Supreme Authority over them: Which will be a matter of great joy to all thy people, when thou, O God, has manifeſted thyſelf to be the Supreme and only Potentate, who ruleſt over all the earth, and art infinitely ſuperior to all that have the name of gods.

Ver. 10, &c. *Ye that love the Lord hate evil,* &c.] Therefore ye that profeſs you believe in the Lord and love him, muſt keep his commandments, and he will always protect you with ſuch a careful providence, that the wicked ſhall never be able to do you any harm; for tho' the world ſhould frown upon you for a while, God deſigns you, in due time, more chearful and happy days, which will as certainly follow an upright heart as the corn ſprings up after it has been buried all the winter in the ground. This is a certainty on which all good men may depend, and ſhould rejoice in their worſt eſtate that they ſerve ſo gracious a Lord, always commemorating a thankful remembrance of his benefits and promiſes he ſo punctually accompliſhes for us.

PSAL. XCVIII.

1 *The Pſalmiſt exhorteth the Jews,* 4 *the Gentiles,* 7 *and all the creatures to praiſe God.*

5 A pſalm.

O Sing unto the LORD a new ſong, for he hath done marvellous things: his right hand, and his holy arm hath gotten him the victory.

2 The LORD hath made known his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

3 He hath remembered his mercy, and his truth toward the houſe of Iſrael: all the ends of the earth have ſeen the ſalvation of our God.

4 Make a joyful noiſe unto the LORD, all the earth: make a loud noiſe, and rejoyce, and ſing praiſe.

5 Sing unto the LORD with the harp; with the harp and the voice of a pſalm.

6 With trumpets and ſound of cornet make a joyful noiſe before the LORD, the King.

7 Let the ſea roar, and the fulneſs thereof: the world and they that dwell therein.

8 Let the floods clap *their* hands: let the hills be joyful together

9 Before the LORD; for he cometh to judge the earth: with righteouſneſs ſhall he judge the world, and the people with equity.

There is no title here but only this, *A Pſalm:* to which the Greeks add, *of David;* who, it is very probable, was the author; or, if he was not, it was made by ſome holy man, in imitation of what David ſaith in the 96th, (of many of whoſe expreſſions this pſalm conſiſts) upon occaſion of ſome remarkable deliverance, which God had newly granted to Iſrael; as an earneſt of future bleſſings; eſpecially of the coming of that great bleſſing, the Lord Chriſt, to give compleat ſalvation to his people.

Ver. 1—&c. *O ſing unto the Lord a new ſong, for he hath done marvellous things,* &c.] O let the Lord's renewed benefits upon us excite in our hearts and tongues freſh devotion and praiſes; for he, in his Almighty power, has ſcattered our enemies: He hath publiſhed by our deliverance out of the hand of the heathen, that he is able to ſave and deliver, and will reward and puniſh: For all the nations of the world do ſee, that the Lord protects us; not for any merits of our own, but becauſe he had promiſed his mercy in his ancient covenant with our forefathers. Therefore I exhort them all to ſhout aloud for joy, and bleſs his holy name with hymns of thanks and praiſe, accompanied with all ſorts of muſical inſtruments, as are uſed upon ſolemn days of thankſgiving, to proclaim the Lord the Sovereign of all the earth; ſo that all the habitable world, as well thoſe in the iſlands afar off as the neighbouring continent; the rich and poor join with one conſent to applaud their happineſs, and expreſs with all the tokens of joy, the ſingular pleaſure and ſatisfaction they feel in their hearts in the preſence of the Lord, who cometh to reform the earth, and diſtribute, by righteous and merciful laws, equal juſtice to every man according to his works.

PSAL. XCIX.

1 *The prophet ſetting forth the kingdom of God in Zion,* 5 *exhorteth all, by the example of their forefathers, to worſhip God at his holy hill.*

THE LORD reigneth, let the people tremble: he ſitteth *between* the cherubims, let the earth be moved.

2 The LORD *is* great in Zion, and he *is* high above all people.

3 Let them praiſe thy great and terrible name: *for* it *is* holy.

4 The kings ſtrength alſo loveth judgment, thou doſt eſtabliſh equity, thou executeſt judgment and righteouſneſs in Jacob.

5 Exalt ye the LORD our God, and worſhip at his footſtool: *for* he *is* holy.

6 Moſes and Aaron among his prieſts, and Samuel among them that call upon his name: they called upon the LORD, and he anſwered them.

7 He ſpake unto them in the cloudy pillar: they kept his teſtimonies, and the ordinance *that* he gave them.

8 Thou anſweredſt them, O LORD, our God: thou waſt a God that forgaveſt them,

though thou tookeſt vengeance of their inventions.

9 Exalt the LORD our God, and worſhip at his holy hill: for the LORD our God *is* holy.

David is ſuppoſed by the Greeks to be the author of this pſalm; which ſeems to have been made upon the ſame occaſion, and to the ſame end with the three foregoing; only with theſe two differences: Firſt, here is mixed fear and trembling at the royal power of the Lord, with that joy and exultation, to which in the former pſalm he had excited them. And, ſecondly, that he doth not ſo plainly, as in thoſe pſalms, prophecy of the kingdom of the Lord Chriſt.

But there are many paſſages, as Theodoret obſerves, which may be applied to the appearing of our Saviour, and the infidelity of the Jews. St. Auſtin and St. Ambroſe apply to him that paſſage, upon which the Roman church builds the lawfulneſs of worſhipping images, ver. 5, where the vulgar Latin *adorate ſcabellum pedum ejus*, *worſhip his footſtool*; thoſe two Fathers think there is no way to reconcile this with that command, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*, but by expounding this of *the fleſh of Chriſt*, which is the *footſtool*, they ſay, which the Pſalmiſt exhorts all men to worſhip: (So far were thoſe holy men from allowing adoration to any thing that is not God, or hath not a perſonal union with him.) And indeed Chriſt was repreſented by the ark, which was the divine footſtool, (here ſpoken of) but not to be adored, no more than the *hill* on which it ſtood: Concerning which the Pſalmiſt ſpeaks, in the laſt verſe, juſt as he doth of the ark in this; and therefore we ought to underſtand both paſſages alike, and tranſlate them thus, Worſhip *at*, or *before*, or *towards* his footſtool and holy hill: As elſewhere he ſpeaks of worſhipping towards his temple. And ſo Menochius very honeſtly here expounds this paſſage in theſe words; "Worſhip in his "temple, turning your faces towards the ark, on which is "the propitiation, which is his footſtool; ſince he ſits on "the wings of cherubims."

Ver. 1——4. *The Lord reigneth, let the people tremble*, &c.] While the Lord is our governor and defence, all nations ſhall tremble at our power; ſo that while he is preſent in the ark of his covenant with us, we are ſecure from the uproar and threats of the whole world againſt us: For his glory is wonderful on Mount Sion, and his power infinitely ſurpaſſes the united ſtrength of all people, who, even thine enemies, O Lord, ſhall praiſe and with awful reverence confeſs, that thy Majeſty has no equal, and is worthy of all veneration, who neither perverteth judgment, nor omitteth the reward of the righteous; for he hath governed hitherto the ſeed of Jacob with exact juſtice and ſingular mercy.

Ver. 5——&c. *Exalt ye the Lord our God, and worſhip at his footſtool: for he is holy*, &c.] Therefore, O ye Iſraelites! it is your duty, above all other people, to laud and magnify the Lord our God, and to ſignify your abſolute ſubjection to him, by proſtrating yourſelves before his Majeſty, before the ark of his Preſence, who is the proper object of your adoration; and then he will receive and grant your petitions, as he did thoſe of his famous miniſters and prophets Moſes, Aaron, (Exod. xxxii. 11. Numb. xvi. 45. 46) and Samuel, (1 Sam. vii. 5,—8, 9. xii. 19.) The Lord ſpake to them in a familiar manner out of a cloudy pillar, (Exod. xxxiii. 9, 10. Numb. xii. 5. xvi. 42. 1 Sam. iii. 10.) becauſe they, like faithful ſervants, conformed themſelves to his precepts and ceremonies, by which he had ordered his worſhip to be performed. I ſay, O Lord, that thou fulfilledſt their petitions in forgiving the ſins they repented of, and taking vengeance on all thoſe who contemned their authority, and contrived how to depoſe them. (See Numb. xii. 2,—9, 10. xvi. 3,—31,—35. 1 Sam. viii. 7, 8, 9, &c.) Therefore, O ye people! raiſe your voices, thoughts and affections to extol the Lord our God, as much as you are able, and proſtrate your ſelves before his ark, which is placed on Mount Sion; for he is only worthy to be praiſed, and to him alone are due our acts of divine worſhip.

PSAL. C.

1 *An exhortation to praiſe God cheerfully*, 3 *for his greatneſs*, 4 *and for his power*.

5 A pſalm of praiſe.

MAKE a joyful noiſe unto the LORD, all ye lands.

2 Serve the LORD with gladneſs: come before his preſence with ſinging.

3 Know ye that the LORD he *is* God, *it is* he *that* hath made us, and not we our ſelves; *we are* his people, and the ſheep of his paſture.

4 Enter into his gate with thankſgiving, *and* into his courts with praiſe: be thankful unto him, *and* bleſs his name.

5 For the LORD *is* good; his mercy *is* everlaſting: and his truth *endureth* to all generations.

The Hebrews, and Chaldee paraphraſt imagine that this pſalm bears the title of *A pſalm of praiſe*, or thankſgiving, on account of its particular appointment to be ſung at the offering up of the ſacrifices of thankſgiving, or acknowledgment for divine bleſſings. The Greeks think David was the author, inviting all the world to join with the Iſraelites in the ſervice of him, who was kind and gracious to them beyond expreſſion: Agreeable thereto, we Chriſtians uſe it properly to acknowledge God's wonderful love to us in Chriſt; by whom we offer up continually ſpiritual ſacrifices of praiſe and thankſgiving, for redeeming us by the one ſacrifice of himſelf, once offered upon the altar of the croſs for our ſins; for making the world a-new, and creating us again unto good works, according to his faithful promiſes, on which we may depend for ever.

Ver. 1—&c. *Make a joyful noiſe unto the Lord, all ye lands*, &c.] Let all the people of the earth ſing with joy of the loving-kindneſs of the Lord: But more particularly let us his people take the greateſt pleaſure that we are admitted into his preſence to praiſe him with our joyful hymns. Now we are convinced that the Lord is the God of Iſrael; that he has made us become ſo great and mighty a nation by his power and goodneſs, choſen us his peculiar people, and preſerves us with as tender care, as a ſhepherd does his flock. Therefore let us attend at his holy table, not with bullocks and the blood of goats, but with humble and contrite hearts, breathing forth the moſt acceptable ſacrifice of hearty thankſgiving for all his benefits, and praiſes of his incomparable perfections. For we have experienced the goodneſs, bounty, and faithfulneſs of the Lord, which we verily believe will continue to all ſucceeding generations.

PSAL. CI.

David maketh a vow, and profeſſion of godlineſs.

I Will ſing of mercy and judgment: unto thee, O LORD, will I ſing.

2 I will behave myſelf wiſely in a perfect way; O when wilt thou come unto me? I will walk within my houſe with a perfect heart.

3 I will ſet no wicked thing before mine eyes: I hate the work of them that turn aſide, *it* ſhall not cleave to me.

4 A froward heart ſhall depart from me: I will not know a wicked *perſon*.

5 Whoſo privily ſlandereth his neighbour, him will I cut off: him that hath an

high look, and a proud heart, will not I ſuffer.

6 Mine eyes *ſhall be* upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he ſhall ſerve me.

7 He that worketh deceit, ſhall not dwell within my houſe: he that telleth lyes, ſhall not tarry in my ſight.

8 I will early deſtroy all the wicked of the land: that I may cut off all wicked doers from the city of the LORD.

This pſalm was a pious reſolution of David to govern himſelf, his court, and his kingdom, with ſo much care that the good might expect all favour from him, but no wicked man have the leaſt countenance or encouragement, when God ſhould pleaſe to eſtabliſh him, according to promiſe, king over all Iſrael, in as full poſſeſſion as he now reigned over Judah in Hebron (2 Sam. ii. 1, 2, 3, 4.)

Ver. 1, &c. *I will ſing of mercy and judgment: unto thee, O Lord, will I ſing*, &c.] O Lord, I thy humble ſervant proſtrate before the throne of thy mercy, confeſs that it was not my own valour, nor counſel, but thy mercy alone, that has raiſed me from the ſheepfold and a keeper of ſheep to the throne of Judah; and has taken vengeance on all mine enemies; and therefore I will proclaim thy loving-kindneſs unto me, thine anointed, with grateful hymns; and endeavour to cultivate thy eſteem of me by the integrity of my life, and purity of manners. Haſten the full accompliſhment of thy promiſe, to ſettle me peaceably on my kingdom; and when I am freed from theſe confuſions, incident to a ſtate of war, I will teach thy commandments in propagating piety and virtue by my example to all my court. No reaſons of ſtate ſhall lead me from a ſtrict adherence to thy law; for I hate the practice of ſuch as depart from that rule, and their devices ſhall not corrupt my heart; nay, on the contrary, I will turn him out of my ſervice, that ſhall attempt to draw me from thy law: I will cut him off, that his name ſhall not be known any more, if any one raiſes up falſe witneſs againſt his neighbours, he ſhall ſuffer the puniſhment intended by him to his fellow creature; and I will clear my court of ſuch whoſe unſatiable covetouſneſs and ambition makes them ſtudy their own advancement more than the publick good. I will admit none into office but truſty perſons that fear God, and live unblameably with their neighbours. No ſubtle knave, that liveth by his ſhifts and tricks, ſhall gain my favour by his cunning devices to oppreſs my people; neither ſhall any falſe informer, flatterer, or other ſort of liar, continue in my ſervice after he is detected: For I will begin my reign with reforming the nation and executing juſtice upon thoſe evil members, who ſin without remorſe, in thy holy city of Jeruſalem. 2 Sam. v. 3, 4, 5.)

PSAL. CII.

1 *The Prophet in his prayer maketh a grievous complaint.* 12 *He taketh comfort in the eternity and mercy of God.* 18 *The mercies of God are to be recorded.* 23 *He ſuſtaineth his weakneſs by the unchangeableneſs of God.*

¶ A prayer of the afflicted when he is overwhelmed, and poureth out his complaint before the Lord.

HEAR my prayer, O LORD, and let my cry come unto thee.

2 Hide not thy face from me in the day *when* I am in trouble, incline thine ear unto me: in the day *when* I call, anſwer me ſpeedily.

3 For my days are conſumed like ſmoke: and my bones are burnt as an hearth.

4 My heart is ſmitten and withered like graſs: ſo that I forget to eat my bread.

5 By reaſon of the voice of my groaning, my bones cleave to my skin.

6 I am like a pelican of the wilderneſs: I am like an owl of the deſert.

7 I watch, and am as a ſparrow alone upon the houſe-top.

8 Mine enemies reproach me all the day: *and* they that are mad againſt me, are ſworn againſt me.

9 For I have eaten aſhes like bread, and mingled my drink with weeping:

10 Becauſe of thine indignation and thy wrath: for thou haſt lifted me up, and caſt me down.

11 My days *are* like a ſhadow that declineth: and I am withered, like graſs.

12 But thou, O LORD, ſhalt endure for ever, and thy remembrance unto all generations.

13 Thou ſhalt ariſe, *and* have mercy upon Zion: for the time to favour her, yea, the ſet time is come.

14 For thy ſervants take pleaſure in her ſtones, and favour the duſt thereof.

15 So the heathen ſhall fear the name of the LORD: and all the kings of the earth thy glory.

16 When the LORD ſhall build up Zion, he ſhall appear in his glory.

17 He will regard the prayer of the deſtitute, and not deſpiſe their prayer.

18 This ſhall be written for the generation to come: and the people which ſhall be created, ſhall praiſe the LORD.

19 For he hath looked down from the height of his ſanctuary: from heaven did the LORD behold the earth:

20 To hear the groaning of the priſoner, to looſe thoſe that are appointed to death;

21 To declare the name of the LORD in Zion, and his praiſe in Jeruſalem:

22 When the people are gathered together, and the kingdoms to ſerve the LORD.

23 He weakned my ſtrength in the way; he ſhortned my days.

24 I ſaid, O my God, take me not away in the midſt of my days: thy years *are* throughout all generations.

25 Of old haſt thou laid the foundation of the earth: and the heavens *are* the work of thy hands.

26 They ſhall periſh, but thou ſhalt endure: yea, all of them ſhall wax old like a garment; as a veſture ſhalt thou change them, and they ſhall be changed.

27 But thou *art* the ſame, and thy years ſhall have no end.

28 The children of thy ſervants ſhall continue, and their ſeed ſhall be eſtabliſhed before thee.

The author of this pſalm was very probably, ſome pious perſon in the Babyloniſh captivity, who, upon his return home, being extremely grieved to ſee the temple lying in ruins, and its rebuilding hindered by many enemies, repreſents their ſad condition unto the Lord, whoſe faithful promiſes gave him joyful expectations of a happy reſtoration of his worſhip compleated, whereby the nations round about ſhould wonder, and be invited to embrace their religion. Its uſe among chriſtians is to implore the divine aid and deliverance from any preſſing calamity. It may be alſo applied to the ſad condition of ſuch, who groan under the burthen of their ſins, and cry for mercy.

Ver. 1.—11. *Hear my prayer, O Lord, and let my cry come unto thee*, &c.] O Lord receive the humble ſupplication which I preſent unto thy Majeſty with ſighs and tears. I hope my diſtreſs will plead for the moderation of thy anger, and obtain a favourable audience and ſpeedy relief, when I implore it in a time of the greateſt calamity, by which my fleſh and bones are conſumed as with fire, and my life fleeth away like unprofitable ſmoke. My vital ſpirits are exhauſted, and flag like blaſted graſs, ſo that I have no appetite to my food. I have lamented this deſolation ſo long, that I am become mere skin and bone, and as the pelican in the retirement of the wilderneſs, and the bittern in the deſart, I abſent from company and bemoan my ſad condition: grief and ſorrow baniſh ſleep from mine eyes, that I ſleep no more than thoſe birds that ſpend the nights upon the tops of houſes in doleful ſhrieks and cries. This expoſes me to the ſcorn of mine enemies, who have even entered into a combination to deſtroy me: they have forced me to eat the very aſhes, when I was an hungred; and my tears flow into my drink, becauſe thy ſeverity has continued ſo long: for thou haſt lifted me up in glorious hopes (Ezra i. 5. and ii. 68. and iii. 10.) and daſhed them all in pieces (Ezra. iv. 4.—24.) ſo that my life declines apace like a ſhadow, that vaniſheth when it is come near to its utmoſt length; my ſtrength languiſheth like the dried graſs.

Ver. 12,—17 *But thou, O Lord, ſhalt endure for ever, and thy remembrance unto all generations*, &c.] But I am comforted in the midſt of all theſe afflictions, when I reflect on thy Infinite Power and goodneſs, which can hereafter remedy all thoſe evils with a joyful eternity in thy kingdom; nor, according to thy mercy in former ages, do I think it will be long before thou take pity on the deſolations of Sion, and rebuild her ruins according to thy holy promiſe (Jer. xxix. 10, 11.) in whoſe ruinous heaps thy ſervants find more pleaſure, than in the ſtately and beautiful palaces of Babylon; then all the ſcornful heathens will ſtand in awe of thy power, and all the kings of the earth reverence thy glory, which now ſeems buried in the rubbiſh of thy holy temple, but ſhall ſhine forth as bright as ever with the ancient ceremonies, when the Lord ſhall rebuild Sion, and receive the prayers of the miſerable captives, who requeſt nothing ſo much as a free approach to, and quiet permiſſion to worſhip their God in his ſanctuary, according to their former ſplendor.

Ver. 18,—22. *This ſhall be written for the generations to come*, &c.] This wonderful and gracious favour ſhall be recorded to our poſterity, that they may alſo look upon themſelves as a people created anew to praiſe the Lord, for preſerving a miſerable nation from utter deſtruction, and graciouſly condeſcending to redreſs the afflicted condition of this diſtreſſed country; to be moved by our groans to deliver us out of a ſad captivity, and to revive us at the very brink of the grave; that we might return our thanks for ſo great a deliverance in Sion, and make the holy city reſound with inceſſant praiſes of his power, goodneſs and truth, in reſtoring not only us his choſen, but calling all other nations to join with us unanimouſly in his ſervice.

Ver. 23, &c. *He weakned my ſtrength in the way, he ſhortned my days*, &c.] I had hopes to ſurvive that happy time, but I find myſelf ſo weakned with the afflictions I meet with in the progreſs of the work (Ezra iv. 4.) that I give over my expectations; though it has been my daily prayer, that God would not cut me off in the midſt of this great work, but let me ſee it finiſhed, which I am ſure the Lord, who liveth for ever, will certainly bring to paſs; for it cannot be ſo difficult to rebuild the ruins of Sion, when thou art the Lord, who by thy Eternal Word didſt create this goodly fabrick of heaven and earth (Heb. i. 10.) and though all thy creatures periſh and come to nought in proceſs of time, thou doſt never decay: They all grow old, as a garment does by wearing, and the heavens themſelves, like tattered garments, ſhall be folded up and caſt aſide as uſeleſs, (Heb. i. 1, 2.) when thou pleaſeſt; but thou, the Lord, their Creator and Redeemer cannot wax old, nor admit of any variation. Therefore though this generation may not live to enjoy our perfect reſtoration, yet I verily believe, that our children and their poſterity ſhall be peaceably ſettled there, and remain unmoveable in thy favour.

PSAL. CIII.

1 *An exhortation to bleſs God for his mercy,* 15 *and for the conſtancy thereof.*

¶ A pſalm of David.

BLESS the LORD, O my ſoul: and all that is within me, *bleſs* his holy name.

2 Bleſs the LORD, O my ſoul, and forget not all his benefits.

3 Who forgiveth all thine iniquities, who healeth all thy diſeaſes.

4 Who redeemeth thy life from deſtruction: who crowneth thee with loving kindneſs and tender mercies.

5 Who ſatisfieth thy mouth with good *things: ſo that* thy youth is renewed like the eagles.

6 The LORD executeth righteouſneſs and judgment, for all *that are* oppreſſed.

7 He made known his ways unto Moſes, his acts unto the children of Iſrael.

8 The LORD *is* merciful and gracious, ſlow to anger, and plenteous in mercy.

9 He will not always chide: neither will he keep *his anger* for ever.

10 He hath not dealt with us after our ſins: nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth: *ſo* great is his mercy toward them that fear him.

12 As far as the eaſt is from the weſt: *ſo* far hath he removed our tranſgreſſions from us.

13 Like as a father pitieth *his* children: *ſo* the LORD pitieth them that fear him.

14 For he knoweth our frame: he remembreth that we *are* duſt.

15 *As for* man, his days *are* as graſs: as a flower of the field, ſo he flouriſheth.

16 For the wind paſſeth over it, and it is gone; and the place thereof ſhall know it no more.

17 But the mercy of the LORD *is* from everlaſting to everlaſting upon them that fear him: and his righteouſneſs unto childrens children:

18 To ſuch as keep his covenant, and to thoſe that remember his commandments to do them.

19 The LORD hath prepared his throne in the heavens: and his kingdom ruleth over all.

20 Bleſs the LORD, ye his angels, that excel in ſtrength, that do his commandments, hearkening unto the voice of his word.

21 Bleſs ye the LORD, all *ye* his hoſts, *ye* miniſters of his that do his pleaſure.

22 Bleſs the LORD, all his works in all places of his dominion: bleſs the LORD, O my ſoul.

It will ſuffice to inform the reader, that David compoſed this pſalm after his recovery from a dangerous ſickneſs to ſuch a vigorous health, as the eagles have when they renew their feathers, (ver. 5.) alluding, as St. Hierom thought, to an opinion, that the eagles do no other way return to youthfulneſs when they are old, but only *mutatione pennarum*, by change of their feathers. Its uſe continues the ſame among Chriſtians, to return God thanks after a grievous fit of illneſs.

Ver. 1—14. *Bleſs the Lord, O my ſoul, and all that is within me bleſs his holy name,* &c.] O my ſoul approach the Lord with thy moſt ardent love, and devouteſt affections, by whoſe power, wiſdom and goodneſs, thou art preſerved and highly favoured; let not his ineſtimable benefits, which have been more to thee than thought can number, paſs unrecorded by thy thankful acknowledgment: Praiſe him, firſt, for blotting out and pardoning thy tranſgreſſions, and healing all the breaches they had made between thee and him: Praiſe him for thy late deliverance from the jaws of death, and bringing thee back to his holy temple: Praiſe him for the recovery of thy appetite, and ſupply of all neceſſaries of life, to reſtore my ſtrength, and make my youth and freſhneſs return like the eagles. Nor am I the only object or example of God's righteouſneſs and judgment: I will alſo praiſe his holy name, who relieveth all thoſe that ſuffer wrong, and doth juſtice upon their mighty oppreſſors, who delivered Moſes and the reſt of our forefathers in a ſtupendious manner out of the houſe of bondage: He forbears long when men deſerve to be puniſhed, and is eaſily entreated to releaſe them from their pain, when they heartily repent of their folly: He does not love to be always chaſtiſing us for our faults, nor to prolong our miſeries proportionable to our deſerts: He has proved this in our puniſhment, for we might juſtly ſuffer a great deal more than he has inflicted on us for our faults; for his mercies towards us being as diſproportionate to our ſmall ſervices, as the vaſt circumference of the heavens is to this little ſpot of earth (the land of Judah) they have removed his wrath from us, and perfectly remitted the puniſhment due to our manifold offences; no parent can ſhew a greater indulgence to a returning child, than the Lord does to thoſe that reform and profit by his chaſtiſements; becauſe he knoweth our compoſition is but frail, and ſhall ſoon moulder into our original duſt from whence we were formed.

Ver. 15, ——— &c *As for man, his days are as graſs: as a flower of the field, ſo he flouriſheth,* &c.] For if we conſider what man is, he looks freſh and fair, but like as the graſs and flower of the field, has more beauty than ſtrength; for as the wind blaſteth the flower, ſo the life of man is cut down by many accidents. What then can be a greater ſubject of praiſe and thankſgiving than that our God has of his wonderful mercy prepared eternal life for us ſhort-liv'd creatures, and many bleſſings for the poſterity of thoſe that ſerve him faithfully for a few years. This, O my ſoul, is the mighty Lord and univerſal Monarch that ruleth not only the moſt potent and greateſt nations upon earth, but alſo the higheſt powers in heaven. Let the angels therefore, whoſe ſtrength ſurpaſſes all the powers upon earth, and at his immediate word chearfully execute his commands, bleſs and give praiſe to the all-good, moſt powerful, and gracious God. Yea, let every creature throughout the wide world bleſs with one conſent his holy name. And above all, remember thou, O my ſoul how much more reaſon thou haſt than they all to bear thy part in this joyful choir that daily ſing his praiſe.

PSAL. CIV.

1 *A meditation upon the mighty power,* 7 *and wonderful providence of God.* 31 *God's glory is eternal.* 33 *The prophet voweth perpetually to praiſe him.*

BLESS the LORD, O my ſoul: O LORD my God, thou art very great, thou art clothed with honour and majeſty.

2 Who covereſt *thy ſelf* with light, as *with* a garment: who ſtretcheſt out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters, who maketh the clouds his chariot, who walketh upon the wings of the wind.

4 Who maketh his angels ſpirits: his miniſters a flaming fire.

5 *Who* laid the foundations of the earth, *that* it ſhould not be removed for ever.

6 Thou coveredſt it with the deep as *with* a garment: the waters ſtood above the mountains.

7 At thy rebuke they fled: at the voice of thy thunder they haſted away.

8 They go up by the mountains: they go down by the valleys unto the place which thou haſt founded for them.

9 Thou haſt ſet a bound that they may not paſs over: that they turn not again to cover the earth.

10 He ſendeth the ſprings into the valleys, *which* run among the hills.

11 They give drink to every beaſt of the field: the wild aſſes quench their thirſt.

12 By them ſhall the fowls of the heaven have their habitation, *which* ſing among the branches.

13 He watereth the hills from his chambers: the earth is ſatisfied with the fruit of thy works.

14 He cauſeth the graſs to grow for the cattle, and herb for the ſervice of man: that he may bring forth food out of the earth:

15 And wine *that* maketh glad the heart of man, *and* oil to make *his* face to ſhine, and bread *which* ſtrengthneth mans heart.

16 The trees of the LORD are full *of ſap:* the cedars of Lebanon which he hath planted.

17 Where the birds make their neſts: *as for* the ſtork, the fir-trees *are* her houſe.

18 The high hills *are* a refuge for the wild goats, *and* the rocks for the conies.

19 He appointeth the moon for ſeaſons; the ſun knoweth his going down.

20 Thou makeſt darkneſs, and it is night: wherein all the beaſts of the foreſt do creep *forth*.

21 The young lions roar after their prey, and ſeek their meat from God.

22 The ſun ariſeth, they gather themſelves together, and lay them down in their dens.

23 Man goeth forth to his work, and to his labour until the evening.

24 O LORD, how manifold are thy works! in wiſdom haſt thou made them all: the earth is full of thy riches.

25 *So is* this great and wide ſea, wherein *are* things creeping innumerable, both ſmall and great beaſts.

26 There go the ſhips; *there is* that leviathan, *whom* thou haſt made to play therein.

27 Theſe wait all upon thee: that thou mayeſt give *them* their meat in due ſeaſon.

28 *That* thou giveſt them they gather: thou openeſt thine hand, they are filled with good.

29 Thou hideſt thy face, they are troubled; thou takeſt away their breath, they die, and return to their duſt.

30 Thou ſendeſt forth thy ſpirit, they are created: and thou reneweſt the face of the earth.

31 The glory of the LORD ſhall endure for ever: the LORD ſhall rejoyce in his works.

32 He looketh on the earth, and it trembleth; he toucheth the hills, and they ſmoke.

33 I will ſing unto the LORD as long as I live: I will ſing praiſe unto my God while I have my being.

34 My meditation of him ſhall be ſweet: I will be glad in the LORD.

35 Let the ſinners be conſumed out of the earth, and let the wicked be no more: bleſs thou the LORD, O my ſoul. Praiſe ye the LORD.

This pſalm begins juſt as the foregoing ends; and celebrates the mighty power and goodneſs of God in the fabric of the world; as the 103d doth his benefits to himſelf, and to the reſt of the children of men. It was probably compoſed by David when he thought of building an houſe for Divine Service. He begins to demonſtrate the greatneſs of the Almighty by a deſcription of the heavens, clouds, and angels: and then deſcends to the wonderful works of the earth, the ſea, the mountains, valleys, fountains, and other inferior parts of the ſublunary creation: which depend ſo much upon the ſun, the moon, and the reſt of the heavenly bodies; that all of them together declare the moſt admirable wiſdom of their Creator, and ſhould excite all creatures to his perpetual praiſes.

Ver. 1,—12. *Bleſs the Lord, O my Soul: O Lord my God, thou art very great, thou art cloathed with Honour and Majeſty*, &c.] O my ſoul, praiſe the Lord with all thy might, who in his moſt admirable works hath declared the ſurpaſſing excellency of his Majeſty; which we, moſt gracious God, can never worthily celebrate with the higheſt of all our thoughts and praiſes. For, the dazling rays of light is the royal robe wherein thy inviſible and incomprehenſible brightneſs appears unto us: and the ſpacious heavens are the royal pavillion, which thy ſovereign power hath extended, like a canopy, for thy Majeſty, in this great palace of the world. Thou, O Lord, hath laid the floor of thy chambers in the upper regions of the air; thou rideſt upon the clouds more ſtately than the greateſt monarchs in their chariots, whoſe ſwifteſt horſes are ſlow-paced, in compariſon to the quick motion of the wind, which drives his chariot of the clouds through every part of his dominions; where he diſpatches thoſe noble miniſters of his pleaſure and juſtice, the angels, in vehement winds, in lightning and thunder, to execute his royal commands. It is the Lord that hath ſettled the maſſy globe of the earth upon ſuch firm foundations, that no ſtorm nor tempeſt can ſtir it out of the place of his appointment. At firſt it was covered with waters (Gen. i. 2.) which were ſo deep that they overflowed the higheſt mountains: but they retired at thy command (Gen. i. 9.) with as much haſte as a frighted ſlave runs to his work, when he hears the thunder of his maſter's threats; ſome part roſe up in lofty hills, the reſt ſunk down in lowly valleys; and they all ran by channels into the main ocean, the place thou hadſt appointed for them; whence though they toſs and ſwell, yet they cannot get over the ſhoars, wherein thou haſt incloſed them: nor ſhall they ever recover their former liberty to overflow the earth again. It is the admirable providence of the Almighty that hath filled the hills with ſprings, that fall down into the valleys to make brooks and rivers, which afford abundant refreſhment to all the creatures of the earth, when they are dry; for, the very dull aſſes of the deſert find them out to quench their thirſt: the birds of the air reſort thither alſo, and praiſe the Almighty with their melodious voices, who has given them that opportunity to wet their throats.

Ver. 13,—32. *He watereth the hills from his chambers: the earth is ſatisfied with the fruit of thy works*, &c.] He watereth the hills from the regions above, ſo that all the earth is inriched by the admirable contrivance of thy works, O Lord, bringing forth plenty of graſs for cattle, and great variety of herbs, roots, pulſe and fruit for the refreſhment and ſupport of man; among which are the rich vines which produce a drink that chear the drooping ſpirits; the olive whoſe juice is uſed to anoint the head in the day of mirth, and bread that recruits the ſtrength of miſerable men, when it is ſpent with toil and labour. The trees alſo is nouriſhed with the rain, as the cedars of Lebanus which God created; and under his particular care has cultivated, on which the birds make their neſts;

and ſome of them, as the ſtork, who build upon pines, with admirable artifice. The high mountains are a ſafe retreat for the wild goats to depoſite their young, and other feeble beaſts creep into the holes of the rocks: God created the moon to diſtinguiſh certain ſeaſons, and the ſun to divide the day from the night: In which darkneſs, covering the face of the earth, invites us to reſt, and gives the wolves and other wild beaſts of the foreſt ſecurity and confidence to come out of their lurking places, and ſeek their food. Thus the young lions owe the proviſion of their meat to the Providence of the Almighty; and at the break of day thoſe ravenous beaſts return with one conſent, and lay themſelves down in their ſeveral dens: And man refreſhed by his nights repoſe, returns to labour in the field, 'till night again recalls him to his reſt.

O Eternal Lord! thy works are innumerable, the wiſdom of thy contrivance is infinite; thy goodneſs has enriched the earth with aſtoniſhing variety of good things; thy power has extended to the vaſt ocean of the ſeas, and filled it with fiſh without number, which aſtoniſh us both for their ſmallneſs, and prodigious greatneſs of their bulk. There the ſhip ſails as ſwiftly as the fiſhes ſwim; and there the great whale, by thy permiſſion, ſports himſelf in his abſolute dominion over all that the ſea contains. Theſe, O Lord, though they know not their benefactor, wait all upon thee to be ſupplied with their duly and ſeaſonable food; for, they only gather what thy providence diſpenſeth: And when thou ſcattereſt, they rejoice in a plentiful proviſion: But, if thou ſuſpendeſt thy heavenly influences, all things look dejected, they grow weak, they die, and are diſſolved into the elements, out of which they were made. Yet when thou ſendeſt forth again thy quickening power, all things look like a new creation, juſt as the earth looks freſh and green at the return of the ſpring after a ſharp winter. Thus the world is preſerved for ever by a ſucceſſion of the divine bleſſings of the Lord, whoſe power, wiſdom and goodneſs appear ſo glorioſly upon all his works, that he himſelf is pleaſed, and ſays, as in the firſt creation, that *all things were very good*, (Gen. i. 31.) If otherwiſe he did not take pleaſure in his works, the earth would tremble at his preſence, and the mountains would conſume with fire at the voice of his thunder.

Ver. 33, &c. *I will ſing unto the Lord as long as I live: I will ſing praiſes unto my God while I have my being*, &c.] Therefore I will never ceaſe to ſing the praiſes of the Lord; I, one of the moſt unworthy parts of the creation, will never ceaſe to acknowledge, to my very laſt breath, the innumerable benefits I have received from his bounty. My daily meditation of theſe bleſſings ſhall be my greateſt ſatisfaction: I will ſtill rejoyce in the bleſſings of the Lord. But, as for them who live as if there were no God, and abuſe the many good things they enjoy in bruтiſh luſts, they ſhall utterly periſh, and be no longer the care of that providence to which they are ſo ungrateful: O my ſoul! never imitate the impiety or negligence of this wicked tribe: Learn by their bad example to praiſe the great Creator and benefactor with more pious affections: So it ſhall be my conſtant endeavours to ſtir up a due ſenſe of all his mercies to them that are round about me, that they may likewiſe join with me in his praiſes.

PSAL. CV.

1 *An exhortation to praiſe God, and to ſeek out his work:* 7 *The ſtory of God's providence over Abraham*, 16 *Over Joſeph*, 23 *Over Jacob in Egypt*, 26 *Over Moſes delivering the Iſraelites*, 37 *Over the Iſraelites brought out of Egypt, fed in the wilderneſs, and planted in Canaan.*

O Give thanks unto the LORD; call upon his name: make known his deeds among the people.

2 Sing unto him, ſing pſalms unto him: talk ye of all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoyce that ſeek the LORD.

4 Seek the LORD and his ſtrength: ſeek his face evermore.

5 Remember his marvellous works that he hath done, his wonders and the judgements of his mouth.

6 O ye ſeed of Abraham his ſervant, ye children of Jacob his choſen.

7 He *is* the LORD our God, his judgements *are* in all the earth.

8 He hath remembred his covenant for ever, the word *which* he commanded to a thouſand generations.

9 Which *covenant* he made with Abraham, and his oath unto Iſaac.

10 And confirmed the ſame unto Jacob for a law, *and* to Iſrael *for* an everlaſting covenant:

11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.

12 When they were *but* a few men in number: yea, very few, and ſtrangers in it.

13 When they went from one nation to another, from *one* kingdom to another people.

14 He ſuffered no man to do them wrong: yea, he reproved kings for their ſakes.

15 *Saying*, Touch not mine anointed, and do my prophets no harm.

16 Moreover, he called for a famine upon the land: he brake the whole ſtaff of bread.

17 He ſent a man before them, *even* Joſeph, *who* was ſold for a ſervant.

18 Whoſe feet they hurt with fetters: he was laid in iron.

19 Until the time that his word came: the word of the LORD tried him.

20 The king ſent and looſed him: *even* the ruler of the people, and let him go free.

21 He made him Lord of his houſe, and ruler of all his ſubſtance:

22 To bind his princes at his pleaſure: and teach his ſenators wiſdom.

23 Iſrael alſo came into Egypt: and Jacob ſojourned in the land of Ham.

24 And he increaſed his people greatly: and made them ſtronger than their enemies.

25 He turned their heart to hate his people, to deal ſubtilty with his ſervants.

26 He ſent Moſes his ſervant, *and* Aaron whom he had choſen.

27 They ſhewed his ſigns among them, and wonders in the land of Ham.

28 He ſent darkneſs, and made it dark: and they rebelled not againſt his word.

29 He turned their waters into blood, and ſlew their fiſh.

30 Their land brought forth frogs in abundance, in the chambers of their kings,

31 He ſpake, and there came divers ſorts of flies, *and* lice in all their coaſts.

32 He gave them hail for rain, *and* flaming fire in their land.

33 He ſmote their vines alſo and their fig-trees: and brake the trees of their coaſts.

34 He ſpake, and the locuſts came: and caterpillers, and that without number,

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 He ſmote alſo all the firſt-born in their land: the chief of all their ſtrength.

37 He brought them forth alſo with ſilver and gold: and *there was* not one feeble *perſon* among their tribes.

38 Egypt was glad when they departed: for the fear of them fell upon them.

39 He ſpread a cloud for a covering: and fire to give light in the night.

40 *The people* asked, and he brought quails: and ſatisfied them with the bread of heaven.

41 He opened the rock, and the waters guſhed out, they ran in the dry places *like* a river.

42 For he remembred his holy promiſe, *and* Abraham his ſervant.

43 And he brought forth his people with joy, *and* his choſen with gladneſs:

44 And gave them the lands of the heathen: and they inherited the labour of the people:

45 That they might obſerve his ſtatutes, and keep his laws. Praiſe ye the LORD.

This pſalm appears to have been compoſed at two different times: For David made and delivered the firſt part of it to Aſaph and his brethren, for the conſtant ſervice of God in the tabernacle, after ſeveral victories over the Philiſtines, (1 Chron. xiv.) and the ſettlement of the ark of God in Sion. And afterwards he added a ſecond part, at the end of the 15th verſe, to make it a more compleat commemoration of all the mercies of God, towards their nation, from the days of Abraham, to their taking poſſeſſion of the land of Canaan, as the ſubject of their moſt hearty acknowledgments. The leſſon a Chriſtian learns from hence, is to rejoyce in God's goodneſs to us in the work of our redemption and preſervation; and to avoid that ſpirit of ingratitude, which provoked him to deprive the Jews of that fatherly care which he had taken of their anceſtors.

Ver. 1—15. *O give thanks unto the Lord, call upon his name: make known his deeds among the people,* &c] Come all ye people, whom God hath choſen and protected by his power and goodneſs, praiſe the Lord your Creator, worſhip him alone, and proclaim in ſongs of praiſe and thankſgiving, in the hearing of all the nations, the wonderful works which he hath done for you and your forefathers. I ſay, rejoice and triumph that you are his choſen, and that he is the God who created all the world. Adore him and his power in a conſtant attendance in his tabernacle; and there eſpecially, O ye children of the ſtock of Abraham, worſhippers of the true God, the race of Iſrael, and choſen of God, celebrate, with one conſent, the wonderful works which he hath done, and his terrible executions, (Exod. iii. 30.) according to his juſt ſentence paſſed upon your enemies, (Exod. vii. 4.) He is the ſame unchangeable, and gracious Lord, who continues in the ſame wonderful way to puniſh our enemies, as he did promiſe ſolemnly unto Abraham, ſware unto Iſaac, and confirmed unto Jacob, by an everlaſting covenant never to be altered, if they and their ſeed kept their part of the covenant unviolated, ſaying: I will bring you, and put you into peaceable and everlaſting poſſeſſion of the land of Canaan, which we now enjoy: tho' at that time our forefathers were a very ſmall family, and ſo few in number, that they might have been eaſily deſtroyed in a ſtrange land, where they had no friends nor allies to ſupport them; nor any ſettled place of abode. But ſuch was the care of our good God, that, in all their travels among different and heathen nations, he took them into his ſpecial protection, ſuffered no man to do them any injury, (Gen. xxxi. 21,—42.) and reproved the kings of Egypt, (Gen. xii. 16.) and of Gerar, (Gen. xxiii. 6.) to prevent their intended miſchief againſt them, ſaying: Do no harm to theſe men, for they are ſacred perſons, of whom I will raiſe kings greater than yourſelves, and prophets, that ſhall obtain great bleſſings for thoſe that are kind to them, (Gen. xx. 7.)

Ver. 16—25. *Moreover, he called for a famine upon the land: he brake the whole ſtaff of bread,* &c.] And when he puniſhed the land of Canaan with a famine for their ſins, ſo that the earth brought forth no kind of grain for the ſupport of human life, the Lord in his ſpecial care for Jacob and his family, relieved their neceſſity by his ſecret councils; permitting Joſeph to be ſold a ſlave by his brethren, that he might be the inſtrument of God in their preſervation in Egypt, where he was oppreſſed for his innocency, being laid in chains and fetters in a doleful priſon, becauſe he would not conſent to break the commands of God; 'till mention was made of him to Pharoah, as of one in whom was given the Divine Spirit of prophecy. Then that great prince, whoſe dominion extended over many provinces, commanded him to be ſet at liberty, and approved ſo well of the interpretation of his dream, that he made him the chief officer in his court; and, under himſelf, ſupreme governor of his whole kingdom; (Gen. xli. 40, 41.) ſo that he had power to puniſh the diſobedience of the rulers of the Egyptian provinces according to his diſcretion; and to determine the council of all the realm. In which great authority he procured of Pharoah an habitation for his father and his family in the land of Egypt: Where the Lord according to his promiſe multiplied them ſo exceedingly, that the Egyptians, when they turned againſt the family of Joſeph, found them mightier than themſelves; and when the great jealouſy prompted the Egyptians to invent the crueleſt way of oppreſſion; firſt to diminiſh (Exod, i. 10. 11.) and then to deſtroy them (ver. 15, 16.)

Ver. 26,—38. *He ſent Moſes his ſervant, and Aaron whom he had choſen,* &c.] He gave his commiſſion to Moſes and to Aaron, to go and demand their liberty of Pharoah, (Exod. iii. iv.) who proved their divine commiſſion by many miraculous works, when the Egytians refuſed to let Iſrael go. He commanded to overſpread the whole land for three days, and turned the waters into blood, that all the fiſh which were in the river died: (Exod. vii 7. xx. xxi.) he produced ſuch a vaſt number of frogs from the ſtinking waters and mud, that the very cabinets of the king and his princes were not free from their annoyance. Exod. viii. 3. At his word there followed an infinite ſwarm of the moſt peſtilent flies and filthy lice, which infeſted all the country (Exod. viii. 17, &c.) which was ſucceeded by a dreadful ſtorm of hail, together with moſt dreadful lightning, when the earth gaped for fruitful ſhowers of rain, ſo that all the land was burnt up, that had eſcaped this ſtorm of hail, (Ex. ix. 23, &c.) So that not only their fruit, but the vines and fig-trees themſelves, with many other fruitful trees in the land were ſhattered to pieces. Then came an innumerable army of various ſorts of locuſts, that devoured whatſoever had eſcaped this tempeſtuous ſtorm; for they covered the whole face of the country, and eat up the very leaves of the trees, as well as all the graſs and herbs upon the ground, (Ex. x.) and to finiſh all theſe plagues, the angel of the Lord killed in one and the ſame night Ex. xii. 29.) the principal prop, the firſt-born male of every family, and the beſt of all their flock and herbs. Which terrible deſtruction affrighted the Egyptian ſo much, that they not only let Iſrael go, but loaded them with ſilver and gold: and which is very wonderful, there was not one among ſo many thouſand perſons, at that time, unable to travel.

Ver. 38, &c. *Egypt was glad when they departed: For the fear of them fell upon them,* &c.] The Egyptians rejoyced at their departure, as believing themſelves not ſafe from ſome other plague, till the Iſraelites had their liberty; (Exod. xii. 33.) and when God had brought them out of Egypt, our foreſathers, under the conduct of Divine Providence, were defended in the day-time from the ſcorching rays of the ſun by a cloud, which alſo gave them light to comfort and to guide them thro' the wilderneſs in the night, (Exod. xiii. 21, 22.) He provided alſo a flight of quails in the evening, and ſhowers of corn (or manna) out of the clouds in the morning, as abundantly ſatisfied that vaſt multitude: Whoſe complaints for want of drink he was ſo kind as to ſtop, by making water ſpring out of a rock, in ſuch abundance, that it made a ſtream, and followed them in all the parched grounds thro' which they marched. For the Lord was reſolved punctually to perform his promiſe (Gen. xv. 18. Exod. ii. 24.) even upon the incredulous poſterity of his faithful ſervant Abraham, whom he brought forth at the appointed time, (Gen. xv. 13. Exod. xii. 41.) with mirth and joy out of the Egyptian bondage, to ſee themſelves delivered and their enemies drowned in the Red-ſea (Exod. xiii. 1—13, &c.) And, to conclude his mercies, he caſt out ſeven nations, to make room for them in the land of Caanan; a rich and fruitful country, built and planted by the labour of others; (Deut. vi. 10, 11. Joſh. xxiv. 13.) that they might have more leiſure to ſet themſelves heartily to worſhip God, according to his preſcription, and in a ſtrict obſervance of his commands: Therefore lift your hearts, O ye people, and praiſe the Lord, for thoſe and all other his benefits to us and this nation.

PSAL. CVI.

1 *The Pſalmiſt exhorteth to praiſe God.* 4 *He prayeth for pardon of ſin, as God did with the fathers.* 7 *The ſtory of the peoples rebellion and God's mercy.* 47 *He concludeth with prayer and praiſe.*

PRaiſe ye the Lord, O give thanks unto the Lord, for *he is* good, for his mercy *endureth* for ever.

2 Who can utter the mighty acts of the Lord, *who* can ſhew forth all his praiſe?

3 Bleſſed *are* they that keep judgment: *and* he that doeth righteouſneſs at all times.

4 Remember me, O Lord, with the favour *that thou beareſt unto* thy people: O viſit me with thy ſalvation:

5 That I my ſee the good of thy choſen, that I may rejoyce in the gladneſs of thy nation: that I may glory with thine inheritance.

6 We have ſinned with our fathers: we have committed iniquity, we have done wickedly.

7 Our fathers underſtood not thy wonders in Egypt, they remembered not the multitude of thy mercies, but provoked *him* at the ſea, *even* at the Red-ſea.

8 Neverthelefs, he ſaved them for his names ſake: that he might make his mighty power to be known.

9 He rebuked the Red-ſea alſo, and it was dried up: ſo he led them through the depths as through the wilderneſs.

10 And he ſaved them from the hand of him that hated *them*: and redeemed them from the hand of the enemy.

11 And the waters covered their enemies: there was not one of them left.

12 Then believed they his words, they ſang his praiſe.

13 They ſoon forgat his works, they waited not for his counſel.

14 But luſted exceedingly in the wilderneſs, and tempted God in the deſert.

15 And he gave them their requeſt, but ſent leanneſs into their ſoul.

16 They envied Moſes alſo in the camp, *and* Aaron the ſaint of the Lord.

17 The earth opened and ſwallowed up Dathan, and covered the company of Abiram.

18 And a fire was kindled in their company; the flame burnt up the wicked.

19 They made a calf in Horeb, and worſhipped the molten image.

20 Thus they changed their glory into the ſimilitude of an ox that eateth graſs.

21 They forgat God their ſaviour, which had done great things in Egypt:

22 Wondrous works in the land of Ham, *and* terrible things by the Red-ſea.

23 Therefore he ſaid that he would deſtroy them, had not Moſes his choſen ſtood before him in the breach: to turn away his wrath, leſt he ſhould deſtroy *them*.

24 Yea, they deſpiſed the pleaſant land: they believed not his word:

25 But murmured in their tents, *and* hearkned not unto the voice of the Lord.

26 Therefore he lifted up his hand againſt them, to overthrow them in the wilderneſs:

27 To overthrow their ſeed alſo among the nations, and to ſcatter them in the lands.

28 They joyned themſelves alſo unto Baal-peor, and are the ſacrifices of the dead.

29 Thus they provoked *him* to anger with their inventions: and the plague brake in upon them.

30 Then ſtood up Phinehas, and executed judgment: and *ſo* the plague was ſtayed.

31 And that was counted unto him for righteouſneſs, unto all genetations for evermore.

32 They angred *him* alſo at the waters of ſtriſe, ſo that it went ill with Moſes for their ſakes:

33 Becauſe they provoked his ſpirit, ſo that he ſpake unadviſedly with his lips.

34 They did not deſtroy the nations, concerning whom the LORD commanded them:

35 But were mingled among the heathen, and learned their works.

36 And they ſerved their idols: which were a ſnare unto them.

37 Yea, they ſacrificed their ſons and their daughters unto devils.

38 And ſhed innocent blood, *even* the blood of their ſons and of their daughters, whom they ſacrificed unto the idols of Canaan: and the land was polluted with blood.

39 Thus were they defiled with their own works, and went a whoring with their own inventions.

40 Therefore was the wrath of the LORD kindled againſt his people, inſomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the heathen: and they that hated them, ruled over them.

42 Their enemies alſo oppreſſed them, and they were brought into ſubjection under their hand.

43 Many times did he deliver them, but they provoked *him* with their counſel, and were brought low for their iniquity.

44 Neverthele ſs, he regarded their affliction when he heard their cry.

45 And he remembred for them his covenant, and repented according to the multitude of his mercies.

46 He made them alſo to be pitied of all thoſe that carried them captives.

47 Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praiſe.

48 Bleſſed *be* the LORD God of Iſrael from everlaſting to everlaſting: and let all the people ſay, Amen. Praiſe ye the LORD.

Commentators have varied very much about the author of this pſalm, and the occaſion of its compoſition; but in my opinion Biſhop Patrick gives us the moſt probable conjecture, *viz.* "That it refers to thoſe who in the days of "Saul, or before, were taken priſoners by the Philiſtines, "and other nations, whom David prays God to gather "to their own land again, that they might worſhip him "in that place, which he had prepared for the ark of his "preſence."

Ver. 1,—3. *Praiſe ye the Lord, O give thanks unto the Lord, for he is good, for his mercy endureth for ever,* &c.] Approach unto the Lord of all the world with thankful acknowledgements for his mercies to your forefathers. O come and magnify his goodneſs, which will continue forever towards them that love him and keep his commandments. Praiſe him with all your might, for even then there can't be found a man able to ſet forth, as they deſerve, all the wondrous and praiſe-worthy acts of the Lord: yet our praiſes ſhall be accepted, if with a faithful obedience to all his precepts we endeavour to preſerve ourſelves in the favour of ſo gracious a Lord and Maſter.

Ver. 4,—6. *Remember me, O Lord, with the favour that thou beareſt unto thy people, O viſit me with thy ſalvation,* &c.] Make me, good Lord, one of this happy number, to partake of the favour thou reſerveſt for thy people: O preſerve and deliver me from the danger of mine enemies, that I may ſhare in the joy and felicity, and triumph together with thy choſen people Iſrael, ſettled by thy goodneſs and power in the peaceable enjoyment of thy own nation and peculiar inheritance, though we have offended againſt thee after the example of our forefathers; for we are guilty of many iniquities againſt one another, and of much impiety againſt thee.

Ver. 7,—47. *Our fathers underſtood not thy wonders in Egypt, they remembred not the multitude of thy mercies, but provoked him at the ſea, even at the Red-ſea,* &c.] Yet we hope for mercy, even as they obtained mercy to preſerve the name he had gotten of their Mighty Saviour, and that the world might not imagine he wanted power to compleat what he had begun for them. So that although our forefathers were ſo ſtupid as not to be affected with the wonders God had wrought for their ſakes in Egypt, where he had preſerved them in the midſt of many and great dangers, but diſtruſted his power, and wiſhed they had remained bondſmen in the cruel ſlavery of Egypt, when they ſaw themſelves incloſed between Pharoah's army and the Red-ſea; the Almighty God only ſpoke the word, and a ſtrong wind opened them a dry path in the midſt of the deep, by which means they eſcaped the implacable army of Pharoah, who purſued them ſo eagerly, that being carried with hatred into the ſea, (Exod. xiv. 23.) were all drowned with the violent return of the waters into their proper channel. This wonderful deliverance made ſome ſhort impreſſion, and engaged them to believe God's promiſes, and to ſing unto him a ſong of praiſe. Exod. xv. 1, &c. But within three days they grew impatient again, as much as if he had never done any thing for them, quarrelled with his ſervants, and would not wait with patience the methods he wiſely conſulted to bring them to the Land of Promiſe. They often murmured at their condition; and though they queſtioned the Power of the Almighty, his Goodneſs paſſed by their offence, and ſatisfied their wanton appetite with bread from heaven, and ſuch abundance of quails, that, eating to exceſs, they fell into a grievous diſeaſe, whereof great numbers died on the ſpot, and they that eſcaped, hardened in their wickedneſs, accuſed both Moſes and Aaron, whom the Lord had choſen for their leader and prieſt, as ambitious men that took too much upon them. At which the Divine Juſtice was ſo enraged, that he commanded, and the earth opened and ſwallowed up Dathan and Abiram, with all their preſumptuous faction, (Numb. xvi. 32, 33) and a terrible lightning from heaven burnt up the impious Korah and his conſpirators, for invading the office of the prieſts of the Lord, (ver. 35.) yet for all theſe tokens of the Living God, (who had forbade their worſhip of any graven image) they ſtupidly made a golden calf, and proſtrated themſelves before the work of their own hands.

Thus they exchanged the Glorious Preſence of the Majeſty of God, which appearing in the cloud had done many wonders for them, for the image of a dull ox, a creature without reaſon, a ſervant of man, that feedeth upon hay: And all this happened, becauſe they kept not the mercies and wonders of God in remembrance: Therefore the Divine Diſpleaſure was ſo highly provoked, that had not Moſes interpoſed to make up the breach, the Lord was reſolved to deſtroy them all. But when after this they deſpiſed that goodly country, to whoſe borders the Lord had already brought them, and would not believe that God was able to perform his promiſe to them, but murmured againſt Moſes and Aaron, as if they had deluded them, and refuſed to march at his command to go up and take poſſeſſion of it, he ſolemnly ſwore, that not one of their generation ſhould ever arrive there, but ſhould all periſh in the wilderneſs, either by the hand of the heathen nations round about them, or be diſperſed in ſeveral parts of that country which they deſpiſed. Nor did theſe threatnings work their repentance; for they moſt ſhamefully committed whoredom with the daughters of Moab, and devoted themſelves to the vile ſervice of Baal, their idol, whoſe temple ſtood upon Mount Peor, and partook with them in the ſacrifices which they offered to dead men.

Theſe new provocations were puniſhed with a grievous plague among the people, which raged in the camp, till Phineas roſe up and ſlew one of the princes of the people, whom the judges feared to meddle withal, and then the plague ceaſed; which ſeaſonable piece of juſtice God accepted ſo kindly, that he rewarded him with the promiſe of the prieſthood to him and his poſterity for evermore. And before this, they had been ſo unbelieving and rebellious, as to murmur for want of water, at that place which took its name from their quarrel with Moſes, (Numb. xx. 3-13.) who ſuffered much upon their account; (ver. 12.) for in his paſſion at their wickedneſs, he ſpake as did not become ſo great a miniſter of God; (*ib.*) who thereupon reſolved he ſhould not have the honour to bring his people to their reſt. (Numb. xxvii. 24. Deut. i. 37.) And being at laſt ſettled, they did not execute God's commands to rout out the ſeven nations thereof, but on the contrary, entered into a familiarity and league with them, and followed their foul abominations, forſaking the Lord who had brought them thither, which proved their utter ruin and deſtruction. For they fell into their moſt inhuman rites, ſacrificing their ſons and daughters to the infernal ſpirits, and thereby prophaned the holy land with the moſt impious and unnatural murthers of innocent babes, beſides other abominable works; ſuch as whoredoms and beaſtly luſts, wherewith they defiled themſelves, knowing that they were the abominations for which the Lord had caſt out thoſe nations before them.

Thus the Lord turned againſt his choſen people, whom now he abominated as impure and unclean, though once they had been very dear unto him; and therefore ſuffered them to be overcome and abuſed by thoſe impious nations, and to be carried captives into many neighbouring countries, becauſe they had refuſed to ſerve their gracious God, who often delivered them upon the leaſt ſhew of repentance, but they would not refrain from their vices; which, with their idolatry, brought them in the iſſue exceeding low, (Judg. x. 8, 9.) yet he was always ready to accept of their petitions and grant their requeſts, in remembrance of his covenant with their forefathers, and for his mercies ſake; and he inclined the hearts of their moſt inveterate enemies to ſo much compaſſion, as not to endeavour their total extirpation. (Judg. xiii. 1. xiv. 2. xv. 9, 10, &c.)

Ver. 47. *Save us, O Lord our God, and gather us from among the heathen*, &c.] And therefore relying upon thy tender mercies, O moſt mighty Lord, we humbly hope, thou wilt deliver us from all our preſent enemies, and reſtore us to our country, that we may with joyful conſent give thanks to thy incomparable goodneſs, and ſing thy praiſe with the greateſt joy and triumph; ſaying, Let the Great God of heaven and earth, who hath choſen, and done ſo great things for Iſrael, be moſt heartily bleſſed and praiſed, throughout all generations, ſo long as the world ſhall laſt, and unto all eternity; and let all the people concur in theſe deſires, and wiſh it may be ſo: Let them all bleſs and praiſe the Lord, world without end. Amen.

The end of the Fourth Book.

The Fifth Book of PSALMS.

PSAL. CVII.

1 *The Pſalmiſt exhorteth the redeemed in praiſing God, to obſerve his manifold providence,* 4 *over travellers,* 10 *over captives,* 17 *over ſick men,* 23 *over ſea-men,* 33 *and in divers varieties of life.*

O Give thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever.

2 Let the redeemed of the LORD ſay *ſo*, whom he hath redeemed from the hand of the enemy:

3 And gathered them out of the lands, from the eaſt and from the weſt, from the north and from the ſouth.

4 They wandred in the wilderneſs in a ſolitary way, they found no city to dwell in.

5 Hungry and thirſty, their ſoul fainted in them.

6 Then they cried unto the LORD in their trouble, *and* he delivered them out of their diſtreſſes.

7 And he led them forth by the right way, that they might go to a city of habitation.

8 O that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men!

9 For he ſatisfieth the longing ſoul, and filleth the hungry ſoul with goodneſs.

10 Such as ſit in darkneſs and in the ſhadow of death, *being* bound in affliction and iron:

11 Becauſe they rebelled againſt the words of God, and contemned the counſel of the moſt High:

12 Therefore he brought down their heart with labour, they fell down and *there was* none to help.

13 Then they cried unto the LORD in their trouble, *and* he ſaved them out of their diſtreſſes.

14 He brought them out of darkneſs, and the ſhadow of death, and brake their bands in ſunder.

15 Oh that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men!

16 For he hath broken the gates of braſs; and cut the bars of iron in ſunder.

17 Fools, becauſe of their tranſgreſſion, and becauſe of their iniquities, are afflicted.

18 Their ſoul abhorreth all manner of meat, and they draw near unto the gates of death.

19 Then they cry unto the LORD in their trouble, he ſaveth them out of their diſtreſſes.

20 He ſent his word, and healed them, and delivered *them* from their deſtructions.

21 Oh that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men!

22 And let them ſacrifice the ſacrifices of thankſgiving, and declare his works with rejoycing.

23 They that go down to the ſea in ſhips, that do buſineſs in great waters:

24 Theſe ſee the works of the LORD, and his wonders in the deep.

25 For he commandeth, and raiſeth the ſtormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths, their ſoul is melted becauſe of trouble.

27 They reel to and fro, and ſtagger like a drunken man, and are at their wits end.

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their diſtreſſes.

29 He maketh the ſtorm a calm, ſo that the waves thereof are ſtill.

30 Then are they glad becauſe they be quiet; ſo he bringeth them unto their deſired haven.

31 O that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men!

32 Let them exalt him alſo in the congregation of the people, and praiſe him in the aſſembly of the elders.

33 He turneth rivers into a wilderneſs, and the water-ſprings into dry ground:

34 A fruitful land unto barrenneſs, for the wickedneſs of them that dwell therein.

35 He turneth the wilderneſs into a ſtanding water, and dry ground into water-ſprings.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And ſow the fields, and plant vineyards, which may yield fruits of increaſe.

38 He bleſſeth them alſo, ſo that they are multiplied greatly, and ſuffereth not their cattle to decreaſe.

39 Again they are miniſhed and brought low through oppreſſion, affliction, and ſorrow.

40 He poureth contempt upon princes, and cauſeth them to wander in the wilderneſs, *where there is* no way.

41 Yet ſetteth he the poor on high from affliction, and maketh *him* families like a flock.

42 The righteous ſhall ſee *it*, and rejoyce; and all iniquity ſhall ſtop her mouth.

43 Whoſo *is* wiſe, and will obſerve thoſe *things*, even they ſhall underſtand the loving kindneſs of the LORD.

This begins the fifth book of Pſalms, which chiefly conſiſts of praiſes and thankſgivings. The contents of this firſt pſalm is an exhortation to thoſe, whom God (according to the prayer at the 47th verſe of the foregoing cvi) had delivered from Pagan ſervitude, to acknowledge that ſingular benefit with their hearty thankſgivings; and thence to take occaſion to magnify his merciful providence over all men, in all nations, when they addreſs themſelves unto him in their diſtreſſes, and his ſevere and juſt puniſhment of thoſe who neglect him. For David (who is moſt probably the author of this pſalm) had juſt before put the Hebrews in mind of the promiſes made to the patriarchs, and the bleſſings beſtowed on their poſterity (pſalm cv.) and of their horrid ingratitude for ſuch benefits, and the puniſhments, for that cauſe, inflicted on them (cvi.) and now declares God's inexplicable goodneſs, &c. as mentioned above.

Ver. 1——3. *O give thanks unto the Lord, for he is good,* &c.] O make your grateful acknowledgments to the great Lord of the world, who has ſhewn himſelf ſo good in his mercy to you and your foreſathers, that we may be ſure that his goodneſs will protect us for ever. Let them eſpecially rejoyce, whom the Lord hath graciouſly redeem'd from a ſad captivity, and ſettled them again in the land he had given them for a perpetual heritage, though their prevailing enemies had ſcattered them into all the corners of the earth.

Ver. 4—9. *They wandred in the wilderneſs in a ſolitary way,* &c.] Thus the Lord formerly dealt with our forefathers, who travelling through vaſt wilderneſſes and ſandy deſerts to ſeek a dwelling-place, till they were almoſt ready to die with hunger and thirſt, were accepted in their prayers to the Lord, who filled them with water and bread, and conducted them into a good land, where they ſhould live in peace and plenty. O that men would therefore never forget, in the like circumſtances, to make their thankful acknowledgments unto the gracious Lord, for his wonderful kindneſs to all men; for he provideth drink, and plenty of all good things, to ſatisfy the hungry appetite, that ſeeketh his protection.

Ver. 10——16. *Such as ſit in darkneſs, and in the ſhadow of death, being bound in affliction and iron,* &c.] It is true, that afterward he permitted them to be led into captivity, where they were for a ſeaſon loaded with fetters in a horrible dungeon; but this was only to puniſh their neglect and the breach of his commands; ſo that when they humbled themſelves and cried unto the Lord, out of that dejected and helpleſs ſtate, he was mercifully pleaſed to hear their prayers, and to free them from thoſe miſerable ſtraits of a confinement in a diſmal dungeon, and from the chains wherewith they were bound. O that ſuch men would never forget to make their thankful acknowledgments unto the gracious Lord, for his wonderful kindneſs he ſheweth to all men; for there is no place ſo ſtrong that can reſiſt the power of the Lord, when he cometh to deliver his ſervants.

Ver. 17——22. *Fools, becauſe of their tranſgreſſion, and becauſe of their iniquities, are afflicted,* &c.] Yea, even of our own knowledge, he heareth the prayer of thoſe ſottiſh people, who, having by their debaucheries and irregular way of living pall'd their appetite, and brought themſelves ſo low, that they are at the very brink of the grave, cry unto the Lord for his help, when all medicines of the body fail; and he raiſes them up, of his mercy, to life and health again, after the phyſicians have left them for dead. O that ſuch men would lay theſe mercies they receive of the Lord to heart, and praiſe him for them, and all other his benefits to mankind; for the Lord is better pleaſed with our ſacrifices of praiſe and a grateful heart, than with the bloody offerings of bullocks and goats.

Ver. 23——32. *They that go down to the ſea in ſhips, that do buſineſs in great waters,* &c.] They that ſail for traffick upon the main ocean behold the wonderful power of God, and his providence on the waters: how a ſudden tempeſt, ariſing by his command, puts them into a rage, which toſſes the ſhips ſometimes as high, as if they would touch the clouds, and immediately open, as if they would ſwallow them up, to the great aſtoniſhment of the paſſengers, who are ready to die with fear, becauſe they are ſo toſſed and whirled about, that the ſkillful mariners know not which way to ſteer for ſafety. And yet, the Lord heareth their prayers, ſilenceth the bluſtring wind, calmeth the ſwelling waves, and ſo bringeth them, who juſt now were overwhelmed with anguiſh of mind, into a joyful change, which with gentle gales carries them to their deſired haven. O that all men would therefore praiſe the Lord for his unexpected goodneſs, and proclaim the wonderful works which in all ages he hath done for this nation, and eſpecially in the temple, and in the ſupreme court of the kingdom: that the judges and governors may be excited to make him their truſt and confidence.

Ver. 33——&c. *He turneth rivers into a wilderneſs, and the water-ſprings into dry ground,* &c.] For he is able to turn the well-watered countries into a dry wilderneſs, and to make the moiſt and fertile lands become dry and barren ground, and thereby deprive their wicked inhabitants of the comfortable and neceſſary fruits of the earth: and by his goodneſs he turns a barren deſart into rich and fruitful paſtures, and ſo plentifully watereth the dry and ſandy grounds, that there they who lived in diſtreſs before, find a comfortable habitation, and are invited not only to build towns and cities, but to ſow all manner of grain and plant vineyards, which God bleſſeth, as well as their perſons and cattle, with a plentiful encreaſe ſo long as they ſerve him and keep his commandments: But if at any time they forget his bleſſings, and turn from his ordinances and laws, he poureth out his judgment upon them, by ſudden oppreſſion, dearth, famine, peſtilence, or other calamities, which make them pine away in grief and ſorrow. Thus it was that he made Saul and his wicked counſellors the contempt of their enemies, and to be deſtroyed upon mount Gilboa; and raiſed his poor ſervant David from the low eſtate of a ſhepherd to the higheſt dignity, and giveth him a very numerous iſſue to maintain and inherit the honour he hath ſo bountifully conferred him. This ſhould be an encouragement to thoſe who delight in the law of God, who herein may with joy behold the wiſe and juſt providence of Almighty God; and let the wicked alſo learn to depart from his evil ways, and no longer blaſpheme and ſay, That God does not regard the actions of his creatures: For whoever is endued with the uſe of reaſon, can't chooſe to reflect upon, and make a proper application of, theſe examples of the loving-kindneſs of the Lord to thoſe that ſtudy his law, and make it the rule and meaſure of their religion, life and converſation.

PSAL. CVIII.

1 *David encourageth himſelf to praiſe God.* 5 *He prayeth for God's aſſiſtance according to his promiſe.* 11 *His confidence in God's help.*

¶ A ſong or pſalm of David.

O God, my heart is fixed, I will ſing and give praiſe, even with my glory.

2 Awake, pſaltery and harp: I *myſelf* will awake early.

3 I will praiſe thee, O LORD, among the people: and I will ſing praiſes unto thee among the nations.

4 For thy mercy is great above the heavens: and thy truth *reacheth* unto the clouds.

5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;

6 That thy beloved may be delivered: ſave *with* thy right hand, and anſwer me.

7 God hath ſpoken in his holineſs, I will rejoyce, I will divide Sechem, and mete out the valley of Succoth.

8 Gilead *is* mine, Manaſſeh *is* mine, Ephraim alſo *is* the ſtrength of mine head, Judah *is* my law-giver.

9 Moab *is* my waſh-pot, over Edom will I caſt out my ſhoe: over Philiſtia will I triumph.

10 Who will bring me into the ſtrong city? who will lead me into Edom?

11 *Wilt* not *thou*, O God, *who* haſt caſt us off? and wilt not thou, O God, go forth with our hoſts?

12 Give us help from trouble: for vain *is* the help of man.

13 Through God we ſhall do valiantly: for he *it is that* ſhall tread down our enemies.

This pſalm is ſuppoſed to be made by David when he was in expectation, from the ſucceſs of his arms, to deliver ſome of thoſe captives, to whom the former pſalm related: and therefore he begins with thanks to God for his mercy, that had given him ſo great advantage, as would enable him in a ſhort time to triumph over his enemies.— It is compoſed from two preceding pſalms. The former part to verſe the 6th, is the ſame as the five laſt verſes in pſalm lvii. and the latter part from verſe the fifth, is the ſame with the eight laſt verſes of pſalm lx. and therefore I ſhall refer you to their proper places for their paraphraſe and expoſition.

PSAL. CIX.

1 *David complaineth of his ſlanderous enemies, under the perſon of Judas devoteth them.* 16 *He ſheweth their ſin.* 21 *Complaining of his own miſery he prayeth for help.* 29 *He promiſeth thankfulneſs.*

¶ To the chief muſician.
A pſalm of David.

HOld not thy peace, O God, of my praiſe.

2 For the mouth of the wicked, and the mouth of the deceitful are opened againſt me: they have ſpoken againſt me with a lying tongue.

3 They compaſſed me about alſo with words of hatred: and fought againſt me without a cauſe.

4 For my love, they are my adverſaries: but I *give myſelf unto* prayer.

5 And they have rewarded me evil for good, and hatred for my love.

6 Set thou a wicked man over him: and let Satan ſtand at his right hand.

7 When he ſhall be judged, let him be condemned, and let his prayer become ſin.

8 Let his days be few, *and* let another take his office.

9 Let his children be fatherleſs, and his wife a widow.

10 Let his children be continually vagabonds, and beg: let them ſeek *their bread* alſo out of their deſolate places.

11 Let the extortioner catch all that he hath: and let the ſtranger ſpoil his labour.

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherleſs children.

13 Let his poſterity be cut off, *and* in the generation following, let their name be blotted out.

14 Let the iniquity of his fathers be remembred with the LORD: and let not the ſin of his mother be blotted out.

15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.

16 Becauſe that he remembred not to ſhew mercy, but perſecuted the poor and needy man, that he might even ſlay the broken in heart.

17 As he loved curſing, ſo let it come unto him: as he delighted not in bleſſing, ſo let it be far from him.

18 As he cloathed himſelf with curſing like as with his garment: ſo let it come into his bowels like water, and like oyl into his bones.

19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

20 *Let* this *be* the reward of mine adverſaries from the LORD, and of them that ſpeak evil againſt my ſoul.

21 But do thou for me, O GOD, the Lord, for thy names ſake: becauſe thy mercy *is* good, deliver thou me.

22 For I *am* poor and needy, and my heart is wounded within me.

23 I am gone like a ſhadow, when it declineth: I am toſſed up and down as the locuſt.

24 My knees are weak through faſting: and my fleſh faileth of fatneſs.

25 I became alſo a reproach unto them: *when* they looked upon me, they ſhaked their heads.

26 Help me, O LORD my God: O ſave me according to thy mercy:

27 That they may know that this *is* thy hand: *that* thou, LORD, haſt done it.

28 Let them curſe, but bleſs thou: when they ariſe, let them be aſhamed: but let thy ſervant rejoice.

29 Let mine adverſaries be cloathed with ſhame: and let them cover themſelves with their own confuſion, as with a mantle.

30 I will greatly praiſe the LORD with my mouth: yea, I will praiſe him among the multitude.

31 For he ſhall ſtand at the right hand of the poor, to ſave *him* from thoſe that condemn his ſoul.

The pſalmiſt, who, it is agreed, was king David, being driven from the preſence of Saul, and to ſeek ſome hole to hide himſelf, like a locuſt (as he uſes the ſimile, ver. 23.) which having no reſting-place, leaps or flies from hedge to hedge, ſolemnly curſes in a direful manner.; and by a prophetical Spirit pronounces the heavieſt judgments upon thoſe that accuſed him falſly to Saul, eſpecially Doeg the Edomite, and his family, becauſe he was moſt notoriouſly guilty of this wickedneſs. And, his inhuman villany was ſo great that St. Peter relates him (ver. 8. compared to Acts i.20.) as an exact picture of thet raitor Judas. I am not ignorant that ſome people have abhorred the uſe of this pſalm on account of thoſe direful imprecations, but as I have given ſufficient ſatisfaction to that point in the argument of pſalm xxxv. I ſhall not detain my reader with its recital.

Ver. 1—5, *Hold not thy peace, O God, of my praiſe, &c.*] O God, ſince thou haſt always given me cauſe to praiſe thee, ſo I hope thou wilt ſtill vindicate my honour, from the falſe and malicious inventions of wicked men, who pretend friendſhip to my face, and back-bite me to Saul in my abſence; inſomuch that I am become odious to the people, and perſecuted with a cruel war without any provocation on my part: (1 Sam. xxiii. 8—25.) nay, I have deſerved well of them, and, though it was in my power lately to revenge myſelf (1 Sam. xxiv. 9, 10, &c.) I did no more than recommend myſelf by prayer to thy protection: yet they are ſo bent to do me miſchief that they renew their attempts to take away my life, and my affliction is proſecuted with the greater hatred, eſpecially by Doeg the Edomite.

Ver. *6*—15. *Set thou a wicked man over him, and let ſatan ſtand at his right hand,* &c.] Againſt whom therefore I implore thy juſtice, who art infinitely juſt; let the worſt man that can be found, be appointed to hear his cauſe when he is accuſed; and his moſt malicious adverſary plead againſt him. Let him find no favour from his judge, and let his petition for pardon be accounted an aggravation of his crimes, ſo that his life may be cut off before his time, and his office (1 Sam. xxi. 7-22-9.) be transferred to a better man. Let not his orphan children and widow inherit ſo much of his ſubſtance, as a houſe to put their heads in, but become perpetual vagabonds, and ſupport their miſerable life by the wretched trade of begging. Let his eſtate become a prey to as wicked a perſon as himſelf, who has heaped up riches by violence and extortion from the fatherleſs, widow, and ſtranger. Therefore let him find no mercy in his diſtreſs, nor his fatherleſs children be relieved with a morſel of bread, ſo that his poſterity may the ſooner be deſtroyed, and in the next generation, not one of his name, or family be found; according to the juſt ſentence of thy law (Exod. xxii. 5.) Let him ſuffer for the ſins of his progenitors on both ſides; in whoſe wicked ſteps he would not ceaſe to tread, ſo that they may be perſecuted with continual vengeance, till their remembrance be quite forgotten.

Ver. 16—20. *Becauſe that he remembred not to ſhew mercy,* &c.] Becauſe he had not any ſenſe of pity in my miſery: but on the contrary, took the opportunity of my neceſſitous condition, to perſecute me to death, he ought juſtly to fall into that miſchief, wherein he delighted, and contrived for the innocent; and he ſhould never obtain the mercy which he always refuſed to the righteous. His greateſt pleaſure was in the miſchievous effects of his curſed lies; therefore let the miſerable fruit of his wickedneſs ſpread like the water he drinks, into every vein of him, and ſtick as cloſe to him as oil unto the bones: let him be perpetually involved with ſtraits and miſeries without any poſſibility of relief. Thus it is the righteous Lord will reward the ſlanderous reports and calumnies, wherewith my malicious adverſaries labour to take away my life;

Ver. 21—29 *But do thou for me, O God, the Lord, for thy name ſake: becauſe thy mercy is good, deliver thou me,* &c.] Which I recommend to thy protection, O Lord God Almighty, imploring thy aſſiſtance: and I hope thou wilt deliver me, if not for my honour, or any merit of my own, yet, for the glory of thy name, to ſhew thy power over thine enemies, and thy juſtice and mercy towards thy ſervant, for I never was in ſo great diſtreſs as at preſent, forſaken of all men, and overwhelmed with grief and ſorrow; the evening ſhadow doth not vaniſh ſooner than I, from the place of my preſent abode (1 Sam. xxii. 1. &c. xxiii. 13, 14.) which I am forced to quit on a ſudden, ſo that I reſemble the locuſt that hath no certain reſting-place: my want of neceſſary food has weakened my knees, and my whole body is fallen from its fatneſs and beauty, (1 Sam. xvi. 12.) ſo that my mercileſs enemies laugh me to ſcorn, and deride me from my truſt, that thou, moſt gracious God, wilt deliver me out of their hands: therefore extend to me thy wonted mercy, that they may be convicted of their blaſphemy, and confeſs that thou alone art able to baffle all the counſels, and overthrow the moſt powerful alliances of the wicked. Therefore let them curſe and ſlander me as long as they pleaſe, nay let them aſſemble their greateſt forces againſt me, I know I ſhall eſcape from them, and triumph in their deſtruction, if thou wilt bleſs me with thy ſupport; which will ſo increaſe the confuſion of my malicious adverſaries, that they ſhall not be able to bear the diſgrace, which their own wickedneſs hath brought upon them. And I, for my part, will rejoyce and extol the name of the Lord, my defender, with the beſt expreſſions of a thankful heart, both in my private devotions, and in the aſſemblies of the people, and exhort them in word and example to put their truſt in the Lord, who pleadeth the cauſe of the helpleſs; and to depend upon his goodneſs, in the day of perſecution, when unrighteous judges ſeek to ſpill innocent blood.

PSAL. CX.

1 *The kingdom,* 4 *The prieſthood,* 5 *The conqueſt,* 7 *And the paſſion of Chriſt.*

¶ A pſalm of David.

THE LORD ſaid unto my Lord, Sit thou at my right hand, until I make thine enemies thy footſtool.

2 The LORD ſhall ſend the rod of thy ſtrength out of Zion: rule thou in the mids of thine enemies.

3 Thy people *ſhall be* willing in the day of thy power, in the beauties of holineſs from the womb of the morning: thou haſt the dew of thy youth.

4 The LORD hath ſworn, and will not repent, Thou *art* a prieſt for ever, after the order of Melchizedek.

5 The Lord at thy right hand ſhall ſtrike through kings in the day of his wrath.

6 He ſhall judge among the heathen, he ſhall fill *the places* with the dead bodies: he ſhall wound the heads over many countries.

7 He ſhall drink of the brook in the way: therefore ſhall he lift up the head.

The Jews have taken a great deal of pains to obſcure the literal meaning of this pſalm; which, as ſome of them (R. Moſes Hadarſan, Saadias Gaon, &c.) have been forced to acknowledge, belongs to Chriſt; and is a very plain prediction of his divinity, royal dignity, prieſthood, victories and triumph: For, it is a vain pretence to accommodate any part of this pſalm unto David, its author, who never himſelf had any pretence to ſuch an authority, as is here deſcribed, of a *prieſt for ever*, on whom the office was perpetually eſtabliſhed by an *oath*, and of a *king*, who, in any ſenſe, can be ſaid *to ſit at God's right hand.*

Ver. 1——3. *The Lord ſaid unto my Lord, ſit thou at my right hand,* &c.] The Eternal God has decreed that the Lord Meſſiah, whom I honour as Lord over all the world, ſhall be advanced (after his ſufferings here on earth) to the higheſt dignity in the heavens (1 Kings ii. 19) till he has overcome all his enemies (Joſh. x. 24.) and death itſelf, by which all mankind are ſubdued (1 Cor. xv. 25, 26.) after that he hath made Sion feel, O moſt mighty prince, how powerful thy ſcepter is (Acts i. 8. ii. 34—37.) and extended thy empire over all the earth, to puniſh the ſupeſtition and impiety of thoſe, which ſet themſelves againſt thy authority; at which thy people will rejoice in thy power; and glad to ſee the night of ignorance diſperſed at the appearance of thy celeſtial bleſſing, ſhall gather unto thee as thick and freſh as the morning dew. [Yea, and bleſſed ſhall they be that enjoy the benefits of thy government; for,]

Ver. 4. *The Lord hath ſworn, and will not repent,* &c.] The eternal Lord hath unalterably reſolved, that thou ſhalt be a prieſt as well as a king, like that great Melchiſedek, to continue, without predeceſſor or ſucceſſor, a *royal prieſt* for evermore, (Heb. vii.) For,

Ver. 5, 6. *The Lord at thy right hand ſhall ſtrike through kings,* &c.] The mighty God, at whoſe right hand thou ſitteſt, ſhall defend thee from the moſt potent upon earth; ſo that all the world, the heathens as well as Jews, ſhall acknowledge thee to be their law-giver and their judge; and as many as attempt to oppoſe thy government, ſhall be cut off, till all countries ſhall have ſubmitted thereto.

Ver. 7. *He ſhall drink of the brook in the way,* &c.] All which, the God of heaven ſhall beſtow upon his Chriſt, as a reward of his ſufferings here upon earth, in ſatisfaction to the Divine Juſtice for our ſins.

PSAL. CXI.

1 *The Pſalmiſt by his example exciteth others to praiſe God, for his glorious,* 5 *and gracious works.* 10 *The fear of God breedeth true wiſdom.*

PRAISE ye the LORD. I will praiſe the LORD with *my* whole heart, in the aſſembly of the upright, and *in* the congregation.

2 The works of the LORD *are* great, ſought out of all them that have pleaſure therein.

3 His work *is* honourable and glorious: and his righteouſneſs endureth for ever.

4 He hath made his wonderful works to be remembred: the LORD *is* gracious and full of compaſſion.

5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath ſhewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands *are* verity and judgment; all his commandments *are* ſure.

8 They ſtand faſt for ever and ever, *and are* done in truth and uprightneſs.

9 He ſent redemption unto his people, he hath commanded his covenant for ever: holy and reverend *is* his name.

10 The fear of the LORD *is* the beginning of wiſdom: a good underſtanding have all they that do *his commandments*: his praiſe endureth for ever.

This pſalm was a meditation, which David made in the time of peace and quiet, in commemoration of the ſignal victories he had ſo often obtained over his enemies, by the peculiar aid and aſſiſtance of the Almighty. It was artificially compoſed in as many ſhort metres, as there are letters in the Hebrew alphabet, that every one, as well as the ſingers, might have in their minds a brief form of thankſgiving to God (eſpecially upon feſtival days) for the wonderful things he had done for that nation.

Ver. 1—4. *Praiſe ye the Lord. I will praiſe the Lord with my whole heart,* &c.] Let all the people praiſe the Lord after my example, who not only with my lips, but with all my heart and ſoul, will make my thankful acknowledgments to the Lord amongſt my private acquaintance of virtuous men, and in the congregation of all the people aſſembled for his worſhip. For, the wonderful works of the Lord to us ward are ſoon found out by all thoſe, who take any pleaſure in ſuch enquiries; becauſe there is not one of them but is full of majeſty and beauty, and declares his infinite Goodneſs and Truth in his promiſes: Therefore he hath inſtituted ſolemn times for the commemoration of the wonders he hath done for us, which are everlaſting teſtimonies, that we ſerve a moſt gracious and compaſſionate Lord. Exod. xii. 14. xiii. 3, 9, &c.

Ver. 5, &c. *He hath given meat unto them that fear him: he will ever be mindful of his covenant,* &c.] Thus we read that he provided our forefathers with all the good things he had promiſed in his covenant, and he will never forget it with thoſe that fear him and obey him in all ſucceeding ages; for, he convinced them of the greatneſs of his Power by deſtroying the armies of the Egyptians, and all the nations that oppoſed their ſettlement in the land of Canaan, which he has given them and us their poſterity for an everlaſting poſſeſſion: In which he did the ancient inhabitants no wrong, whoſe wickedneſs had called upon themſelves his ſevere judgments, which are unchangeable, and were enacted with a ſincere reſpect to all men's happineſs, both in this and the next world; and are executed in purſuance of his moſt juſt decrees. But according to his faithful promiſe to them that reverence him, he ſent Moſes and Aaron to bring our forefathers out of Egypt; renewed his covenant with them for ever in ſuch Majeſty, as might poſſeſs them with ſuch awfull reverence, as to make them dread to offend a Being that infinitely excels all others. By which we learn that it is our greateſt intereſt to flee from vice and evil company, and carefully to obſerve all the ordinances of our God, who hath given us ſuch good and wholſome laws, and therein preferred us before all people to rejoice for ever in our praiſes of his holy name.

PSAL. CXII.

1 *Godlineſs hath the promiſes of this life,* 4 *And of the life to come.* 10 *The proſperity of the godly, ſhall be an eye-ſore to the wicked.*

PRAISE ye the LORD. Bleſſed *is* the man *that* feareth the LORD, *that* delighteth greatly in his commandments.

2 His ſeed ſhall be mighty upon earth: the generation of the upright ſhall be bleſſed.

3 Wealth and riches *ſhall be* in his houſe: and his righteouſneſs endureth for ever.

4 Unto the upright there ariſeth light in the darkneſs: *he is* gracious, and full of compaſſion, and righteous.

5 A good man ſheweth favour, and lendeth; he will guide his affairs with diſcretion.

6 Surely he ſhall not be moved for ever: the righteous ſhall be in everlaſting remembrance.

7 He ſhall not be afraid of evil tidings: his heart is fixed, truſting in the LORD.

8 His heart *is* eſtabliſhed, he ſhall not be afraid, until he ſee *his deſire* upon his enemies.

9 He hath diſperſed, he hath given to the poor; his righteouſneſs endureth for ever; his horn ſhall be exalted with honour.

10 The wicked ſhall ſee *it*, and be grieved; he ſhall gnaſh with his teeth, and melt away: the deſire of the wicked ſhall periſh.

This pſalm as the former is compoſed in as many ſhort verſicles as there are letters in the Hebrew alphabet, and for the ſame reaſon: It alſo ſeems to be intended as a ſhort commentary upon the laſt verſe of the 111th pſalm, ſhewing how diſcreetly they purſue their own good, who diligently apply their mind to God's commandments.

Ver. 1—3. *Praiſe ye the Lord. Bleſſed is the man that feareth the Lord,* &c.] Let all the people, therefore, praiſe the Lord, who hath promiſed his bleſſing to mankind upon ſuch eaſy terms, as an awful reverence of his majeſty, and a conſtant and ſincere obedience to his commands. For, while we obſerve his commands, the gracious Lord will proſper the children of his righteous ſervants with a perpetual entail of riches and plenty.

Ver. 4—9. *Unto the upright there ariſeth light in the darkneſs*, &c.] So that the very diſconſolate may aſſuredly expect an end of his affliction, when he prays unto the merciful, compaſſionate, and juſt God, that he will endue him with meekneſs to thoſe that provoke him, forgiveneſs to his perſecutors, and juſtice to all men. Such a one leads the moſt comfortable life, is in favour with all men, and maintains the good eſtate of his own family: he eſcapes the power and malice of his mighty and malicious enemies, and propagates his own praiſes to future ages: he is ſo ſecure in his truſt and hope in God, that no rumour of dangers can affright or diſcompoſe him; but he calmly waits the Lord's pleaſure to deliver him out of the hands of his enemies: he diſpoſes of his riches as the ſteward of the Lord, he giveth of his abundance to the poor and needy with a liberal hand; which charity, will not only gain him the greateſt honour upon earth by raiſing him to great power and authority; but ſhall be had as a memorial before God.

Ver. 10. *The wicked ſhall ſee it, and be grieved*, &c.] At which the wicked will be vexed, and enraged, ſo as to pine away with grief, envy and impatience, to ſee the happineſs of the righteous, and the abortion of all their own wicked devices.

PSAL. CXIII.

1 *An exhortation to praiſe God for his excellency*, 6 *for his mercy.*

PRAISE ye the LORD. Praiſe, O ye ſervants of the LORD, praiſe the name of the LORD.

2 Bleſſed be the name of the LORD, from this time forth and for evermore.

3 From the riſing of the ſun unto the going down of the ſame, the LORDS name *is* to be praiſed.

4 The LORD *is* high above all nations, *and* his glory above the heavens.

5 Who *is* like unto the LORD our God, who dwelleth on high?

6 Who humbleth *himſelf* to behold *the things that are* in heaven, and in the earth?

7 He raiſeth up the poor out of the duſt, *and* lifteth the needy out of the dunghil:

8 That he may ſet *him* with princes, *even* with the princes of his people.

9 He maketh the barren woman to keep houſe, *and to be* a joyful mother of children. Praiſe ye the LORD.

This, with the five immediately following, was called by the Hebrews *Hallel* or *Hymn*, exciting all good people to the praiſes of the Divine Providence over all the earth. It was uſed as a grace to their meat on their feſtival days, eſpecially on the *paſchal night*, after they had eat the lamb.

Ver. 1—5 *Praiſe ye the Lord. Praiſe, O ye ſervants of the Lord*, &c.] Let all the people praiſe the Lord, eſpecially ye that love his ſervice, praiſe his Eternal Majeſty, Power, Wiſdom and Goodneſs of his Eternal Providence. And, let not only this little nation, but the whole earth celebrate his Perfections as long as the world ſhall laſt. For, he is King of kings and Lord of lords, and his dominion extends above the ſun, moon and ſtars, which are but a faint reſemblance of the immenſe brightneſs of his Glory. This is the great and gracious God we adore, whoſe very Place of Reſidence is far more glorious and higher, than thoſe gods which are worſhipped by other nations.

Ver. 6, &c. *Who humbleth himſelf to behold the things that are in heaven and in the earth*, &c.] Yet his Care for the whole creation is ſo great, that he ruleth the heavens with reſpect to the proviſion of the earth, wherein alſo he taketh ſpecial notice of thoſe whom the world deſpiſes, and raiſeth thoſe of a low condition to ſuch a pitch of honour, that we have ſeen them advanced to ſit upon a throne to rule his people Iſrael. And what is more out of the power of man, he opened the barren womb of Sarah, &c. and made a numerous family ſpring from thence, to the great joy of all good women, who may expect the like bleſſing of the Lord; therefore let all the people praiſe the Lord.

PSAL. CXIV.

An exhortation by the example of the dumb creatures, to fear God in his Church.

WHEN Iſrael went out of Egypt, the houſe of Jacob from a people of ſtrange language;

2 Judah was his ſanctuary, *and* Iſrael his dominion.

3 The ſea ſaw *it*, and fled; Jordan was driven back.

4 The mountains ſkipped like rams, *and* the little hills like lambs.

5 What *ailed* thee, O thou ſea, that thou fleddeſt? thou Jordan, *that* thou waſt driven back?

6 Ye mountains, *that* ye ſkipped like rams; *and* ye little hills like lambs.

7 Tremble thou earth at the preſence of the Lord, at the Preſence of the God of Jacob.

8 Which turned the rock *into* a ſtanding water, the flint into a fountain of waters.

This pſalm is a declaration of ſome miraculous works; whereby the Lord declared his Power, when he brought the whole Jewiſh nation out of the Egyptian ſlavery.

Ver. 1, &c. *When Iſrael went out of Egypt, the houſe of Jacob from a people of ſtrange language*, &c.] When our forefathers, the offspring of the patriarch Jacob, who had ſettled in the land of Egypt, were delivered from the barbarous oppreſſion of that ſavage people; the Preſence of God guided them through the wilderneſs in a bright cloud, as a token that he would chuſe the Mount Sion for the place of his abode upon earth, when he had united the two kingdoms of Iſrael and Judah, as they are this day. It was this glorious ſight that divided the Red-ſea, and drove back the rapid waters of the river Jordan, to open a dry path for their march into Canaan. Exod. xiv. 21, 24. Joſh. iii. 15, 16. It was alſo at the ſight of this Dreadful Majeſty, that all the mountains and little hills (or their inhabitants) about Mount Sinai trembled and fled like ſo many affrighted rams, or little lambs. And could theſe inanimate creatures anſwer our demands, they would certify to the truth, that they trembled, as it becometh all the earth, at the Glorious Preſence of the Divine Majeſty, that Great and Glorious Lord, who hath honoured us, the poſterity of Jacob, ſo far, as, in a peculiar manner, to declare himſelf to be our God, in all his mercies, but eſpecially by that great inſtance of his Love and Power, bringing out of rocks, as hard as flint, ſuch plenty of water, as if they had been diſſolved into lakes or rivers. Exod. xvii. 8. Numb. xx. 11.

PSAL. CXV.

1 Becauſe God is truly glorious, 4 and idols are vanity. 9 He exhorteth to confidence in God. God is to be praiſed for his bleſſings.

NOT unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truths ſake.

2 Wherefore ſhould the heathen ſay, Where *is* now their God?

3 But our God *is* in the heavens, he hath done whatſoever he pleaſed.

4 Their idols *are* ſilver and gold, the work of mens hands.

5 They have mouths, but they ſpeak not; eyes they have, but they ſee not.

6 They have ears, but they hear not; noſes have they, but they ſmell not.

7 They have hands, but they handle not; feet have they, but they walk not; neither ſpeak they through their throat.

8 They that make them, are like unto them; *ſo is* every one that truſteth in them.

9 O Iſrael, truſt thou in the LORD: he *is* their help and their ſhield.

10 O houſe of Aaron, truſt in the LORD: he *is* their help and their ſhield.

11 Ye that fear the LORD, truſt in the LORD: he *is* their help and their ſhield.

12 The LORD hath been mindful of us, he will bleſs *us*, he will bleſs the houſe of Iſrael, he will bleſs the houſe of Aaron.

13 He will bleſs them that fear the LORD, *both* ſmall and great.

14 The LORD ſhall increaſe you more and more, you and your children.

15 You *are* bleſſed of the LORD, which made heaven and earth.

16 The heaven, *even* the heavens *are* the LORDS: but the earth hath he given to the children of men.

17 The dead praiſe not the LORD, neither any that go down into ſilence.

18 But we will bleſs the LORD, from this time forth and for evermore. Praiſe the LORD.

The ſubject of this pſalm, was without diſpute, ſome ſore diſtreſs of the Iſraelites, when their heathen enemies boaſted of their own ſtrength, and bragged as if their gods were too hard for the God of Iſrael: But there can be no certainty as to the particular occaſion amongſt the great many that are mentioned by commentators; tho' the moſt likely is, that, in the days of Jehoſhaphat, recorded in the 2 Chron. xx. 2. It is alſo thought that this was the hymn generally uſed in the field of battle, ſaying:

Ver. 1—3. *Not unto us, O Lord, not unto us, but unto thy name give glory,* &c.] O moſt gracious and true God, we don't rely on our own ſtrength, neither is it ſo much for our temporal intereſt, as for thy holy name, that we implore thy aſſiſtance againſt theſe infidels, who are, by their proſperous ſucceſs againſt our armies, arrived to that height of wickedneſs as to ſcruple thy Power, and twit us with that blaſphemous taunt, where is your God in whom ye truſt? Let him deliver you if he can out of our hands. Therefore proſper our arms, that rely on thy help alone, that they may with confuſion ſee that thou alone art the God that ruleth in the heavens over all, and art ready and able to deliver thy ſervants in the time of their diſtreſs.

Ver. 4—8. *Their idols are ſilver and gold, the work of mens hands,* &c.] We know that their idols, which are made of ſilver and gold, are ſo far from being the maker of things, that even they are the work of the perſons that adore them as gods; that have made them with mouths, which are not able to give advice, nor encouragement to their ſupplicants, and with falſe eyes, which can't ſee the humiliation of their devotees: that have made them with ears, which can't hear the moſt loud cries of their worſhippers; and with noſes, which cannot ſmell the frankincenſe, burnt in their temples; that have made them with hands that are not able to do good or harm; and with feet, which cannot move from the place where the artiſt fixes them; in fine, they are ſo void of common ſenſe and reaſon, that they can't make ſo much noiſe as the baſeſt inſect, that breathes; ſo are all thoſe that make them and confide in them, or elſe they would never ſeek help from ſuch gods, who are more deſpicable than the very worſt of brutes.

Ver. 9—11. *O Iſrael, truſt thou in the Lord, he is their help and their ſhield,* &c.] O ye Iſraelites, both prieſts and people, who devoutly worſhip the Lord your Maker, and are by Divine Favour better inſtructed to put your confidence in him alone, deſpiſe theſe idolaters and all their forces; for as long as ye cleave unto the Lord your God, he will defend you in all dangers, and aid you againſt, and deliver you from, your moſt cruel and powerful enemies. For,

Ver. 12, &c. *The Lord hath been mindful of us, he will bleſs us, he will bleſs the houſe of Iſrael, he will bleſs the houſe of Aaron,* &c.] He hath been mindful of us in all ages, when our forefathers were in the like ſtraits, with ourſelves at preſent; ſo that we have great reaſon to hope for his bleſſing in our immediate deliverance; and he will, according to his holy Promiſe reward your duty with a multitude of mercies upon you and your numerous poſterity. Then all the nations, that now boaſt of their own ſtrength, and ſcoff at our confidence, ſhall confeſs, That ye are a happy people that are protected by the Love and care of the Almighty God (not made with hands, of ſilver and gold, but) the Creator of heaven and earth, who hath choſen the higheſt heaven for his throne, and given the earth to be poſſeſſed by the children of men, that they may be engaged to admire and praiſe his infinite Power, Goodneſs and Majeſty. Therefore, as our forefathers are dead, and are entombed in the ſilent grave, let us firſt praiſe God for all his bleſſings to them, and then continue, without ceaſing, to praiſe his holy Name, for all his mercies beſtowed upon us. Praiſe the Lord.

PSAL. CXVI.

1 The Pſalmiſt profeſſeth his love and duty to God for his deliverance 12 He ſtudieth to be thankful.

I Love the LORD, becauſe he hath heard my voice, *and* my ſupplications.

2 Becauſe he hath inclined his ear unto me, therefore will I call upon *him* as long as I live.

3 The ſorrows of death compaſſed me, and the pains of hell gat hold upon me: I found trouble and ſorrow.

4 Then called I upon the name of the LORD; O LORD, I beſeech thee, deliver my ſoul.

5 Gracious *is* the LORD, and righteous: yea, our God *is* merciful.

6 The LORD preſerveth the ſimple: I was brought low, and he helped me.

7 Return unto thy reſt, O my ſoul, for the LORD hath dealt bountifully with thee.

8 For thou haſt delivered my ſoul from death, mine eyes from tears, *and* my feet from falling.

9 I will walk before the LORD in the land of the living.

10 I believed, therefore have I ſpoken: I was greatly afflicted.

11 I ſaid in my haſte, All men *are* liars.

12 What ſhall I render unto the LORD, *for* all his benefits towards me?

13 I will take the cup of ſalvation: and call upon the name of the LORD.

14 I will pay my vows unto the LORD, now in the preſence of all his people.

15 Precious in the ſight of the LORD *is* the death of his ſaints.

16 Oh LORD, truly I *am* thy ſervant, I *am* thy ſervant, *and* the ſon of thy handmaid: thou haſt looſed my bonds.

17 I will offer to thee the ſacrifice of thankſgiving, and will call upon the name of the LORD.

18 I will pay my vows unto the LORD, now in the preſence of all his people:

19 In the courts of the LORDS houſe, in the midſt of thee, O Jeruſalem. Praiſe ye the LORD.

The author of this pſalm was David, who compoſed it at the time when his ſon Abſalom made him flee from Jeruſalem beyond Jordan; and, being abandoned by Achitophel, and others, had little or nothing to depend upon, but only the Goodneſs of the Almighty; who at length heard his prayer, and delivered him; for which he reſolved to be very thankful, and to call all his friends to rejoyce with him: A good form of thankſgiving for all thoſe that receive any great deliverance from God; for which reaſon it is uſed in the Common Prayer Book, as the propereſt form of thanſgiving for a woman that returns thanks for her ſafe delivery in child birth.

Ver. 1—11. *I love the Lord becauſe he hath heard my voice, and my ſupplications*, &c.] Now I will declare how I love God above all things, becauſe he hath heard my prayer in my urgent affliction. I will make mention of his love, who hath ſo readily granted my deſire with thankful acknowledgments to the laſt breath of my life. My miſery was exceeding great; I ſaw no way to eſcape with my life, yet I did not faint in the midſt of my ſorrow and danger, but cried unto thee, as my ſure refuge, ſaying, O Almighty Lord, reſcue me from thoſe dangers that threaten my utter deſtruction, I moſt humbly beſeech thee: And, his readineſs to do good and faithfulneſs in his promiſes demonſtrate, that we ſerve a God, gentle in his puniſhments and inclinable to pardon our faults. For my own part, I was weak and reduced to a moſt forlorn eſtate, but am now, by his aſſiſtance, delivered in a moſt wonderful manner. Therefore, O my ſoul, ſettle thyſelf again in peace and tranquility, and praiſe the Lord, who hath very many ways expreſſed his loving-kindneſs to thee moſt liberally: for when the dangers of death threatened me, when I lamented my miſery with many tears, and was ready to fall into the hands of mine enemies, thou, moſt gracious God, didſt comfort, protect and deliver me. Therefore, I am in duty bound to ſpend the reſt of my days in thy faithful ſervice. I thankfully profeſs, that in my great affliction I had no dependance, but on thy kind providence only; for, I concluded from the rebellion and deſertion of thoſe in whom I truſted, that it was vain to rely on the friendſhip and help of any man, though I was too haſty to miſtruſt thoſe, whom the Lord inclined on my ſide.

Ver. 12, &c. *What ſhall I render unto the Lord for all his benefits towards me?* &c.] How ſhall I ſhew my gratitude for this, and all his mercies, which from time to time, the Lord hath heaped upon me. The beſt method I can propoſe, O my ſoul, is to obſerve his commands and ordinances in the beſt and moſt ſolemn manner I am able: I will invite all my friends to rejoyce with me and praiſe his name, and his goodneſs towards me, in communicating with me of the cup of ſalvation, [or deliverance, a cuſtom in uſe amongſt the Jews, who bleſſed, and ſet apart a cup of wine to commemorate with their friends the bleſſings lately received.] And, I will there openly acknowledge all theſe promiſes in the preſence of them all, that they may ſee I am mindful of all thy favours, which all good men have as much reaſon to expect as well as myſelf, for thou wilt not ſuffer them to be loſt, but by thy ſpecial providence. Oh Lord! thou haſt given me ſufficient proof, by reſcuing me from the power of mine enemies, that I am thy ſervant, and that thou regardeſt the ſervice of my parents: therefore I will never ceaſe my offerings of praiſe and thankſgiving for what is paſt, and always wait upon thy goodneſs for the like mercies hereafter, in time of need. This is my ſolemn vow, which I will fulfil in the face of all the people aſſembled in thy temple, O Lord, in the midſt of thy holy city Jeruſalem, to worſhip and do thee as much honour as we are able; and I will exhort them to join in my praiſes, ſaying; Come all ye people, rejoyce in the Lord, your preſent help in trouble: and join with me in praiſes to his Holy Name, for all the benefits he hath done unto me.

PSAL. CXVII.

An exhortation to praiſe God for his mercy and truth.

O Praiſe the LORD, all ye nations: praiſe him, all ye people.

2 For his merciful kindneſs is great towards us: and the truth of the LORD *endureth* for ever. Praiſe ye the LORD.

This ſhort pſalm (like the 110th) is generally accepted as prophetical of the joy, which ſhould fill the world, at the coming of the Meſſiah to give ſalvation, according to God's faithful promiſe, to the whole world (Rom. xv. 11.) Jew and Gentile.

Ver. 1, &c. *O praiſe the Lord, all ye nations*, &c.] The ineſtimable bleſſing, which the Great Creator of the univerſe hath promiſed to all nations, ſhould not only excite our ſmall nation, but all mankind to praiſe him with joyful and thankful hymns; for they are all equally concerned in this univerſal redemption, which will as ſurely come to paſs in due time, as God is in heaven, who can never fail to perform his faithful promiſes to the end of the world: therefore let us all join our mutual praiſes to our common Redeemer.

PSAL. CXVIII.

1 *An exhortation to praiſe God for his mercy.* 5 *The Pſalmiſt by his experience ſheweth how good it is to truſt in God.* 19 *Under the type of the Pſalmiſt, the coming of Chriſt in his kingdom is expreſſed.*

O Give thanks unto the LORD, for *he is* good: becauſe his mercy *endureth* for ever.

2 Let Iſrael now ſay, that his mercy *endureth* for ever.

3 Let the houſe of Aaron now ſay, that his mercy *endureth* for ever.

4 Let them now that fear the LORD ſay, that his mercy *endureth* for ever.

5 I called upon the LORD in diſtreſs: the LORD anſwered me, *and ſet me* in a large place.

6 The LORD *is* on my ſide, I will not fear: what can man do unto me?

7 The LORD taketh my part with them that help me: therefore ſhall I ſee *my deſire* upon them that hate me.

8 *It is* better to truſt in the LORD, than to put confidence in man.

9 *It is* better to truſt in the LORD, than to put confidence in princes.

10 All nations compaſſed me about: but in the name of the LORD will I deſtroy them.

11 They compaſſed me about, yea, they compaſſed me about: but in the name of the LORD I will deſtroy them.

12 They compaſſed me about like bees, they are quenched as the fire of thorns: for in the name of the LORD I will deſtroy them.

13 Thou haſt thruſt ſore at me that I might fall: but the LORD helped me.

14 The LORD *is* my ſtrength and ſong, and is become my ſalvation.

15 The voice of rejoycing and ſalvation *is* in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

16 The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

17 I ſhall not die, but live, and declare the works of the LORD.

18 The LORD hath chaſtned me ſore: but he hath not given me over unto death.

19 Open to me the gates of righteouſneſs: I will go in to them, *and* I will praiſe the LORD:

20 This gate of the LORD, into which the righteous ſhall enter.

21 I will praiſe thee, for thou haſt heard me, and art become my ſalvation.

22 The ſtone *which* the builders refuſed, is become the head *ſtone* of the corner.

23 This is the LORDS doing, it *is* marvellous in our eyes.

24 This *is* the day *which* the LORD hath made, we will rejoyce and be glad in it.

25 Save now, I beſeech thee, O LORD: O LORD, I beſeech thee, ſend now proſperity.

26 Bleſſed *be* he that cometh in the name of the LORD: we have bleſſed you out of the houſe of the LORD.

27 God *is* the LORD, which hath ſhewed us light; bind the ſacrifice with cords, *even* unto the horns of the altar.

28 Thou *art* my God, and I will praiſe thee; *thou art* my God, I will exalt thee.

29 O give thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever.

This pſalm was the compoſition of David after he was ſettled upon the throne of Judah and Iſrael in peace, and placed the *ark of the covenant* in the houſe prepared by him for that purpoſe at Jeruſalem (ver. 19.) where he begins to praiſe God in ſuch words, as were not compleatly fulfilled till the coming of the Lord Chriſt, who was *the Stone which the builders rejected*, &c. according to R. Solomon.

It is the prevailing opinion that this pſalm was ſung by all the people aſſembled on ſome ſolemn occaſion to praiſe the Lord for his benefits: though it is moſt probable that the greateſt part thereof was ſpoken by king David alone, who begins with his ackowledgments and praiſes for the great mercies he had perſonally received of God, deſiring all the peoples aſſiſtance in the ſame; which they chearfully performed, (ver. 22, &c.) and ſo the aſſembly was concluded with a bleſſing and exhortation to thankfulneſs, by the prieſts, (ver. 26, 27.) and finally by the king himſelf, declaring that he will never be unmindful of God's benefits, and deſiring all the people to remember them (ver. 28, 29.)

Ver. 1—4. *O give thanks unto the Lord, for he is good, becauſe his mercy endureth for ever*, &c.] Come now all ye Iſraelites, as well prieſts and Levites, as the whole congregation of the people, that fear the Lord, and confeſs with your greateſt praiſes and thankful acknowledgments, that his loving-kindneſs extends to all generations.

Ver. 5—18. *I called upon the Lord in diſtreſs, the Lord anſwered me, and ſet me in a large place*, &c.] I am a living monument of his infinite good, which delivered me, when I pray'd to him in my diſtreſs, and has placed me in this exalted ſtation ſecure from all further ſuch-like moleſtation, (2 Sam. v. 3. vii. 1.) For as long as I am under his Divine Protection, I value not what the craſt or power of ſinful men, can do unto me: in my diſtreſs there were very few that ſhared in my troubles, but God fought their battle, and has given me hopes that he will always continue to enable me to conquer my moſt malicious enemies. This is my hope, and I have experienced that is better to truſt in the promiſes of the Lord, than in the numerous armies of men, or the fair promiſes of the greateſt princes, for they by misfortune or policy may fail, but the Almighty Lord, in whom alone I put my truſt, cut the neighbouring nations, that warred againſt me, in pieces, and utterly defeated them, (1 Sam. v. 17, &c.) though they were as numerous, and ſwarmed about me, like angry bees; ſo that their rage and fury was as ſoon extinguiſhed as the blaze of a fire among thorns. And, I remember that thou my ſon (Abſalom) didſt conſpire to throw me down from my throne, but the Lord, who hath armed me with invincible ſtrength, was my ſupport, and hath given me the victory over all mine enemies: therefore let God, who alone is the ſubject of my praiſe, be highly extolled with ſacred hymns of thankſgiving by you his faithful ſervants aſſembled for his holy worſhip in his temple; for the mighty power of the Lord hath done moſt ſtupendous things, and given us moſt illuſtrious victories over our enemies, (2 Sam. xix. 9.) whence I conclude, that although the Lord permitteth his ſervant to be afflicted for a ſeaſon, he will not ſuffer him to be deſtroyed, but ſhall prolong his life, as he has mine, to declare in his temple, what wonderful works he hath done for us.

Ver. 19, &c. *Open to me the gates of righteouſneſs: I will go into them, and I will praiſe the Lord*, &c.] Therefore ye porters of his ſanctuary! open to me the gates at which the righteous enter into the courts of the Lord, that I may go in and perform thoſe vows I made in the days of my diſtreſs; come alſo ye, my pious attendance! enter with me at this gate, that leads into the courts of the Lord's houſe, and when ye haer me ſay: *O Lord, I do now, and ſhall for ever praiſe thee, who graciouſly granted my petition, by delivering me out of all my trouble:* join with me in this form: “ He, that was rejected by the elders or “ rulers of the people, as a ſtone is thrown aſide, as unfit for uſe, by the builders, is now become our king, “ and, like a great corner-ſtone in a building, the ſupport “ of our nation, ſo long as we unite in one body under “ his auſpicious government, [This is applied to our Saviour, ſee Luke xix. 14. xx. 17. Acts iv. 11, 12.] “ for this “ is a work not to be effected by human counſel, and ſurpriſes us to ſee ſo deſpicable and miſerable a perſon, as “ I have lately been, raiſed on a ſudden to ſo much honour and dignity. This is the happy day, which the “ Lord himſelf hath made illuſtrious by his marvellous “ works; let us celebrate the ſame with joyful hearts, “ and all outward expreſſions of gladneſs for ſo great a “ benefit; moſt humbly beſeeching thee, O Lord, to “ preſerve our king, our laws and liberty, and grant us “ all equal ſucceſs and continual proſperity.” And, let the prieſts of the Lord confirm theſe acclamations, ſaying, *We, the miniſters of the houſe of the Lord do bleſs both you, his anointed king; and all ye people, that attend with him in this day's thanſgiving, and humbly pray, that God may grant him a long and proſperous reign; and ye, his people, a mild and happy government, which he will moſt certainly grant, ſo long as ye ſhew your gratitude for thoſe paſt, and preſent mercies, by offering up your ſacrifices upon this altar.* I am reſolved (ſays David) to praiſe thee, O God! in the beſt manner I am able. And let all good men join with me in the thankful acknowledgments to the Great God, that ruleth over all from the beginning, who is the author of all good, and hath not only been exceeding kind to us, but will extend his love to all thoſe that worſhip him to the end of the world.

PSAL. CXIX.

This pſalm containeth ſundry prayers, praiſes, and profeſſions of obedience.

ALEPH.

BLeſſed *are* the undefiled in the way, who walk in the law of the LORD.

2 Bleſſed *are* they that keep his teſtimonies, *and that* ſeek him with the whole heart.

3 They alſo do no iniquity: they walk in his ways.

4 Thou haſt command *us* to keep thy precepts diligently.

5 O that my ways were directed to keep thy ſtatutes!

6 Then ſhall I not be aſhamed, when I have reſpect unto all thy commandments.

7 I will praiſe thee with uprightneſs of heart, when I ſhall have learned thy righteous judgments.

8 I will keep thy ſtatutes: O forſake me not utterly.

BETH.

9 Wherewith ſhall a young man cleanſe his way? by taking heed *thereto* according to thy word.

10 With my whole heart have I ſought thee: O let me not wander from thy commandments.

11 Thy word have I hid in my heart, that I might not ſin againſt thee.

12 Bleſſed *art* thou, O LORD: teach me thy ſtatutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have rejoyced in the way of thy teſtimonies, as *much as* in all riches.

15 I will meditate in thy precepts, and have reſpect unto thy ways.

16 I will delight my ſelf in thy ſtatutes: I will not forget thy word.

GIMEL.

17 Deal bountifully with thy ſervant, *that* I may live, and keep thy word.

18 Open thou mine eyes, that I may behold wondrous things out of thy law.

19 I *am* a ſtranger in the earth, hide not thy commandments from me.

20 My ſoul breaketh for the longing *that it hath* unto thy judgments at all times.

21 Thou haſt rebuked the proud *that are* curſed, which do err from thy commandments.

22 Remove from me reproach and contempt, for I have kept thy teſtimonies.

23 Princes alſo did ſit *and* ſpeak againſt me: *but* thy ſervant did meditate in thy ſtatutes.

24 Thy teſtimonies alſo *are* my delight, *and* my counſellors.

DALETH.

25 My ſoul cleaveth unto the duſt: quicken thou me according to thy word.

26 I have declared my ways, and thou heardeſt me: teach me thy ſtatutes.

27 Make me to underſtand the way of thy precepts: ſo ſhall I talk of thy wondrous works.

28 My ſoul melteth for heavineſs: ſtrengthen thou me according unto thy word.

29 Remove from me the way of lying: and grant me thy law graciouſly.

30 I have choſen the way of truth: thy judgments have I laid *before me.*

31 I have ſtuck unto thy teſtimonies: O LORD, put me not to ſhame.

32 I will run the way of thy commandments, when thou ſhalt enlarge my heart.

HE.

33 Teach me, O LORD, the way of thy ſtatutes, and I ſhall keep it *unto* the end.

34 Give me underſtanding, and I ſhall keep thy law, yea, I ſhall obſerve it with *my* whole heart.

35 Make me to go in the path of thy commandments, for therein do I delight.

36 Incline my heart unto thy teſtimonies, and not to coveteouſneſs.

37 Turn away my eyes from beholding vanity: *and* quicken thou me in thy way.

38 Stabliſh thy word unto thy ſervant, who *is devoted* to thy fear.

39 Turn away my reproach which I fear: for thy judgments *are* good.

40 Behold, I have longed after thy precepts: quicken me in thy righteouſneſs.

VAU

41 Let thy mercies come alſo unto me, O LORD; *even* thy ſalvation according to thy word.

42 So ſhall I have wherewith to anſwer him that reproacheth me: for I truſt in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So ſhall I keep thy law continually for ever and ever.

45 And I will walk at liberty: for I ſeek thy precepts.

46 I will ſpeak of thy teſtimonies alſo before kings, and will not be aſhamed.

47 And I will delight my ſelf in thy commandments which I have loved.

48 My hands alſo will I lift up unto thy commandments which I have loved: and I will meditate in thy ſtatutes.

ZAIN

49 Remember the word unto thy ſervant, upon which thou haſt cauſed me to hope.

50 This *is* my comfort in my affliction: for thy word hath quickned me.

51 The proud have had me greatly in deriſion: *yet* have I not declined from thy law.

52 I remembred thy judgments of old, O LORD; and have comforted my ſelf.

53 Horror hath taken hold upon me, becauſe of the wicked that forſake thy law.

54 Thy ſtatutes have been my ſongs in the houſe of my pilgrimage.

55 I have remembred thy name, O LORD, in the night, and have kept thy law.

56 This I had, becauſe I kept thy precepts.

CHETH.

57 *Thou art* my portion, O LORD: I have ſaid, that I would keep thy words.

58 I intreated thy favour with *my* whole heart: be merciful unto me, according to thy word.

59 I thought on my ways, and turned my feet unto thy teſtimonies.

60 I made haſte, and delayed not to keep thy commandments.

61 The bands of the wicked have robbed me: *but* I have not forgotten thy law.

62 At midnight I will riſe to give thanks unto thee: becauſe of thy righteous judgments.

63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

64 The earth, O LORD, is full of thy mercy: teach me thy ſtatutes.

TETH.

65 Thou haſt dealt well with thy ſervant, O LORD, according unto thy word.

66 Teach me good judgment, and knowledge: for I have believed thy commandments.

67 Before I was afflicted, I went aſtray: but now have I kept thy word.

68 Thou *art* good, and doeſt good; teach me thy ſtatutes.

69 The proud have forged a lye againſt me: *but* I will keep thy precepts with *my* whole heart.

70 Their heart is as fat as greaſe, *but* I delight in thy law.

71 *It is* good for me that I have been afflicted: that I might learn thy ſtatutes.

72 The law of thy mouth *is* better unto me, than thouſands of gold and ſilver.

JOD.

73 Thy hands have made me and faſhioned me: give me underſtanding, that I may learn thy commandments.

74 They that fear thee, will be glad when they ſee me: becauſe I have hoped in thy word.

75 I know, O LORD, that thy judgments *are* right, and *that* thou in faithfulneſs haſt afflicted me.

76 Let, I pray thee, thy merciful kindneſs be for my comfort, according to thy word unto thy ſervant.

77 Let thy tender mercies come unto me, that I may live: for thy law *is* my delight.

78 Let the proud be aſhamed, for they dealt perverſly with me without a cauſe; *but* I will meditate in thy precepts.

79 Let thoſe that fear thee, turn unto me, and thoſe that have known thy teſtimonies.

80 Let my heart be found in thy ſtatutes; that I be not aſhamed.

CAPH.

81 My ſoul fainteth for thy ſalvation: *but* I hope in thy word.

82 Mine eyes fail for thy word, ſaying, When wilt thou comfort me?

83 For I am become like a bottle in the ſmoak: *yet* do I not forget thy ſtatutes.

84 How many *are* the days of thy ſervant? when wilt thou execute judgment on them that perſecute me?

85 The proud have digged pits for me, which *are* not after thy law.

86 All thy commandments *are* faithful: they perſecute me wrongfully; help thou me.

87 They had almoſt conſumed me upon earth: but I forſook not thy precepts.

88 Quicken me after thy loving-kindneſs, ſo ſhall I keep the teſtimony of the mouth.

LAMED.

89 For ever, O LORD, thy word is ſettled in heaven.

90 Thy faithfulneſs *is* unto all generations: thou haſt eſtabliſhed the earth, and it abideth.

91 They continue this day according to thine ordinances: for all *are* thy ſervants.

92 Unleſs thy law *had been* my delights, I ſhould then have periſhed in mine affliction.

93 I will never forget thy precepts: for with them thou haſt quickned me.

94 I *am* thine, ſave me: for I have ſought thy precepts.

95 The wicked have waited for me to deſtroy me: *but* I will conſider thy teſtimonies.

96 I have ſeen an end of all perfection; *but* thy commandment *is* exceeding broad.

MEM.

97 O how love I thy law! it *is* my meditation all the day.

98 Thou through thy commandments haſt made me wiſer than mine enemies: for they *are* ever with me.

99 I have more underſtanding than all my teachers: for thy teſtimonies *are* my meditation.

100 I underſtand more than the ancients: becauſe I keep thy precepts.

101 I have refrained my feet from every evil way: that I might keep thy word.

102 I have not departed from thy judgments: for thou haſt taught me.

103 How ſweet are thy words unto my taſte! *yea, ſweeter* than honey to my mouth.

104 Through thy precepts I get underſtanding: therefore I hate every falſe way.

NUN.

105 Thy word *is* a lamp unto my feet, and a light unto my path.

106 I have ſworn, and I will perform *it*, that I will keep thy righteous judgments.

107 I am afflicted very much: quicken me, O LORD, according unto thy word.

108 Accept, I beſeech thee, the free-will-offerings of my mouth, O LORD, and teach me with thy judgments.

109 My ſoul *is* continually in my hand: yet do I not forget thy law.

110 The wicked have laid a ſnare for me: yet I erred not from thy precepts.

111 Thy teſtimonies have I taken as an heritage for ever: for they *are* the rejoycing of my heart.

112 I have inclined mine heart to perform thy ſtatutes alway, *even unto* the end.

SAMECH.

113 I hate *vain* thoughts: but thy law do I love.

114 Thou *art* my hiding-place and my ſhield: I hope in thy word.

115 Depart from me, ye evil doers; for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live: and let me not be aſhamed of my hope.

117 Hold thou me up, and I ſhall be ſafe: and I will have reſpect unto thy ſtatutes continually.

118 Thou haſt trodden down all them that err from thy ſtatutes: for their deceit *is* falſhood.

119 Thou putteſt away all the wicked of the earth *like* droſs: therefore I love thy teſtimonies.

120 My fleſh trembleth for fear of thee, and I am afraid of thy judgments.

AIN.

121 I have done judgment and juſtice: leave me not to mine oppreſſors.

122 Be ſurety for thy ſervant for good: let not the proud oppreſs me.

123 Mine eyes fail for thy ſalvation, and for the word of thy righteouſneſs.

124 Deal with thy ſervant according unto thy mercy, and teach me thy ſtatutes.

125 I *am* thy ſervant, give me underſtanding, that I may know thy teſtimonies.

126 *It is* time for *thee*, LORD, to work: *for* they have made void thy law.

127 Therefore I love thy commandments above gold, yea, above fine gold.

128 Therefore I eſteem all *thy* precepts *concerning* all *things to be* right; *and* I have every falſe way.

PE.

129 Thy teſtimonies *are* wonderful: therefore doth my ſoul keep them.

130 The entrance of thy words giveth light: it giveth underſtanding unto the ſimple.

131 I opened my mouth, and panted: for I longed for thy commandments.

132 Look thou upon me, and be merciful unto me, as thou uſeſt to do unto thoſe that love thy name.

133 Order my ſteps in thy word: and let not any iniquity have dominion over me.

134 Deliver me from the oppreſſion of man: ſo will I keep thy precepts.

135 Make thy face to ſhine upon thy ſervant: and teach me thy ſtatutes.

136 Rivers of waters run down mine eyes: becauſe they keep not thy law.

TSADDI.

137 Righteous *art* thou, O LORD, and upright *are* thy judgments.

138 Thy teſtimonies *that* thou haſt commanded, *are* righteous, and very faithful.

139 My zeal hath conſumed me: becauſe mine enemies have forgotten thy words.

140 Thy word *is* very pure: therefore thy ſervant loveth it.

141 I *am* ſmall and deſpiſed: *yet* do not I forget thy precepts.

142 Thy righteouſneſs *is* an everlaſting righteouſneſs, and thy law *is* the truth.

143 Trouble and anguiſh have taken hold on me: *yet* thy commandments *are* my delights.

144 The righteouſneſs of thy teſtimonies *is* everlaſting: give me underſtanding, and I ſhall live.

KOPH.

145 I cried with *my* whole heart, hear me, O LORD: I will keep thy ſtatutes.

146 I cried unto thee, ſave me, and I ſhall keep thy teſtimonies.

147 I prevented the dawning of the morning, and cried: I hoped in thy word.

148 Mine eyes prevent the *night* watches, that I might meditate in thy word.

149 Hear my voice according unto thy loving-kindneſs: O LORD, quicken me according to thy judgment.

150 They draw nigh that follow after miſchief: they are far from thy law.

151 Thou *art* near O LORD: and all thy commandments *are* truth.

152 Concerning thy teſtimonies, I have known of old, that thou haſt founded them for ever.

RESH.

153 Conſider mine affliction, and deliver me: for I do not forget thy law.

154 Plead my cauſe, and deliver me: quicken me according to thy word.

155 Salvation *is* far from the wicked: for they ſeek not thy ſtatutes.

156 Great *are* thy tender mercies, O LORD: quicken me according to thy judgments.

157 Many *are* my perſecutors, and mine enemies: *yet* do I not decline from thy teſtimonies.

158 I beheld the tranſgreſſors, and was grieved: becauſe they kept not thy word.

159 Conſider how I love thy precepts: quicken me, O LORD, according to thy loving-kindneſs.

160 Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

SCHIN.

161 Princes have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy word.

162 I rejoyce at thy word, as one that findeth great ſpoil.

163 I hate and abhor lying: *but* thy law do I love.

164 Seven times a day do I praiſe thee: becauſe of thy righteous judgments.

165 Great peace have they which love thy law: and nothing ſhall offend them.

166 LORD, I have hoped for thy ſalvation, and done thy commandments.

167 My ſoul hath kept thy teſtimonies: and I love them exceedingly.

168 I have kept thy precepts and thy teſtimonies: for all my ways *are* before thee.

TAU.

169 Let my cry come near before thee, O LORD: give me underſtanding according to thy word.

170 Let my ſupplications come before thee: deliver me according to thy word.

171 My lips ſhall utter praiſe, when thou haſt taught me thy ſtatutes.

172 My tongue ſhall ſpeak of thy word: for all thy commandments *are* righteouſneſs.

173 Let thine hand help me: for I have choſen thy precepts.

174 I have longed for thy ſalvation, O LORD: and thy law is my delight.

175 Let my ſoul live, and it ſhall praiſe thee: and let thy judgments help me.

176 I have gone aſtray like a loſt ſheep, ſeek thy ſervant: for I do not forget thy commandments.

It is the opinion of a certain ancient and good author, “That as David had great varieties in his condition, through the various ſtages of his life, which was ſometimes very melancholy, and even in danger of being utterly deſtroyed by his enemies, and again moſt comfortable and pleaſantly ſeated upon a royal throne, triumphing over his malicious and rebellious perſecutors; ſo in the concluſion of his days he connected all the prayers, which he had made to God at ſeveral times, and on ſeveral occaſions, and threw them together in this admirable meditation, divided into twenty-two parts, which dictate one and the ſame moſt profitable leſſon to all men, inſtructing them how they may live virtuouſly in the worſt condition; which joined with ſome dogmatical inſtructions, renders this pſalm ſufficient to perfect thoſe that ſtudy exquiſite virtue, and to forward thoſe that are lazy; to comfort thoſe that are ſad; to chide the negligent, and, in a word, to preſcribe all manner of medicines for the cure of the various diſeaſes of the ſoul. And, if it would not too much have enlarged this work, I ſhould have taken the pains to ſhew the deſign of every part in an argument before it.” Theodoret *in locum.*

The contrivance of this pſalm is very artificial, and plainly beſpeaks it a compoſition of a mind in profound quiet and free from all dangers; for, it is divided into as many parts as there are letters in the Hebrew alphabet; each part containing eight verſes, and every verſe beginning in the Hebrew with the ſame letter, that begins that part; e. g. where *Aleph* begins the firſt part, every verſe in that part begins in like manner with *Aleph*; which perchance, was deſigned for the benefit of thoſe that piouſly delighted to learn the pſalms by heart.

There is another particular remarkable in this compoſition. There is not one verſe except the 122d, that does not contain one of the following expreſſions, *Thy Law*, *thy Way*, *thy Teſtimony*, *thy Commandments*, *thy Precepts*, *thy Word*, *thy Judgments*, *thy Righteouſneſs*, *thy Statutes*, *thy Truth*; and the explication of theſe will lead the reader into a ſhort method of expounding this eaſy and devout pſalm.—Therefore remark that,

The law of the Lord ſignifies the doctrine delivered and made known to mankind by the Divine Goodneſs; and it is a general term including all the parts of that doctrine.

The way of the Lord, is the example that God has inſtructed us by to be meek, kind and merciful to one another, as he has ſhewn himſelf to us: Therefore we are taught by the word *way*, how to form our life and manners in regard to our neighbours.

The teſtimonies of the Lord are thoſe ſacraments or rites, as the circumciſion, the ſabbath, the ſabbatical year, and the year of jubilee, *&c.* which God had given to the Jews as ſo many witneſſes or ſeals to the truth of his Doctrine.

The commandments are thoſe dictates of the underſtanding, which are, as it were, innate in the heart of man; checking him in every unlawful deed with a ſting of conſcience, and therefore it is rendered in the original Hebrew *pikkudhim.*

Precepts are thoſe particular ordinances, and every thing God has commanded for his worſhip and ſervice.

Word or *words* ſignify in general the ſame as *precepts*; but more properly the promiſes, which God made to his people.

The judgments of God are interpreted by ſome, to be the ſecurity of every man's property; by others, to ſignify the common law of the land, uſed in the courts of judicature; and a third ſort confine them to thoſe means, wherewith God puniſhed the wicked and obſtinate tranſgreſſors of his Law. As for my own part, I have obſerved the word *judicium*, which we render *judgment*, to be taken nine ſeveral ways in Scripture: 1ſt, for the power of judging *abſolutely*; as, *the power of judging belongs to God*, Deut. i. 17. 2dly, for *rectitude*, *equity* and the other *good qualities* of a judge; as, *Give the king thy judgments, and thy righteouſneſs unto the king's ſon*, Pſal. lxxii. 1. *The honour and glory of a king ſhine forth in the rectitude of his judgments, and in his love for equity*, Pſal. xcix. 4. *Juſtice and equity are the ſupport of thy throne*, Pſal. lxxxix. 14. 3dly, For *vindictive* juſtice and rigour of God's judgments; as, *I will exerciſe my vengeance, my judgments upon all the gods of* Egypt. (Exod. xii. 12.) and at the 34th verſe of this pſalm, *when wilt thou execute vengeance* (thy judgments) *againſt them that perſecute me*: 4thly, when it is joined with a copulative to *juſtitia*, or *juſtice*, I find it rendered equity, and the exerciſe of all virtues; as they ſhall keep the way of the Lord *to do juſtice and judgment.* Gen. xviii. 19. 5thly, It is often ſet for the *laws of God*, and particularly *judicial* laws, as, *Theſe are the judgments* (or ordinances) *thou ſhalt ſet before them* (Exod. xxi. 1.) compared with Exod. xx. and xxiv. 3. Pſal. cxlvii. 19, 20. 6thly, It is put for *cuſtom* for *uſage*, as at the 132d verſe of this pſalm; *Look upon me, and be merciful unto me, as thou uſeſt to do unto thoſe that love thy name.* 7thly, It is put for *diſcretion*, *wiſdom*, *prudence*, as, *a good man will guide his affairs with diſcretion.* Pſal. cxii. 5. 8thly, The high-prieſt's breaſt-plate was alſo called *the breaſt-plate of judgment* (Exod. xxviii. 15.) which was the ſign of his Supreme Authority in the adminiſtration of juſtice among the Hebrews. And, laſtly, it is taken not only in the New Teſtament, but in the Old Teſtament alſo, for the *laſt* or *final judgment*, as, *Enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified.* Pſal. clxiii. 2. Compared with Joel. iii. 2. where the Lord ſays he will gather together all the nations in the valley of Jehoſhaphat; and that he will *plead* (or enter into judgment) *with them there*, in order to avenge his people, whom they have oppreſſed. Note, where I have varied from the Engliſh tranſlation in theſe quotations, it was with ſtrict juſtice to the original, and for the better information of the reader in the matter to be explained.

Righteouſneſs meaneth no more than that eternal goodneſs and juſtice, which is inherent to all the precepts of God.

Statutes are thoſe precepts (ſays Kimchi) the prohibition to cut hog's fleſh and the wearing of apparel made of linnen and woollen mixt, &c. for which no reaſon is aſſigned by the legiſlator.

Truth and *faithfulneſs* is uſed in ſeveral ſenſes in the Old Teſtament, (which book alone is particularly to be regarded in the interpretation of this pſalm) firſt, in oppoſition to falſhood, a lie, a miſtake, a deceit, as that of the pſalmiſt; *there is no truth in their mouth.* 2dly, It is put for *fidelity*, *ſincerity* and *punctuality* in keeping promiſes, in which ſenſe it generally has *mercy* or *kindneſs* joined with it; as, *And now the Lord ſhew kindneſs and truth unto you*, 2 Sam. ii. 6. Again, the Pſalmiſt ſays, that *the mercy of the Lord reaches to the heavens, and his truth (or faithfulneſs) unto the clouds*, Pſal. xxxvi. 5. to expreſs their greatneſs, immenſity and extent; and that all creatures partake of them. But when he ſings *Mercy and truth are met together; righteouſneſs and peace have kiſſed each other: Truth ſhall ſpring out of the earth, and righteouſneſs ſhall look down from heaven*, Pſal. lxxxv. 10, 11. Mercy and juſtice, peace and truth are to be conſidered as ſynonymous terms; and when David uſeth theſe, or the like expreſſions, to extol the truth of God, or his fidelity in his promiſes, viz. *I will for ever ſhew forth his mercies; I will publiſh his truth from generation to generation.—His mercy is founded in heaven; he has confirmed his truth.—His truth ſhall be magnified in the congregation of the ſaints.—His power is infinite, and his truth ſurrounds it on all ſides.—Juſtice and equity are the ſupporters of his throne.—Mercy and truth march before him.—His mercy and truth ſhall always be diſplayed to David*, amount to this, That it is his mercy that prevents and promiſes, and his truth that executes and performs.

To theſe diſtinct explications, I would add, that they in general are ſynonymous terms in this pſalm, and are promiſcuouſly uſed to ſignify the whole doctrine delivered by Moſes. And

Theſe with the few notes ſubjoined will ſuffice for the underſtanding this eaſy pſalm.

Ver. 1. *Bleſſed are the undefiled in the way*, &c.] *i. e.* God will reward the virtue of thoſe that live ſoberly, piouſly and godly in this world.

Ver. 5. *O that my ways were directed*, &c.] Shews a deſpondency of our own ſtrength, and that we muſt pray to God to enable us to conquer the temptations of the world, the fleſh and the devil.

Ver. 18. *Open thou mine eyes*, &c.] *i. e.* of my ſoul or underſtanding, that I may be able to comprehend, and profit by, thoſe myſteries which are veiled in thy law.

Ver. 19. *I am a ſtranger in the earth*, &c.] My ſtay upon earth is like to the abode of a traveller, ſoon paſſeth away compared to the endleſs bounds of eternity.

Ver. 61. *The bands of the wicked have robbed me*, &c.] *i. e.* I have been grievouſly afflicted by the wicked, even like one that is beſieged, and bound with cords.

Ver. 82. *Mine eyes fail for thy word*, &c.] This is a figurative expreſſion, referring to the common cuſtom of thoſe that look ſo attentively to the part whence they expect aſſiſtance, as to tire their ſight and make it dim; and ſignifies as much as if the Pſalmiſt had ſaid, Mine eyes are weakned or dazzled with earneſtly looking up to the brightneſs of heaven; from whence, according to the ſure promiſe of God, I expect to be delivered out of my affliction.

Ver. 148. *Mine eyes prevent the night watches*, &c.] The Hebrew word ſignifies any of the three watches into which the night was divided by the ancient Hebrews; The evening-watch, or firſt watch, is mentioned in Lam. ii. 19. the middle or night-watch, in Jud. vii. 19. the laſt or morning watch in Exod. xiv. 24; which in the opinion of Biſhop Taylor is meant in this text, becauſe it agrees with the dawning of the morning, in the preceding verſe, and may be properly joined with preventing, which in both verſes ſignifies riſing betimes, a property of the morning, not of the evening-watch.

Ver. 168. *Before thee.*] The meaning of a man's ways before the Lord is to live piouſly; for, though God ſeeth all mens actions, good and bad, yet he accepteth of no prayers which are not offered unto him from a pious or penitent heart: So that he is ſaid to be before the Lord that walks in his commandments, that he may, one day, enjoy his glory *face to face*, from which happineſs the wicked are entirely excluded.

PSAL. CXX.

1 *David prayeth againſt Doeg.* 3 *reproveth his tongue,* 5 *complaineth of his neceſſary converſation with the wicked.*

¶ A ſong of degrees.

IN my diſtreſs I cried unto the LORD, and he heard me.

2 Deliver my ſoul, O LORD, from lying lips: *and* from a deceitful tongue.

3 What ſhall be given unto thee? or what ſhall be done unto thee, thou falſe tongue?

4 Sharp arrows of the mighty, with coals of juniper.

5 Wo is me, that I ſojourn in Meſech, *that* I dwell in the tents of Kedar.

6 My ſoul hath long dwelt with him that hateth peace.

7 I *am for* peace: but when I ſpeak, they *are* for war.

The occaſion of this pſalm ſeems to be the flight of David, when he was driven from the preſence of Saul by the calumnies of Doeg, &c. into Arabia, whoſe inhabitants, the Kedarenes, were very irkſome company to him. See Bochart's Phaleg. lib. 3. cap. 12. The title, *of Degrees*, which is common to this and 14 following pſalms, undergoes many conjectures: ſome, with the moſt probability, think it denotes either the *Elevation* of the voice, in ſinging theſe ſongs, or the *Excellence* of their compoſition, or of the muſic to which they were ſet, or the *high eſteem* the Hebrews had of them on ſome other account unknown to their poſterity; and others think it was given to them, becauſe they had been ſung by the captives redeemed from the Babyloniſh ſlavery, as they *went up* to their own country again.

Ver. 1. *In my diſtreſs I cried unto the Lord, and he heard me*, &c.] When I was in many ſtraits and great difficulties he received my prayer, and delivered me always, which encourages me to continue my petition for my preſent deliverance from the calumnies and cunning deviſed lies of thoſe men that ſeek my life. O thou falſe accuſer! what doſt thou expect to obtain for the increaſe of thy wealth by thoſe malicious forgeries thou haſt invented againſt me? the Lord, I hope, will overtake and puniſh thee with a ſharp and ſwift vengeance, never ceaſing till thou ſhalt be deſtroyed, who haſt unjuſtly forced me into a tedious baniſhment, and to dwell ſo long among the barbarous Arabs, whoſe ill treatment add freſh grief to my ſoul that always deſired peace, and was willing to part with my right, if mine enemies would have accepted of my terms; but they abſolutely refuſe all accommodation, and are reſolved to ſatiate their malice only with my blood.

PSAL. CXXI.

1 *The great ſafety of the godly, who put their truſt in God's protection.*

¶ A ſong of degrees.

I Will lift up mine eyes unto the hills, from whence cometh my help.

2 My help *cometh* from the LORD, which made heaven and earth.

3 He will not ſuffer thy foot to be moved: he that keepeth thee will not ſlumber.

4 Behold, he that keepeth Iſrael, ſhall neither ſlumber nor ſleep.

5 The LORD *is* thy keeper: the LORD *is* thy ſhade upon thy right hand.

6 The ſun ſhall not ſmite thee by day; nor the moon by night.

7 The LORD ſhall preſerve thee from all evil: he ſhall preſerve thy ſoul.

8 The LORD ſhall preſerve thy going out, and thy coming in, from this time forth and even for evermore.

David is the propereſt perſon to whom we can aſcribe this pſalm; and if ſo, no doubt, it agrees to the time of Abſalom's rebellion; when, though he was reduced to the greateſt ſtraits and danger of loſing both his kingdom and life, he compoſed it to expreſs the high truſt and confidence he repoſed in God.

Ver. 1, &c. *I will lift up mine eyes to the hills from whence cometh my help*, &c.] Now, though I am deſtitute of all human help, and driven out of the holy city, I will not deſpond, for I am ſure to obtain a complete victory over my powerful enemies, that are combined to deſtroy me, by the aſſiſtance of my God, who made heaven and earth, if I pray to him, looking towards his holy temple. Therefore, O my ſoul, be not dejected, go not into the way of ſinners, but place thy confidence in the Lord, and he will not let thee be deſtroyed, for he is not ſo weak and negligent as the guards of men, that ſlumber and ſleep in the exerciſe of their duty. So that as long as thou canſt engage the Omnipotent Lord to be thy Guardian, by a ſtrict obedience to his laws, neither the art of man, nor the intemperateneſs of the weather ſhall be able to do thee any harm: the Lord ſhall ſecure thee, and proſper thy undertakings both at home and abroad, both now, and to the end of that life which he hath allotted me.

P S A L. CXXII.

1 *David profeſſeth his joy for the church,* 6 *and prayeth for the peace thereof.*

¶ A ſong of degrees of David.

I Was glad when they ſaid unto me, Let us go into the houſe of the LORD.

2 Our feet ſhall ſtand within thy gates, O Jeruſalem.

3 Jeruſalem is builded as a city, that is compact together:

4 Whither the tribes go up, the tribes of the LORD, unto the teſtimony of Iſrael, to give thanks unto the name of the LORD.

5 For there are ſet thrones of judgment: the thrones of the houſe of David.

6 Pray for the peace of Jeruſalem: they ſhall proſper that love thee.

7 Peace be within thy walls, *and* proſperity within thy palaces.

8 For my brethren and companions ſakes, I will now ſay, Peace *be* within thee.

9 Becauſe of the houſe of the LORD our God, I will ſeek thy good.

David is ſuppoſed to have formed this pſalm to be ſung by the country people that went up to Jeruſalem at the ſolemn feaſts to worſhip at the temple. The Thalmudiſts ſay that they ſang the firſt verſe before they came in ſight of the holy city; and the ſecond at their entrance into its gates, where they were met by ſome of the citizens, who accompany'd them to the temple, ſinging the reſt of the pſalm. See Selden, lib. 3. de Synedr. c. 13.

Ver. 1—5. *I was glad when they ſaid unto me, let us go into the houſe of the Lord,* &c.] It rejoyced me exceedingly to hear my neighbours agree, ſaying; Come let us ariſe and go to offer up our hearts and gifts to the Lord our God in his holy temple, which is ſituate within the gates of Jeruſalem; a beautiful city, that is no longer deſolate, but built uniform, and viſited by all the tribes of Iſrael, by God's ſpecial appointment,(Exod. xxiii. 17.) to acknowledge before the ark of his teſtimony (Exod. xxv. 21, 22.) all the benefits they have received from the bountiful hand of his gracious Providence; and to ſeek juſtice in time of oppreſſion; for there is the ſupreme court of judicature, and the royal Seat of David and his poſterity.

Ver. 6, &c. *Pray for the peace of Jeruſalem: they ſhall proſper that love thee,* &c.] Therefore, let the peace of Jeruſalem partake of your prayers; pray that God will proſper the endeavours of thoſe that contribute to its ſafety; that no civil diſcord nor open force ſhall diſturb them; and, that plenty of all good things may abound in the palaces thereof. *(Then all the people, that came up to worſhip, anſwered)* not only the tender regard for my kindred, neighbours and friends; but above all, the love I have for the Lord our God, whoſe houſe is here, I will both pray that God will confer his bleſſings upon thee, and will likewiſe, O Jeruſalem! ſtudy to promote thy welfare.

P S A L. CXXIII.

1 *The godly profeſs their confidence in God,* 3 *and pray to be delivered from contempt.*

¶ A ſong of degrees.

UNTO thee lift I up mine eyes, O thou that dwelleſt in the heavens.

2 Behold, as the eyes of ſervants *look* unto the hand of their maſters, *and* as the eyes of a maiden unto the hand of her miſtreſs: ſo our eyes *wait* upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

4 Our ſoul is exceedingly filled with the ſcorning of thoſe that are at eaſe, *and* with the contempt of the proud.

This ſhort form of prayer was, I believe upon good authority, made by ſome pious Jew at the time when the king of Aſſyria ſent Rabſhakeh and other of his captains to beſiege Jeruſalem, where they poured out blaſphemous words againſt God, and moſt contemptuous ſpeeches againſt his choſen people, 2 Kings xviii. 19. If this conjecture be admitted, Iſaiah muſt be ſuppoſed the author of this pſalm, (2 Chron. xxxii. 20.) who with Hezekiah cried unto the Lord, ſaying,

Ver. 1—&c. *Unto thee lift I up mine eyes, O thou that dwelleſt in the heavens,* &c.] Unto thee, O Almighty God! whoſe throne is in the heavens, I call for relief in the time of this my ſore diſtreſs; and not I alone, but the eyes of all thy people wait for thy long-expected aid, ſubmitting ourſelves to this ſevere puniſhment, as poor ſlaves do to the ſtroke of their offended maſter or miſtreſs, and reſolving to bear it patiently, till thou, O Lord, who doſt inflict it, wilt be pleaſed to ſhew thy ſelf our moſt gracious God, and, in much pity towards us, remove it: Oh! extend thy wonted goodneſs and kindneſs to us, now when we can ſcarce bear the contempt of our enemies (2 Kings xviii. 23, 24. xix. 34.) for they are puffed up with pride in their conſtant proſperity, and inſolently oppreſs, contemn and deride all thoſe that are not able to reſiſt their forces.

P S A L. CXXIV.

The church bleſſeth God for a miraculous deliverance.

¶ A ſong of degrees of David.

IF *it had not been* the LORD who was on our ſide, now may Iſrael ſay:

2 If *it had not been* the LORD who was on our ſide: when men roſe up againſt us:

3 Then they had ſwallowed us up quick, when their wrath was kindled againſt us.

4 Then the waters had overwhelmed us, the ſtream had gone over our ſoul.

5 Then the proud waters had gone over our ſoul.

6 Bleſſed *be* the LORD, who hath not given us *as* a prey to their teeth.

7 Our ſoul is eſcaped as a bird out of the ſnare of the fowlers; the ſnare is broken, and we are eſcaped.

8 Our help *is* in the name of the LORD, who made heaven and earth.

It is true the title of this pſalm claims David for its author; but there is no part of his hiſtory that anſwers the words of it ſo pertinently as the time of Jeruſalem's delivery from the great diſtreſs, mention'd in the foregoing pſalm (read Iſaiah viii. 7, 8. and lix. 19. compared with ver. 5. of this pſalm) therefore I cannot help aſſerting my belief of this opinion.

Ver. 1—&c. *If it had not been the Lord who was on our ſide, now may Iſrael ſay*, &c.] If the gracious and mighty God of heaven had not taken our part, O Iſrael! when ſuch numerous armies were united, as one man, to make war upon us, they had ſwallowed us up, as a ſmall morſel, in their furious rage, like monſtrous beaſts, which ſwallow down their prey alive: Then they would have over-run the country like a violent torrent, and we ſhould have been buried in the flood, till like an inundation of waters, of mighty waters, which gather ſtrength by uniting, they had wholly overwhelmed us. Therefore we ought to ſing praiſes unto our God, who hath not permitted them to execute their cruel intentions againſt us. They thought we were as much in their power, as a little bird that is caught in the ſnare of the fowler; but bleſſed be the Lord, who hath aſſiſted our weakneſs, their plot is defeated, they are broken in pieces, and we thereby moſt wonderfully delivered. But, let us not aſcribe this to our own power, or policy; for, it could be no leſs wiſdom and power, than of the Almighty Creator of the earth and the heavens that hath delivered us.

PSAL. CXXV.

1 *The ſafety of ſuch as truſt in God.* 4 *A prayer for the godly, and againſt the wicked.*

¶ A ſong of degrees.

THEY that truſt in the LORD *ſhall be* as mount Zion, *which* cannot be removed, *but* abideth for ever.

2 *As* the mountains *are* round about Jeruſalem, ſo the LORD *is* round about his people, from henceforth even for ever.

3 For the rod of the wicked ſhall not reſt upon the lot of the righteous: leſt the righteous put forth their hands unto iniquity.

4 Do good, O LORD, unto *thoſe that be* good, and to *them that are* upright in their hearts.

5 As for ſuch as turn aſide unto their crooked ways, the LORD ſhall lead them forth with the workers of iniquity: *but* peace *ſhall be* upon Iſrael.

Iſaiah is the moſt probable author of this pſalm, by which he exhorted all the people to truſt in God, and not to fear the threats of Sennacherib's captains, whom the Pſalmiſt calls the rod of God's anger, (Iſaiah x. 5.) and foretels he ſhould not afflict them long, (ver. 3.)

Ver. 1—3. *They that truſt in the Lord ſhall be as Mount Sion, which cannot be moved*, &c.] They that repoſe a pious confidence in the Lord ſhall remain as immoveable in peace and tranquility as Mount Sion; for as Jeruſalem is encompaſſed with high hills that preſerved it in ſome meaſure from the aſſaults of an enemy; ſothey that put their truſt in the Lord ſhall always be guarded and defended by the Divine Providence in the day of temptation or diſtreſs, when the wicked are permitted to rage for a-while; but they ſhall not afflict the righteous ſo long as to tempt them to forſake their pious confidence in God their Redeemer, or to purchaſe their redemption by any ungodly method.

Ver. 4, 5. *Do good, O Lord, unto thoſe that be good*, &c.] Therefore, good Lord, we thy humble ſervants being turned unto thee, weeping, faſting and praying, reward our fidelity and integrity with the joyful comfort of thy aſſiſtance; and, though ſome of thy people have declined from the ways of piety, ſettle us, thy elect, in peace and happineſs.

PSAL. CXXVI.

1 *The church celebrating her incredible return out of captivity,* 4 *prayeth for, and propheſieth the good ſucceſs thereof.*

¶ A ſong of degrees.

WHEN the LORD turned again the captivity of Zion, we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with ſinging: then ſaid they among the heathen, The LORD hath done great things for them.

3 The LORD hath done great things for us: *whereof* we are glad.

4 Turn again our captivity, O LORD, as the ſtreams in the ſouth.

5 They that ſow in tears, ſhall reap in joy.

6 He that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſs come again with rejoycing, bringing his ſheaves *with him.*

When Cyrus king of Perſia gave the Jews leave to return to their own land; ſome choſe to remain in the land of captivity, others gladly embrace the opportunity of returning to the country of their forefathers, where they thought themſelves ſo happy in the free enjoyment of their religion and liberty, that they invited, by this pſalm of Ezra, their brethren, left at Babylon, to return home.

Ver. 1—3. *When the Lord turned again the captivity of Sion, we were like them that dream*, &c.] What the goodneſs of our gracious God moved the heart of king Cyrus to give us leave to return from Babylon to the freedom of our ownl and, (Ezra i. 2,3.)we could ſcarce believe that our happineſs was really ſo nigh: then we filled all our dwellings with mirth, and ſongs of thankſgiving, that the very heathens remarked our deliverance to be the work of God alone. And now we write unto you that we are convinced that the Lord hath done mighty things for us, by not only redeeming us from ſlavery, but reſtoring us in ſafety to the land and worſhip of our forefathers, which juſtly fills us with joy and triumph.

Ver. 4, &c. *Turn again our captivity, O Lord, as the rivers in the ſouth*, &c.] It is therefore our earneſt prayer, O gracious Lord, that thou wouldſt compleat our joy, by as numerous a return of our brethren, which are left at Babylon, as the rain that falls in the ſouth; that we, the leaſt part of thy people, who have laid the foundation of thy holy temple in mirth damped with tears and ſadneſs, may ſhout with joy to bring this work to perfection by the aſſiſtance of all our nation. Then we ſhall reſemble the careful husbandman, who dreadeth the ſucceſs of his little farm in *ſeed-time*, but returns from the field rejoycing at the plentiful proſpect of his approaching crop of corn.

PSAL. CXXVII.

1 *The virtue of God's bleſſing.* 3. *Good children are his gift.*

¶ A ſong of degrees for Solomon.

EXCEPT the LORD build the houſe: they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

2 *It is* vain for you to riſe up early, to ſit up late, to eat the bread of ſorrows: *for* ſo he giveth his beloved ſleep.

3 Lo, children *are* an heritage of the LORD: *and* the fruit of the womb *is his* reward.

4 As arrows *are* in the hand of a mighty man: ſo *are* children of the youth.

5 Happy *is* the man that hath his quiver full of them; they ſhall not be aſhamed, but they ſhall ſpeak with the enemies in the gate.

Solomon compoſed this ſong as a commentary upon that pious maxim; the vanity of attempting any thing which the Lord does not proſper; for *though a man's heart deviſeth his way, yet it is the Lord that directeth his ſteps.* (Prov. xvi. 9. and xx. 24. and xxi. 31, 32.) which is an excellent leſſon to as many as put too much confidence in their own power or abilities.

Ver. 1, 2. *Except the Lord build the houſe, they labour in vain that build it*, &c.] Man may deſign to build houſes, and form them into towns and cities; but all their undertakings are vain unleſs he proſper their deſigns; and when they are framed into ſocieties, all the care of the ſoldier and magiſtrate is to no purpoſe, unleſs his good Providence be their guard; and the labour and toil of the tradeſmen, who riſe betimes, and go to bed late and fare hardly, is fruitleſs unleſs he favour them; which he never denies to thoſe who rely on the bleſſing of God more than their own diligence; theſe need not break their ſleep in labour and care to ſupply their neceſſaries.

Ver. 3, &c. *Lo, children are an heritage of the Lord*, &c.] Let it be remarked, that children alſo are the gracious bleſſings and gifts of the Lord; for he maketh thoſe women fruitful that obey his commands, and truſt in his Providence; whereby he grants them as great a defence againſt the calamities of old age, as arrows and darts are in the hands of a valiant champion to beat off the aſſaults of his enemies. So that the man, who has as many of them as a champion has arrows in his quiver, need not fear what ſickneſs, poverty and falſe accuſation can bring upon him.

PSAL. CXXVIII.

The ſundry bleſſings which follow them that fear God.

¶ A ſong of degrees.

BLeſſed *is* every one that feareth the LORD: that walketh in his ways.

2 For thou ſhalt eat the labour of thine hands: happy *ſhalt* thou *be*, and *it ſhall be* well with thee.

3 Thy wife *ſhall be* as a fruitful vine by the ſides of thine houſe: thy children like olive-plants, round about thy table.

4 Behold, that thus ſhall the man be bleſſed, that feareth the LORD.

5 The LORD ſhall bleſs thee out of Zion: and thou ſhalt ſee the good of Jeruſalem all the days of thy life.

6 Yea, thou ſhalt ſee thy childrens children, *and* peace upon Iſrael.

Whoever was the author of this pſalm, he intended it as an exhortation to true religion, as the only means of obtaining the bleſſings mentioned in the foregoing pſalm. And whether it was the ancient Jewiſh form of congratulating aud bleſſing a new married couple, or no, I won't pretend to determine; but this I am ſure of, that it is uſed for that purpoſe in the Chriſtian Church.

Ver. 1, &c. *Bleſſed is every one that feareth the Lord, that walketh in his ways*, &c.] Every one that adds unto the religious worſhip of the Lord, the practice of juſtice, charity, brotherly love, and all other virtues, ſhall never miſs of God's bleſſing: He ſhall enjoy the fruits of his labour, and be ſo well provided with all conveniences of life, as to be able to live of himſelf, without any obligation to others; he ſhall receive a good wife, who ſhall ſurround him, as a vine does the ſides of a houſe, with many comely and dutiful children, who ſhall adorn his table, as the flouriſhing branches of the young olive plants. Thus, it is that the Lord rewardeth his faithful ſervants, who worſhip him in his holy place: And it is my hearty prayer that juſtice and religion, which now flouriſheth at Jeruſalem, may be thy protection all the days of thy life, which I hope will be bleſſed with a third generation of thy children's children, and a proſperous tranquility throughout all Iſrael.

PSAL. CXXIX.

1 *An exhortation to praiſe God for ſaving Iſrael in their great affliction.* 5 *The haters of the church are curſed.*

¶ A ſong of degrees.

MANY a time have they afflicted me from my youth, may Iſrael now ſay:

2 Many a time have they afflicted me from my youth: yet they have not prevailed againſt me.

3 The plowers plowed upon my back: they made long their furrows.

4 The LORD *is* righteous: he hath cut aſunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as the graſs *upon* the houſe-tops, which withereth afore it groweth up:

7 Wherewith the mower filleth not his hand; nor he that bindeth ſheaves, his boſom.

8 Neither do they which go by, ſay, The bleſſing of the LORD *be* upon you: we bleſs you in the name of the LORD.

The occaſion of this pſalm is to be accounted for either from ſome new calamity that threatned the Jewiſh nation, when Sennacherib diſturbed their ſtate; or when the nations combined to deſtroy the Jews, that were juſt returned out of the Babyloniſh captivity. Take which opinion you pleaſe; the ſubject does not vary, it recounts what God had done for them ſince the time he choſe them for his people; and denounces the Divine Vengeance againſt thoſe that now ſought their ruin.

Ver. 1—4. *Many a time have they afflicted me from my youth, may Iſrael now ſay*, &c.] Iſrael may now remember the many times that our enemies have fought againſt, and afflicted us ſorely, but God our Lord has not permitted them to compaſs their deſire of our utter extirpation. Though they had reduced us to the loweſt condition, that our vexations are as apparent as the furrows which the plough makes in the ground, the gracious Lord hath made good his faithful promiſes, and hath broken in pieces the power of wicked oppreſſors.

Ver. 5, &c. *Let them all be confounded and turned back, that hate Zion*, &c.] But all thoſe that hate us and our religion ſhall be ſhamefully defeated, and forced to deſiſt in all their attempts upon us; they ſhall be blaſted like graſs upon the houſe-top, which, having no root, withers away of itſelf, and is thrown, as good for nothing, upon the dunghil. And all paſſengers ſhall behold them with contempt, and not, as the cuſtom is to bleſs the labourer, pray God that they may reap the fruit of their labour.

PSAL. CXXX.

1 *The Pſalmiſt profeſſeth his hope in prayer,* 5 *and his patience in hope.* 7 *He exhorteth Iſrael to hope in God.*

¶ A ſong of degrees.

OUT of the depths have I cried unto thee, O LORD.

2 Lord, hear my voice: let thine ears be attentive to the voice of my ſupplications.

3 If thou, LORD, ſhouldſt mark iniquities: O Lord, who ſhall ſtand?

4 But *there is* forgiveneſs with thee: that thou mayeſt be feared.

5 I wait for the LORD, my ſoul doth wait, and in his word do I hope.

6 My ſoul *waiteth* for the Lord, more than they that watch for the morning: *I ſay, more than* they that watch for the morning.

7 Let Iſrael hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption.

8 And he ſhall redeem Iſrael from all his iniquities.

David compoſed this pſalm when Saul had reduced him to ſo low a condition that his heart began to ſink within him; which made him implore the Divine Mercy with great earneſtneſs, beſeeching him to pardon his ſins, and thoſe of all the people, which had brought upon them that ill government of Saul and his flatterers.

Ver. 1—4. *Out of the depths have I cried unto thee, O Lord,* &c.] O Lord, I have always in my greateſt ſtraits rely'd on thy mercy, and made my prayer unto thee; as I alſo now will pray that thou wouldſt vouchſafe to grant my petition, and a favourable anſwer when I deprecate thy diſpleaſure. For I know that if thou ſhouldſt puniſh me according to my offences, I ſhould certainly be a juſt object of thy vengeance: but thou chuſeſt to demonſtrate thy Almighty Power by works of the greateſt mercy, rather than ſevere judgments.

Ver. 5, 6. *I wait for the Lord, my ſoul doth wait,* &c.] This encouragement ſupports my drooping ſpirits; my ſoul verily expects thy mercy, O God, becauſe thou haſt promiſed it in thy holy covenant. I direct my thoughts to the Lord alone for ſafety and relief, and implore his aid with inceſſant prayers; I ſay with prayers, before the prieſts ariſe to pray at the morning-watch. (See the laſt note to the 119th pſalm).

Ver. 7, 8. *Let Iſrael hope in the Lord,* &c.] Therefore I exhort all ſuch as are of a clean heart, to place their truſt and confidence in the Lord, for he is always ready to do good, and deliver his afflicted ſervants out of their worſt condition. And he will at length ſettle his choſen people Iſrael in profound peace and happineſs (under the kingdom of Chriſt our Saviour, who has redeemed us from all our iniquities, and reconciled us to the juſtice of an angry and all powerful God.)

PSAL. CXXXI.

1 *David profeſſing his humility,* 3 *exhorteth Iſrael to hope in God.*

¶ A ſong of degrees of David.

LORD, my heart is not haughty, nor mine eyes lofty: neither do I exerciſe my ſelf in great matters, or in things too high for me.

2 Surely I have behaved and quieted my ſelf as a child that is weaned of his mother: my ſoul *is* even as a weaned child.

3 Let Iſrael hope in the LORD, from henceforth and for ever.

This is a proteſtation of David's innocency of thoſe crimes which were charged upon him by his malicious enemies.

Ver. 1, &c. *Lord, my heart is not haughty, nor mine eyes lofty,* &c.] Thou Lord, who ſearcheſt the heart of man knoweſt that I entertain none of thoſe ambitious thoughts againſt my ſovereign, or any man; and that I am entirely diſengaged from affairs of ſtate, and all things elſe, that are foreign to my place and condition; but that I have committed myſelf unto thy care, and depend on thy providence, as a child juſt learning to walk doth hang on the hand of its mother; or as a child that is weaned, acquieſces to its mother's deſire, even ſo I am abſolutely bent to ſubmit to, and wait on, thy pleaſure. And I exhort all good men to the ſame confidence, and hope in the Lord, ſo long as the world ſhall ſtand.

PSAL. CXXXII.

1 *David in his prayer commendeth unto God the religious care he had for the ark.* 8 *His prayer at the removing of the ark,* 11 *with a repetition of God's promiſes.*

¶ A ſong of degrees.

LORD, remember David, *and* all his affliction:

2 How he ſware unto the LORD, *and* vowed unto the mighty *God* of Jacob.

3 Surely I will not come into the tabernacle of my houſe, nor go up into my bed:

4 I will not give ſleep to mine eyes, *or* ſlumber to mine eye-lids,

5 Until I find out a place for the LORD, an habitation for the mighty *God* of Jacob.

6 Lo, we heard of it at Ephrath: we found it in the fields of the wood.

7 We will go into his tabernacles: we will worſhip at his footſtool.

8 Ariſe, O LORD, into thy reſt: thou, and the ark of thy ſtrength.

9 Let thy prieſts be cloathed with righteouſneſs: and let thy ſaints ſhout for joy.

10 For thy ſervant Davids ſake, turn not away the face of thine anointed.

11 The LORD hath ſworn *in* truth unto David, he will not turn from it, Of the fruit of thy body will I ſet upon thy throne,

12 If thy children will keep my covenant and my teſtimony, that I ſhall teach them; their children alſo ſhall ſit upon thy throne for evermore.

13 For the LORD hath choſen Zion: he hath deſired *it* for his habitation.

14 This *is* my reſt for ever: here will I dwell, for I have deſired it.

15 I will abundantly bleſs her proviſion: I will ſatisfy her poor with bread.

16 I will alſo cloath her prieſts with ſalvation: and her ſaints ſhall ſhout aloud for joy.

17 There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

18 His enemies will I cloath with ſhame: but upon himſelf ſhall his crown flouriſh.

I ſhall follow the opinion, that aſcribes this pſalm to Solomon at the time of carrying the ark into its reſting-place; begging that God would not, for David's ſake turn away the face of his anointed, (i. e.) that he would not refuſe then to hear the prayer of David's ſon, who was the Lord's anointed, and ſucceeded on the throne by king Solomon.

This pſalm alſo ſeems to have ſome connection with the 131ſt, and therefore I ſhall regard it as ſuch in the paraphraſe.

Ver. 1—7. *Lord, remember David and all his afflictions*, &c.] Lord, let thy bleſſings to me be a memorial of thy kindneſs to my father David, whom thou deliveredſt out of all his afflictions, becauſe he choſe rather to wait thy appointed time in much trouble, than to endeavour his own exaltation by unlawful means.

Remember how he bound himſelf by a ſolemn oath, and made a ſolemn vow unto the mighty God, who had ſhewed the like favours to him, as before to Jacob in all his troubles, ſaying; "I will not come into my new
" palace (1 Chron. xiv. 1.) nor lodge there; I will not
" lay myſelf down to reſt, nor take a wink of ſleep,
" until I have found a convenient place for the ark of
" the Lord, where the mighty God dwelleth amongſt us
" the poſterity of Jacob." Accordingly you ſee, that, to our great joy, the Lord himſelf has appointed the place for his habitation (1 Chron. xxi. 18—26.) in the diſtrict of of Beth-lehem Ephrata, (Gen. xxxv. 16—19.) in the fields of that foreſt, where the angel ſtood, and directed David to build an altar unto the Lord (1 Chron. xxi. 18. xxii. 1.) Let us therefore go into his tabernacle with the ark of his glory, and with humble reverence proſtrate ourſelves before his Divine Majeſty.

Ver. 8—10. *Ariſe, O Lord, into thy reſt*, &c.] And be pleaſed, O Lord, to favour us with thy preſence in the ark, and that it may never more ſtir from thence for ever. Guard all thy miniſters with thy goodneſs, that they may procure thy bleſſings for the people, and ſo all thy pious worſhippers ſhall triumph in thy kindneſs to them. And in regard to the piety of my father David, to whom thou didſt promiſe to be gracious to me his ſon, (1 Chron. xxii. 2—10—14 and xxviii. 2—5, &c.) grant my petition, who by thy ſpecial appointment ſucceed him in his dignity.

Ver. 11, &c. *The Lord hath ſworn in truth unto David*, &c.] According to that faithful oath, whereby the Lord ſecured the kingdom to his family. ſaying, One of thy ſons will I advance to ſit upon thy throne when thou ſhalt leave it. (1 Chron. xvii. 11. and xxviii. 5. 2 Chron. vi. 10.) and one of his ſons alſo ſhall to the end of the world enjoy the ſame royal dignity, if they keep my commandments to obſerve them; and that is the reaſon why the Lord hath choſen Mount Sion for his own dwelling-place, (2 Chron. iii. 1. and vii. 10.) ſaying, This is the place where my glory ſhall fix itſelf for ever: Here will I take up my abode, for I choſe it above all other; (1 Chron. xxi. 26. and xxii. 2.) from whence I will make ſuch liberal proviſion for my people, that the pooreſt among them ſhall be ſatisfied with food. (2 Chron. vii. 13, 14.) I will alſo defend the prieſts of my houſe, that their prayers for my people may be heard; and all my pious worſhippers ſhall rejoice in my preſence: There I will make the royal majeſty of David to ſprout forth in a long ſucceſſion of kings, that ſhall add luſtre to his honour and family; ſo that his enemies ſhall be miſerably defeated, that they ſhall not be able to ſhew their faces at the unfading and illuſtrious ſplendor of his royal ſucceſſors that proceed from his ſtock.

PSAL. CXXXIII.

The benefit of the communion of ſaints.

¶ A ſong of degrees of David.

BEhold, how good and how pleaſant *it is* for brethren to dwell together in unity.

2 *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aarons beard, that went down to the ſkirts of his garments.

3 As the dew of Hermon, *and as the dew* that deſcended upon the mountains of Zion, for there the LORD commanded the bleſſing, *even* life for evermore.

Whatever was the occaſion of this pſalm, of which commentators are not well agreed, David was the undoubted author; and it is an excellent exhortation to unity, as the beſt preſervative and ſecurity in all good ſocieties, and may ſerve the uſes of all Chriſtian ſocieties, whoſe happineſs lies in holy peace and concord.

Ver. 1, &c. *Behold, how good and how pleaſant it is, for brethren to dwell together in unity*, &c.]. Conſider brethren the great advantages they reap, who propagate their common intereſt with united power: I can't reſemble it better, than to the precious ointment (Exod. xxx. 21, &c.) wherewith the high-prieſt was conſecrated, (Levit. viii. 12.) which, being poured in ſuch plenty, ran over all his face, to the very collar of his garment, and perfumed the whole place with its fragrant odour; for in like manner this holy unity or agreement among ſocieties makes them beloved of God and reſpected of men, becauſe they unite to promote the common good of the whole ſociety. The dew of heaven is not more neceſſary to a high mountain, than this concord is to all ranks and conditions of men, whoſe fruit is a bleſſing of the Lord, or ſucceſs to their preſent undertakings, and happineſs in the world to come.

PSAL. CXXXIV.

An exhortation to bleſs God.

¶ A ſong of degrees.

BEhold, bleſs ye the LORD, all *ye* ſervants of the LORD, which by night ſtand in the houſe of the LORD.

2 Lift up your hands *in* the ſanctuary: and bleſs the LORD.

3 The LORD that made heaven and earth, bleſs thee out of Zion.

It is uncertain who is the author of this pſalm; but it ſeems to have been ſung by the Levites at the ſhutting up of the gates of the temple, to excite the reſt, whoſe turn it was to watch, that night, to be diligent in their office of ſinging pſalms, and praying devoutly for the people.

Ver. 1—&c. *Behold, bleſs ye the Lord, all ye ſervants of the Lord,* &c.] O ye, whoſe turn it is to attend this night in the houſe of this Lord, ſee that ye proclaim his Goodneſs and Majeſty in your prayers and praiſes, which muſt be offered up to his Divine Majeſty with fervent devotion and pure hearts; and pray, that the Lord who dwelleth in Sion will protect and diſpenſe his heavenly bleſſings upon the whole nation.

PSAL. CXXXV.

1 *An exhortation to praiſe God for his mercy,* 5 *for his power,* 8 *for his judgments.* 15 *The vanity of idols.* 19 *An exhortation to bleſs God.*

PRaiſe ye the LORD, praiſe ye the name of the LORD, praiſe *him*, O ye ſervants of the LORD.

2 Ye that ſtand in the houſe of the LORD, in the courts of the houſe of our God.

3 Praiſe ye the LORD, for the LORD *is* good: ſing praiſes unto his name, for *it is* pleaſant.

4 For the LORD hath choſen Jacob unto himſelf, *and* Iſrael for his peculiar treaſure.

5 For I know that the LORD *is* great, and *that* our Lord *is* above all gods.

6 Whatſoever the LORD pleaſed, *that* did he in heaven and in earth, in the ſeas, and all deep places.

7 He cauſeth the vapours to aſcend from the ends of the earth, he maketh lightnings for the rain: he bringeth the wind out of his treaſuries.

8 Who ſmote the firſt-born of Egypt, both of man and beaſt.

9 *Who* ſent tokens and wonders into the midſt of thee, O Egypt, upon Pharaoh, and upon all his ſervants.

10 Who ſmote great nations, and ſlew mighty kings:

11 Sihon king of the Amorites, and Og king of Baſhan, and all the kingdoms of Canaan:

12 And gave their land *for* an heritage, an heritage unto Iſrael his people.

13 Thy name, O LORD, *endureth* for ever, *and* thy memorial, O LORD, throughout all generations.

14 For the LORD will judge his people, and he will repent himſelf concerning his ſervants.

15 The idols of the heathen *are* ſilver and gold, the work of mens hands.

16 They have mouths, but they ſpeak not; eyes have they, but they ſee not.

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them: *ſo is* every one that truſteth in them.

19 Bleſs the LORD, O houſe of Iſrael: bleſs the LORD, O houſe of Aaron.

20 Bleſs the LORD, O houſe of Levi; ye that fear the LORD, bleſs the LORD.

21 Bleſſed be the LORD out of Zion, which dwelleth at Jeruſalem. Praiſe ye the LORD.

As the former is ſuppoſed to be ſung at the ſhutting of the gates in the evening, ſo this is preſumed to be the morning-hymn, which the Præcentor called upon the Levites to ſing at the opening of the gates. It recounts ſeveral great works of the Lord; eſpecially towards that nation: whom it excites to ſtedfaſtneſs in their religion, and to the contempt of idols and idolaters. It both begins and ends with an exhortation to praiſe God; and ſo was entituled, as ſeveral other places are, *Hallelujah*, or, *Praiſe the Lord*, i. e. ſet forth the moſt excellent perfections and works of the Lord.

Some conjecture, that it was compoſed by David in deriſion of the idol-gods of the neighbouring nations, whom he had lately overthrown in battle; as he had done in the 115th pſalm; for the 15, 16, 17, and 18th verſes of this, differ very little from the 4, 5, 6, and 8th verſes of the ſaid 115th.

Ver. 1—4. *Praiſe ye the Lord, praiſe ye the name of the Lord,* &c.] We are now met together to ſing praiſes unto the Lord for his mercies and benefits to us; therefore, let all here praiſe his moſt wiſe Omnipotent Goodneſs, and eſpecially ye, his miniſters, praiſe his holy name, who is our liberal and conſtant benefactor. His bounty and great goodneſs demand our united praiſes, and render our acknowledgments of his perfections, both agreeable and delightful; when thereby we call to mind that ſpecial providence to us, his choſen people, preferable to all mankind.

Ver. 5—7. *For I know that the Lord is great, and that our Lord is above all gods,* &c.] And he hath power alſo to defend his choice, againſt all the power of thoſe that worſhip idols; he hath ſtrength and power to execute his own pleaſure in the heavens, as well as in the earth, and the ſeas, and other deep waters; for we ſee the vapours, by his command, riſe out of the earth; the lightnings alſo, and the ſhowers of rain, with ſtormy winds, come forth to execute his judgments and commands, whenever he pleaſes to ſend them out of his treaſure-houſe.

Ver. 8—14. *Who ſmote the firſt-born of Egypt, both of man and beaſt,* &c.] He ſent his angel, and, in defiance of the Egyptians gods, ſlew, in one night, all the firſt-born of man and beaſt in their country, after that he had manifeſted his power, by many miraculous plagues, which he had inflicted on the king and his court, as well as the meaner ſort. And having brought our forefathers out of the Egyptian-bondage, with a mighty arm he overthrew all thoſe mighty nations, as Sion king of the Amorites, and Og king of Baſhan, and all the kingdoms of Canaan, that, preſuming on their own ſtrength, oppoſed us; and thereby the accompliſhment of his promiſes to this nation, which he graciouſly beſtowed upon us, the children of Iſrael, as an inheritance we ſhould hold of him alone, never to be diſpoſſeſſed, ſo long as we continue his obedient people; the ſame whereof ſhall never be forgotten; for we retain an illuſtrious memory of thine infinite goodneſs, from generation to generation, who haſt always delivered thy people out of thoſe afflictions, which they had deſerved for their ſins; for thou, O Lord, deſireſt not the death of a ſinner, but rather that he ſhould repent and live.

Ver. 15—18. *The idols of the heathen are ſilver and gold,* &c.] It is not in the power of the gods of the heathen to divert his goodneſs from us; for they are made by the artiſt out of ſilver and gold, and can neither ſpeak, ſee, hear, nor breathe ſo much as their makers, who are as bad as their gods to be ſo fooliſh in their worſhip. (See pſal. cxv. 4, 5, 6—8)

Ver. 19—&c. *Bleſs the Lord, O houſe of Iſrael,* &c.] See then, ye Iſraelites, eſpecially ye that adminiſter before the Lord, give him thanks that hath better inſtructed you; ye Levites alſo, and pious worſhippers of all nations, join in this heavenly employment of ſpeaking good of the Lord. Yea, let them all ſay, with united acknowledgments, praiſe the abundant kindneſs of our God, who hath choſen us for his nation, and Jeruſalem for the ſpecial place of his reſidence.

PSAL. CXXXVI.

An exhortation to give thanks to God for particular mercies.

O Give thanks unto the LORD, for he *is* good: for his mercy *endureth* for ever.

2 O give thanks unto the God of gods: for his mercy *endureth* for ever.

3 O give thanks to the Lord of lords: for his mercy *endureth* for ever.

4 To him who alone doth great wonders: for his mercy *endureth* for ever.

5 To him that by wiſdom made the heavens: for his mercy *endureth* for ever.

6 To him that ſtretched out of the earth above the waters: for his mercy *endureth* for ever.

7 To him that made great lights: for his mercy *endureth* for ever.

8 The ſun to rule by day: for his mercy *endureth* for ever.

9 The moon and ſtars to rule by night: for his mercy *endureth* for ever.

10 To him that ſmote Egypt in their firſt-born: for his mercy *endureth* for ever.

11 And brought out Iſrael from among them: for his mercy *endureth* for ever.

12 With a ſtrong hand, and with a ſtretched out arm: for his mercy *endureth* for ever.

13 To him which divided the Red-ſea into parts: for his mercy *endureth* for ever.

14 And made Iſrael to paſs through the midſt of it: for his mercy *endureth* for ever.

15 But overthrew Pharaoh and his hoſt in the Red-ſea: for his mercy *endureth* for ever.

16 To him which led his people through the wilderneſs: for his mercy *endureth* for ever.

17 To him which ſmote great kings: for his mercy *endureth* for ever.

18 And ſlew famous kings: for his mercy *endureth* for ever.

19 Sihon king of the Amorites: for his mercy *endureth* for ever.

20 And Og the king of Baſhan: for his mercy *endureth* for ever.

21 And gave their land for an heritage: for his mercy *endureth* for ever.

22 *Even* an heritage unto Iſrael his ſervant: for his mercy *endureth* for ever.

23 Who remembred us in our low eſtate: for his mercy *endureth* for ever.

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

25 Who giveth food to all fleſh: for his mercy *endureth* for ever.

26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

This pſalm is of the ſame ſtrain with the former, and contains much of the ſame matter, only here the form of acknowledgment *(for his mercy endureth for ever)* preſcribed by David, as a kind of doxology in the Divine Service, is repeated *ſix and twenty times* by one half of the choir, at the end of ſo many verſes, thereby acknowledging the great bounty of their God, their entire dependance upon his mercy, and firm aſſurance of the faithful accompliſhment of his promiſes: In a word, thoſe words are ſupplied in the Chriſtian Church, by theſe, *Lord have mercy upon us*, &c.

Ver. 1—&c. *O give thanks unto the Lord, for he is good: for his mercy endureth for ever*, &c.] Let God be the ſubject of your hearty praiſes, for he hath done great things for you; and will reward your thankful hymns with his perpetual kindneſs. He is greater than all the gods of the heathen, who are not able, as he does, to reward their worſhippers with eternal bleſſings; yea, give him praiſe and thanks, who keepeth the princes of the earth in ſubjection, in which he has always declared his great mercy to you throughout all generations, when the kings of the earth would have deſtroyed you. Praiſe him alone, who is only able to do marvellous works; for his kindneſs will never fail. It was his wiſdom alone that was able to contrive the wonderful ſtructure of the heavens; for his kindneſs is as durable and will laſt as long as they. It is he alone, who was able to raiſe the earth out of, and defend it from, the overflowing of the waters; for his kindneſs can't be impaired by any length of time. It is he that made the ſun to rule, or give light by day, and the moon and ſtars to ſupply its place by night, as emblems of the benign influences of his kindneſs continually upon us throughout all generations, to the end of the world. It is he who puniſhed the Egyptians for our ſakes, with the loſs of all their firſt-born, and reſcued our nation, by his irreſiſtable power, out of the cruel bondage wherein they had long held them, that we and all future ages might praiſe and magnify his ſtupendous kindneſs, that never fails thoſe that depend thereon. For while our forefathers truſted in God their Redeemer, he commanded the Red-ſea to retire, and leave a broad way for them to paſs in ſafety between the waves, which he threw back again upon Pharoah and his army, to their utter deſtruction. (Exod. xiv. 27, &c.) And he led them by the direction of a bright cloud through an untrodden deſart, and utterly diſcomfitted the armies, and ſlew the kings of thoſe nations (ſee the 135th pſalm) that oppoſed their paſſage to the Land of Promiſe, which he gave to them and their poſterity, to be held of him as a perpetual inheritance: All which we entirely confeſs to be the work of his mercy, and believe it will continue to the lateſt poſterity, that forſake not his covenant. For tho' our ſins brought his provoked judgment upon us, inſomuch that we were in danger of being entirely routed out of this good land, (Judg. ii, 3, 4, &c.) he pardoned our ingratitude, and hath reſcued us many a time from the ſcourges of his wrath, when we turned unto him with all our hearts; and therefore we are particularly obligated to give thanks unto his holy name for his mercy and his truth's ſake, which ſtill grants us new matter of thankſgivings, out of the treaſure of his unbounded kindneſs, which is not confined to us alone, but ſupplies the neceſſities of all living creatures: Therefore let all the world unite their hearts to give him thanks with the higheſt praiſes, and confeſs that he alone is the Lord of all the earth, whoſe throne is mounted above the higheſt heavens; whence we may expect, in return for our duty, the wonderful bleſſings of his unwearied kindneſs.

PSAL. CXXXVII.

The conſtancy of the Jews in captivity. 7 *The Prophet curſeth Edom and Babel.*

BY the rivers of Babylon, there we ſat down, yea, we wept, when we remembred Zion.

2 We hanged our harps upon the willows in the midſt thereof.

3 For there they that carried us away captive, required of us a ſong; and they that waſted us, *required of us* mirth, *ſaying*, Sing us *one* of the ſongs of Zion.

4 How ſhall we ſing the LORDS ſong in a ſtrange land?

5 If I forget thee, O Jeruſalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jeruſalem above my chief joy.

7 Remember, O LORD, the children of Edom, in the day of Jeruſalem; who ſaid, Raſe *it*, raſe *it*, *even* to the foundation thereof.

8 O daughter of Babylon, who art to be deſtroyed: happy *ſhall he be* that rewardeth thee, as thou haſt ſerved us.

9 Happy *ſhall he be* that taketh and daſheth thy little ones againſt the ſtones.

This is the compoſition of ſome pious *Levite*, bewailing his own and brethrens captivity in Babylon, when he reflected upon the loſs of their own country and liberty, and the inſults of their ſcornful enemies, who would not permit them to dwell within any of their towns or cities, but obliged them to build cottages or tents for themſelves upon the marſhy banks of ſeveral rivers, with the manifeſt danger of their lives.

Ver. 1—6. *By the rivers of Babylon, there we ſat down, yea, we wept, when we remembred Zion*, &c.] When we were forced by our cruel enemies to build our own habitations along the banks of Euphrates, and ſeveral other rivers in the land of Babylon (Ezek. i. 1. and Baruch. i. 4.) we ſat down, and wept at the ſad remembrance of the happy times, which we formerly had enjoyed under the bleſſed influences of our Good God, who protected us with his Preſence on Mount Sion, ſo long as we obeyed his commandments: Our mirth and joy was now ſo traverſed with ſorrow and heavineſs, that we let all our muſical inſtruments, wherewith we were wont to praiſe the Lord, (1 Chron. xv. 16.) hang neglected upon the boughs of barren willows: So that when our enemies, who had plundered and laid Jeruſalem on heaps, and held us their captives with a rigorous hand, requeſted us to entertain them with ſuch muſic and pſalms as we were accuſtomed to ſing unto thee, O God, in Sion: We reſolutely anſwered, How can you imagine that miſerable ſlaves are diſpoſed to ſing the mercies of God to them in proſperity, in the land of their preſent captivity! For thoſe ſongs were not made for the public entertainments and ſport, but in honour of the Lord of heaven and earth. Such a ſubmiſſion would deſerve to be puniſhed with a numbneſs of the right hand, that it ſhould never more be able to touch the harp, and with an utter privation of the faculty of ſpeech; ſo that he ſhould never be able to ſing again, who ſhould proſtitute the ſongs of the Lord in an irreligious compliance with the enemies of our God, who have deprived us of his holy ſervice at Jeruſalem, where alone is the object of our praiſes, in the day of our deliverance: Which joyful day I am ſure will come, if thou wilt but put forth thy right hand to defend our cauſe; and in the mean time, gracious Lord, bring the rod of affliction upon the land of Edom, whoſe inhabitants encouraged our deſtroyers with their joint acclamations to lay Jeruſalem deſolate; and its houſes and temple even with the ſurface of the earth, on which they ſtand. Then, ye Babylonians, prepare for the vengeance of our God, who will alſo deſtroy your empire, (Iſa. xiii. 19, &c.) and proſper the arms of thoſe that reward you, as they have barbarouſly uſed us: (Jer. l. 9—41. and li. 24—35—49) Yea, I foretel that he ſhall be praiſed as a mighty conqueror; and his deeds ſhall be eſteemed, who ſhall extirpate the very name of your poſterity, by the unhuman act of daſhing out the brains of your ſucking infants againſt the walls of your houſes, or ſtones in the ſtreets. Iſa. xiii. 16.

PSAL. CXXXVIII.

1 *David praiſeth God for the truth of his word.* 4 *He propheſieth that the kings of the earth ſhall praiſe God.* 7 *He profeſſeth his confidence in God.*

¶ A pſalm of David.

I Will praiſe thee with my whole heart, before the gods will I ſing praiſe unto thee.

2 I will worſhip towards thy holy temple, and praiſe thy name, for thy loving kindneſs, and for thy truth: for thou haſt magnified thy word above all thy name.

3 In the day when I cried, thou anſweredſt me: *and* ſtrengthenedſt me *with* ſtrength in my ſoul.

4 All the kings of the earth ſhall praiſe thee, O LORD, when they hear the words of thy mouth.

5 Yea, they ſhall ſing in the ways of the LORD: for great *is* the glory of the LORD.

6 Though the LORD *be* high, yet hath he reſpect unto the lowly: but the proud he knoweth afar off.

7 Though I walk in the mids of trouble, thou wilt revive me, thou ſhalt ſtretch forth thine hand againſt the wrath of mine enemies, and thy right hand ſhall ſave me.

8 The LORD will perfect *that which* concerneth me: thy mercy, O LORD *endureth* for ever: forſake not the works of thine own hands.

David being advanced, by the goodneſs of God, from a low and afflicted condition to the royal dignity, celebrates that remarkable change with this thankful acknowledgment thereof, as an example for other kings and princes to rely on the Divine Majeſty, as the chief ſupport of their dignity.

Ver. 1—3. *I will praiſe thee with my whole heart*, &c.] O gracious Lord, I will enter into thy ſanctuary, and ſing praiſes unto thee with the devouteſt affections of my heart, in that place where thou art preſent by thy holy angels to all devout worſhippers. (See Dr. Taylor on this pſalm.) I will proſtrate myſelf in the humbleſt acts of worſhip towards

wards the place thou haſt choſen for a monument of thy Divine Preſence; there will I praiſe with a joyful heart, and ſongs of deliverance, the Almighty Goodneſs, and full accompliſhment of all his promiſes to me in a much higher degree than I could ever expect: for when I was perſecuted thou heardſt my prayer, and ſupported my drooping ſoul by a couragious faith and truſt in thy power and mercy.

Ver. 4—&c. *All the kings of the earth ſhall praiſe thee, O Lord, when they hear the words of thy mouth*, &c.] When this my wonderful deliverance and exaltation by thy Providence alone ſhall be publiſhed among the heathen, I doubt not but it will engage all their kings to praiſe thee with chearful ſongs, and think it their greateſt happineſs to be under the ſame Providence, that alone can do ſuch glorious things as the Lord my God hath done for me. They ſhall praiſe his impartiality, and humility; for though he reigns in heaven above all, he neglects not the meaneſt, that call upon him, and defends them againſt the moſt powerful and haughty princes that oppreſs the righteous. This is a truth I have ſo well experienced, that was it my misfortune to fall into the like ſtraits, wherein I was before, I verily believe, that thou, O God, wilt deliver and preſerve me ſafe by thy power from the wrath and fury of my inveterate enemies. (2 Sam. v. 17, &c. iii. 1, &c.) For the Lord will finiſh his gracious intentions towards me; his kindneſs never fails; ſo I will expect that he will preſerve and ſettle me in that dignity, to which he raiſed me, not for any merit of my own, but out of his own good will and pleaſure.

PSAL. CXXXIX.

1 *David praiſeth God for his all-ſeeing providence,* 17 *and for his infinite mercies.* 19 *He defieth the wicked.* 23 *He prayeth for ſincerity.*

¶ To the chief muſician.
A pſalm of David.

O LORD, thou haſt ſearched me, and known *me*.

2 Thou knoweſt my down-ſitting and mine up-riſing, thou underſtandeſt my thought afar off.

3 Thou compaſſeſt my path, and my lying down, and art acquainted *with* all my ways.

4 For *there is* not a word in my tongue, *but* lo, O LORD, thou knoweſt it altogether

5 Thou haſt beſet me behind and before, and laid thine hand upon me.

6 *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it.

7 Whither ſhall I go from thy ſpirit? or whither ſhall I flee from thy preſence?

8 If I aſcend up into heaven, thou *art* there: If I make my bed in hell, behold, thou *art there*.

9 *If* I take the wings of the morning, *and* dwell in the uttermoſt parts of the ſea:

10 Even there ſhall thy hand lead me, and thy right hand ſhall hold me.

11 If I ſay, Surely the darkneſs ſhall cover me: even the night ſhall be light about me.

12 Yea, the darkneſs hideth not from thee; but the night ſhineth as the day: the darkneſs and the light *are* both alike *to thee*.

13 For thou haſt poſſeſſed my reins: thou haſt covered me in my mothers womb.

14 I will praiſe thee, for I am fearfully *and* wonderfully made; marvellous *are* thy works, and *that* my ſoul knoweth right well.

15 My ſubſtance was not hid from thee, when I was made in ſecret; *and* curiouſly wrought in the loweſt parts of the earth.

16 Thine eyes did ſee my ſubſtance yet being unperfect, and in thy book all *my members* were written, *which* in continuance were faſhioned, when *as yet there was* none of them.

17 How precious alſo are thy thoughts unto me, O God! how great is the ſum of them!

18 *If* I ſhould count them, they are more in number than the ſand: when I wake, I am ſtill with thee.

19 Surely thou wilt ſlay the wicked, O God: depart from me therefore, ye bloody men.

20 For they ſpeak againſt thee wickedly, *and* thine enemies take *thy name* in vain.

21 Do not I hate them, O LORD, that hate thee? and am not I grieved with thoſe that riſe up againſt thee?

22 I hate them with perfect hatred: I count them mine enemies.

23 Search me, O God, and know my heart: try me, and know my thoughts.

24 And ſee if *there be any* wicked way in me, and lead me in the way everlaſting.

David compoſed this pſalm as a ſolemn appeal unto God of his own innocency, againſt the wicked impeachment of his harbouring evil deſigns againſt Saul, (1 Sam. xxiv. 9.) and delivered it to the maſter of muſick, as a laſting teſtimony of his ſincerity 'till he was ſettled in the royal dignity; and to be a perpetual check upon himſelf and others never to promote any deſigns for the future, by ſiniſter arts, though managed ſo ſecretly, that they lay hid from the eyes of all the world.

Ver. 1—&c. *O Lord, thou haſt ſearched me, and known me*, &c.] O God, to whom all hearts are open, all deſires known, and from whom no ſecrets are hid; thou ſeeſt all my thoughts, words and deeds, both abroad, and in private at home; and that before I conceive any deſign, thou art acquainted with my words before I utter them; and remembreſt all my paſt deeds, as if they were now in action: For I am ſo environ'd by thee, that I cannot ſtir without thy notice: So that it is vain for man to pretend to conceal any thing from thy amazing underſtanding, which penetrates to the higheſt part of heaven, ſtoopeſt to the loweſt depth of the earth, and is as ſwift as the motion of the ſun, that travels from the eaſt, to the weſtern bounds of the earth iu a day. If I ſhould be ſo wicked to harbour ſuch a thought, that I could eſcape thy inſpection in the dark, I ſhould only prove my own folly; for a guilty conſcience is the candle of the Lord, and ſhines in the dark, as clear as the ſun at noon-day: ſo that God can ſee all my actions, as well in the dark night, as in the brighteſt day. For I am his own poſſeſſion, it was he that encloſed me in my mother's womb; therefore I will alſo praiſe thee, O Lord, for my wonderful creation, the thoughts of which ſtrike me with aſtoniſhment; thy operations in that work are moſt admirable, even ſo far above my comprehenſion that I can do no more than admire them. Though I was framed in ſo narrow and ſecret a place, thou didſt ſee every part and joint of my body, and didſt form it in greater variety and beauty than it is poſſible for all the art of man to imitate. I believe that thou didſt behold my ſubſtance without form, and didſt work it according to thy eternal decree, ſo that every muſcle, vein and artery were all faſhioned for the ſeveral uſes to which they are deſigned, and not the ſmalleſt of them omitted or left imperfect. I acknowledge thy ineſtimable care and providence alſo, which hath protected me ever ſince I was born; O God, my words faulter, and my thoughts fail, when I aim to expreſs the high and grateful ſenſe I entertain of the innumerable account of thy goodneſs, which exceeds the ſands of the ſea-ſhore. This has given me a ſure confidence that thou wilt not forſake me, O God of my ſalvation, but wilt certainly deſtroy that wicked man (Pſ. cxl. 1.) who deſperately ſeeks my ruin: And therefore ye that have defiled your hands in the blood of the Lord's prieſts, (1 Sam. xxii. 18.) it is your beſt way to deſiſt from your wicked deſign to purſue my life alſo; and thereby they aim to rout all virtue and piety, under the mask of godlineſs; for they call upon thee, O God of all truth, to witneſs the truth of their lies and calumnies. My hatred therefore increaſes againſt theſe, becauſe they hate thee, and ſo induſtriouſly oppoſe themſelves to thy holy laws. Yea, I deteſt them with all my heart, and declare myſelf their utter enemy, upon thy account, and not on any other, as they wickedly publiſh; for thou, Lord, knoweſt the very ground of my heart, and I ſubmit myſelf to thy ſevereſt trial: and if I am guilty of thoſe treaſons they lay to my charge, I requeſt that I may either die for my iniquity, or live more exactly by the unchangeable rules of righteouſneſs, ſincerity, and truth.

PSAL. CXL.

1 *David prayeth to be delivered from Saul and Doeg.* 8 *He prayeth againſt them.* 12 *He comforteth himſelf by confidence in God.*

5 To the chief muſician.
A pſalm of David.

DEliver me, O LORD, from the evil man: preſerve me from the violent man.

2 Which imagine miſchiefs in *their* hearts; continually are they gathered together *for* war.

3 They have ſharpned their tongues, like a ſerpent; adders poiſon *is* under their lips. Selah.

4 Keep me, O LORD, from the hands of the wicked, preſerve me from the violent man, who have purpoſed to overthrow my goings.

5 The proud have hid a ſnare for me, and cords, they have ſpread a net by the way-ſide: they have ſet gins for me. Selah.

6 I ſaid unto the LORD, Thou *art* my God: hear the voice of my ſupplications, O LORD.

7 O God the Lord, the ſtrength of my ſalvation; thou haſt covered my head in the day of battle.

8 Grant not, O LORD, the deſires of the wicked, further not his wicked device, *leſt* they exalt themſelves. Selah.

9 *As for* the head of thoſe that compaſs me about, let the miſchief of their own lips cover them.

10 Let burning coals fall upon them, let them be caſt into the fire; into deep pits, that they riſe not up again.

11 Let not an evil ſpeaker be eſtabliſhed in the earth: evil ſhall hunt the violent man to overthrow *him*.

12 I know that the LORD will maintain the cauſe of the afflicted, *and* the right of the poor.

13 Surely the righteous ſhall give thanks unto thy name, the upright ſhall dwell in thy preſence.

This pſalm was made by David when he was perſecuted by Saul, who was inſtigated thereunto by the calumnies of Doeg, and the information of the Ziphites; whoſe falſeneſs and peſtilent malice he here deſcribes: Beſeeching God to preſerve him from the miſchief they intended him, and to turn it upon themſelves, as he reſts aſſured he would. When he came to his kingdom, and had ſettled the ſervice of God in that manner, which we read (1 Chron. xvi. 23, &c.) he delivered it to the maſter of the muſic, to be ſung at certain times in the tabernacle.

Ver. 1, &c. *Deliver me, O Lord, from the evil man: preſerve me from the violent man.*] Defeat, O Lord, the wicked deſigns of that naughty man, (1 Sam. xxii. 9, &c.) who makes no conſcience of what he ſaith or doeth, to compaſs his ends; and let me not fall into the hands of that injurious prince, (xxiii. 7.) whom I have never wronged, but done him faithful ſervice. They are zealouſly bent to do me all the miſchief they are able; and do nothing all the day but contrive how to oppreſs me with armed force: And they have ſo traduced me by their calumnies and falſe accuſations, that the tongue of the ſerpent, or the teeth of the adder or viper, doth not more effectually convey their poiſon into mens bodies, than they have infuſed theſe venemous ſlanders into the peoples minds. And therefore, I moſt humbly again beſeech thee, O Lord, to keep me from falling into the power of that naughty man; for otherwiſe I ſhall never eſcape the trains they have deviſed and laid, to ſupplant and utterly undue me. There is no hunter or fowler more induſtrious and cunning in laying ſnares and toils, in ſpreading nets, or ſetting gins and traps for the beaſts or the birds, than they are to trace me in all my motions, (1 Sam. xxii. 23.) and to invent all manner of wiles and ſubtle arts to ſurprize me; which they proudly preſume will have their deſired ſucceſs. I have always owned thee for my Protector, O Lord of all Power and Might; don't deny my earneſt requeſt, who depend on thee alone for ſuccour. O moſt Mighty Lord, I again profeſs, that I look for ſafety from thy Almighty Power alone; by which I was protected in the day when I fought with Goliah. Suffer not him, O moſt mighty Lord, who now ſeeks my deſtruction, to effect his deſire; let him not ſucceed in any of his miſchievous deſigns and projects againſt me, leſt he and his partakers grow ſo inſolent, as to dare to attempt all manner of violence againſt other innocents. Let the poiſonous and pernicious calumnies of thoſe that now beſet me round, retort upon themſelves; and let them be overwhelmed by thoſe very devices, which, with laborious lies, they have contrived for my ruin. Let them periſh in their own ſlanders, which flame like burning coals not eaſily to be quenched; and let them be irrecoverably hurled headlong into thoſe dangers, which, like deep and ſecret pits, they have prepared, under the ſpacious pretence of religion and loyalty, for my deſtruction. Let, I pray, the falſe informer be deceived in his intentions and ſchemes, whereby he deſigns to eſtabliſh his greatneſs; and let his own violence and injuſtice purſue him to his ruin. This I am confident ſhall be their portion; for the Lord will aſſert the cauſe of the oppreſſed, and defend the right of the deſtitute by puniſhing all that are injurious to them. The righteous may always rely that God's timely aſſiſtance will call them to his praiſe; for, when the wicked are puniſhed, the ſincerely honeſt ſhall remain in thy favour, O Lord, thou God of Truth.

PSAL. CXLI.

1 *David prayeth that his ſuit may be acceptable,* 3 *his conſcience ſincere,* 7 *and his life ſafe from the ſnares.*

¶ A pſalm of David.

LORD, I cry unto thee, make haſte unto me; give ear unto my voice, when I cry unto thee.

2 Let my prayer be ſet forth before thee *as* incenſe; *and* the lifting up of my hands, *as* the evening ſacrifice.

3 Set a watch, O LORD, before my mouth, keep the door of my lips.

4 Incline not my heart to *any* evil thing, to practiſe wicked works with men that work iniquity: and let me not eat of their dainties.

5 Let the righteous ſmite me, *it ſhall be* a kindneſs; and let him reprove me, *it ſhall be* an excellent oyl, *which* ſhall not break my head: for yet my prayer alſo *ſhall be* in their calamities.

6 When their judges are overthrown in ſtony places, they ſhall hear my words, for they are ſweet.

7 Our bones are ſcattered at the graves mouth, as when one cutteth and cleaveth *wood* upon the earth.

8 But mine eyes *are* unto thee, O GOD the Lord: in thee is my truſt, leave not my ſoul deſtitute.

9 Keep from the ſnare *which* they have laid for me, and the grins of the workers of iniquity.

10 Let the wicked fall into their own nets, whilſt that I withal eſcape.

This pſalm was compoſed by David, and was uſed by him as a prayer to beg God's aſſiſtance to bear the perſecution of Saul patiently, that it might not exaſperate his ſpirit to ſpeak irreverently of Saul, much leſs to do him any miſchief, but leave it unto God to take his enemies in the ſnare they had laid for him.

Ver. 1, 2. *Lord, I cry unto thee, make haſte unto me,* &c.] Gracious Lord, give me ſome immediate token, that my prayer is accepted; and that my fervent devotion in them, with entire dependance on thee alone for help, be as prevalent, as if it was now in my power to preſent thee at the tabernacle with an evening oblation accompanied with the ſweeteſt odours.

Ver. 3.—6. *Set a watch, O Lord, before my mouth, keep the door of my lips,* &c.] Give me, O Lord, ſuch a command of my tongue, that I may never be provoked by the troubles that purſue me, to fly into any intemperate ſallies of paſſion; grant me ſo much reſolution in thy commands, that I may never be drawn from the obſervance of thy law to evil councils; but always to avoid the aſſociation of thoſe, who invite me, with the ſpacious promiſes of the greateſt felicity, to partake in their evil deſigns and practices. The reproof of a righteous man is a real kindneſs, which I compare with an excellent ointment, that will not give me any vexation; but only excites my prayer with the greater earneſtneſs, that I may not run into thoſe dangerous courſes, from which I am deterred by their pious reproofs and admonitions, as I have already demonſtrated to their rulers; for, when it was in my power to cut off their maſter in the hole of the rock, (1 Sam. xxiv. 2, 3.) I did not only not hurt nor revile him, but I ſpake to him in the mildeſt and moſt dutiful manner I was capable of. (ver. 8, 9.)

Ver. 7—&c. *Our bones are ſcattered at the graves mouth,* &c.] Yet they regard not my gentleneſs, they rather perſecute me and my attendance with more ſeverity (1 Sam. xxvi. 2. and xxvii. 1.) that we are like earth newly ploughed up, which breaks in pieces; ſo we are ready to diſperſe and flee for our lives, with little hopes of ſafety: But, O mighty Lord, the Governor of all things, I fix my thoughts on thee in this diſtreſs, and aſſuredly confide that thou wilt not deliver me up to the rage and fury of mine enemies. Defend me, I humbly beſeech thee, from all thoſe ſubtle wiles they have laid to entrap me, and don't ſuffer me to be enſnared by their various arts, which they invent to blind the world, and hide their perfidious deſigns. Oh! Gracious Lord, deliver me, and my followers from their contrivances; but let thoſe wicked men be deſtroyed by thoſe evils they intended for my deſtruction.

PSAL. CXLII.

David ſheweth that in his trouble, all his comfort was in prayer unto God.

¶ Maſchil of David.

A prayer when he was in the cave.

I Cried unto the LORD with my voice: with my voice unto the LORD did I make my ſupplication.

2 I poured out my complaint before him; I ſhewed before him my trouble.

3 When my ſpirit was overwhelmed within me, then thou kneweſt my path: in the way wherein I walked, have they privily laid a ſnare for me.

4 I looked on *my* right hand, and beheld, but *there was* no man that would know me; refuge failed me; no man cared for my ſoul.

5 I cried unto thee, O LORD, I ſaid, Thou *art* my refuge, *and* my portion in the land of the living.

6 Attend unto my cry, for I am brought very low: deliver me from my perſecutors, for they are ſtronger than I.

7 Bring my ſoul out of priſon, that I may praiſe thy name: the righteous ſhall compaſs me about; for thou ſhalt deal bountifully with me.

This was the meditation of David in the cave before Saul came thither to uncover his feet in it (1 Sam. xxii. 1. and xxiv. 1, 2, 3.) It is titled Maſchil, becauſe it is a good leſſon for thoſe that are in the like forlorn or deſperate condition, to recommend themſelves to God, and to depend on him with a reſolved faith; who granted the requeſt of David by delivering him, by unforeſeen means, out of thoſe ſtraits, wherein he was ſo ſtrictly beſet.

Ver. 1—&c. *I cried unto the Lord with my voice*, &c.] In the midſt of this great diſtreſs, I will not deſpair of ſafety and the divine ſuccour: I will open to the Lord the ſad thoughts which perplex my heart, and expoſe myſelf as an object of his pity, in theſe inextricable ſtraits and difficulties. For the confuſion of my thoughts overwhelm my ſpirits; but thou canſt bring me out, though they have blocked up all the paſſages, and lined every road with an ambuſh; and I am ſo deſtitute that I have no hope of relief from any powerful friend, nor do I know whither to fly for ſafety, could my eſcape be ſurely invented to deliver me from the preſent danger. But I recommend myſelf to thy Almighty Goodneſs, O Lord, as to a certain place of ſafety, for thou art my whole dependance, by whom I hope to be protected and provided for as long as I live. Oh! grant my importunate requeſt in this time of my exceeding great neceſſity; deliver me from my perſecutors, who are much ſtronger in human force than I can pretend to be; reſtore me to my liberty out of this diſconſolate cave, where my life is in danger: then I will ſing joyful ſongs of deliverance, full of acknowledgments to thee, my Redeemer, for thy great goodneſs, which ſhall attract the admiration of all the faithful, and provoke them to join with me in thy praiſes, when they ſee thou art a moſt righteous judge, and bountiful benefactor of thoſe that entirely commit themſelves unto thy wiſe and gracious providence.

PSAL. CXLIII.

1 *David prayeth for favour in judgment.* 3 *He complaineth of his griefs.* 5 *He ſtrengtheneth his faith by meditation and prayer.* 7 *He prayeth for grace,* 9 *for deliverance,* 10 *for ſanctiſication,* 10 *for deſtruction of his enemies.*

¶ A pſalm of David.

HEAR my prayer, O LORD, give ear to my ſupplications: in thy faithfulneſs anſwer me, *and* in thy righteouſneſs.

2 And enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified.

3 For the enemy hath perſecuted my ſoul, he hath ſmitten my life down to the ground: he hath made me to dwell in darkneſs, as thoſe that have been long dead.

4 Therefore is my ſpirit overwhelmed within me: my heart within me is deſolate.

5 I remember the days of old, I meditate on all thy works: I muſe on the work of thy hands.

6 I ſtretch forth mine hands unto thee: my ſoul *thirſteth* after thee, as a thirſty land. Selah.

7 Hear me ſpeedily, O LORD, my ſpirit faileth: hide not thy face from me, leſt I be like unto them that go down into the pit.

8 Cauſe me to hear thy loving-kindneſs in the morning, for in thee do I truſt: cauſe me to know the way wherein I ſhould walk, for I lift up my ſoul unto thee.

9 Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.

10 Teach me to do thy will, for thou *art* my God: thy ſpirit *is* good, lead me into the land of uprightneſs.

11 Quicken me, O LORD, for thy names ſake: for thy righteouſneſs ſake bring my ſoul out of trouble.

12 And of thy mercy cut off mine enemies, and deſtroy all them that afflict my ſoul: for I *am* thy ſervant.

David is ſuppoſed to have compoſed this pſalm in the time of his ſon Abſalom's rebellion; for, though he had many and great afflictions in the days of Saul, this was the time in which he had moſt reaſon to fear, leſt God ſhould deal with him according to his ſins; which he deprecates (ver. 2.) with ſuch a deep ſenſe of his unworthineſs, that it hath made this to be numbred among the penitential pſalms.

Ver. 1, 2. *Hear my prayer, O Lord, give ear to my ſupplications*, &c.] O gracious Lord, receive my prayer, and grant my requeſts; and in the abundance of thy mercy, deliver me as thou haſt faithfully promiſed. And though I have ſinned grievouſly againſt thy commands, be not too ſevere in thy judgment for what I have done amiſs, but deal favourably with me; for if thou ſhouldſt execute thy juſtice without mercy, the moſt juſt man upon earth would ſcarce be acquitted at thy tribunal.

Ver. 3—6. *For the enemy hath perſecuted my ſoul*, &c.] Yet I am not ſo bad as the enemy who ſeeks my life without provocation; who hath already deſpoiled me utterly of all the comforts of this world, and driven me to ſeek ſhelter in holes, and obſcure places in the wilderneſs, (2 Sam. xv. 13. and xvii. 16.) where I ſeem to be buried alive, without any hope of deliverance: This puts me in mind of my like diſtreſs under the perſecution of Saul, ſo that I am ready to ſwoon away in this great perplexity; that my heart is ſtruck with aſtoniſhment, till I call to mind, and meditate on that goodneſs which delivered me; then my ſpirits return again, and though I deſpair of human help, I earneſtly pray thee, with a chearful confidence, for thy relief; which I long for, and expect with as eager deſire, as the parched ground gaſps for the refreſhing dew of heaven.

Ver. 7, 8. *Hear me ſpeedily, O Lord, my ſpirit faileth*, &c.] O Lord, I beſeech thee, deliver me ſpeedily, or I ſhall faint under this calamity: if thou refuſe thy help, I can expect no relief in this great extremity. (2 Sam. xvii. 16.) Let me ſee my affairs in a more comfortable poſture in the morning, and direct my underſtanding in the way I muſt chuſe for my ſafety, for I depend upon thee alone.

Ver. 9—&c. *Deliver me, O Lord, from mine enemies, I flee unto thee to hide me*, &c.] Preſerve my life from the danger of mine enemies, from whom I now flee unto thee for ſhelter and protection, for thou art my guide and defender; therefore, teach me what is perfectly agreeable to thy laws, and grant me the conduct of thy ſpirit, which will lead me into an honeſt country, where I may abide free from fear of treachery, and inſtruct me, againſt I am reſtored to the kingdom, in the plain path of juſtice and piety. Preſerve me, O Lord, from periſhing, and reſtore me again to thy kingdom, leſt the enemy blaſpheme thine honour, and thy juſt and faithful promiſe to me, whom I truſt thou wilt cut off, rather than let me continue in theſe hazards, for I am thy miniſter, appointed by thee to govern thy people Iſrael.

PSAL. CXLIV.

1 *David bleſſeth God for his mercy both to him and to man.* 5 *He prayeth that God would powerfully deliver him from his enemies.* 9 *He promiſeth to praiſe God.* 11 *He prayeth for the happy ſtate of the kingdom.*

¶ A pſalm of David.

BLeſſed *be* the LORD my ſtrength, which teacheth my hands to war, *and* my fingers to fight.

2 My goodneſs, and my fortreſs, my high tower, and my deliverer, my ſhield, and *he* in whom I truſt: who ſubdueth my people under me.

3 LORD, what *is* man, that thou takeſt knowledge of him? *or* the ſon of man, that thou makeſt account of him?

4 Man is like to vanity: his days *are* as a ſhadow that paſſeth away.

5 Bow thy heavens, O LORD, and come down: touch the mountains, and they ſhall ſmoak.

6 Caſt forth lightning and ſcatter them: ſhoot out thine arrows, and deſtroy them.

7 Send thine hand from above, rid me, and deliver me out of great waters; from the hand of ſtrange children:

8 Whoſe mouth ſpeaketh vanity; and their right hand *is* a right hand of falſhood.

9 I will ſing a new ſong unto thee, O God: upon a pſaltery, *and* an inſtrument of ten ſtrings will I ſing praiſes unto thee.

10 *It is he* that giveth ſalvation unto kings: who delivereth David his ſervant from the hurtful ſword.

11 Rid me, and deliver me from the hand of ſtrange children; whoſe mouth ſpeaketh vanity, and their right hand *is* a right hand of falſhood.

12 That our ſons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner-ſtones, poliſhed *after* the ſimilitude of a palace:

13 *That* our garners *may be* full, affording all manner of ſtore; *that* our ſheep may bring forth thouſands, and ten thouſands in our ſtreets:

14 *That* our oxen *may be* ſtrong to labour; *that there be* no breaking in, nor going out; *that there be* no complaining in our ſtreets.

15 Happy *is that* people that is in ſuch a caſe: *yea*, happy *is that* people whoſe God *is* the LORD.

This pſalm is a ſhort form of thankſgiving to God, by David for his deliverance from the perpetual war of the Philiſtines, after he had beat them in two famous battles, mentioned 2 Sam. v. though I know that it has been applied by others, but without proof, to the time of a ſettled peace, when the royal Pſalmiſt had ſubdued all his enemies, which is plainly contradicted by ver. 7—11 of this pſalm.

Ver. 1—4. *Bleſſed be the Lord my ſtrength, which teacheth my hands to war, and my fingers to fight,* &c.] Now I will ſing my thankful acknowledgments unto the Almighty Lord, who hath given me ſtrength and skill to handle my arms, and hath preſerved me in my greateſt dangers: for he ſtill preſerveth me as in a ſtrong hold, he has juſt delivered me out of the hands of my moſt potent enemy, and protected me in their moſt furious aſſaults; therefore, my confidence ſhall be in thee alone, who has conquered all my ſecret enemies alſo, and brought Iſrael under my dominion. (2 Sam. v. 1. &c.) O gracious Lord, thy favours raiſe in me the greateſt aſtoniſhment; I am amazed to ſee the great God of heaven to take ſuch care of ſo poor a thing as man is, at the beſt; but eſpecially of me, the moſt wretched of all men, till thou haſt exalted me by thy power and goodneſs to be the ruler of thy people Iſrael; for man paſſeth away like a blaſt of wind, and his life is ſo exceeding ſhort and uncertain, that it is not in his own power to atchieve any thing that is memorable, unaſſiſted by thy ſtupendous goodneſs.

Ver. 5—8. *Bow thy heavens, O Lord, and come down,* &c.] Perfect, O Lord, my conqueſt, and help now eſpecially in this combination of mine enemies; for if thou wilt but appear in thy majeſty to favour my cauſe, I know that the proudeſt oppoſers will vaniſh away like ſmoak at the ſight thereof; thy lightning will diſperſe them, and the voice of thy thunder ſhall terrify them all in ſuch a manner, as not to be able to rally again. O then! defend me from thy throne, (pſalm xviii. 16.) relieve me from all my ſtraits, and deliver me from the great and manifold dangers that threaten me, like floods of water to invade my kingdom; for they are an idolatrous people, that prefer their own ſtrength to thy Power and Might, and have broken the moſt ſolemn leagues and covenants, that I have made with them, and received from their own hands.

Ver. 9—&c. *I will ſing a new ſong unto thee, O God; upon a pſaltery, and an inſtrument of ten ſtrings will I ſing praiſes unto thee,* &c.] Then I will praiſe thee with my beſt skill, in new hymns and thanks unto thee, the only God of all the earth, tuned with the uſual inſtruments of muſic, proclaiming, that the moſt powerful kings muſt aſcribe their own ſafety, and the ſucceſs of their arms to God alone, of which I, his anointed ſervant David, am a peculiar inſtance, being delivered from theſe mighty armies, which threaten my utter deſtruction. (2 Sam. vii.) Oh then! defend me alſo with thy ſeaſonable relief, and deliver us now, I beſeech thee, good Lord, from this foreign invaſion of the united forces of the idolatrous people, that in deſpite of all their oaths and ſolemn leagues to the contrary, have combined to deſtroy this nation of thy people. Preſerve us in ſuch peace and tranquility, that our young men and maidens may not be cut off in a cruel war, but frequent thy holy temple with conſtant praiſes for all thy bleſſings; that our harveſts may yield a plentiful proviſion for the revolving year, and not be deſtroyed by a foraging enemy; nor our ſheep become a prey to their armies, but bring forth in abundance for the maintenance of our own land; and that our cows alſo may caſt their calves without any fear of being driven away by the ſudden irruption of a powerful army; ſo that we may be free from this, and all other cauſes of complaints throughout the land of thine inheritance. Then all the world ſhall confeſs, that we, who worſhip the great God of heaven and earth, are the moſt happy of all nations.

PSAL. CXLV.

1 *David praiſeth God for his fame,* 8 *for his goodneſs,* 11 *for his kingdom,* 14 *for his providence,* 17 *for his ſaving mercy.*

¶ David's pſalm of praiſe.

I Will extol thee my God, O king, and I will bleſs thy name for ever and ever.

2 Every day will I bleſs thee, and I will praiſe thy name for ever and ever.

3 Great *is* the LORD, and greatly to be praiſed; and his greatneſs *is* unſearchable.

4 One generation ſhall praiſe thy works to another, and ſhall declare thy mighty acts.

5 I will ſpeak of the glorious honour of thy majeſty, and of thy wondrous works.

6 And *men* ſhall ſpeak of the might of thy terrible acts: and I will declare thy greatneſs.

7 They ſhall abundantly utter the memory of thy great goodneſs, and ſhall ſing of thy righteouſneſs.

8 The LORD *is* gracious, and full of compaſſion; ſlow to anger, and of great mercy.

9 The LORD *is* good to all: and his tender mercies *are* over all his works.

10 All thy works ſhall praiſe thee, O LORD, and thy ſaints ſhall bleſs thee.

11 They ſhall ſpeak of the glory of thy kingdom, and talk of thy power.

12 To make known to the ſons of men his mighty acts, and the glorious majeſty of his kingdom.

13 Thy kingdom *is* an everlaſting kingdom, and thy dominion *endureth* throughout all generations.

14 The LORD upholdeth all that fall, and raiſeth up all *thoſe that be* bowed down.

15 The eyes of all wait upon thee, and thou giveſt them their meat in due ſeaſon.

16 Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing.

17 The LORD *is* righteous in all his ways, and holy in all his works.

18 The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth.

19 He will fulfill the deſire of them that fear him: he alſo will hear their cry, and will ſave them.

20 The LORD preſerveth all them that love him: but all the wicked will he deſtroy.

21 My mouth ſhall ſpeak of the praiſe of the LORD: and let all fleſh bleſs his holy name for ever and ever.

David promiſed in the foregoing pſalm (ver. 9.) to celebrate God's favour to him in a moſt ſolemn manner, if he ſhould obtain the requeſt therein mentioned. God granted his petition, gave him reſt from all his enemies (2 Sam. vii. 1.) and conſequently the king compoſed this excellent pſalm according to the number of the letters of the Hebrew alphabet, *Nun* excepted. The ancients eſteemed this pſalm, ſo much, that they fixed the title of the whole book of pſalms from it; which is wholly ſpent in praiſing God with ſuch admirable devotion, that the ancient Hebrews were accuſtomed to ſay (as Valentine Schindler hath obſerved) "He could not fail to be a child of the "world to come, who would ſay this pſalm three times "every day:" And the method of its contexture makes it probable that it was intended for public uſe and repetition, as we have obſerved in ſome preceding pſalms.

Ver. 1—10. *I will extol thee, my God, O King, and I will bleſs thy name for ever and ever,* &c.] O my God, who art the King of kings, I will daily proclaim thy Goodneſs, Bounty and Majeſty to all the world, and never ceaſe to acknowledge, with the utmoſt ſenſe of gratitude, all thoſe Glorious Attributes, whereby thou art made known unto us. I will declare that thy power, dominion, *&c.* are far above our comprehenſion, and to be honour'd with our greateſt praiſes; and that our beſt means of acknowledgment is to confeſs that thy tranſcendent excellencies are not to be comprehended in the weak expreſſions of a thankful heart. Yet it is the duty of all generations to the end of the world, though they can't do it ſufficiently, to declare the miraculous providence and mighty acts, which God hath done for the preſervation of his people. For my own part, I will ſhew to this preſent age what great things thou haſt done for me, that they may from thence behold the dazzling ſplendor and beauty of thy Majeſty, and they, who proceed from this generation, may rehearſe to their children the dreadful things, which thou, O God, by thy irreſiſtable power haſt done for the final overthrow of our powerful enemies; who alſo ſhall continue the conſtant memory of thy numerous benefits to his nation, and with their perpetual hymns publiſh the faithfulneſs of thy word, which thou haſt ſo particularly accompliſhed in theſe deeds. And we will with joint accord ſing of the infinite Mercy and Goodneſs of the Lord our God, who is ready to ſuccour us; indulgent when we do amiſs; and rejoyceth at the repentance of a ſinner. Nor is this goodneſs of our God confined to this nation alone, he is gracious and liberal to all mankind; and it is not without his particular bleſſing that the leaſt part of the creation proſpers; who with one voice declare thy power, wiſdom, and providence; but we thy peculiar people are much more indebted to thee, and therefore more obliged to record thy everlaſting praiſes.

Ver. 11—13. *They ſhall ſpeak of the glory of thy kingdom,* &c.] It is their duty to diſcourſe of the Wiſdom, Goodneſs and Providence by which thou governeſt all the world, and to recount the wonderful means whereby thou haſt eſtabliſhed this nation in particular; that all the inhabitants of the earth may be reminded of, and adore the amazing ſplendor of his works, and the admirable order of his univerſal government of all the world, over which he is the ſole monarch; and tho' all other dominions and empires fail, his dominion ſtill remains immoveable for ever.

Ver. 14—16. *The Lord upholdeth all that fall, and raiſeth up all,* &c.] In which the juſt and gracious Providence of our good God ſupports and comforts the meaneſt of his ſubjects, in their ſtate of affliction, and will raiſe thoſe that call for his help, when they are like to periſh under the weight of their burthens, with a ſeaſonable deliverance; provides them with all neceſſary and comfortable ſupplies with ſuch a bountiful hand, that the very ſmalleſt inſects are filled with thy bleſſings.

Ver. 17—&c. *The Lord is righteous in all his ways; and holy in all his works,* &c.] Therefore let us thankfully acknowledge that the Lord is juſt in all his diſpenſations to us, and exceeding merciful and kind in every thing that befals us: He is ready on all occaſions to relieve every one that prayeth unto him with a ſincere heart, truly diſpoſed to be faithful to him: He will grant all the requeſts of his faithful ſervants, that fear to offend him, and will ſend them a ſeaſonable deliverance, in the day of their affliction, when they ſhall call upon him. I ſay, the Lord will undoubtedly preſerve his religious worſhippers, and will as certainly deſtroy the wicked, that, in defiance of his laws, abuſe and oppreſs the innocent. For which, and all other his benefits, which I have experienced, I will never ceaſe to praiſe the Lord with joyful ſongs of thankſgiving, in which I exhort all mankind to join ſincerely with me; for they, as well as I, are weak and frail in their own nature, and muſt flee unto the Lord in time of diſtreſs for ſuccour and relief, without whom they can never pretend to obtain their deliverance: therefore let them bleſs his incomparable Goodneſs and Power, and careful Providence over all the world for ever.

P S A L. CXLVI.

1 *The Pſalmiſt voweth perpetual praiſes to God.* 3 *He exhorteth not to truſt in man.* 5 *God for his Power, Juſtice, Mercy and Kingdom, is only worthy to be truſted.*

PRaiſe ye the LORD. Praiſe the LORD, O my ſoul.

2 While I live, will I praiſe the LORD: I will ſing praiſes unto my God, while I have any being.

3 Put not your truſt in princes, *nor* in the ſon of man, in whom *there is* no help.

4 His breath goeth forth, he returneth to his earth: in that very day his thoughts periſh.

5 Happy *is he* that *hath* the God of Jacob for his help, whoſe hope *is* in the LORD his God:

6 Which made heaven and earth, the ſea, and all that therein *is*: which keepeth truth for ever:

7 Which executeth judgment for the oppreſſed, which giveth food to the hungry: the LORD looſeth the priſoners.

8 The LORD openeth *the eyes of* the blind: the LORD raiſeth *them that are* bowed down: the LORD loveth the righteous.

9 The LORD preſerveth the ſtrangers; he relieveth the fatherleſs and widow: but the way of the wicked he turneth upſide down.

10 The LORD ſhall reign for ever, *even* thy God, O Zion, unto all generations. Praiſe ye the LORD.

As this pſalm and the four following begin and end with the word Hallelujah, i.e. praiſe ye the Lord; they might have been called, *the great Hallelujah*; being all of them exhortations and incitements to the people, to ſtir up themſelves to that heavenly employment, which the Pſalmiſt recommends from the conſideration of ſeveral of the divine excellencies, which make him the proper object of our confidence in all conditions. But we have no direction for this, nor indeed, of its author from the Hebrew, tho' the vulgar Latin and the preſent Greek aſcribe it to the prophets Haggai and Zechariah, after the captivity;, when they ſoon found it was in vain to rely upon the favour of princes; ſome of which hindered the building of the temple, as much as Cyrus at firſt had forwarded it. I would have you obſerve that the eighth verſe was moſt exactly and litterally fulfilled in Jeſus Chriſt our Saviour, when he came to redeem us from ſin, and death, the wages thereof.

Ver. 1, 2. *Praiſe ye the Lord. Praiſe the Lord, O my ſoul,* &c.] Let all the world praiſe the Lord moſt High. But more eſpecially thou, O my ſoul, ſtir up thy ſelf in moſt affectionate praiſes; and never ceaſe to give thanks unto my God, for his continual benefits, as long as thou art united to my body.

Ver. 3, 4. *Put not your truſt in princes, nor in the ſon of man,* &c.] They that have put their confidence in any earthly prince, muſt remember that his dependance is precarious, and can never help his friends longer than his breath is in his body: For the ſoul no ſooner departeth but the body is turned again to earth, and all the deſigns and projects laid for his own preferment, or defence of his allies, die together with him.

Ver. 5—&c. *Happy is he that hath the God of Jacob for his help, whoſe hope is in the Lord his God,* &c.] And he alone is truly bleſſed, who has put his truſt in the God who did ſo mighty things for Jacob and his poſterity, (Gen. xlviii. 15. Exod. *per totum.*) and by confiding in him alone, hath the boldneſs to call the Lord of all the world his God. For, he that hath created the heavens, earth, ſea, and all things that are therein, can himſelf never die, neither will his mind ever change; but he will faithfully keep his promiſe for ever with thoſe that firmly rely upon his Word: If they ſhall be oppreſſed he will aſſert their right, tho' it ſhould be denied them in an earthly court of juſtice: If they at any time complain of hunger, he will ſupply their need; and thoſe that are bound in the yoke of bondage are ſure to obtain their liberty if they will rely on his providence. The Lord reſtores ſight to the blind, cures thoſe that have been brought near the grave with dangerous ſickneſſes, or cruſhed under many and heavy afflictions; and he particularly regards the welfare of thoſe, who have done good to others: He is the defender of his ſervants in a ſtrange country, and of the diſconſolate widow and fatherleſs child; for he utterly confoundeth all the devices of their wicked oppreſſors. Therefore, Ye inhabitants of Sion, praiſe and worſhip this Great Lord perpetually, for his Power, Majeſty and Goodneſs will from age to age always ſuccour ſuch pious ſouls that are deſtitute of human help.

P S A L. CXLVII.

1 *The prophet exhorteth to praiſe God, for his care of the church:* 4 *his power,* 6 *and his mercy.* 7 *To praiſe him for his providence:* 12 *To praiſe him for his bleſſings upon the kingdom:* 15 *for his powerover the meteors:* 19 *and for his ordinances in the Church.*

PRaiſe ye the LORD: for *it is* good to ſing praiſes unto our God; for *it is* pleaſant, *and* praiſe is comely.

2 The LORD doth build up Jeruſalem: he gathereth together the outcaſts of Iſrael.

3 He healeth the broken in heart, and bindeth up their wounds.

4 He telleth the number of the ſtars: he calleth them all by *their* names.

5 Great *is* our Lord, and of great power: his underſtanding *is* infinite.

6 The LORD lifteth up the meek: he caſteth the wicked down to the ground.

7 Sing unto the LORD with thankſgiving: ſing praiſe upon the harp unto our God:

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh graſs to grow upon the mountains.

9 He giveth to the beaſt his food, *and* to the young ravens which cry.

10 He delighteth not in the ſtrength of the horſe: he taketh not pleaſure in the legs of a man.

11 The LORD taketh pleaſure in them that fear him, in thoſe that hope in his mercy.

12 Praiſe the LORD, O Jeruſalem: praiſe thy God, O Zion.

13 For he hath ſtrengthned the bars of thy gates: he hath bleſſed thy children within thee.

14 He maketh peace *in* thy borders, *and* filleth thee with the fineſt of the wheat.

15 He ſendeth forth his commandment *upon* earth: his word runneth very ſwiftly.

16 He giveth ſnow like wool: he ſcattereth the hoar froſt like aſhes.

17 He caſteth forth his ice like morſels: who can ſtand before his cold?

18 He ſendeth out his word, and melteth them: he cauſeth his wind to blow, *and* the waters flow.

19 He ſheweth his word unto Jacob, his ſtatutes and his judgments unto Iſrael.

20 He hath not dealt ſo with any nation: and *as for his* judgments, they have not known them. Praiſe ye the LORD.

This pſalm was probably the compoſition of ſome devout perſons at the return of the Jews from the Babyloniſh captivity; and there have been commentators that conjecture Haggai, or Zechariah, or rather Nehemiah, to be the author, exhorting the people to celebrate with their thankful praiſes the Power, Wiſdom, Mercy and Juſtice of God, in that their great redemption from a ſtate of bondage.

Ver. 1—3. *Praiſe ye the Lord: for it is good to ſing praiſes unto our God*, &c.] Come all ye people of the Lord, and with a thankful remembrance of his ineſtimable benefits to us, ſing praiſes unto him with a joyful heart, for there is nothing ſo decent as to ſee men grateful to him that hath obliged them. And we are in duty bound above all mankind to praiſe our God, who hath rebuilt Jeruſalem out of its ruins, and reſtored us that were ſcattered throughout the nations in his diſpleaſure, to our own country; ſo we are comforted at the very time our heart was ready to burſt with ſorrow; for thus he repaireth the breaches of thoſe he ſcourges, when they repent of their ſins, and lean to his mercy.

Ver. 4, 5. *He telleth the number of the ſtars*, &c.] He is the Sovereign of the whole world, which he ruleth by his Power, and his Wiſdom is ſo unlimited, that he can number and exactly deſcribe the influences of every minuteſt ſtar in the firmament, tho' they ſeem to us to be paſt finding out.

Ver. 6. *The Lord lifteth up the meek*, &c.] Yet all his Grandeur and Majeſty does not inſpire him with haughty pride; for if the poor oppreſſed meekly crave his protection, he will raiſe them up to a more comfortable condition, and pull their unmerciful tyrants down to the very ground.

Ver. 7—11. *Sing unto the Lord with thankſgiving*, &c.] Therefore celebrate this day with thankful ſongs, and the uſual inſtruments of muſic unto our God, for all his benefits; who by his mighty Power and Providence, cauſeth vapours to ariſe from the earth, which he turns into clouds, wherewith he covers the face of the heaven; and then, bringing forth rain out of thoſe clouds, watereth the earth that it bringeth forth food for the very wild goat, that feedeth upon the top of craggy mountains; and ſatiſfieth the ravenous young raven, that ſcarce ever ceaſes crying for new ſupplies of proviſion: Let us then not doubt, but he will much more defend us againſt our enemies, whoſe multitude of horſes and men are not able, as not to defeat his power, ſo neither to byaſs his favour towards them from us, if we continue in his holy fear, not to offend, nor provoke his indignation againſt us, and depend with ſtedfaſt faith on his infinite mercy.

Ver. 12—14. *Praiſe the Lord, O Jeruſalem*, &c.] Praiſe the Lord, O ye inhabitants of Jeruſalem; ſing joyful hymns unto your God, O ye people of Sion; for the Lord your God hath rebuilt the walls and gates of your city ſo ſtrong, that an enemy dare not aſſault it, (Nehem. vi. 15, 16.) and hath wonderfully multiplied the number of thy citizens (Nehem. vii. 4. and xi. 1, 2.) he hath given you peace with all your neighbours, and bleſſed the labour of your huſbandmen, with a plentiful harveſt of the fineſt wheat.

Ver. 15—18. *He ſendeth forth his commandment upon earth*, &c.] Theſe, O Iſrael, are the immediate effects of his providence; for he no ſooner commandeth the earth and all the elements, but they ſpeedily obey his order. Thus, if he command the moiſt vapours to fill the earth with ſudden cold, they turn immediately into flakes of ſnow, or into hoary froſt; and again, he iſſues forth another command, which as ſuddenly makes a thaw; and by the warm breath of ſofter winds, looſens the waters which were bound up, and cauſes them to return into their proper form.

Ver. 19—&c. *He ſheweth his word unto Jacob*, &c.] Now to apply this to our own nation; he hath ſignalized us from all other people of the whole creation, by his Ten Commandments, (Exod. xx. 1.) and laws of all ſorts, which he hath given us in a moſt glorious and aſtoniſhing manner, (ver. 18) under the penalty of ſevere and eternal puniſhments, if we break them. Therefore let us not by tranſgreſſing his commands prove ourſelves more obſtinate and diſobedient, than the inanimate works of the creation: But let us demonſtrate our obedience by our continual truſt in his providence, and praiſe of his gracious bounty towards us, his choſen people.

PSAL. CXLVIII.

1 *The pſalmiſt exhorteth the celeſtial,* 7 *the terreſtrial,* 11 *and the rational creatures to praiſe God.*

PRaiſe ye the LORD. Praiſe ye the LORD from the heavens: praiſe him in the heights.

2 Praiſe ye him all his angels: praiſe ye him all his hoſts.

3 Praiſe ye him ſun and moon: praiſe him all ye ſtars of light.

4 Praiſe him ye heavens of heavens, and ye waters that *be* above the heavens.

5 Let them praiſe the name of the LORD: for he commanded, and they were created.

6 He hath alſo ſtabliſhed them for ever and ever: he hath made a decree which ſhall not paſs.

7 Praiſe the LORD from the earth, ye dragons and all deeps.

8 Fire and hail, ſnow and vapour, ſtormy wind fulfilling his word.

9 Mountains and all hills, fruitful trees and all cedars.

10 Beaſts and all cattle, creeping things, and flying fowl.

11 Kings of the earth, and all people; princes, and all judges of the earth.

12 Both young men and maidens, old men and children.

13 Let them praiſe the name of the LORD: for his name alone is excellent, his glory *is* above the earth and heaven.

14 He alſo exalteth the horn of his people, the praiſe of all his ſaints; *even* of the children of Iſrael, a people near unto him. Praiſe ye the LORD.

It is very uncertain, either who was the author, or what was the occaſion of this pſalm; and therefore I ſhall wave thoſe particulars, to inſert what relates more advantagiouſly for the reader's underſtanding the raptures of this hymn.

The pſalmiſt being exceedingly filled with the love of God, and finding how ſhort his own praiſes were to expreſs the infinite mercies he had received, calls upon all the creatures in heaven and in earth; and wiſhes they would conſpire in a ſweet ſymphony of ſinging hymns unto him; concluding, that as there is one maker of both, ſo all that they can ſay of him, when they have joined all their powers together in one choir, falls infinitely ſhort of his Moſt Excellent Majeſty; who hath ſo tranſcendently ſet forth his wiſdom, power and goodneſs, in ſuch variety of ſtupendious works, that the very ſmalleſt of them miniſters ſuch matter of praiſe and admiration to their beholders, that they cannot but wiſh with the Pſalmiſt here, that every one of them were able to tell us, how much skill and kindneſs he hath ſhewn in their contrivance; or that we were able to find it out and comprehend it. Thus, when he calls upon all creatures to praiſe the Lord, we are to underſtand him to ſay, *The Lord is to be praiſed by*, or *in*, all theſe things, ſo long as the world endureth.

Ver. 1——6. *Praiſe ye the Lord, praiſe ye the Lord from the heavens*, &c.] Let all the works of God conſpire in their united praiſes to the Lord their maker: And firſt, ye heavenly choir, in whatſoever rank or order ye ſtand, reſound his praiſes from the firmament of heaven, who hath raiſed you ſo far above the power and dignity of us your fellow creatures. Ye ſun and moon alſo, the univerſal tokens of his power, and all the reſt of the ſhining ſtars, praiſe him, and declare by your peculiar ſervices to the world the excellent Majeſty and Supreme Power of your Creator and Preſerver. Let all the regions of the air, particularly the clouds that hang therein, ſet forth with their proper influences upon the earth, the adorable attributes of our God, who has made them all by his word alone, and ſettled them in ſuch admirable order that they can never be diſplaced by any power of men and angels, nor wantonly tranſgreſs the laws he has preſcribed for their proper bounds.

Ver. 7——12. *Praiſe the Lord from the earth, ye dragons and all deeps*, &c.] Let all the creatures upon earth, the very monſters both on the land, and that inhabit the profound depth of the ſea, praiſe the Lord, and declare his power. Let the lightnings, thunder and hail, ſnow, hoary froſt and ice, the winds, ſtorms and tempeſts, which execute his ſovereign will and ſerve his wiſe deſigns, join in the praiſes of our God: The lofty mountains alſo and leſſer hills; the fruitful trees, and the ſtately cedars, and all the trees of the foreſt, are perpetual inſtances of the wiſdom, power and goodneſs of the Lord; which, as well as all the beaſts of the foreſt, and the cattle that feed in the paſtures; the reptiles of the earth, the fiſh that ſwim in the ſea, and all the creatures that fly in the air, ſhall join in this hymn of praiſe to their Creator, for his manifold wiſdom and diffuſive goodneſs, that is manifeſt in them all. But eſpecially let mankind, of whatſoever degree or ſtation, praiſe the Lord in their contemplation of his works, in which all ranks and degrees of men ſhall find a wonderful ſubject of praiſe and thankſgiving to the Almighty God, who hath made all things for the uſe of man. Therefore let no ſex or age think themſelves exempt from this heavenly employment; for they all are particularly indebted to our bountiful and gracious Lord.

Ver. 13, &c. *Let them praiſe the name of the Lord*, &c.] Let them all praiſe the Lord, whoſe moſt excellent attributes ſurpaſſes all that the heavens or the earth can tell of him, who is the only God and Lord of all: Yet his love to us is ſo apparent, that he hath enabled us, his people, to defend ourſelves againſt all the aſſaults of the heathen, and thereby obliged us in a peculiar manner to be moſt hearty and ſolemn in all our praiſes. Therefore I earneſtly exhort you to praiſe his holy name.

PSAL. CXLIX.

1 *The prophet exhorteth to praiſe God for his love to the church*, 5 *and for that power which he hath given to the church to rule the conſciences of men.*

PRaiſe ye the LORD. Sing unto the LORD a new ſong, *and* his praiſe in the congregation of ſaints.

2 Let Iſrael rejoyce in him that made him: let the children of Zion be joyful in their king.

3 Let them praiſe his name in the dance: let them ſing praiſes unto him with the timbrel and harp.

4 For the LORD taketh pleaſure in his people: he will beautify the meek with ſalvation.

5 Let the ſaints be joyful in glory: let them ſing aloud upon their beds.

6 *Let* the high *praiſes* of God *be* in their mouth, and a two-edged ſword in their hand;

7 To execute vengeance upon the heathen, *and* puniſhments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron;

9 To execute upon them the judgment written: this honour have all his ſaints. Praiſe ye the LORD.

The Pſalmiſt exhorts the people to praiſe the Lord in this hymn with *a new ſong*, (ver. 1.) which St. Chryſoſtom interprets *an illuſtrious and famous hymn, made for victories, for great atchievements and trophies;* and therefore, we are induced eſpecially to look back to the days of king David for its author, and the occaſion of its being compoſed; who was certainly its author, and ſung herein the great goodneſs, power, and faithful promiſes of God, which were now fully accompliſhed in the total ſubjection of ſeveral kingdoms, that ſtood out, and would not ſubmit to Iſrael till his time. (Gen. xv. 18. Exod. xxiii. 31. 2 Sam. viii. 1, 2, &c. 10—19.)

Ver. 1—4. *Praiſe ye the Lord, ſing unto the Lord a new ſong*, &c.] Come, all ye his choſen people, praiſe the Lord your God. Chant forth a new hymn of thankſgiving in the midſt of his holy temple for theſe late and ſingular marks of his ſpecial favour to us. I ſay, let all the ſeed of Jacob rejoice in him, who hath choſen them his peculiar people; but more eſpecially that branch of them, that inhabit Mount Sion, ought to leap for joy, that the Lord, who is our king, hath choſen that place for the throne of his preſence amongſt men, (2 Sam. v. 9. and vi. 12.) before which they muſt unanimouſly praiſe his eternal Majeſty in their dances to the flute, (2 Sam. vi. 16.) and extol his goodneſs on the louder ſounds of the timbrel and the harp. For, the Lord's delight is to do good to his ſervants, and though they be ſometimes diſtreſſed, will reward their patience and truſt in him, with peace, plenty, and illuſtrious honours.

Ver. 5—&c. *Let the ſaints be joyful in glory,* &c.] Which ſhall fill the hearts of all good men with the greateſt comfort and triumph, and make them ſhout for joy, to ſee they can ſleep without any fear of an enemy; or if he ſhould appear, ſhall ſo well remember what great things the Lord has now done for them, that they ſhall not doubt of victory, and march into the field of battle with pſalms and hymns of thankſgiving, for our former benefits, in ſuch a courageous manner, as ſhall invigorate them to ſheath their two-edged ſwords more ſtrenuouſly in the bodies of their enemies, and thereby take a juſt revenge for the injuries of the heathen, and chaſtiſe the inſolence of the nations, that they may never dare to moleſt us again, (1 Chron. xiv. 17) but lament the captivity of their kings, loaded with chains, and of their great captains and nobles, who being ſpared by the ſword ſhall be detained in priſon, and kept faſt in fetters of iron, as a juſt conſequence of that judgment of God recorded in his law. (Deut. vii. 24, and xxxii. 41, 42, 43) Thus the Lord will favour you, O Iſrael, and therefore praiſe him in ſuch hymns and melodious ſongs, for it is by his power alone we are able to do any great action.

PSAL. CL.

1 *An exhortation to praiſe God* 3 *with all kinds of inſtruments.*

PRaiſe ye the LORD. Praiſe God in his ſanctuary: praiſe him in the firmament of his power.

2 Praiſe him for his mighty acts: praiſe him according to his excellent greatneſs.

3 Praiſe him with the ſound of the trumpet: praiſe him with the pſaltery and harp.

4 Praiſe him with the timbrel and dance: praiſe him with ſtringed inſtruments and organs.

5 Praiſe him upon the loud cymbals: praiſe him upon the high-ſounding cymbals.

6 Let every thing that hath breath, praiſe the LORD. Praiſe ye the LORD.

Maimonides, a learned Jew, and of great authority in rabinical learning, has writ a whole treatiſe to prove, that the people out of the country, when they brought up their firſt fruits to preſent them to the Lord at Jeruſalem, were preceded with a muſical inſtrument; and as ſoon as they arrived at the foot of mount Sion, every one took up his own basket in his hand, and ſung this whole pſalm, till they aſcended to the courts of the Lord's houſe, where the Levites met them, and received them at the entrance of the gate, ſinging the 30th pſalm. Upon which, and the like conſiderations, it has been reaſonably aſcribed to David to excite the people, eſpecially the Levites, to the praiſes of their gracious God, not only for the many victories, but for all other his benefits, upon their nation in particular. And therefore, Theodoret calls it a ſong of triumph after ſome victory. And,

I think it is out of all diſpute, if we reflect upon the repetition of theſe words, *praiſe the Lord*, or *praiſe him*, thirteen times, and the invocation of no leſs then ten inſtruments of muſic, that it was intended to expreſs the height and fulneſs of their joy and gratitude to the Almighty for his goodneſs, and *mighty acts.* (ver. 2.) Yet,

It is not here pretended, that this was the laſt pſalm, in order of time that David compoſed; but only that the collector of the *five books* of pſalms choſe to cloſe the whole collection therewith, becauſe (as there are pſalms adapted to ſeveral purpoſes) we ſhould never forget to praiſe our juſt God in whatſoever condition we be; but always conclude our prayers, ſupplications, and complaints with thankful acknowledgements for mercies received in times paſt.

Ver. 1, 2. *Praiſe ye the Lord. Praiſe God in his ſanctuary,* &c.] Let all the world praiſe the Almighty God; but eſpecially ye that wait on his ſanctuary, praiſe him, that he hath given you the brighteſt demonſtrations, and moſt laſting monument of his power in the ark of his preſence, which hath done ſo many noble acts for this nation, that they ought to be had in everlaſting remembrance, and extolled in the thankfulneſs of our ſouls, with ſome proportion to the excellency of his majeſty.

Ver. 3—&c. *Praiſe him with the ſound of the trumpet,* &c.] Let the prieſts of the Lord praiſe him with the the ſound of the trumpet; and let the Levites praiſe him with pſalters and harps, with the timbrel alſo, and the flute, with the ſtringed inſtruments and organs, and all ſorts of cymbals, as well thoſe that are proper for the celebration of the higheſt joy and triumph, as the more common ſort for daily uſe: With which let every living man join his hearty praiſes with the breath that he has received from God, the giver of life and all good things, and with one conſent, yield him perpetual ſubjection and eternal praiſe. Thus endeth the Book of Pſalms, which I preſume, will be in ſome meaſure better underſtood; at leaſt the 150th pſalm requires that I ſhould acquaint the reader with the following particulars relating to the Hebrew muſic.

The ancient Hebrews had ſtrong inclination to muſic and muſical inſtruments: They uſed it in their ceremonies of religion, in their publick and private rejoycings; at their feaſts, and even in their mourning. We have in Scripture canticles of joy, of thankſgiving, of praiſe, of mourning; *Epithalamiums,* or ſongs compoſed on the occaſion of ſome famous marriages; as the Song or Songs, and pſalm xlv, which are thought to have been compoſed to celebrate the marriage of king Solomon. Alſo mournful ſongs, as thoſe that David compoſed upon the death of Saul and Abner, and the lamentations of Jeremiah upon the death of Joſiah; pſalms to celebrate the acceſſion of a prince to his crown, as pſalm lxxii. *Give the king thy judgments, O God,* &c. ſongs of victory, triumph, and thankſgiving, as that which Moſes ſung after paſſing the Red-ſea; that of Deborah and Barak, and ſome others. Laſtly, the Book of Pſalms is an ample collection of different pieces of muſic, compoſed upon all ſorts of ſubjects by inſpired authors.

Muſic is very ancient in the world. Moſes tells us of Jubal, who lived before the deluge, and was the father or maſter of thoſe who played upon the *Kinner,* and the *Hugab.* Now the firſt of theſe manifeſtly ſignifies the harp, and the other the ancient organ; that is, a kind of flute compoſed of ſeveral pipes of a different bigneſs, joined to one another in a caſe. Laban complains that his ſon-in-law Jacob had left him, without bidding him farewel, and without giving him an opportunity of ſending him away, *with mirth and with ſongs, with tabrel and with harp.* Moſes having paſſed over the Red-ſea, compoſed a ſong, and ſung it with the men, while Miriam his ſiſter ſung it with dancing, and playing upon inſtruments, at the head of the Iſraelitiſh women. This legiſlator cauſed ſilver trumpets to be made, to be ſounded at ſolemn ſacrifices, and on religious feſtivals. David, who had a great taſte for muſic, ſeeing that the Levites were numerous, and were no longer employed, as formerly, in carrying the boards, the veils and veſſels of the tabernacle, its abode being fixed at Jeruſalem, he appointed a great part of them to ſing and play upon inſtruments in the temple.

Aſaph, Heman, and Jeduthun were the chief of the muſic of the tabernacle under David, and of the temple under Solomon. Aſaph had four ſons, Jeduthun ſix, and Heman fourteen. Theſe twenty-four Levites, ſons of the three great maſters of the muſic of the temple, were at the head of twenty-four bands of muſicians, which were very numerous, and ſerved in the temple by turns; where their number was always great, but eſpecially at the great ſolemnities. They were ranged in order about the altar of burnt ſacrifices; thoſe of the family of Kohath were in the middle, thoſe of Merari at the left, and thoſe of Gerſhem's family on the right hand. As the whole buſineſs of their lives was to learn and practice muſic, it muſt be ſuppoſed that they underſtood it perfectly well; whether it were vocal or inſtrumental: The Lord had abundantly provided for their maintenance, and nothing could hinder them from being perfect in their art, and compleat maſters of it. The kings alſo had their particular muſic; Aſaph was chief maſter of muſic to king David; he was, as the Scripture ſays, *A prophet at the king's hand*, (1 Chron. xxv. 2, according to the *vulgate*) And Barzillai in his excuſe for not accompanying the king in his return over Jordan, ſaid to David, *Can I hear any more the voice of ſinging men and ſinging women?* (2 Sam. xix. 35.) yet what is more remarkable, we read of female muſicians, the daughters of the Levites admitted to a part in the ſolemn praiſes, *&c.* in the temple, and ceremonies of religion. 1 Chron. xxv. 5. And thus we read in the title of the ninth pſalm an addreſs to Benaiah, chief of the band of young women that ſang in temple. See alſo Ezra ii. 65. Nehem. vii. 67. Eccles. ii. 8. 1 Chron. xv. 20.

As to the nature of their muſic, we can judge of it only by conjecture, becauſe it hath been a long time loſt, and out of uſe. But this is very probable, that it was only a mixture of ſeveral voices, of which all ſung together in the ſame tune, every one according to his ſtrength and skill; and that there was not among them thoſe different parts, and that combination of ſeveral voices and tunes, which conſtitute our concerts or compounded muſic. It is very probable alſo, that generally the voices were accompanied by the inſtrumental muſic. But if we may draw any concluſions in favour of the excellence of their muſic, from its wonderful effects, its magnificence, majeſty, and the fine ſentiments contained in their ſongs, we muſt allow, that their muſic was very excellent and perfect. Every one knows, that David by his skill upon the harp, uſed to diſpel the melancholy vapours to which Saul was ſubject, and drove away the evil ſpirit that diſturbed him. The ſame Saul having ſent meſſengers to apprehend David, who had withdrawn himſelf to Naioth in Ramah, and was there in the midſt of a company of prophets, the meſſenger had no ſooner heard the ſound of the inſtruments of the prophets, who were there ſinging and playing; but they were immediately tranſported (as it were) by a divine enthuſiaſm, and began to do the ſame themſelves. Saul ſent a ſecond and a third company after them, who did in the ſame manner. Laſtly, this prince came thither himſelf, was ſeized in the ſame manner by the Divine Spirit, and began to have all the motions of thoſe that were inſpired, even before he came to the place where the prophets were aſſembled. The prophet Eliſha finding himſelf a little diſturbed, cauſed a minſtrel to be ſent for to calm his ſpirits, and to put him into a temper fit to receive the impreſſion of the Divine Spirit. The reader may have recourſe to Mr. Calmet's diſſertation upon the muſic of the Hebrews, at the beginning of the ſecond tome upon the pſalms.

The muſical inſtruments of the ancient Hebrews are, perhaps, what hath been hitherto leaſt known of any thing in the text of the Holy Scriptures. The Rabbins themſelves knew no more in this matter, than ſuch commentators as were leaſt acquainted with the affairs of the Jews. One can hardly read without pity and contempt, what they generally ſay upon certain unknown terms, that are found in the titles of ſome of the Pſalms, and which at all adventures they take for inſtruments of muſic. Such are, for example, the words *Neginoth*, *Sheminith*, *Nehiloth*, *Shiggaion*, *Gittith*, *Muth-labben*, *Michtam Aijeloth*, *Shahar*, *Shothannim*, *Alamoth*, &c. But if we take a nearer view of this matter, we ſhall find that the Hebrews had a much ſmaller number of muſical inſtruments, and which, I believe, are all numbred up in the 150th pſalm; at leaſt, may all be reduced to one of theſe three heads: 1. Stringed-inſtruments, 2. Wind-inſtruments, or ſeveral ſorts of flutes, and 3. Different ſorts of drums or tabors.

The ſtringed inſtruments were known by the names of the *Nebel*, the *Pſaltery*, or *Pſanneterim*, the *Harp* and *Haſhur*, *Chinnor*, *Dulcimer* and *Sackbut*.

It is probable that the Nebel, Pſaltery or Pſanneterim, were much the ſame thing, and have ſome relation to the Harp and the Gnaſhur; i. e. an inſtrument with ten ſtrings, with this difference in their make, that although both of them were formed much like a capital *delta* (Δ) yet the Pſaltery or Nebel was hollow below, and play'd upon with both hands above with a kind of bow; but the Harp was not play'd upon above.

The Chinnor, or old Harp, were of different ſorts; ſome had three, ſome ſix, and others play'd with nine ſtrings, which were braced at top and bottom, and ſounded upon a hollow belly that was at bottom: The manner of playing upon it was with the fingers, as now they play in Spain upon the *Gittar*, or with a bow, like that of a violin.

The ancient Symphony or Dulcimer was much like to our violin, and play'd upon after the ſame manner.

The Sackbut was moſt in uſe in Chaldea, and had generally no more than four ſtrings, but its figure is not much known to latter ages, only ſome have ventured to deſcribe it like our modern Pſaltery, which is a flat inſtrument of a triangular form, ſtrung with three rows of ſtrings, of iron or braſs wire, tun'd to an uniſon, or to an octave, raiſed upon two bridges, which are fixed on the two ſides: Theſe ſtrings are extended from ſide to ſide, and are play'd upon by a kind of bow.

There were alſo divers ſorts of trumpets and flutes; but we have very uncertain accounts of their different forms or ſhapes; and it is probable that the ancient organ was nothing elſe than their flutes compoſed of ſeveral pipes of unequal thickneſs and length, and being moved ſucceſſively under the lower lip, gave an harmonious ſound when they were blown in.

The drums or tabors were of ſeveral ſorts. The word Tzaltzelim, is commonly tranſlated in the ſeptuagint, and in the vulgate, by Cymbala, which was an inſtrument of copper, of a very ſhrill ſound, made in form of caps, which were held in each hand one, and ſtruck againſt each other; ſome later interpreters tranſlate it Siſtrum, an inſtrument of an oval figure, or a ſemicircle extended in form of a belt, croſſed by ſome braſs rods or wires that moved in holes, in which they were ſtopped by heads or knobs, and formerly much uſed by the Egyptians. The Hebrew text ſpeaks of an inſtrument, called, Shaliſhim, which the LXX have tranſlated, by Cymbala, and St. Jerome, by Syſtra. It is found only once through the whole books of Scripture, in 1 Sam. xviii. 6. and imports as much as an inſtrument of a triangular form, and may be reaſonably taken for that antient three-corner'd inſtrument, on which were ſlung ſeveral rings of braſs, which being beat about with a ſtick, cauſed a ſhrill ſound. Laſtly, we read of a certain inſtrument of copper, which gave a ſhrill ſound, called, Metzilothaim, which is commonly tranſlated, Cymbala, or Cymbals; but ſome have thought it better rendered, by Tintinnabula, or little Bells; grounding their reaſon on the famous text of Zechariah xiv. 20. where it is propheſied, that the time ſhould come when they ſhould write upon the (Metziloth or) bells of the horſes, *Holineſs to the Lord*; alluding to the antient cuſtom of breeding up their war-horſes with bells about their heads, to enure them to noiſe, that they ſhould not flinch in the day of battle.

Now I ſhall conclude with the following obſervations: That the Canonical Pſalms have always been fixed among the Jews, as alſo among the Chriſtians at one hundred and fifty; tho' the Greeks have what they call the hundred and fifty firſt, but it never was received into the Canon of Scripture: So far all parties are agreed: But the church of Rome differ with the Jews and the Engliſh church about the diſtribution of the whole. We and the Jews make two of the ninth, and begin the tenth at theſe words of their ninth pſalm (ver. 22.) *Why ſtandeſt thou afar off, O Lord?* So that from this place to pſal. cxiii. their citations and numbers are different from ours and thoſe of the Jews: Thus they are always a pſalm behind us, and that which is our nineteenth is their eighteenth: And at pſalm cxiii. we recede farther from them, by dividing, as they ſay, this pſalm into two, and beginning the 114th at theſe words, *Not unto us, O Lord.* So that our 116th pſalm is only 114th according to the Roman Vulgate. But afterwards by uniting pſalm 114 and 115 of the Vulgate tranſlation together, we come nearer, and differ from them but by one as far as 147. And then uniting the the 147th and 148th, we co-incide or unite our account to the end; which is neceſſary to be obſerved in reading all popiſh or Greek books, where the pſalms are quoted.

There is alſo ſome difference between the antient Greek and Latin copies, about the diviſion of the firſt and ſecond pſalms; ſome making but one of both, and others dividing them into two, as we do at this time. It is true in general, that the divinity of the pſalter is not of that antiquity that might be imagined: And it might have been obſerved, that they are often ſo badly divided, that it has been neceſſary, in order to purſue the ſenſe of ſome of the pſalms, to connect one to the other, or to ſeparate them as the matter requires. St. Hilary records, that the Hebrews of his time had not ſettled the diſtribution of the pſalms (prolog. in pſalm vi.) and that they divided them ſome in one manner, ſome in another. Origen makes the ſame obſervation, (in pſalm ii.) and what is, more remarkable, Kimchi relates, that this matter was not determined in the twelfth age. (See Calmet's preface to the pſalms, Art. 2.) But though

Speculative men have exerciſed themſelves very much upon the order and diſpoſition, which the pſalms ought to obſerve among themſelves; for ſome have diſcovered myſtery and deſign, and others fancied they would obſerve a ſucceſſion of the events of the life of David, or the order of the performing the ſolemnities celebrated in the temple; yet I muſt obſerve with St. Hierom, that it is impertinent to expect in the pſalter, (which is undoubtedly a Lyric compoſition, and therefore not accuſtomed to contain) a ſeries of canticles, which are ſtrictly tied to conform to certain events of hiſtory: And indeed, a very little examination of the text and ſpirit of the pſalms may convince us, that thoſe that undertook this collection had no other deſign than to give us all theſe holy ſongs as they found them, with a religious and exact ſcrupuloſity, without putting themſelves to the trouble either of retrenching what had been already repeated, or of ſupplying what might ſeem deficient, or of connecting what had been ſeparate, or of ſeparating what had been improperly joined together: Leaving this care to thoſe who ſhould make it their buſineſs to ſtudy the letter of the pſalms in ſimplicity, and an earneſt deſire of profiting thereby, I ſhall add that,

Nothing can be a greater argument of the obſcurity of the Book of Pſalms, than the great number of commentaries that have been made upon them, more than in any other part of Holy Writ, which Bocchius and Draudius reckon up to above five hundred, (in Pſalmos p. 806. and Biblioth. Claſſ. p. 522.) And the French Author, *Le Long*, a prieſt of the Oratory, has enumerated as far as ſix hundred and thirty, without reckoning thoſe that have written upon the Scripture in general, or thoſe that have only commented upon the Pſalms; ſo that by a moderate computation there have been a thouſand commentators upon the Pſalms before me. It may probably be queried, What is the difficulty of ſucceeding, and has employ'd ſo many in the explication of theſe divine Songs? The anſwer is ready. Firſt, the obſcurity of the Hebrew text; 2dly, the nature of the ſtile, which is very ſublime, and more different from our manner; the 3d is, the abſtruſeneſs of the matter: For the Hebrew text of the Pſalms is more obſcure than that of the other Books of Scripture; as in general the ſtile of Poetry, we may all obſerve, is more difficult than that of Proſe. Moreover, as the copyers have underſtood it leſs, and having oftner tranſcribed this book, have occaſioned many faults therein; and if my labours and endeavours have been any ways advantageous to thee, and inſtructed thee in the letter of this Book, I ſhall heartily rejoyce that God has made me ſo beneficial an inſtrument of his Goodneſs, and deſire, kind reader, that thou wilt unite thy heart with mine in continual praiſes to our God. Amen.

The End of the PSALMS.

Critical and Explanatory ANNOTATIONS On the Book of

PROVERBS.

The INTRODUCTION.

The Hebrews gave the name of Proverbs, or parables, to moral ſentences, maxims, or compariſons that were expreſſed in a cloſe, ſententious ſtile. Solomon ſays, that in in his time, theſe ſententious maxims were the chief ſtudy of the learned: (Prov. i. 6. Eccluſ. xxxix. 1, 2, 3.) The queen of Sheba came from the utmoſt parts of the earth to ſee Solomon, to prove him, and to propoſe dark riddles to him, (1 Kings x. 1.) And Joſephus ſays, (Antiq. l. viii. c. 2.) that Hiram king of Tyre kept a correſpondence, by letters, with Solomon, and propoſed enigmatical queſtions to him, and explained thoſe that were propoſed to him by Solomon. This ſtudy was alſo in much requeſt among the ancient Greeks; for, as Diogenes Laertius records in his life, Cleobulus compoſed three thouſand ſongs and myſterious ſayings; and Cleobulina, his daughter, writ enigmatical verſes. As for

The Proverbs of Solomon; they are deſervedly eſteemed the moſt valuable part of his works: and he tells us himſelf in expreſs words, (Eccluſ. xii. 9.) that they were the fruits of his moſt profound meditations, and of his moſt excellent wiſdom. And who can doubt it? For

This book contains rules or maxims for the conduct of all conditions of life, kings, courtiers, men engaged in the affairs of the world; maſters, ſervants, parents and children may in their reſpective duties find proper directions for a due execution of the ſame. I know that it has been queſtioned, whether Solomon was the ſole author of theſe Proverbs? The learned Grotius, (in Prov.) denies it, and ſuppoſes, that this prince procured a collection of all the excellent points of morality, for his own uſe, from all the ancient writers of his own nation; that king Hezekiah improved with other maxims of the like nature, that had been written ſince the days of Solomon; but this at beſt is but a conjecture, ſupported by no manner of proof, and conſequently not to be of ſufficient weight to make us depart from the opinions of the Fathers, and learned Interpreters, who aſcribed the whole Book to Solomon alone.

I don't deny but that we may obſerve ſome difference of ſtile and method in this Book: for, the nine firſt chapters, whoſe title is, *The Proverbs of Solomon*, are written as a continued diſcourſe, and may be conſidered as a preface to the whole Book: The ſtile changes at the tenth chapter into ſhort ſentences, which have little connection with each other, and generally contain a kind of antitheſes, tho' here alſo we read the ſame title as to the former part; this method and ſtile continues to the 17th verſe of the 22d chapter, where a new ſtile commenceth much like that of the firſt nine chapters; this is continued to the 24th chapter and 23d verſe, where we meet with a new title in theſe words, *Theſe things alſo belong to the wiſe*, or rather more agreeable to the Hebrew, *here are ſome farther ſayings of the wiſe*; and here the ſtile alters to the ſhort and ſententious. The twenty-fifth chapter is introduced with this title, *Theſe are alſo Proverbs of Solomon*, which *the men of Hezekiah king of Judah copied out*, which it is probable was the only foundation for the above conjecture of Grotius; which you may obſerve is ſo far from countenancing any ſuch opinion, that it expreſly confutes all thoſe that ſhall publiſh their own folly, by denying Solomon to be the author of thoſe Proverbs that bear his name. This collection by Hezekiah's men are finiſhed at the 31ſt chapter, ver. 1. where we read, *The words of Agur the ſon of Jakeh:* And the 31ſt chapter is entituled, *The words of king Lemuel.*

Upon the whole, it appears certain, that the Book of Proverbs, as it has been handed down to us, is a collection by ſeveral hands of the Proverbs of Solomon. Nor do we deny that ſeveral perſons, amongſt whom, perchance, King Hezekiah might have made collections of them, and that the work now in our hands was compoſed from theſe ſeveral collections. I ſay, nothing is more reaſonable than to admit of this ſuppoſition. But again, we deny Solomon to be only a compiler of a collection; for this reaſon, it is not once mentioned throughout the whole book, that Solomon himſelf had collected proverbs and ſentences; but the very title to the firſt chapter declares him poſitively to be the author.

This appeared ſo plain to the great and learned Huetius, or Huet, that when he comes to treat of the author of this book, he declares, that tho' the authors of the former books of the Holy Scripture were difficult to be preciſely diſtinguiſhed and made out, yet the Book of Proverbs does not labour under thoſe diſadvantages, for it carries its author in the very front, *The Proverbs of Solomon, the ſon of David, king of Iſrael:* as alſo at the beginning of the 25th chapter, *Theſe alſo are the Proverbs of Solomon, which the men of Hezekiah king of Iſrael copied out:* whence that learned Biſhop diſcants; theſe words ſignify that both the remaining part, as well as the former, are the Proverbs of Solomon; and that theſe latter only, not the former, were collected and copied by the men of Hezekiah. As to the title of the 30th chapter, which begins with the words of Agur *the ſon of Jakeh*, he produceth the authority of R. Nathan, and R. Levi Ben Gerſon, who affirmed this to be a fictitious name for Solomon; but he declares his own opinion, that he rather believes him to be ſome pious man in the days of the kings of Judah; becauſe, he ſpeaking of himſelf (Prov. xxx. 2, 3.) ſays: *ſurely I am more brutiſh than any man, and have not the underſtanding of a man; I neither learned wiſdom, nor have the knowledge of the holy* (things:) which in no wiſe can be applied to Solomon, who publiſheth his own perfection in theſe terms: *Lo, I am come to great eſtate, and have gotten more wiſdom than all they that have been before me in Jeruſalem: yea, my heart had great experience of wiſdom and knowledge,* (Eccleſ. i. 16.) But he believes that Solomon is the real name of Lemuel, not only on the authority of R. Nathan, and many other learned commentators, but eſpecially upon the perſpicuity of theſe words of Solomon himſelf, ſaying; *for I was my fathers ſon, tender and only beloved in the ſight of my mother; he* (or *ſhe*) *taught me alſo, and ſaid unto me, let thine heart retain my words, keep my commandments and live.* (Prov. iv. 3, 4.) Now it is not incredible, that Bathſheba, Solomon's mother, ſhould profit much in the long and good converſation ſhe enjoyed in the company of king David; nor can it be accounted an improbable conjecture, that ſhe named her ſon Solomon, with the name of Lemuel, for that was cuſtomary among the Hebrews, as the different names which Moſes had among his parents and relations do witneſs. Upon the whole, this learned Biſhop concludes, that Solomon is the undoubted author of this whole Book of Proverbs. (Huetii Demonſtratio Evangelica Propoſ. 4. de lib. Prov.)

And indeed there is no room for cavelling in this affair, when the genuineneſs and antiquity of this book is ſo well atteſted, not only from ſacred, but alſo from prophane hiſtory. Does not that very text, by which our opponents chiefly endeavour to diſqualify Solomon from the honour of inventing the book of Proverbs, (viz. *Theſe alſo are the Proverbs of Solomon, which the men of Hezekiah king of Iſrael copied out*) prove that the foregoing Proverbs were of an ancienter date than the days of king Hezekiah, and the very work of Solomon? and that the following are at leaſt co-temporary with the ſaid Hezekiah? which is corroborated with the following paſſage from the book of Eccleſ. which the Rabbins have agreed was the work of Solomon, after the compoſition of the Proverbs; *And moreover, becauſe the preacher was wiſe, he ſtill taught the people knowledge; yea, he gave good heed, and ſought out, and ſet in order many proverbs,* (Eccleſ. xii. 9.) according to that of the firſt book of Kings, iv. 32. *And he* (Solomon) *ſpake three thouſand proverbs:* upon which words St. Hierom obſerves, that *this book of Proverbs contains 915 verſes, in which are read three thouſand proverbs.* (See his Queſt. Hebr.) And it is obſervable, that the Holy Books that have been penn'd ſince the age of Solomon, have borrowed many ſentences from hence, which are obvious to any diligent and pious reader of the Bible, and would be too tedious to be particularly remarked in this ſhort introduction: But as few may have the works of the heathen world in their hands, and many not capable of tranſlating the language wherein they are writ, I ſhall for their ſakes mention ſome of thoſe many paſſages in ancient heathen authors that are borrowed from this Book, as a collateral argument to prove its antiquity. Thus, Theogones uſurps the former part of the 20th verſe of the 13th chapter of Proverbs, where it is laid down as a maxim, That *he that walketh with wiſe men ſhall be wiſe.* Sophocles cites the words of Solomon, *Wealth maketh many friends* (Prov. xix. 4.) and, *My ſon, fear thou the Lord and the king*, Pro. xxiv. 21. Hor. Carm. l. 2. Od. 10. uſes this prayer, *Give me neither poverty nor richse*: (Prov. xxx. 8.) To theſe I could add many more ſimilar ſentences, that are probably extracts from this book of Proverbs; but as theſe and the foregoing arguments are the ſtrongeſt proofs, that any hiſtorical fact requires to prove its genuineneſs and antiquity, I ſhall conclude, that Solomon is the undoubted author of this book of Proverbs, and for a further proof of their excellency, refer you to the arguments of each chapter, and the notes ſubjoining.

CHAP. I.

The ARGUMENT.

The title of this book is join'd to it, as a part of the work, and contained in the ſix firſt verſes. Where the author uſes ſeveral words to expreſs the matter he intends to treat of, viz. *Wiſdom*, *Inſtruction*, *Underſtanding*, *Knowledge*, &c. the difference of which I ſhall endeavour to expreſs as well as I can in the notes, and ſhall not therefore criticiſe upon them here. But obſerve rather, that the learning they teach, is the moſt neceſſary of all other; and therefore ſo contrived, as he tells us, that the moſt ignorant, as well as the moſt wiſe, may receive great benefit by it.

In order to which, the firſt principal of it muſt be carefully obſerved; which is this: [a] That *a due ſenſe of God is a moſt neceſſary qualification to profit by theſe inſtructions*; which will ſignify nothing to Epicures, and ſuch like profane perſons. This is the very firſt word of the book, ver. 7. teaching us, that our firſt care muſt be to poſſeſs our minds with a lively ſenſe, that there is a God; and that the higheſt wiſdom in the world is to ſtudy to pleaſe him, and to be fearful to offend him, by any neglect of him, or by doing any thing contrary to his will. Which *fear of offending God*, is commonly founded in a dread of his puniſhments; which perhaps gives the firſt riſe to this fear: However, Nazianzen well obſerves (Orat. 39. p. 688.) that *we muſt*, if we would be wiſe, *firſt begin in contemplation, and ſo end in fear*; (for an unbridled contemplation is very dangerous) but being thoroughly ſeaſoned, and purged, and as one may ſay, attenuated, and humbled by fear, ſo to be carried aloft in contemplation.

This is the firſt ſtep to wiſdom, and the ſecond is, [b] *next to God, to bear a great reverence to parents*, both natural and ſpiritual: To God's miniſters, that is, and to all teachers and inſtructors; to whom if children be not bred to give a great regard, they ſeldom prove virtuous. ver. 8. where it is very obſervable how much human Laws differ from divine: The former generally only providing that due regard be given by children to their fathers, but taking no notice of mothers; as may be ſeen in the Perſian laws mentioned by Ariſtotle; the Roman, deſcribed in the digeſts and conſtitutions of that empire, and ſeveral paſſages of the Greek philoſophers, which we find in Epictetus and Simplicius, who (as Grotius notes upon the fifth commandment) conſult only the honour of the father: But God in his law takes care to preſerve a juſt reverence both to father and mother, equally; as the perſons whoſe miniſtry he uſes to bring us into the world. And accordingly, not only Solomon in this place, and many other, but the ſon of Sirach alſo (who was bred under that divine inſtitution) preſſes the duty owing to both father and mother very largely, in the firſt ſixteen verſes of the third of Eccleſiaſticus.

Now one of the firſt things parents ſhould take care of, is to teach their children [c] to avoid evil company, (as it follows here, ver. 10.) and then to repreſent vice in its true colours; as Solomon here doth one ſort of wickedneſs, ver. 11, 12, &c. the root which he ſhews is the love of money; which therefore ſhould be looked upon as moſt odious, and indeed the root of all evil, ver. 18, 19. Their ſtupid blindneſs alſo is to be repreſented, who will take no warning: but though deſtruction be plainly before their eyes in the way wherein they are, yet will go to compleat their own ruin, ver. 17.

And they are to be admoniſhed alſo, to hearken to the voice of wiſdom early in their youth, and whereſoever they meet with it; (ver. 20, &c.) becauſe there will be a time when they ſhall ſtand in need of God's help, which they can't expect to obtain, if they have ſlighted his opportunities to obedience; (ver. 24, &c.) for he is not only good, but juſt alſo; and not to be ſuppoſed ſo eaſy as to be moved merely by prayers and intreaties (of thoſe in diſtreſs) which ſavour more of ſelf-love to the petitioners, than of love to the great and gracious Lord; whoſe wiſe Providence requites men in their kind; and deſtroys them by the very means they ſo eagerly purſue their evil intentions by.

In ſhort, in this chapter Solomon introduces wiſdom ſpeaking to his ſon, or to her children in general, inviting them to love her, and by no means to follow the example of ſinners: But to keep cloſe to her directions, threatning deſtruction to as many as contemn this counſel. All which is briefly ſummed up in the following title.

1 *The uſe of the proverbs.* 7 *An exhortation to fear God, and believe his word.* 10 *To avoid the enticings of ſinners.* 20 *Wiſdom complaineth of her contempt.* 24 *She threatneth her contemners.*

THE proverbs of Solomon the ſon of David king of Iſrael;

2 To know wiſdom and inſtruction, to perceive the words of underſtanding;

3 To receive the inſtruction of wiſdom, juſtice, and judgment, and equity;

4 To give ſubtilty to the ſimple, to the young man knowledge and diſcretion.

5 A wiſe *man* will hear, and will increaſe learning: and a man of underſtanding ſhall attain unto wiſe counſels:

6 To underſtand a proverb, and the interpretion; the words of the wiſe, and their dark ſayings.

7 ¶ The fear of the LORD *is* the beginning of knowledge: *but* fools deſpiſe wiſdom and inſtruction.

8 My ſon, hear the inſtruction of thy father, and forſake not the law of thy mother:

9 For they *ſhall be* an ornament of grace unto thy head, and chains about thy neck.

10 ¶ My ſon, if ſinners entice thee, conſent thou not.

11 If they ſay, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cauſe:

12 Let us ſwallow them up alive as the grave, and whole as thoſe that go down into the pit:

13 We ſhall find all precious ſubſtance, we ſhall fill our houſes with ſpoil:

14 Caſt in thy lot among us, let us all have one purſe:

15 My ſon, walk not thou in the way with them; refrain thy foot from their path.

16 For their feet run to evil, and make haſte to ſhed blood.

17 Surely in vain the net is ſpread in the ſight of any bird.

18 And they lay wait for their *own* blood, they lurk privily for their *own* lives.

19 So *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof.

20 ¶ Wiſdom crieth without, ſhe uttereth her voice in the ſtreets:

21 She crieth in the chief place of concourſe, in the openings of the gates: in the city ſhe uttereth her words, *ſaying*,

22 How long, ye ſimple ones, will ye love ſimplicity? and the ſcorners delight in their ſcorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I will pour out my ſpirit unto you, I will make known my words unto you.

24 ¶ Becauſe I have called, and ye refuſed, I have ſtretched out my hand, and no man regarded;

25 But ye have ſet at nought all my counſel, and would none of my reproof:

26 I alſo will laugh at your calamity, I will mock when your fear cometh;

27 When your fear cometh as a deſolation, and your deſtruction cometh as a whirlwind; when diſtreſs and anguiſh cometh upon you.

28 Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me;

29 For that they hated knowledge, and did not chooſe the fear of the LORD.

30 They would none of my counſel: they deſpiſed all my reproof.

31 Therefore ſhall they eat of the fruit of their own way, and be filled with their own devices.

32 For the turning away of the ſimple ſhall ſlay them, and the proſperity of fools ſhall deſtroy them.

33 But whoſo hearkneth unto me, ſhall dwell ſafely, and ſhall be quiet from fear of evil.

Ver. 1. *The Proverbs of Solomon, &c.*] Solomon was the ſon of David and Bathſheba, born in the year of the world 2971, before Chriſt 1029, and 1033 before the vulgar Æra. The name Solomon ſignifies *pacifick* or *peaceable*; the Lord loved him, and ſent the prophet Nathan unto David to aſſure him of his affection towards the child, and to give Solomon the name of Jedidiah, or *the beloved of the Lord*. This was probable when Nathan aſſured David, that his ſon ſhould ſucceed him, and that it ſhould be he that ſhould inherit the promiſes which the Lord had made him ſome years before. (A. M. 2960.) From which report of the prophet's, David took ſpecial care of his ſon's education, as it might bear ſome proportion to the great deſigns that God had ordained him to. But towards the end of David's reign, Adonijah, David's eldeſt ſon, began to make himſelf popular, to ſet up a court, and to act as if he were to ſucceed his declining father, and was ſupported by Joab, Abiathar, and ſeveral other principal men of the court; all which was brought by Nathan to Bathſheba the mother of Solomon, and not only adviſed her to repreſent the ſame to David, but promiſed he would advance while ſhe was ſpeaking, and ſupport her account.

Bathſheba followed Nathan's council, and perſuaded David to order Zaddock the high-prieſt, Nathan the prophet, and Benaiah the ſon of Jehoida "to go ſet his ſon Solomon upon his own mule, and conduct him to Gihon, and anoint him king; and ſound the trumpet before him, ſaying, Long live king Solomon!" They obeyed his orders, and brought him back again amidſt the acclamations of all the people, and cauſed him to ſit upon the throne of David.

This ſucceſs drove Adonijah to flee for refuge to the horns of the altar, and to beg his life of the new king. Solomon promiſed, "That if he behaved himſelf for the future like a good man and a faithful ſubject, one hair of his head ſhould not fall to the ground; but if he ſhould ever be detected of any evil practices he ſhould ſurely die." When David was dead, Adonijah projected all ways to dethrone Solomon, but perceiving he had too ſmall intereſt of himſelf, requeſted his brother to permit him to marry Abiſhag, who had been wife to David, hoping by her intereſt and policy to attain his ends. Solomon preſently ſaw the drift of that requeſt; and therefore ordered him to be put to death, and baniſhed his councellor Abiathar, and ſlew Joab, in the very place where he had fled for ſanctuary at the news of Adonijah's death.

Solomon being thus confirmed in his kingdom, contracted an alliance with Pharoah king of Egypt, and married his daughter. At which time it is thought that Solomon compoſed the *canticles*, or *ſong of ſongs*, which is a kind of *Epithalamium*; and ſome refer the 46th pſalm, *My heart is inditing a good matter*, &c. to the ſame occaſion.

After this, Solomon accompanied by all his troops, and all Iſrael, went up to Gideon, and offered there a thouſand burnt-offerings upon the brazen altar, that was in that high place; and God appeared to him in the night following, and ſaid to him in a dream, "Ask of me what you "have a mind, that I ſhall give you." And Solomon begged that God would give him a wiſe and underſtanding heart, and ſuch qualities as were neceſſary for the government of the people committed to him. This requeſt was ſo agreeable to the Lord, that he granted it with the addition of all thoſe things which he might have asked, in which no king was ever like him.

He was now ſettled in a profound peace; all Judah and Iſrael lived in the greateſt ſecurity, and his neighbours either paid him tribute, or were his friends and allies. He ruled over all the countries and kingdoms, quite from the Euphrates to the Nile, and his dominion extended beyond the Euphrates. He had a very great number of horſes and chariots of war. Inſtances of his wiſdom were as numerous as the ſand of the ſea, and he exceeded all the Eaſt, and Egyptians in wiſdom and prudence. In a word, he was the wiſeſt of mankind, and his reputation was ſpread through all nations. Then it was, that he compoſed theſe three thouſand proverbs. He knew the nature of all plants and trees, from the cedar upon Libanus, to the hyſop that grows upon the wall. He treated alſo of beaſts, birds, reptiles, and of fiſhes. His court was filled with ſtrangers from all countries to hear his wiſdom, and with ambaſſadors from the moſt remote princes that had heard of his fame. He made gold and ſilver as common in Jeruſalem, as ſtones in the ſtreet; and cedars as plentiful as the ſycamores that grew in the field. 2 Chron. i. 15. and ix. 27. 1 Kings x. 21, 27.

When Hiram king of Tyre heard that Solomon was made king of Iſrael, he ſent ambaſſadors to congratulate his acceſſion to the throne; and Solomon entered into a treaty with him for a ſupply of wood and workmen; for which Solomon obliged himſelf to pay twenty thouſand meaſures of wheat, and twenty thouſand meaſures of oil, and wine (2 Chron. ii. 10.)

Joſephus affirms, that the letters of communication between theſe two kings, were preſerved to his time in the archieves of Tyre. He alſo cites Dion and Menander, who ſaid that theſe two princes uſed to ſend hard queſtions to each other in order to be ſolved. That Solomon having once ſent a riddle to Hiram which he could not explain, Hiram was obliged to pay him a great ſum of money; but after this, one Abdemon, a Tyrian, gave a ſolution of them, and propoſed others to Solomon, which he not being able to explain, was obliged in his turn, to give a great ſum of money to the king of Tyre.

Solomon made his reign more glorious by his magnificent building the temple for the Lord, and decorations, *&c.* proper for ſuch a noble work, and died after he had reigned forty years; in the year of the world 3029, before Chriſt 1071; and I ſhall conclude with the character of this great prince from the book of Ecclus. ch. xlvii. 12, &c.—— *After him roſe up a wiſe ſon, and for his ſake he dwelt at large. Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an houſe in his name, and prepare his ſanctuary for ever. How wiſe waſt thou in thy youth, and as a flood filled with underſtanding: Thy ſoul covered the whole earth; and thou filledſt it with dark parables. Thy name went far unto the iſlands, and for thy peace thou waſt beloved. The countries marvelled at thee for thy ſongs, and proverbs, and parables, and interpretations. By the name of the Lord God, which is called the Lord God of Iſrael, thou didſt gather gold as tin, and didſt multiply ſilver as lead. Thou didſt bow thy loins unto women, and by thy body thou waſt brought into ſubjection. Thou didſt ſtain thine honour, and pollute thy ſeed, ſo that thou broughteſt wrath upon thy children, and waſt grieved for thy folly. So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.*

Ver. 2. *To know wiſdom*, &c.] The phraſe *to know* is of various acceptation. When God ſpeaks, it ſignifies, I know particularly. As God ſaid to Moſes, I know who thou art: Again, *I did know thee in the wilderneſs*, ſays the Lord to Iſrael; ſignifies, I choſe thee for my people, and gave my law to thee in the wilderneſs. But when it relates to man, as, *To know the Lord*, i. e. to know the way or judgments of the Lord: And again, *They have not known the Lord* nor his ways; it does not ſignify a mere ſpeculative knowledge, but a practical knowledge accompanied with good works and deeds of charity; and this is the ſenſe of *to know wiſdom* in this place: As if the wiſe man had ſaid, I intend by this book of proverbs to inſtruct man with a ſyſtem of true wiſdom, teaching him how to avoid thoſe errors, which men are apt to fall into, and to correct them if he hath been miſled and run into them, that he may both know when to receive and impart good advice to others.

Wiſdom was uſed by the Jews (who had the ſacred oracles in keeping, and in whoſe language they were written) to ſignify,

1. Underſtanding, or the knowledge of things ſupernatural and divine. It is found in this ſenſe in the pſalms, and in the other books treating of wiſdom; and it was this wiſdom properly, that Solomon entreated of God with ſo much earneſtneſs, and which God granted him ſo much liberality.

2. Wiſdom is taken for quickneſs of invention, and dexterity in the execution of ſeveral works which require not ſo much ſtrength of body as induſtry, and labour of the mind. For example, God told Moſes, that he had filled Bezaleel and Aholiah with wiſdom, underſtanding, and knowledge, to invent and perform ſeveral ſorts of work for compleating the tabernacle.

3. Wiſdom is uſed for craft, cunning and ſtratagem; and that whether good or evil. Thus Moſes ſaid, that Pharoah dealt wiſely with the Iſraelites, when he oppoſed them in Egypt. It has been obſerved of Jonadab, the friend of Ammon, and nephew of David, that he was very wiſe, or very ſubtle and crafty. And Job ſays, that *God taketh the wiſe in their own craftineſs* (Chap. v. 13.) and it is written in the xiv. 8. of proverbs, *The wiſdom of the prudent is to underſtand his way.*

4. Wiſdom is taken for doctrine, learning and experience. Thus Job (xii. 12.) ſays, *with the ancient is wiſdom, and in length of days underſtanding; with him is wiſdom and ſtrength, he hath counſel and underſtanding. Should a wiſe man utter vain knowledge and fill his belly with the eaſt wind?* Or, ſhall he explain the cauſe and original of it? *Who can number the clouds in wiſdom.* Job xxxviii. 37. And the Pſalmiſt ſays, that the deaf adder *will not hearken to the voice of the charmers, charming never ſo wiſely.* Pſal. lviii. 5. Pharoah ſet Joſeph over all his houſe, *to teach his ſenators wiſdom.* cv. 22. Laſtly, The ſcriptures give the name of wiſdom ſometimes to magicians, enchanters, fortune-tellers, ſouthſayers, and interpreters of dreams. But now we ſhall remark wiſdom ſignifies in a Chriſtian acceptation. Therefore,

1. Wiſdom is put for the eternal wiſdom, the word, the Son of God. It was by wiſdom that God eſtabliſhed the heavens (Prov. iii. 19.) and founded the earth: And it was this wiſdom that the Lord poſſeſſed *from everlaſting, from the beginning, or ever the earth was.* Prov. viii. 22, 23. It exiſted before God created any thing, and was preſent with the Creator at his production of ſenſible beings. It was eſtabliſhed over all the creatures, *&c.* See alſo the book of wiſdom, chap. vii. 22 - 26, and iii. 1, 2. &c. xvi. 12 - 26. and ix. 1, 2, and xviii. 5. and of Eccleſ. chap. xxiv. 5, 6, 7, &c. and you may read magnificent commendations not only of wiſdom as a virtue, but alſo as the word, the only Son of God begotten before all worlds.

2. St. Paul ſpeaks of the wiſdom of the fleſh, of the wiſdom of this world, of human wiſdom, as oppoſed to true wiſdom, the wiſdom of Jeſus Chriſt and the wiſdom of the ſpirit. And St. James ſpeaks of an *earthly wiſdom*, that *is ſenſual and deviliſh*, oppoſite to the *wiſdom that is from above, which is firſt pure, than peaceable, gentle and eaſy to be entreated, full of mercy and good fruits, without partiality and without hypocriſy.* Jam. iii. 15 - 17.

Ver. 6. *Dark ſayings*, &c.] If theſe words are to be interpreted of riddles, or thoſe queſtions which Joſephus and others report, paſſed between Solomon and the king of Tyre (ſee note at ver. 1.) there is no need of further comment: But as they have been often uſed by thoſe that would debar the Laity the reading of the Scriptures, as a book too dark or difficult for their capacities to read and underſtand, by pious reading and uſe of proper means of interpretation, I ſhall obſerve, agreeable to the context, and St. Paul, That the Scripture is only dark to thoſe who do not ſtudy it with wiſdom, whoſe ſenſes are not exerciſed to diſcern both good and evil; (Heb. v. 14.) for, as it is expreſſed by Gellius, we are not to aſſign the difficulty of the laws to the deſign of the lawgiver, but to the ignorance of thoſe that ſhould underſtand it better.

Ver. 7. *The fear of the Lord*, &c.] The firſt ſtep to wiſdom, or to prove ourſelves wiſe men, is to look upon an awful ſenſe of God, a devout affection to him, and dread to offend him, as the chiefeſt point and very foundation of all wiſdom; without which men are but fools, and, having no regard to their creator, will deſpiſe the wiſeſt inſtruction that can be given them. (See arg. a.)

Ver. 8. *My ſon, hear the inſtruction of thy father, and forſake not the law of thy mother.*] The next thing wiſdom will direct us to, is that filial duty, and reverence, which every child is bound, under God to give to their father and mother; I ſay, not only to obey the dictates of the father; but alſo to be moſt dutiful to the mother; eſpecially when ſhe commands a ſtrict obſervance of tutors and publick inſtructors, whom ſhe, bereaved of her husband, has appointed over her children. (See Arg. b.)

Ver. 10. *My ſon, if ſinners entice thee, conſent thou not.*] As if the wiſe ſon of David had ſaid to any of us affectionately; My ſon, there will be thoſe, who will make it their buſineſs to ſeduce thee from the obedience of thy parents; but remember, that none can love thee as well as they: And therefore, if perſons (who have no reſpect to God, or to pious parents, and inſtructors) perſuade thee to bear them company, by no means yield to their greateſt importunities; but flee from their ſociety; (See Arg. c.) But carry a ſevere rebuke in thy countenance, and, as the Pſalmiſt ſays, (viii. 16.) they, at leaſt their ſolicitation, will periſh at the *rebuke of thy countenance.*

Ver. 26. *When your fear cometh.*] This is the terrible tempeſt ſpoken of by Job, xv. 21, 22. Pſal. xi. 6. For the conſciences of wicked men become their continual plague. Thus we read in the Roman Hiſtory, that Tullus Hoſtilius, a wicked prince, erected a temple, (as the cuſtom was in thoſe days, to what they loved or feared moſt) to Pallor and Pavor, fear and dread. Lactant. Inſtitut. And Salluſt records, that the wicked Cataline was ſo haunted with the furies of his own evil conſcience, that he trembled at any ſudden noiſe; which was the very caſe of Charles IX. of France after that execrable maſſacre, by his order, at Paris; Thuan; and of our king Richard III. after the murther of his two innocent nephews, to make way for his own uſurpation of the crown of England; ſo that I may conclude, theſe tyrants became more terrible to themſelves, than ever they had been to others.

Ver. 28. *Then ſhall they call upon me, but I will not anſwer.*] The perſon that ſpeaks in this place, is that ſovereign and abſolute wiſdom, (mentioned above, at ver. 20.) the Lord Jeſus, in whom are *hid all the treaſures of wiſdom and knowledge*, Col. ii. who alſo is made unto us of God, *wiſdom, righteouſneſs*, &c. 1 Cor. i. 30. And he ſpeaks of wicked men, who having ſet *at naught all the counſels of wiſdom*, (before, at ver. 25.) ſhall not be heard in this prayer when the ſpirit of wiſdom is departed from them. This was the caſe of Saul, who cry'd in his miſery, The Philiſtines are upon me, and God will not anſwer me. This was Moab's curſe; *and it ſhall come to paſs*, ſays the prophet Iſaiah, xvi. 12. when it was ſeen that Moab is weary on the high places, *that he ſhall come to his ſanctuary to pray, but he ſhall not prevail.* And the Pſalmiſt deſcribing the forſaken ſtate of David's enemies, whoſe *necks* God had given to him (pſal. xviii. 40.) as a prey for their obſtinate wickedneſs, concludes their miſery with this pertinent obſervation, *They cried, but there were none to ſave them: even unto the Lord, but he anſwered them not:* agreeable to that aſſertion of our preſent Author, (Prov. xxviii. 9.) *He that turneth his ear from the hearing of the law; even his prayer ſhall be abominable:* For tho' God does ſometimes anſwer, it is according to the idol of the wicked man's heart; thus he anſwered the rebelling Iſraelites with ſending ſo much meat that it ſtank between their teeth, and the plague conſumed them: For, as Joſhua told the children of Iſrael, *If ye forſake the Lord, and ſerve ſtrange gods, then he will turn and do you hurt and conſume you, after that he hath done you good*, (Joſh. xxiv. 20.)

CHAP. II.

1 *Wiſdom promiſeth godlineſs to her children,* 10 *and ſafety from evil company,* 20 *and direction in good ways.*

MY ſon, if thou wilt receive my words, and hide my commandments with thee;

2 So that thou incline thine ear unto wiſdom, *and* apply thine heart to underſtanding:

3 Yea, if thou crieſt after knowledge, *and* lifteſt up thy voice for underſtanding:

4 If thou ſeekeſt her as ſilver, and ſearcheſt for her, as *for* hid treaſures:

5 Then ſhalt thou underſtand the fear of the LORD; and find the knowledge of God.

6 For the LORD giveth wiſdom: out of his mouth *cometh* knowledge and underſtanding.

7 He layeth up ſound wiſdom for the righteous: *he is* a buckler to them that walk uprightly.

8 He keepeth the paths of judgment, and preſerveth the way of his ſaints.

9 Then ſhalt thou underſtand righteouſneſs, and judgment, and equity; *yea*, every good path.

10 ¶ When wiſdom entreth into thine heart, and knowledge is pleaſant unto thy ſoul;

11 Diſcretion ſhall preſerve thee, underſtanding ſhall keep thee:

12 To deliver thee from the way of the evil *man*, from the man that ſpeaketh froward things.

13 Who leave the paths of uprightneſs, to walk in the ways of darkneſs:

14 Who rejoyce to do evil, *and* delight in the frowardneſs of the wicked.

15 Whoſe ways *are* crooked, and *they* froward in their paths.

16 To deliver thee from the ſtrange woman, *even* from the ſtranger *which* flattereth with her words:

17 Which forſaketh the guide of her youth, and forgetteth the covenant of her God.

18 For her houſe inclineth unto death, and her paths unto the dead.

19 None that go unto her, return again, neither take they hold of the paths of life.

20 That thou mayeſt walk in the way of good *men*, and keep the paths of the righteous.

21 For the upright ſhall dwell in the land, and the perfect ſhall remain in it.

22 But the wicked ſhall be cut off from the earth, and the tranſgreſſors ſhall be rooted out of it.

After Solomon had beſpoke the attention of his readers in the foregoing chapter, he proceeds in this to perſuade them not only to read, but to receive and obey theſe good counſels, by repreſenting the benefits of being wiſe, *i. e.* good and virtuous; and the miſchiefs a man ſhall thereby avoid. The chief is, that he is ſure to be under the guidance and bleſſing of God, who will impart more and more of himſelf to thoſe who ſtudy wiſdom, which is the ſcope of the former part of this chapter; and as on the contrary, if he do not order his ways by the rules of wiſdom, he is ſure to wander moſt dangerouſly; ſo if he keep cloſe to them, they will preſerve him from utter ruin; which is the deſign of the latter part of it, where, under the perſon of an *adulterous woman*, ver. 6. ſome think he perſuades us to ſhun all thoſe doctrines which draw away the mind from God, ſuch as thoſe of the epicuræans and idolaters. Bnt I take this to be intimated before, at ver. 12. and therefore underſtand him literally; which ſenſe, where it may be, is always to be preferred to the figurative: And then, he ſeems to give a caution againſt the breach of the next commandment to that mentioned in the firſt chapter, (ver. 10.) where he charges his ſon by no means to conſent to join with murtherers, and here to ſhun fornication and adultery, which alienate the mind quite from wiſdom, (ver. 16, 17, *&c.*)

This is therefore one of the firſt things wiſdom directs us unto, and we receive a principal benefit thereby, *viz. to preſerve our underſtandings from being corrupted by keeping our bodies pure and undefiled.* For, too many, giving themſelves up to fleſhly luſts, are thereby wholly perverted, and never recover themſelves; but live and die like fools.

And one of the next points of wiſdom is to be taught by the dear-bought experience of others, who have been ruined body and ſoul by thoſe courſes to which they are inticed. And here the wiſe man leads us back as far as the old world, which was wholly deſtroy'd by ſuch villanies as mens brutiſh luſts and paſſions carry them to commit. This ſeems to be implied in the Hebrew original word *Rephaim*, (ver. 18.) who being abominable debauchees had corrupted the reſt of the world; ſo that there was left no way to purge it, but by extirpating the whole race of mankind, eight perſons, which were Noah and his family, excepted.

In ſhort, here are both promiſes and threatnings to excite us to the ſtudy of wiſdom, together with good directions to make our endeavours ſucceſsful; which are principally theſe: 1ſt, Our own diligence. 2dly, Dependence upon God for help and aſſiſtance: 3dly, A due value of that which we ſeek: 4thly, Avoiding ſuch things as will plainly ſeduce us: And, laſtly, Putting in practice what we know, that we may know more; for want of which many learned men have proved worſe than the moſt ignorant. Moſt of theſe are the ſenſe of the beginning of the chapter, and the laſt of them is the ſenſe of ver. 10, 11.

There are thoſe who look upon verſe 4. as a proverbial ſaying, Borrow from thoſe that dig in mines: The former expreſſes eager deſire and great diligence, and the latter, invincible reſolution and conſtant perſeverance, notwithſtanding thoſe difficulties that occur to diſcourage our labour.

I muſt obſerve, that the phraſe *go unto her*, (ver. 19.) is a modeſt expreſſion, and is uſed often in the Holy Books, as in Gen. xxviii. 2—8, 9,—16—18, &c.

Ver. 5. *If thou ſeekeſt her as ſilver; and ſearcheſt for her as for hid treaſures,* &c.] *i. e.* God requires no more of man than he is able to perform in his ſervice; and if we do but apply our minds to his law, and ſtudy his commands with as much diligence and pleaſure as we labour after the treaſures or riches of this world, the Lord will reward us with thoſe treaſures in heaven which do never fade. Then we ſhall be enlivened with his holy ſpirit, which will rejoyce to inſtruct us in what is truly religious; and we ſhall ſoon find that there is no wiſdom comparable to a conſtant attachment to the laws of our God; and every moment ſhall be productive of new examples of his goodneſs and mercy towards us, and confirm us in the great reaſon there is to reverence, worſhip and to obey him to the utmoſt of our ability; for he is the Almighty Creator, Governor and Judge of all the world.

Ver. 9. *Then ſhalt thou underſtand righteouſneſs, and judgment, and equity: yea, every good path.*] They that ſerve the Lord in an honeſt and true heart, ſhall preſently underſtand, that juſtice and mercy in private affairs of life, a faithful diſcharge of our truſt in all publick dealings and offices, and an uprightneſs in every other virtue, are not only the beſt, but the moſt plain, eaſy, and moſt natural way to bring us to that glorious immortality, where God has prepared a kingdom and a crown of glory for his good and faithful ſervants.

Ver. 12. *To deliver thee from the way of the evil man.*] Here the wiſe man beginneth to particularize the advantages of thoſe that take wiſdom for their guide. 1ſt, He ſays, that wiſdom will deliver the wiſe and good ſervant of the Lord from all thoſe bad and evil deeds of the perverſe and ſinful men of this world, who delight in rioting and drunkenneſs, and hate the light becauſe their deeds are evil; ſuch as thieves, robbers, drunkards, gameſters, &c.

Ver. 16. *From the ſtrange woman.*] This is the ſecond particular mentioned by the wiſe Solomon, from which wiſdom delivereth its diſciples, *viz.* adultery and fornication.

The law of Moſes puniſhed adultery with the death of both man and woman, who were found guilty of this crime. When any man, prompted by the ſpirit of jealouſy, ſuſpected his wife to have committed adultery, he brought her firſt before the judges, and ſet forth to them, that having often admoniſhed his wife not to be converſant in private with a certain perſon, ſhe regarded not his admonition; but as ſhe aſſerted her innocency, and would not acknowledge her fault, he required that ſhe ſhould be ſentenced to drink the waters of bitterneſs, that God by this means might diſcover what ſhe was willing to conceal. The man produced his witneſſes, and had them heard: After which both the man and woman were carried to Jeruſalem, and brought before the Sanhedrim, or great council, which was the ſole judge of ſuch cauſes. This is what we learn from the Rabbins; for all theſe particulars are not in Moſes.

The judges of the Sanhedrim at firſt endeavoured with their threatnings to confound the woman, and oblige her to confeſs her crime. If ſhe perſiſted in denying the fact, they tired her well with walking, to ſee if they could get any thing out of her by this means, and upon her farther denial of the crime, they led her to the eaſtern gate of the court of Iſrael, ſtript her of her wearing apparel, and dreſſed her in black in the preſence of many of her own ſex: Then the prieſt ſpake to her to this effect: "If thou, O woman, knoweſt thyſelf to be innocent of "the crime laid to thy charge, thou haſt nothing to be "afraid of; but if thou art guilty, thou muſt expect no "leſs puniſhment than the law has preſcribed for ſuch of"fenders." To which the priſoner anſwered, Amen, Amen.

Then the prieſt wrote the terms of the law upon a piece of parchment, with ink made without vitriol, particularly for this uſe, that it might be blotted out the more eaſily. The words were as follow: If a ſtrange man has not come "near you, and you are not polluted by forſaking the "bed of your huſband, theſe bitter waters, which I have "curſed, will not hurt you: If you have gone aſtray "from your huſband, and have polluted yourſelf by com"ing near to another man, may you be accurſed of the "Lord, and become an example for all his people; "may your thighs rot, and your belly ſwell till it burſt;

" may theſe curſed waters enter into your belly, and being ſwelled therewith, may your thighs putrify."

After this the prieſt took a pitcher made of new earth, filled it with water out of the brazen baſon, which was near the altar of burnt-offerings, caſt ſome dirt into it taken from the pavement of the temple, mingled ſomething bitter with it, as wormwood, or ſome other bitter drug, and having read the curſes above-mentioned to the woman, and received her anſwer of *Amen*, he ſcraped them into the pitcher of water. In the mean time, another prieſt tore her clothes as low as her boſom, made her head bare, untied the treſſes of her hair, faſtened her cloaths together, which were torn after this manner, with a girdle under her breaſts, and preſented her with the tenth part of an *epha*, or about three pints of barley meal, which was in a frying-pan without oyl or incenſe. The other prieſt, who had prepared the waters of jealouſy, or bitterneſs, gave them now to be drank by the accuſed perſon, and ſhe had no ſooner ſwallowed them, but he put the pan of meal into her hand. This was ſtirred before the Lord, and part of it thrown into the fire of the altar. If the woman were innocent, ſhe returned with her husband, and the waters, inſtead of incommoding her, encreaſed her health, and made her more fruitful than ever. If on the contrary ſhe were guilty, ſhe was ſeen immediately to grow pale, and her eyes ſtarted out of her head; and, leſt the temple ſhould be polluted by her death, ſhe was carried out with all ſpeed, and died inſtantly, with all the ignominious circumſtances related in the curſes, which, as they ſay, had their effect too upon him with whom the woman had tranſgreſſed, though he were abſent and at a diſtance. If her husband had himſelf been guilty of adultery, the bitter waters had no bad effect upon her.

The Rabbins tell us, that ſince the return of the Jews from their captivity, the trial of women ſuſpected of adultery has been ſuppreſſed, and that for two reaſons; 1ſt, Becauſe adulterers were become too frequent; and, 2dly, That the Name of God might not be made liable to be often arazed in the waters of bitterneſs. When therefore any husband had conceived juſt ſuſpicions againſt the fidelity and honour of his wife, and had witneſſes to depoſe that they had ſeen her privately with the ſuſpected perſons, contray to the directions of her husband, ſhe was immediately divorced, and deprived of her dowry. Levi of Modena aſſures us, that in this caſe the husband is obliged to diſmiſs his wife whether he will or no, and to ſeparate for ever from her. After this the woman is at liberty, ſays he, to marry again, but not 'till the expiration of four months, that it may be diſcerned whether ſhe is with child by her former husband before ſhe takes another.

Fornication is not only taken for the ſin of impurity, but likewiſe for idolatry and for infidelity to God of all kinds. Adultery and corporal fornication are frequently confounded, and both the Old and the New Teſtament condemn all ſorts of impurity and fornication.

Thus you ſee the advantage of being inſtructed to avoid a ſtrange woman, an harlot, or for a woman to avoid a ſtrange man, a whoremonger; for tho' we have not the outward formalities of diſgrace and puniſhment in uſe among us, as were among the Jews in the time of the penning of the Proverbs, we are well aſſured by the Holy Apoſtles, that *neither whoremongers nor adulterers ſhall enter into the kingdom of heaven.*

Ver. 17. *The guide of her youth.*] Is generally accepted to be the honeſt and loving husband, who had married her in the days of her youth.

——*The covenant of her God.*] Is the agreement of marriage, which is a mixed covenant, partly religious, and partly civil. The parties tye themſelves firſt to God, and then to one another. I ſay the bond of marriage is made to God; it is God that joineth the married couple together, and he will judge whores and adultereſſes, Heb. xiii. 3.

Ver. 18. *For her houſe inclineth unto death.*] Whoredom is the origin of many and mortal diſeaſes; this was the caſe in Solomon's time; but we, I fear, abound now with many more examples of that evil, for how many of our youths die a ſacrifice to their luſts and venery? The diſtemper is ſo common, that it is ſufficient to ſay this by way of admonition; that venery is death's beſt harbinger, and *warreth againſt the ſoul,* 1 Pet. ii. 11. for nothing, ſays a judicious author, enricheth hell ſo much as beautiful faces.

CHAP. III.

1 An exhortation to obedience, 5 to faith, 7 to mortification, 9 to devotion, 11 to patience. 13 The happy gain of wiſdom. 19 The power, 21 and the benefit of wiſdom. 27 An exhortation to charitableneſs, 30 peaceableneſs, 31 and contentedneſs. 33 The curſed ſtate of the wicked.

MY ſon, forget not my law: but let thine heart keep my commandments.

2 For length of days, and long life, and peace ſhall they add to thee.

3 Let not mercy and truth forſake thee: bind them about thy neck, write them upon the table of thine heart.

4 So ſhalt thou find favour, and good underſtanding in the ſight of God and man.

5 ¶ Truſt in the LORD with all thine heart; and lean not unto thine own underſtanding.

6 In all thy ways acknowledge him, and he ſhall direct thy paths.

7 ¶ Be not wiſe in thine own eyes: fear the LORD, and depart from evil.

8 It ſhall be health to thy navel, and marrow to thy bones.

9 Honour the LORD with thy ſubſtance, and with the firſt-fruits of all thine increaſe.

10 So ſhall thy barns be filled with plenty, and thy preſſes ſhall burſt out with new wine.

11 ¶ My ſon deſpiſe not the chaſtning of the LORD: neither be weary of his correction.

12 For whom the LORD loveth, he correcteth, even as a father the ſon, *in whom* he delighteth.

13 ¶ Happy *is* the man *that* findeth wiſdom, and the man *that* getteth underſtanding.

14 For the merchandiſe of it *is* better than the merchandiſe of ſilver, and the gain thereof than fine gold.

15 She *is* more precious than rubies: and all the things thou canſt deſire, are not to be compared unto her.

16 Length of days *is* in her right hand: *and* in her left hand riches and honour.

17 Her ways *are* ways of pleaſantneſs, and all her paths *are* peace.

18 She *is* a tree of life to them that lay hold upon her; and happy *is every one* that retaineth her.

19 The Lord by wiſdom hath founded the earth; by underſtanding hath he eſtabliſhed the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 ¶ My ſon, let not them depart from thine eyes: keep ſound wiſdom and diſcretion.

22 So ſhall they be life unto thy ſoul, and grace to thy neck.

23 Then ſhalt thou walk in thy way ſafely, and thy foot ſhall not ſtumble.

24 When thou lieſt down, thou ſhalt not be afraid: yea, thou ſhalt lie down, and thy ſleep ſhall be ſweet.

25 Be not afraid of ſudden fear, neither of the deſolation of the wicked, when it cometh.

26 For the Lord ſhall be thy confidence, and ſhall keep thy foot from being taken.

27 ¶ Withhold not good from them to whom it is due, when it is in the power of thine hand to do *it*.

28 Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou haſt it by thee.

29 Deviſe not evil againſt thy neighbour, ſeeing he dwelleth ſecurely by thee.

30 ¶ Strive not with a man without cauſe, if he have done thee no harm.

31 ¶ Envy thou not the oppreſſor, and chooſe none of his ways.

32 For the froward *is* abomination to the Lord: but his ſecret *is* with the righteous.

33 ¶ The curſe of the Lord *is* in the houſe of the wicked: but he bleſſeth the habitation of the juſt.

34 Surely he ſcorneth the ſcorners: but he giveth grace unto the lowly.

35 The wiſe ſhall inherit glory, but ſhame ſhall be the promotion of fools.

In this chapter Solomon continues to preſs obedience to the precepts of wiſdom from the conſideration of the benefits that are to be reaped thereby; which he began to ſpeak of in the foregoing chapter, (touching alſo there, upon the miſchiefs on the contrary ſide) but here handles more largely, and explains it not only in general, but in ſeveral particular precepts: For inſtance, *Liberality to God's Miniſters*, ver. 9 and 10. *Patience in adverſity*, ver. 11, 12. The foundation of which is *an entire truſt in God and his fidelity*, who will honour thoſe that honour him, in his miniſters, and never deſert thoſe in their trouble, who do good when they are in their proſperity, ver. 5, *6*.

After theſe things he returns to the general exhortation, ver. 13, &c, adviſing every one to learn the doctrine delivered by God; and to be obedient, and not to be ſo fooliſh as to prefer their own wiſdom or craft before it. To which he adds promiſes and threatnings; together with ſeveral advices, which I need not note particularly, becauſe they lie plainly before their eyes, who will read the chapter.

I ſhall only obſerve, that he repreſents wiſdom (ver. *16*, 17, &c.) that is, religion and virtue, as other authors have done (particularly *Cebes* in his *tables)* in the ſhape of a beautiful woman, or rather queen; with her arms extended in the poſture not only of directing, but alſo of rewarding her lovers and followers. For ſhe holds forth in her *right hand* the great bleſſings of health, and length of days, unto all thoſe that will walk in the way to which ſhe points. And it was but juſt to place this in her *right hand*, that is, to give it the precedence; becauſe it was the chief promiſe of the law; and indeed the moſt deſirable of all earthly bleſſings, without which nothing can be enjoyed, no not ourſelves.

And then, after this, follow wealth and reputation; things that mankind mightily covet; which he places in her *left hand*, as inferior bleſſings; but that come alſo from her gift.

And as for chearfulneſs in all conditions, there are no pleaſures he affirms like thoſe which wait upon her, and attend her motions: Safe and ſecure pleaſures, which do not merely gratify us for the preſent; and then expoſe us to danger and leave us ſad afterwards: But give us a peaceable poſſeſſion of perpetual joy, which never dies nor decays; but like the *tree of life* remains freſh for ever. This he proves, (ver. 19, 20.) and amplifies in the reſt of the chapter.

In which ſome obſerve *three* proverbial ſayings; one (ver. 8.) which ſeems to be but a metaphorical repreſentation of that firmneſs, that vigorous health and chearfulneſs of mind, which virtue imparts: The other in ver. 12. *whom the Lord loveth he correcteth*; which *Theodoret* upon Heb. xii *6*. calls indeed παρειμυχ ἡπαραίνεσις, a *proverbial admonition*, belongs to ſuch parents, guardians and maſters, as are careful of thoſe committed to their charge: But he names it ſo, I ſuppoſe, only becauſe he found it in the book of the *proverbs*. The laſt in ver. 18. *tree of life*; which ſeems to be a proverbial ſpeech (uſed afterwards more than once in this book) for that which prolongs life, and makes it very delightful and pleaſant, as well as firm and durable: If we underſtand it of Chriſt, the Wiſdom of God, *(as Origen*, *St. Ambroſe*, and others do) or of his doctrine which is the ſame: It is literally true that he gives immortality, as the tree of life in Paradiſe would have done.

Ver. 2. *For length of days and long life*, &c.] They that ſet their heart to do whatever God hath commanded us ſhall eſcape all thoſe misfortunes that attend the wicked to the grave: They need not fear the ſword of juſtice in the hand of the magiſtrate; nor ſhall their days be cut off by an untimely death in the midſt of their youth, brought upon them by ſuch diſeaſes, the natural effects of a debauched life. But they that fear the Lord and walk in his paths, ſhall ſpend their days in firm health, vigour and ſtrength, attended with all manner of happineſs and proſperity. Deut. xxx. 18, - 20.

Ver. 5. *Truſt unto the Lord with all thine heart*, &c.] This ſhews that let a man do whatever is in his power to execute his deſigns, they can never be perfected till God grants them his bleſſing. This is the reaſon that we often ſee wiſe and well-contrived undertakings baffled, and thoſe things we thought could not ſucceed, have their intended effect; becauſe the author of the former has *leaned* too much *unto his own underſtanding*, but the pious projector of the latter has *truſted unto the Lord with all his heart*. Now it is from this various ſucceſs that we may form [illegible] proper deſcription of Providence.

It is a tenet of the Chriſtian and Jewiſh religion, that God diſpoſes and governs every thing by his providence: that this providence is eternal and infinite: that it extends over all things, even to the hairs of our heads, to the moſt minute animals, or herbs of the field. The Atheiſts, whoſe ſentiments are produced by Solomon, in his book of Eccleſiaſtes, and the Sadduces, who aroſe afterwards, denied this providence. They maintained, that nothing happeneth to us, either by the power of fate, or by the will of God; that God is incapable of doing or committing evil; that we are the only cauſes of our own happineſs or miſfortune, according to the good or ill choice we make, in the uſe of our liberty. But theſe notions are rejected by the generality of the Jews, though they are not agreed among themſelves, in the manner of explaining the effects of Providence. Maimonides ſeems to think, that Providence does not act in the moving of a leaf, or in the production of a worm, but that whatever relates to the production of animals, or other things of leſs importance, is performed by chance. Moreover, the generality of the Jews hold, that mankind enjoys a perfect liberty as to good or evil, and that whatever happens to him, is as a recompence for his good actions, and as a puniſhment for his bad ones.

" Say not before the Angel, ſays the author of *Eccle-* " *ſiaſtes*, there is no Providence, leſt God ſhould be pro- " voked againſt you, and deſtroy all the works of your " hands" (Eccleſ. v. 7.) Take care how you deny in ſecret the Being of Providence; your angel will be a witneſs of your moſt ſecret thoughts, and God will puniſh you in his anger; the Hebrew text might be more properly rendered thus: Say not, before the angel, it is a fault of ignorance, why ſhould you expoſe yourſelf to the anger of the Lord, by your words, and looſe all the labour of your hands?

God loves to confute men in their confidence, as he did the Philiſtines in their champion *Goliah*; we muſt not therefore truſt in our own ability, but in God's providence to grant ſucceſs to our weak endeavours, for which reaſon he is called our *Truſt*. They truſt not God at all, that makes any reſerve to their own power or ſubtilty; ſo that we ſhould always follow the good advice of the text expounded, and begin all our prayers with that excellent form of David, *Lord, lead me to a rock that is higher than I,* (a king) and then alſo conclude with his exclamation of joy, *The Lord is my rock and my ſalvation, whom ſhall I fear*, &c. (Pſal. xxvii. 1.)

CHAP. IV.

1 Solomon, to perſuade obedience, 3 ſheweth what inſtruction he had of his parents, 5 to ſtudy wiſdom, 14 and to ſhun the path of the wicked, 20 He exhorteth to faith, 23 and ſanctification.

HEAR, ye children, the inſtruction of a father, and attend to know underſtanding.

2 For I give you good doctrine, forſake you not my law.

3 For I was my fathers ſon, tender and only *beloved* in the ſight of my mother.

4 He taught me alſo, and ſaid unto me, Let thine heart retain my words: keep my commandments, and live.

5 Get wiſdom, get underſtanding: forget *it* not, neither decline from the words of my mouth.

6 Forſake her not, and ſhe ſhall preſerve thee: love her, and ſhe ſhall keep thee.

7 Wiſdom *is* the principal thing, *therefore* get wiſdom: and with all thy getting get underſtanding.

8 Exalt her, and ſhe ſhall promote thee: ſhe ſhall bring thee to honour, when thou doſt embrace her.

9 She ſhall give to thine head an ornament of grace: a crown of glory ſhall ſhe deliver to thee.

10 Hear, O my ſon, and receive my ſayings: and the years of thy life ſhall be many.

11 I have taught thee in the way of wiſdom: I have led thee in right paths.

12 When thou goeſt, thy ſteps ſhall not be ſtraitned, and when thou runneſt, thou ſhalt not ſtumble.

13 Take faſt hold of inſtruction, let *her* not go; keep her, for ſhe *is* thy life.

14 ¶ Enter not into the path of the wicked, and go not in the way of evil *men*.

15 Avoid it, paſs not by it, turn from it, and paſs away.

16 For they ſleep not except they have done miſchief: and their ſleep is taken away unleſs they cauſe *ſome* to fall.

17 For they eat the bread of wickedneſs, and drink the wine of violence.

18 But the path of the juſt *is* as the ſhining light, that ſhineth more and more unto the perfect day.

19 The way of the wicked *is* as darkneſs: they know not at what they ſtumble.

20 ¶ My ſon, attend to my words, incline thine ear unto my ſayings.

21 Let them not depart from thine eyes: keep them in the midſt of thine heart.

22 For they *are* life unto thoſe that find them, and health to all their fleſh.

23 ¶ Keep thy heart with all diligence: for out of it *are* the iſſues of life.

24 Put away from thee a froward mouth, and perverſe lips put far from thee.

25 Let thine eyes look right on, and let thine eye-lids look ſtrait before thee.

26 Ponder the path of thy feet, and let all thy ways be eſtabliſhed.

27 Turn not to the right hand nor to the left: remove thy foot from evil.

The dulneſs, ſluggiſhneſs, and forgetfulneſs of mankind, in their principal concernments, are ſo notorions, that we need not wonder the wiſe man repeats the very ſame things, and quickens our attention to them, in the beginning of this chapter, which he thought neceſſary to recite again (ver. 10.) and again (ver. 20.) becauſe all his pains he knew would be loſt without ſerious conſideration of what he ſaid; and *the very firſt ſtep to wiſdom, is to have a mind to be wiſe.*

And to make his exhortations the more acceptable, he acquaints the reader with the leſſons which his own father and mother were wont to teach him (ver. 3, 4, &c.) and the great benefit he had received by them; which gave him the greater confidence to preſs every one to follow his example of obſequiouſneſs to good counſels, as the ſureſt way to be happy, and by no means to imitate the examples of the wicked, from which he diſſuades by many arguments (ver. 14, 15, &c.) and beſeeches they may be ſo duly pondered (ver. 20, 21, &c.) that they produce in every one a watchfulneſs over his own heart, his mouth, his eyes, his feet, as may be ſeen in the concluſion of the chapter.

The whole chapter from ver. 4. may be conceived to be the words of *David* as well as *Solomon*. But I have extended *David*'s advice no farther than unto (ver. 10.) and there make *Solomon* to re-aſſume his exhortation, and urge upon his ſon what his father had taught him.

There is one *proverbial ſpeech* in ver. 27. which needs no explication. Some would have another ver. 16. but I can ſee no reaſon for it.

The principal inſtructions in this chapter are theſe: *The care that parents ought to take to inſtruct their children diligently.* And the greater they are (ſuppoſe *princes)* the more accurate ought their education to be as *Solomon*'s was, ver. 3, 4, &c. and above all things *the excellence of wiſdom and virtue is to be inculcated*; for this excites a deſire of it; and that is the very beginning of it, as ſome expound thoſe words, ver. 7. In which ſenſe they are admirably explained in the book of Wiſdom, chap. vi. ver. 12, 13, 14, 17. Next to this they are to be *cautioned againſt evil company, as the bane of youth:* and the *wretchedneſs of their life that live wickedly*, is to be repreſented; *and the happineſs, comfort, and ſatisfaction of them that live virtuouſly*, which encreaſes as their days and virtues do, ver. 18. Next, they are to be taught how neceſſary it is to be *conſtant in reading pious books. eſpecially the Holy Scriptures*, ver. 21. and *to have an upright heart*, ſincerely diſpoſed to follow ſuch directions; upon which all depends, both their well or ill-doing, and their well or ill-being. *Watchfulneſs alſo over the ſenſes* is commanded, as of great uſe to preſerve the affections from being corrupted.

CHAP. V.

1 Solomon exhorteth to the ſtudy of wiſdom. 3 He ſheweth the miſchief of whoredom and riot. 15 He exhorteth to contentedneſs, liberality, and chaſtity. The wicked are overtaken with their own ſins.

MY ſon, attend unto my wiſdom, *and* bow thine ear to my underſtanding.

2 That thou mayſt regard diſcretion, and *that* thy lips may keep knowledge.

3 ¶ For the lips of a ſtrange woman drop *as* an honey-comb, and her mouth *is* ſmoother than oyl.

4 But her end is bitter as wormwood, ſharp as a two-edged ſword.

5 Her feet go down to death: her ſteps take hold on hell.

6 Leſt thou ſhouldſt ponder the path of life, her ways are moveable, *that* thou canſt not know *them*.

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her houſe:

9 Leſt thou give thine honour unto others, and thy years unto the cruel.

10 Leſt ſtrangers be filled with thy wealth, and thy labours *be* in the houſe of a ſtranger.

11 And thou mourn at the laſt, when thy fleſh and thy body are conſumed.

12 And ſay, How have I hated inſtruction, and my heart deſpiſed reproof?

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that inſtructed me?

14 I was almoſt in all evil, in the midſt of the congregation and aſſembly.

15 ¶ Drink waters out of thine own ciſtern; and running waters out of thine own well.

16 Let thy fountains be diſperſed abroad, *and* rivers of waters in the ſtreets.

17 Let them be only thine own, and not ſtrangers with thee.

18 Let thy fountain be bleſſed: and rejoyce with the wife of thy youth.

19 *Let her be as* the loving hind, and pleaſant roe, let her breaſts ſatisfy thee at all times, and be thou raviſh'd always with her love.

20 And why wilt thou, my ſon, be raviſh'd with a ſtrange woman, and embrace the boſom of a ſtranger?

21 For the ways of man *are* before the eyes of the LORD, and he pondereth all his goings.

22 ¶ His own iniquities ſhall take the wicked himſelf, and he ſhall be holden with the cords of his ſins.

23 He ſhall die without inſtruction, and in the greatneſs of his folly he ſhall go aſtray.

There being nothing to which youth is ſo prone, as to give up themſelves to ſatisfy their fleſhly deſires, and nothing proving ſo pernicious to them as the doing it with harlots: The wiſe man gives a new caution againſt thoſe impure luſts which he had taken notice of before (chap. ii. 16, 17, &c.) as great obſtructions to wiſdom; and with repeated entreaties begs attention to ſo important an argument, which here he proſecutes more largely, and preſſes with as ſingular elegance as powerful reaſoning: Which, in the heat of youth, men are not forward to conſider; but if they would be ſober, Solomon hath ſaid enough to deter them from whoredom.

Whoſe miſerable effects he deſcribes by ſeveral well-adapted ſimilies, (ver. 4, 5.) which ſhew how by this vice men loſe their honour, miſpend their time, impair their health, and waſte their eſtates; and, at laſt, (as he afterwards ſhews) lie down in ſorrow, and end their days in an unprofitable repentance; and therefore, for the prevention of this, he commends the uſe of marriage, and a paſſionate love for a man's own wife; which he deſcribes allegorically: 1ſt, Under the compariſon of a *domeſtick fountain*, where a man may quench his natural thirſt, and from *whence ſtreams* (i. e. children) may be derived abroad to ſerve the publick good, &c. And, 2dly, under the compariſon of a *young hind*, and a *young wild goat:* Which are taken notice of by authors that write of animals (particularly Oppianus) to be loving creatures; and which in ancient times were play-fellows (as one may call them) for the greateſt perſons, who kept them in their palaces, and diverted themſelves with them, as a lovely ſort of creatures, whom they delighted to adorn with chains and garlands, and ſuch like ornaments. About which Bochartus, among others, may be conſulted; who hath demonſtrated, that the *Iaalah*, (which we tranſlate a *roe)* is a creature which lived in mountainous places, and could climb up the ſteepeſt rocks. Unto which, as well as to a *young hind*, Solomon compares a good wife; becauſe of the ſimplicity, ſoftneſs, and good-nature of this kind of creature; and other qualities mentioned by ancient authors; who abundantly ſatisfy us what reaſon the wiſe-man had to make choice of theſe compariſons to repreſent the pleaſure of ardent love between man and wife, when it is natural without conſtraint; ſincere, ſimple, gentle, without moroſeneſs, ſuſpicions or pride; which good qualities are not to be found in harlots, but may be met withal in a wife. From whence he ſhews the unreaſonableneſs, nay, unaccountable folly of preferring fornication and vagrant luſts before the innocent joys of a married life, (ver. 20.) to which a man who conſiders his own good, would chuſe to be tied, that he may avoid the inconveniencies, or rather miſeries, to which the luſts of uncleanneſs reduce him: But eſpecially the heavy judgment of God; who having ordained marriage for the comfort of mankind, and the preſerving ſociety, will not therefore let the contempt of it eſcape unpuniſhed.

The principal things to be learnt in this chapter, are; *Not to believe every thing to be good for us that pleaſes the fleſh for the preſent*; but *in the beginning of any pleaſure to regard the end of it*; to *avoid the company of harlots*; to *uſe due care in the choice of a wife*; to *love her too much rather than too little*; to *reſtrain ourſelves from inordinate affections, by the conſideration of God's Omnipreſence.*

CHAP. VI.

1 *Againſt ſuretyſhip,* 6 *idleneſs,* 12 *and miſchievouſneſs.* 16 *Seven things hateful to God.* 20 *The bleſſings of obedience.* 25 *The miſchiefs of whoredom.*

MY ſon, if thou be ſurety for thy friend, *if* thou haſt ſtricken thy hand with a ſtranger.

2 Thou art ſnared with the words of thy mouth, thou are taken with the words of thy mouth.

3 Do this now, my ſon, and deliver thy ſelf, when thou art come into the hand of thy friend: go humble thy ſelf, and make ſure thy friend.

4 Give not ſleep to thine eyes, nor ſlumber to thine eye-lids.

5 Deliver thy ſelf, as a roe, from the hand *of the hunter*, and as a bird from the hand of the fowler.

6 ¶ Go to the ant, thou ſluggard, conſider her ways, and be wiſe:

7 Which having no guide, overſeer, or ruler,

8 Provideth her meat in the ſummer, *and* gathereth her food in the harveſt.

9 How long wilt thou ſleep, O ſluggard? when wilt thou ariſe out of thy ſleep?

10 *Yet* a little ſleep, a little ſlumber, a little folding of the hands to ſleep.

11 So ſhall thy poverty come as one that travelleth, and thy want as an armed man.

12 ¶ A naughty perſon, a wicked man walketh with a froward mouth.

13 He winketh with his eyes, he ſpeaketh with his feet, he teacheth with his fingers.

14 Frowardneſs *is* in his heart, he deviſeth miſchief continually, he ſoweth diſcord.

15 Therefore ſhall his calamity come ſuddenly; ſuddenly ſhall he be broken without remedy.

16 ¶ Theſe ſix *things* doth the LORD hate; yea, ſeven *are* an abomination unto him:

17 A proud look, a lying tongue, and hands that ſhed innocent blood,

18 An heart that deviſeth wicked imaginations, feet that be ſwift in running to miſchief,

19 A falſe witneſs *that* ſpeaketh lyes, and him that ſoweth diſcord among brethren.

20 ¶ My ſon, keep thy fathers commandment, and forſake not the law of thy mother.

21 Bind them continually upon thine heart, *and* tie them about thy neck.

22 When thou goeſt, it ſhall lead thee; when thou ſleepeſt, it ſhall keep thee; and *when* thou awakeſt, it ſhall talk with thee.

23 For the commandment *is* a lamp; and the law *is* light; and reproofs of inſtruction *are* the way of life.

24 To keep thee from the evil woman, from the flattery of the tongue of a ſtrange woman.

25 Luſt not after her beauty in thine heart; neither let her take thee with her eye-lids.

26 For by means of a whoriſh woman *a man is brought* to a piece of bread: and the adultereſs will hunt for the precious life.

27 Can a man take fire in his boſom, and his cloaths not be burnt?

28 Can one go upon hot coals, and his feet not be burnt?

29 So he that goeth in to his neighbours wife: whoſoever toucheth her ſhall not be innocent.

30 *Men* do not deſpiſe a thief, if he ſteal to ſatisfy his ſoul, when he is hungry:

31 But *if* he be found, he ſhall reſtore ſeven-fold, he ſhall give all the ſubſtance of his houſe.

32 *But* whoſo committeth adultery with a woman, lacketh underſtanding: he *that* doth it, deſtroyeth his own ſoul.

33 A wound and diſhonour ſhall he get, and his reproach ſhall not be wiped away.

34 For jealouſy *is* the rage of a man: therefore he will not ſpare in the day of vengeance.

35 He will not regard any ranſom; neither will he reſt content, though thou giveſt many gifts.

For the ſecurity of the peace and happineſs of a married life (which the wiſe man had commended in the foregoing chapter) he here adds two cautions; one againſt *ſuretyſhip*, the other againſt *ſloth*; which make great diſcontents in a family, by bringing it to poverty. He illuſtrates both by elegant ſimilitudes; eſpecially the latter, by the example of the *ant*, who borrows of none, and yet is not in danger to ſtarve; laying up in ſtore by a notable induſtry, ſufficient proviſion in due ſeaſon againſt a time of need: Which Lord the Bacon ingeniouſly applies (in the beginning of his *ſixth* book of the *advancement of learning*) to the improvement of art and ſciences, *by every one's bringing his grain*. And in this book he defines the *ſlothful* to be, *whoſe only care it is to live upon the* main ſtock; but not to improve by ſowing the ground of ſciences over again, and reaping a new harveſt. This is the ſum of the eleven firſt verſes.

And upon this occaſion he annexes the deſcription of a deceitful knave, (ver. 12, &c.) who cares not by what wicked arts he lives, when he is reduced to poverty; whoſe character he gives from his *mouth*, *eyes*, *feet*, *fingers*, *heart* and *tongue*: And after a *ſeptenary* of vices (ver. 16, &c.) which he repreſents as moſt odious to God, he returns to his former argument, to give caution againſt uncleanneſs, eſpecially *adultery*; (ver. 20 - 24, &c.) which as it is many times the effect of *idleneſs*, ſo he ſhews is the way to bring one to *poverty*; nay, to endanger one's life, or to bring inevitably upon him ſome other miſchief; not only infamy, but the hatred and revenge of that perſon who is wronged by the *adulterer*; who thereby puts himſelf into a worſe condition, than that of a thief. They that would ſee the terrible effects of this jealouſy fully and lively deſcribed, let them read St. Chryſoſtom. *This diſeaſe is wont to breed and bring forth not only an intolerable heavineſs of mind, but an inſupportable rage*; and that, *ſuch is the madneſs of this diſtemper, that it is not cured, no not by the revenge it takes upon him that is the cauſe of it.*

The principal points of wiſdom to be learnt in this chapter, are theſe: *Care of our family*; *caution in engaging for others*; *diligence in ſome honeſt employment*; *hatred of idleneſs, as contrary to nature*; *not to contemn the meaneſt inſtructor, but to learn ſomething even of the ſmalleſt creatures*; *and to improve the preſent time*: *To dread the miſchievous effects of poverty, eſpecially that which comes by idleneſs*, (the effect of which is too oft the loſs of all conſcience, ver. 12, 13, &c.) *to give good heed to the admonition of our parents and inſtructors*, when they teach the will of God; and above all things to *fortify ourſelves againſt the ſin of uncleanneſs*. About which the wiſe man gives the more frequent cautions, becauſe youth is not more prone to them, than they are pernicious to youth; who ought therefore not only to weigh diligently the miſerable conſequences of them, eſpecially *adultery*; (which he repreſents in the concluſion of the chapter) but carefully to avoid the occaſions of ſuch ſins, and faithfully to ſuppreſs the firſt motions of them: (ver. 25, &c.) Where he gives a particular charge to watch over our *eyes* (which are the inlets to love) and uſes a remarkable phraſe to expreſs the danger of gazing upon an evil woman; leſt he be *taken* or *caught* with her eye-lids, which he ſeems to compare to *nets*, as other authors do; particularly Philoſtratus in his *epiſtles*.

It would be too long to note the *proverbial* ſpeeches in this chapter. I ſhall only give a brief account of them, and of one phraſe in this chapter, that needs a little explication.

As for the proverbial ſpeech, it is (ver. 11.) upon which the Lord Bacon hath made a very ingenious obſervation, diſtinguiſhing in this manner, between the *poverty that comes as a traveller*, and the *want that comes as an armed man*. That *the ſhipwreck of fortune falls upon prodigals, or ſuch as are careleſs of their own eſtates, by inſenſible degrees of the firſt*; *with ſoft ſilent paces like a traveller, and is hardly perceived*: *But ſoon after neceſſity invades him, like an armed man*; that is, *preſſes upon him ſo hard, that he feels it plainly, and perceives that there is no reſiſtance to be made*: And therefore he gives this prudent advice, *to prevent the traveller, and to be well provided againſt the armed man*. But it is ſufficient to have noted this here, (out of his eighth book of the *Advancement of Learning*, chap. ii. parag. 5.) which they that pleaſe may make uſe of upon occaſion. In my remarks I have waved this exact curioſity; becauſe I obſerve the wiſe-man generally repeats the ſame thing in other words, without any ſuch diſtinction.

As for the phraſe I ſpoke of, it is ver. 31, where it is ſaid, a thief *ſhall reſtore ſeven-fold*, (as we tranſlate the word;) when the law of Moſes enjoins no ſuch reſtitution, but much leſs (Exod. xxii. 1—4.) And there is no reaſon to think the law was altered in after-times: I therefore would have the original word *Schivatajim*, only taken to ſignify any determinate number, but only ſuch as is perfect and compleat in its kind, as may be ſeen Gen. iv. 15, 24. Pſal. xii. 7. Iſa. xxx. 26.

CHAP. VII.

2 *Solomon perſwadeth to a ſincere and kind familiarity with wiſdom.* 6 *In an example of his own experience, he ſheweth* 10 *the cunning of a whore,* 22 *and the deſperate ſimplicity of a young wanton.* 24 *He dehorteth from ſuch wickedneſs.*

MY ſon, keep my words, and lay up my commandments with thee.

2 Keep my commandments, and live: and my law as the apple of thine eye.

3 Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wiſdom, Thou *art* my ſiſter; and call underſtanding *thy* kinſwoman:

5 That they may keep thee from the ſtrange woman, from the ſtranger *which* flattereth with her words.

6 ¶ For at the window of my houſe I looked through my caſement.

7 And beheld among the ſimple ones, I diſcerned among the youths, a young man void of underſtanding.

8 Paſſing through the ſtreet near her corner, and he went the way to her houſe,

9 In the twilight in the evening, in the black and dark night:

10 And behold, there met him a woman *with* the attire of an harlot, and ſubtil of heart.

11 (She *is* loud and ſtubborn, her feet abide not in her houſe.

12 Now *is ſhe* without, now in the ſtreets, and lieth in wait at every corner)

13 So ſhe caught him, and kiſſed him, *and* with an impudent face ſaid unto him,

14 *I have* peace-offerings with me; this day have I payed my vows.

15 Therefore came I forth to meet thee, diligently to ſeek thy face, and I have found thee.

16 I have deckt my bed with coverings of tapeſtry, with carved *works*, with fine linen of Egypt.

17 I have perfumed my bed with myrrhe, aloes, and cinnamon.

18 Come let us take our fill of love until the morning, let us ſolace ourſelves with loves.

19 For the good-man *is* not at home, he is gone a long journey;

20 He hath taken a bag of money with him, *and* will come home at the time appointed.

21 With her much fair ſpeech ſhe cauſed him to yield, with the flattering of her lips ſhe forced him.

22 He goeth after her ſtraightway, as an ox goeth to the ſlaughter, or as a fool to the correction of the ſtocks:

23 Till a dart ſtrike through his liver, as a bird haſteth to the ſnare, and knoweth not that it *is* for his life.

24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways, go not aſtray in her paths.

26 For ſhe hath caſt down many wounded: yea, many ſtrong *men* have been ſlain by her.

27 Her houſe *is* the way to hell, going down to the chambers of death.

Chaſtity is a virtue of that conſequence, and impurity ſuch a pernicious bane of youth, that the Wiſe-man thought he could not too often mention the danger of the the one, to invite men carefully to preſerve the other; and therefore is not contented with what he had already ſaid about this matter, in the latter end of the ſecond chapter, and in the whole fifth chapter, and now in the latter part of the ſixth; but again repeats it with renewed importunities; deſiring to be heard attentively, eſpecially in the cautions he gives againſt *adultery*; the avoiding of which he repreſents as a high point of wiſdom, ver. 2, 3, 4.

And the better to ſecure thoſe that deſire to be free from this ſnare, he repreſents, together with the ſillineſs of young men, the cunning and crafty devices of an impudent adultereſs, which is admirably ſent forth from ver. 6. to ver. 21. where he begins to ſhew the effects of her courtſhip, and its lamentable concluſion; and thereupon v. 24. renews his entreaties to beware of ſuch women, who have undone many and great perſons; and to ſtop at the very firſt motion or inclination towards her.

The ſum of all is, that it is a *ſingular benefit* a man hath by true wiſdom, to be preſerved from ſuch ſins and ſuch miſeries: And therefore we ſhould *ſtudy wiſdom* which alone can ſecure us from being deceived by ſuch flatteries, as bewitch ſilly and incautious ſouls to their ruin. And herein the *vigilance of magiſtrates* is acquired to watch and obſerve, (as Solomon did, ver. 6, 7.) the manner of their ſubjects; that they may the better obviate and correct their vices: But eſpecially *every man's diligent conſideration* is neceſſary, of ſuch things as Solomon here ſets before him, to divert him from ſuch wicked courſes; particularly the *character of theſe lewd women is to be ſtudied*, who are the moſt abominable, when they put on the mask of piety and devotion; as this ſtrumpet doth (ver. 14.) in her ſpeech, which ſhe makes to the young man, in which there are two things of which I ſhall give ſome account.

The one is ver. 4. where I adviſe you to take *ſchelamin*, peace-offerings, of which there were three ſorts, (Lev. xvii. 11, 12, 16.) for the laſt of them, offerings of *thankſgivings* for bleſſings already obtained; not of *prayer* for the imprecations of bleſſings from God (as Grotius and others underſtand the word) not yet received. My reaſon is, becauſe ſhe was ſo ſolicitous to have company at her feaſt upon this ſacrifice, that very day. Every body knows that ſuch ſacrifices were to be of the beſt, either of *bullocks*, or *ſheep*, or *goats*. (Lev. iii. 1—6—12.) And that the greateſt part of them fell to the ſhare of the perſon that offered them, that he might feaſt with God: that is, all, except the fat upon the kidneys and rump of the ſheep, and the breaſt and right ſhoulder; which was ſufficient to make a liberal entertainment for his friends. But this is not ſo commonly obſerved, that though they might keep this fleſh two days, before it was all ſpent, becauſe there was ſuch plenty of it, yet that is to be underſtood only of the *two firſt* ſorts of peace-offerings, for obtaining bleſſings, not of the Euchariſtical, or thank-offerings; which as Philo obſerves, were to be eaten the very ſame day they were offered, *that they who had readily received favours from God, might as readily and without delay communicate to others*: Which is the account Abarbaniel alſo gives of this matter: And it is obſervable, that all ſorts of bread were to be joined with this ſacrifice, that every thing might be ready for the feaſt.

The other thing is at the latter end of her ſpeech, ver. 20. where by the word *Haccese* I underſtand the *full moon*, as the vulgar Latin doth: With which tranſlation interpreters find fault; becauſe it looks like a contradiction, they ſay, to call that by a name which ſignifies the moon to be *covered*; and therefore they tranſlate it rather the *new moon*; as we do in the margin of our bibles. But they that conſult *Lud. de Dieu* upon Pſal. lxxxi. 3. will find good reaſon to take it quite otherwiſe; for the *full moon* which giveth light then all the night, made it a fit time for a journey, either in the winter (as by the darkneſs of the night, ver. 9. I ſuppoſe it might now be) when the days are ſhort; or in ſummer when the heat made them unfit for travel.

The proverbial ſayings in this chapter are all contained in the 22d and 23d verſes; with which I ſhall not trouble my reader, becauſe I intend not to fill this book with like ſayings out of other authors.

I ſhall only add, that *Rabbim* in the laſt verſe but one, ſignifying *great* men as well as *many*, I have expreſſed both; and Solomon himſelf, as well as Sampſon, became an example of the *mighty men* there mentioned, who were undone by lewd women.

CHAP. VIII.

1 *The fame,* 6 *and evidence of wiſdom.* 10 *The excellency,* 12 *the nature,* 15 *the power,* 18 *the riches,* 22 *and the eternity of wiſdom* 32 *Wiſdom is to be deſired for the bleſſedneſs it bringeth.*

DOTH not wiſdom cry? and underſtanding put forth her voice?

2 She ſtandeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

4 Unto you, O men, I call, and my voice *is* to the ſons of man.

5 O ye ſimple, underſtand wiſdom; and ye fools, be ye of an underſtanding heart.

6 Hear, for I will ſpeak of excellent things; and the opening of my lips *ſhall be* right things.

7 For my mouth ſhall ſpeak truth, and wickedneſs *is* an abomination unto my lips.

8 All the words of my mouth *are* in righteouſneſs, *there is* nothing froward or perverſe in them.

9 They *are* all plain to him that underſtandeth, and right to them that find knowledge.

10 Receive my inſtruction, and not ſilver; and knowledge rather than choice gold.

11 For wiſdom *is* better than rubies; and all the things that may be deſired, are not to be compared to it.

12 I wiſdom dwell with prudence, and find out knowledge of witty inventions.

13 The fear of the LORD *is* to hate evil, pride and arrogancy, and the evil way, and the froward mouth do I hate.

14 Counſel *is* mine, and ſound wiſdom: I *am* underſtanding, I have ſtrength.

15 By me kings reign, and princes decree juſtice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me, and thoſe that ſeek me early ſhall find me.

18 Riches and honour *are* with me; *yea*, durable riches and righteouſneſs.

19 My fruit *is* better than gold, yea, than fine gold; and my revenue than choice ſilver.

20 I lead in the way of righteouſneſs, in the midſt of the paths of judgment:

21 That I may cauſe thoſe that love me, to inherit ſubſtance; and I will fill their treaſures.

22 The LORD poſſeſſed me in the beginning of his way, before his works of old.

23 I was ſet up from everlaſting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth: when *there were* no fountains abounding with water.

25 Before the mountains were ſettled; before the hills was I brought forth:

26 While as yet he had not made the earth, nor the fields, nor the higheſt part of the duſt of the world.

27 When he prepared the heavens, I *was* there: when he ſet a compaſs upon the face of the depth:

28 When he eſtabliſhed the clouds above: when he ſtrengthened the fountains of the deep:

29 When he gave to the ſea his decree, that the waters ſhould not paſs his commandment; when he appointed the foundations of the earth:

30 Then I was by him, *as* one brought up *with him:* and I was daily *his* delight, rejoycing always before him:

31 Rejoycing in the habitable part of his earth, and my delights *were* with the ſons of men.

32 Now therefore hearken unto me, O ye children: for bleſſed *are they that* keep my ways.

33 Hear inſtruction, and be wiſe, and refuſe it not.

34 Bleſſed *is* the man that heareth me, watching daily at my gates, waiting at the poſts of my doors.

35 For whoſo findeth me, findeth life, and ſhall obtain favour of the LORD.

36 But he that ſinneth againſt me, wrongeth his own ſoul; all they that hate me, love death.

The folly and danger of yielding to thoſe brutiſh luſts and affections, whereby ſo many are miſled, having been plainly diſcovered and lively deſcribed in the foregoing chapter; the wiſe-man proceeds in his deſign, by appealing to all who read theſe things, whether they be not ſufficiently cautioned againſt thoſe courſes which ruin them; and abundant care be not taken to make them really wiſe and happy. For he knew none could anſwer thoſe queſtions negatively, which he asks in the beginning of the chapter (ver. 1, 2, &c.) but all muſt confeſs they have been informed in the doctrine of wiſdom. Whom he repreſents as preſent every where, and commending itſelf to all ſorts of perſons with a ſincere affection (ver. 6, &c.) as infinitely better than all the treaſures which they greedily ſeek (ver. 10) and to be deſired and valued upon ſo many accounts, that it is not eaſy to number them. Particularly, for that prudence and that authority, which it gives to thoſe that are endued with it (ver. 12, 14, 15, &c.) and more than this, becauſe it makes them approach near unto God, the fountain of wiſdom and goodneſs, and the original pattern of them (ver. 21, 22, &c.)

This is expreſſed in ſuch magnificent language, that though Solomon, I ſuppoſe, thought of nothing but the wiſe directions God had given them in his word, revealed to them by his ſervant Moſes and the prophets; yet the ancient chriſtians thought his word might better be applied to the wiſdom revealed unto us in the goſpel of the Son of God; nay, to the Son of God himſelf, the eternal word, and wiſdom of the Father.

Whom the Arians, by a falſe interpretation of a paſſage in this chapter, ver. 22, endeavouring to prove a creature: but according to the Hebrew verity, if this text belong to that matter, appears to have been, as St. John ſpeaks, *with the Father in the beginning*, being his only begotten before all the worlds. And ſo the word *kanah*, which we tranſlate *poſſeſs*, ſometimes ſignifies in Scripture; and as it is thus rendered by the Seventy in Zach. xiii. 5. ſo ought it to be tranſlated in Gen. iv. 1. (not *I have gotten or poſſeſſed*, but) *I have brought* a man from the Lord, as Bochartus diſcourſes in his Phaleg. p. 748.

But I ſaid, if it belong to that matter, becauſe the fathers themſelves are not reſolved, whether theſe words, ver. 22. may not rather be applied to our bleſſed Saviour, according to his human nature. For, ſo the great Athanaſius himſelf ſometimes expounds them, (though at other times he goes the other way) allowing the Arian ſenſe of ἔκτισέ με, *he created me*; this is not to be underſtood, ſaith he, (in his *Expoſitio Fidei*, p. 242, tom. 1.) of the divinity of Chriſt, but is written of Jeſus bodily as he was born of the Virgin Mary. For of this Κυριακὸς ἄνθρωπος (as he ſpeaks) whom he ſent for our ſalvation, it may be ſaid truly, that he was *the beginning of God's ways*: we have acceſs by him to God the Father, as he himſelf ſaith, *I am the way* which leads to the Father. And afterwards in his epiſtle about the decrees of the Nicene council, p. 262, he gloſſes upon theſe words in this manner; the perſon who here ſpeaks is indeed our Saviour, who is to be conceived to ſay this when he took a body, *the Lord created me in the beginning of his ways*. For as with reſpect to his being the Son of God, it is moſt agreeable to ſay, *he was always, and in the boſom of the Father*; ſo being made man, this ſaying was very becoming, *the Lord created me*, and to name no more places, he interprets it thus ſeveral times in his Oration againſt the Arians, p. 415, 417, &c. where he hath theſe words; it is as if he had ſaid, *my father made me a body, and created me to be among men for their ſalvation.*

But this not being the ſenſe of the words which Solomon firſt intended, I ſhall take wiſdom here, as it ſignifies in other places of this book, and hath been hitherto deſcribed: Whom Solomon now celebrates for her moſt venerable antiquity, as Ariſtobulus obſerves to Ptolemy (in Euſebius his Præper. Evang. 50. 13. p. 667.) and introduces like a moſt beautiful perſon, no leſs than a queen, or rather ſome Divine Being (infinitely to be preferred before that baſe ſtrumpet ſpoken of in the foregoing chapter) who having finiſhed her own praiſes, which, the truth is, better agree to that heavenly doctrine afterwards delivered by our Lord Jeſus Chriſt, (who was the Wiſdom of the Father, both as the Eternal ΛΟΓΟΣ ſubſiſting with him before all worlds; and as he was anointed by the Holy Ghoſt to declare to us all the counſel of God) concludes with an earneſt invitation unto all to become acquainted with her inſtructions; if ſhe meant to be happy, and avoid the greateſt miſeries, ver. 32, 33, &c.

There are ſo many notable leſſons to be learnt out of this chapter, that it would make this remark too long, if I ſhould mention them all: I ſhall therefore only name one doctrinal point; that if this chapter be at all to be underſtood of the Divinity of the Son of God (which the Arians believed) then both his *eternity* is moſt plainly here aſſerted, and alſo his diſtinct *ſubſiſtance* and perſonality, as we ſpeak, ver. 22, 30. And theſe *two practical*; 1ſt, That *it is a vain pretence we make to wiſdom, if the fear of God and true virtue be wanting*, ver. 13, 20. And, 2dly, the whole chapter ſuppoſes, what the laſt verſe more particularly expreſſes, that *every man's death and deſtruction is from himſelf*; who wrongs his own ſoul; and that againſt the deſire and earneſt frequent importunities of the Wiſdom of God; unto which he will not hearken, but perverſely rejects the ſeaſonable reproofs, and the wholeſome advices, which, on many occaſions, he meets withal to prevent his ruin.

They that follow the vulgar Latin fancy they find a proverbial ſaying, ver. 13, where that which we tranſlate a *froward mouth*, they tranſlate a *mouth with two tongues*; but we follow the Hebrew, which ſpeaks of a worſe ſort of perverſe language than that phraſe alone ſignifies.

CHAP. IX.

1 The diſcipline, 4 and doctrine of wiſdom. 13 The cuſtom, 16 and error of folly.

WIſdom hath builded her houſe, ſhe hath hewn out her ſeven pillars.

2 She hath killed her beaſts, ſhe hath mingled her wine; ſhe hath alſo furniſhed her table.

3 She hath ſent forth her maidens, ſhe crieth upon the higheſt places of the city.

4 Whoſo *is* ſimple, let him turn in hither: *as* for him that wanteth underſtanding, ſhe ſaith to him,

5 Come, eat of my bread, and drink of the wine *which* I have mingled.

6 Forſake the fooliſh, and live; and go in the way of underſtanding.

7 He that reproveth a ſcorner, getteth to himſelf ſhame: and he that rebuketh a wicked *man*, *getteth* himſelf a blot.

8 Reprove not a ſcorner, leſt he hate thee: rebuke a wiſe *man*, and he will love thee.

9 Give *inſtruction* to a wiſe *man*, and he will be yet wiſer: teach a juſt *man*, and he will increaſe in learning.

10 The fear of the LORD *is* the beginning of wiſdom: and the knowledge of the holy *is* underſtanding.

11 For by me thy days ſhall be multiplied, and the years of thy life ſhall be increaſed.

12 If thou be wiſe, thou ſhalt be wiſe for thy ſelf: but *if* thou ſcorneſt, thou alone ſhalt bear *it*.

13 ¶ A fooliſh woman *is* clamorous; *ſhe is* ſimple, and knoweth nothing.

14 For ſhe ſitteth at the door of her houſe, on a ſeat in the high places of the city,

15 To call paſſengers who go right on their ways.

16 Whoſo *is* ſimple, let him turn in hither: and as for him that wanteth underſtanding, ſhe ſaith to him,

17 Stolen waters are ſweet, and bread *eaten* in ſecret is pleaſant.

18 But he knoweth not that the dead *are* there; *and that* her gueſts *are* in the depths of hell.

In this chapter the wiſe man ſeems to me to illuſtrate more fully what he had delivered in the concluſion of the foregoing, (ver. 32 - 34, 35.) concerning the ſatisfaction and happineſs they might expect to find, who would attend at the gates, and ſubmit themſelves to the government of that heavenly wiſdom which he had deſcribed with all the ſecrets of the Almighty. And which he here again repreſents as a glorious queen, the daughter of heaven, adorned with all perfections; and therefore uſes a word of the plural number, (ver. 1.) whereby to expreſs her excellency's living in a ſtately palace, unto which ſhe invites all miſguided ſouls, and promiſes them, if they will forſake their follies, the moſt delicious entertainment.

Which is ſet forth under the notion of a feaſt, whereby the holy writers are wont to expreſs (as the apteſt reſemblance of it that can be found) the high ſatisfaction, joy, and pleaſure, which the principles of wiſdom and virtue fill our hearts withal, when we have a true reliſh of them, that we embrace them and digeſt them, and are enlivened by them to a pious life.

This is the ſubſtance of the parable; every part of which is not to be minutely ſcanned; nor ſhall I go about to ſay what is particularly meant by the ſeven pillars of Wiſdom's houſe, (though taking her houſe for the world, the ſeven pillars may well be thought the ſeven planets) what by her meat, what by her drink, &c. but look upon them only as a deſcription of the ability of wiſdom

dom to impart complete ſatisfaction unto thoſe that entertain her precepts: Which were principally taught in the ſchools of the Prophets; whoſe buſineſs it was to inſtruct the people, as the ſcribes did afterwards in the law of God; and being diſperſed in ſeveral places of the country, I conjecture their ſchools might be the houſe here ſpoken of, where Wiſdom had her habitation; I cannot ſay certainly how many of them there were, much leſs that there were juſt ſeven principal ſchools, which might be looked upon as the main ſupporters of religion and virtue; but there were more than one it is evident from the ſacred hiſtory, where in one city, (1 Sam. ix. 13, 14.) we find Samuel ſeated, in whoſe time theſe ſchools began to flouriſh, who no doubt had there a college of Prophets with him, as he had afterwards, we find at Ramah, (xix. 20.) and in another place called the hill of God, where the Philiſtines had a garriſon; we meet with another company of prophets, 1 Sam. x. 5, 10. And in after-times there were ſons of the prophets, both at Bethel (where they ſeem to have been more anciently, 1 Sam. x. 3.) and at Jericho, 2 Kings ii. 35. and at Gilgal, iv. 38.

Theſe ſchools alſo were ſeated in high places: It appears from 1 Sam. ix. 2 - x. 5. 10. 2 Kings i. 9. (and might be one reaſon of their ſacrificing in ſuch places) which agrees exactly with what is ſaid here of Wiſdom's crying upon the higheſt places of the city (ver. 3.) to call all thoſe who had an appetite to come and partake of her inſtruction, which there was ſome hope all thoſe might do, who were merely inconſiderate and deluded (ver. 4.) though ſcorners (as he obſerves, ver. 7, 8, who perhaps called the Prophets madmen) are ſo incapable of correction, that nothing will move them to become better; and therefore ſhe paſſeth them by, and leaves them to their beaſtly folly, which inclines them rather to liſten to the enticements of ſuch filthy ſtrumpets as he had deſcribed, chap. 7.

Againſt whom there cannot be too much caution, the ſtrumpets houſe being, as St. Chryſoſtom (Hom. 2. upon St. Matt.) calls it, the very ſhop of her Devil: And therefore the wiſe-man again gives her character in this chapter, (ver. 13, 14, &c.) and repreſents the danger of being drawn in by her; that, if it was poſſible, he might make men ſenſible, there is nothing more inconſiſtent with wiſdom, than to give themſelves up to thoſe impure luſts, which have been the ruin of all thoſe that have been led by them.

That is one of the profitable leſſons to be learnt from this chapter, in which the wiſe-man concludes his preface to the Book of Proverbs; and therefore again repeats once more (ver. 10.) that firſt principle upon which all religion is built, wherewith he began his preface (ver. 1, 7.) *The fear of the Lord is the beginning of wiſdom*, which they that want, will be apt to make a laughter of all good inſtructions; and it is well if they be not angry at thoſe who are ſo kind as to reprove them. If they be, it is beſt to let them alone, and not caſt pearls before ſwine, as our Saviour teaches, agreeable to the doctrine of the wiſe-man, ver. 7, 8, 9, of this chapter.

Where the Lord Bacon (lib. 8. *Advanc. of Learning*, cap. 2. parab. 9.) is very curious, and diſtinguiſhes between a ſcorner and a wicked man, (mentioned ver. 7.) and between ſhame or reproach, and a blot; and conſequently between a reproof given to the one and a rebuke to the other: For a ſcorner ſaith he only makes us loſe our labour, but the other repays us with a ſtain and diſhonour. When a man inſtructs a ſcorner, his time indeed which he thus employs is thrown away, and others deride his pains as a labour ill-placed; and the ſcorner himſelf alſo deſpiſeth the knowledge, which is taught. Thus a man is put to ſhame. But the matter is tranſacted with greater danger in the reprehenſion of the other, becauſe a wicked nature gives no ear to advice, but turns head againſt his reprehender, now made odious to him; whom he either wounds immediately with contumelies before his face, or traduces him afterwards to others behind his back.

But I don't think the words require this nice diſtinction, becauſe it is the manner, I obſerve, of the wiſe-man, to repeat the ſame thing, in the ſame verſe, in other words, throughout all this book; and a ſcorner ſignifies the worſt of men.

In the 9th verſe alſo, the ſame great perſon following the vulgar, and reading the words thus, give occaſion to a wiſe man, and his wiſdom will be encreaſed, makes this witty obſervation (in the ſame chapter, parab. 32) that occaſion, when it is offered, ſhews the difference between wiſdom that is ripened into habit, and that which ſwims only in the brain and conceit, or is boaſted in ſpeech, but hath not taken deep root. For the former, upon occaſion preſented, whereby it may be exerciſed, is inſtantly quickned, addreſſes itſelf to the buſineſs, and is ſo enlarged and dilated, that it ſeems greater than itſelf: but the other, which, before occaſion, was briſk and buſy, now occaſion is given, becomes amazed and confuſed, ſo that even he who preſumed himſelf poſſeſſed of it, begins to be in doubt, whether his pre-conceptions of ſuch wiſdom were not mere dreams and empty ſpeculations.

But there being no ſuch word as *occaſion* in the original, and the word, *give*, ſeeming to me rather to refer to what the wiſe-man is ſpeaking of, *viz.* reproof of inſtruction, I have waved this obſervation, which will do well alone, but not be connected with the diſcourſe, which is my deſign to repreſent, and here note this as a mark of a hopeful perſon that is likely to become wiſe, if he be not galled with reproof; at which fools are wont to kick. This is a truth to be conſidered moſt ſeriouſly, by which every man may take a meaſure of himſelf, whether he be likely to come to good or no. If he cannot endure to be told of his faults, it is a ſhrewd ſign of his being in the way to be undone, and hath not yet ſo much as approached to the gates of wiſdom.

Which admoniſheth us here of another great fault of mankind, who are moſt eager after that which is prohibited to them, an obſervation which is as true of their fondneſs and readineſs to embrace heretical doctrines (to which the fathers apply, ver. 17.) if they be preached in a corner, and made a great ſecret, as of their appetite after thoſe pleaſures from which they are reſtrained, and cannot have with publick approbation.

CHAP. X.

From this chapter to the five and twentieth, are ſundry obſervations of moral virtues, and their contrary vices.

THE proverbs of Solomon. A wiſe ſon maketh a glad father; but a fooliſh ſon *is* the heavineſs of his mother.

2 Treaſures of wickedneſs profit nothing: but righteouſneſs delivereth from death.

3 The LORD will not ſuffer the ſoul of the righteous to famiſh: but he caſteth away the ſubſtance of the wicked.

4 He becometh poor that dealeth *with* a ſlack hand: but the hand of the diligent maketh rich.

5 He that gathereth in ſummer, *is* a wiſe ſon: *but* he that ſleepeth in harveſt, *is* a ſon that cauſeth ſhame.

6 Bleſſings *are* upon the head of the juſt: but violence covereth the mouth of the wicked.

7 The memory of the juſt *is* bleſſed: but the name of the wicked ſhall rot.

8 The wiſe in heart will receive commandments: but a prating fool ſhall fall.

9 He that walketh uprightly, walketh ſurely: but he that perverteth his ways, ſhall be known.

10 He that winketh with the eye cauſeth ſorrow: but a prating fool ſhall fall.

11 The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked.

12 Hatred ſtirreth up ſtrifes: but love covereth all ſins.

13 In the lips of him that hath underſtanding, wiſdom is found: but a rod *is* for the back of him that is void of underſtanding.

14 Wiſe *men* lay up knowledge: but the mouth of the fooliſh *is* near deſtruction.

15 The rich mans wealth *is* his ſtrong city: the deſtruction of the poor *is* their poverty.

16 The labour of the righteous *tendeth* to life; the fruit of the wicked to ſin.

17 *He is* in the way of life that keepeth inſtruction: but he that refuſeth reproof, erreth.

18 He that hideth hatred *with* lying lips, and he that uttereth a ſlander, is a fool.

19 In the multitude of words there wanteth not ſin: but he that refraineth his lips, *is* wiſe.

20 The tongue of the juſt *is as* choice ſilver: the heart of the wicked *is* little worth.

21 The lips of the righteous feed many: but fools die for want of wiſdom.

22 The bleſſing of the LORD, it maketh rich, and he addeth no ſorrow with it.

23 *It is* as ſport to a fool to do miſchief: but a man of underſtanding hath wiſdom.

24 The fear of the wicked, it ſhall come upon him: but the deſire of the righteous ſhall be granted.

25 As the whirlwind paſſeth, ſo *is* the wicked no *more:* but the righteous *is* an everlaſting foundation.

26 As vinegar to the teeth, and as ſmoak to the eyes, ſo *is* the ſluggard to them that ſend him.

27 The fear of the LORD prolongeth days: but the years of the wicked ſhall be ſhortned.

28 The hope of the righteous *ſhall be* gladneſs: but the expectation of the wicked ſhall periſh.

29 The way of the LORD *is* ſtrength to the upright: but deſtruction *ſhall be* to the workers of iniquity.

30 The righteous ſhall never be removed: but the wicked ſhall not inhabit the earth.

31 The mouth of the juſt bringeth forth wiſdom: but the froward tongue ſhall be cut out.

32 The lips of the righteous know what is acceptable; but the mouth of the wicked *ſpeaketh* frowardneſs.

Here now properly begins the book of the Proverbs (as the title of this chap. tells us) what hath been delivered hitherto being only a preface, to awaken attention, and from ſundry arguments to commend the wiſe inſtructions, which now follow to every one's practice; and to caution thoſe, who would receive benefit by theſe inſtructions, from ſuch things as may hinder their edification in the ſchool of wiſdom.

Whoſe leſſons, in this firſt part of the book (which reaches to the 17 verſe of the 22d chapter) are delivered in ſhort ſentences; every verſe being a leſſon by itſelf, which commonly hath no connexion with what goeth before, or followeth after; or, if there be any, it is not ſo clear as to be made out. And theſe leſſons are for the moſt part delivered, either by the way of antitheſis, i. e. comparing oppoſites one with another; the wiſe, for inſtance, and the fooliſh, the diligent and the ſluggiſh; aſſigning to each their proper rewards and puniſhments; or, they are meer parables, i. e. ſimilitudes; in which one thing is compared to another that reſembles it.

And he intending to inſtruct all ſorts of men in their ſeveral kinds of life, theſe leſſons are very various, and do not meerly inform them about their manners, but about the events alſo, which are wont (either frequently or ſometimes) to accompany and follow ſuch and ſuch eſtates, offices, and actions of human life. And ſome are directions for ſingle perſons, others for the ordering of houſhold affairs, and others for the government of kingdoms. In ſhort, ſome are divine precepts, other civil advertiſements for the management of ourſelves in the ſeveral paſſages of human life: to the obſervance of which, he excites the reader ſometimes by promiſe, ſometimes by threatnings. It is not to be expected, that in an annotation I ſhould preſerve the ſmartneſs that is in many of theſe ſentences; and it will be hard to abridge, as I have done hitherto, the contents of each chapter; yet I ſhall attempt ſomething in it: and though I cannot ſay there is an order obſerved in them all (they being only a collection of wiſe obſervations and aphoriſms, in which, method is wont to be neglected by other authors) yet the firſt ſentence of this chapter ſeems not to have been caſually, but deſignedly ſet in the front of the reſt; becauſe nothing contributes ſo much every way to the happineſs of mankind, as a religious care about the education of children, which parents are here admoniſhed to attend, if they deſire their children ſhould not prove a grief and ſhame unto them; and children are put in mind of the obedience they owe to their inſtructions, that there may be a joy in their parents.

The Lord Bacon in his advancement of learning, lib. 8. cap. 2. parab. 7. thinks that the joy or ſorrow, which are in fathers and mothers, according as their children prove good or bad, are here ſo accurately diſtinguiſhed by Solomon, that he would repreſent a wiſe and well-governed ſon to be chiefly a comfort to that father who knows the value of wiſdom and virtue better than the mother (which account the Hebrews did alſo give of that matter) and therefore rejoyces more at the towardlineſs of his ſon; which he not only better underſtands, but hath taken perhaps ſo much more care about the education of his ſon, that the good fruits of it give him a greater joy, than they can do the mother; who on the other ſide is more grieved and diſcomforted at the calamity of a ſon; both becauſe the affection of a mother is more tender and ſoft, and perchance is conſcious to herſelf, that by too much indulgence ſhe hath tainted and corrupted his tender years. She is more at home (it may be added) and therefore having her ſon's follies before her eyes, hath a greater ſhare in the grief that it cauſes.

But this is not to be too much preſſed, (I think) for both of them hath ſuch a ſhare either in the joy or ſorrow, that it is as hard to diſtinguiſh between them conſtantly, as it is to make a difference between the joy and grief for the well or ill of a ſon, and the well or ill doing of a daughter, which may be and oft-times are equal: And therefore I have but juſt touched upon this. Concerning which I ſhall note this farther, that whether theſe inſtructions were written with a peculiar reſpect to the education of Solomon's own ſon, or indifferently for all; it was moſt judiciouſly done to begin with ſuch as this firſt part chiefly conſiſts of; there being ſo great a neceſſity (as the forenamed writer obſerves in his 7th book, chap. 3.) that men drink deeply all pious and moral knowledge before they taſte of politics, and that they who are bred up in the courts of princes, and in affairs of ſtate from tender years, rarely attain to inward and ſincere probity of manners: For not being ſeaſoned with religion and doctrine of manners, and offices of life; their judgments are corrupted, and made to think that there are no true and ſolid moral differences of things, but all things are to be meaſured by utility and ſucceſs. And in this erroneus opinion they are the more immoveably ſettled, if to ill education there be added the fewel of bad books, which all thoſe will reject with diſdain, who ſhall be ſo happy as to this Book their early ſtudy.

In which there follow here immediately (and very properly) ſome inſtructions about getting riches, and about the keeping them and uſing them a-right, (ver. 2, 3, &c.) that a curſe may not be entailed upon them, and deſcend with them unto our children. And then, ver. 7. a memorable obſervation is annexed, (which Plato, as Euſebius obſerves, tranſlated into his eighth book of Laws) concerning the fame of good and bad men after they are dead. About which, the afore-named great man (the Lord Bacon) hath this note in the eighth book, parab. 8. *The name of good men, after envy is extinguiſhed (which cropt the bloſſom of their fame, while they were alive) preſently ſhoots up and flouriſheth; and their praiſes daily encreaſe with ſtrength and vigour: But for wicked men, tho' there are ſome who thro' partial favour of friends, and of men of their faction, may laſt for a little time; a deteſtation of their name ſprings up not long after, and, at laſt thoſe vaniſhing praiſes end in infamy, and, like bodies that putrifie, expire in a noiſome and filthy odour.* And thus the LXX in this place, inſtead of *the memory of the juſt is bleſſed*, or is with bleſſing or benediction, have theſe words, "the "memory of the juſt is with encomiums or praiſes;" which is the true explication of the phraſe: And accordingly the Church commemorates the *Saints of God*; recounting their worthy deeds, and praiſing God for them.

The reſt of the chapter conſiſts of mixt obſervations, concerning the difference between wiſe men and fools, idle perſons and diligent, ill-natur'd and candid; (ver. 12.) and eſpecially between the vices and virtues of the tongue and their rewards and puniſhments, ver. 13, 14, &c. And one remarkable obſervation is inſerted ver. 12, which belongs to that head of diligence and laboriouſneſs; upon which, he remembers us, no man is ſo to depend, as to imagine to obtain what he would have, by that alone, but to look up unto God, as the donor of all good things, and giving ſucceſs to our induſtry; which was a thing little thought of by heathens, who were too prone to imagine all things requiſite unto happineſs to be placed in themſelves. But the Scriptures every where inculcate this, that it is God who giveth wiſdom to the wiſe, victory to the valiant, and riches to the diligent, and good ſucceſs to the prudent.

Unto which add that obſervation, ver. 24, which may be farther improved than is expreſſed in this ſenſe, that wicked men many times draw upon themſelves that which they feared, by thoſe very means whereby they ſtudy to avoid them: An example of which (as Bochartus obſerves, in his Phaleg. lib. 1. cap. 16. part 1) we have in thoſe that built the tower of Babel; who, for the fear of diſperſion deſigned to build a city and a tower, ſaying, *Go to, let us build*, &c. leſt we be ſcattered abroad upon the face of the whole earth, Gen. ix. 4. But God ſo ordered it, that this very attempt was the occaſion of their diſperſion, and brought what they feared ſooner upon them; *atque ipſum mali remedium illis ceſſit in periculum*; the very remedy of the evil, they would have avoided, leading them directly into it.

Levi hath an obſervation, that the precepts of wiſdom from the beginning of this chapter to the tenth verſe of the 18th, are in a manner all concerning the danger of ſeveral ſorts of vice and wickedneſs; and afterwards they are all concerning other ſubjects; which, how true it is, is not worth our while to conſider.

CHAP. XI.

A False balance *is* abomination to the LORD: but a juſt weight *is* his delight.

2 *When* pride cometh, then cometh ſhame: but with the lowly *is* wiſdom.

3 The integrity of the upright ſhall guide them: but the perverſeneſs of tranſgreſſors ſhall deſtroy them.

4 Riches profit not in the day of wrath: but righteouſneſs delivereth from death.

5 The righteouſneſs of the perfect ſhall direct his way: but the wicked ſhall fall by his own wickedneſs.

6 The righteouſneſs of the upright ſhall deliver them: but tranſgreſſors ſhall be taken in *their own* naughtineſs.

7 When a wicked man dieth, *his* expectation ſhall periſh: and the hope of unjuſt *men* periſheth.

8 The righteous is delivered out of trouble, and the wicked cometh in his ſtead.

9 An hypocrite with *his* mouth deſtroyeth his neighbour: but through knowledge ſhall the juſt be delivered.

10 When it goeth well with the righteous, the city rejoyceth: and when the wicked periſh, *there is* ſhouting.

11 By the bleſſing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

12 He that is void of wiſdom, deſpiſeth his neighbour: but a man of underſtanding holdeth his peace.

13 A tale-bearer revealeth ſecrets: but he that is of a faithful ſpirit concealeth the matter.

14 Where no counſel *is*, the people fall: but in the multitude of counſellers *there is* ſafety.

15 He that is ſurety for a ſtranger, ſhall ſmart *for it*: and he that hateth ſuretiſhip, is ſure.

16 A gracious woman retaineth honour: and ſtrong *men* retain riches.

17 The merciful man doeth good to his own ſoul: but *he that is* cruel, troubleth his own fleſh.

18 The wicked worketh a deceitful work: but to him that ſoweth righteouſneſs *ſhall be* a ſure reward.

19 As righteouſneſs *tendeth* to life: ſo he that purſueth evil, *purſueth it* to his own death.

20 They that are of a froward heart *are* abomination to the LORD: but *ſuch as are* upright in *their* way, *are* his delight.

21 *Though* hand *joyn* in hand, the wicked ſhall not be unpuniſhed: but the ſeed of the righteous ſhall be delivered.

22 *As* a jewel of gold in a ſwines ſnout, *ſo is* a fair woman which is without diſcretion.

23 The deſire of the righteous *is* only good: *but* the expectation of the wicked *is* wrath.

24 There is that ſcattereth, and yet increaſeth; and *there is* that with-holdeth more than is meet, but *it tendeth* to poverty.

25 The liberal ſoul ſhall be made fat: and he that watereth, ſhall be watered alſo himſelf.

26 He that with-holdeth corn, the people ſhall curſe him: but bleſſing *ſhall be* upon the head of him that ſelleth *it*.

27 He that diligently ſeeketh good, procureth favour: but he that ſeeketh miſchief, it ſhall come unto him.

28 He that truſteth in his riches, ſhall fall: but the righteous ſhall flouriſh as a branch.

29 He that troubleth his own houſe, ſhall inherit the wind: and the fool *ſhall be* ſervant to the wiſe of heart.

30 The fruit of the righteous *is* a tree of life; and he that winneth ſouls *is* wiſe.

31 Behold, the righteous ſhall be recompenſed in the earth: much more the wicked and the ſinner.

This chapter conſiſts of many promiſcuous obſervations concerning ſuch things as will make men happy or miſerable: it begins with an admonition concerning juſtice in our dealings one with another; without which, ſociety (which God deſigns and takes eſpecial care to uphold) cannot be preſerved. And mankind being very apt to be regardleſs what they do towards God, or towards man, when they grow rich and great; he next gives a caution againſt pride and inſolence, as a certain fore-runner of ruin; for, it conſiſting in forgetfulneſs of God, confidence in mens ſelves, deſpiſing others, ſlighting good counſels, and attempting things out of the bounds of mens place and calling (all which proceed from ſtupid folly) naturally lead men headlong into deſtruction.

Then he commends ſincerity and chaſtity (ver. 3, 4.) and repreſents the vaſt difference between virtue and wickedneſs in order to mens private ſafety (ver. 5, 6, &c.) and to the public ſecurity (ver. 10, 11.) after which follow many prudent obſervations and advices for mens private, and the common good, with ſuch remarks upon ſundry virtues and vices, as are ſufficient to invite to the one, and deter from the other.

Among the reſt there is one (ver. 21.) tranſlated properly, *though hand join in hand, the wicked ſhall not be unpuniſhed*; upon which there are almoſt as many gloſſes as there are interpreters; and moſt interpreters, by *hand in hand*, underſtand the hands of divers perſons; but ſome few take it for the hands of one and the ſame perſon, who puts one hand into the other. And theſe laſt mentioned make the ſenſe one of the following ways; either, that though a ſinner endeavours to hide a ſin (as a man does a thing which he holds in one hand, and covers with the other) he ſhall notwithſtanding be found out and ſuffer for it; or, that though wicked men do nothing, but like an idle perſon, have their hands folded one in the other, yet they are not free from ſin, which they are deviſing in their minds, and will draw a juſt vengeance upon them.

I think, that the 22d verſe meaneth, that as a golden ring is ill placed in the ſnout of a ſwine, which is always routing in the mire, ſo is beauty ill beſtowed on a woman, whoſe mind, having loſt all ſavour and reliſh of virtue, carries her from her huſband to wallow in filthy luſts and adulterous pleaſure.

In the 29th verſe, I recommend the opinion of the Lord Bacon (book 8. of the advancement of learning, chap. 2. parab. 9th) who takes it for “ a profitable admonition “ touching diſcords in families, and domeſtick breaches “ (but may as well be applied to whole kingdoms, which “ are larger families) which, whoſoever cheriſhes among “ his children or ſervants (or people) as a means to have “ his affairs better adminiſtred when they have an evil “ eye upon and hate one another, commonly finds his “ hopes turned into wind: for thoſe alterations and “ changes for the moſt part ſucceed ill; and thoſe diſturbers of their own families, oft-times meet with vexations and ingratitudes from thoſe very perſons, whom “ (paſſing by others) they adopt as the objects of their “ ſpecial favour; nay, by this means they draw upon “ themſelves ill reports and doubtful rumours, for, as “ *Tully* well obſerveth, *all reports both of good and bad* “ *fame, come from domeſticks*; which two evils, he thinks, “ Solomon expreſſes by *inheriting the wind*: for the fruſtrating of expectations, and raiſing of rumours, are “ rightly compared to *winds*.

The laſt verſe is a wiſe conſideration ſuggeſted to good men, when they are under the oppreſſions of the wicked. “ That if the juſt be afflicted (as Melancthon remarks) “ who ſeriouſly endeavour amendment of life, God will “ take a time to reckon with thoſe lewd men, who contumaciouſly and furiouſly perſiſt in their wickedneſs.” So the wiſe-man, ſays he, admoniſhes us of two things, 1ſt. That the church is ſubject to the croſs, which the cruelty of tyranny may lay upon it. But, 2dly, thoſe tyrants muſt one day anſwer for their cruelty, by ſharp puniſhments upon themſelves; for though they may flouriſh for ſome time, at laſt, ſays he, they are ſhaken out of their empires.

CHAP. XII.

WHOSO loveth inſtruction, loveth knowledge: but he that hateth reproof, *is* brutiſh.

2 A good *man* obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A man ſhall not be eſtabliſhed by wickedneſs: but the root of the righteous ſhall not be moved.

4 A virtuous woman *is* a crown to her huſband: but ſhe that maketh aſhamed, *is* as rottenneſs in his bones.

5 The thoughts of the righteous *are* right: *but* the counſels of the wicked *are* deceit.

6 The words of the wicked *are* to lie in wait for blood: but the mouth of the upright ſhall deliver them.

7 The wicked are overthrown, and *are* not: but the houſe of the righteous ſhall ſtand.

8 A man ſhall be commended according to his wiſdom: but he that is of a perverſe heart ſhall be deſpiſed.

9 *He that is* deſpiſed and hath a ſervant, *is* better than he that honoureth himſelf, and lacketh bread.

10 A righteous *man* regardeth the life of his beaſt: but the tender mercies of the wicked *are* cruel.

11 He that tilleth his land, ſhall be ſatisfied with bread: but he that followeth vain *perſons*, *is* void of underſtanding.

12 The wicked deſireth the net of evil *men*: but the root of the righteous yieldeth *fruit*.

13 The wicked is ſnared by the tranſgreſſion of *his* lips; but the juſt ſhall come out of trouble.

14 A man ſhall be ſatisfied with good by the fruit of *his* mouth, and the recompenſe of a mans hands ſhall be rendred unto him.

15 The way of a fool *is* right in his own eyes: but he that hearkneth unto counſel *is* wiſe.

16 A fools wrath is preſently known: but a prudent *man* covereth ſhame.

17 *He that* ſpeaketh truth, ſheweth forth righteouſneſs; but a falſe witneſs deceit.

18 There is that ſpeaketh like the piercings of a ſword: but the tongue of the wiſe *is* health.

19 The lip of truth ſhall be eſtabliſhed for ever: but a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil: but to the counſellers of peace, *is* joy.

21 There ſhall no evil happen to the juſt: but the wicked ſhall be filled with miſchief.

22 Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight.

23 A prudent man concealeth knowledge: but the heart of fools proclaimeth fooliſhneſs.

24 The hand of the diligent ſhall bear rule: but the ſlothful ſhall be under tribute.

25 Heavineſs in the heart of man maketh it ſtoop: but a good word maketh it glad.

26 The righteous *is* more excellent than his neighbour: but the way of the wicked ſeduceth them.

27 The ſlothful *man* roaſteth not that which he took in hunting: but the ſubſtance of a diligent man *is* precious.

28 In the way of righteouſneſs *is* life, and in the path-way *therefore there is* no death.

The firſt admonition of this chapter is to bear *charitable reproofs*, if we expect to be wiſe and good: And there are ſeveral things alſo repeated, concerning the Providence of Almighty God, in puniſhing men according to their wickedneſs, and delivering good men from their enemies; which is particularly expreſſed in three ſucceeding verſes, (5, 6, 7) where he obſerves how the wicked labouring to compaſs their ends by cozenage, or by violence, even by blood, (eſpecially in private) not only miſcarry in their plot; but are unexpectedly overturned, and ſubverted from the ſtations, wherein they behaved themſelves with ſuch injuſtice and cruelty.

There are alſo divers other inſtructions repeated here upon ſeveral virtues and vices, eſpecially thoſe of the tongue; among which Melancthon commends to the remembrance of the reader, (ver. 22.) *Lying lips are an abomination to the Lord*: who recommends to us the love of care and truth, both in doctrines concerning himſelf, and in arts, and in all honeſt covenants and contracts. For, truth being among the chiefeſt and moſt conſpicuous virtues, therefore, the contrary vice is condemned by a terrible word, and called *an abomination*; *i. e.* ſuch an evil as God deteſts with ſingular abomination, which is principally true of ſuch lies, as are on purpoſe invented to deſtroy mens fame; and much more of ſuch as are deviſed for the bereaving them of their lives, and the ruin of their families: Such as thoſe, as David often complained, in the Book of Pſalms, were contrived againſt him.

The Lord Bacon ingeniouſly remarks upon another paſſage in this chapter (ver. 10.) on this manner: *There is implanted* ſays he, *in man's nature a noble and excellent affection of pity and compaſſion, call'd* mercy; *which extends itſelf even to brute creatures, that are by divine ordination ſubject to his command. And therefore this compaſſion has ſome analogy with that of a prince towards his ſubjects: Nay, further, it is moſt certain, that the worthier any ſoul is, the larger is its compaſſion. For, contracted and degenerate minds imagine that theſe things are not under their inſpection: But the mind that enters into its own compoſition, as a nobler potion of the univerſe, is kindly affected towards inferior creatures, in regard of their generical affinity. Wherefore we ſee, that there were under the Old Law many precepts concerning this, which were not ſo much mere ceremonial, as inſtitutions of mercy, as that of not eating fleſh with the blood in it*, &c. I omit what the ſaid Lord Bacon ſays, (book 8. of the *Advancem. of Learning*, chap. 2. parab. 14.) concerning the ancient *Eſſenes* and *Pythagoreans*, and concerning ſome of the ſubjects of the *Mogul*, and the *preſent Turk*, who are full of compaſſion to brute creatures; and only obſerve, that he looks upon the latter part of the ſame verſe as a kind of caution added by the wiſe-man, leſt he ſhould be thought to patronize all ſorts of mercy and compaſſion. No, *The mercy which ſpares wicked perſons from being cut off by the hand of juſtice, is not mercy, but more cruel, than cruelty itſelf: For, cruelty is exerciſed upon ſingle perſons only: But this kind of mercy, by the grant of impunity, arms the whole band of impious men againſt the innocent* ———

So by *the mercies of the wicked*, he underſtands mercies ſhewn to the wicked; which I apprehend to be an unuſual form of ſpeech, and ſcarce applicable to the oppoſition the wiſe-man makes between the righteous and the wicked.

Therefore I think the ſenſe is rather comprehended in the following expoſitiou of the whole verſe, viz. a good man takes care that his beaſt be well uſed, and have provender and reſt convenient for it; which is more than men, bent upon wickedneſs, will do for their neighbours; for theſt very kindneſſes being treacherous, are a cruel cheat; nay, the tendereſt expreſſions they make of compaſſion (whereby they induce others to repoſe a truſt in them) are intended meerly as a cover for the miſchief they mean more ſecurely to do them. For thoſe words, *the tender mercies of the wicked are cruel*, ſeem to me to have the ſame ſenſe with that proverbial ſpeech amongthe Greek*e*, ἐχθρῶν δῶρα ἄδωρα.

If ſuch obſervations did not ſwell the bulk of this work too much, I would have made ſome remarks upon ver. 15. where the danger of ſelf-love and ſelf-conceit is repreſented, which hath ever this effect, that it makes men ſlight, if not reject good counſel, out of a vain opinion that none can adviſe them better than themſelves; which is to follow the direction of a fool; for, it is as certain a note of folly to rely wholly upon our own judgment, as it is of prudence to hearken to the advice of others.

CHAP. XIII.

A Wiſe ſon *heareth* his fathers inſtruction: but a ſcorner heareth not rebuke.

2 A man ſhall eat good by the fruit of *his* mouth: but the ſouls of the tranſgreſſors *ſhall eat* violence.

3 He that keepeth his mouth, keepeth his life: *but* he that openeth wide his lips, ſhall have deſtruction.

4 The ſoul of the ſluggard deſireth, and *hath* nothing: but the ſoul of the diligent ſhall be made fat.

5 A righteous *man* hateth lying: but a wicked *man* is loathſom, and cometh to ſhame.

6 Righteouſneſs keepeth *him that is* upright in the way: but wickedneſs overthroweth the ſinner.

7 There is that maketh himſelf rich, yet *hath* nothing: *there is* that maketh himſelf poor, yet *hath* great riches.

8 The ranſom of a mans life *are* his riches: but the poor heareth not rebuke.

9 The light of the righteous rejoyceth: but the lamp of the wicked ſhall be put out.

10 Only by pride cometh contention: but with the well-adviſed *is* wiſdom.

11 Wealth *gotten* by vanity, ſhall be diminiſhed: but he that gathereth by labour, ſhall increaſe.

12 Hope deferred maketh the heart ſick: but *when* the deſire cometh, *it is* a tree of life.

13 Whoſo deſpiſeth the word ſhall be deſtroyed: but he that feareth the commandment, ſhall be rewarded.

14 The law of the wiſe *is* a fountain of life, to depart from the ſnares of death.

15 Good underſtanding giveth favour: but the way of tranſgreſſors *is* hard.

16 Every prudent *man* dealeth with knowledge: but a fool layeth open *his* folly.

17 A wicked meſſenger falleth into miſchief: but a faithful ambaſſador *is* health.

18 Poverty and ſhame *ſhall be to* him that refuſeth inſtruction: but he that regardeth reproof, ſhall be honoured.

19 The deſire accompliſhed is ſweet to the ſoul: but *it is* abomination to fools to depart from evil.

20 He that walketh with wiſe *men* ſhall be wiſe: but a companion of fools ſhall be deſtroyed.

21 Evil purſueth ſinners: but to the righteous, good ſhall be repayed.

22 A good *man* leaveth an inheritance to his childrens children: and the wealth of the ſinner *is* laid up for the juſt.

23 Much food *is in* the tillage of the poor: but there is *that is* deſtroyed for want of judgment.

24 He that ſpareth his rod, hateth his ſon: but he that loveth him chaſtneth him betimes.

25 The righteous eateth to the ſatisfying of his ſoul: but the belly of the wicked ſhall want.

This chapter begins much after the ſame manner as the former; and in the eighth verſe Solomon ſeems to teach *contentedneſs of mind*; by ſhewing that the poor have a great advantage of the rich in an evil time; as if he had ſaid: *Rich men are not always ſo happy as they are generally accepted; for their wealth ſometimes only ſerves to make them accuſed of high crimes, and then to bring them off with a large ſum of money, which they pay to ſave their lives: But the poor live without any ſuch danger of having a charge brought againſt them, becauſe they have nothing to ſatiate ſuch avaritious perſecutors.* This I take to be the natural meaning of the words in the 8th verſe, tho' I have read them quite otherwiſe, thus: *A rich man when he fears any evil from his enemies, can divert it by a ſum of money; but a poor man when he is threatened dare not ſtay, but runs away.*

The 15th verſe may be properly interpreted in theſe words: "If a man have underſtanding enough to be "thoroughly good, he will find things favourable to his "honeſt deſires; but they that take evil courſes meet "with great difficulties, and are forced to go backward "and forward, and turn every way, to bring about their "ends to ſave themſelves from ruin."

This chapter contains many other ſentences; but Melancthon has ſingled out no more than theſe two, ver. 10. concerning *pride*, and the latter part of the 23d verſe; Upon ver. 10. he puts us in mind of the Greek proverb, Ὄρος ὄρει οὐ μίγνυται, i. e. *a mountain cannot mix with a mountain*, or two proud men will never agree together; and then he proceeds to the excellent Latin proverb, *Crede mihi ſapere, eſt non multum ſapere:* Believe me, to be wiſe, is not to be over-wiſe, *i. e.* they whoſe minds are puffed up with a vain opinion of themſelves, either cannot ſee the truth, if it be contrary to their own opinion; or, if they do, they will not acknowledge it, leſt they ſhould ſeem to yield and confeſs themſelves overcome.

He renders the latter part of the 23d verſe in this manner: "There is ſome food in the furrows of the poor," *et alii ſine modo cumulant*, and *others keep up without any meaſure*, i. e. to no purpoſe, when a little will ſuffice.

The chapter concludes with advice to parents, not to ſpare the rod if reproof will not do. And it ſeems a wonderful piece of wiſdom in the old *Lacedemonians*, as Plutarch relates in his *Laconical Inſtitutes*, "That out of an univerſal love and care for each other's good, made it lawful for any man to correct the child of another perſon if he found him in a fault. And if the child complained of it to his father, it was looked upon as a crime in the father if he did not correct him again, for making that complaint." Such was their confidence in each other, that every man being as much concerned for another man's child as for his own, would never do them any injury, nor unreaſonably check them without cauſe. For this is the character Plutarch gives of them: "That they did not, as in other cities, look every man only after his own children, ſervants and cattle; but every man looked upon what was his neighbours as his own; that there might be, as much as was poſſible, a communion among them, and they might take care of what belonged to others, as if they were their own proper goods."

CHAP. XIV.

EVery wiſe woman buildeth her houſe: but the fooliſh plucketh it down with her hands.

2 He that walketh in his uprightneſs, feareth the LORD: but *he that is* perverſe in his ways, deſpiſeth him.

3 In the mouth of the fooliſh *is* a rod of pride: but the lips of the wiſe ſhall preſerve them.

4 Where no oxen *are*, the crib *is* clean: but much increaſe *is* by the ſtrength of the ox.

5 A faithful witneſs will not lie: but a falſe witneſs will utter lies.

6 A ſcorner ſeeketh wiſdom, and *findeth it* not: but knowledge *is* eaſy unto him that underſtandeth.

7 Go from the preſence of a fooliſh man, when thou perceiveſt not *in him* the lips of knowledge.

8 The wiſdom of the prudent *is* to underſtand his way: but the folly of fools *is* deceit.

9 Fools make a mock at ſin: but among the righteous *there is* favour.

10 The heart knoweth his own bitterneſs; and a ſtranger doth not intermeddle with his joy.

11 The houſe of the wicked ſhall be overthrown: but the tabernacle of the upright ſhall flouriſh.

12 There is a way which ſeemeth right unto a man; but the end thereof *are* the ways of death.

13 Even in laughter the heart is ſorrowful; and the end of that mirth *is* heavineſs.

14 The backſlider in heart ſhall be filled with his own ways: and a good man *ſhall be ſatisfied* from himſelf.

15 The ſimple believeth every word: but the prudent *man* looketh well to his going.

16 A wiſe *man* feareth and departeth from evil: but the fool rageth and is confident.

17 *He that is* ſoon angry dealeth fooliſhly: and a man of wicked devices is hated.

18 The ſimple inherit folly: but the prudent *are* crowned with knowledge.

19 The evil bow before the good: and the wicked at the gates of the righteous.

20 The poor is hated even of his own neighbour: but the rich *hath* many friends.

21 He that deſpiſeth his neighbour ſinneth: but he that hath mercy on the poor, happy *is* he.

22 Do they not err that deviſe evil? but mercy and truth *ſhall be* to them that deviſe good.

23 In all labour there is profit: but the talk of the lips *tendeth* only to penury.

24 The crown of the wiſe *is* their riches: *but* the fooliſhneſs of fools *is* folly.

25 A true witneſs delivereth ſouls: but a deceitful *witneſs* ſpeaketh lies.

26 In the fear of the LORD *is* ſtrong confidence: and his children ſhall have a place of refuge.

27 The fear of the LORD *is* a fountain of life, to depart from the ſnares of death.

28 In the multitude of people *is* the kings honour: but in the want of people *is* the deſtruction of the prince.

29 *He that is* ſlow to wrath *is* of great underſtanding: but *he that is* haſty of ſpirit exalteth folly.

30 A ſound heart *is* the life of the fleſh: but envy the rottenneſs of the bones.

31 He that oppreſſeth the poor, reproacheth his maker: but he that honoureth him, hath mercy on the poor.

32 The wicked *is* driven away in his wickedneſs: but the righteous hath hope in his death.

33 Wiſdom reſteth in the heart of him that hath underſtanding: but *that which is* in the midſt of fools is made known.

34 Righteouſneſs exalteth a nation: but ſin *is* a reproach to any people.

35 The kings favour *is* toward a wiſe ſervant: but his wrath is *againſt* him that cauſeth ſhame.

Here the wiſe man delivers the character of a good mother of a family; who by her prudent care makes it flouriſh; when a lewd woman *throws the houſe*, as we ſay, *out of the windows*; ſo the author obſerves, *ſhe pulls down the houſe with her own hands*, i. e. ruins the family without any other help: *There needs no more than a bad wife to undo a family.*

Next at (ver. 4.) follows an admonition for the man without doors, as here for the woman within; that he do not neglect his husbandry, of which, *Oxen*, every one knows, were the principal inſtruments, being not only employed in that country, as they are here in plowing the ground, and carrying home the crop; but alſo (as now in Spain, Portugal, *&c.*) in treading out the corn.

My Lord Bacon (in his 7th book of the *Advanc. of Learning*, chap. 2.) gives us the following gloſs on the 6th verſe: "He that comes to ſeek after knowledge, with "a mind to ſcorn and cenſure, ſhall be ſure to find matter "enough for his humour, but none for his inſtruction." One reaſon of which is, that this humour of deriding all things ſprings from a great pride and conceit of their own wit; which diſpoſes them to ſeek for wiſdom, not from others, but wholly from themſelves: And ſo, as the wiſe man obſerves, they are not likely to find it, where it is not to be had.

I cannot paſs by the opinion of the learned *Janſenius*, who thinks the wiſe-man here means, that he, who hath accuſtomed himſelf to laugh at all wholeſome counſel, and in ſome ſtreight or other begins to think what is beſt to do, commonly finds himſelf at ſuch a loſs, that he cannot ſee his way out of it. And it may be applied to thoſe alſo, "who having mocked at religion all their days, at "laſt deſire to underſtand it, but cannot, through their "own inveterate indiſpoſition to it."

The Lord Bacon minding the ſenſe rather than the words, ver. 8. (*Advancement of Learning*, book viii. chap. 2. parab. 30.) *Prudens advertit ad greſſus ſuos, ſtultus divertit ad dolos*; which his *Engliſh* tranſlator read thus: *A wiſe man is wary of his way, a cunning fool ſeeks evaſions.* Upon which that Lord thus deſcants: "There be two "ſorts of wiſdom, the one *true* and *ſound*, the other "*counterfeit* and *falſe*: which laſt Solomon doubts not to "call folly. He that applies himſelf to the former, takes "heed to his own ways and footings, foreſeeing dangers, "ſtudying remedies, uſing the aſſiſtance of good men, "and fortifying himſelf againſt the wicked; wary how "he enters upon a buſineſs, and not unprepared for a retreat, "and how he may come off handſomely; attend "upon advantages, courageous againſt impediments, with "innumerable other things that relate to the government "of his own ways and actions. But that other kind of "wiſdom is made up altogether of fallacies and cunning "devices; and relies wholly upon the hopes of circumventing "others, and framing them as he liſt himſelf. This "wiſdom the parable rejects, not only as wicked, but as "fooliſh. For *firſt*, it is not in the number of things "which are in our own power; nor is it directed by any "conſtant rule; but new ſtratagems muſt be every day "deviſed, the old failing and growing uſeleſs. And, *ſecondly*, "as ſoon as ever a man hath got a good name, and "the opinion of a cunning crafty companion, he hath deprived "himſelf utterly of the principal inſtrument for "the management of his affairs, which is *truſt*; and ſo "he will find, by experience, all things to go croſs to his "deſires. For, laſtly, theſe arts and ſhifts, how fair "ſoever they promiſe, and pleaſe thoſe that practiſe "them, yet they are commonly fruſtrated; and which is "worſe, end ſadly;" As *Tacitus* has well obſerved: *Conſilia callida*, ſays he, *et audacia, expectatione læta, tractatu dura, eventa triſtia*, i. e. *crafty and audacious counſels are joyful in the expectation, difficult in their management, and ſad in the event.*

I think that the ninth verſe may properly be thus interpreted: "When fools offend God in the higheſt manner, "they make nothing of it: But if good men in the "leaſt offend, they preſently beg pardon, and ſeek his "grace and favour: *Or, otherwiſe*, Sin will expoſe thoſe to "ſcorn, who are ſo fooliſh as to commit it: But the upright "will have favour both with God and man." A good admonition to ſuch who make a joke of ſin; which will in time make them a laughing ſtock.

The next verſe (10.) is an admonition to a prudent man, that he ſhould conceal both his grief and his joy; and keep them to himſelf. But it is really an advice to all, not to cenſure too heavily the paſſions of grief and joy in others; becauſe the cauſes of them may be unknown to us. Or, we may look upon the former part of the verſe, as an admonition to thoſe that are at eaſe, *not to cenſure too ſeverely the complaints of thoſe that are in pain and trouble*; and that latter part as an admonition to ſuch as are delivered from trouble; *to be more thankful than any one can exhort them to be, becauſe they beſt know what reaſon they have for it.*

The 12th verſe is an admonition of the weakneſs of mens judgment, and all human counſels; which miſtake lamentably, and lead men frequently into ruin.

And as ſome are deceived by their own counſels, ſo others by the counſel of flatterers; if they be ſo ſimple as to believe every one that pretends to kindneſs, ver. 15. where Bochartus notes very appoſitely, that as *Prudence without ſimplicity degenerates into craft, ſo ſimplicity without prudence is no better than meer ſortuity.*

In like manner, the Lord Bacon (*Advanc. of Learning*, lib. 8. chap. 11. parab. 28.) gloſſes upon the 23d verſe in theſe words; Solomon here ſeparates the fruit of the *labour of the tongue*, and of the *labour of the hands*, as if want was the revenue of the one and wealth of the other. For it commonly comes to paſs, that they who talk liberally, boaſt much, and promiſe mighty matters, are beggars; and receive no benefit by their bags, or by any thing they diſcourſe of. Nay rather, for the moſt part, ſuch men are not induſtrious and diligent in their employment; but only feed and fill themſelves with words, as with wind. Certainly, as the Poet ſays, *Qui ſilet eſt firmus*: He that is conſcious to himſelf of proficiency in his endeavours, contents himſelf with the inward applauſe of his own breaſt, and holds his peace: But he who knows within himſelf, that he only hunts after vain glory, and hath nothing elſe to live upon, talks abundantly, and reports wonders unto others.

CHAP. XV.

A Soft anſwer turneth away wrath: but grievous words ſtir up anger.

2 The tongue of the wiſe uſeth knowledge aright: but the mouth of fools poureth out fooliſhneſs,

3 The eyes of the LORD *are* in every place, beholding the evil and the good.

4 A wholeſome tongue *is* a tree of life: but perverſeneſs therein *is* a breach in the ſpirit.

5 A fool deſpiſeth his fathers inſtruction but he that regardeth reproof is prudent.

6 In the houſe of the righteous *is* much treaſure: but in the revenues of the wicked is trouble.

7 The lips of the wiſe diſperſe knowledge: but the heart of the fooliſh *doth* not ſo.

8 The ſacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight.

9 The way of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteouſneſs.

10 Correction *is* grievous unto him that forſaketh the way: *and* he that hateth reproof ſhall die.

11 Hell and deſtruction *are* before the Lord: how much more then the hearts of the children of men?

12 A ſcorner loveth not one that reproveth him: neither will he go unto the wiſe.

13 A merry heart maketh a cheerful countenance: but by ſorrow of the heart the ſpirit is broken.

14 The heart of him that hath underſtanding, ſeeketh knowledge: but the mouth of fools ſeedeth on fooliſhneſs.

15 All the days of the afflicted *are* evil: but he that is of a merry heart, hath a continual feaſt.

16 Better *is* little with the fear of the Lord, than great treaſure and trouble therewith.

17 Better *is* a dinner of herbs, where love is, than a ſtalled ox, and hatred therewith.

18 A wrathful man ſtirreth up ſtriſe: but *he that is* ſlow to anger, appeaſeth ſtriſe.

19 The way of the ſlothful *man is* as an hedge of thorns: but the way of the righteous *is* made plain.

20 A wiſe ſon maketh a glad father: but a fooliſh man deſpiſeth his mother.

21 Folly *is* joy to *him that is* deſtitute of wiſdom: but a man of underſtanding walketh uprightly.

22 Without counſel purpoſes are diſappointed: but in the multitude of counſellers they are eſtabliſhed.

23 A man hath joy by the anſwer of his mouth: and a word *ſpoken* in due ſeaſon, how good *is it*?

24 The way of life *is* above to the wiſe, that he may depart from hell beneath.

25 The Lord will deſtroy the houſe of the proud: but he will eſtabliſh the border of the widow.

26 The thoughts of the wicked *are* an abomination to the Lord: but *the words* of the pure *are* pleaſant words.

27 He that is greedy of gain, troubleth his own houſe; but he that hateth gifts, ſhall live.

28 The heart of the righteous ſtudieth to anſwer: but the mouth of the wicked poureth out evil things.

29 The Lord *is* far from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes rejoyceth the heart: *and* a good report maketh the bones fat.

31 The ear that heareth the reproof of life, abideth among the wiſe.

32 He that reſuſeth inſtruction, deſpiſeth his own ſoul: but he that heareth reproof, getteth underſtanding.

33 The fear of the Lord *is* the inſtruction of wiſdom; and before honour *is* humility.

This chapter begins with that aphoriſm which the Lord Bacon hath ſet in the front of all thoſe which he hath ſelected out of this book, as an example of that wiſdom which is to be exerciſed in buſineſs, upon various occaſions: but he applies particularly to a man's behaviour towards a prince, or other great perſon, when he is angry at him. "Two things (ſays he, as cited above) Solomon adviſes in this caſe; the one is, that *an anſwer be made*; the other, that *it be ſoft*. The firſt of which contains three precepts: 1ſt, That you beware of a *ſad and ſullen ſilence*, which either charges default wholly upon yourſelves, or impeaches your maſters of injuſtice, as if his ears were not open to a juſt defence. 2dly, That you beware of *delaying the anſwer*, and *of craving longer time for your defence*, becauſe that plainly betrays, that you are deviſing ſome cunning and counterfeit apology, having no preſent anſwer. 3dly, That by all means *an anſwer be* made: *an anſwer*; I ſay, not a mere confeſſion or ſubmiſſion, but with ſome ſprinklings of an excuſe let fall here and there; for it is not ſafe to bear yourſelf otherwiſe, unleſs you have to deal with very generous and noble diſpoſitions, which are very rare. But then this anſwer, which is the ſecond and principal thing here adviſed, muſt be very ſoft and temperate, not harſh and peremptory; for that will make the buſineſs worſe than if it never had been meddled with at all, and encreaſe that wrath which you ſhould ſtudy to appeaſe.

Melancthon recommends this leſſon very much, as a general precept for the preſervation of peace, and avoiding unneceſſary contentions, which ariſe out of pride, ambition, moroſity of nature, emulation, wrath, ſuperſtition, which move men either to give ill words, or to return worſe to thoſe that are given them; endeavouring to overcome by ſharpneſs and bitterneſs, not by lenity and moderation. And the truth is, the Hebrew word we tranſlate *anſwer*, ſignifies as well what is firſt ſaid, as the reply to it. So that Solomon here properly gives this caution, that we ſhould not think it enough not to begin ſtriſe and contention; but if others begin it, we ſhould not continue it by rough anſwers, but endeavour to make an end preſently, by mollifying the matter, and yeild much for the common tranquility ſake. And next to this precept,

He commends to us that in verſe 8. and thinks it a caution againſt reſting in ceremonious worſhip, without moral virtue: "There are, ſays he, three ſorts of works mentioned by the prophets concerning *ceremonies*, *moral virtue*, and *faith*; for the firſt of theſe ceremonies are external ſigns. God inſtituted ſome for two cauſes: 1ſt, that they ſhould be *ſigns* of the *promiſes*. 2dly, That they ſhould be the *nerves* of the *public* congregation; becauſe God would not have his church hid in obſcurity, but be conſpicuous and diſcern'd from other nations, *voce et ceremoniis*: But here we muſt prudently conſider, how ceremonies are to be uſed; becauſe men are prone to falſe worſhip, and eſpecially to the abuſe of ceremonies, which they take for righteouſneſs, and think thereby to merit remiſſion of ſins; which perſuaſion ſpread itſelf largely among mankind, in the heathen world, among the phariſaical Jews, and continues in the Romiſh church in our days; yet the wiſe Heathens corrected this error of truſting to ceremonies, without moral good works. *Plato* ſays, that God loves worſhippers, not that can *artificially* compliment him with geſtures and outward ſhews, but in *truth*, *honour*, and *virtue*. But the Scripture goes a great deal further, and teaches us alſo to add faith in God, and in our Lord Jeſus Chriſt. *Moral* good works will pleaſe God, when done for this end; not that we may merit "thereby remiſſion of ſin, but that we may be obedient to God, and teach others to know and celebrate him. And then alſo ceremonies inſtituted by God are pleaſing to him, when they are done for this end, not to merit remiſſion: But becauſe they are ſigns admoniſhing us of the promiſes, to ſtir up our faith; and likewiſe becauſe they are *ſigna confeſſionis*, i. e. *ſigns of what religion we profeſs*; and laſtly, *quia ſunt nervi congregationis*, i. e. *the nerves whereby a chriſtian congregation is united together*. Theſe true ends, ſays he, ought to be underſtood by the Church, and impious opinions to be removed. And for ſuch good ends one would think none ſhould queſtion, much leſs quarrel with thoſe few ceremonies which our Church hath appointed in God's ſervice?"

If any one asks, What muſt be done with ceremonies inſtituted by man? He anſwers: "Some of them are neceſſary, and therefore muſt be retained; as certain days in which the Word of God is taught; and certain rites in the Church; ſuch as that of ſinging pſalms, and certains forms of communicating."

But there are others not ſo neceſſary; What muſt be done with them, muſt they be tolerated? He anſwers, "Yes, if they be not impious, and if they be uſeful, either becauſe they commend religion to the vulgar, or they are inſtructive to children, for whoſe ſake they were firſt inſtituted."

The 15th verſe is explained by the Lord Bacon (as above cited) in theſe words: "A mind conſcious of good intentions, tho' ſucceſs be wanting, affords truer and purer joy, and to nature more agreeable, than what this world can furniſh a man withal, either from the enjoyment of his deſires, or the repoſe of his mind." Which is a pious ſenſe, and may well be comprehended in them. And on

Ver. 9. *Sloth in the concluſion proves laborious*, He has the following gloſs: "For diligence and ſedulous preparations level the way we are to go in any buſineſs, and removes impediments in our paſſage. But he that is *ſlothful*, and puts off all to the laſt point of execution, muſt needs perpetually, at every ſtep, paſs, as it were, through briars and thorns, which frequently entangle, detain and hinder him in his proceedings. The like obſervation may be made concerning the government of a family, wherein, if there be due care and providence uſed, all goes on chearfully; and, as it were, on its own accord, without noiſe or tumult: But if thoſe be wanting, when ſome greater occaſion falls out, all matters throng in to be diſpatched at once; the ſervants are in an uproar, the whole houſe rings, and there is nothing well done in that confuſion."

CHAP. XVI.

THE preparations of the heart in man, and the anſwer of the tongue *is* from the LORD.

2 All the ways of a man *are* clean in his own eyes: but the LORD weigheth the ſpirits.

3 Commit thy works unto the LORD, and thy thoughts ſhall be eſtabliſhed.

4 The LORD hath made all *things* for himſelf: yea, even the wicked for the day of evil.

5 Every one *that is* proud in heart, *is* an abomination to the LORD: *though* hand *joyn* in hand, he ſhall not be unpuniſhed.

6 By mercy and truth iniquity *is* purged; and by the fear of the LORD *men* depart from evil.

7 When a mans ways pleaſe the LORD, he maketh even his enemies to be at peace with him.

8 Better *is* a little with righteouſneſs, than great revenues without right.

9 A mans heart deviſeth his way: but the LORD directeth his ſteps.

10 A divine ſentence *is* in the lips of the king: his mouth tranſgreſſeth not in judgment.

11 A juſt weight and balance *are* the LORDS: all the weights of the bag *are* his work.

12 *It is* an abomination to kings to commit wickedneſs: for the throne is eſtabliſhed by righteouſneſs.

13 Righteous lips are the delight of kings: and they love him that ſpeaketh right.

14 The wrath of a king *is as* meſſengers of death, but a wiſe man will pacify it.

15 In the light of the kings countenance *is* life, and his favour *is* as a cloud of the latter rain.

16 How much better *is it* to get wiſdom, than gold? and to get underſtanding, rather to be choſen than ſilver?

17 The highway of the upright *is* to depart from evil: he that keepeth his way, preſerveth his ſoul.

18 Pride *goeth* before deſtruction: and a haughty ſpirit before a fall.

19 Better *it is to be* of an humble ſpirit with the lowly, than to divide the ſpoil with the proud.

20 He that handleth a matter wiſely, ſhall find good: and whoſo truſteth in the LORD, happy *is* he.

21 The wiſe in heart ſhall be called prudent, and the ſweetneſs of the lips increaſeth learning.

22 Underſtanding *is* a well-ſpring of life unto him that hath it: but the inſtruction of fools *is* folly.

23 The heart of the wiſe teacheth his mouth, and addeth learning to his lips.

24 Pleaſant words *are* as an honey-comb, ſweet to the ſoul, and health to the bones.

25 There is a way that ſeemeth right unto a man: but the end thereof *are* the ways of death.

26 He that laboureth, laboureth for himſelf; for his mouth craveth it of him.

27 An ungodly man diggeth up evil: and in his lips *there is* as a burning fire.

28 A froward man ſoweth ſtrife, and a whiſperer ſeparateth chief friends.

29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

30 He ſhutteth his eyes to deviſe froward things: moving his lips he bringeth evil to paſs.

31 The hoary head *is* a crown of glory, *if* it be found in the way of righteouſneſs.

32 *He that is* ſlow to anger, *is* better than the mighty: and he that ruleth his ſpirit, than he that taketh a city.

33 The lot is caſt into the lap: but the whole diſpoſing thereof *is* of the LORD.

In the entrance of this chapter, the reader meets with this moſt excellent and neceſſary obſervation: *The preparations of the heart in man, and the anſwer of the tongue is from the Lord*; which ought more properly to be tranſlated according to the Hebrew text: *Man hath the diſpoſing of the heart*; he may, with God's leave and common aſſiſtance, intend, propound, and reſolve within himſelf, what he will ſay and do; but that he ſhall be able to utter things in that order, he hath premeditated; or, if he be able, ſhall attain the end of his deliberation, and eloquent ſpeech, is more than he can undertake; for *that is as the Lord pleaſeth.* Thus we are to pray for a double help from God, one of *judging right*, and the other of *governing events*; for unleſs our judgment be ruled right, we fall into many errors; and we are all ſenſible that happy events are not the mere effect of humane forecaſt, diligence and power; which is well expreſſed by the Prophet (Jeremiah) ſaying: *I know, O Lord, that the way of man is not in himſelf*, i. e. he cannot have what ſucceſs he will, but muſt be beholden to God for his happineſs.

The latter part of ver. 4. has exerciſed many pens to little purpoſe, when I think they might have reduced it moſt naturally to this viſible truth: *That God makes ſome uſe of wicked men, as well as of all things elſe*, which they ſhall ſerve whether they will or no. For he *diſpoſes* (ſo the Hebrew word, tranſlated *he hath made*, is to be underſtood; and not of his *creating* things) all things correſpondent to his own will and pleaſure, which all things obey; and the Hebrew word *Lammanathu* ſhould be tranſlated *according to his will*, not *for himſelf*: And then the ſenſe naturally flows, that God doth wiſely and juſtly make ſome wicked men execute his judgments upon ſome others, like themſelves. This, I ſay, ſeems to be the moſt natural and eaſy ſenſe of the words, which were remarkably fulfilled in the deſtruction of Jeruſalem by the Roman ſoldiers, the inſtruments of Divine Juſtice upon the wicked murtherers of our Bleſſed Jeſus. Not that theſe Romans undertook the ſaid war, with a deſign, or deſire to revenge the cauſe of Jeſus Chriſt; but, on the contrary, with an ambitious ſpirit to enſlave the whole world: *Yet*, (ſays Theodoret on pſalm lxxiv.) *God made uſe of them for another deſign, as publick executioners, by whom he puniſhed the ungodly.*

As to ver. 10. *viz. A divine ſentence is in the mouth of the king*, &c.] "Theſe words, ſays *Melancthon* affirm, "that the whole political order, magiſtrates, laws, diſtinction of dominions, contracts, judgments, puniſhments, are the wiſe ordinances of God amongſt men." But we are not from this or ſuch like texts of Scripture to infer, that kings cannot give a wrong judgment: though this be as good a concluſion as from thoſe words, *the prieſts words ſhall preſerve knowledge*, to conclude the pope cannot err. Kings, from this place of Solomon, may as well pretend to infallibility, as prieſts from that place of Malachi. Nay, if we reſpect either the form of this precept, or the plenitude of God's promiſe for ability to perform it, we muſt confeſs, this place is more plain and peremptory for kings, than any can be brought for the high-prieſt's infallibility, in giving definitive ſentence. And yet all the places (as a famous divine of our own ſpeaks, Dr. Jackſon, book III. upon the Creed, ch. xii.) that can be brought either for the king's or the prieſt's authority, rather ſhew what manner of men they ſhould be, both in life and judgment, than aſſure them of any infallibility of judgment, if they be diſſolute in life, and regard not the laws of God. This was a thing never dreamt of by any, till the notoriouſly infamous lives of popes diſcredited the titles of ſanctity and infallibility (which from the conceit of their predeceſſor's integrity they had uſurped) and enforced their flatterers to frame a diſtinction of ſanctity *in doctrine*, ſeparated from ſanctity *of life*.

Ver. 21. *Wiſdom* and *eloquence* are compared together; the former of which, no doubt, is of greateſt value, as we ſee in thoſe words of God to Moſes, when he diſabled himſelf for the ſervice impoſed upon him, for want of the other faculty. *There is Aaron*, ſaith the text, *he ſhall be thy ſpeaker, and thou ſhalt be to him as God*; yet in profit and popular eſteem, wiſdom gives place to eloquence, according to the vulgar tranſlation of this verſe, *ſapiens corde appellatur prudens, ſed dulcis eloquia majora reperiet.* Signifying, ſays the Lord Bacon, (advancement of learning, lib. vi. ch. 3.) not obſcurely, That *profoundneſs of wiſdom may help men to fame and admiration*, but it is eloquence, which prevails in buſineſs and active life.

CHAP. XVII.

BEtter *is* a dry morſel, and quietneſs therewith, than a houſe full of ſacrifices *with* ſtrife.

2 A wiſe ſervant ſhall have rule over a ſon that cauſeth ſhame: And ſhall have part of the inheritance among the brethren.

3 The fining-pot *is* for ſilver, and the furnace for gold: But the LORD, trieth the hearts.

4 A wicked doer giveth heed to falſe lips: *and* a liar giveth ear to a naughty tongue.

5 Whoſo mocketh the poor, reproacheth his maker: *and* he that is glad at calamities, ſhall not be unpuniſhed.

6 Childrens children *are* the crown of old men; and the glory of children *are* their fathers.

7 Excellent ſpeech becometh not a fool: much leſs do lying lips a prince.

8 A gift *is as* a precious ſtone in the eyes of him that hath it: whitherſoever it turneth, it proſpereth.

9 He that covereth a tranſgreſſion, ſeeketh love; but he that repeateth a matter, ſeparateth *very* friends.

10 A reproof entreth more into a wiſe man, than an hundred ſtripes into a fool.

11 An evil *man* ſeeketh only rebellion: therefore a cruel meſſenger ſhall be ſent againſt him.

12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoſo rewardeth evil for good, evil ſhall not depart from his houſe.

14 The beginning of ſtrife *is as* when one letteth out water: therefore leave off contention, before it be meddled with.

15 He that juſtifieth the wicked, and he that condemneth the juſt, even they both *are* abomination to the LORD.

16 Wherefore *is there* a price in the hand of a fool, to get wiſdom, ſeeing *he hath* no heart *to it*?

17 A friend loveth at all times, and a brother is born for adverſity.

18 A man void of underſtanding ſtriketh hands, *and* becometh ſurety in the preſence of his friend.

19 He loveth tranſgreſſion, that loveth ſtrife: *and* he that exalteth his gate, ſeeketh deſtruction.

20 He that hath a froward heart, findeth no good: and he that hath a perverſe tongue, falleth into miſchief.

21 He that begetteth a fool, *doth it* to his ſorrow: and the father of a fool hath no joy.

22 A merry heart doth good *like* a medicine: but a broken ſpirit drieth the bones.

23 A wicked *man* taketh a gift out of the boſom, to pervert the ways of judgment.

24 Wiſdom *is* before him that hath underſtanding; but the eyes of a fool *are* in the ends of the earth.

25 A fooliſh ſon *is* a grief to his father, and bitterneſs to her that bare him.

26 Alſo to puniſh the juſt *is* not good, *nor* to ſtrike princes for equity.

27 He that hath knowledge ſpareth his words: *and* a man of underſtanding is of an excellent ſpirit.

28 Even a fool, when he holdeth his peace, is counted wiſe: *and* he that ſhutteth his lips, *is eſteemed* a man of underſtanding.

In the firſt verſe of this chapter, the wiſe man obſerves how happy that family is, which lives in peace and concord one with another: Though they have but a mean eſtate. And next to this, how happy a thing it is, if there be but one wiſe and virtuous man in a family (ſuppoſe he be but a ſervant) when any diſſention and differences ariſe in it.

And after ſome other documents, there follows a notable *rule for making peace*, and ending all differences; whether between particular perſons in families, or between kingdoms, ver. 9. upon which Lord Bacon obſerves, "There are two ways of proceeding, to arbitrate differences and reconcile affections. The one begins with an act of oblivion of what is paſt; the other begins with a repetition of wrongs, ſubjoining apologies and excuſes; nay, ſome think this laſt to be the only way; inſomuch, that I have heard a prudent perſon and great ſtateſman lay down this maxim; *He that treats of peace, without a recapitulation of the terms of difference, and rather deceives mens minds with the ſweet name of agreement, than compoſes them by equity and moderation of right.* But Solomon, a wiſer man than he, is of a contrary opinion; approving an act of oblivion, and forbidding repetition. For, in repetition, or renewing the memory of the cauſes of difference, there are theſe inconveniencies; not only that it is (as we ſay) *unguis in ulcere, raking in the ulcer*, which not only very much exaſperates, but alſo very much endangers the raiſing new quarrels, while they are debating old, (for the differing parties will never accord about the terms of their falling out) And laſtly, in the iſſue, it brings the matter to apologies: Whereas both the one and the other party would ſeem rather to have remitted the offence, than to have admitted excuſes for it."

Melancthon thinks this, and the three next verſes, 10, 11, 12. to be ſentences near of kin; all belonging to the right method in judging which is comprehended in that ſaying of Chriſt, *If thy brother ſin againſt thee, tell him of it between thy ſelf and him.*

But an evil man only ſeeks ſcoldings and contentions, as it follows, ver. 11. He doth not ſeek truth nor the good of the church; but troubles without end. Thus Cleon and Alcibiades in the ſtate, ſcattered ſeeds of war at Athens; The Cynicks and Academicks, contradicted every body among the philoſophers: And lately, Valla, Cornelius Agrippa, Caroloſtadius, *&c.* had the like ſcolding natures; they ſeek not truth, but contradict things rightly ſpoken, or want only to move unneceſſary diſputes, and will not yield when they are admoniſhed, but with greater rage defend their errors. Of ſuch Solomon ſaith in the next verſe, *It is better to meet with a bear robbed of her whelps, than a fool in his folly.* An example of which we meet withal, when a bigotted Papiſt, who defends the moſt abſurd errors, preſents himſelf to our view.

The truth of ver. 12. is admirably opened by Bochartus (lib. 3. de Animal. Sacr. cap. 9. par. 1.) who obſerves four things concerning the *bear*, out of good authors. The *firſt*, every one knows, that a *bear* is an exceeding fierce creature: The *ſecond* is, that the *female* is more fierce than the *males*: The *third*, that ſhe is more fierce than ordinary when ſhe hath cubs: And *laſtly*, that when ſhe is robbed of them ſhe is fierceſt of all, *immanem in modum, even unto rage and madneſs*. Which well enough agrees with the compariſon which the wiſe man here makes, *for* a bear *cannot be more in love with her whelps, than a fool is with his abſurd opinions and reſolutions*: And as a *bear* falls upon the next perſon ſhe meets withal, taking him for the robber, ſo doth a fool upon every one that ſtands in his way, though he be never ſo much obliged to them. He ſpares none in the emotion of his rage, but furiouſly abuſes them.

There is a phraſe, ver. 19. *exalteth his gate*, which is variouſly taken by interpreters. I would expound it litterally; not for the *mouth* but for *the gate of an houſe*, or other place.

Various gloſſes have been alſo made upon the beginning of ver. 22. *A merry heart doth good like a medicine*; where, becauſe the particle *like* is wanting in the Hebrew, other conſtructions have been made of the words: Some, for inſtance, having taken them thus, *a merry heart makes a medicine work better, or do more good.* But he that can conſult Bochartus, (in his 2. Book of Scripture Animals, chap. 16. part 2.) may find ſo many examples of the effect of that, which they call *caph ſimilitudinis*; that he will not think it unreaſonable to ſupply it (as our tranſlators have done) in this place of the Proverbs.

That none may wonder at the repitition of the ſame thing in ver. 25, which was juſt before in the 21ſt, I ſhall here obſerve; that there is no doubt but *Solomon* having frequent occaſions to ſpeak of the ſame matter, varied the words ſometimes, but not the ſenſe; and ſo the collectors of his ſayings put down both. And he might ſpeak the oftner of this matter, having an example before his eyes of the great weakneſs of his own ſon; who, it is not unlikely, was a perpetual grief to him. There is alſo ſomething obſervable in this verſe, that was not in the other, *viz.* That the untowardneſs of children have many times different effects upon their parents; provoking the fathers to anger and exaſperation, and the mothers to grief and ſorrow, to which their tenderneſs more inclines them than to the other paſſion.

CHAP. XVIII.

THrough deſire a man having ſeparated himſelf, ſeeketh *and* intermeddleth with all wiſdom.

2 A fool hath no delight in underſtanding, but that his heart may diſcover itſelf.

3 When the wicked cometh, *then* cometh alſo contempt, and with ignominy reproach.

4 The words of a mans mouth *are as* deep waters, *and* the well-ſpring of wiſdom *as* a flowing-brook.

5 *It is* not good to accept the perſon of the wicked, to overthrow the righteous in judgment.

6 A fools lips enter into contention, and his mouth calleth for ſtrokes.

7 A fools mouth *is* his deſtruction, and his lips *are* the ſnare of his ſoul.

8 The words of a tale-bearer *are* as wounds, and they go down into the innermoſt parts of the belly.

9 He alſo that is ſlothful in his work, is brother to him that is a great waſter.

10 The name of the LORD *is* a ſtrong tower: the righteous runneth into it, and is ſafe.

11 The rich mans wealth *is* his ſtrong city, and as an high wall in his own conceit.

12 Before deſtruction the heart of man is haughty, and before honour *is* humility.

13 He that anſwereth a matter before he heareth *it*, it *is* folly and ſhame unto him.

14 The ſpirit of a man will ſuſtain his infirmity; but a wounded ſpirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wiſe ſeeketh knowledge.

16 A mans gift maketh room for him, and bringeth him before great men.

17 *He that is* firſt in his own cauſe, *ſeemeth* juſt; but his neighbour cometh and ſearcheth him.

18 The lot cauſeth contentions to ceaſe, and parteth between the mighty.

19 A brother offended *is harder to be won* than a ſtrong city; and *their* contentions *are* like the bars of a caſtle.

20 A mans belly ſhall be ſatisfied with the fruit of his mouth; *and* with the increaſe of his lips ſhall he be filled.

21 Death and life *are* in the power of the tongue; and they that love it, ſhall eat the fruit thereof.

22 *Whoſo* findeth a wife, findeth a good *thing*, and obtaineth favour of the LORD.

23 The poor uſeth intreaties, but the rich anſwereth roughly.

24 A man *that hath* friends, muſt ſhew himſelf friendly: and there is a friend *that* ſticketh cloſer than a brother.

The two firſt verſes have produced various interpretations; but I think the following paraphraſe will clear up all difficulties. 1. "He that effects ſingularity enquires into all manner of things, according as his vain-glorious humour leads him: Which makes him alſo bend himſelf, with all the wit he hath, to overthrow the wit of wiſer men. 2. For a fool will never take any pleaſure in true underſtanding, but all the deſign of his ſtudies is to make a vain oſtentation of wiſdom unto others: This is his chiefeſt pleaſure, to hear himſelf diſcourſe; that is, diſcover the folly that predominates in his heart."

Some take that word which we tranſlate *ſeparateth himſelf*, in a good ſenſe; others in a bad: I would chooſe the latter, becauſe it ſeemeth moſt agreeable to the reſt of the words; but the Chaldee interpreter gives a quite different ſenſe, both of that word and of ſome other in theſe verſes; and *de Dieu* hath ſhewn there is ſuch reaſon for it, that I think myſelf here obliged to take notice of it, and remark upon it.

By *Niphrad*, which we render *ſeparateth himſelf*, he underſtands a *man divided*, uncertain in his own mind, who can ſtick to nothing, but wanders about in his own thoughts. And the laſt word in the firſt verſe *jith galla*, which we tranſlate *intermedleth*, he tranſlates *is left deſolate*; and then in the next verſe, taking *behith galloth* for *wandering up and down*, not for *diſcovering* or *revealing*, as we do, then the paraphraſe runs thus:

Ver. 1. *An unconſtant man deſires many things, and ſeeks ſatisfaction; but whatſoever he ſeeks, he never meets with it, but is defeated and diſappointed in all his deſigns.*

Ver. 2. *And this is a certain character of a fool, that he never fixes in any thing; but chooſes rather to gad up and down, and rove from one enquiry to another, than give his mind to true wiſdom and prudence, in which he hath no pleaſure.*

The Lord Bacon aims at this, I ſuppoſe, when he briefly expreſſes the ſenſe of Solomon, thus, *pro deſiderio querit cerebroſus, omnibus immiſcet ſe*: "An hair-brained man ſeeks to ſatisfy his fancy, and intermixeth himſelf with all things." According to Seneca, *vita ſine propoſito, languida eſt et vaga.* "A life that propoſeth no end to purſue, is faint, ſickly, and vagrant.

If we take the word *Niphrad* in a good ſenſe, then the paraphraſe muſt run thus:

Ver. 1. *He that lives retired, and ſequeſters himſelf from all company and buſineſs, out of a true affection to wiſdom, endeavours to have a ſound knowledge and underſtanding of things.*

2. *But a vain man addicts himſelf to his ſtudies for no other end, but only to vapour with a ſhew of wiſdom, which he doth not love.*

As for the vulgar tranſlation, it is ſo remote from the Hebrew, that I ſhall only obſerve a beautiful application which the Lord Bacon hath made of the *ſecond* verſe, to a quite different purpoſe from all interpreters I ever met with. The words run thus: *Non recipit ſtultus verba prudentum, niſi ea dixeris quæ verſantur in corde ejus.* Which is commonly underſtood of *accommodating himſelf to the humour of a fool*, who otherwiſe will not regard what is ſaid to him; but that great man applies *to the way of dealing with men of corrupt minds and depraved judgments.* "Who pre-ſuppoſe that honeſty grows out of weakneſs of wit, and want of experience, or only out of a ſilly belief given to preachers and ſchoolmaſters, to books and popular opinions; and therefore, unleſs you can make them plainly perceive, that you know what is in their very heart, when you exhort and admoniſh them; and are as well acquainted with their depraved principles, and crooked rules, and have as fully diſcovered, and deeply ſounded them, as themſelves, they will deſpiſe all manner of virtue, and the moſt excellent counſels, according to that admirable oracle of Solomon, *a fool will not receive the words of the wiſe, unleſs thou ſpeakeſt the very things that are in his heart*, i. e. an honeſt man can do no good with the wicked, unleſs he know all the coverts and depths of wickedneſs; in which Matchiavel himſelf hath done ſome ſervices, by diſcovering plainly *what men uſed to do*, not *what they ought to do.*"

The next verſe many have connected with theſe two, who intend to deſcribe the worſt of wicked men, who ſeek for applauſe by being ſo audacious as to ſcorn religion, and all the teachers of it. Such men are the greateſt of all Solomon's fools, by whom an *excellent perſon* (whom the *Hebrews* call *Iſh* in oppoſition to *Adam)* ſhould not be diſcouraged from pouring out good inſtructions, as he ſhews in the following words, ver. 4.

Then after a caution to Judges (ver. 5.) to ſearch into the merits of a cauſe, and not meerly to look to the quality of a perſon that appears before them; he obſerves in ſeveral verſes, the miſchiefs done by the tongue, ver. 6, 7, 8.

Rabbi Levi obſerves, that in ver. 10. there begins another ſort of precept of a different kind from thoſe that have been hitherto delivered from the beginning of the 10th chapter to this place. All which have been in a manner concerning the danger of ſuch vices, as *ſloth*, *hatred*, *anger*, *deceit*, *brawling*, *ſtriſe*, *impiety*, and other parts of that folly, againſt which he hath given many general cautions. But now he proceeds, as that *Jewiſh Doctor* thinks, to an argument of another nature, directing men in the management of affairs of ſtate, or in domeſtick buſineſs, *&c.* which is true in part, but not an exact obſervation.

Ver. 13. is referred by ſome to Judges who were anciently called *Cognitores*. And in good authors *cognoſcere* is as much as to do the office of a judge, who ought to take the greateſt care to know the truth before he give a ſentence: for, if it be a ſhame to a private perſon, in ordinary diſcourſe, *to anſwer a matter before he heareth it*, much more will it be to a magiſtrate, if, in matters of juſtice and judgment, he comes to a reſolution, before he hath taken full cognizance of them.

Some would connect the ſeventeenth verſe with the foregoing, but I take it ſeparately; and there being ſeveral ways of interpreting it, either *politically* with relation to cauſes brought before a judge, or *ſpiritually* with relation to what is tranſacted in a man's own ſoul; I would follow our tranſlation, which ſeems to me neareſt the Hebrew. In which a *juſt man* is not the perſon of whom Solomon ſpeaks, but the mark of the nominative caſe (as grammarians call it) is ſet before the word *firſt*; ſo that it hath the ſame meaning with our vulgar ſaying, *one tale is good till another is told*; though, I think, there is more in it: and the Lord Bacon hath made this excellent diſcourſe upon it. "The firſt information, ſaith he (Adv. of Learn. lib. viii. cap. 2. par. 17.) in any cauſe, if it a little fix itſelf in the mind of the judge, takes deep root, and wholly ſeaſons and preſuppoſes it, ſo as it can hardly be taken out, unleſs ſome manifeſt falſhood be found in the matter of the information, or ſome cunning dealing, in exhibiting, and laying open the ſame. For a bare and ſimple defence, though it be juſt and more weighty, can hardly compenſate the prejudice of the firſt information, nor is of force in itſelf, to reduce the ſeal of juſtice, once ſwayed down to an equal balance. Wherefore it is the ſafeſt courſe to a judge, that nothing touching the profits and merits of the cauſe be intimated before-hand, until both parties be heard together: and it is beſt for the defendant, if he perceives the judges to be prepoſſeſſed to labour principally in this (ſo far as the quality of the cauſe will admit) to diſcover ſome cunning ſhifts, and fraudulent dealings, practiſed by the adverſe party, to the abuſe of the judge."

I ſhall only obſerve a few reflections which Melancthon makes upon ver. 22. "where he notes firſt how acceptable the *ſtate of marriage* is to the Almighty God, as well as unto us. And next, what care he takes of pious perſons in that ſtate; for, ſo he underſtands thoſe words, as they run in the vulgar Latin, *Hauriet voluptatem a Deo*, as if he ſhould ſay, *there are great dangers in human life, and many common miſeries; but God will be the keeper of ſuch married perſons, as in happy concord and agreement, invoke his protection*. Such were Zachary and Elizabeth, and other pious perſons, whom God wonderfully preſerved, when the armies of wicked men ravaged all Judea. When Lamyrus ſlew 30000 Jews, and cauſed the captives to eat the carcaſſes of their brethren; then he protected Zachary and Elizabeth, and the bleſſed virgin and her parents, as he ſav'd the three children in the fiery furnace. By which examples we may conceive what it is to draw pleaſure from the Lord. Thoſe words alſo ſhew what comfort and pleaſure there is in an agreeable marriage; and therefore we ought to flee fornication, and keep in mind thoſe ſevere threatnings, *whoremongers and adulterers God will judge*, &c. and the puniſhment God inflicted upon the inhabitants of Canaan for their confuſed luſts. *Nec eſt dubium, magnam partem calamitatum*, &c. *Nor is there any doubt, that a great part of the calamities among all mankind, are the puniſhments of filthy luſts.* Let us therefore be more ardent in begging chaſtity of God; for the more he is diſpleaſed with impurity, the more carefully we ought to preſerve chaſtity; and let us obſerve that rule, *to ſhun ſins, is to ſhun the occaſion of ſins.*

CHAP. XIX.

BEtter *is* the poor that walketh in his integrity, than *he that is* perverſe in his lips, and is a fool.

2 Alſo, *that* the ſoul *be* without knowledge, *it is* not good; and he that haſteth with *his* feet, ſinneth.

3 The fooliſhneſs of man perverteth his way: and his heart fretteth againſt the LORD.

4 Wealth maketh many friends; but the poor is ſeparated from his neighbour.

5 A falſe witneſs ſhall not be unpuniſhed, and *he that* ſpeaketh lyes ſhall not eſcape.

6 Many will intreat the favour of the prince; and every man *is* a friend to him that giveth gifts.

7 All the brethren of the poor do hate him: how much more do his friends go far from him? he purſueth *them with* words, *yet* they are wanting to him.

8 He that getteth wiſdom, loveth his own ſoul: he that keepeth underſtanding ſhall find good.

9 A falſe witneſs ſhall not be unpuniſhed, and *he that* ſpeaketh lyes ſhall periſh.

10 Delight is not ſeemly for a fool: much leſs for a ſervant to have rule over princes.

11 The diſcretion of a man deferreth his anger, and *it is* his glory to paſs over a tranſgreſſion.

12 The kings wrath *is* as the roaring of a lion; but his favour *is* as dew upon the graſs.

13 A fooliſh ſon *is* the calamity of his father; and the contentions of a wife *are* a continual dropping,

14 Houſe and riches *are* the inheritance of fathers; and a prudent wife *is* from the LORD.

15 Slothfulneſs caſteth into a deep ſleep; and an idle ſoul ſhall ſuffer hunger.

16 He that keepeth the commandment, keepeth his own ſoul; *but* he that deſpiſeth his ways, ſhall die.

17 He that hath pity upon the poor, lendeth unto the LORD; and that which he hath given, will he pay him again.

18 Chaſten thy ſon while there is hope, and let not thy ſoul ſpare for his crying.

19 A man of great wrath ſhall ſuffer puniſhment: for if thou deliver *him*, yet thou muſt do it again.

20 Hear counſel, and receive inſtruction, that thou mayſt be wiſe in thy latter end.

21 *There are* many devices in a mans heart; nevertheleſs, the counſel of the LORD, that ſhall ſtand.

22 The deſire of a man *is* his kindneſs: and a poor man *is* better than a liar.

23 The fear of the LORD *tendeth* to life, and *he that hath it* ſhall abide ſatisfied: he ſhall not be viſited with evil.

24 A ſlothful *man* hideth his hand in *his* boſom, and will not ſo much as bring it to his mouth again.

25 Smite a ſcorner, and the ſimple will beware; and reprove one that hath underſtanding, *and* he will underſtand knowledge.

26 He that waſteth *his* father, *and* chaſeth away *his* mother, *is* a ſon that cauſeth ſhame, and bringeth reproach.

27 Ceaſe, my ſon, to hear the inſtruction *that cauſeth* to err from the words of knowledge.

28 An ungodly witneſs ſcorneth judgment: and the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for ſcorners, and ſtripes for the back of fools.

This chapter begins with a compariſon between the rich and poor; whom, in another regard, he hath compared together in the laſt verſe but one of the foregoing chapter: But *Gregory Nazienzen* applies it "unto Chriſtians *of a mean underſtanding* and *ſimple ſpeech*; that underſtand neither the inſtances of *Pyrrho*, nor the ſyllogiſms of *Chryſippus*: nor the depraved cunnings of *Ariſtotle*'s arts, nor the witchery of *Plato*'s eloquence; which, like the Egyptian plagues, too often infeſt the church of Chriſt. There is no need (ſays he) of any of theſe; but a poor man that walks in his ſimplicity (*poor in his diſcourſe, reaſoning, and knowledge)* and relies upon plain ſimple words, is much better (and will be ſooner ſaved) than a fool that values himſelf on his own ability to twiſt an argument to ſerve his turn or pleaſe his fancy; and moſt unlearnedly truſts to his own hypotheſis, which he would inſinuate to be clear demonſtrations." Whence I draw this inference, that a man ſhould not content himſelf to be ignorant, nor ſhould he be too curious and ſubtle in his diſquiſitions. Thus

Solomon, in the very next verſe obſerves two great ſprings of all our miſcarriages, *want of underſtanding* and *want of deliberation:* For to make too much haſte in a buſineſs is the way not to ſpeed, and to run blindly upon any thing is no leſs prejudicial to us in our undertakings: So the appetite will run a man upon rocks, and caſt him headlong into utter ruin: for which miſcarriage he ſhews in the next verſe (ver. 8.) he muſt blame none but himſelf, and never in the leaſt reflect upon God, as if he were negligent of us, or hard to us; which men are prone to think when they have fooliſhly undone themſelves.

Then followeth an obſervation, which he had made before, xiv. 20. but here repeats, in different words, over and over again, ver. 4, 6, 7. for it is a lamentable thing to ſee how little true friendſhip there is in this world; moſt men altering and changing together with the fortune (as we call it) of thoſe whom they pretend to love: If they be rich, they are courted by every body; but poverty ſhews how inſincerely. The books of all antient authors are full of ſuch ſentences; which I ſhall not ſo much as mention. But note, that in the midſt of theſe, he inſerts (ver. 5.) an obſervation (which he had formerly made) of a greater wickedneſs in human nature; which moves them either publickly to accuſe others falſly, or ſecretly to backbite them; neither of which ſhall eſcape unpuniſhed. For *there is no word ſo ſecret that ſhall go for nought, and the mouth that belieth, ſlayeth the ſoul*; as the *Wiſdom of Solomon* excellently ſpeaks, i. 11. which is repeated alſo again in this very chapter, ver. 9. with the alteration only of one word; uſing often the ſame axioms, and ſometimes varying the phraſe, tho' not the ſenſe; and the collectors of his ſayings thought good to ſet down his different forms of ſpeech for the ſame thing. There are thoſe who think that this ſentence is repeated in the 9th verſe, as an admonition to the rich men ſpoken of in the foregoing verſes; who break their promiſes with thoſe that depend upon them, and give good words when there is no need of them; but will do no good when men call for their aſſiſtance. Theſe ſhall ſuffer for their falſeneſs. But, tho' this be true, ſeems to be ſtrained, and not agreeable to the meaning of the Hebrew text.

That which follows (ver. 10.) is a notable admonition of the confuſed and diſorder'd ſtate of things here in this preſent world; wherein we too often ſee men void of wit or goodneſs, wallowing in pleaſure: that is, abounding in all things that can gratify their ſenſes, which they pleaſe moſt abſurdly; and mean men getting into power, and lording it over their betters, *&c.* Theſe things are very unſeemly, ſaith Solomon; and the latter of theſe more unſeemly than the former; but ſo it will be, unleſs men become wiſe and good; for moſt are made worſe by proſperity, which they know not how to uſe. Therefore it is a true rule of the ſon of Sirach, Ecclus. xxxiii. 24. *Fodder, a wand, and burdens are for an aſs; and bread, correction, and work for a ſlave.* Every one is beſt in the condition that is proper for him; and therefore a ſlave ſhould be kept under; and a brutiſh ſot be reſtrained from taking his pleaſure; for no man is fit to govern another that cannot govern himſelf, as the next verſe intimates; and the more power any man hath, the harder it is for him to command his paſſions: which may be ſuggeſted in the 12th verſe: for a *young lion*, to whom a king is compared, as he is the ſtrongeſt, ſo is he the fierceſt of all other.

From hence the wiſe-man paſſes to ſome domeſtick obſervations, ver. 13, 14, 15, 18, 19, 23. and therefore I ſhall here give ſome ſhort account of them.

All interpreters, except one, underſtand the 23d verſe as our tranſlation hath rendered it, by ſupplying a word before *abideth ſatisfied*: Only *Lud. de Dieu* thinks the parts of this verſe are oppoſite; as the reſt uſe to be; and by that word which we tranſlate *ſatisfied* (which ſignifies *full* in the Hebrew language) underſtands proud and haughty people, (as they who are rich are too prone to be) who are here oppoſed to him that fears God; as they are in Luke i. 50, 51, 53. and the paraphraſe will run thus; *He that is poſſeſſed of ſuch a religious ſenſe of God, that he fears to offend him, is a moſt happy man; but he that is ſwollen with pride, and forgets God, when worldly goods flow upon him, ſhall lie down at laſt in ſorrow, and never want ſomething or* *other to afflict him.* And ſomething of this the LXX ſeem to have had in their mind; for their tranſlation runs; *the fear of the Lord is to a man life,* ὁ δὲ ἄφοβος, &c. but he that is without fear (*viz.* of God) ſhall abide in places where there is no knowledge to govern him; *i. e.* run blindly into all manner of miſchief.

The next verſe is a moſt elegant, but hyperbolical deſcription of a man that hath given himſelf up to ſloth; who refuſes to do things, as *eaſy* as to pull his hands out of his boſom, and as *neceſſary* as to eat and drink.

The next verſe, as Melancthon well notes, is an obſervation concerning the way of amending the world. Some are ſo bad, that they muſt be handled with great ſharpneſs; eſpecially ſuch prophane men, as with an epicurean contempt deride admonitions, and grow thereby more furious. But there are thoſe who grow better, even by the example of ſeverity againſt notorious offenders: As the Gibeonites came and ſought peace, when they ſaw their neighbours deſtroyed; and the puniſhment of *Siſamnes* made *Ottanes* more cautious, when he was placed in the ſeat covered with his predeceſſor's skin; as *Herodotus* relates in his *Terpſichore.* But then there are a third ſort who need not ſo much; but being admoniſhed are obedient to thoſe that tell them their faults: To ſuch, a reproof at the moſt is ſufficient.

CHAP. XX.

WINE *is* a mocker, ſtrong drink *is* raging: and whoſoever is deceived thereby is not wiſe.

2 The fear of a king *is* as the roaring of a lion: *whoſo* provoketh him to anger, ſinneth *againſt* his own ſoul.

3 *It is* an honour for a man to ceaſe from ſtrife: but every fool will be medling.

4 The ſluggard will not plow by reaſon of the cold; *therefore* ſhall he beg in harveſt, and *have* nothing.

5 Counſel in the heart of man *is like* deep water; but a man of underſtanding will draw it out.

6 Moſt men will proclaim every one his own goodneſs: but a faithful man who can find?

7 The juſt *man* walketh in his integrity: his children *are* bleſſed after him.

8 A king that ſitteth on the throne of judgment, ſcattereth away all evil with his eyes.

9 Who can ſay, I have made my heart clean, I am pure from my ſin?

10 Divers weights *and* divers meaſures, both of them *are* like abomination to the LORD.

11 Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.

12 The hearing ear, and the ſeeing eye, the LORD hath made even both of them.

13 Love not ſleep, leſt thou come to poverty; open thine eyes, *and* thou ſhalt be ſatisfied with bread.

14 *It is* nought, *it is* nought, ſaith the buyer: but when he is gone his way, then he boaſteth.

15 There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.

16 Take his garment that is ſurety *for* a ſtranger: and take a pledge of him for a ſtrange woman.

17 Bread of deceit *is* ſweet to a man: but afterwards his mouth ſhall be filled with gravel.

18 *Every* purpoſe is eſtabliſhed by counſel: and with good advice make war.

19 He that goeth about as a tale-bearer, revealeth ſecrets: therefore meddle not with him that flattereth with his lips.

20 Whoſo curſeth his father or his mother, his lamp ſhall be put out in obſcure darkneſs.

21 An inheritance *may be* gotten haſtily at the beginning: but the end thereof ſhall not be bleſſed.

22 Say not thou, I will recompenſe evil: *but* wait on the LORD, and he ſhall ſave thee.

23 Divers weights *are* an abomination unto the LORD: and a falſe balance *is* not good.

24 Mans goings *are* of the LORD, how can man then underſtand his own way?

25 *It is* a ſnare to the man *who* devoureth *that which is* holy: and after vows to make enquiry.

26 A wiſe king ſcattereth the wicked, and bringeth the wheel over them.

27 The ſpirit of man *is* the candle of the LORD, ſearching all the inward parts of the belly.

28 Mercy and truth preſerve the king: and his throne is upholden by mercy.

29 The glory of young men *is* their ſtrength: and the beauty of old men *is the* gray head.

30 The blueneſs of a wound cleanſeth away evil: ſo *do* ſtripes the inward parts of the belly.

The firſt precept in this chapter is againſt *drunkenneſs,* as an enemy to wiſdom, even in common things; much more in thoſe of everlaſting conſequence; for that it commonly expels out of mens minds all reverence both to God and to others; inclining them to take the licence to ſay or do any thing without any reſtraint or diſcretion; and what unruly paſſions it excites when the brain is diſturbed with it, is known to all, and need not to be here recited. The word *Homeh,* which Solomon here uſes, and which we render raging or outrageous, includes them all, ſignifying, That diſcompoſed, unquiet and reſtleſs ſtate of mind, which expreſſes itſelf in ſome wild motion or other, according as men are naturally inclined. But nothing worſe can be ſaid of it than this, that it makes men either ſtupid ſots, or profane ſcoffers at ſobriety and religion.

Next to this he adviſes every man to take heed how he ſuffers himſelf to be drunk with anger; for nothing elſe but an intoxication therewith, can make a man ſo diſtracted as to fly in the face of majeſty: For ſo that word *hithalber* properly ſignifies, not to provoke the king, (tho' moſt interpreters, even Bochartus himſelf ſo render it) but to be angry at him, which is a kind of madneſs; for thereby he is provoked to ſuch fury, as is in young lions, who are the fierceſt of all others.

Ver. 5. Solomon obſerves that there are no men ſo cunning, but there are others as ſubtil to find them out. Concerning which art of finding out men, the great Lord Bacon hath given many notable rules, (in his Advanc. of Learn. lib. 8. chap. 2.) for though the knowledge of itſelf falleth not under precepts, becauſe it is of individuals; yet inſtructions for the deducing of it may be given, and he obſerves *ſix* ways, whereby the knowledge of men may be drawn out and diſcloſed by their faces and countenances, by words, by deeds, by their nature, by their ends, and by the relations of others.

The next verſe is very variouſly expounded; but our tranſlation ſeems to come neareſt to the ſenſe of the Hebrew words.

The 11th verſe alſo may be expounded quite contrary ways; becauſe the word ***Ithnakker*** ſignifies both to *make one's ſelf known*, and to *make one's ſelf a ſtranger* unto others. All the ancient interpreters follow, as ours doth, the firſt ſenſe; which ſeems moſt genuine; for nature commonly betrays its inclination in children ſo plainly, and they are ſo ſtrong and violent, that they cannot diſſemble them. Yet that (which is the other) is no abſurd ſenſe which ſome give of theſe words, even children are ſo cunning as to hide their inclinations; and therefore it is not eaſy to gueſs in their childhood, what they will prove when they come to man's eſtate; but this is not ſo common as the other.

Some good interpreters expound the 12th verſe wholly concerning the happineſs a people are in, when the ſubjects are ſo humble, that they are inclined meekly to obey their ſuperiors; and their ſuperiors ſo wiſe, that they ſolicitouſly provide for their ſafety and government. Thus Melancthon obſerves, that in government theſe two things muſt concur, good counſel in the governors, and obedience in the people: Both of which Solomon acknowledges to be the gift of God. Nay both theſe, ſaith he, muſt concur in a king; who muſt not only have good counſellors, but be inclined alſo to hearken to them, or elſe he will not be happy. Jeremiah was an excellent monitor, but Zedekiah would not be ruled by him; and ſo Jeruſalem was deſtroyed. As on the other ſide, Hezekiah in former times, hearkened to Iſaiah, and then it was preſerved.

The 14th verſe is alledged by the Lord Bacon, as an inſtance of one of the meer colours of good and evil, teaching us that all is not good which men praiſe, nor all bad which they diſcommend. For as Fraud, the wiſe man here obſerves, makes them diſpraiſe that to which they have a mind, ſo in other caſes, out of *ignorance*, or out of *partiality*, or *faction*, nay ſometimes from natural diſpoſition, men both diſparage that which is praiſe-worthy, and commend that which is good for little.

In ver. 17. under the name of bread of deceit, may be comprehended all things got wrongfully; which, though they may pleaſe a man in the beginning, may bring ſorrow and pain in the concluſion.

The miſtake of the vulgar Latin, hath produced a variety of interpretations on ver. 26. which ſeems to intend no more than this, that a *good king ſeparates the bad from the good, by a due execution of his laws, which is like the winnowing of the corn after the chaff is ſeparated from it, by drawing the wheel over it*; for as the flail is the inſtrument among us of threſhing the corn out of the husk; ſo in thoſe hot countries, they made this ſeparation by a wheel drawn by oxen over it, which both preſſed out the corn, and broke the ſtraw, as may be ſeen in Iſ. xxviii. 27, 28. and many other places, which our learned countryman N. Fuller hath explained in his miſcellanies (lib. vi. ch. 12.) and Dr. Hammond hath applied to that place of the Pſalmiſt, Pſal. lxxviii. 13.

The plaineſt ſenſe alſo of ver. 27. ſeems to be that in our tranſlation; the latter part of which the Lord Bacon (with ſome others) refer to the inquiſitive ſearch of man's mind into all manner of things. "For though the wiſe-man ſays (in Eccleſ. iii.) that it is impoſſible for man to find out all the ways of God; yet this doth not derogate from the capacity of a man's mind, but may be referred to the impediments of knowledge (ſuch as the ſhortneſs of life, jangling among learned men, and refuſing to join their ſtudies and labours, unfaithful and depraved tradition of ſciences, with many other inconveniences, wherein this preſent ſtate is entangled) for that no parcel of the world is denied to man's enquiry or invention, he declares in another place; where he ſaith, *The ſpirit of man is as the lamp of God, wherewith he ſearcheth into the inwards of all ſecrets.*" Thus he in the beginning of his *Advancement of learning.*

Upon the next verſe *Kab-wenaci* hath this note; that by *Cheſed*, the mercy, which Solomon here commends unto a king, we are to underſtand, an exceeding great exceſs of goodneſs and kindneſs, even towards thoſe who are not worthy of it: and by ***Emeth, truth***, his keeping his word exactly, and loving, and ſincerely practiſing virtue; which two will keep him from all harm: but it is that exceſſive degree of goodneſs alone which eſtabliſhes and ſettles him in the throne of his kingdom. A proverb directly contrary to the wicked *maxims* of *Matchiavel.*

The laſt verſe ſome take to be a deſcription of the depraved condition of human nature, which makes man as loth to be cured of their ſins by ſharp and ſevere rebukes, *&c.* as to be beaten till lumps be raiſed in the fleſh: And then the paraphraſe ſhould run thus; "That active ſpirit, which the Lord hath breathed into man, is like a torch lighted at the divine underſtanding, to guide and direct him in all his motions, and to make reflections upon them afterward: nay, to penetrate alſo into the moſt ſecret deſigns of other men, that he may not be deceived by them."

CHAP. XXI.

THE kings heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whitherſoever he will.

2 Every way of a man *is* right in his own eyes: but the LORD pondereth the hearts.

3 To do juſtice and judgment *is* more acceptable to the LORD than ſacrifice.

4 An high look, and a proud heart, *and* the plowing of the wicked *is* ſin.

5 The thoughts of the diligent *tend* only to plenteouſneſs: but of every one *that is* haſty, only to want.

6 The getting of treaſures by a lying tongue *is* a vanity toſſed to and fro of them that ſeek death.

7 The robbery of the wicked ſhall deſtroy them; becauſe they refuſe to do judgment.

8 The way of man *is* froward and ſtrange: but *as for* the pure, his work *is* right.

9 *It is* better to dwell in a corner of the houſe-top, than with a brawling woman in a wide houſe.

10 The ſoul of the wicked deſireth evil: his neighbour findeth no favour in his eyes.

11 When the ſcorner is puniſhed, the ſimple is made wiſe: and when the wiſe is inſtructed, he receiveth knowledge.

12 The righteous *man* wiſely conſidereth the houſe of the wicked: *but God* overthroweth the wicked for *their* wickedneſs.

13 Whoſo ſtoppeth his ears at the cry of the poor, he alſo ſhall cry himſelf but ſhall not be heard.

14 A gift in ſecret pacifieth anger: and a reward in the boſom, ſtrong wrath.

15 *It is* joy to the juſt to do judgment: but deſtruction *ſhall be* to the workers of iniquity.

16 The man that wandreth out of the way of underſtanding, ſhall remain in the congregation of the dead.

17 He that loveth pleaſure *ſhall be* a poor man: he that loveth wine and oyl ſhall not be rich.

18 The wicked *ſhall be* a ranſom for the righteous; and the tranſgreſſor for the upright.

19 *It is* better to dwell in the wilderneſs, than with a contentious and an angry woman.

20 *There is* a treaſure to be deſired, and oyl in the dwelling of the wiſe: but a fooliſh man ſpendeth it up.

21 He that followeth after righteouſneſs and mercy, findeth life, righteouſneſs, and honour.

22 A wiſe *man* ſcaleth the city of the mighty, and caſteth down the ſtrength of the confidence thereof.

23 Whoſo keepeth his mouth and his tongue, keepeth his ſoul from troubles.

24 Proud *and* haughty ſcorner *is* his name, who dealeth in proud wrath.

25 The deſire of the ſlothful killeth him: for his hands refuſe to labour.

26 He coveteth greedily all the day long: but the righteous giveth, and ſpareth not.

27 The ſacrifice of the wicked *is* abomination: how much more, *when* he bringeth it with a wicked mind?

28 A falſe witneſs ſhall periſh: but the man that heareth, ſpeaketh conſtantly.

29 A wicked man hardneth his face: but *as for* the upright, he directeth his way.

30 *There is* no wiſdom nor underſtanding, nor counſel againſt the LORD.

31 The horſe *is* prepared againſt the day of battle: but ſafety *is* of the LORD.

This chapter begins with an admonition to kings, wherein Solomon would have them ſenſible, *that they cannot manage things by their own power as they think good*; but that they ſhould (as well as their ſubjects) depend upon an higher cauſe, who orders all their motions, good and bad, to ſuch ends as he propoſes to himſelf, quite contrary to their intentions and inclinations, which is an inſtruction ſufficient *to correct the pride of the moſt abſolute monarch*, and the impatience of the moſt oppreſſed ſubject. Ver. 2. is a caution againſt ſelf-conceit; and then there is a caution, ver. 3. againſt hypocriſy; which thinks to pleaſe God with ceremonies, without moral honeſty.

In ver. 4. the meaning is ſomething uncertain, from the different acceptation of the word *Ner* or *Nir*; which the *Greek*, the *Latin*, and other interpreters, tranſlate not *ploughing*, or *ploughed fields*; but the *light* and *ſplendor* of the wicked. I would have regard to both ſenſes; underſtanding by *ploughing*, the ſtudy, contrivance, and buſineſs of wicked men. And the ſentence may be inverted in this manner: *Sin is the pride, the ambition, the glory and joy* (or the *buſineſs*) *of wicked men*, that, upon which they value themſelves, and for which they eſteem themſelves, &c. is, that they dare do wickedly: or we may make two ſentences of this verſe, to this purpoſe: *Men that have proud and lofty thoughts, have very ambitious deſires, and an unſatiable appetite, which put them upon wickedneſs: nay, the very buſineſs and employment of wicked men (as well as their pleaſure) is nothing but ſin. Lud. de Dieu* thinks this no improper ſenſe: *ſuperciliouſneſs, and ſwelling of the heart, (or mind,)* is a yoke intolerable, and proper to the wicked; and *Caſtalio* alone underſtands by *ſin*, the effects of ſin, to this ſenſe: Pride and haughtineſs of mind are deadly enemies to that happineſs and pleaſure which the wicked purſue: for inſtead of making them greater, as they fancy, they lay them low in all mens opinions, and expoſe them to their hatred, &c.

In the laſt verſe Solomon mentions the horſe, a very common beaſt, and well known amongſt us, but very rare among the Hebrews until his time. Before him we find no horſemen mentioned in the armies of Iſrael. God forbids the kings of his people to keep many horſes (Deut. xvii. 16.) and to make uſe of this pretence, that ſo they might carry the people back again into Egypt. He commands Joſhua to hamſtring the horſes of the Canaanites, which he ſhould take in battle, and to burn their chariots of war, (2 Sam. viii. 4, 5.) David having won a great battle againſt Hadadezer, king of Shobah, took ſeventeen hundred horſes, and lamed all belonging to the chariots of war, reſerving only one hundred chariots. The judges and princes of Iſrael uſed generally to ride on mules and aſſes. After David's time, horſes became more common in the country of Judah.

Solomon is the firſt king of Judah who had a great number of horſes, and he kept them rather for pomp than for war; for we do not read that he made any military expeditions. He had, ſaith the Scripture, forty thouſand ſtables of horſes for his chariots, and twelve thouſand horſemen (1 Kings iv. 6.) diſtributed in his fortified places, (1 Kings x. 26) He had his horſes from Egypt, and there was not a ſet which did not coſt him more than ſix hundred ſhekels, which makes of our money about ninety pounds; ſo that allowing him a ſet only to each ſtable, the purchaſe of his horſes amounted to three million ſix hundred thouſand pounds.

In this place it is mentioned by the wiſe man, inſtead of all warlike preparations, becauſe it was the chief; and all nations placed much of their confidence in the number and ſtrength of their horſes; which confidence Solomon endeavours here to prevent in the Hebrews: for, though he had a great number of horſes, as above, to increaſe that ſplendor which was peculiar to him above all kings; yet he would have them know he did not truſt in them; nor would have his people imagine they were a whit the more ſecure, becauſe they were ſo well appointed for war, if they did not carefully obey the laws of God, and from him look for deliverance.

CHAP. XXII.

A *Good* name *is* rather to be choſen than great riches, *and* loving favour rather than ſilver and gold.

2 The rich and poor meet together: the LORD *is* the maker of them all.

3 A prudent *man* foreſeeth the evil, and hideth himſelf: but the ſimple paſs on, and are puniſhed.

4 By humility *and* the fear of the LORD, *are* riches, and honour, and life.

5 Thorns *and* ſnares *are* in the way of the froward: he that doth keep his ſoul ſhall be far from them.

6 Train up a child in the way he ſhould go: and when he is old, he will not depart from it.

7 The rich ruleth over the poor, and the borrower *is* ſervant to the lender.

8 He that ſoweth iniquity, ſhall reap vanity: and the rod of his anger ſhall fail.

9 He that hath a bountiful eye ſhall be bleſſed: for he giveth of his bread to the poor.

10 Caſt out the ſcorner, and contention ſhall go out: yea, ſtrife, and reproach ſhall ceaſe.

11 He that loveth pureneſs of heart, *for* the grace of his lips, the king *ſhall be* his friend.

12 The eyes of the LORD preſerve knowledge, and he overthroweth the words of the tranſgreſſor.

13 The ſlothful *man* ſaith, *There is* a lion without, I ſhall be ſlain in the ſtreets.

14 The mouth of ſtrange women *is* a deep pit: he that is abhorred of the LORD ſhall fall therein.

15 Fooliſhneſs *is* bound in the heart of a child, *but* the rod of correction ſhall drive it far from him.

16 He that oppreſſeth the poor to increaſe his *riches*, *and* he that giveth to the rich *ſhall* ſurely *come* to want.

17 Bow down thine ear, and hear the words of the wiſe, and apply thine heart unto my knowledge.

18 For *it is* a pleaſant thing, if thou keep them within thee; they ſhall withal be fitted in thy lips.

19 That thy truſt may be in the LORD, I have made known to thee this day, even to thee.

20 Have not I written to thee excellent things in counſels and knowledge?

21 That I might make thee know the certainty of the words of truth; that thou mightſt anſwer the words of truth to them that ſend unto thee?

22 Rob not the poor, becauſe he *is* poor: neither oppreſs the afflicted in the gate.

23 For the LORD will plead their cauſe, and ſpoil the ſoul of thoſe that ſpoiled them.

24 Make no friendſhip with an angry man: and with a furious man thou ſhalt not go:

25 Leſt thou learn his ways, and get a ſnare to thy ſoul.

26 Be not thou *one* of them that ſtrike hands, *or* of them that are ſureties for debts.

27 If thou haſt nothing to pay, why ſhould he take away thy bed from under thee?

28 Remove not the antient land-mark, which thy fathers have ſet.

29 Seeſt thou a man diligent in his buſineſs? he ſhall ſtand before kings, he ſhall not ſtand before mean *men*.

This chapter begins with an admonition, not to ſet too great a price upon riches, which is follow'd with another to rich men, not to ſet too great a value upon themſelves; and with an inſtruction alſo to the poor, not to be diſcontented with their condition; the rich having as much need of them as they have of the rich. *Gregory Nazianzen* (Orat. xvi. p. 263.) is of opinion, that Solomon doth not ſay, that God hath made one man poor, and another rich; *for it is not apparent, that ſuch a diſtinction is from God, but, they are both alike, the workmanſhip of God, though in external regards they be unequal*; which ought to ſhame rich men into ſympathy and brotherly kindneſs towards them: that when they are apt to be lifted up, becauſe of thoſe things wherein they are unequal, they may be taken down again, and become more moderate, when they conſider how, in the greateſt things, they are both alike.

But if God did not intend in the beginning, ſo great a diſparity as we now ſee, yet ſome diſparity, it may be eaſily proved, he did deſign; the mean condition, that is, (though not beggary) of ſome, in compariſon of others. Which ſerves many wiſe ends of his providence; nay, beggary may be very uſeful, to give the greater occaſion of liberality on the one hand, and of patience, humility, and of honeſt diligence on the other. And to be commended for theſe virtues, is much better than to be rich, as he obſerves in the firſt verſe, where Melancthon hath a large diſcourſe to ſhew, that it is lawful, nay neceſſary, to endeavour after a good fame, according to that ſaying, *I have need of a good conſcience, with reſpect to God, and of a good name for the ſake of my neighbour.* And he alledges ſome ancient ſentences to the ſame purpoſe with this of Solomon; as that of *Publius Honeſtus*, *Rumor alterum patrimonium eſt:* and that of *Plautus*, *Honeſtam famam ſi ſervaſſo, ſat ero dives.*

There are more obſervations about riches, verſe 7, 8, 9. And in ver. 11. I follow the judgment of *Lud. de Dieu*, who thinks Solomon obſerves two fruits of pureneſs of heart; one, that the word of ſuch a man may be relied on; and the other, that the king (who loves not to be deceived) will be his friend upon that account. This ſeems neareſt to the Hebrew; unleſs we will take it thus: Two things recommend a man to the affection of his prince; his *integrity* and his *eloquence*; which make him very capable to do his prince ſervice; and then the conſtruction muſt run thus: He that loves ſincerity above all things, and is able to declare himſelf in acceptable language, is fit to be privy councellor to a king.

In the 13th verſe is an admirable deſcription of the diſpoſition of ſlothful perſons, who raiſe difficulties in their own fancies where there are none; or, pretending them greater than they are, will not ſo much as attempt any thing, becauſe it is poſſible they may meet ſome conſiderable obſtructions: Which ſome have, not unfitly, applied to cowardly magiſtrates, who dare not puniſh great and powerful offenders, but excuſe themſelves, ſaying, *He is a mighty man, a prime favourite, a great miniſter; there is no dealing with him*, &c. Whereas a worthy magiſtrate would meet ſuch a lion to chuſe, and puniſh his purpled wickedneſs, that he might make God's ordinance to be reverenced, and clear the way for others, by tearing ſuch a beaſt in pieces: *And would no more fear to make a worſhipful murderer, or right honourable thief, an example of juſtice, (if it is in his power) than to hang a poor ſheep-ſtealer on his circuit.*

But the Lord Bacon applies it, no leſs wittily, to the lazineſs of mankind; (in the *Advancem. of Learning*, lib. 1. cap. 8.) the knowledge of ſome things being ſo abſtruſe, that it is almoſt impoſſible to be compaſſed by humane induſtry. Whereas *all thoſe things are to be held poſſible and practicable, which may be accompliſhed by ſome perſons, tho' not by every one; and which may be done by the united labours of many, though not by any one part; and which may be effected in a ſucceſſion of ages, though not in the ſame age; and in brief, which may be finiſhed by the publick care and charge, though not by the ability and induſtry of particular perſons.* But there is no excuſe for thoſe, who will not ſet themſelves to any enquiries; becauſe ſome things cannot be known. Which is perfectly the temper of the ſluggard Solomon here mentions, who becauſe a lion comes ſometimes into the ſtreet, would not ſtir out of his doors.

In ver. 16. I think the vulgar Latin, which Luther and ſome others follow, comes nearer to the Hebrew than our tranſlation, which runs thus; *He that ſqueezes the poor to encreaſe his own eſtate gives to the rich* (not to ſecure what he hath gotten, but) *to impoveriſh it:* i. e. He ſhall be ſqueezed by ſome perſon mightier than himſelf: And therefore the conſtruction ſhould be thus; *Such is the juſt providence of Almighty God, that he, who, to enlarge his own eſtate or power, oppreſſeth the poor by violence or deceit, ſhall meet with the like extortion from others more powerful than himſelf; and thereby be reduced to as poor a condition as thoſe whom he oppreſſed.*

Here the wiſe Solomon, for reaſons beſt known to himſelf, alters his method, and inſtead of ſhort ſentences and proverbs, properly ſo called, aſſumes an *imperative* ſtile of exhortations and precepts; comprehending two, three, or more verſes, before he finiſhes what he intends. The tranſition is plain, and remarkably expreſſive of the variation, importing the ſame (in ver. 17.) As if he had ſaid, "Let not all that hath been ſaid be loſt, or ſuperficially "regarded, but take a ſerious review of my foregoing "counſels; and give an ear alſo to what I have further "to deliver: And, in particular, let me prevail for an af-"fectionate application of thy mind to the knowledge "which I ſhall impart unto thee." And to raiſe a greater attention, he introduces his advice, (ver. 20.) by the name of *ſcaliſchim*; words fit for a prince to ſpeak, and for the beſt men in the world to hear; for ſo much is included in the phraſe, *excellent things*.

The firſt particular that Solomon takes notice of, and recommends as a *principal rule* of life, is (ver. 22.) not to be injurious to poor people; eſpecially by oppreſſing them in a form of juſtice; which was adminiſtred by the elders in the gate of their city. (Deut. xxi. 19. &c.)

That is followed by a moſt neceſſary advice about the choice of a friend, (ver. 24, 25.) which is exceeding judiciouſly remarked by the Lord Bacon, (*Advancement of Learning*, book viii. ch. 2. parab. 26.) "By how much the more devoutly (ſays he) the laws of friendſhip among good men are to be obſerved, by ſo much the more it ſtands us upon to uſe the caution, even at the very firſt, in the prudent election of friends: *And let the diſpoſition and humours of our friends be what they will, ſo far as concerns ourſelves only, they are by all means to be borne withal; but when they impoſe a neceſſity upon us, to behave ourſelves juſt as they would have us towards other men, it is a very hard and unreaſonable condition of friendſhip.* Wherefore, it highly concerns us, as Solomon here admoniſhes, for the preſerving of peace and ſafety of our life, that we intermingle not our matters with men of a choleric nature, and ſuch as eaſily provoke or undertake quarrels or debates: For ſuch kind of friends will perpetually engage us in contentions and factions: So that we ſhall be conſtrained either to break off friendſhip, or to be wanting to our own perſonal ſafety."

Ver. 26, 27. Warn men againſt ſuch friendſhips, as will engage them to be bound for the debts of others: Where he particularly points at thoſe men, who, conſcious to themſelves that they have no eſtate, deceive ſuch to whom they ſtand bound for another man's debts; and ſo by pretending to be more able than they are, deprive themſelves of the benefit of that law mentioned in Exod. xxii. 26, 27.

The word *boundaries* in the 28th verſe is generally and properly interpreted to be a caution againſt innovations. Thus Melancthon explains this verſe. "This precept is not obſcure if it be allegorically underſtood, *That the laws which antiquity by grave authority hath delivered, ought not to be changed without an evident (or abſolute) neceſſity.* For it is often repeated among the precepts of political life, not *raſhly to change the ancient laws.* But it is neceſſary indeed here to add this caution when any doctrine is impious, and the law eſtabliſhes impious opinions and idols, then we ought to prefer rules before them, and to obey God rather than man. But when ſuch amendment is neceſſary, the boundaries and limits of our fathers are not taken away, but reſtored: Becauſe we only return to the doctrine delivered by God to our firſt father, according to that of Tertullian, *Primum quodque veriſſimum eſt:* All our care therefore herein is to enquire diligently, what is the true antiquity: For that is a great confirmation of our faith, when we underſtand the true ſtate of the church in all ages, to follow the teſtimony of thoſe who retain the foundation."

I ſhall cloſe theſe remarks with the above-cited Lord's judicious obſervation on the laſt verſe of this chapter: "*There is no quality*, ſays he, *which princes more reſpect, and require in the choice of a miniſter, or ſervant, than celerity and alacrity in the diſpatch of buſineſs*; which is above all the reſt, as he ſhews by this induction. *Men of profound wiſdom* are many times ſuſpected by kings as too prying, and able by the ſtrength of their wit as with an engine, to turn and wind about their maſters, inſenſibly, whether they will or no. Then *popular perſons* are hated as thoſe that ſtand in the light of kings, and draw the eyes of the people too much unto themſelves. *Men of courage* are commonly taken for turbulent ſpirits, and more daring than is meet. *Honeſt men*, who are valuable for their integrity, are thought too ſtiff; not ſo pliable as their maſters deſire, to their will and pleaſure in every thing. To conclude, ſaith he, there is not any other good quality, which preſents not ſome ſhadow, wherewith the mind of kings may be offended; *only quickneſs of diſpatch, in the execution of commands, hath nothing in it that doth not pleaſe:* The motions alſo of the minds of kings are ſwift, and not very patient of delays; *for they imagine they can do any thing: This only being wanting, that it be done out of hand.* Upon which account, above all other qualities, *celerity* is to them moſt acceptable."

CHAP. XXIII.

WHEN thou ſitteſt to eat with a ruler, conſider diligently what *is* before thee.

2 And put a knife to thy throat, if thou *be* a man given to appetite.

3 Be not deſirous of his dainties: for they *are* deceitful meat.

4 Labour not to be rich: ceaſe from thine own wiſdom.

5 Wilt thou ſet thine eyes upon that which is not? for *riches* certainly make themſelves wings, they fly away as an eagle towards heaven.

6 Eat thou not the bread of *him that hath* an evil eye, neither deſire thou his dainty meats.

7 For as he thinketh in his heart, ſo *is* he: Eat and drink, ſaith he to thee, but his heart *is* not with thee.

8 The morſel *which* thou haſt eaten, ſhalt thou vomit up, and loſe thy ſweet words.

9 Speak not in the ears of a fool; for he will deſpiſe the wiſdom of thy words.

10 Remove not the old land-mark; and enter not into the fields of the fatherleſs.

11 For their redeemer *is* mighty; he ſhall plead their cauſe with thee.

12 Apply thine heart unto inſtruction, and thine ears to the words of knowledge.

13 Withhold not correction from the child: for *if* thou beateſt him with the rod, he ſhall not die.

14 Thou ſhalt beat him with the rod, and ſhalt deliver his ſoul from hell.

15 My ſon, if thine heart be wiſe, my heart ſhall rejoyce even mine.

16 Yea, my reins ſhall rejoyce, when thy lips ſpeak right things.

17 Let not thine heart envy ſinners: but *be thou* in the fear of the LORD all the day long.

18 For ſurely there is an end, and thine expectation ſhall not be cut off.

19 Hear thou, my ſon, and be wiſe, and guide thine heart in the way.

20 Be not amongſt wine bibbers; amongſt riotous eaters of fleſh.

21 For the drunkard and the glutton ſhall come to poverty: and drowſineſs ſhall cloath *a man* with rags.

22 Hearken unto thy father that begat thee, and deſpiſe not thy mother when ſhe is old.

23 Buy the truth, and ſell *it* not; *alſo* wiſdom, and inſtruction, and underſtanding.

24 The father of the righteous ſhall greatly rejoyce: and he that begetteth a wiſe *child*, ſhall have joy of him.

25 Thy father and thy mother ſhall be glad, and ſhe that bear thee ſhall rejoyce.

26 My ſon, give me thine heart, and let thine eyes obſerve my ways.

27 For an whore *is* a deep ditch; and a ſtrange woman *is* a narrow pit.

28 She alſo lieth in wait as *for* a prey, and increaſeth the tranſgreſſors among men.

29 Who hath wo? who hath ſorrow? who hath contentions? who hath babling? who hath wounds without cauſe? who hath redneſs of eyes?

30 They that tarry long at the wine, they that go to ſeek mixt wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itſelf aright.

32 At the laſt it biteth like a ſerpent, and ſtingeth like an adder.

33 Thine eyes ſhall behold ſtrange women, and thine heart ſhall utter perverſe things.

34 Yea, thou ſhalt be as he that lieth down in the midſt of the ſea, or as he that lieth upon the top of a maſt.

35 They have ſtricken me, *ſhalt thou ſay, and* I was not ſick; they have beaten me, *and* I felt *it* not: when ſhall I awake? I will ſeek it yet again.

As the foregoing chapter concludes with an obſervation, concerning the quality of a perſon, who is moſt likely to come to preferment, ſo this begins with a caution to him, when he is promoted to it. The firſt verſe, (as *Melancthon* calls it) is, *aulica admonitio*, an admonition to a courtier; remembring him that there is danger, even in the favour, eſpecially in the familiarity of princes and great men; whoſe kindneſs muſt be uſed with ſo much modeſty and circumſpection; eſpecially if they be ſo extraordinary kind, as to admit an inferior to eat with them: When if a man uſe not great moderation, he loſes the guard a man ought to have over himſelf. For his head groweth hot, his tongue may run as we ſay, before his wit, his behaviour may be indecent, or too negligent, *&c.* and therefore Solomon adviſes ſuch a perſon to be very conſiderate at that time, above all others; and with earneſt attention to mind both *who* and *what* is before him; there being great danger of his ruin; if he give any offence, at ſuch a time, when the paſſions of the prince, or ruler are apt to be as diſordered as his own. But eſpecially he muſt *put a knife to his throat*, i.e. ſays Melancthon, he muſt be ſure to *have a command over his tongue*, that it take not too much liberty, and ſpeak nothing raſhly. This is a good leſſon, tho' not the whole of what the wiſe author intended further, *viz.* the exceeding great caution a man ſhould uſe at a feaſt, leaſt he exceed his bounds in eating and drinking: Be as afraid therefore, ſay's Solomon, of running into exceſs (of which thou art in great danger at a great table, if thou haſt a great ſtomach) as if the knife wherewith thou cutteſt, would certainly cut thy throat, if thou eateſt too much.

After this follows an admonition againſt covetouſneſs, ver. 4. where he neither forbids all labour, nor a provident care (which in other places he commends) but only repreſents how vain it is to be over ſollicitous; and to have no thought, nor ſtrength for any thing elſe; for ſo the firſt word is, do not *weary thyſelf* to be rich: And in the next part of the ſentence, he only bids us *deſiſt from* our own underſtanding; meaning thereby, either we ſhould not wholly truſt to that, tho' in the uſe of honeſt means; or that we ſhould not follow our own inventions, contrary to the divine directions.

The reaſon which Solomon adds, ver. 5. hath little or no difficulty in it, which is from the uncertainty, either of getting, not keeping riches: Whoſe inconſtancy he ſets forth by the flight of an *eagle*; which of all other birds is obſerved to fly *ſwifteſt*, and higheſt into the clouds, i.e. quite out of ſight.

Next to covetouſneſs he condemns envy, or rather ſuch covetouſneſs as makes men ſordid; which ſhews, that a ſingular diligence ought to be uſed, in obſerving and finding out the diſpoſition and inclination of others; that we may know whom to avoid, and whom to conſort withal. And there is none worſe than the man now mentioned, who hath a ſpectre or ſatyr in his ſoul; *he is not what he ſeems*; his thoughts differ much from his words: and therefore believe not what he ſaith, but mark the diſcovery he makes of his inward thoughts, which are ſo ſordid that he is *deteſtable*, as ſome render the phraſe, or *ſtinking*.

Of envy at the proſperous eſtate of wicked men, which makes others wiſh themſelves in their condition, though it be by imitating their wickedneſs, he ſpeaks afterwards, ver. 17. from whence to the 25th chapter, moſt of the precepts are admonitions proper for parents to give their children, that they may know what to avoid; particularly *drunkenneſs and whoredom*, and ſuch company as may entice them to be ſo lewdly wicked.

St. Chryſoſtom's obſervations concerning an harlot (Hom. 14. ad Pop. Antioch.) moſt excellently explains that *a whore underſtands nothing of love or friendſhip, but only of the art of inveigling*. Her heart is inſenſible of true affection, and made up of wiles to deceive and entrap men unto their undoing. And if the danger do not appear, ſhe is the more to be avoided, *becauſe ſhe covers the deſtruction, and hides the death*, and takes care it ſhall not come preſently into the ſight of him, whom ſhe enſnares into it.

In the concluſion of the chapter, he reſumes his diſcourſe about drunkenneſs, and repreſents at large the diſmal effects of it, in ſo lively a manner, as may well deter any man that reads it ſeriouſly, from being too buſy with wine, which he ſaith in the concluſion, bites like a ſerpent, and ſtings likes a baſilisk: not that there is any hurt in the thing itſelf, but in our exceſs; whereby innumerable diſeaſes are bred in the body, the reaſon for the preſent ſuffocated, and the moſt abſurd affections ſtirred up, which change men for the time into beaſts, ſome into lions, as Bochartus gloſſes (lib. iii. cap. 10. p. 2.) Witneſs Alexander, who killed his deareſt friend in his cups; and Herod, who, after a feaſt, condemned the great ſervant of God, John Baptiſt (whom he himſelf highly reverenced) to be beheaded: others into dogs, as Nabal, who moſt rudely and churliſhly barked at David, to whom he had great obligations, when he was in drink: others into hogs, wallowing in filthy pleaſures; as Lot, who defiled himſelf with inceſt, when he was not himſelf: nay, it throws men down below the beaſts, who drink no more than needs, and never excite their thirſt by art, but only follow the directions of nature. All which, if any man conſider, he will eaſily allow of what Solomon ſays, that it *bites like a ſerpent*, &c. that is, doth more miſchief than can be repaired. For the wound which the *baſilisk* gives, is ſaid, by *Avicenna*, to be incurable: And the writers of his nation ſay, it doth hurt even by its looks and hiſſing, as that author beforenamed relates, chap. 9. and ſo Solomon immediately repreſents the effects of drunkenneſs to be ſuch, that they make a man ſenſeleſs, and perfectly ſtupid; and conſequently incorrigible, though he ſuffer ſo ſadly by it, ver. 34, 35. *As if this poyſon made a mortification in the whole man, for which there is no remedy.*

CHAP. XXIV.

BE not thou envious againſt evil men, neither deſire to be with them.

2 For their heart ſtudieth deſtruction, and their lips talk of miſchief.

3 Through wiſdom is an houſe builded, and by underſtanding it is eſtabliſhed.

4 And by knowledge ſhall the chambers be filled with all precious and pleaſant riches.

5 A wiſe man *is* ſtrong, yea, a man of knowledge increaſeth ſtrength.

6 For by wiſe counſel thou ſhalt make thy war; and in multitude of counſellers *there is* ſafety.

7 Wiſdom *is* too high for a fool: he openeth not his mouth in the gate.

8 He that deviſeth to do evil, ſhall be called a miſchievous perſon.

9 The thought of fooliſhneſs *is* ſin: and the ſcorner *is* an abomination to men.

10 *If* thou faint in the day of adverſity, thy ſtrength *is* ſmall.

11 If thou forbear to deliver *them that are* drawn unto death, and *thoſe that are* ready to be ſlain:

12 If thou ſayeſt, Behold, we knew it not: doth not he that pondereth the heart conſider *it*? and he that keepeth thy ſoul, doth *not* he know *it*? and ſhall *not* he render to *every* man according to his works?

13 My ſon, eat thou honey, becauſe *it is* good; and the honey-comb *which is* ſweet to thy taſte.

14 So *ſhall* the knowledge of wiſdom *be* unto thy ſoul: when thou haſt found *it*, then there ſhall be a reward, and thy expectation ſhall not be cut off.

15 Lay not wait, O wicked *man* againſt the dwelling of the righteous: ſpoil not his reſting-place.

16 For a juſt *man* falleth ſeven times, and riſeth up *again*: but the wicked ſhall fall into miſchief.

17 Rejoyce not when thine enemy falleth, and let not thine heart be glad when he ſtumbleth.

18 Leſt the LORD ſee *it*, and it diſpleaſe him, and he turn away his wrath from him.

19 Fret not thy ſelf becauſe of evil *men*, neither be thou envious at the wicked.

20 For there ſhall be no reward to the evil *man*, the candle of the wicked ſhall be put out.

21 My ſon, fear thou the LORD, and the king: *and* meddle not with them that are given to change.

22 For their calamity ſhall riſe ſuddenly, and who knoweth the ruin of them both?

23 Theſe *things* alſo *belong* to the wiſe. *It is* not good to have reſpect of perſons in judgment.

24 He that ſaith unto the wicked, Thou *art* righteous; him ſhall the people curſe, nations ſhall abhor him.

25 But to them that rebuke *him* ſhall be delight, and a good bleſſing ſhall come upon them.

26 *Every man* ſhall kiſs *his* lips that giveth a right anſwer.

27 Prepare thy work without, and make it fit for thy ſelf in the field; and afterwards build thine houſe.

28 Be not a witneſs againſt thy neighbour without cauſe: and deceive *not* with thy lips.

29 Say not, I will do ſo to him as he hath done to me: I will render to the man according to his work.

30 I went by the field of the ſlothful, and by the vineyard of the man void of underſtanding:

31 And lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the ſtone-wall thereof was broken down.

32 Then I ſaw, *and* conſidered it well: I looked upon *it*, *and* received inſtruction.

33 *Yet* a little ſleep, a little ſlumber, a little folding of the hands to ſleep:

34 So ſhall thy poverty come, *as* one that travelleth; and thy want as an armed man.

The proneneſs of good men, eſpecially while they are weak, and only in the beginnings of goodneſs, to be dejected at the proſperity of the ungodly, and ſo to be tempted to imitate them, is the reaſon, that the admonition we meet with in the firſt verſe is ſo often inculcated, which we find before, iii. 31. xxiii. 17. and again, ver. 19. of this chapter.

And in like manner, for the encouragement of good men, to depend on God's bleſſing, in the exerciſe of a virtuous prudence, for the getting, increaſing, and preſerving an eſtate; (ver. 3, 4, 5.) He repeats another obſervation (ver. 6, 7.) of the advantage which wiſdom hath over ſtrength; which we had ſeveral times before, xi. 14. xv. 22. xx. 18.

And then having ſhewn that it is not wiſdom to invent new ways of doing hurt, (ver. 8, 9.) he adviſes to diligence in the acquiring of true wiſdom, while we are in a good condition; for elſe we ſhall not be able to ſupport ourſelves when adverſity comes. Becauſe *if adverſity deject thee, and break thy ſpirit, thou wilt be ſo much the more unable to get out of it.* This is a good obſervation, and therefore I mentioned it; tho' the ſimpleſt ſenſe ſeems to be that which we follow, and in brief is this, *Thou art not a man of courage, if thou canſt not bear adverſity with an equal mind.*

And there is a courage to be exerciſed in our charitable ſuccouring of others, as well as in our own diſtreſſes; which he commends ver. 11, 12, where he preſſes with a great deal of warmth the neceſſity of giving our aſſiſtance for the reſcuing of innocent perſons (when their lives are in danger) either by counſelling them, or petitioning others in their behalf, or purchaſing their releaſe with money, or uſing our authority or power lawfully for their deliverance. For this chiefly belongs to magiſtrates, and thoſe that are in public offices, who ought not to be overaw'd by exalted wickedneſs from undertaking the protection and relief of the oppreſſed. This, Melancthon having expreſſed it as well or better than any other, I ſhall here inſert: 'God commands both the magiſtrates and private men not to murther the innocent, and likewiſe not to countenance unjuſt cruelty: But quite contrary, the magiſtrate ought to be the guardian of innocent mens lives; and private perſons in their ſtations ought to oppoſe, without ſedition, unjuſt ſeverity as much as they are able. There are many inſtances of this in Scripture. Jonathan oppoſed his father and helped to preſerve David, not only by the good teſtimony he gave him, but by other good offices. Obadiah fed the prophets whom Jezabel deſigned to have killed. The eunuch pulled up Jeremiah out of the dungeon; and the Egyptian midwives ſaved the Iſraelites children, as Rahab afterwards did the ſpies. Examples of this kind might be multiplied into a volume; but I ſhall now ſhew you thoſe on the contrary ſide: Doeg, in compliance with Saul's fury, ſlew the innocent prieſts, and the Chriſtian church, eſpecially that part of it called the *reformed*, have ſuffered many unjuſt ſeverities, as the cruelties of the deteſtable inquiſition, and the *Pariſian* maſſacre, &c. have too publickly proved.

Solomon continues to ſhew with what pleaſure ſuch inſtructions ſhould be received, and how profitable, nay, neceſſary they are, by the compariſon of *honey* the ſweeteſt thing, and one of the moſt neceſſary for human life in thoſe countries, and therefore might well be applied to *wiſdom*; from whence the mind derives the greateſt ſatiſfaction; and conſequently ought to be, as it were, our daily diet from the beginning of our days, to the end of our time upon earth. For as

Wiſdom teaches us to be content with a little, (which is gathered from the meaning of the word *habitation*, ver. 15) ſo when affliction cometh, it inſtructs us not to diſpair of better days.

As to theſe words, *a juſt man falleth ſeven times*: I ſhall obſerve that ſome, eſpecially ſome corrupt editions of the *vulgar Latin* have added theſe words *a day*, or *in a day*, which are not to be found in any ancient tranſlation of the Bible, much leſs in the *Hebrew* text; and therefore we muſt reject the words, and the conſequences drawn from them, i. e. that this text is to be interpreted of *falling into ſin*; whereas the word *fall* never is read in this ſenſe, but always denotes *trouble* and *calamity*; as Tarnovius, Amama, and the learned Grotius teſtify; which teſtimony is confirmed from thoſe paſſages, wherein *falling* and *riſing again* are oppoſed; for both of them regard *calamities*; the former ſignifies *being plunged into them*, and the latter, *the getting out of them*; and every Latiniſt knows that *caſus* is latin for *adverſities*, or *falls*. And therefore we muſt produce other places of ſcripture againſt them that ignorantly quote this corrupt paſſage for eſtabliſhing the doctrine of *perfection* in this life, and to frighten men with a notion of their *continual lapſes* into ſin; and let every reader hence learn how dangerous it is to read the ſcripture careleſly, and without a good, religious and learned guide or annotations: Thoſe that neglect theſe means, often turn their medicine into poiſon; which is alſo the fault of thoſe, who from ſuch miſtakes as theſe, give way to their own evil affections, and let them carry their ſouls into ſin.

Againſt this there follows a ſevere caution, by the wiſe man, who would not have us ſo much as indulge ourſelves in that pleaſure, we are apt to take in ſeeing our enemies fall into ſuch troubles as they have given us, ver. 17. and to which he annexes another, which cannot be too often repeated, (ver. 19.) againſt fretting at the proſperity of thoſe who do ill; becauſe of the ſhortneſs of their felicity, and the ſudden changes with which they are often ſurprized and aſtoniſhed.

The next precept, ſaith Melancthon, is to be reckoned among the principal ſentences, that are to be obſerved in this book; commanding obedience, and directing the order of it. "For firſt, he commands us to obey God, and then the king; whoſe office it is to ſee the laws of God obſerved by his ſubjects; and to make ſuch laws as are not repugnant to God's laws; and to puniſh the contumacious, and to pronounce all ſentences according to the laws, &c. and *in dubious caſes their decrees ought to prevail*; not only becauſe there is a probable reaſon on their ſide, but becauſe of the authority from above unto magiſtrates, whom God would have us in civil affairs, tho' dubious before, to obey; and becauſe God gives us ſometimes more mild and gentle, ſometimes leſs kind, he would have us alſo to bear *onera duriora*, if they be tolerable, and obedience be not a ſin: For he threatens here a ſevere vengeance to thoſe that are *ſeditious*; ſo he tranſlates the word *ſchonim*, which the *Chaldee* tranſlates *fools*, (changelings in our language) for they are no better, who invert and change this order (as ſome underſtand the word) *either by advancing the will of the prince above all law, without any regard to what God himſelf hath enacted, or by pretending religion and the fear of the Lord, for rebellion againſt that king, who ordains nothing againſt God's law.*"

CHAP. XXV.

1 *Obſervations about kings,* 8 *and about avoiding cauſes of quarrels, and ſundry cauſes thereof.*

THESE *are* alſo proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 *It is* the glory of God to conceal a thing: but the honour of kings *is* to ſearch out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings *is* unſearchable.

4 Take away the droſs from the ſilver, and there ſhall come forth a veſſel for the finer.

5 Take away the wicked *from* before the king, and his throne ſhall be eſtabliſhed in righteouſneſs.

6 Put not forth thy ſelf in the preſence of the king, and ſtand not in the place of great *men*.

7 For better *it is* that it be ſaid unto thee, Come up hither: than that thou ſhouldſt be put lower in the preſence of the prince whom thine eyes have ſeen.

8 Go not forth haſtily to ſtrive, leſt *thou know not* what to do in the end thereof, when thy neighbour hath put thee to ſhame.

9 Debate thy cauſe with thy neighbour *himſelf*; and diſcover not a ſecret to another.

10 Leſt he that heareth *it*, put thee to ſhame, and thine infamy turn not away.

11 A word fitly ſpoken *is like* apples of gold in pictures of ſilver.

12 *As* an ear-ring of gold, and an ornament of fine gold, *ſo is* a wiſe reprover upon an obedient ear.

13 As the cold of ſnow in the time of harveſt, *ſo is* a faithful meſſenger to them that ſend him: for he refreſheth the ſoul of his maſters.

14 Whoſo boaſteth himſelf of a falſe gift, *is like* clouds and wind without rain.

15 By long forbearing is a prince perſwaded, and a ſoft tongue breaketh the bone.

16 Haſt thou found honey? eat ſo much as is ſufficient for thee, leſt thou be filled therewith, and vomit it.

17 Withdraw thy foot from thy neighbours houſe: leſt he be weary of thee, and *ſo* hate thee.

18 A man that beareth falſe witneſs againſt his neighbour, *is* a maul, and a ſword, and a ſharp arrow.

19 Confidence in an unfaithful man in time of trouble, *is like* a broken tooth and a foot out of joynt.

20 *As* he that taketh away a garment in cold weather, and *as* vinegar upon nitre: ſo *is* he that ſingeth ſongs to an heavy heart.

21 If thine enemy be hungry, give him bread to eat: and if he be thirſty, give him water to drink:

22 For thou ſhalt heap coals of fire upon his head, and the LORD ſhall reward thee.

23 The north-wind driveth away rain: ſo *doth* an angry countenance a backbiting tongue.

24 *It is* better to dwell in a corner of the houſe-top, than with a brawling woman, and in a wide houſe.

25 *As* cold waters to a thirſty ſoul: ſo *is* good news from a far country.

26 A righteous man falling down before the wicked, *is as* a troubled fountain, and a corrupt ſpring.

27 *It is* not good to eat much honey: ſo *for men* to ſearch their own glory, *is not* glory.

28 He that *hath* no rule over his own ſpirit, *is like* a city *that is* broken down, *and* without walls.

Here begins the collection made by ſome belonging to Hezekiah, and acknowledged here to be Solomon's (ſee the preface to this book,) as I think may be fairly conjectured from thoſe words, 2 Chron. xxxi. ult. where we read of the pains Hezekiah took, about the law and about the commandments, as well as about the ſervice of the houſe of God.

But who the perſons were that he employed in tranſcribing theſe *proverbs* out of the ancient records is more obſcure: Some of the Hebrews ſay, Shebna the ſcribe, and his officers or clerks, that were under the principal ſecretary. Others add Eliakim and Joah (who are joined together in 2 Kings xviii. 26, 37.) Others fancy them to have been Iſaiah (a perſon of great quality, near of kin to the king, and very familiar with him) together with Hoſea and Micah, who all lived in the days of Hezekiah, and might poſſibly undertake this excellent work.

My Lord Bacon applies the 2d verſe to all the learning and wiſdom of Solomon: "In which (ſaith he) Solomon challenges nothing to himſelf, but only the honour of the inquiſition and invention of truth; *which it is the glory of God to conceal, and the glory of a king to find out.* As if the Divine Majeſty took delight to hide his works, to the end to have them found out; and as if kings could not attain greater honour (or pleaſure or recreation either) than to employ themſelves in that buſineſs; conſidering the great command they have of wits, and means whereby the inveſtigation of all things may be effected." (Thus he, lib. vi of the *Adv. of Learn.* ch. 6.) Which is a very ingenious gloſs, if we refer both parts of the ſentence to one and the ſame matter; tacitly admoniſhing Hezekiah, and in him all ſucceeding kings, not to ſpend their time in any thing ſo much as in ſearching after truth; and endeavouring to underſtand, not only the ſecrets of government, but of the laws of God, and all his works.

But if the words be well examined, they will be found to ſpeak rather of different matters; which God conceals, and into which kings penetrate, to this effect. It is part of God's glory that he need ſearch into nothing; beſides he perfectly knows all things; and yet need not declare that he takes notice of every thing, (becauſe he can do it when he pleaſes) but rather ſeem to diſſemble his knowledge; in which he wonderfully declares his patience and long-ſuffering towards us. But kings on earth muſt not herein imitate him; for it is their honour to ſearch diligently, and enquire into the ſtate of their kingdom; and to correct preſently what they find amiſs; leſt it be out of their power, when it is ſtrengthened by long cuſtom and numerous offenders. In ſhort, *As it makes for the glory of God, that he need not enquire into any thing, but when he knows all things, yet conceals that knowledge; ſo, on the contrary ſide, it makes for the glory of kings, that when they are forced to confeſs, that they are ignorant as well as other men of many things; they make ſuch diligent enquiry, that they diſcover and detect thoſe things which others have entangled, and would have buried in darkneſs.*

The hearts of kings, ſaith the great Lord Bacon, *are inſcrutable,* becauſe, "they being at the very top of human deſires, have not, for the moſt part, any particular ends propoſed to themſelves (none, at leaſt, to which they vehemently and conſtantly aſpire) by the ſite and diſtance of which ends, we may be directed to take the meaſure and ſcale of the reſt of their actions: whereas, there is no private perſon, who is not altogether like a traveller, that goes intently aiming at ſome certain term of his journey, where he may ſtay and reſt: from whence one may probably conjecture, what he will do or not do; for if any thing conduce to the end at which he aims, it is likely he will do it; but if it croſs his deſign, he will not: therefore he paſſes this judicious obſervation upon the whole, *That princes are beſt interpreted by their natures, and private perſons by their ends,* Adv. of Learn. lib. viii. ch. 2.

In the next verſes princes are admoniſhed, that there is no policy like true virtue, to ſupport their thrones; and that in order to it they ſhould not keep ſo much as one *corrupt miniſter* about them, who oft-times infects the whole court, and diſquiets the whole kingdom.

Then he admoniſhes ſubjects, not to be vainly ambitious, nor bold and forward to thruſt themſelves into places, or into a rank that doth not belong unto them; but to be modeſt, eſpecially in the prince's preſence; and (according to our Saviour's rule) to be invited to honour, rather than greedily ſeek it. And withal he ſecretly commends to kings, the care of keeping up their ſtate and dignity, not ſuffering every *upſtart favourite* to intrude upon their good nature, but giving a check to *proud, inſolent,* and *ſaucy courtiers.*

By *apples of gold,* ver. 11. he means apples that look like gold, or apples made of gold; or rather, as Calmet ſays, oranges or citrons.

The meaning of the 16th and 17th verſes is, *That moderation is good in all things, eſpecially in thoſe that pleaſe us.*

In the 20th verſe the meaning is, that pertinacious ſinners are made more furious by admonitions.

In all tranſlations there follows, after this verſe, this ſentence, *As a moth in a garment, or a worm in wood; ſo is heavineſs in the heart of man.* But St. Hierom, in the latter end of his commentaries upon Iſaiah, tells us, that it was *ſub obelo* in Origen's works, where he noted all ſuperfluous additions with that (†) mark.

Niether muſt I omit, that verſe 23. will admit of a quite contrary ſenſe, to that in our tranſlation, and is by ſome rendered thus: As the north wind begetteth rain (for ſo it doth in ſome climates) ſo a back-biting tongue raiſeth up anger and indignation.

There is no great difficulty in verſe 26. but interpreters are divided about this, whether he ſpake of a juſt man's falling into ſin, or into ſome calamity. *Melancthon* underſtands the latter, and makes this the ſenſe, "that even wiſe mens minds are extreamly troubled, when they ſee the wicked prevail againſt the virtuous:" of which he gives a great many examples. The Lord Bacon hath this excellent obſervation upon this place (lib. viii. ch. 2. par. 25.) This parable teacheth us, *That ſtates and republicks muſt above all things beware of an unjuſt and infamous ſentence, in any cauſe of great importance, eſpecially where the innocent is not abſolved, but he that is not guilty condemned. For injuries ravaging among private perſons, do indeed trouble and pollute the ſtreams of juſtice, yet only as in the ſmaller rivulets: but ſuch unjuſt judgments, as I mentioned, from which examples are derived, infect and contaminate the very fountain of juſtice: for when the courts of juſtice ſide with injuſtice, the ſtate of things is turned, as into a publick robbery;* and homo homini ſit lupus, *and one man preys upon another.*

With this, *De Dieu* connects the 27th, and gives the eaſieſt account, that I find any where, of the Greek text; only tranſlating that particle *but,* which we tranſlate *ſo,* as it is oft taken in the Scripture, and his ſenſe is this: "Tho' the juſt may be trampled under foot for a while, by the wicked, yet their glory ſhall not periſh, but remain ſo freſh and ſweet, that it ſhall be a glorious thing to enquire into their glorious actions."

The laſt verſe means, that as men go out of a city without walls when they will, ſo every thing is blundered out by him that cannot command his tongue, even the greateſt ſecrets; and by too much liberty he diſobliges others, and undoes himſelf.

CHAP. XXVI.

1 *Obſervations about fools,* 13 *about ſluggards,* 17 *and about buſie bodies.*

AS ſnow in ſummer, and as rain in harveſt; ſo honour is not ſeemly for a fool.

2 As the bird by wandring, as the ſwallow by flying, ſo the curſe cauſeleſs ſhall not come.

3 A whip for the horſe, a bridle for the aſs, and a rod for the fools back.

4 Anſwer not a fool according to his folly, leſt thou alſo be like unto him.

5 Anſwer a fool according to his folly, leſt he be wiſe in his own conceit.

6 He that ſendeth a meſſage by the hand of a fool, cutteth off the feet, *and* drinketh damage.

7 The legs of the lame are not equal: ſo *is* a parable in the mouth of fools.

8 As he that bindeth a ſtone in a ſling: ſo *is* he that giveth honour to a fool.

9 *As* a thorn goeth up into the hand of a drunkard, ſo *is* a parable in the mouth of fools.

10 The great *God* that formed all *things*: both rewardeth the fool, and rewardeth tranſgreſſors.

11 As a dog returneth to his vomit; *ſo* a fool returneth to his folly.

12 Seeſt thou a man wiſe in his own conceit? *there is* more hope of a fool than of him.

13 The ſlothful *man* ſaith, *There is* a lion in the way, a lion *is* in the ſtreets.

14 *As* the door turneth upon his hinges, ſo *doth* the ſlothful upon his bed.

15 The ſlothful hideth his hand in *his* boſom, it grieveth him to bring it again to his mouth.

16 The ſluggard *is* wiſer in his own conceit, than ſeven men that can render a reaſon.

17 He that paſſeth by, *and* meddleth with ſtrife *belonging* not to him, *is like* one that taketh a dog by the ears.

18 As a mad *man* who caſteth firebrands, arrows, and death:

19 So *is* the man *that* deceiveth his neighbour, and ſaith, am not I in ſport?

20 Where no wood is, *there* the fire goeth out: ſo where *there is* no tale-bearer, the ſtrife ceaſeth.

21 *As* coals *are* to burning coals, and wood to fire; ſo *is* a contentious man to kindle ſtrife.

22 The words of a tale-bearer *are* as wounds, and they go down into the innermoſt parts of the belly.

23 Burning lips, and a wicked heart *are like* a potſherd covered with ſilver droſs.

24 He that hateth, diſſembleth with his lips, and layeth up deceit within him.

25 When he ſpeaketh fair, believe him not: for *there are* ſeven abominations in his heart.

26 *Whoſe* hatred is covered by deceit, his wickedneſs ſhall be ſhewed before the *whole* congregation.

27 Whoſo diggeth a pit ſhall fall therein: and he that rolleth a ſtone, it will return upon him.

28 A lying tongue hateth *thoſe that are* afflicted by it, and a flattering mouth worketh ruin.

This chapter is introduced by a tacit admonition to princes to prefer none into dignities or offices, but ſuch as have deſerved the ſame, through merit of their former deeds. For when a bad man is exalted, he abuſes his power; and by diſcouraging virtue, and promoting vice, does as much harm to the good ſubjects, as ſnow or hail doth to the fruits of the earth, when they are ripe and fit to be gathered.

In the next verſe (2.) Melancthon thinks that we ſhould interpret the words, *curſe cauſeleſs*, to be *calumnies*; but though the world be too full thereof, that interpretation does not agree with the original Hebrew, which properly ſignifies ſuch evil ſpeaking, as amounts to a *curſe*, *raſh imprecation*, or *unjuſt cenſure*; which the author of this book wiſely obſerves, ſhall do the innocent party no hurt, but flee away like a bird that ſettles no-where, till it comes to its proper place; *ſo the curſe many times returns, and ſettles upon him that made it, when it lights not on him that was curſed*: a good leſſon for all thoſe that *excommunicate* or *curſe* their fellow-chriſtians, who, out of a conſcientious zeal for the word of God, reject the inventions of men, in his doctrine and worſhip, and ſtrictly adhere to that *alone*, as the *beſt* and indeed the *only guide* to a ſaving faith.

Solomon ſubjoins many obſervations concerning *fools* and *folly*; i. e. *wicked men* and their *vices*. Theſe fools, ſays he, ver. 3. ſhould rather be ſent to a houſe of correction, than have any preferment, as the only means to cure them of their folly, (ver. 4, 5.) where he admoniſhes us alſo to hold no further diſcourſe with a fool, than merely to ſhew, that he is a fool; and if it were poſſible to confute (not what he ſays, but) the vain opinion he has conceived of himſelf; for it is to as little purpoſe to endeavour to repreſs an irreligious man with religion, or to reſtrain a mad-man with meekneſs and reaſon, as to offer light to the blind, or to ſpeak to the deaf, or to reaſon with a brute.

Next, the wiſe-man proceeds to ſhew, that a fool is very unfit to be ſo much as ſent on a meſſage, which he will neither deliver right, nor return a good anſwer. The firſt ſeems to be expreſſed by *cutting off the legs*; as much as to ſay, a buſineſs committed to ſuch a perſon, will no more proceed, than a man can go without legs; the latter by *drinking in injury*; as much as to ſay, inſtead of having ſatisfaction in what he deſires, he muſt be content to ſwallow abundance of affronts and ill-dealing.

Ver, 10. The firſt word, *rab*, *great*, may be applied either to God, or to a prince, and that either good or bad: But the Lutherans generally take it for a *maſter* in any ſort of art or learning, and expound it thus: *A maſter in his art forms all things excellently well; but he that hires a fool* (or a *bungler*, as we ſpeak) gives his money to have *his work ſpoiled*. Thus Melancthon, who takes it to be an admonition belonging to prudence in the choice of a fit perſon for every buſineſs; not believing thoſe that crack and brag what they are able to do, &c. ex. gr. *plurimi ſunt impoſtores, quo volunt videri medici: plurimi indocti concionatores, qui adulantur vulgo aut potentioribus.* And he heaps up many excellent ſayings to this purpoſe, that men *ſhould meddle only with that which they underſtand*; concluding with this admonition to the people, which they ſhould always remember: *Ignorance makes men impudent.*

There are ſeveral obſervations about ſloth; ſome of which have been noted in the foregoing part of this book, but are here put together in ſome order, and with ſome additions. The firſt, when a man is loth to ſtir out of doors, about his buſineſs in the field; ver. 13. The ſecond, when he is loth ſo much as to leave his bed; ver. 14. And the third, and higheſt, when he will ſcarce put his hand to his mouth, ver. 15. By which hyperbolical expreſſions he moſt admirably ſets forth the incredible lazineſs of ſome men; which encreaſeth upon them continually, if they will not ſhake it off. And yet, ſo preſumptious (he obſerves, ver. 6.) they are withal, that they laugh at thoſe, who take a great deal of pains to be wiſe, and fancy themſelves much wiſer; becauſe, without any pains, they can find faults in other mens works; nay, this very thing, perhaps, they think a folly, to ſtudy hard; eſteeming it the greateſt wiſdom to enjoy their eaſe, and reap the benefit of other mens labours. After which follows an admonition againſt raſh intermeddling in other mens affairs; againſt backbiters and diſſemblers; eſpecially ſuch are malicious, and cover the malignity of their minds under fair ſhews of love, or perhaps friendſhip.

CHAP. XXVII.

1 *Obſervations of ſelf-love,* 5 *of true love;* 11 *of care to avoid offences,* 23 *and of the houſhold care.*

BOAST not thy ſelf of to-morrow; for thou knoweſt not what a day may bring forth.

2 Let another man praiſe thee, and not thine own mouth; a ſtranger, and not thine own lips.

3 A ſtone *is* heavy, and the ſand weighty: but a fools wrath *is* heavier than them both.

4 Wrath *is* cruel, and anger *is* outrageous; but who is able to ſtand before envy?

5 Open rebuke *is* better than ſecret love.

6 Faithful *are* the wounds of a friend; but the kiſſes of an enemy *are* deceitful.

7 The full ſoul loatheth an honey-comb; but to the hungry ſoul every bitter thing is ſweet.

8 As a bird that wandreth from her neſt: ſo *is* a man that wandreth from his place.

9 Ointment and perfume rejoyce the heart: ſo *doth* the ſweetneſs of a mans friend by hearty counſel.

10 Thine own friend and thy fathers friend forſake not; neither go into thy brothers houſe in the day of thy calamity: *for* better *is* a neighbour *that is* near, than a brother far off.

11 My ſon, be wiſe, and make my heart glad, that I may anſwer him that reproacheth me.

12 A prudent *man* foreſeeth the evil, *and* hideth himſelf: *but* the ſimple paſs on, *and* are puniſhed.

13 Take his garment that is ſurety for a ſtranger, and take a pledge of him for a ſtrange woman.

14 He that bleſſeth his friend with a loud voice, riſing early in the morning, it ſhall be counted a curſe to him.

15 A continual dropping in a very rainy day, and a contentious woman are alike.

16 Whoſoever hideth her, hideth the wind, and the ointment of his right hand *which* bewrayeth *it ſelf*.

17 Iron ſharpneth iron, ſo a man ſharpneth the countenance of his friend.

18 Whoſo keepeth the fig-tree, ſhall eat the fruit thereof: ſo he that waiteth on his maſter ſhall be honoured.

19 As in water face *anſwereth* to face: ſo the heart of man to man.

20 Hell and deſtruction are never full, ſo the eyes of man are never ſatisfied.

21 *As* the fining-pot for ſilver, and the furnace for gold; ſo *is* a man to his praiſe.

22 Though thou ſhouldſt bray a fool in a mortar among wheat with a peſtil, *yet* will not his fooliſhneſs depart from him.

23 Be thou diligent to know the ſtate of thy flocks, *and* look well to thy herds.

24 For riches *are* not for ever: and doth the crown *endure* to every generation?

25 The hay appeareth, and the tender graſs ſheweth it ſelf, and herbs of the mountains are gathered.

26 The lambs *are* for thy cloathing, and the goats *are* the price of the field.

27 And *thou ſhalt have* goats milk enough for thy food, for the food of thy houſhold, and *for* maintenance for thy maidens.

This chapter begins with a moſt uſeful admonition of the inconſtancy and uncertainty of all ſublunary things: Melancthon ſays, that the wiſe-man here teaches us *modeſty*, and prohibits theſe two great vices; *confidence in ourſelves*, or any thing we poſſeſs; and *raſh undertaking neceſſary things*, out of a fond hope they will ſucceed according to our deſires. Wiſe and good men ſhould only meddle within the bounds of their calling, and depend alſo upon God for his bleſſing; but not attempt things without juſt cauſe, preſuming they can carry them as they pleaſe.

And there is nothing more fooliſh than the vanity of praiſing themſelves; which follows ver. 2. And it is noted, that *Fools and unskillful people are more apt to be angry than others*; becauſe they conſider not the infirmity of mankind, and that there are many errors in others which ought to be borne withal, and cured after a gentle manner; whence that true ſaying, *impurito nunquam quicquam injuſtius eſt*. But as goodneſs is moſt eminent in God, who himſelf bears with many evils in us, and commands us to *forgive and it ſhall be forgiven us*; ſo wiſe men bend their minds to goodneſs and lenity; remembring the common infirmities of all men, their own, as well as others. Nor can there can be a more lively picture of the implacable ſpirit of a fool, than that which our Saviour himſelf hath drawn in the Goſpel; of a cruel ſervant, who when he had been forgiven ſixty ton of gold by his maſter, would not forgive his fellow-ſervant an hundred pence. Matt. xviii.

In the next verſe but one, ſome think the wiſe-man ſpeaks of ſuch friends as are too tender and delicate; and, for fear of offending others, have not the courage to tell them their errors: The great Lord Bacon thinks Solomon *prefers an enemy to ſuch a friend*. "The parable reprehends the ſoft nature of ſuch friends as will not uſe the privilege which friendſhip gives them in admoniſhing their friends with freedom and confidence, as well of their errors as of their dangers. *For what ſhall I do?* ſays ſuch a tender-hearted friend, *or which way ſhall I turn myſelf? I love him as dearly as any man can do another; and if any misfortune ſhould befall him, I could willingly pawn my own perſon for his redemption. But I know his diſpoſition; if I deal freely with him, I ſhall offend him, at leaſt make him ſad, and yet do him no good; and I ſhall ſooner eſtrange him from my friendſhip, than reclaim him from thoſe courſes upon which his mind is reſolved.* Such a friend as this, Solomon here reprehends as weak and worthleſs; and ſays, that a man may reap more benefit from a manifeſt enemy, than from ſuch an effeminate friend: For he may, perhaps, hear that by way of reproach from an enemy, which, thro' too much indulgence, was faintly whiſper'd by a friend." (*Adv. of Learn.* lib. viii. ch. 2. par. 29.) And

One great reaſon why men are loth to tell others of their faults, is, becauſe they are wont to reſent all reproof: So that the wiſe-man adds this admonition: "Juſt reproofs, though never ſo ſmart and ſevere from one that loves us, ought to be thankfully accepted, becauſe they proceed from his care of us, and fidelity to us." For this is the ſenſe of the former part of ver. 6. *Faithful are the wounds of a friend.*

The 8th verſe is a caution againſt unſettledneſs of mind, and diſcontent with our preſent condition; which not only ſpoils all our pleaſures, but often carries men propenſely to their utter ruin; whereas did man but take time to look about him and reflect, he would ſoon remark to himſelf, that there is no condition of life, no function, without its cares, troubles and dangers, and that there is no man contented in his ſtation: Againſt which the wiſe-man gives us this advice, to take care, leſt tired and broken with diſguſts, we lightly deſert that kind of life, in which we are providentially placed: Men ſeldom change for the better; but, as a bird that forſakes its neſt, expoſes itſelf to danger, and cannot eaſily ſettle again, ſo he, who thro' levity, contempt, or diſcontent, raſhly leaves his country, occupation or office, wherein he was well placed, too often undoes himſelf, but rarely mends his condition.

The following verſes are about friendſhip, till we come to the 14th; where Solomon ſeems to lay open the guiſe of flatterers, who endeavour to inſinuate into the favour of their benefactors, by extolling their bounty with extravagant praiſes, with the ſole view to plunder them of their effects, and expoſe their patrons to the envy of others. To which purpoſe the Lord Bacon has this excellent obſervation. "Moderate and ſeaſonable praiſes, uttered upon occaſion, conduce both to mens fame and fortune, but immoderate, ſtreperous and unſeaſonably poured out, profit nothing; nay rather, according to the ſenſe of this proverb, they do much prejudice. For, firſt, they manifeſtly betray themſelves, either to proceed from *too much affection*, or from *ſtudious affectation*, whereby they may rather ingratiate themſelves with him, whom they praiſe by falſe commendations, than adorn his perſon by juſt and deſerved attributes. 2dly, Sparing and modeſt praiſes commonly invite ſuch as are preſent *to ſomething of their own to the commendation*; contrarywiſe, profuſe and immodeſt praiſes invite the hearts to *detract and take away ſomething that belongs to them.* 3dly, (which is the principal point) *too much magnifying a man ſtirs up envy towards him; ſeeing all immoderate praiſes look like a reproach to others, who merit no leſs.*" (Parab. 33. as above.)

What is afterwards ſaid of a railing wife (ver. 16.) may be thus expreſſed in ſhort: There are three things that cannot be conceived, becauſe they betray themſelves; the wind, a ſtrong perfume, and a ſcolding wife; with which ſome join the next verſe (17.) as a remedy for the miſchief of a brawling wife, in theſe words: *As iron is eaſily joined with iron, ſo is a man with his equal*; and therefore the beſt way for a man to avoid the trouble of a bad wife, is, not to chooſe ſuch a one for his conſort, becauſe ſhe is rich, or becauſe ſhe is beautiful only, but becauſe ſhe is like him in humour, and inclination, and condition, &c.

The 19th verſe has been very differently interpreted; but I ſhall recommend the following interpretation as the beſt (by Caſtalio.)

"As a man may know what kind of face he hath, if he "will look into the water; ſo he may know what kind of "man he is, if he will examine his conſcience."

In the concluſion he preſſes every one to diligence about his own buſineſs; and eſpecially commends the paſtoral care, which men ſhould have about their flocks and their herds; which are the beſt ſort of poſſeſſions, he ſhews, in ſeveral regards. *Firſt*, becauſe moſt durable, for they are always increaſing of themſelves, ver. 24. *Secondly*, becauſe eaſily preſerved without much labour, or fraudulent arts: *God* himſelf providing liberally for them, ver. 25. *Thirdly*, becauſe moſt profitable; yielding all things neceſſary for food and raiment, ver. 26, 27.

Where he mentions particularly in the laſt verſe, *the milk of the goats*, and of no other creature; becauſe they had abundance of them, and their milk was in daily uſe; both for meat and for medicine. And for medicine, the ancients preferred it before all other, as moſt moderate and temperate. So *Galen* and *Paulus Ægineta*, the laſt of which writes thus: *Womans milk is the moſt temperate of all other; next to that, goats*; and next to that, Aſſes, then ſheeps, and laſtly, cows milk. From whence it was (*Bochartus* conjectures, who hath heaped up a great deal on this ſubject, lib. ii. de *Sac. Animal.* cap. ult. part 1.) Jupiter, a king in Crete, about Abraham's time (and looked upon afterwards as the greateſt God) is ſaid to have been nouriſhed by a *goat*; that is, by the beſt of nouriſhments.

CHAP. XXVIII.

General obſervations of impiety and religious integrity.

THE wicked flee when no man purſueth: but the righteous are bold as a lion.

2 For the tranſgreſſion of a land, many *are* the princes thereof: but by a man of underſtanding *and* knowledge, the ſtate *thereof* ſhall be prolonged.

3 A poor man that oppreſſeth the poor, *is like* a ſweeping rain which leaveth no food.

4 They that forſake the law, praiſe the wicked: but ſuch as keep the law, contend with them.

5 Evil men underſtand not judgment: but they that ſeek the LORD underſtand all *things*.

6 Better *is* the poor that walketh in his uprightneſs, than *he that is* perverſe *in his* ways, though he *be* rich.

7 Whoſo keepeth the law, *is* a wiſe ſon: but he that is a companion of riotous *men*, ſhameth his father.

8 He that by uſury and unjuſt gain increaſeth his ſubſtance, he ſhall gather it for him that will pity the poor.

9 He that turneth away his ear from hearing the law, even his prayer *ſhall be* abomination.

10 Whoſo cauſeth the righteous to go aſtray in an evil way, he ſhall fall himſelf into his own pit; but the upright ſhall have good *things* in poſſeſſion.

11 The rich man *is* wiſe in his own conceit: but the poor that hath underſtanding ſearcheth him out.

12 When righteous *men* do rejoyce, *there is* great glory: but when the wicked riſe, a man is hidden.

13 He that covereth his ſins, ſhall not proſper: but whoſo confeſſeth and forſaketh *them*, ſhall have mercy.

14 Happy *is* the man that feareth alway: but he that hardneth his heart ſhall fall into miſchief.

15 *As* a roaring lion, and a ranging bear; *ſo is* a wicked ruler over the poor people.

16 The prince that wanteth underſtanding, *is* alſo a great oppreſſor: *but* he that hateth coveteouſneſs, ſhall prolong *his* days.

17 A man that doth violence to the blood of *any* perſon, ſhall flee to the pit, let no man ſtay him.

18 Whoſo walketh uprightly, ſhall be ſaved: but *he that is* perverſe *in his* ways, ſhall fall at once.

19 He that tilleth his land ſhall have plenty of bread: but he that followeth after vain *perſons*, ſhall have poverty enough.

20 A faithful man ſhall abound with bleſſings: but he that maketh haſte to be rich, ſhall not be innocent.

21 To have reſpect of perſons, *is* not good: for, for a piece of bread *that* man will tranſgreſs.

22 He that haſteth to be rich, *hath* an evil eye, and conſidereth not that poverty ſhall come upon him.

23 He that rebuketh a man, afterwards ſhall find more favour than he that flattereth with the tongue.

24 Whoſo robbeth his father or his mother, and ſaith, *It is* no tranſgreſſion; the ſame *is* the companion of a deſtroyer.

25 He that is of a proud heart, ſtirreth up ſtrife: but he that putteth his truſt in the LORD, ſhall be made fat.

26 He that truſteth in his own heart, is a fool: but whoſo walketh wiſely, he ſhall be delivered.

27 He that giveth unto the poor, ſhall not lack: but he that hideth his eyes, ſhall have many a curſe.

28 When the wicked riſe, men hide themſelves: but when they periſh, the righteous increaſe.

This chapter begins with the difference between a good and a bad conſcience, which diſcovers itſelf when there is any danger, of which men are apprehenſive. And in the next verſe he obſerves the difference between a nation, when it is bad, and when it is good: When its manners are depraved, they fall into confuſion; and when they grow better, then they keep their government, and live happily, eſpecially when they have a wiſe and prudent prince. So Melancthon underſtands, ver. 2. "The complaints, ſaith he, are very uſual concerning the negligence of princes, their exactions, oppreſſions, want of care to adminiſter juſtice, &c. and the people ſtill accuſe them and their court: But God accuſes both princes and people; and for the ſins of the people he gives them ill governnours: as Solomon here teaches, that for the tranſgreſſion of a country; i. e. both prince and people; *many are the princes thereof*, that is, *none reign long*, or *many reign together*, oppoſing and thruſting out one another. Now, for the care of this, he gives a ſingular admonition, neceſſary both for princes and people, which is this; *that a prudent and wiſe man makes empire durable*; that is, a wiſe prince will ſometimes depart from his own right to quiet things, and ſuffer ſome inconveniencies to prevent greater, as *Fabius* and *Cicero* did. And, on the other ſide, people are to be adviſed, leaſt they draw greater miſchiefs upon themſelves by ſeditious counſels, than thoſe which they ſtudy to remedy.

And there is none greater, he ſeems to tell us, ver. 3. than when power comes into the hands of a *needy* as well as *mercenary courtier*, who is void of all humanity, and forgets even what he himſelf was, and all the miſeries of poverty, which he perpetuates upon them, who are poor already. Upon which ſubject (in his *Advanc. of Learn.* lib. viii. cap. 2. parab. 24.) the Lord Bacon thus ingeniouſly diſcourſes." This parable, was by the ancients expreſſed and ſhadowed forth under the fable of two *horſe-leaches*; one full and the other hungry: For, oppreſſion coming from the poor and neceſſitous perſon, is far more grievous than that of the rich and the full; becauſe it ſeeks out all tricks for exactions, and leaves no corner unſearched where money may be found. This kind of oppreſſion was wont alſo to be reſembled by *ſponges*; which being dry ſuck in ſtrongly; but not ſo being moiſt. And the parable comprehends in it a profitable inſtruction, both to princes, and to people. To princes, *that they commit not the government of provinces or offices of charge to indigent and indebted perſons:* And to the people, *that they ſuffer not their kings to ſtruggle with too much want.*"

To which I add, that when men of baſe ſpirits and conditions have got a little of it into their hands, who conceive their neighbours will not be ſenſible what goodly men they are, if they do not, by ſome act or other, ſhew forth their power to the world; but having minds too narrow to comprehend any brave and generous way to do it, they cannot frame to do it by any other means, than by trampling upon thoſe that are below them, which they do beyond all reaſon, and without any mercy.

Which Biſhop Saunderſon illuſtrates very pertinently. "If a man, ſays he, in any of our towns or hamlets be a little gotten up to overtop moſt of his neighbours in wealth; or to be put into ſome ſmall authority, to deal under ſome great man for the diſpoſing his farms or grounds; or have ſomething to ſell to his neceſſitous neighbour, who muſt buy upon that day; or have a little money lying by him to furniſh another; who, to ſupply his preſent needs, muſt ſell off ſomewhat of that little he hath, though at an under rate, or the like; it is ſcarce credible (did not every day's experience make proof it) how ſuch a man will ſkrew up the poor wretch that falls into his hands, &c. Therefore let me exhort you, that are of a *generous birth and ſpirits, to hate oppreſſion, not only becauſe it is wicked, but even to ſcorn it, becauſe it is baſe, and the greateſt badge of a beggarly extraction.*"

This is followed by ſeveral bad characters of other men; eſpecially of the *uſurer* (ver. 8.) who oppreſſeth his brother by *uſury*, and *increaſe*. A crime equally condemned by all laws, whether natural, divine or human. For, it is expreſly forbid in the word of God, (Exod. xxii. 25, 26.) *If thou lend money to any of my people that is poor by thee, thou ſhalt not be to him as an uſurer, ſays the Lord; neither ſhalt thou lay upon him uſury. If thou at all take thy neighbour's raiment to pledge, thou ſhalt deliver it unto him, by that the ſun goeth down.* And (Levit. xxv. 35, &c.) *If thy brother be waxen poor, and ſuffer in decay with thee, then thou ſhalt relieve him; yea, though he be a ſtranger, or a ſojourner, that he may live with thee. Take thou no uſury of him, or increaſe; but fear thy God, that thy brother may live with thee. Thou ſhalt not give thy money upon uſury, nor lend him thy victuals for increaſe.* I remember that the Jews interpreted that paſſage in Deuteronomy, (ch. xxiii.) *Unto a ſtranger thou mayeſt lend upon uſury*, to be the Lord's toleration of uſury towards the Canaanites, and the other people that were devoted to ſlavery and ſubjection; but not towards ſuch ſtrangers with whom the Hebrews had no quarrel, and againſt whom the Lord had not denounced judgment. To exact uſury, is here according to St. Ambroſe, "an *act of hoſtility*. It was a kind of waging war with the Canaanites, and of ruining them by means of uſury. Demand uſury from him (and from another) whom he may kill without a crime." De Tobia, c. 25. So that all that can be rightly inferred from this text, is; God, becauſe of the hardneſs of the Jews hearts, tolerated, but did not approve of the uſury which they exerciſed againſt their enemies; agreeable to that Chriſtian affection: *Love your enemies, and do good, and lend, hoping for nothing again*, Luke vi. 33.

The 11th verſe obſerves, that when theſe uſerers have amaſſed many riches by their unjuſt means, they generally entertain a mighty conceit of their own wiſdom; which men of ſound underſtanding and honeſt principles, though never ſo poor, ſee through, and diſcern to be no better than *craft*; and many times to be no more than what we generally call *purſe-pride*, when they have no more wit but juſt to ſave and hoard up money. It is a judicious remark of a certain author, that as money has ſo large a command, as to be able to purchaſe, not only dignity, but great veneration from the multitude: They that have it at their command are apt to look no further, neither for wiſdom nor virtue; which made a confident to Cæſar adviſe him to take away the eſtimation of wealth, if he expected to reſtore the decayed ſtate of his empire: For *theſe* (ſays my Lord Bacon, *Advancem. of Learning*, lib. i.) *and all other evils, together with the reputation of money, ſhall ceaſe; if neither publick offices, nor any other dignities, which commonly are coveted, be expoſed to ſale.*

The 21ſt verſe imports, that there are more ways of bribing men to pervert juſtice than by money, which he accounts the leaſt means of bribery in a court of judicature: Eaſyneſs of humour in a judge, is more pernicious than the corruption of bribes. For, all perſons do not give bribes; but there is hardly any cauſe, wherein ſomewhat may not be found, that may incline the mind of the judge, if reſpect of perſons lead him. For, one man ſhall be reſpected as his country-man; another as an ill-tongued man; another as a rich man; another as a favourite; another as commended by a friend: To conclude, all is full of iniquity where reſpect of perſons bear ſway: And for a very ſlight matter, as it were for a bit of bread, judgment is perverted: A proverb litterally and openly practiſed by a late judge, who, before he heard the cauſe, declared he would defend the grants (patents) of the crown, ſo long as he had the honour to ſit on the bench by that authority.

The remainder of this chapter contains plain obſervations, concerning ſeveral ſorts of good and bad men, and concludes with a repetition of the 12th verſe, which relates to publick affairs, whoſe condition can never be worſe than during the authority of bad men; for, as the Septuagint has it; *In places where the impious bear ſway, the righteous ſigh and groan*, till there be a turn of affairs (which Solomon here intimates may be expected in due time) by the fall of thoſe wicked perſons, and the preferment of better; for, *the power of the earth is in the hand of the Lord, and in due time he will ſet over it one that is profitable*, Eccluſ. x. 4.

CHAP. XXIX.

1 *Obſervations of publick government*, 15 *and of private.* 22 *Of anger, pride, thievery, cowardice, and corruption.*

HE that being often reproved hardneth *his* neck, ſhall ſuddenly be deſtroyed, and that without remedy.

2 When the righteous are in authority, the people rejoyce: but when the wicked beareth rule, the people mourn.

3 Whoſo loveth wiſdom, rejoyceth his father: but he that keepeth company with harlots, ſpendeth *his* ſubſtance.

4 The king by judgment ſtabliſheth the land: but he that receiveth gifts, overthroweth it.

5 A man that flattereth his neighbour, ſpreadeth a net for his feet.

6 In the tranſgreſſion of an evil man *there is* a ſnare: but the righteous doth ſing and rejoyce.

7 The righteous conſidereth the cauſe of the poor: *but* the wicked regardeth not to know *it*.

8 Scornful men bring a city into a ſnare: but wiſe *men* turn away wrath.

9 *If* a wiſe man contendeth with a fooliſh man, whether he rage or laugh, *there is* no reſt.

10 The blood thirſty hate the upright: but the juſt ſeek his ſoul.

11 A fool uttereth all his mind: but a wiſe *man* keepeth it in till afterwards.

12 If a ruler hearken to lies, all his ſervants *are* wicked.

13 The poor and the deceitful man meet together: the LORD lightneth both their eyes.

14 The king that faithfully judgeth the poor, his throne ſhall be eſtabliſhed for ever.

15 The rod and reproof give wiſdom: but a child left *to himſelf*, bringeth his mother to ſhame.

16 When the wicked are multiplied, tranſgreſſion increaſeth: but the righteous ſhall ſee their fall.

17 Correct thy ſon, and he ſhall give thee reſt: yea, he ſhall give delight unto thy ſoul.

18 Where *there is* no viſion, the people periſh: but he that keepeth the law, happy *is* he.

19 A ſervant will not be corrected by words: for though he underſtand, he will not anſwer.

20 Seeſt thou a man *that is* haſty in his words? *there is* more hope of a fool than of him.

21 He that delicately bringeth up his ſervant from a child, ſhall have him become *his* ſon at length.

22 An angry man ſtirreth up ſtriſe, and a furious man aboundeth in tranſgreſſion.

23 A mans pride ſhall bring him low: but honour ſhall uphold the humble in ſpirit.

24 Whoſo is partner with a thief, hateth his own ſoul: he heareth curſing, and bewrayeth *it* not.

25 The fear of man bringeth a ſnare: but whoſo putteth his truſt in the LORD, ſhall be ſafe.

26 Many ſeek the rulers favour, but every mans judgment *cometh* from the LORD.

27 An unjuſt man *is* an abomination to the juſt: and *he that is* upright in the way, *is* abomination to the wicked.

This chapter concludes the collection of *proverbs*, made by the *men of Hezekiah*: And with a general admonition, how dangerous it is, not to profit by reproofs or corrections, which, when they work upon mens ſpirits give ſome hope of their reformation: But when they be come refractory, inflexible, and obſtinately reject them, they ſeem near to an inevitable deſtruction. This abandoned temper of mind, he expreſſes, by hardning the *neck*; which is a metaphor taken from oxen, who, being put forward, draw back, and withdraw their necks and ſhoulders from the yoke: And ſometimes are ſo headſtrong and ſtiff-necked, that they cannot be brought to ſubmit to it: Unto which the Scripture often alludes, both in the Old Teſtament and the New: For inſtance, Exod. xxxii. 9. Acts vii. 51. and hither belong thoſe expreſſions, Iſa. xlviii. 4. where he ſaith, his people had *an iron ſinew*. And that in Jer. v. 5. where he ſaith, *they had broken the yoke, and burſt the bonds*.

Then follows a tacit admonition unto princes, to be good, deſcribing the happineſs which a nation then enjoys.

And after an admonition, ver. 3. that the ſtudy of wiſdom is the only preſervative againſt the luſts of uncleanneſs: The next obſervation, ver. 4. is concerning kings again: Where *iſh terumoth*, which we tranſlate *a man that receiveth gifts*, is in the Hebrew phraſe, *a man of oblations*, ſignifies here, *a prince that is ſacrilegious*, and robs the Church of its proper goods: Or if we will not take it in that ſtrict ſenſe, it denotes one that will ſuffer himſelf to be pacified with gifts, and bribed to wink at the moſt enormous crimes, which he ought to have ſeverely puniſhed: Or, that is ſo unjuſt, as to find fault, perhaps with the moſt innocent perſons, on purpoſe that they may appeaſe him, offering him a part of their eſtates, that they may ſave the reſt: One or other of theſe is the moſt litteral expoſition of the words.

Man of ſcorn, ver. 8. ſignifies ſuch as mock at religion, and at all things that are ſerious: Whom the LXX call ἄνομοι, lawleſs peſtilent men; that regard neither God nor man, but only their own wicked humour: which brings the kingdom or place where they live, into the greateſt danger. Which we expreſs by the word *enſnare*. And other tranſlations by the word of the ſame import: Which I ſhall not mention here, becauſe I would have room to inſert the moſt admirable diſcourſe of the Lord Bacon upon this verſe. "It may ſeem ſtrange, *ſaith he*, (b. viii. Adv. of Learn. chap. 11. par. 12.) that in the deſcription of men made, and framed as it were, by nature to the ruin and deſtruction of a ſtate, Solomon hath choſen the character not of a *proud* and *inſolent* man, not of a *tyrannical* and *cruel*, not of a *raſh* and *violent*, not of an *impious* and *lewd*, not of an *unjuſt* and *oppreſſive*, not of a *ſeditious* and *turbulent*, not of an *inconſiſtent* and *voluptuous*, no, nor of a *fooliſh* and *unable* perſon: but of a *SCORNER*. But this is a judgment moſt worthy the wiſdom of that great king, who beſt knows the cauſes of the preſervation or ſubverſion of a ſtate; for there is not commonly the like plagues unto kingdoms and commonwealths, as when counſellors or miniſters, and ſuch as ſit at the helm of government, are by nature *ſcorners*. For *firſt*, Such perſons that they may acquire the reputation of undaunted ſtateſmen, do ever extenuate the greateſt of dangers; and inſult over thoſe that give them their juſt weight, as timorous and faint-hearted people. *Secondly*, They ſcoff at all mature delays, and meditated debatings of matters by conſultations and deliberations, as a thing too much taſting of an oratory vein, and full of tediouſneſs; but nothing conducing to the ſum and iſſue of buſineſs. *Thirdly*, As for fame, at which a prince's counſel ſhould eſpecially level, they contemn it as the ſpittle of the vulgar, and a thing that will quickly be blown over. *Fourthly*, The power and authority of laws they regard not at all; but look upon them as cobwebs, that ought not to ſtop matters of conſequence. *Fifthly*, Counſels, and precautions, foreſeeing of events at a diſtance, they reject as mere dreams, and melancholy apprehenſions. *Sixthly*, Men truly prudent and well ſeen in affairs, of great reſolution and counſel, they defame with gibes and jeſts. In a word, they do at once overturn all the foundations of civil government, which is the more to be attended, becauſe they ſecretly undermine it, and do not aſſault it by open force. And it is a practice which is not ſo ſuſpected among men as it deſerves."

The Lord Bacon hath this pertinent obſervation upon ver. 9. (in the aforenamed book and chap. par. 3.) "It is accounted (ſays he) a wiſe rule, *not to contend with our betters*, but it is a no leſs uſeful admonition, which Solomon here gives us, *not to contend with a worthleſs perſon*. Whom we cannot meddle withal, but upon diſadvantageous terms: *For to overcome is no victory; but to be conquered, a foul diſgrace*. And it is all one, in the management of his contention, whether we deal ſometimes *in a jeſting* way with him, and ſometimes in a way of *diſdain and ſcorn*. For which way ſoever we turn, we ſhall come off with the loſs of our credit, and not be able handſomely to diſengage our ſelves. But the worſt of all is, when the perſon with whom we contend hath ſomething of the fool in him, (as Solomon ſpeaks) that is, if he be both *witleſs* and *wilful*: have ſome *heart* but no *brain*.

The 10th verſe corrects principally not the *ſubtilty of vain men*, who utter eaſily as well what ought to be kept ſecret, as what may be ſpoken; nor the *bold liberty* of ſuch, who without diſcretion and judgment, fly upon all men, and upon all matters; nor *talkativeneſs*, which troubles others even to a ſurfeit; but another vice more cloſe and retired, *viz.* that ill government of diſcourſe, which of all other is not prudent and politick. *And that is, when a man ſo orders his diſcourſe in private conferences, as whatſoever is in his mind which he conceives any way pertinent to his purpoſe, out it comes at once, and, as it were, in a breath and in a continual ſpeech.*

Lyes or *words of falſhood*, (ver. 12.) as the Hebrew hath it, are properly rendered by the Seevnty λόγον ἄδικον, *an unjuſt report*, that hurts our neighbour by calumnies, or falſe accuſations, (as the word commonly ſignifies in ſcripture; particularly Pſal. lii.) unto which if a ruler lend his ear, he will never want lewd informers, or rather ſlanderers in his court to work upon that inclination. None hath opened this parable comparable to the Lord Bacon, (in parab. 13,) who takes it for an eaſy credulous temper, in a prince to believe detractors and ſycophants without examination; from whence proceeds ſuch a peſtilential breath, as infects and corrupts all his ſervants: For ſome of them feel out the *fears* and *jealouſies* of the prince, and encreaſe them by fictitious tales: Others ſtir up the *furies* of *envy*; eſpecially againſt all thoſe that are beſt deſerving in the ſtate: Others ſeek to waſh away their own guilt, and the ſtain of a foul conſcience, by defaming better men: Others promote the ſuits of their friends, and their preferments, by traducign and debacing the merit of their competitors: Others compaſs fabulous repreſentations of their enemies, as if they were upon a ſtage, and innumerable ſuch like. And theſe are the arts of ſuch a prince's ſervants, as are of a more wicked diſpoſition: As for thoſe, who are by nature better inclined, and by education more civilized, when they perceive their innocence to be no ſafe ſanctuary (their prince not knowing how to diſtinguiſh between truth and falſhood) they put off the probity of their manners, and accommodate themſelves alſo to the air of the court, and are carried about therewith in a ſervile manner. For, as Tacitus ſaith, *there is no ſafety with that prince into whoſe mind all things are conveyed, as it were by infuſion and direction from others.*

Then follows a double admonition to private parents, to take care of the good education of their children, as the beſt way to make a kingdom happy. To which I ſhall add and conclude this chapter with the following obſervation on the 21ſt verſe. That both *princes* and private *maſters* ſhould keep a mean in the diſpenſation of their grace and favour towards ſervants: which *mean* is *threefold*. Firſt, that ſervants *be promoted by ſteps* (or degrees) *not by heaps*. Secondly, that *they be now and then accuſtomed to repulſes*. Thirdly, that *they have ever in their ſight before them, ſomething whereunto they may further aſpire*: For, unleſs theſe courſes be taken in raiſing of ſervants, princes ſhall inſtead of thankful acknowledgements, and dutiful obſervance be repayed with nothing but diſdain and contumacy. For, from ſudden promotion, ariſes *inſolence*, from conſtant attainment of their deſire, proceeds *impatience of being denied*; and there being nothing remaining that they can further wiſh, alacrity and induſtry will ceaſe.

CHAP. XXX.

1 *Agurs confeſſion of his faith.* 7 *The two points of his prayer.* 10 *The meaneſt are not to be wronged.* 11 *Four wicked generations.* 15 *Four things inſatiable.* 17 *Parents are not to be deſpiſed.* 18 *Four things hard to be known.* 21 *Four things intollerable.* 24 *Four things exceeding wiſe.* 29 *Four things ſtately.* 32 *Wrath is to be prevented.*

THE words of Agur the ſon of Jakeh, *even* the propheſy: the man ſpake unto Ithiel, even unto Ithiel and Ucal.

2 Surely I *am* more brutiſh than *any* man, and have not the underſtanding of a man.

3 I neither learned wiſdom, nor have the knowledge of the holy.

4 Who hath aſcended up into heaven, or deſcended? who hath gathered the wind in his fiſts? who hath bound the waters in a garment? who hath eſtabliſhed all the ends of the earth? what *is* his name, and what *is* his ſons name, if thou canſt tell?

5 Every word of God *is* pure: he *is* a ſhield unto them that put their truſt in him.

6 Add thou not unto his words, leſt he reprove thee, and thou be found a liar.

7 Two *things* have I required of thee, deny me *them* not before I die.

8 Remove far from me vanity and lyes; give me neither poverty nor riches, feed me with food convenient for me:

9 Leſt I be full, and deny *thee*, and ſay, Who *is* the LORD? or leſt I be poor, and ſteal, and take the name of my God *in vain*.

10 Accuſe not a ſervant unto his maſter, leſt he curſe thee, and thou be found guilty.

11 *There is* a generation *that* curſeth their father, and doth not bleſs their mother.

12 *There is* a generation *that are* pure in their own eyes, and *yet* is not waſhed from their filthyneſs.

13 *There is* a generation, O how lofty are their eyes! and their eye-lids are lifted up.

14 *There is* a generation whoſe teeth *are as* ſwords, and their jaw-teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.

15 The horſe-leach hath two daughters, *crying*, Give, give. There are three *things that* are never ſatisfied, *yea*, four *things* ſay not, *It is* enough:

16 The grave, and the barren womb, the earth *that* is not filled with water, and the fire *that* ſaith not, *It is* enough.

17 The eye *that* mocketh at his father, and deſpiſeth to obey *his* mother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it.

18 There be three *things which* are too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air, the way of a ſerpent upon a rock, the way of a ſhip in the midſt of the ſea, and the way of a man with a maid.

20 Such *is* the way of an adulterous woman; ſhe eateth, and wipeth her mouth, and ſaith, I have done no wickedneſs.

21 For three *things* the earth is diſquieted, and for four *which* it cannot bear:

22 For a ſervant when he reigneth, and a fool when he is filled with meat,

23 For an odious *woman* when ſhe is married, and an handmaid that is heir to her miſtreſs.

24 There be four *things which are* little upon the earth, but they *are* exceeding wiſe:

25 The ants *are* a people not ſtrong, yet they prepare their meat in the ſummer;

26 The conies *are but* a feeble folk, yet make they their houſes in the rocks;

27 The locuſts have no king, yet go they forth all of them by bands;

28 The ſpider taketh hold with her hands, and is in kings palaces.

29 There be three *things* which go well, yea, four are comely in going:

30 A lion *which is* ſtrongeſt among beaſts, and turneth not away for any,

31 A grey-hound, an he-goat alſo, and a king, againſt whom *there is* no riſing up.

32 If thou haſt done fooliſhly in lifting up thy ſelf, or if thou haſt thought evil, *lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the noſe bringeth forth blood: ſo the forcing of wrath bringeth forth ſtriſe.

As this chapter contains a new collection of parables or proverbs gathered by one Agur, whom ſome, without ground, ſuppoſe to be Solomon, and therefore tranſlate the two firſt words thus: *The words of the collector*, or *gatherer*. But this is by no means warrantable from the context, where Agur ſtiles himſelf the *ſon of Jakeh*; whereas David who was Solomon's father, is never found with this name, *Jakeh*. Yet I don't think it any wiſe improbable that Agur was not the author of the proverbs contained in this collection, it is highly probable that he only *gathered* out of other wiſe mens works, what in his judgment appeared moſt profitable for inſtruction of youth, and compriſed in a few words, a great deal of ſenſe; which I take to be the meaning of the 2d verſe, where he diſclaims the title of *a wiſe man*. Now

Who this Agur was, and when he lived, are queries too difficult for all the authors yet extant to reſolve. Tho' I muſt not omit the conjecture of thoſe that aſſert Agur as well as Lemuel in chap. xxxi. 1. were the wiſe men that lived in the time of Solomon, and were his interlocutors in the Book of Proverbs, an opinion without the leſt ſhew of probability. For what could ever have obliged Solomon to diſguiſe his name in this place? For what reaſon could he have changed his ſtile, and manner of writing in this chapter only? For it is certain that the 30th chapter of Proverbs is penned in a way very different from the reſt of the book; beſides, could it become Solomon to ſay, as this author does in the 2d verſe: *Surely I am more brutiſh than any man, and have not the underſtanding of a man.* And to ſpeak after this manner to God: *Give me neither poverty nor riches:* Certainly theſe words are not conſiſtent with the dignity of a king like Solomon, nor with the gratitude he owed to God for the great wiſdom and riches he had bleſſed him with.

Theſe words of Agur are called Maſſa, which we tranſlate prophecy, and they ſeem to me to be anſwers to ſeveral queſtions propounded to him by his ſcholars, Ithiel (who was the principal) and Ucal; who came to him, as if he had been an oracle, to be reſolved in ſome hard doubts; asking him in the firſt place, Who was the wiſeſt man? To which he replies, ver. 2. He that is ſenſible of his own ignorance.

Upon this ſubject Agur enlarges, ver. 3, 4, wiſhing his ſcholars, eſpecially Ithiel (who I ſuppoſe asked the queſtion in the name of the reſt) to be ſenſible how imperfect all human knowledge is; by conſidering how little or nothing we know of the works of God, which none can underſtand (though they be perpetually before our eyes) but he alone that made them. And therefore adviſes him to make it his principal ſtudy to underſtand what belonged to his own duty (which is the beſt part of knowledge) ver. 5. and herein alſo to be content with what God hath revealed; and not pretend to be wiſer than he hath made us, ver. 6. Then he proceeds to inſtruct them in the right method of prayer, as a principal part of virtue; in the practice of which there need be the greateſt care, leſt we imprudently ask thoſe things that are not good for us: So when Agur, we ſee, had informed his ſcholars, that the true knowledge of God is the chiefeſt good, and therefore to be deſired above and before all other things, then, according to that evangelical rule of our Bleſſed Saviour in after-times, he directs them, after ſeeking the things that belong to religion, to beg of God moderate deſires of all earthly things, believing we are ſafer in a *medocrity* or *middle ſtate*, than either in too great affluence or too great want.

In the 10th verſe he gives a caution againſt hard-heartedneſs to ſlaves and ſervants, of which the Hebrew nation were generally very guilty, and thereby incapacitated for the expectation of that favour, which they beg of God in their prayers, which ought to have diſpoſed them to be favourable unto others. To which he ſubjoins the character of *four* ſorts of men, who are execrable unto God, and conſequently are to be avoided by all that profeſs themſelves the ſervants of the Lord. *Firſt*, ſays he, (ver. 11.) Shun thoſe cautiouſly that are notoriouſly ungrateful to their benefactors: For there is ſuch a ſort of men, who have ſo little regard to the obligations received, that they neglect their very parents to whom they are moſt indebted; they are ſo vile to rail at their father, and wiſh him dead, and can't ſpeak a good word of their mother, who brought them into the world. Next (ver. 12.) there are a ſort of hypocrites, who have a great opinion of their own purity, and would be thought by others vertuous, that they may the more dexterouſly hide their abominable practices under the outward cloke of holineſs. The *third* ſort (ver. 13.) are ſo puffed up with pride and arrogance, that they ſuperciliouſly overlook all other men, as if they were not worthy of the leaſt reſpect due to a fellow creature, from them. But the fourth and laſt ſort (ver. 14.) is moſt to be dreaded, and is not to be parallelled for cruelty; unleſs you conceive a lion or a wolf, whoſe teeth are as ſharp as ſwords and razors, coming with open mouth to devour every creature, that is weaker than themſelves; for ſuch is the ſavage oppreſſion of tyrants, extortioners, calumniators, *&c.* who have no mercy upon the poor and needy, but make their otherwiſe wretched condition, (which all honeſt men would commiſerate) ſo inſufferable, that they are weary of living any longer in the world. Then

It ſeems, as if, his ſcholars asking which of theſe tyrants is *moſt unſatiable*, to have particularly ſingled out the *proud man*, and *extortioner*, whoſe deſires, being a gulf that can never be filled, he compares to the *grave* and the *barren-womb*, which might be call'd the daughters of the horſe-leech, becauſe they are ſo perfectly of the like nature, in regard to their unſatiableneſs. But he preſently adds a third and fourth, *viz.* the *thirſty earth*, which in hot weather ſucks up all the rain, as faſt as it falls; and the *fire*, which devours all the fuel laid upon it. And there are thoſe, who very pertinently compare certain vices, with theſe *four* unſatiable things, and not ineptly: *The deſire of revenge*, to the grave; *libidinous deſires*, to the barren womb; *coveteouſneſs*, (or rather *drunkenneſs*) to the thirſty earth, and *ambition* to the devouring fire. And it is eaſy to ſhew, how fitly all theſe are reſembled to the *horſe-leech:* It being the vulgar ſaying, That *harlots* (for inſtance) *are the horſe-leeches of young men*, ſucking all their money from them, and exhauſting their bodies too. And the ſervant in Plautus, when he was about to rob the cheſts of the two old men, ſays, *Jam ego me vertam in hirudinem*, &c. *now I will turn myſelf into a* horſe-leech, *and ſuck out their very blood.* And that which next follows, ver. 17. is a reflection upon the *firſt* generation of wicked men (mention'd, ver. 11.) who ſinn'd againſt the firſt commandment of the ſecond table (as we ſpake) and for their rebellion againſt their parents were adjudged to death by the law of Moſes, Exod. xxi. 15, 17. Lev. xx. 9. Deut. xxi. 18. And to make them more deteſtable, their carcaſes perhaps, were thrown into ſome loathſome place, called *the valley of carcaſes*, or *dead bodies*, (Jer. xxxi. 40.) and *the valley of crows* (as Bochartus conjectures) or *ravens:* whom the wiſe man here ſpeaks of. And beſides this, they who abuſed their parents, being of a villanous nature, were like to turn rogues, and to commit robberies, murthers, treaſons, or ſuch-like horrid crimes: which would bring them to the gallows, (as we ſpeak) or ſome ſuch infamous death.

In ver. 24, 25, 26, *&c.* he teaches us ſeveral things: *Firſt*, Not to admire merely bodily bulk, ſtrength, or beauty; but rather wiſdom, diligence and ſagacity, to underſtand and purſue our own intereſt: *Secondly*, To admire the wiſdom and power of *God* in the ſmalleſt things: And *thirdly*, (as Melancthon adds) To reflect upon our own degenerate ſtate, who neglect our own greateſt good; nay, mind not ſelf-preſervation, but rather deſtroy ourſelves by vice and wickedneſs: And *laſtly*, Not to refuſe admonition from the brutes. Among which, ſaith he, the *ants* teach us induſtry and forecaſt; the *rabbits*, not to attempt any thing above our ſtrength; the *locuſts*, to preſerve ſociety by induſtry, and not to break it by ſedition and diſturbance of the publick order; and the *ſpider*, to endeavour to excel in ſome art or other. All of them teach us not to rely merely on ſtrength, but to uſe counſel and prudence. The *firſt* and *ſecond* of which reflections I find in St. Chryſoſtom, who diſcourſes admirably, in his 12th homily to the *people of Antioch*, of the wonderfulneſs of the Divine Artifice, which hath contrived ſuch a perpetual deſire of labour, in ſo ſmall a body as that of the *ant*, as an inſtruction to us, *not to affect ſoftneſs and delicacy, nor fly from ſweat and labours.* And when the wiſe man, ſays he, bids us learn of theſe little creatures, he does juſt as we are wont in families; when the greater and better ſort have offended in any thing, we endeavour to ſhame them, by pointing to the little children, with this proverb of reproach; *behold one that is a great deal leſs than thou, how towardly, how attentive and ready he is, to do as he is bidden.*

In regard to the word *conies* or *rabits*, ver. 26. which are not of that diminutive ſize ſpoken of here by Solomon, Bochart proves to a kind of demonſtration, that it ſhould be tranſlated a *mouſe*, whoſe hinder legs are longer than their fore legs, and are call'd by the Arabians *aljarbuo:* And tho' they are a very feeble creature, they defend themſelves againſt the attacks of ravenous beaſts, with great ſubtilty; for, they always have a centinel to give them notice of any danger, and make their entrenchments in high rocks; into which they have ſeveral entrances, and out-lets; that if they be aſſaulted in one part, they may eſcape at another.

The 27th verſe depends upon the property of the locuſts, which, the laſt cited author tells us, were wont to go forth like ſoldiers in battle, in good order: And when they fall upon the ſpoil, divide it among themſelves without any quarrel or contention. Where is a good inſtruction againſt ſedition and diſturbance, and a good incitement to unity and peace.

The word which we have tranſlated in the 28th verſe, a *ſpider*, is more properly render'd a *lizard*, from the Hebrew word *ſemamith*; it is a very crafty creature, and the characters of Solomon in this verſe, agree much better to it, than to a *ſpider*. (See Bochart. l. 4. c. 7. de Sacr. Anim.) Thus

From theſe four animals we learn to provide for ourſelves and families: *Firſt*, In all neceſſary proviſions of food: *Secondly*, In a ſecure and commodious dwelling: *Thirdly*, That there ſhould be concord and agreement among domeſticks and citizens: And, *laſtly*, That labour, induſtry, and ingenuous arts, be encouraged and advanced, by the example of the *ſpider*, or rather, of the *lizard*, who never tires in the purſuit of its prey, which it not only catches with the greateſt agility and cunning: but intrudes itſelf to hunt for it, even in the palaces of kings.

The reaſon, why the author prefers the *lion*, the *grey-hound*, or rather, the *horſe*, (ſee below,) the *he-goat* and a *king*, to all other creatures, in ſtately motion, or gate in walking, is: The *lion* never is daunted, nor turneth from the chace of the hunter; the *horſe* is the moſt generous of all beaſts, and prances moſt ſtately, in rich and martial trappings: Nor can any thing ſurpaſs the lofty gate of a *he-goat*, with his long beard, walking in pompous ſtate at the head of his flock: And, *laſtly*, What in the world can be compared in this life to a proſperous *king*, of invincible courage; eſpecially when he reigns in the hearts of his people, and marches at the head of a unanimous victorious army, whom none dare riſe up to oppoſe. But here note, that the word which the Engliſh tranſlators have rendered a *grey-hound*, (and the vulgar Latin, a *cock*) is more properly, both as to the ſenſe of the compariſon, and the original Hebrew, a *horſe*, as the margin of our Bibles hath learnedly inſerted.

The phraſe, (ver. 32.) *Lay thine hand upon thy mouth*, is an admonition to thoſe, who, being juſtly reprimanded for a fault would excuſe it, or lay the blame on ſome other body, or at leaſt ſhall be angry with thoſe that reprehend them; bidding the guilty perſon refrain from ſuch bad practices, and ſilently acknowledge his error, repent and amend. For from little things, we ſee an eaſy progreſs to greater; the liquid milk by continual motion is curdled into butter; and though the blowing of the noſe is neceſſary to clean it, yet if it be wrung too much, it may cauſe a bleeding: So a crime reprimanded by a friend that is willing to forgive it, being denied and rejected with heat and paſſionate words, lays a foundation of quarrels, and often grows up to irreconcileable enmities.

CHAP. XXXI.

1 *Lemuels leſſon of chaſtity and temperance.* 6 *The afflicted are to be comforted and defended.* 10 *The praiſe and properties of a good wife.*

THE words of king Lemuel, the propheſy that his mother taught him.

2 What, my ſon? and what, the ſon of my womb? and what, the ſon of my vows?

3 Give not thy ſtrength unto women, nor thy ways to that which deſtroyeth kings.

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine, nor for princes ſtrong drink:

5 Leſt they drink and forget the law, and pervert the judgment of any of the afflicted.

6 Give ſtrong drink unto him that is ready to periſh, and wine to thoſe that be of heavy hearts.

7 Let him drink and forget his poverty, and remember his miſery no more.

8 Open thy mouth for the dumb, in the cauſe of all ſuch as are appointed to deſtruction.

9 Open thy mouth, judge righteouſly, and plead the cauſe of the poor and needy.

10 ¶ Who can find a virtuous woman? for her price *is* far above rubies.

11 The heart of her huſband doth ſafely truſt in her, ſo that he ſhall have no need of ſpoil.

12 She will do him good, and not evil, all the days of her life.

13 She ſeeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants ſhips, ſhe bringeth her food from afar.

15 She riſeth alſo while it is yet night, and giveth meat to her houſhold, and a portion to her maidens.

16 She conſidereth a field, and buyeth it: with the fruit of her hands ſhe planteth a vineyard.

17 She girdeth her loyns with ſtrength, and ſtrengtheneth her arms.

18 She perceiveth that her merchandiſe *is* good: her candle goeth not out by night.

19 She layeth her hands to the ſpindle, and her hands hold the diſtaff.

20 She ſtretcheth out her hand to the poor; yea, ſhe reacheth forth her hands to the needy.

21 She is not afraid of the ſnow for her houſhold: for all her houſhold *are* cloathed with ſcarlet.

22 She maketh herſelf coverings of tapeſtry, her cloathing *is* ſilk and purple.

23 Her huſband is known in the gates, when he ſitteth among the elders of the land.

24 She maketh fine linen, and ſelleth *it*, and delivereth girdles unto the merchant.

25 Strength and honour *are* her cloathing, and ſhe ſhall rejoyce in time to come.

26 She openeth her mouth with wiſdom, and in her tongue *is* the law of kindneſs.

27 She looketh well to the ways of her houſhold, and eateth not the bread of idleneſs.

28 Her children ariſe up, and call her bleſſed; her husband *alſo*, and he praiſeth her:

29 Many daughters have done virtuouſly, but thou excelleſt them all.

30 Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, ſhe ſhall be praiſed.

31 Give her of the fruit of her hands, and let her own works praiſe her in the gates.

I have already (in the preface to this book) informed you who this *Lemuel* was, according to the moſt approved authors; and therefore I ſhall proceed no farther in that enquiry, but only obſerve, that whoſoever was the mother of *Lemuel*, ſhe has ſet all other parents a good example, by her great ſolicitude for her ſon's well-doing. It appears, as if *Lemuel* was inclined to evil courſes, and that his mother, in a paſſionate concern for the good of his ſoul, took the advantage of his tender age to infuſe ſuch inſtructions into his mind, as ſhould ever after preſerve him innocent and untainted, in the midſt of bad examples, which too frequently crowd about the courts of princes, (ver. 2.) She firſt (ver. 3.) adviſes him to ſubdue that luſt, which ſhe knew to be very pernicious, and too much embraced by youth; and in order thereto, ſhe bids him beware of drunkenneſs, not to drink too much *wine*, (ver. 4.) for wine though it be a comforter of a ſorrowful heart, and raiſes the ſpirits of thoſe that are ready to ſink under the burthen and trouble of their misfortunes, (ver. 6.) is to be very ſparingly uſed by great men, that are to paſs judgment upon and rule others; leſt they ſhould forget the ſtanding rules whereby they ought to decree juſtice. (ver. 5.) *Thirdly*, She tells him (ver. 8.) to take care that juſtice be exactly miniſtred, and eſpecially to *ſtrangers, orphans*, and *poor indigent people*. But the great care of parents, being the diſpoſal of their children in marriage, ſhe concludes with the deſcription of ſuch a wife, as ſhe would have him ſeek: She would recommend a *virtuous woman*, as our tranſlators have rendered the Hebrew *eſcheth chajil*; but the word *chajil* ſignifies both *ſtrength, valour, courage, riches* and *virtue*. Thus Jethro, deſcribing the men fit for the magiſtracy, ſaith they ſhould *anſchee chajil*, (Exod. xviii. 21.) *able men, ſuch as fear God, men of truth, hating covetouſneſs:* Therefore I ſhould interpret *eſcheth chajil* in this place, a woman that *fears God*, and endued with zeal and courage to do well, when piety is contemned and abuſed.

After this follow abundance of other good qualities; as Chaſtity; ſuch a care of her husband's eſtate, that he might have a perfect confidence in her management; love to him without moroſeneſs; diligence in houſhold affairs; frugality; gentleneſs in the government of her family; a prudent care in the education of her children, and in ſettling all the family to ſome employment or other, and encreaſing all her husband's eſtate, and yet giving liberally to the poor; affability and courteſy to all, &c. Which excellent endowments, if her ſon found in a wife, ſhe knew it would be a means to preſerve him from following other women, and from drunkenneſs, which few fall into who entirely love their wives, and ſtudy to pleaſe them in all things. I ſhall conclude this character by obſerving, that *the fear of the Lord* (ver. 30.) is the foundation of all theſe virtues, eſpecially when it is in ſuch a high degree, that a woman values herſelf for *fear of the Lord*, more than upon any other account. So the Septuagint tranſlate it; *a prudent woman is commended; but ſhe praiſes the fear of the Lord*; which may have this ſenſe; *her virtues commend religion unto others*. Religion itſelf is honoured by her excellent virtues, which are ſo exemplary, that they make others in love with them, as well as with her.

The End of the Book of PROVERBS.

Critical and Explanatory ANNOTATIONS

On the Book of

ECCLESIASTES.

The INTRODUCTION.

This book, as many others has ſuffered many injuries from the audacious pens of conceited critics, who, taking the advantage of the ſilence of the author's name in the front of it, have frequently, as their fancy led them, preferr'd others to this honour in the place of Solomon, its true, and undoubted Writer; as the many paſſages therein, which can agree to no other author, evidently confirm.

Let them, I ſay, that contend for Zorobabel or Ezechiah, tell me what theſe words mean, or to whom they are applicable: "I communed with mine own heart, ſaying, Lo, I am come to great eſtate, and have gotten more wiſdom than all they that have been before me in Jeruſalem," (Eccleſ. i. 16.) ſhall it be ſaid, that Ezechiah excell'd Solomon in wiſdom? or, don't theſe adequately quadrate in Solomon alone. "And moreover, becauſe the preacher was wiſe, he ſtill taught the people knowledge; yea, he gave good heed, and ſought out, and ſet in order many proverbs; the preacher ſought to find out acceptable words, and that which was written was upright, even words of truth?" (ch. xii. 9, 10.) to which may be added thoſe words, (at ch. vii. 23.) "All this I have proved by wiſdom. I ſaid I will be wiſe. I made me great works, I builded me houſes, I planted me vineyards. I made me gardens and orchards, and I planted trees in them of all kind of fruits. I made me pools of water, to water therewith the wood that bringeth forth trees. I got me maidens and ſervants, and had ſervants born in my houſe; alſo I had great poſſeſſions of great and ſmall cattle, above all that were in Jeruſalem before me. I gathered me alſo ſilver and gold, and the peculiar treaſure of kings and of the provinces: I gat me men-ſingers, and women-ſingers, and the delights of the ſons of men, as muſical inſtruments, and that of all ſorts. So I was great, and increaſed more than all that were before me in Jeruſalem; alſo my wiſdom remained with me," (ch. ii. 4--9.) All which are ſo expreſſive of Solomon, that denying him the author of theſe ſayings, would, in effect, be robbing him of his χαρακτηριστικὸν ἰδίωμα, *his true and proper mark of diſtinction*, by which he is preferr'd to all other men; and therein giving God himſelf the lye, who ſpoke in theſe expreſs terms to Solomon, (1 Kings iii. 12, 13.) "Behold, I have done according to thy words; lo, I have given thee a wiſe and underſtanding heart, ſo that there was none like thee before thee, neither after thee ſhall any ariſe like unto thee. And I alſo have given thee that which thou haſt not asked, both riches and honours: So that there ſhall not be any among the kings like unto thee, all thy days," or, as the Vulgar Latin has it more emphatically, *cunctis retro diebus*, i. e. *all the days hereafter*: And, conſequently, ſays the author of the Firſt Book of Kings, (ch. iv. 30, 31.) "Solomon's wiſdom excell'd the wiſdom of all the children of the eaſt-country, and all the wiſdom of Egypt; for, he was wiſer than all men." Solomon alſo wrote many proverbs, as it is ſaid of the author of Eccleſiaſtes; and was led away by the evil communication of bad women, as the ſaid author is accuſed to have been: For, as it is recorded alſo in 1 Kings, xi. 4. "It came to paſs, when Solomon was old, that his wives turned away his heart after other gods." None of which particulars can in any wiſe be applied to Ezechiah, or to any other ſuppoſed author; not even to Zorobabel, the darling of Grotius, for he was not a king, only a governor under the king of Perſia.

The time of writing this book, is properly, from the preceding obſervations, fixed towards the decline of his days, the latter end of his reign; after he had tried all manner of pleaſures, even to exceſs; and the learned Huetius has proved its antiquity to a demonſtration, who has particularly remarked ſome paſſages, which ancient Heathen authors have borrowed from this book, as that of Theognis the Greek poet,

> Ἀρχὴν μὲν μὴ φῦναι ἐπιχθονίοισιν ἄριϛον
> Φύντα δ' ὅπως ὤκιϛα πύλας ἀΐδαο περῆσαι.

is the tranſcript of this ſentence of the preacher, (ch. iv. 2.) "I praiſed the dead which are already dead, more than the living which are yet alive," or, "the day of death is better than the day of one's birth, (ch. vii. 1.) alſo that of Horace:

> *Quid ſit futurum cras, fuge quærere; et*
> *Quem ſors dierum cunque dabit, lucro*
> *Appone:*

And again,

> *Tu ne quæſiris ſcire, nefas, quem mihi, quem tibi*
> *Finem dii dederint, Leuconoe*

Is taken from that paſſage of Eccleſiaſtes: "Seeing there be many things that increaſe vanity, what is man the better? For who knoweth what is good for man in this life, all the days of his vain life, which he ſpendeth as a ſhadow? For, who can tell a man what ſhall be after him under the ſun," (Eccleſ. ch. vi. 11, 12.)

To theſe I could add many more alluſions, were they neceſſary; but now it is time to take notice of thoſe arguments produced, if it were poſſible, to expel this book from the claſs it has obtain'd in the canon of Scripture. It is

Firſt, objected from theſe words of this book, (ch. iii. 19, *&c.*) "That which befalleth the ſons of men, befalleth beaſts, even one thing befalleth them: as the one dieth, ſo dieth the other; yea, they have all one breath, ſo that a man hath no pre-eminence above a beaſt: For all is vanity. All go to one place, all are of the duſt, and all turn to duſt again. Who knoweth the ſpirit of man, that goeth upward, and the ſpirit of the beaſt that goeth downward to the earth? Wherefore I perceive that there is nothing better than that a man ſhould rejoyce in his own works, for that is his portion: For who ſhall bring him to ſee what ſhall be after him?" And again, (ch. ix. 5.) "For the living know that they ſhall die; but the dead know not any thing, neither have they any more a portion for ever; neither have they any more a reward, for the memory of them is forgotten. (ver. 10.) Whatſoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wiſdom in the grave whither thou goeſt." From which words, I ſay, it is objected, that this book inſtructs men to live a beaſtly life; and propoſes all manner of ſenſuality as the utmoſt bounds of their deſires, and the only reward of their labour and virtue. This argument prevailed ſo far with the ancient Hebrew Rabbins, that they conſulted of throwing Eccleſiaſtes out of the canon of Scripture. (See Talmud. tract. ſabbat. 2. c. Maimonid. in More Nevochim and Aben Ezra; alſo Hier. in fine Com. in Eccleſ. ch. 12.) And what is equally as bad, if not worſe, there have been, and are now, too many, that make a handle of theſe texts to patronize and defend the lawfulneſs of their beaſtly practices. Yet I doubt not but the pious and diligent reader will preſently agree with me, that theſe irreligious Scripturiſts don't act through principle, don't follow their luſts on a principle that it is their duty here preſcribed; but having baſely ſpotted their baptiſmal purity with fleſhly deſires and beaſtly practices, only endeavour to quell their ghaſtly and biting conſciences by the pretended gloſs, they ignorantly, or maliciouſly put upon theſe places, they quote from Solomon. For, he muſt be very ignorant indeed, that can't, at the firſt view, perceive that theſe words are not the opinion of the wiſe Preacher; but that as he propoſed to diſcourſe of the end of the virtuous and the wicked, ſo he produced from the very beginning their different opinions; and ſays that he produces them on purpoſe to confute and correct their errors; and then concludes, that he acquieſces in that wholeſom doctrine which teaches, that God is to be feared, and his commandments to be obeyed, in theſe words, (ch. v.) "Keep thy foot when thou goeſt to the houſe of God, and be more ready to hear, than to give the ſacrifice of fools; for they conſider not that they do evil. Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God; for God is in heaven, and thou upon earth: Therefore let thy words be few; for a dream cometh through a multitude of buſineſs, and a fools voice is known by a multitude of words: When thou voweſt a vow unto God defer not to pay it; for he hath no pleaſure in fools: pay that which thou haſt vowed: Better is it that thou ſhouldſt not vow, than that thou ſhouldſt vow and not pay; ſuffer not thy mouth to cauſe thy fleſh to ſin, neither ſay thou before the angel, that it was an error; wherefore ſhould God be angry at thy voice, and deſtroy the work of thine hands; for in the multitude of dreams and many words, there are alſo divers vanities; but fear thou God." Which is an open reproof of thoſe vain words or diſputes of the wicked; and a pious exhortation to religion and virtue. To which he adds in the ſeventh chapter; "I applied mine heart to know, and to ſearch, and to ſeek out wiſdom, and the reaſon of things, and to know the wickedneſs of folly, even of fooliſhneſs and madneſs. Behold this have I found (ſaith the Preacher) counting one by one, to find out the account which yet my ſoul ſeeketh, but I find not: Lo this only have I found, that God hath made man upright; but they have ſought out many inventions." Again (ch. viii. 16.) "When I applied my heart to know wiſdom, and to ſee the buſineſs that is come upon the earth. (ver. 17.) Then I beheld all the work of God, that a man cannot find out the work that is done under the ſun. (ch. ix. 1.) For all this I conſidered in my heart, even to declare all this, that the righteous and the wiſe, and their works are in the hand of God; no man knoweth either love or hatred by all that is before them." And in the 11th chapter he ſays; "as thou knoweſt not what is the way of the ſpirit, nor how the bones do grow in the womb of her that is with child; even ſo thou knoweſt not the works of God, who maketh all." From whence all that the reprobate can conclude, is, that Solomon had a long conflict in himſelf concerning the cauſe and end of things, which he penned down in this book, as a memorial to all thoſe that are driven away by the like illuſions, not to preſume on their own knowledge of things, but, as he did, to ſubmit their judgment to the ſpirit and revelation of God; who made us and all things for our uſe. Beſides the many contradictory propoſitions contain'd in this one ſmall book, ſuch as (ch. ix. 4.) "a living dog is better than a dead lion," compared with (ch. iv. 2.) "I praiſed the dead which are already dead more than the living, which are yet alive," or (ch. vii. 7.) "better is the day of death, than the day of one's birth." Again, (ch. v. 18.) "It is good and comely for one to eat and drink, and to enjoy the good of all his labour, that he taketh under the ſun;" compared with (ch. vii. 2.) "It is better to go to the houſe of mourning, than to go to the houſe of feaſting:" And *3dly*, It is written, (ch. xi. 9.) "Rejoyce, O young man, in thy youth;" but the next verſe adds, "childhood and youth are vanity;" are a plain conviction to any unprejudiced reader, that Solomon only produceth the arguments of that libertine age, with the ſole view to reprimand, and to correct them; as may be farther enforced from thoſe clear texts, wherein he expreſly ſpeaks of the ſoul's immortality, and future ſtate in the life everlaſting. "But, *ſays he*, (ch. xi. 9.) know thou, that for all theſe things God will bring thee into judgment, (ch. xii. 7.) Then ſhall the duſt return to the earth as it was: And the ſpirit ſhall return unto God who gave it:" And, laſtly, He finiſheth the whole diſpute, and delivers his own opinion in theſe words, "Let us hear the concluſion of the whole matter, "Fear God, and keep his commandments: for this is the whole duty of man. For God ſhall bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil." (ch. xii. 13, 14.) and to the end that his diſcourſe might make the greater impreſſion on the minds of his readers, he ſays, that he committed theſe things to writing, after he had firſt conſulted, and followed the dictates of, the moſt learned men of his time: as may be eaſily gathered from the eleventh verſe of the laſt chapter, "The words of the wiſe are as goads, and as nails faſtned by the maſters of aſſemblies, which are given from one ſhepherd." They that deſire more upon this ſubject may conſult Gregory the Great, (Dial. 4. c. 4. or the fourth propoſ. of Huetii. Demonſtr. Evangel.)

The ſcope of this diſcourſe is, therefore manifeſtly, concerning the *chief good* or happineſs of man: The *great end* he ſhould propoſe to himſelf all his life long; which he ſhews is not that which man generally follows; but that which is generally neglected. So, as I've largely proved above, they only deceive themſelves, who pick out here and there a looſe ſentence which agrees with their deſires, and then pleaſe themſelves with a fancy, that they have got Solomon on their ſide, to help and maintain their infidelity. For, the whole ſenſe of this *ſermon*, as it may properly be call'd, is reducible to this ſyllogiſm.

Major. "Whatſoever is vain and periſhing cannot make men happy."
Minor. "But all mens deſigns here in this world are vain and periſhing."
Conſeq. "Therefore, they cannot, by proſecuting ſuch deſigns, make themſelves happy."

The *major* propoſition is ſelf-evident: and therefore needs no proof. The *minor*, or aſſumption, is demonſtrated by an enumeration of particulars in the ſix former chapters. But to give the greateſt light I am able, to the better underſtanding of this book, which ſome have not ſcrupled to ſtigmatize with the name of a *confuſed diſcourſe*, I ſhall lay before my readers, part of the ſcheme of Antonius Corianus, which I believe will ſatisfy thoſe who conſider it, that Solomon has obſerved an exact order in the deduction of what he intended.

"The deſign of the author, *ſays he*, is to find out, and to ſhew, what it is, in which the chief good, and complete felicity of man doth conſiſt. For, firſt, reflecting upon various things, in which men place their happineſs in this life, at the end of this diſcourſe upon every one of them, he rejects them all as utterly inſufficient for that purpoſe, but continues his ſearch ſo far, till at laſt he finds it, and declares in the concluding *epiphonema*, that he had been ſeeking it, through the whole diſcourſe, ſaying, The ſum of the matter is this, *Fear God, and keep his commandments: for this is the whole duty of man.*"

Whence it may be obſerved, that there are two principal parts of this *ſermon*. One containing a recital, and confutation of men's falſe opinions about their *chiefeſt good*: Another teaching in what our true and ſolid felicity lies; both in this life, and in the next.

The firſt part includes the ſix former chapters; and the remaining ſix make up the latter part. A moſt juſt and excellent method! For he could not propoſe to treat of happineſs better than, firſt, by dividing it into falſe and true; and then give a right definition of *true happineſs:* according to that frequent admonition of the Holy Prophet, firſt, *to ſhun that which is evil, and then to purſue that which is good.*

I might here juſtly proceed to the *analyſis* of each part: But as this introduction is already extended beyond the bounds of my intention, I ſhall refer my readers to the notes on each chapter, where they will find, what may, perchance, be thought an omiſſion in this place; and I choſe rather to proceed in that method, becauſe it is more advantageous to the reader.

CHAP. I.

1 The preacher ſheweth that all human courſes are vain: 4 Becauſe the creatures are reſtleſs in their courſes. 9 They bring forth nothing new, and all old things are forgotten, 12 And becauſe he hath found it ſo in the ſtudies of wiſdom.

THE words of the preacher, the ſon of David king of Jeruſalem.

2 Vanity of vanities, ſaith the preacher, vanity of vanities, all *is* vanity.

3 What profit hath a man of all his labour which he taketh under the ſun?

4 *One* generation paſſeth away, and *another* generation cometh: but the earth abideth for ever.

5 The ſun alſo ariſeth, and the ſun goeth down, and haſteth to his place where he aroſe.

6 The wind goeth toward the ſouth, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

7 All the rivers run into the ſea, yet the ſea *is* not full: unto the place from whence the rivers come, thither they return again.

8 All things *are* full of labour, man cannot utter *it*: the eye is not ſatiſfied with ſeeing, nor the ear filled with hearing.

9 The thing that hath been, it *is that* which ſhall be; and that which is done, *is* that which ſhall be done: and *there is* no new *thing* under the ſun.

10 Is there *any* thing whereof it may be ſaid, See, this *is* new? it hath been already of old time, which was before us.

11 *There is* no remembrance of former *things*; neither ſhall there be *any* remembrance of *things* that are to come with *thoſe* that ſhall come after.

12 ¶ I the preacher was king over Iſrael in Jeruſalem.

13 And I gave my heart to ſeek and ſearch out by wiſdom, concerning all *things* that are done under heaven: this ſore travel hath God given to the ſons of man, to be exerciſed therewith.

14 I have ſeen all the works that are done under the ſun, and behold, all *is* vanity and vexation of ſpirit.

15 *That which is* crooked, cannot be made ſtrait: and that which is wanting, cannot be numbred.

16 I communed with mine own heart, ſaying, Lo, I am come to great eſtate, and have gotten more wiſdom than all *they* that have been before me in Jeruſalem: yea, my heart had great experience of wiſdom and knowledge.

17 And I gave my heart to know wiſdom, and to know madneſs and folly: I perceived that this alſo is vexation of ſpirit.

18 For in much wiſdom *is* much grief: and he that increaſeth knowledge, increaſeth ſorrow.

The firſt eleven verſes lays the foundation of the following diſcourſe, and makes the authors way to the proof of that excellent propoſition, *that nothing here can make us ſolidly happy*, by ſhewing how empty all things are; and the ſhort enjoyment of them, within the narrow compaſs of a man's life; and that while it laſts he can only enjoy the ſame empty things over and over again, till he be cloy'd with their frequency. At the 12th verſe he remarks upon the inſufficiency of *human wiſdom* and knowledge *alone*, to give its admirers full ſatisfaction, though this is one of the principal things of which a man can boaſt in this life. This is the analyſis of the 1ſt chapter.

Ver. 2. *Vanity of vanities, ſaith the preacher, vanity of vanities, and all is vanity.*] This is the ſubject of the book, or I may call it the *text* of this *ſermon*, to ſhew how ſenſeleſs it is to place our happineſs in the frail and inconſtant things of the earth, which he not only pronounces as ſuch, but proves to be mere emptineſs, diſſatisfaction, trouble and affliction, as the word *vanity* implies; as well as falſe, lying, and deceitful. (Pſal. lxxii. 9.) And at the 3d verſe he begins his proof; ſhewing that man is variable in all his actions, and conſequently without ſatisfaction in this life, and incapable of carrying any part of his worldly riches, honours or pleaſures, with him to the grave, when his body ſhall moulder into duſt. As to the compariſon that follows between the *earth*, *ſun*, *wind* and *ſea*, with *man*; it is a repreſentation of his volubility or fickleneſs, to ſhew that he is more ſubject to vanity than other things. Then

Ver. 8. He proceeds to conſider more particularly what had been ſaid (ver. 3.) of man's vain endeavour to ſatisfy himſelf in worldly deſigns and contrivances. We may fancy indeed, ſays he, (ver. 9.) that we have found out ſome new thing which was not known by our fore-fathers; but this conceit is only a ſpecimen of our own ignorance; as my Lord Bacon excellently diſcourſes in his firſt book of *the Advancement of Learning*. cap. viii.

"Learning and knowledge, ſaith he, takes away vain and exceſſive admiration; which is the very root of all weak counſels. For we admire things, either becauſe they are new, or becauſe they are great. As for novelty; there is no man that conſiders things thoroughly, but hath this printed in his heart, There is nothing new under the ſun. Nor can any man much admire a puppet-play, who doth but thruſt his head behind the curtains, and ſeeth the inſtruments and wires whereby they are moved. As for greatneſs; we may ſay as Alexander did, who, after his great conqueſt in Aſia, receiving letters of ſome ſmall fights or ſkirmiſhes in Greece, at the taking of ſome bridge or fort, was wont to tell his friends, that it ſeemed to him, that they had ſent him news of the battles of Homer's frogs and mice: So, certainly, if a man conſider the univerſe, and the fabrick of it, to him this globe of earth, with the men upon it, and their buſy motions (excepting always the divineneſs of ſouls) will not ſeem much more conſiderable than a hillock of ants, whereon ſome creep up and down with their corn, others with their eggs, others empty; all about a very little heap of duſt."

Ver. 12. Thus having confirmed his main propoſition, by ſuch general arguments as reach to all things in this world; he proceeds here to a more particular proof of it, from his own proper experience. And deſigning (before he declared his own opinion of the chief good, and by what means it may be attained) to confute the vain fancies of men about it; he reduces them to four heads: And obſerving that ſome place it in knowledge, and curious inquiries into all manner of things; others in pleaſure, or in both theſe together; others in honour and power; others in riches and heaps of wealth; he begins with that which is the moſt plauſible; and demonſtrates, from the 13th ver. to the end of the chapter, how little ſatisfaction is to be found in the mere ſpeculation of things; though a man arrive at the higheſt degree of human knowledge.

Ver. 14. The word we tranſlate vexation is found only in this book, and is capable of many ſenſes, all pertinent to the ſcope of this place. For according to the ſeveral fountains from whence it may be derived; this phraſe may be interpreted, either anguiſh of ſpirit, or breaking of ſpirit, or preying upon the ſpirits, or (in another ſenſe of the word ſpirit) feeding on the wind or air.

Ver. 16. I diſtinguiſh between wiſdom and knowledge. Wiſdom directs a man, in the practical affairs of life, unto that which is moſt fit for his purpoſe, according to the various circumſtances wherein he may be. It conſiſts chiefly in a clear judgment, to diſcern our true intereſt, and the proper means to compaſs it; together with a preſentneſs of mind, to obviate ſudden accidents; and then knowledge relates to the ſpeculation of natural things; in their cauſes and effects, their properties and differences, and ſuch like things. Ver. 17. *Madneſs* and *folly*, may refer alſo to all the idle ſpeculations, wherein men of parts and wit, ſometimes not only *imploy*, but *applaud* themſelves, as the firſt of thoſe words ſeem to import in the Hebrew. Ver. 18. *Grief* and *ſorrow* may be thus diſtinguiſh'd, the former, in the original word, includes in it *indignation*, which is a ſharp *anger* mingled with ſcorn, to find either our perſons and counſels contemned, or our project and well laid deſigns defeated. The *other* word *(ſorrow)* properly denotes an extreme great trouble and ſickneſs of mind; and is ſometimes applied to pains in the body; which is the effect too frequently of over hard ſtudy. I ſhall conclude this chapter with the Lord Bacon's obſervation, concerning this anxiety of ſpirit which ariſes out of *knowledge*; in the beginning of his book of the *Advancement of Learning*.

"Solomon, ſaith he, doth not paſs this cenſure abſolutely upon *wiſdom* and *knowledge*, but only ſets forth the true bounds wherein *human knowledge* is to be circumſcribed: which if we do not obſerve, it will prove very troubleſome to us and others. And thoſe limitations are *three*. *Firſt*, that we do not ſo place our felicity in *knowledge*, as to forget our *mortality*. *Secondly*, that we uſe not our *knowledge* to beget anxiety, but repoſe and contentment of mind. And *thirdly*, that we do not preſume by the contemplation of nature to think ourſelves able to comprehend the myſteries of God." The firſt and the laſt of theſe are plain enough: and therefore I ſhall only note what he ſaith of the ſecond: That "It is certain, no anxiety or perturbation of mind ariſeth from knowledge, but by mere accident. For all knowledge and admiration (which is the ſeed of *knowledge*) is pleaſant in itſelf: But when we fall to frame concluſions from thence, which obliquely applied to our own affairs, beget either *weak fears*, or *immoderate deſires*, then ariſeth that torment and trouble of mind, whereof Solomon here ſpeaketh. For then *knowledge* is no longer *dry light* (which Heraclitus was wont to ſay was the beſt) but *moiſt light* ſteeped and infuſed in the humours of the affections." As for that expoſition which ſome have given of thoſe words, that *he increaſeth the number of his ſtripes (or wounds) who increaſeth knowledge*; and maketh no uſe of it, nor takes care that his obedience riſes in ſome good proportion with it; it is not the proper ſenſe of the place, but rather an accommodation of the words to another profitable purpoſe.

CHAP. II.

1 *The vanity of human courſes in the works of pleaſure.* 12 *Though the wiſe be better than the fool, yet both have one event.* 18 *The vanity of human labour, in leaving it they know not to whom.* 24 *Nothing better than joy in our labour, but that is Gods gift.*

I Said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleaſure: and behold, this alſo *is* vanity.

2 I ſaid of laughter, *It is* mad: and of mirth, What doth *it*?

3 I ſought in mine heart to give myſelf unto wine (yet acquainting mine heart with wiſdom) and to lay hold on folly, till I might ſee what *was* that good for the ſons of men, which they ſhould do under the heaven, all the days of their life.

4 I made me great works, I builded me houſes, I planted me vineyards.

5 I made me gardens and orchards, and I planted trees in them of all *kind of* fruits.

6 I made me pools of water, to water therewith the wood that bringeth forth trees.

7 I got *me* ſervants and maidens, and had ſervants born in my houſe; alſo I had great poſſeſſions of great and ſmall cattle, above all that were in Jeruſalem before me.

8 I gathered me alſo ſilver and gold, and the peculiar treaſure of kings and of the provinces: I gat me men-ſingers and women-ſingers, and the delights of the ſons of men, *as* muſical inſtruments, and that of all ſorts.

9 So I was great, and increaſed more than all that were before me in Jeruſalem; alſo my wiſdom remained with me.

10 And whatſoever my eyes deſired, I kept not from them, I withheld not my heart from any joy: for my heart rejoyced in all my labour, and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold, all *was* vanity and vexation of ſpirit, and *there was* no profit under the ſun.

12 And I turned myſelf to behold wiſdom, and madneſs, and folly: for what *can* the man *do*, that cometh after the king? *even* that which hath been already done.

13 Then I ſaw that wiſdom excelleth folly, as far as light excelleth darkneſs.

14 The wiſe mans eyes *are* in his head, but the fool walketh in darkneſs: and I myſelf perceived alſo, that one event happeneth to them all.

15 Then ſaid I in my heart, As it happeneth to the fool, ſo it happeneth even to me, and why was I then *more* wiſe? Then I ſaid in my heart, that this alſo *is* vanity.

16 For *there is* no remembrance of the wiſe more than of the fool for ever: ſeeing that which now *is*, in the days to come ſhall all be forgotten: and how dieth the wiſe *man*? as the fool.

17 Therefore I hated life, becauſe the work that is wrought under the ſun, *is* grievous unto me: for all *is* vanity and vexation of ſpirit.

18 ¶ Yea, I hated all my labour which I had taken under the ſun: becauſe I ſhould leave it unto the man that ſhall be after me.

19 And who knoweth whether he ſhall be a wiſe *man* or a fool? yet ſhall he have rule over all my labour wherein I have laboured, and wherein I have ſhewed my ſelf wiſe under the ſun. This *is* alſo vanity.

20 Therefore I went about to cauſe my heart to deſpair of all the labour which I took under the ſun.

21 For there is a man whoſe labour *is* in wiſdom, and in knowledge, and in equity: yet to a man that hath not laboured therein, ſhall he leave it *for* his portion. This alſo *is* vanity, and a great evil.

22 For what hath man of all his labour, and of the vexation of his heart wherein he hath laboured under the ſun?

23 For all his days *are* ſorrows, and his travel grief; yea, his heart taketh not reſt in the night. This is alſo vanity.

24 ¶ *There is* nothing better for a man, *than* that he ſhould eat and drink, and *that* he ſhould make his ſoul enjoy good in his labour. This alſo I ſaw that it *was* from the hand of God.

25 For who can eat, or who elſe can haſten hereunto more than I?

26 For *God* giveth to a man that *is* good in his ſight, wiſdom, and knowledge, and joy: but to the ſinner he giveth travel, to gather and to heap up, that he may give to *him that is* good before God. This alſo *is* vanity and vexation of ſpirits.

Having paſſed his cenſure upon the *firſt* way men take to find ſatisfaction (mention'd in the notes upon ver. 12. of the firſt chapter) which, without all contradiction, is the chief, and the beſt of the *four*; he proceeds here to conſider the *ſecond*, which is the more common; moſt men immerſing themſelves in pleaſure, as their higheſt good: Of which he was more capable to judge, than any other man; becauſe he denied himſelf no delights that he deſired, and yet did not plunge himſelf wholly into them, but with a mixture of wiſdom, as he tells us ver. 3. Whereby he ſoon perceived, that they who leave the purſuit of knowledge for the ſake of bodily pleaſure, change for the worſe: For, after he had tried all ſorts of things that could give him any pleaſure, he went back to *wiſdom* and *knowledge*, as the better of the two, ver. 12. And yet, after he had conſidered that again the ſecond time, he could not but confeſs, that there were ſuch great imperfections in it, that it could not make a man happy, as he diſcourſes in the following verſes; of which I ſhall give a more particular account in the following annotations.

The greateſt difficulty in this chapter, is to tell what is meant by *Siddah* and *Siddath*; which he calls in the concluſion of this deſcription of his magnificence, the *delights*, or delicious pleaſures *of the ſons of men*. Theſe Bochartus hath probably conjectured to be moſt excellent inſtruments in muſick, or moſt excellent verſes, ſet by a rare artiſt among the Phœnicians, called *Sido*, to the moſt raviſhing and melting notes. Of ſuch extraordinary ſweetneſs, that they left no part of a man's ſoul untouched, nor room for any other pleaſure (ſo ſome derive it, from a word ſignifying *abundance*) and had ſome regard to the LXX, who underſtand it of ſuch as waited upon him at the table (as *cup-bearers*, and ſuch like officers) where muſick alſo was ſeldom wanting, but made a part of the entertainment of great powers.

Ver. 9. *My wiſdom remained.*] For it was not the manner of great men, in ancient time, to paſs their feaſts only in eating and drinking, and, after the ſottiſh cuſtom now, to ſend the cups going round, when all was taken away; but to ſpend the time in pleaſant, but learned diſcourſes, or in telling ſtories, or propounding and reſolving queſtions; which might whet the wit, and form mens manners, or open the ſecrets of nature; and at the ſame time both refreſh and inſtruct the mind. As we ſee at Sampſon's marriage-feaſt, he propounded a riddle to be unfolded, concerning the generation of bees out of the carcaſe of a lion. In Plutarch's *Sympoſiacks*, there are abundance of ſuch merry and learned queſtions reſolved. And Athenæus in his *Diepnoſophiſts*, hath excerpt the flower of all arts and authors, poets, philoſophers, and hiſtorians: In Virgil alſo, at the end of his 1ſt book of *Æneids*, Iopas is introduced ſinging a philoſophical ſong (at the feaſt which Dido made) concerning the motions of the moon and the ſun, an in ſhort of all, that Atlas, that moſt famous aſtronomer had taught: And in another place Æneas himſelf relates the deſtruction of Troy.

Ver. 10. *My portion.*—Though wiſdom thus bridled his pleaſures, yet it did not reſtrain him from ſuch a free and plentiful enjoyment of them, that there was no ſort which he did not taſte as highly of as was poſſible, without making himſelf a meer fool. This he calls *his portion* by a metaphor taken from inheritance, which being divided into parts, every one of the children had his part given him; or from *lots*, which, as they were uſed among merchants, ſo ſometimes in the dividing of inheritances; when the heirs could not agree among themſelves about equality of the *portions* which were ſet out for them. He could not but conclude again, that there is *vanity* in that alſo; which is three-fold, as there are three ends for which men ſtudy wiſdom. *Firſt*, that they may provide for their ſafety and ſecurity: *Secondly*, That they may commend their names to poſterity: Or, *Thirdly*, That they may leave to their children, what their ſingular prudence and great diligence hath gathered together. But all theſe he ſhews are vain deſigns: For inſtance, he repreſents how all mankind, wiſe and fools, are alike liable to the ſame caſualties and many inconveniencies, which are common to every one of us in this life. Which the Lord Bacon (in book iv. of the *Advancem. of Learning*, chap. 2.) extends to ſuch conſiderations as this: That "In all times, witches and old women, and impoſtors, have been rivals and competitors, in the reputation and opinion of the multitude, with the ableſt phyſicians; and contended with them for the ſame cures. Nay, the impoſtor bears away the prize, and virtue lies under the cenſure: Such is the weakneſs and credulity of men; they prefer a mountebank, or a witch, before a learned phyſician: Which the poets obſerved, when they made Æſculapius and Circe, brother and ſiſter, both children of the ſun. And what follows from hence, but that phyſicians ſay to themſelves, as Solomon in another caſe; *It befalls to me, as it doth to the fool: Why ſhould I labour to be more wiſe?* It diſcourages them, that is, in their profeſſion." ver. 16. And then he obſerves how ſhort liv'd our memorial is as well as ourſelves, and that no man can be ſure, who ſhall inherit his labours, or what kind of perſon he ſhall be; wiſe or ſottiſh, good or bad. And this he reflects upon again with a very heavy heart that made him weary of life; and concludes the chapter with a brief account of the true way to enjoy all the happineſs that this world can afford; of which we are utterly uncapable, unleſs we have a ſenſe of God, be devoutly affected towards him, as the author and donor of all good things.

Wiſdom and *knowledge* in the laſt verſe do not differ as they may be thought to do, but relate both of them to the ſame thing: or, as others will have it, *wiſdom* relates to the acquiſition of good things of this world, *knowledge* to the uſe; from which prudent fruition flows the *joy* he mentions together with them. Thus Carranus.

CHAP. III.

1 *By the neceſſary change of times, vanity is added to human travel.* 11 *There is an excellency in Gods works:* 16 *But as for man, God ſhall judge his works there, and here he ſhall be like a beaſt.*

TO every *thing there is* a ſeaſon, and a time to every purpoſe under the heaven:

2 A time to be born, and a time to die: a time to plant, and a time to pluck up *that which is* planted:

3 A time to kill, and a time to heal: a time to break down, and a time to build up:

4 A time to weep, and a time to laugh: a time to mourn, and a time to dance:

5 A time to caſt away ſtones, and a time to gather ſtones together: a time to embrace, and a time to refrain from embracing:

6 A time to get, and a time to loſe: a time to keep, and a time to caſt away:

7 A time to rent, and a time to ſew: a time to keep ſilence, and a time to ſpeak:

8 A time to love and a time to hate: a time of war, and a time of peace.

9 What profit hath he that worketh, in that wherein he laboureth?

10 I have ſeen the travel which God hath given to the ſons of men, to be exerciſed in it.

11 He hath made every *thing* beautiful in his time: alſo he hath ſet the world in their heart, ſo that no man can find out the work that God hath made from the beginning to the end.

12 I know that *there is* no good in them, but for *a man* to rejoyce, and to do good in his life:

13 And alſo that every man ſhall eat and drink, and enjoy the good of all his labour, it *is* the gift of God.

14 I know that whatſoever God doeth, it ſhall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* ſhould fear before him.

15 That which hath been is now; and that which is to be, hath already been, and God requireth that which is paſt.

16 ¶ And moreover, I ſaw under the ſun the place of judgment, *that* wickedneſs *was* there; and the place of righteouſneſs, *that* iniquity *was* there.

17 I ſaid in mine heart God ſhall judge the righteous and the wicked: for *there is* a time there for every purpoſe, and for every work.

18 I ſaid in my heart concerning the eſtate of the ſons of men, that God might manifeſt them, and that they might ſee that they themſelves are beaſts.

19 For that which befalleth the ſons of men, befalleth beaſts, even one thing befalleth them: as the one dieth, ſo dieth the other; yea, they have all one breath, ſo that a man hath no pre-eminence above a beaſt: for all *is* vanity.

20 All go unto one place, all are of the duſt, and all turn to duſt again.

21 Who knoweth the ſpirit of man that goeth upward, and the ſpirit of the beaſt that goeth downward to the earth?

22 Wherefore I perceive that *there is* nothing better, than that a man ſhould rejoyce in his own works; for that *is* his portion? for who ſhall bring him to ſee what ſhall be after him?

Upon the mention of God's over-ruling providence, in the latter end of the foregoing chapter, Solomon proceeds from thence to illuſtrate, in the firſt part of this chapter, thoſe things of which he had diſcourſed before, viz. *Firſt*, the *imperfection* of human wiſdom, which is confin'd to a certain time or ſeaſon, for all things that it would effect; which if we neglect, or let paſs, all our contrivance will avail us nothing; and 2dly, that the utmoſt perfection at which our wiſdom can arrive at in this world, conſiſts, *firſt*, in being contented with the providential order in which God has placed all his works, and not be diſquieted at our own inability to remedy, or alter ſome things we could wiſh were otherwiſe for our ſatisfaction. *Secondly*, in obſerving, and laying hold of the fitteſt opportunity of doing every thing; for that is the beſt means to ſettle our minds in peace, and to fulfill our juſt deſires; whereas it is no leſs than grief and anguiſh, and our endeavours ſhall never ſucceed, if we purſue them againſt the current of fortune; that is, impatiently ſtrive to attain what the gracious Giver of all good things has not provided for us. *Thirdly*, in ſubmitting, with a religious calmneſs, to that ſtate and condition, wherein God hath placed us, and making a ſeaſonable and lawful uſe of his mercy and comforts beſtowed upon us. And, *laſtly*, in not repining at the changes, which mortal men are ſubject unto; but whenever misfortune, troubles, loſſes, or ſickneſs, &c. cometh, to receive them with an undaunted courage, as the chaſtiſements of the Lord, who in due time will releaſe his ſervants from the hand of miſery. Theſe were the particulars hinted at in the cloſe of the foregoing chapter, with which the beginning of this is connected, and almoſt a recapitulation of what he had delivered before. Thus

Ver. 1. *To every thing there is a ſeaſon.*] i. e. *a proper opportunity*; as if he had ſaid, how vain muſt that man be, who expects to obtain the forementioned tranquility, by fixing his mind upon the periſhable things of this world; for, it is the duty of man, to let the ſtudy of wiſdom, and the enjoyment of pleaſure, labour, and reſt, to take their turns, as God has wiſely ordained, by tying us to this order, in the harmonious courſe of things; which whether they be natural, or depend upon our will, will have their certain appointed ſeaſons or occaſions; upon which all our deſigns, counſels and endeavours have ſuch a dependance, that if we are ſo fooliſh not to obſerve them, we ſhall not only loſe our labour, but miſerably vex and torment ourſelves to no purpoſe.

The following ſeven verſes are a proof, by induction, of this truth, and ſhews that this general propoſition in the firſt verſe, holds good even in vertue itſelf; which is not proper but in its place. This is the ſenſe of Solomon, and applicable to all conditions of life; though I have heard the preſumptious of this world too often quote theſe ſeven verſes in redicule, as trifling, and at beſt inſignificant. So that here once for all, I ſhall obſerve that *a time* here mentioned, imports, *there will come a time*, or *there was a time:* and eſpecially let me remark that theſe words, *a time to caſt away ſtones, and a time to gather ſtones together*, is a ſimile taken from the huſbandman's care of his vineyard, garden, field of corn, &c. as if he had ſaid, all men are to watch the opportunity of cloſing with God's providential goodneſs with as much care, as the huſbandman does his plantations: who waits the time or ſeaſon of the year, when it is fit to pick up ſtones, and throw them out of his ground, leſt they choak the increaſe of his corn, &c. and then waits the approach of the next ſeaſon, when it will be neceſſary to gather up the ſame ſtones again, to fence about his fields, or vineyards, or perchance, to repair the roads. So that from the natural interpretation of this ſingle paſſage, you may judge how to apply the reſt, and give a rational anſwer to theſe ignorant puzzle-cauſes, who endeavour to redicule Solomon, and in him our holy religion, who hath canonized this his work; but all that they can ſay will only prove themſelves deiſts, or at beſt, proud deceivers of themſelves, and ignorant pretenders to the learning of the antients.

Ver. 11. *World in their heart.*] There is great difficulty in this verſe, if we connect it with the reſt of the diſcourſe; as we ought to do, which is moſt properly explained by taking the word *Haolam*, the world, for the preſent ſtate of things, in this age wherein we live, which is a genuine ſenſe of it, whereof God hath given us ſome underſtanding; but not ſo perfect as to be able to give an account, of the reaſon and ſcope of every thing, that we ſee in this world, becauſe we are ignorant of what went before, and of what will follow after, when we had, or ſhall have, no being at all.

It is commonly underſtood of the works of nature. And in this ſenſe the Lord Bacon, in the begining of his book of *the Advancement of Learning* hath admirably expounded it, in this manner; and in theſe words, *he hath placed the world in man's heart*, &c. Solomon declares not obſcurely that God hath found the mind of man as a mirrour or looking-glaſs, capable of the image of the whole world; and as deſirous to receive it, as the eye is to entertain the light, not only delighted in beholding the variety of things, and the viciſſitude of times; but ambitious to find out, and diſcover the immoveable and ſettled laws and decrees of nature. And though, he intimates that the whole œconomy of nature, (which he calls, the work that God hath wrought from the beginning to the end) cannot be found out by man, it doth not derogate from the capacity of his mind, but is to be imputed, to the impediments of learning, *&c.*"

Melancthon alſo interprets the latter end of the verſe in this manner; *man cannot find out the work of God*, neither the *beginning nor the end of it*. Therefore as I ſaid juſt now, it is wiſdom to ſatisfy ourſelves, with what we have, for the preſent is that which is in our own power. And ſo it follows in ver. 12, 13. which inſtruct us that *the greateſt good of man is chearfulneſs of mind, and beneficence of doing good to others.* Greg. Nazian. Orat. 53. And this ſhort pleaſure alone, the divine indulgence beſtows upon us, if we make righteouſneſs the guide of all our affairs. And with this we muſt reſt contented. (ver. 14, 15.) not truſting too much to ourſelves, nor indulging our own curioſity and appetites; but we muſt be ſenſible of our own infirmities, fear God, obey his command, keep within the bounds of our vocations, and beg and expect the help of God, and acquieſce in his holy will and pleaſure.

The 16th verſe is a tranſition to the conſideration of the third thing mentioned by the wiſe author in the 12th verſe of the firſt chapter, unto which ſome aſpire, as to the center of their conſummate happineſs, viz. *greatneſs, power* and *honour*; aſſuring us, that it is better for man to apply himſelf to the knowledge of God, and to his holy commands to do them, than to endeavour to be mighty and great upon earth; becauſe their power and riches are often, unto them, an occaſion of falling. For, as a good man expreſſes it, *Thoſe that are in the very higheſt places, if they have not the fear of God, their power doth but betray them to do more miſchief unto themſelves and others.* What then muſt be done in ſuch a place where juſtice is perverted? Solomon anſwers the queſtion in the next (17) verſe; *God ſhall judge*, &c. This is a great bleſſing and comfort to a diſtreſſed people who truſt in the Lord: *God notwithſtanding preſerves government and political order, and in his time will judge even kings and judges of the earth.*

CHAP. IV.

1 *Vanity is increaſed unto men by oppreſſion,* 4 *By envy,* 5 *By idleneſs,* 7 *By covetouſneſs,* 9 *By ſolitarineſs,* 13 *By willfullneſs.*

SO I returned, and conſidered all the oppreſſions that are done under the ſun: and behold the tears of *ſuch as were* oppreſſed, and they had no comforter? and on the ſide of their oppreſſors *there was* power, but they had no comforter.

2 Wherefore I praiſed the dead which are already dead, more than the living which are yet alive.

3 Yea, better is *he* than both they, which hath not yet been, who hath not ſeen the evil work that is done under the ſun.

4 ¶ Again I conſidered all travel, and every right work, that for this a man is envyed of his neighbour. This *is* alſo vanity and vexation of ſpirit.

5 The fool foldeth his hands together, and eateth his own fleſh.

6 Better *is* an handful *with* quietneſs, than both the hands full, *with* travel, and vexation of ſpirit.

7 ¶ Then I returned, and I ſaw vanity under the ſun.

8 There is one *alone*, and *there is* not a ſecond? yea, he hath neither child, nor brother: yet *is there* no end of all his labour, neither is his eye ſatiſfied with riches, neither *ſaith he*, For whom do I labour, and bereave my ſoul of good? This *is* alſo vanity, yea, it *is* a ſore travel.

9 ¶ Two *are* better than one; becauſe they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow? but wo to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again if two lie together, then they have heat: but how can one be warm *alone*?

12 And if one prevail againſt him, two ſhall withſtand him; and a threefold cord is not quickly broken.

13 ¶ Better *is* a poor and a wiſe child, than an old and fooliſh king, who will no more be admoniſhed.

14 For out of priſon he cometh to reign, whereas alſo *he that is* born in his kingdom becometh poor.

15 I conſidered all the living which walk under the ſun, with the ſecond child that ſhall ſtand up in his ſtead.

16 *There is* no end of all the people, *even* of all that have been before them: they alſo that come after, ſhall not rejoyce in him. Surely, this alſo *is* vanity, and vexation of ſpirit.

As the foregoing chapter related to the power lodged in the hands of wicked men, here he repreſents the miſerable eſtate of the people over whom they tyrannize; as a farther proof of the vexation and vanity of worldly things; and concludes the chapter with obſervations upon the condition of the greateſt, and even of the beſt of princes, to ſhew that they are not ſo happy as the world are wont to think them. For Solomon continues,

Ver. 1. *So I returned, and conſidered all the oppreſſions that are done under the ſun: and behold the tears of ſuch as were oppreſſed, and they had no comforter: and on the ſide of the oppreſſors there was power, but they had no comforter.*] *i.e.* I have not yet done with the conſideration of the miſeries which mankind ſuffer by the abuſe of that power, which is neceſſarily placed in the hands of ſome perſons for the good of others, (iii. 16.) For, reflecting again upon it, I obſerved the innumerable ways that were practiſed in this world for the undoing of others; both by violence and exaction; and by fraud and calumnies, (as well as by unjuſt decrees) whereby ſo many were cruſh'd, that nothing was to be ſeen or heard, but the tears and cries, the ſighs and groans of ſuch as lay in a deſolate condition, and could find no relief; nor ſo much as one to comfort them: For ſuch was the greatneſs of their oppreſſors, who had gotten all power into their hands, that as they could not defend themſelves againſt them, ſo no body elſe durſt expreſs their compaſſion towards them, much leſs plead for them, for fear of being ſerved in the ſame kind themſelves. This I take to be the genuine ſenſe of the 1ſt verſe; for the word oppreſſions comes from a root in the Hebrew, that ſignifies ſometimes to oppreſs, (or rather to *ſqueeze* others, and utterly *cruſh* them) by forcible violence, extortion and circumvention in traffick, or by falſe accuſation. And if it incline to any one of theſe more particularly than to the reſt, I may venture to ſay, it is to the laſt: Therefore, tho' the Septuagint interpreters tranſlate it by ſeveral words, importing, bearing down others by main ſtrength, yet by none ſo frequent as by συκοφαντεῖν, *i. e.* to undo others by *calumny*. This, ſays Solomon, is the practice of men in power and above us.

But there is an oppreſſion which a man ſuffers from his equal or inferior, which the wiſe author remarks by the word *envied* in the 4th verſe, which, taken in an ill ſenſe, ſignifies in the Hebrew, all thoſe vicious affections, which are the cauſes or the effects of envious emulations at the good qualities or proſperity of another perſon, and is called by St. James πικρὸς ζῆλος, ch. iii. ver. 14. *bitter zeal* or *envying*; and by St. Paul ἔρις and ζῆλος, Rom. xiii. 13. *ſtriſe and envying*; i. e. contentious or factious emulation, or invidious contention.

Ver. 5. *Foldeth his hands*, deſcribeth the man; who, ſeeing himſelf oppreſſed, and his labour poſſeſſed by another through violence; or that his proſperity raiſeth him continual grudgings and hatred of his envious neighbour, comes to this reſolution: *To grow idle and leave off all buſineſs*; and thereby deſervedly falls into extreme poverty; becauſe he refuſed to lay hold on the good providence which God had offered for his concurrence, but now is no more in his power, and loſt by fooliſh neglect of the *ſeaſon* or *time* to purſue it; by which accident he is reduced to ſuch extremity, that he and his wiſe and children (who are his *fleſh*) are ready to ſtarve with hunger, as the phraſe, *Eateth his own fleſh* ſignifies. Whence he taketh an opportunity to mention what he thinks commendable, and what to be avoided in regard to our well doing. For,

Ver. 6. *Better is an handful*, ſays he, *with quietneſs*, &c. or, a contented ſtation, and moderate riches have fewer cares, than a great eſtate and abundance of preferment. And,

Ver. 3. By *one alone*, we are to underſtand, that he diſcommends thoſe who turn their thoughts altogether to ſave what they can, pinching themſelves by a penurious way of living, that they may ſeem poor and not worth the treaſure which Providence hath given them. All which he introduces under the parable of a man, who having neither wiſe nor child; friend nor companion, lives ſolitary in a houſe *alone*; ſpends little, but nevertheleſs employs his whole time in projecting ſchemes to get more riches, to be heaped upon them, which are lying by him uſeleſs and unprofitable for himſelf; becauſe he has not an heart to uſe them in their proper way; nor to his family; becauſe he is but *one*, has no family, and has no *ſecond*; which properly ſignifies a man without an heir. Therefore he concludes

Ver. 9. *Two are better than one.*] For a good companion will afford us his help and aſſiſtance many ways; eſpecially he will ſympathize with us in our calamities, and comfort us when we in adverſity exonerate our ſorrows into his boſom.

The 13th and 14th verſes reflect upon the wretched ſtate of mighty tyrants; which he enforces both from their own folly, and from the fickleneſs of the peoples affections; which create a great many troubles even to good governors, ver. 15, 16. "For (as the Lord Bacon obſerves) that man is rarely found, that is not more delighted with the contemplation of his future hopes, than with the fruition of what he poſſeſſeth: Moreover, novelty is pleaſing to man's nature, and earneſtly coveted: Now in the ſucceſſor of a prince, (called here, ver. 15, his *ſecond*, he that is next to him) theſe two concur; *hope* and *novelty*, which make *more men adore the riſing, than the ſetting ſun.* And he gives us this reaſon, becauſe they cannot reaſonably, perhaps, expect more (preferments, *&c.*) from him that now reigns; and therefore they make timely applications to the next heir. He hath done enough for them; and therefore they betake themſelves to him, who hath yet done nothing; And beſides, old men grow tenacious, moroſe and ſour; whereas youth is commonly liberal, jocund without care, and ambitious to do great things; eſpecially at his entrance upon the kingdom." *Advanc. of Learn.* l. 7. c. 2.

The 16th verſe therefore is wiſely introduced with this excellent advice to a young prince, who is buoyed up with the acclamations of the people. *There is no end*, ſays Solomon, *to all*, or as it is in the Hebrew, *to any people*; as if he had ſaid, there is no end of their fickleneſs, no limits to the inconſtancy of the people, in all nations, and under all governments; for as this age follows the example of the former, ſo the next will follow this, in its levity and mutability, they will alſo be given to change: Therefore thoſe young princes, who are now followed with ſuch applauſe, muſt not think it is in their power to preſerve it always; for *they that come after*, ſays wiſe king Solomon, *ſhall not reyoice*, will take as little delight in them, as the preſent generation doth of their fathers; and ſo when they grow old, will court their heirs, after the ſame manner, as they now extol the young apparent heirs to a crown. So that the peoples applauſes are like their affections, as changeable as the wind. *Surely this alſo is vanity and vexation of ſpirit.* Then indeed, it will be a ſore affliction to a prince, to ſee himſelf deſpiſed by thoſe, whom he has exalted and honoured, and who formerly had cried him up for their darling.

CHAP. V.

1 *Vanities in divine ſervice,* 8 *in murmuring againſt oppreſſion,* 9 *and in riches.* 18 *Joy in riches is the gift of God.*

KEEP thy foot when thou goeſt to the houſe of God, and be more ready to hear, than to give the ſacrifice of fools: for they conſider not that they do evil.

2 Be not raſh with thy mouth, and let not thine heart be haſty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few.

3 For a dream cometh through the multitude of buſineſs, and a fools voice *is known* by multitude of words.

4 When thou voweſt a vow unto God, defer not to pay it: for *he hath* no pleaſure in fools; pay that which thou haſt vowed.

5 Better *is it* that thou ſhouldſt not vow, than that thou ſhouldſt vow, and not pay.

6 Suffer not thy mouth to cauſe thy fleſh to ſin, neither ſay thou before the angel, that it *was* an error: wherefore ſhould God be angry at thy voice, and deſtroy the work of thine hands?

7 For in the multitude of dreams and many words, *there are* alſo *divers* vanities: but fear thou God.

8 ¶ If thou ſeeſt the oppreſſion of the poor, and violent perverting of judgment and juſtice in a province, marvel not at the matter: for *he that is* higher than the higheſt, regardeth, and *there be* higher than they.

9 ¶ Moreover the profit of the earth is for all: the king *himſelf* is ſerved by the field.

10 He that loveth ſilver, ſhall not be ſatisfied with ſilver; nor he that loveth abundance, with increaſe: this *is* alſo vanity.

11 When goods increaſe, they are increaſed that eat them: and what good *is there* to the owners thereof, ſaying the beholding *of them* with their eyes?

12 The ſleep of a labouring man *is* ſweet, whether he eat little or much: but the abundance of the rich will not ſuffer him to ſleep.

13 There is a ſore evil *which* I have ſeen under the ſun, *namely*, riches kept for the owners thereof to their hurt.

14 But thoſe riches periſh by evil travel: and he begetteth a ſon, and *there is* nothing in his hand.

15 As he came forth of his mothers womb, naked ſhall he return to go as he came, and ſhall take nothing of his labour, which he may carry away in his hand.

16 And this alſo *is* a ſore evil, *that* in all points as he came, ſo ſhall he go; and what profit hath he that hath laboured for the wind?

17 All his days alſo he eateth in darkneſs, and *he hath* much ſorrow, and wrath with his ſickneſs.

18 ¶ Behold *that* which I have ſeen: *it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the ſun, all the days of his life, which God giveth him: for his portion.

19 Every man alſo to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion and to rejoyce in his labour; this *is* the gift of God.

20 For he ſhall not much remember the days of his life: becauſe God anſwereth *him* in the joy of his heart.

This chapter begins with the correction of thoſe errors, which creep under an ill government, into true religion, which, though it be the only remedy to heal, and comfort us in trouble, is turned into mere ceremony, when men live as if there were no God in the world; and he directs all to attain true tranquility of mind, what they muſt do, and what they muſt avoid in the worſhip of God. He begins

Ver. 1. *Keep thy foot when thou goeſt to the houſe of God, and be more ready to hear, than to give the ſacrifice of fools,* &c.] Where we may obſerve three particular admonitions: 1ſt, To frequent the houſe of God, dedicated to his worſhip. 2dly, A reverent behaviour in that houſe, ſuitable to the great thoughts we entertain of a good and Almighty God, and to the humble ſenſe we have of our own meanneſs. Laſtly, A readineſs of the will to obey all the Divine Precepts, as the beſt of ſacrifices. For this is the ſacrifice of wiſe and good men; and all other ſacrifices without this, are but the ſacrifices of wicked people. That this is the purport of the firſt verſe is evident from theſe phraſes, 1ſt, *Keep thy foot*; for *feet*, and ſo *foot*, in the ſcriptural ſtile, often means inclinations, affections, propenſions, actions, motions; as you may record from the book of Pſalms, *Guide my feet in thy path*, and *keep thy feet at a diſtance from evil*; or, *my foot ſtandeth right*; i. e. I have purſued the paths of righteouſneſs: So here *keep thy foot* is an admonition when we *enter into the houſe of God*, to beware of ſuperſtition, and the inventions of men, inſtead of ſerving God there in ſpirit and truth; and to approach with all reverence, both of body and ſoul, into his Bleſſed Preſence, and not come to the Houſe of the Lord, as too many do, for faſhion-ſake, or for ſome wordly view; for they that approach the houſe of the Lord under theſe circumſtances, can be, by no means, ſaid to come there to hear the word of God, but indeed muſt be acknowledged to have given *the ſacrifice of fools*; of *fools*, I ſay, becauſe they do not conſider that this very thing, their ſuperſtition, or ceremonial worſhip, though they brought never ſo many, and the beſt burnt-offerings, increaſes their guilt, who imagine that God can be appeaſed with the ſacrifice of beaſts, without the ſacrifice of themſelves, even an entire obedience to his Divine Will. In fine, ſays *Maldonate*, they are fools, becauſe they do not fear to commit ſin; fancying they can attone for it by their ſacrifices.

Ver. 2. Imports, that when we are come into the preſence of God, or compoſed ourſelves to treat with him in prayer, we muſt deliberate with ourſelves before-hand, what is fit for us to ask him, or to vow to him; not letting any ſudden paſſion make us inconſiderately, either in our mouth or mind, deſire what is not fit for us to have, or promiſe what is not fit for him to receive, or that we are not able or willing to give: For God is infinitely great, the Lord and Governour of all the world, and comprehends all things; but we are little and vile duſt and aſhes; therefore muſt not pretend to approach him as an equal, but with profound reverence, in a due ſenſe of his Majeſty, and our own meanneſs: For as far as the heaven is from the earth, ſo much do our thoughts fall ſhort of the excellency of the Divine Nature. They that pray to God otherwiſe than by this preſcription, Solomon ſays, ver. 3. is like a man that falls into a dream, when he has been tired with much buſineſs; and lo! when he awakes, he finds that all his fine fancies were no more than a dream; even ſo a fool who thinks that God will hear him for his long prayer and much babbling, finds, in the concluſion, that he obtains nothing. Yet this is not the greateſt folly, for ſuch men having a fit of zeal, or it may be of pride and oſtentation, bound themſelves to God in magnificent promiſes; but when that fit is off, they grow cool again and remiſs in the performance of their vows; by which they will certainly draw the wrath of God upon them, who is highly offended at thoſe that childiſhly trifle with him, or impiouſly mock him with deluſive promiſes, not keeping their word with him: And therefore, ſays the wiſe author, *pay that which thou haſt vowed*; offer that token or pledge of thy duty and obedience which thou haſt promiſed. This is what Solomon repreſents in the 4th verſe, and then in the 5th concludes, that it is far worſe to do ſo than not to promiſe; for this would only prove man unkind; but the non-performance will prove him unjuſt. By the word angel in the 6th verſe, is meant, as the learned Mr. Mede has proved, the angels which attend always before the face or preſence of of God, in his houſe, where the vow is made; which is confirmed by thoſe repreſentations of the cherubims in the temple, which were placed there by God's order, to repreſent to the Jews the angelical miniſtry.

The 7th verſe concludes the diſcourſe about religion, almoſt to this purpoſe. To ſum up all that concerns this matter; ſince in a multitude of words, as dreams, there muſt needs be much vanity: therefore have a greater reverence of God, than to ſpeak any thing raſhly, or to make larger promiſes to him, than thou art truly willing to make good.

The 8th verſe concludes the *third general* head begun, ch. iii. v. 16. whereby he demonſtrates the vanity of all things; which, he here admoniſhes, ſhould not too much diſturb, much leſs quite aſtoniſh us; becauſe God will always ſet every thing right, in his due time. And the next verſe ſeems alſo to be a tranſition to the *fourth general* head, mentioned in the beginning, concerning the vanity of thoſe who place their happineſs in getting and heaping up a great treaſure of money; and the ſenſe of the words are to be gathered from an ancient cuſtom of the eaſtern countries, as it is quoted by Mr. Pocock, from a Perſian writer, who ſays, in that country they kept a ſolemn feaſt every year: wherein the king deſcended from his throne, laid aſide his royal apparel, threw away the veil from his face, and converſed with moſt ordinary people, even with the country ſwains and husbandmen; with whom he ate; ſaying, I am one of you; nor can the world ſubſiſt without tillage, which is performed by your pains; and that tillage ſubſiſts, it is owing to the king; ſo that neither of us being able to ſubſiſt without the other, we are, as it were, individual brethren? which is agreeable to what Melancthon had ſaid before him, relating to a *king* and a *tyrant*. A tyrant, ſays he, depopulates his country, and lays all waſte; a good king cheriſhes his people, *eſpecially* honeſt husbandmen, and farmers; and loves to ſee them thrive, together with all good arts. So that from the premiſes we are able to give this interpretation of this verſe, which has always been counted very difficult? And now let us conſider, how ſenſeleſs the love of money is, which is the cauſe of ſo much rapine and violent dealing. This appears from the fruitfulneſs of the earth; which brings forth more than enough for all men's neceſſities, if husbandry be not neglected: an imployment no leſs noble than innocent; for kings themſelves in former times, have not diſdain'd to give their mind unto it; nor is there any prince now, who is not ſo much indebted to it, that it ought to be one of his principal cares to encourage, ſecure and protect it. And yet mankind are ſo vain as to diſregard theſe riches of the earth, that lie not very deep, and with inceſſant pains and danger, employ their whole time to dig into its bowels for gold and ſilver; which tempt them alſo to oppreſs and ſqueeze the poor, to pervert judgment, and to all manner of evil, to extort their money from them; which vanity is particularly and clearly ſhewn in the following verſes to the 18th, where he concludes, as on the foregoing ſubjects, with this meditation, That the greateſt bleſſing a man can enjoy in this life, is, to have an heart to uſe what God hath given him, for his own honeſt pleaſure; with due acknowledgments to God, and charity to others. ver. 18, 19, 20.

CHAP. VI.

1 *The vanity of riches without uſe.* 3 *Of children,* 6 *and old age without riches.* 9 *The vanity of ſight and wandring deſires.* 11 *The concluſion of vanities.*

THERE is an evil which I have ſeen under the ſun, and it *is* common among men:

2 A man to whom God hath given riches, wealth, and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet God giveth him not power to eat thereof, but a ſtranger eateth it: this *is* vanity, and it *is* an evil diſeaſe.

3 ¶ If a man beget an hundred *children*, and live many years, ſo that the days of his years be many, and his ſoul be not filled with good, and alſo *that* he have no burial, I ſay, *that* an untimely birth *is* better than he.

4 For he cometh in with vanity, and departeth in darkneſs, and his name ſhall be covered with darkneſs.

5 Moreover he hath not ſeen the ſun, nor known *any thing*: this hath more reſt than the other.

6 ¶ Yea, though he live a thouſand years twice *told*, yet hath he ſeen no good: do not all go to one place?

7 All the labour of man *is* for his mouth, and yet the appetite is not filled.

8 For what hath the wiſe more than the fool? what hath the poor, that knoweth to walk before the living?

9 ¶ Better *is* the ſight of the eyes, than the wandring of the deſire: this *is* alſo vanity and vexation of ſpirit.

10 That which hath been, is named already, and it is known that it *is* man: neither may he contend with him that is mightier than he.

11 ¶ Seeing there be many things that increaſe vanity, what *is* man the better?

12 For who knoweth what *is* good for man in *this* life, all the days of his vain life which he ſpendeth as a ſhadow? for who can tell a man what ſhall be after him under the ſun?

The firſt ten verſes, at leaſt, of this chapter, are a continuation of the ſame argument he handled in the latter part of the foregoing; and therefore ought to be connected with it: for they ſet forth the vanity of riches, in the poſſeſſion of a covetous wretch, who only increaſes the number of unhappy men in this world; being never the better for any thing he enjoys; as he ſhews in the concluſion of the chapter.

Ver. 1. Here, by the word *common*, we have an idea of the avarice of the Jewiſh nation in the Days of Solomon. It ſhews that they were then, as now, a ſelfiſh, mercenary people, ſcraping up riches by right or wrong.

Ver. 3. *He have no burial*] We learn from hence, that a covetous man carries his ſordid deſires with him to the grave; he makes riches his God, when alive; and refuſes to part with his idol in his death; but grudges even the expences of a funeral, after he can hold them no longer.

Ver. 10. *That which hath been, is named already, and is known that it is man*, &c.] The common intepretation of theſe words imports, "That God hath appointed what every man ſhall be; whether rich or poor; and therefore it is vain for them to contrive as they do, to be other than what they are." For that would be endeavouring to alter what is immutably ſettled by the Almighty. But I muſt beg leave to prefer in my own judgment, the following paraphraſe: When man hath arrived to great riches, honours and reputation in the world; yet let him remember, that the periſhable enjoyments don't carry him above his original nature, but that he is ſtill a man made out of the duſt, and that he muſt ſhortly return to it again: And therefore weak, frail, and ſubject to many diſaſtrous events, which he neither can prevent, nor throw off, when they happen, by his power or wealth.

The next verſe ſums up all the matter about riches, and concludes, as I obſerved in the introduction, the firſt part of this *Sermon*, the Book of Eccleſiaſtes.

CHAP. VII.

1 *Remedies againſt vanity, are a good name,* 2 *Mortification,* 7 *Patience,* 11 *Wiſdom.* 23 *The difficulty of wiſdom.*

A Good name *is* better than precious ointment; and the day of death, than the day of ones birth.

2 ¶ *It is* better to go to the houſe of mourning, than to go to the houſe of feaſting: for that *is* the end of all men, and the living will lay *it* to his heart.

3 Sorrow *is* better than laughter? for by the ſadneſs of the countenance the heart is made better.

4 The heart of the wiſe *is* in the houſe of mourning; but the heart of fools *is* in the houſe of mirth.

5 *It is* better to hear the rebuke of the wiſe, than for a man to hear the ſong of fools.

6 For as the crackling of thorns under a pot, ſo *is* the laughter of the fool: this alſo *is* vanity.

7 ¶ Surely oppreſſion maketh a wiſe man mad, and a gift deſtroyeth the heart.

8 Better *is* the end of a thing, than the beginning thereof: *and* the patient in ſpirit *is* better than the proud in ſpirit.

9 Be not haſty in thy ſpirit to be angry: for anger reſteth in the boſom of fools.

10 Say not thou, What is *the cauſe* that the former days were better than theſe? for thou doſt not enquire wiſely concerning this.

11 ¶ Wiſdom *is* good with an inheritance: and *by it there is* profit to them that ſee the ſun.

12 For wiſdom *is* a defence, *and* money *is* a defence: but the excellency of knowledge *is*, *that* wiſdom giveth life to them that have it.

13 Conſider the work of God: for who can make *that* ſtraight which he hath made crooked?

14 In the day of proſperity be joyful, but in the day of adverſity conſider: God alſo hath ſet the one over-againſt the other, to the end that man ſhould find nothing after him.

15 All *things* have I ſeen in the days of my vanity: there is a juſt *man* that periſheth in his righteouſneſs, and there is a wicked *man* that prolongeth *his life* in his wickedneſs.

16 Be not righteous overmuch, neither make thyſelf over-wiſe: why ſhouldſt thou deſtroy thyſelf?

17 Be not overmuch wicked, neither be thou fooliſh: why ſhouldſt thou die before thy time.

18 *It is* good that thou ſhouldſt take hold of this, yea, alſo from this withdraw not thine hand: for he that feareth God, ſhall come forth of them all.

19 Wiſdom ſtrengthneth the wiſe, more than ten mighty *men* which are in the city.

20 For *there is* not a juſt man upon earth that doth good and ſinneth not.

21 Alſo take no heed unto all words that are ſpoken; leſt thou hear thy ſervant curſe thee.

22 For oftentimes alſo thine own heart knoweth, that thou thyſelf likewiſe haſt curſed others.

23 ¶ All this have I proved by wiſdom: I ſaid, I will be wiſe, but it *was* far from me.

24 That which is far off, and exceeding deep, who can find it out?

25 I applied mine heart to know, and to ſearch, and to ſeek out wiſdom, and the reaſon *of things*, and to know the wickedneſs of folly, even of fooliſhneſs *and* madneſs:

26 And I find more bitter than death; the woman whoſe heart *is* ſnares and nets, *and* her hands *as* bands: whoſo pleaſeth God ſhall eſcape from her, but the ſinner ſhall be taken by her.

27 Behold, this have I found (ſaith the preacher) *counting* one by one, to find out the account:

28 Which yet my ſoul ſeeketh, but I find not: one man among a thouſand have I found, but a woman among all thoſe have I not found.

29 Lo, this only have I found, that God hath made man upright; but they have ſought out many inventions.

Having diſcourſed in the foregoing part of the book, of the *courſes* men take to make themſelves happy; he now ſeems to proceed to preſcribe the beſt remedies that can be found, againſt that vanity to which we are ſubject: By ſetting down many wiſe precepts for our direction; and conduct, ſupport, and comfort in a troubleſome world. Where it is confeſſed, that our happineſs can be but imperfect; yet ſo much we may attain as to be well ſatisfied, and not vex ourſelves that we cannot make things more certain and conſtant, nor diſpoſe men to be more juſt and equal to us than they are.

And if we examine the following *particulars*, we ſhall find they are comprehended in this *general* direction; *the change of our mind, thoughts and opinions*; which muſt be quite altered; for thoſe things which now look like *paradoxes*, muſt be judged the greateſt wiſdom. Such are all the doctrines that begin this chapter: (quite oppoſite to the common opinions of the world) That *a good man is to be preferred before precious ointment*; *and the day of one's death, before ones birth day*; *mourning before faſting*; *ſadneſs before laughter*; *rebukes before commendations*; *the end of a thing before the beginning of it*; *a patient ſuffering ſpirit before a ſtout haughty mind*; *wiſdom before riches.* &c. Theſe and ſuch like are the maxims of true wiſdom and piety, which muſt be learnt, in order to the ſettlement of our minds in peace and tranquility, notwithſtanding the vanity that is in all things. So Solomon begins with the recommendation of *a good name.*

Ver. 1. *A good name*] Gives us a ſingular delight and ſatisfaction at preſent, and preſerves the worthineſs of our memory embalmed in the ſpices of honour and good reputation, when our bodies are laid in the grave. Which good name (as Melancthon obſerves) conſiſts in two things; in the approbation of our own conſciences, judging aright; and in the approbation of other men, who alſo rightly judge. Both which are required by God, that we ſhould do right things, and that others ſhould approve of what is rightly done: Unto which they are bound for *two* reaſons; that the difference of virtue and vice may be the more conſpicuous; and that others may be taught by examples. He requires therefore that infamous perſons be caſt out of ſociety; and that they be honoured, whoſe manners are without infamy. Now ſince ſuch an approbation is a divine ordinance, it is manifeſt we may deſire this glory; and, by the ſame reaſon, that we muſt avoid all ſcandal, and take care that we may be commended. Which Solomon here compares to a precious ointment; becauſe nothing was more grateful and refreſhing in thoſe eaſtern countries: And therefore uſed not only in feaſts, but at other times, when they were weary or languiſhing; for comforting the brain, recreating the ſpirits, chearing the countenance, ſuppleing the joints, and for other ſervices tending to health, as well as pleaſure. Which made ointments to be held in the greateſt price and eſtimation, and to be mentioned among the treaſures of kings, 2 Kings xx. 13. Iſa. xxxix. 2. Suitable to this is that of *Pindar*; a *bath of warm water doth not ſo refreſh the tired bones, as glory.* And this of *Thucidydes*, that *honour is the nouriſhment and food of an old man*, who lives upon the reputation he hath gotten by worthy deeds, which will make death not unwelcome to him. So the latter part of this verſe muſt be underſtood, with reference to a well-ſpent life; for otherwiſe it would be only a diſcontended ſaying, like that of the heathen: *The beſt thing is not to be born*; *the next beſt is to die preſently:* Unto which doctrine (as Melancthon well ſpeaks) the Church is a ſtranger.

The next advice is to meditate often upon our *mortality:* The *meditation of death*, being, as the Ancients expreſs it, *the very abridgment of all philoſophy*; for, they were of opinion, that all the precepts of wiſdom were comprized in this; and, I think, very juſtly; becauſe the thoughts of death will, without any other teacher, (if it be always kept in mind) inſtruct us in all thoſe virtues, which will procure us a good name. They that follow this good advice ſhall eſcape many evils in this world, and have eternal life in the next.

The patient in ſpirit is better than the proud in ſpirit, ver. 8.] This compariſon has been very differently interpreted; but the beſt account of its meaning is given, I think, by *Corranus:* "It is no ſmall part of wiſdom, ſays that learned Spaniard, to judge of things, and of buſineſs propoſed to us, ſlowly and maturely, *&c.* For we ſee frequently that inconſiderate men, finding a thing very hard and difficult in the beginning, and never thinking how profitable and pleaſant the iſſue may prove, immediately deſpond, and out of an impatience, ſhall I ſay, or raſhneſs of mind, deſiſt from the moſt excellent enterprizes, and many times betake themſelves to worſe. From which raſhneſs and inconſtancy he will be very far removed, who, endued with Divine Wiſdom, waits for the deſired and happy concluſion of his affairs. And unto this, nothing conduces more, than a ſlow, conſtant, and patient mind, that can endure labour and pains; which ſtedfaſtly and quietly conſidering how fruitful the end may be which he affects, will not ſuffer himſelf by any difficulty, trouble, or wearineſs, which he meets withal in the beginning, to be drawn from his purpoſe. Far different from thoſe, who out of a proud, arrogant humour, think it is baſeneſs, and unbecoming a gallant man, to attend upon the ſlow and leiſurely progreſſes of things, and to expect their events." From hence

We may obſerve, that *anger* is inconſiſtent with wiſdom, as well as *murmuring* and *repining* at the hardſhip we meet withal in bad times; (ver. 9, 10.) and therefore, as the aforeſaid Spaniard well remarks, "*Let us not throw the cauſes of our anger upon the times:* But rather, let us juſtly blame ourſelves, who at all times, if we want *meekneſs of wiſdom*, ſhall grow angry and boiſterous upon the moſt frivolous occaſions, and ſo not only give reins to our anger, but thereby throw ourſelves into all thoſe vices, which are many and grievous, and enter by that gate of our paſſions.

Ver. 9. *Former days were better than theſe.*] This was in the days of Solomon, you hear, and is now the miſtake of thoſe who complain of their preſent condition, and are diſcontented with their ſtation. They immediately fall upon the *times*, and lay all their own miſmanagements and folly upon the preſent ſtate of affairs: In which they notably verify the proverb of old Thucidydes. ἀεὶ τὸ παρὸν βαρὺ, *the preſent is always burthenſome:* For this reaſon, we have a feeling ſenſe of preſent incommodities, but only know, what was heretofore, by report: and ſo we praiſe thoſe ancient times, and diſlike our own, which may nevertheleſs be as good, if not better. For this is moſt certain, that *all times have their troubles*; and it is one of the greateſt characters of a wiſe man, that he bears thoſe troubles with patience which the times bring upon him, and does not encreaſe his misfortunes, by endeavouring a fooliſh cure, which he is not able to perform, but always following that excellent and golden rule of Pythagoras:

ὧν ἂν μοίραν ἔχῃς φέρε μηδ᾽ ἀγανάκτει:

What portion of things fall to thy ſhare, take it, and do not grumble, nor be vexed at it. Which I ſhall conclude with that excellent gloſs of the above-mentioned Corranus: "A truly wiſe man, ſays he, is never ſo tranſported "with admiration of ancient times, as to deſpiſe the pre"ſent; crying out, as ſome fools do, thoſe were the gol"den, theſe the iron ages: Nor will he ſollicitouſly en"quire into the cauſes of what was then, and what is "now; when this is a ſelf evident maxim, that vertue is "the only cauſe of happineſs, and vice of infelicity; which, "in what time ſoever we fall, always produce the ſame "effect." To which let me add, that none but a man that judges inconſiderately, will ever imagine that the ancient times had no evil in them, and ours no good. So there follows ſoon after, at

Ver. 13, 14. An admirable advice to comply with our preſent condition, and ſuit our mind unto it; for, as we can't bring things to the bent of our own mind, it is more wiſdom to conform our mind to the preſent ſituation of affairs, whatſoever they be, than to plunge ourſelves into greater miſery or danger, by a preſumptuous conceit of our power to make them better, when we are not able.

Ver. 17. *Be not righteous over much.*] Here the Latin word *nimium*, or *overmuch*, is not to be underſtood of vertue itſelf, as if a man could be too religious, juſt or vertuous; but it relates to a vain and invidious affectation, and oſtentation of vertue; ſuch as that remarked of the Phariſee in the goſpel, who did his good works to be ſeen of men, and in his prayer uſed this invidious oſtentation, *Lord, I am not as other men are, I faſt*, &c. where he was not content to ſound his own praiſe, but invidiouſly impeached other men, eſpecially the pious *publican*, of neglect of duty towards God. Thus the Phariſee, and all thoſe that act like unto him, *are righteous over-much*, and an abomination in the ſight of God; for the publican was rather juſtified, ſays our Saviour, than the phariſee; ſo it is wiſely added by Solomon at

Ver. 20. *For there is not a juſt man upon earth, that doth good, and ſinneth not.*] Which is a check to the pride of the *over-righteous*; informing them, that no man is either ſo completely vertuous, or perfectly wiſe, as never to miſtake and commit a fault; but that the beſt man ſhall ſometimes ſlip into a ſin, notwithſtanding all our caution and care; therefore, continues *Maldonate* upon the next verſe, Hearken not unto thoſe who reckon up other mens faults, leſt thou hear of thy own, from thoſe that are of thy family.

The 23d, 24th, and 25th verſes, ſays *Corranus*, is a preface to what the wiſe-man had to add concerning the ſubtle arts of women to draw men into their ſnares, if they be not exceeding cautious. For, he profeſſes, their wits are ſo quick, their cunning ſo ſly, and their inticements ſo numerous, that he found them inexplicable, tho' he had ſpared no pains to penetrate into them.

Ver. 28. *One man among a thouſand have I found, but a woman among all thoſe have I not found.*] I think that *Gregory Thaumaturgus*, who interprets this verſe altogether of chaſtity in men and women, has paſs'd too ſhort and harſh a ſentence from thence on the fair ſex. He ſays, that the text imports, *I have found a chaſte man, but never a chaſte woman*, which is moſt evidently ſalſe, except we reſtrain the whole ſenſe to thoſe women, which Solomon had in abundance, and had led him away to the worſhip of falſe Gods; and that he ſpeaks here alluding to his former miſcarriages by the craft of his wives and concubines in the words of a penitent and contrite ſinner; and then the ſenſe will run, which I believe to be juſt, thus: I cannot ſay that I have always been deceived by *a man*; but my heart has always been led into ſin, when I followed the advice and allurements of this ſet of women, I have maintained. (1 Kings xi. 1.)

CHAP. VIII.

1 *Kings are greatly to be reſpected.* 6 *The divine providence is to be obſerved.* 12 *It is better with the godly in adverſity, than with the wicked in proſperity.* 16 *The work of God is unſearchable.*

WHO *is* as the wiſe *man*? and who knoweth the interpretation of a thing? a man's wiſdom maketh his face to ſhine, and the boldneſs of his face ſhall be changed.

2 I *counſel thee* to keep the king's commandment, and *that* in regard of the oath of God.

3 Be not haſty to go out of his ſight: ſtand not in an evil thing, for he doth whatſoever pleaſeth him.

4 Where the word of a king *is*, *there is* power: And who may ſay unto him, What doeſt thou?

5 Whoſo keepeth the commandment ſhall feel no evil thing: and a wiſeman's heart diſcerneth both time and judgment.

6 ¶ Becauſe to every purpoſe there is time and judgment: therefore the miſery of man *is* great upon him.

7 For he knoweth not that which ſhall be: for who can tell him when it ſhall be?

8 *There is* no man that hath power over the ſpirit to retain the ſpirit; neither *hath he* power in the day of death; and *there is* no diſcharge in *that* war, neither ſhall wickedneſs deliver thoſe that are given to it.

9 All this have I ſeen, and applied my heart unto every work that is done under the ſun: *there is* a time wherein one man ruleth over another to his own hurt.

10 And ſo I ſaw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had ſo done: this *is* alſo vanity.

11 Becauſe ſentence *againſt* an evil work is not executed ſpeedily: therefore the heart of the ſons of men is fully ſet in them to do evil.

12 ¶ Though a ſinner do evil an hundred times, and his *days* be prolonged, yet ſurely I know that it ſhall be well with them that fear God, which fear before him:

13 But it ſhall not be well with the wicked, neither ſhall he prolong *his* days *which are* as a ſhadow; becauſe he feareth not before God.

14 There is a vanity which is done upon the earth, that there be juſt *men* unto whom it happeneth according to the work of the wicked: again, there be wicked *men* to whom it happeneth according to the work

of the righteous: I ſaid, that this alſo *is* vanity.

15 Then I commended mirth, becauſe a man hath no better thing under the ſun, than to eat and to drink, and to be merry: for that ſhall abide with him of his labour, the days of his life, which God giveth him under the ſun.

16 ¶ When I applied mine heart to know wiſdom, and to ſee the buſineſs that is done upon the earth: (for alſo *there is that* neither day nor night ſeeth ſleep with his eyes.)

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the ſun: becauſe though a man labour to ſeek *it* out, yet he ſhall not find *it*; yea, further, though a wiſe *man* think to know *it*, yet ſhall he not be able to find *it*.

This chapter purſues the deſign of the former, with an addition of ſeveral advices, not of leſs moment, relating to publick, as well as private, perſons. Shewing how happy we ſhould all be, if both ſubjects and princes would be adviſed and conſiderate. But in caſe they will not, good men ſhould make themſelves leſs miſerable, by not being either too much diſturbed at it, or giving any publick diſturbance; much leſs by disbelieving providence, though they do not ſee the world govern'd as they would have it, to the encouragement of the good, and the puniſhment of the bad; but to enjoy what they can honeſtly, in the preſent condition wherein they are; and be contented, and ſubmit to the divine government, (though we do not underſtand it) when any alteration comes; and not add this affliction unto all the reſt, to enquire anxiouſly into thoſe things, which we can't comprehend. Thus he begins

Ver. 1. To deſcribe a *wiſe man*, and the *wiſdom* that will make us happy in this world. The wiſdom, ſays he, that maketh *his face to ſhine*, or gives a man a chearful countenance, muſt not be moroſe and ſupercilious, ſevere and rigorous; but kind and benign, gentle and eaſy.

The meaning of the 2d verſe is this: We muſt keep the kings commands, as far as religion, and the faith we owe to the great Lord of all, will permit. But then, it may be asked, (at it is implyed in the fourth verſe) what ſhall the ſubject do, when he is preſſed by the authority ſet over him, to act repugnant to the will of God? It is wiſdom, ſaith the author, of *Nature's Dowry*, to remove out of his dominions, rather than conteſt with ſuch a magiſtrate.

Ver. 14 Diſcovers the other root of mens incurable wickedneſs, *viz.* the examples they ſee of thoſe who live vertuouſly, and yet live miſerably. Which proves a great ſcandal to thoſe who admire worldly things too much; and makes them angry, at leaſt, to behold how all was given heretofore, for inſtance, to wicked prieſts; and now godly ones have ſcarce bread to put into their mouths. They are the words of *Luther*, who obſerves that ſoldiers have better pay, than many of Chriſt's miniſters; who are to lead his people, and conduct them unto heaven.

Ver. 15. Notwithſtanding which, the wiſe man adviſes him that he would live as happily as the ſtate of things here will permit, not to grow ſullen at this, (ver. 15.) much leſs to doubt of God's good providence; nor to be diſturbed, though we are not able to give a reaſon, why vertuous men ſuffer very much, when the wicked at the ſame time eſcape. Which I take to be the meaning of the *two laſt verſes*; which I have referred to our ignorance of the particular manner; as St. *Hierom* alſo doth, whoſe words are theſe: "He that ſeeks the cauſes, and reaſons of things, why this or that is done, and why the world is governed by various events; why one man is blind and lame; and another is born with eyes and ſound; one is poor, and another is rich; this man is noble; that inglorious; he gets nothing by his enquiry, but only this, to be tormented in his own queſtions, and to have his diſputations inſtead of a rack; and yet not find what he ſought."

That word in the Hebrew, which we tranſlate *becauſe though*, is found only in this place; but from Joſhua i, 7. (when it is found in compoſition) the *doctors* conclude it ſignifies, *for that*, or *becauſe of*; and ſo the meaning here is, that a man ſhall not be able, by all the labour and pains he can take; no though he be a wiſeman that is thus laborious, to diſcover the reaſons of things, and give an account of the difference which he obſerves, in the divine diſpenſations.

CHAP. IX.

1 *Like things happen to good and bad.* 4 *There is a neceſſity of death unto men.* 7 *Comfort is all the portion in this life.* 11 *Gods providence ruleth over all.* 13 *Wiſdom is better then ſtrength.*

FOR all this I conſidered in my heart, even to declare all this, that the righteous, and the wiſe, and their works *are* in the hand of God: no man knoweth either love, or hatred, *by* all *that is* before them.

2 All *things come* alike to all, *there is* one event to the righteous and to the wicked, to the good, and to the clean, and to the unclean; to him that ſacrificeth, and to him that ſacrificeth not: as *is* the good, ſo *is* the ſinner; *and* he that ſweareth, as *he* that feareth an oath.

3 This *is* an evil among all *things* that are done under the ſun, that *there is* one event unto all: yea, alſo the heart of the ſons of men is full of evil, and madneſs *is* in their heart, while they live, and after that *they go* to the dead.

4 ¶ For to him that is joined to all the living, there is hope: for a living dog is better than a dead lion.

5 For the living know that they ſhall die: but the dead know not any thing, neither have they any more a reward, for the memory of them is forgotten.

6 Alſo their love and their hatred, and their envy is now periſhed; neither have they any more a portion for ever in any *thing* that is done under the ſun.

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no ointment.

9 Live joyfully with the wife whom thou loveſt, all the days of the life of thy vanity, which he hath given thee under the ſun, all the days of thy vanity: for that *is* thy portion in *this* life, and in thy labour which thou takeſt under the ſun.

10 Whatſoever thy hand findeth to do, do *it* with thy might: for *there is* no work, nor device, nor knowledge, nor wiſdom in the grave whither thou goeſt.

11 ¶ I returned, and ſaw under the ſun, that the race *is* not to the ſwift, nor the battle to the ſtrong, neither yet bread to the wiſe, nor yet riches to men of underſtanding, nor yet favour to men of ſkill, but time and chance happeneth to them all.

12 For man alſo knoweth not his time, as the fiſhes that are taken in an evil net, and as the birds *that are* caught in the ſnare; ſo *are* the ſons of men ſnared in an evil time, when it falleth ſuddenly upon them.

13 ¶ This wiſdom have I ſeen alſo under the ſun, and it *ſeemed* great unto me.

14 *There was* a little city, and few men within it; and there came a great king againſt it, and beſieged it, and built great bulwarks againſt it:

15 Now there was found in it a poor wiſe man, and he by his wiſdom delivered the city; yet no man remembred that ſame poor man.

16 Then ſaid I, Wiſdom *is* better than ſtrength: nevertheleſs the poor mans wiſdom *is* deſpiſed, and his words are not heard.

17 The words of wiſe *men are* heard in quiet, more than the cry of him that ruleth among fools.

18 Wiſdom *is* better than weapons of war: but one ſinner deſtroyeth much good.

In this chapter, the wiſe man proceeds ſtill to juſtify what he had obſerved, about the moſt puzling queſtion in the world: *Why the good and bad fare all alike, without any conſtant viſible diſtinction?* His reſolution, caution, remedies about this matter, will appear ſo plainly in the *Annotations*, which I ſhall annex below, that I will give no large account here of this chapter; but only note that the ſum of it is this: That the confuſion of things here below, ſhould not move us to diſcontent; much leſs incline us to irreligion; but rather diſpoſe us, with thankfulneſs and ſobriety, to enjoy freely that portion of good things, while we have them, which God hath given us. Neither ſlacking our diligence, nor truſting to it alone; but depending upon God's wiſe providence, which, notwithſtanding that ſeeming confuſion, governs all events; diſappointing many times the moſt likely, and applauded means; and again, ſucceeding the moſt unlikely and contemptible. Which ſhould move us to commend ourſelves and concerns unto God, and then, above all things, to value and ſtudy true wiſdom and prudence, in the management of all affairs: as far excelling mere power, of which we are fooliſhly ambitious.

Ver. 1: *In the hand of God.*] We are not hereby to form a carnal notion that God is fleſh and blood as we are, and that it is proper to repreſent him as a man with feet and hands, &c. No, God is a name which we give to that eternal, infinite and incomprehenſible being, the creator of all things, who preſerves and governs every thing by his almighty power and wiſdom, and is the only object of our worſhip. God, properly ſpeaking, can have no name; for, as he is one, and not ſubject to thoſe individual qualities, which diſtinguiſh men, and upon which are founded the different denominations that we give them; he has no need of any name to diſtinguiſh him from other Gods, nor to put a difference betwixt him and any, ſince there are none like him: therefore the Names which we aſcribe to him, in diſcourſe, are deſcriptions, or epithets, which expreſs his divine qualities in terms *neceſſarily ambiguous*, becauſe they are ſuch as are borrowed from common uſe, and given to the creatures as well as to him, rather than true names which repreſent his divine nature, as it is. From hence it will be eaſy to learn, what is meant here by *the hand of God*. It is no more than a neceſſary ambiguous term taken from the creature, to expreſs what we can't eſſentially deſcribe, *the power, or under the care of God Almighty*; as in other places, (1 Sam. v. 6, 7) it is uſed to denote vengeance; as the hand of *the Lord was heavy upon them of* Aſhdod after they had taken the ark: and they were told it ſhould ſtill continue to oppreſs them, till they ſhould ſend back the ark with preſents; the like may be ſaid of all thoſe paſſages, where the Lord our God is expreſſed to ſtretch out his hand. So that the phraſe is intelligible enough; and I wiſh I could as eaſily aſcertain the meaning of the whole clauſe to the liking of all parties, *that the righteous and the wiſe, and their works are in the hand of God, no man knoweth either love or hatred, by all that is before them*, i. e. "That tho' good and prudent men, being always ſatisfy'd with the providential care, by which, they believe, God approves, directs, governs and defends, their particular tranſactions in this life: yet (the means of its operation are ſo miſterious and impenetrable by us) their undertakings and affairs have ſometimes ſo little ſucceſs that no man is able to form a real judgment how they ſtand in the favour of the Almighty; and ſhall even conclude very falſely, if he judges by appearances, or that God loves him moſt, who flows in the deſires of his heart and ambition, and that he hates the poor oppreſſed wretch, that would ſooner part with his own life than be guilty of the breach of the leaſt of his commandments" This appears to me to be the genuine interpretation of the words cited above; and therefore I can't forbear cautioning my readers to beware of that doctrine which the Romiſh church builds upon this text, *that no man can be certain, whether he be in the favour of God or no, while he is in this life*: for, as Melancthon truely calls it, this is an *interpretation of the monks*, who diſtorted the words of Solomon, and wreſted them to favour their own dotages. For, it is no leſs than madneſs to affirm our ignorance of what ſhare murderers and adulterers deſerve of God's hatred.

Ver. 2. *All things come alike to all.*] This verſe has been made uſe of by deſigning and wicked men to trouble the pious, and if poſſible, to draw him into evil courſes; they infer from hence that it no wiſe avails a man to be righteous, for the good and bad have all things alike. Therefore I would obſerve what follows. *All things come alike to all*, in external things, I grant; as good men are ſick, looſe their goods, their children and friends, even as the wicked do; and this is all that Solomon declares; for it muſt be poſitively denied that the wicked enjoy the *beauty of holineſs*. Patience in calamities, a couragious and religious faith, a firm hope, a mind erect in the midſt of the ruins of a decaying world, an immoveable vertue, and a ſoul always ſecure of her God, that he will reward their patience and faith with everlaſting happineſs. So that tho' all things *in their natural courſe* come alike to all in this world; yet the eternal ſtate of the good and of the wicked is as oppoſite as vertue and vice, or light and darkneſs are oppoſite. Therefore the inference of the wicked, which Solomon mentions in the 3d. ver. That there is no difference in the reward of the vertuous and impious, and that every one would do well to follow the dictates of their own paſſions, is confuted by the ſaid wiſe man in the next and following verſes. For,

Ver. 4. Imports that death renders thoſe contemptible, who otherwiſe are the greateſt, moſt powerful, and moſt terrible, whereby he ſhews how preferable a vertuous, is to a wicked life; for after the great, powerful, and terrible wicked man has ſhortned his days in madly purſuing his own luſts and paſſions, the vertuous ſtill prolongs his own days in contentment and a joyful expectation of future glory. Thus you ſee how well the ſimile is adapted in the proverb; *a living dog is better than a dead lion*: For, the moſt offenſive expreſſion an Hebrew could uſe, was to compare a man to a dead dog; a dog was very much deſpiſed among the Jews; and therefore it is uſed here to expreſs a poor religious man, whom the rich and mighty worldling, compared to a lion, which liveth upon the prey and fleſh of other beaſts, contemneth as much as a dog: And ſo the difference continues till the rich man dieth, and then the dog, or poor man, who remains *join'd to the living*, is preferable, even in the eye of the world. Solomon continues to prove this preferableneſs of the living to the dead with many arguments to the 11th verſe, concluding particularly with this obſervation, that there is no improvement to be made of our miſpent-time, nor any repentance in the grave. Thus having admoniſhed us to be patient and diligent in all that we have to do in this world, which is not the cuſtom of ſenſual men, who love not to think of work, contrivance (or thought) knowledge and wiſdom: He adviſes, ver. 11. to a faithful dependence upon God and his providence, and not upon our own ſtrength or wiſdom; by which advice he reproves that old ſaying; *every man makes his own fortune*; which he (as my Lord Bacon ſpeaks in his diſcourſe, *touching helps to the intellectual powers*) we ought to look upon as an inſolent and unlucky ſaying: Except it be uttered, as an hortative or ſpur to correct ſloth; and it may be added, to excite us to watchfulneſs, in laying hold of all opportunities, and neglecting no occaſions of doing ourſelves good; for otherwiſe, if it be believed, as it ſounds, and a man enters into an high imagination that he can compaſs and fathom all accidents, and aſcribes all ſucceſſes to his own drift and reaches, and the contrary to his errors and ſleepings, it is a prophane ſpeech, and it is commonly ſeen, that the *evening fortune* of that man is not ſo proſperous, as of him that, without ſlacking his induſtry, attributeth much to felicity and providence above him". And

It would be proper alſo to make this obvious application of this verſe, that all the things which the *ſwift*, the *valiant*, and the reſt of the perſons here mentioned ſeek, being their end, of which they frequently miſs, acquaint us that the happineſs of man conſiſts not in *fame*, nor *victory*, nor *eating* nor *drinking*, nor *riches*, nor indeed in the *favour* of others, but *alone* in contentment of ſuch things as we have, and God ſhall think good for us, in his wiſe providence; which he ſhews in the next place, infinitely excells our greateſt wit and cunning, and can more eaſily over-reach all our counſels, and overturn our well laid deſigns, than we can out-wit the ſilly birds and fiſhes, which ſhould no ways diſcourage our honeſt endeavours; but only exhort us to refer ourſelves to God in all our actions. Who, as ſome-times, for wiſe reaſons of his own, diſappoints the moſt probable hopes, ſo at other-times makes men more ſucceſsful than can be foreſeen from the circumſtances of ſuch affairs, nay even when they have no hope at all: For, as St. Hierom paraphraſes upon the text of Solomon: it has been often ſeen that a ſmall city and few inhabitants being beſet by an army of innumerable enemies, and beſieged ſo ſtraitly, that they were in danger, if not by other means, to periſh by famine, were on a ſudden, contrary to all mens expectation, delivered by a mean perſon, who having more wiſdom than all the wealthy, great, powerful and proud citizens thought of a way to ſave them, when they gave themſelves for loſt; and affected, that alſo, of which they utterly deſpair'd. And yet, Oh that ungrateful forgetfulneſs of mankind! After the ſiege was raiſed, after the liberty of their country was reſtored, there was no-body thought of this poor man, no-body gave him thanks for their ſafety; but all honoured the rich, who could do them no ſervice in the time of their diſtreſs." This proceeds from a depraved and malignant nature in man; who in ſecret are envious and repine at the very event that ſaves themſelves from ruin, becauſe they were not the contrivers of its good ſucceſs: Therefore they extenuate the merit of the act, and very often depreſs if not perſecute the author. Thus,

We read of the ill-treatment of the brave Themiſtocles by his countrymen, whom he had ſo notably ſerved with the peril of his own life; and we learn the like fate of David in Sacred Hiſtory, who, tho' he had been the greateſt benefactor to Iſrael, was ſoon forgotten, and the whole ten tribes ſoon renounced all dependance on his houſe, and fell off quite from their ſubjection to it. So that to do good to the world, ſays a pious author, is to throw away the gifts we beſtow; or to caſt gold into dung, or pearls before ſwine. And therefore, it is moſt prudent to enjoy what we have, and apply ourſelves diligently to our preſent buſineſs, without any anxious care for the future. For, as *Phedria* ſpeaks in *Terence*, *It is better that my benefits ſhould be loſt, than I ſhould be loſt together with them.* But let us always bear in mind this often repetition of the Preacher, not to be removed from our duty by the world's ingratitude; that ſo we may ſhew ourſelves merciful as our Father which is in heaven is merciful, *who doth good to the evil and to the unthankful.*

CHAP. X.

1 *Obſervations on wiſdom and folly,* 16 *of riot,* 18 *of ſlothfulneſs,* 19 *and money.* 20 *Mens thoughts of kings ought to be reverend.*

DEAD flies cauſe the ointment of the apothecary to ſend forth a ſtinking ſavour: *ſo doth* a little folly him that is in reputation for wiſdom *and* honour.

2 A wiſe mans heart *is* at his right land; but a fools heart *is* at his left.

3 Yea alſo, when he that is a fool walketh by the way, his wiſdom faileth *him*, and he ſaith to every one, *that* he *is* a fool.

4 If the ſpirit of the ruler riſe up againſt thee, leave not thy place; for yielding pacifieth great offences.

5 There is an evil *which* I have ſeen under the ſun, as an error *which* proceedeth from the ruler.

6 Folly is ſet in great dignity, and the rich ſit in low place.

7 I have ſeen ſervants upon horſes, and princes walking as ſervants upon the earth.

8 He that diggeth a pit, ſhall fall into it: and whoſo breaketh an hedge, a ſerpent ſhall bite him.

9 Whoſo removeth ſtones, ſhall be hurt therewith: *and* he that cleaveth wood, ſhall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then muſt he put to more ſtrength: but wiſdom *is* profitable to direct.

11 Surely the ſerpent will bite without inchantment, and a babler is no better.

12 The words of a wiſemans mouth *are* gracious: but the lips of a fool will ſwallow up himſelf.

13 The beginning of the words of his mouth *is* fooliſhneſs: and the end of his talk *is* miſchievous madneſs.

14 A fool is full of words: a man cannot tell what ſhall be; and what ſhall be after him, who can tell him?

15 The labour of the fooliſh wearieth every one of them, becauſe he knoweth not how to go to the city.

16 ¶ Wo to thee, O land, when thy king *is* a child, and thy princes eat in the morning.

17 Bleſſed *art* thou, O land, when thy king *is* the ſon of nobles, and thy princes eat in due ſeaſon, for ſtrength, and not for drunkenneſs.

18 ¶ By much ſlothfulneſs the building deayeth, and through idleneſs of the hands the houſe droppeth through.

19 ¶ A feaſt is made for laughter, and wine maketh merry: but money anſwereth all *things*.

20 ¶ Curſe not the king, no not in thy thought, and curſe not the rich in thy bedchamber: for a bird of the air ſhall carry the voice, and that which hath wings ſhall tell the matter.

The preacher proceeds in this chapter by informing us, that the government of our tongue, and a dutiful behaviour towards our governors, are very ſuitable and prevalent means to fix us in that peaceable eſtate, into which true wiſdom and virtue has brought us. And as this plainly appears to be the whole ſcope of the chapter, I ſhall only explain ſome phraſes therein that ſeem leſs intelligible in our language. And firſt,

Ver. 2. *Heart is at his right hand.*] Here *heart* is taken for judgment, and the whole phraſe ſignifies, that a wiſe man judges rightly, and executes his judgment with dexterity; as we ſay, takes *things by the right handle:* whereas, a *fool* miſtakes the matter, and is ſo awkward, that he fumbles and miſcarries in the eaſieſt buſineſs, and therefore his *heart*, or judgment is ſaid here to be *in his left hand.* Yet it is obſerved,

Ver. 6. That *folly is ſet in great dignity*; i. e. the moſt witleſs, careleſs men, and of baſe condition, or ſuch as are notorious for their vices, are exalted too frequently to the moſt eminent dignities and offices; according to the ancient verſes;

Ὁ βίος μαλιστα τοῖς πονηροῖς ἥδεται
Πράττει δ' ἄριστα κόλαξ ὁ συκοφάντης δεύτερος.

The world takes the greateſt pleaſure in bad men; the flatterer fares beſt in the firſt place; and next to him the ſycophant and falſe accuſer.

Ver. 19. repreſents the vaſt power of *money*; i. e. of riches in all its ſpecies or kinds; for money in this text can't be ſaid to be confined to gold or ſilver coin, which was not then in uſe, as it will appear from the following account.

The moſt ancient manner of commerce among men, was by way of barter, or exchanging one ſort of merchandize for another. One man parted with what was needleſs or ſuperfluous to himſelf to accommodate another, who gave him in return what he did not want himſelf, to receive for it what was more uſeful to him. Afterwards the more precious ſorts of metals were uſed in traffick, as things whoſe values were more generally known and ſtated. Laſtly, they contrived to give this metal a certain mark, a certain weight, and a certain degree of allay, to fix its value, and to ſave the buyers and ſellers the trouble of weighing and examining the metal.

At the ſiege of Troy they make no mention of gold and ſilver coin; there the values of things are rated by the number of Oxen they were worth! Herodotus thinks, that the Lydians were the firſt that ſtamped money of gold or ſilver, and introduced it into commerce. Others ſay, that it was Iſhon king of Theſſaly, and ſon of Deucalion. Among the Perſians it is ſaid, that it was Darius, ſon of Hyſtaſpes, who firſt coined golden money. Lycurgus baniſh'd gold and ſilver from his commonwealth of Lacedæmon, and only allowed a ſort of rude money made of iron ſteeped in vinegar. Janus, or rather the kings of Rome, made a kind of groſs money of copper, whereon was ſeen on one ſide, the double face of Janus, and on the other, the ſtern of a ſhip.

I find nothing concerning the money of the Egyptians, the Phœnicians, the Arabians or the Aſſyrians before the conqueſt of Alexander the great. It is needleſs to ſpeak of the Scythians, the Germans, the Gauls or the Spaniards. They did not begin till long after to coin money propet to their own countries or nations. In China, to this day, they ſtamp no money of gold or ſilver, but only of copper. Gold and ſilver paſs only as goods and merchandizes, and are not current in trade. If any one offers gold or ſilver to buy any thing with, they take it and pay it by weight as other goods. So that they are obliged to cut it in pieces with ſheers for that purpoſe, and they carry a ſtill-yard at their girdles to weigh it. As to copper, they coin it into money, with a certain mixture of other metal. One of its faces is marked with Chineze characters, declaring the value of it; through the middle they bore a little ſquare hole, by which they run it upon ſtrings.

The people of Albania, and thoſe upon the banks of Araxes, had neither money, nor weights, nor meaſures, and did not reckon beyond an hundred. Mr. Tournefort ſays, that to this day the Georgians, who ſucceeded the people laſt mention'd, deſpiſed money; and would not ſell their proviſions, but would truck for them. All the trade of Mingrelia is carried on by bartering. In Æthiopia and Bengal there is no money, but they make uſe of Sea ſhells of the Maldivia Iſlands, inſtead of the ſmaller money. They alſo make uſe of them in the ſaid Iſlands, and ſeveral other places of the Indies, alſo on the coaſts of Guinea, and in the kingdoms of Congo and Siam.

Let us now return to the Hebrews. Abraham weighs out 400 ſhekels of ſilver, as a purchaſe for Sarah's tomb; and the Scripture obſerves, that he paid this *in current money with the merchant*. Joſeph was ſold by his brethren to the Medianites, for the ſum of twenty pieces of ſilver; the Hebrews ſay, *for twenty ſhekels of ſilver*. The brethren of Joſeph bring back with them into Egypt, the money they had found in their ſacks, in the ſame weight they had given before; the bracelets that Eleazar gave to Rebeccah weighed ten ſhekels, and the ear-ring two ſhekels. Moſes gave orders that they ſhould take the weight of 500 ſhekels of myrrh, and 250 ſhekels of cinnamon, of the weight of the Sanctuary, to make the perfume, which was to be burnt to the Lord upon the golden altar. He acquaints us in another place, that they offered for the works of the tabernacle 72000 talents of braſs. We read in the books of Samuel, that the weight of Abſaloms hair was near 200 ſhekels, the ordinary weight, or the kings weight, when he cut it off every year. Iſaiah deſcribes the wicked weighing ſilver in a balance, to make an Idol thereof; and Jeremiah weighs ſeventeen pieces of ſilver, in a pair of ſcales, to pay for a field he had bought. Iſaiah ſays, *come buy wine and milk without money and without price; wherefore do ye weigh money for that which is not bread!* chap. lv. ver. 1, 2. Amos repreſents the merchants incouraging one another *to make the Ephah* ſmall wherewith to ſell, and the *ſhekel great*, wherewith to buy, and *to falſify the balances by deceit*, ch. vii. ver. 5.

In all theſe paſſages, there is only mention made of theſe three things: 1. Of the metal, gold and ſilver, and never of copper; for it was never then made uſe of in traffick or money. 2. Of the weight, a talent, a ſhekel, a gerah, or obolus, of the weight of the Sanctuary, and of the kings weight. 3. Of the allay of pure or fine gold and ſilver; and of good allay, as received by the merchant. 'Tis ſpoken no where of the impreſſion of the coin, as now in uſe; but it is often ſaid, that they weighed the ſilver, or that they weighed all ſorts of commodities by the weight of the ſhekel and of the talent. The ſhekel therefore, or this talent, were not fixed and determined pieces of money, but weights, that were indifferently made uſe of for all ſorts of things uſed in commerce. Here thoſe deceitful balances of the merchants, who would increaſe the ſhekel, that is, would augment the weight by which they weighed the gold and ſilver they were to receive, that they might have a greater quantity than was their due: hence was the weight of the ſanctuary, the ſtandard of which was laid up in the temple, to prevent cheating and fraud; hence were thoſe prohibitions in the law, *Thou ſhalt not have in thy bag divers weights, a great and a ſmall*, Deut. xxv. 13. Hence were thoſe ſcales, that the Hebrews wore always at their girdles, and the Canaanites in their hands; as the Chineſe ſtill wear them at their girdles, to weigh the gold and ſilver which they receive in payment; they having as yet no coined money among them, as we have ſaid before.

And it is obſerved, that in the original text, there is never any mention made of money, or of any thing like it. The gold and ſilver that is offered to Moſes in the deſert; for the uſe of the tabernacle, and that which was given to Aaron to make a golden calf, and that of which Gideon made an ephod, and that which tempted Achan, and that which David left Solomon, and that which Gehazi received from Naaman, was only gold or ſilver made up into rings, bracelets, pendants, veſſels, or ingots. Not a word of coined money, of a mark or impreſſion, nothing to ſhew the form of the money, or the figure repreſented upon it. For generally, coined money has the name of ſome prince, or has ſome animal or flower repreſented upon it. Among the Greeks they ſay, a Philip, an Archer, an Ox, an Owl, *&c.* becauſe of the impreſſions upon them, which repreſented King Philip; an archer or a man drawing a bow, and ſo of the reſt; but nothing of this kind was to be found among the Hebrews.

It is true that in the Hebrew text of Geneſis we find, that Jacob bought a field for the ſum of a hundred *Keſitah's*: and that the friends of Job, after his recovery, gave to this model of patience each a *Keſitah*, and a golden pendant for the ears: We alſo find there Daricks, called in Hebrew *Daremonim*, or *Adaremonim*; and mention is made of *Mina*, *Stataræ*, *Oboli*; but this laſt kind of money was foreign, and are put for other terms, which in the Hebrew only ſignify the weight of the metals. The *Keſitah* is not well known to us; ſome take it for a ſheep or a lamb; others for a kind of money, having the print of a lamb or a ſheep; but we rather think it to be a purſe of money, of a certain weight. And in the Eaſt they reckon at preſent by purſes. A purſe in Perſia conſiſts of fifty *Tomans*, which make 2500 eighteen-penny-pieces of French money.

The *Daremonims* or *Daricks*, are money of the kings of Perſia; and it is agreed, that under Darius ſon of Hyſtaſpes, they firſt began to ſee money ſtamped or coined. Ezechiel tells us, that the *mina* makes 60 ſhekels; he reduces this foreign money to the weight of the Hebrews. The *mina* may probably be a Perſian money originally, and adapted by the Greeks, and by the Hebrews in after-times. But under the dominion of the Perſians, the Hebrews were hardly at liberty to coin money of their own, being under obedience to theſe princes, and making then but a ſmall figure in their own country. They were ſtill leſs able to do it under the Chaldeans, during the Babyloniſh captivity, nor afterwards under the government of the Grecians, to whom they were in ſubjection, till the time of Simon Macchabeus, to whom Antiochus Sidetes, king of Syria, granted the privilege of coining money of his own in Judea, 1 Mac. xv. 6. And this is the firſt Hebrew money, properly ſo called, that we know of. And therefore when the preacher ſaid that *money anſwers all things*, he informs us, that the riches of this world, command all other things: and from the context, it may be gathered, that a poor prince is tempted to ſqueeze his people, or to ſet all things to ſale; by which means, the meaneſt ſlaves (ver. 7.) that deſerved not the meaneſt office in a private family, having poſſeſſed themſelves of this powerful patron, riches, are *ſet in great dignity* (ver. 6.) and are ſeen upon horſes, while *princes walk as ſervants upon the earth*; ver. 7. Yet,

Ver. 20. The wiſe preacher exhorts us not to ſpeak contemptuouſly of the ſovereign, or of his miniſters: If we conſider merely how unſafe it is to make ſuch reflections on him. For there are no ears ſo faithful, no place ſo ſecret, as that they may be truſted with ſuch words; *the ears of kings*, according to the proverb, *being as long as their arms.* That is, they can as eaſily diſcover crimes, as puniſh them; they have ſpies on purpoſe every where; or men to ingratiate themſelves will turn informers; or loyal perſons may, ſome way or other, come by the knowledge of it: And think themſelves bound in duty to let their ſovereign know, who are his enemies. This is the ſenſe which the learned Bochartus, and St. Hierom before him, put on the latter part of the verſe, which is an hyperbolical expreſſion, like that in common ſpeech, when we ſay; *the walls that are conſcious to what you ſpeak will diſcover it.* And this very proverb of Solomon is uſed by Ariſtophanes, in his comedy, which has its name from birds.

> Οὐδεὶς εἶδεν τ̃ θησαυρὸν τ̃ ἐμὸν, πλὴν εἴτις ἂν ὄρνις.

None ever ſet eye upon my treaſure, unleſs perhaps ſome bird.

which is quoted by Suidas in this manner, which is more to our purpoſe,

> Οὐδεὶς με θεωρεῖ πλὴν ὁ περιπλάμενος ὄρνις.

None ſees me, unleſs the bird that paſſeth by.

Therefore I ſhall conclude with the words of Solomon, *Curſe not the king, no not in thy thought, and curſe not the rich in thy bedchamber: for a bird of the air ſhall carry the voice, and that which hath wings ſhall carry the matter.*

CHAP. XI.

1 Directions for charity. 7 Death in life, 9 and the day of judgment in the days of youth are to be thought on.

CAST thy bread upon the waters: for thou ſhalt find it after many days.

2 Give a portion to ſeven, and alſo to eight; for thou knoweſt not what evil ſhall be upon the earth.

3 If the clouds be full of rain, they empty *themſelves* upon the earth: and if the tree fall toward the ſouth, or toward the north; in the place where the tree falleth, there it ſhall be.

4 He that obſerveth the wind ſhall not ſow; and he that regardeth the clouds, ſhall not reap.

5 As thou knoweſt not what *is* the way of the ſpirit, *nor* how the bones *do grow* in the womb of her that is with child: even ſo thou knoweſt not the works of God, who maketh all.

6 In the morning ſow thy ſeed, and in the evening withhold not thine hand: for thou knoweſt not whether ſhall proſper, either this or that, or whether they both *ſhall be* alike good.

7 ¶ Truly the light *is* ſweet, and a pleaſant *thing it is* for the eyes to behold the ſun.

8 But if a man live many years, *and* rejoyce in them all; yet let him remember the *days* of darkneſs, for they ſhall be many. All that cometh *is* vanity.

9 ¶ Rejoyce O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the ſight of thine eyes: but know thou, that for all theſe *things* God will bring thee into judgment.

10 Therefore remove ſorrow from thy heart, and put away evil from thy fleſh; for childhood and youth *are* vanity.

The next thing the wiſe preacher advices in order to our happy living in this world is a conſtant exerciſe of *charity* and works of *mercy*; which ingratiate us in the favour of God and man. This is the ſcope of the ſix former verſes of this chapter, and the remainder is another exhortation to the ſame, by the conſideration, that there is no pleaſure like this, while we live in this world, and that we cannot enjoy our preſent riches long, before death ſhall deprive us of all our goods: and after the debt of nature is diſcharged, we muſt give an account of what we have enjoyed: and then he concludes, that it would be the beſt and ſafeſt way ſo to manage our preſent goods, that they may ſtand us in ſtead at the day of our general account.

The 1ſt verſe has produced many various conceits in its interpretation, which are both too long, and indeed needleſs to be recounted. But, as the proverb is an hebraiſm, I ſhall firſt give you the meaning of the word *waters*, in which lies all the difficulty; and then I doubt not but to give you an eaſy and natural expoſition of the whole ſentence. Now whether we take the word *waters*, in its natural and ſimple ſignification, or in a ſcriptural and metaphorical ſenſe, we are thereby exhorted to deeds of mercy; for, the ſimple meaning of "caſt thy bread up-"on the waters, *inſtructs us, that*, it is juſt to commu-"nicate unto others, *&c.* For the preſent, it may ſeem "to be loſt, and thrown away as we ſpeak, like the bread "that is caſt upon the waters; yet the time will come, "when the Lord ſhall reward our deeds of charity" And if we take the word *waters* in the metaphorical ſenſe, it ſignifies, afflictions and misfortunes, and not improperly the tears and toil of the poor oppreſſed wretch that ſolicites our bounty, Pſal. lxix. 1. cxvii. 16. and cxxiii. 4. 5. and Jer. ix. 1. and then we are to underſtand it thus; *give bread to them that want it.* Where I muſt obſerve how well Solomon anſwers the covetous man, who thinks all is loſt that is given away in charity: It is not ſo, for the fruit of it will be found hereafter, beyond what can be imagined. And leſt this argument ſhould be little eſteemed, as it has been found by long experience, to preach charity out of a purſe, when there is none in the heart, whoſe covetouſneſs ſuggeſts ſuch replies as theſe, I know not what will be hereafter; now I have enough, but in the latter end of my life I may want: and therefore it is beſt to ſave whilſt I may; the preacher has this anſwer at hand. This is the very reaſon why we ſhould give, becauſe we know not what may be hereafter, when that may be taken away which now is refuſed to poor and needy people, ver. 2. where note, that the word *ſeven* or *eight* imports at large an uncertain number, even as many as we are able to relieve.

Ver. 3. *Clouds* are an emblem of charity, which is here preſcribed as our *duty*: *Trees*, which can bring forth fruit no longer than they continue joined to their root, give us the *reaſon* of this duty. Agreeable to the interpretation of the learned Maldonate. Solomon urges, ſaith he, that we ſhould do good, while we live. For reaſons: The firſt, from the *profit of it*; becauſe we ſhall receive more than we give, like the clouds, which receive only a thin vapour from the earth, but return to it in moſt copious ſhowers. The ſecond, from the impoſſibility of being in a capacity to do good when we are dead; for then, like a tree cut down and hewn upon the earth, we muſt continue as we are, when death ſeizes us; and never be reſtored to our former condition again. But,

Luther gloſſes in this manner; "If the Lord find thee in the *ſouth*; that is, *fruitful* and rich in good works, it is well: but if in the *north*; that is, *barren* of good works, it will be ill with thee. For, howſoever thou art found, ſo ſhalt thou be judged; and ſo thou ſhalt likewiſe receive." Which is very agreeable to the admonition in

The 4th verſe, to take the firſt opportunity of doing good; and not to defer it; becauſe now it may ſeem unſeaſonable, and we fancy it may do better another time: for he that will put off his pious works of charity with ſuch a frivolous excuſe, will never find in his heart to look for, or embrace any opportunity that offers; all will be equally alike to him, *unſeaſonable.* Where I cannot omit that juſt obſervation of biſhop Saunderſon, "If we will ſuſpend our reſolution, (ſays he in his Sermon upon 1 Cor. x. 24.) till we can bethink ourſelves, of ſomething free from all inconveniences; in moſt of our deliberations, we ſhall never reſolve upon any thing at all: God having ſo tempered things, that every commodity hath its incommodiouſneſs; every conveniency ſome inconveniency attending it; which many times all the wit and induſtry of man is not able to ſerve."

Ver. 7. Appears to me as the beginning of the epilogue or concluſion to the whole book: and then he is to be underſtood to ſay: "Now you have ſeen wherein happineſs doth not, and wherein it doth conſiſt; therefore do not either imagine there is none at all here in this world, or that it is greater than really it is, but take a middle courſe, which I have ſhewn you, and look upon this life as having pleaſure in it, but not abſolutely perfect; yet ſuch as our condition will permit; begun here, and to be completed in another world."

Ver. 8. *The days of darkneſs.*] Is a metaphor taken from the natural privation of light; and is here uſed to expreſs the days or the perpetuity of eternity: for we read in the ſcriptures of the *land of darkneſs*, which, it is agreed, means the *grave*; and they *who ſit in darkneſs and the ſhadow of death* are always underſtood to be *the dead.* And *Baruch* ſays, the falſe gods of the Heathens are *like a dead body that is caſt into the dark.*

Ver. 9. Teaches us that however joyful and merry we ſpend this life, and tho' God Almighty permits us to enjoy all our deſires, and bears for a while with our wickedneſſes; will at laſt call us to an account, and puniſh all our extravagances, and forgetfulneſs of him, with torments infinitely greater than all ſinful delights. And *therefore* he concludes

Ver. 10. *Remove ſorrow from thy heart and put away evil from thy fleſh; for childhood and youth are vanity:* as if he had ſaid; I adviſe thee to ſuppreſs and baniſh that fierceneſs, rage, ſadneſs, fretting and vexation, with all ſuch like perturbations of mind, unto which in the heat of thy blood, thou art ſubject, when thou art reproved for thy faults, or any other matter croſſes thee, and let no filthy deſires, which then are ſtrong, and would plunge thee into all wickedneſs, ſtay with thee: for if ſuch care as this be not taken to lay reſtraints upon him, there is nothing more ſenſeleſs, fooliſh, raſh, inconſtant, and forward to ruin itſelf, than man in his childiſh youth: when he is in the dawning, as we phraſe it, of his days, and comes firſt acquainted with the pleaſures of this world. Whence.

Luther opportunely obſerves, that the great care of mankind ſhould be to ſeaſon *youth* with right opinions and a good ſenſe of things; and then it is not to be denied all pleaſures, of which it is very deſirous; much leſs ſhut up from the very ſight of them, for it abhors ſolitude. And this is to begin at the wrong end of education; which muſt be applied firſt to the mind, not to the body; and when the mind is well tinctured, the body will be eaſily governed. That is, neither follow filthy pleaſures, nor be carried away with furious paſſions, *&c.*

CHAP. XII.

1 *The Creator is to be remembred in due time.* 8 *The Preachers care to edify. The fear of God is the chief antidote of vanity.*

REmember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them;

2 While the ſun, or the light, or the moon, or the ſtars be not darkned, nor the clouds return after the rain:

3 In the day when the keepers of the houſe ſhall tremble, and the ſtrong men ſhall bow themſelves, and the grinders ceaſe, becauſe they are few, and thoſe that look out of the windows be darkned,

4 And the doors ſhall be ſhut in the ſtreets, when the ſound of the grinding is low, and he ſhall riſe up at the voice of the bird, and all the daughters of muſick ſhall be brought low;

5 Alſo *when* they ſhall be afraid of *that which is* high, and fears *ſhall be* in the way, and the almond-tree ſhall flouriſh, and the graſhopper ſhall be a burden, and deſire ſhall fail: becauſe man goeth to his long home, and the mourners go about the ſtreets:

6 Or ever the ſilver cord be looſed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the ciſtern.

7 Then ſhall the duſt return to the earth as it was: and the ſpirit ſhall return unto God who gave it.

8 ¶ Vanity of vanities ſaith the preacher; all *is* vanity.

9 And moreover, becauſe the preacher was wiſe, he ſtill taught the people knowledge; yea, he gave good heed, and ſought out, *and* ſet in order many proverbs.

10 The preacher ſought to find out acceptable words, and *that which was* written *was* upright, *even* words of truth.

11 The words of the wiſe *are* as goads, and as nails faſtened *by* the maſters of aſſemblies, *which* are given from one ſhepherd.

12 And further, by theſe, my ſon, be admoniſhed: of making many books *there is* no end, and much ſtudy *is* a wearineſs of the fleſh.

13 ¶ Let us hear the concluſion of the whole matter, Fear God and keep his commandments: for this *is* the whole *duty* of man.

14 For God ſhall bring every work into judgment, with every ſecret thing, whether *it be* good, or whether *it be* evil.

The preacher begins this chapter with a continuation of that good advice, he had begun at the ninth verſe of the former chapter; wiſhing them to ſeaſon their minds with ſuch an early ſenſe of God, and of their obligations to him, that it might govern them in all their ways; and be a comfort to them in old age, which (by a long deſcription of it) he ſhews will be but a melancholy time at laſt. After which diſcourſe, he concludes the whole book or ſermon, with a brief ſum of the ſcope or deſign of it, with a ſmall inſertion concerning the author, as a means to draw the greater attention from the reader to the concluſion of the whole matter. Thus he begins at

Ver. 1. With a moſt weighty leſſon, which ought to be perpetually inculcated and beaten into the mind and memory of young men. "That they would reflect ſo far as to conſider, who gave them their being; and what, upon that account, they owe unto him: Who as he is the ſole Author of all things that afford us any real delight; ſo he is the gracious giver of all the abilities and faculties, which make us capable to take pleaſure in them: And the ſole Almighty Diſpoſer of all opportunities, that bring us and thoſe delights together." As is abundantly comprehended in the word *Creator*, which puts us Chriſtians in mind t think of the obligations we have unto God the Father, God the Son, and God the Holy Ghoſt, into whoſe name we are all baptized, and with ſuch a conſideration as ſhould *move* and *effect* us according to the weight and importance of the benefits we receive from them. This alſo muſt be begun *in the days of our youth*, which, as the Hebrew word ſignifies, are our beſt and choiceſt days; when our ſpirits are moſt freſh, lively and vigorous; which promp us to take the greateſt delight in ourſelves, and enable us to enjoy with the greater pleaſure any thing that is truly delightful. So that the meaſure of our delight, whether in ourſelves, or in any thing without us, being then truly taken, it would conſtrain us unto an equal delight in him, who is the author of both, and unto a correſpondent gratulation for them; whereas if we defer this *Remembrance* until old age come upon us, when life grows a burden, and the wonted delights of it are either irkſome or inſipid, our thankfulneſs for them will be but faint, our gratulation worthleſs, and our devotion cold and lumpiſh; and therefore Solomon has wiſely termed decrepit old age, *the evil days*, as he admirably deſcribes in the 2, 3, 4, 5, and 6, verſes.

In the 2d verſe Solomon demonſtrates the many and very great infirmics of old age; becauſe decrepit age conſiſts in the univerſal decay of the whole frame of nature; which I take to be the meaning of *the ſun, the light, the moon, and the ſtars* being darkened: For, as in a body politick, the extinction or falling down of theſe ſignifies in the prophetick language, the ſubverſion of that frame of government; ſo the darkning of thoſe in the natural body of man, ſignifies, in my judgment, its total decay and nearneſs to a diſſolution: The tumbling of an old man, as the common phraſe expreſſes it, into his grave, is like a ruinous old houſe which can ſtand no longer; as the metaphor is carried on to the next verſe. This is the moſt received interpretation of this paſſage; yet I think what follows ſhould not be neglected: *viz.* By the *ſun* may be meant the ſoul of man; by the *light*, his underſtanding; by the *moon*, his will; and by the *ſtars*, all the notions in the mind and memory, with all the affections and paſſions in the will. Then the ſenſe of this verſe will run thus: In old age the mind of man grows feeble in all its powers; the underſtanding dim-ſighted, the memory weak and forgetful, the reaſon weak and childiſh, neither capable to direct itſelf nor others; the will liſtleſs in all its deſires, dull about our greateſt concerns, *&c.* Thus you ſee the wiſe man began with a general deſcription of the decay of the whole body, together with the internal faculties of the mind; ſo here he enters into particulars, aſſuming the common metaphor of *an houſe* for a *body*, to which it is uſually compared'; he likens the ſhoulders, arms and hands of the body to the *keepers of the houſe*; becauſe they are our defence in the time of danger; they adminiſter to us both food and phyſick; and, as long as they have any ſtrength remaining in them, they exerciſe all manner of arts and manufactures. But when old age is come, the nerves, tendons and ligaments flag, and conſequently theſe *keepers* of the body quiver and ſhake; or, to uſe the expreſſion of the text, *tremble*, and grow ſo uſeleſs that we can no way help ourſelves or others with them. And then,

He compares the thighs, legs and feet to ſtrong men; they being the ſupporters and pillars, as it were, of the whole fabrick, which hold it up; till old age quite diſables them for this office, and makes the knees bend under the burden of their own body. The reaſon of which follows

In the metapor, *the grinders fail, &c.* the *teeth* in the jaws above and below, are compared to the upper and nether mill-ſtone: For the *teeth*, by cutting, breaking, and chewing the meat, prepare it to be diſſolved in the ſtomach, and turned into nouriſhment; (as the corn is ground between thoſe mill-ſtones into meal, and prepared for uſe) but in time drop out of their ſockets; or are broken, ſo that they can grind no longer. And

We find the like decay in the eye-ſight, repreſented by *thoſe that look out of the windows*, which are a metaphor for all thoſe *coats*, *humours* and *nerves*, that make up the eyes, that are ſet in two *holes* or *hollow places* in the forehead;

dead; (like windows in the houſe) and have a round hole, alſo, in the midſt of them, call'd the *pupil* of the eye (like a caſement) through which all things are conveyed to the inward ſenſe of ſeeing; until the *ſkins*, and the *humours* alſo, grow too thick; and the very figure of the eye, as ſome have obſerved, be changed, by the dryneſs of the chryſtaline humour; then the houſe or body is *darkened*. And this explains to us the metaphor continued in the next verſe.

Ver. 4. *And the doors ſhall be ſhut in the ſtreets, when the ſound of the grinding is low.*] Where, notwithſtanding the many difficulties expoſitors have made on theſe words, if we continue the metaphor, as doubtleſs we ought, as the context is always the beſt expoſitor, we muſt underſtand by *doors*, the lips (as it is frequently uſed in Scripture) and by *the lowneſs of the ſound of grinding*, the lowneſs of the voice, which naturally attends the loſs of teeth, or a weakneſs of reſpiration: In ſhort, from the defect there is in the organs of ſpeech, of which the teeth are none of the leaſt. So that in my judgment, the *ſeptuagint* ſuggeſt an unexceptionable interpretation of theſe words; that *they* (decrepit old men) *are ſhut out of all publick meetings, becauſe of the lowneſs of their voice, which formerly was as loud as a mill.* Next, —*He ſhall riſe up at the voice of the bird*, is either naturally interpreted, *he gets up at the cock-crowing*; his bed becoming irkſome to him; or it may be underſtood metaphorically, that *a ſmall voice wakes a man ſooner in his old age, than thunder would have done in his younger days.* As to the variety of interpretations concerning the laſt clauſe of this verſe, that *all the daughters of muſick ſhall be brought low*; I think, they have been multiplied without knowledge; for, the ſenſe is contiguous; as the other ſenſes of feeling, ſeeing, &c. decay, it muſt neceſſarily be concluded, that the *hearing* alſo muſt partake of the general misfortune; in which reaſonable ſuppoſition, we find the words to import no more than, altho' the fineſt women ſingers ſhould be gathered to ſolace and comfort an old man; he could neither be touched with their beauty, nor raviſhed by their ſinging or muſick, which, not being able to hear, he diſregards, and would not give, as we phraſe it, a farthing for their entertainment: of which we have a ſtanding inſtance in old Barzillai, in 2 Sam. xix. 35.

Ver. 5. Begins with a reflection of that *fear*, which generally attends the defect of ſpirits, weakneſs of imagination, as well as of the bodily organs; which are unable to reſiſt any dangers, which old men alſo are apt to conceive, to be greater than they really are. For, as their heads turn giddy, if they aſcend to any high place; ſo they tremble, in the plain way; for fear of a ſtone, a clod, an *hole*, any unevenneſs by the riſing or depreſſion of the earth; or an man old fears he may be puſhed down by others, if he do not fall of himſelf; in a word, he knows not what he may meet withal, and therefore fears.

The Almond-tree ſhall flouriſh is an enigmatical manner of expreſſing, that an old man's hair will grow white, like the bloſſoms of the almond-tree. Which *hoary head*, tho' it make a man look venerable, brings the tidings of approaching death, and is as certain an indication of it, as the almond-tree's bloſſoming is of the advancing ſpring. The Hebrews call it *ſhaked*, from a root, which ſignifies to *watch*; becauſe the almond-tree is one of the firſt trees that bloſſoms in the ſpring.

The graſhopper ſhall be a burden, informs us that *an old man is like a locuſt; for his bones ſtick out, and his body is ſhrunk up; ſo that he is a mere image of death*; as Luther hath interpreted the words, from the ſhape of a graſhopper or locuſt. And from this

We gather the meaning of the next phraſe, which ſignifies no more, than that the greateſt bodily pleaſures fail, when the member that ſerves thoſe pleaſures, is relaxed and flags. But the moſt difficult of all is

Ver. 6. In which the wiſe man deſcribes this houſe as falling down. Firſt, *by looſening the ſilver cord.* By which the beſt of the Hebrew writers underſtand, the *ſpinal marrow*, or the pith of the back bone, which is ſmall, white and tough, reſembling a ſilver thread, continued from the brain down to the very bottom of the back: And no doubt, but this, with the nerves ariſing from it, and the filiments, fibres and tendons that proceed from them, are the thing, ſaith Melancthon, here intended; becauſe they literally have the power of *cords*, both to unite and tye together; and alſo draw their proper members to their peculiar ſervice. I know that it may be objected to this, that the word in the text is *cord*; whereas to expreſs the ſpinal marrow, nerves, &c. as here explained, it muſt have been *cords*. I anſwer. That though I have explained the *ſilver cord* in the plural number, yet all that I have inſtanced, are the continuation of one, and the ſame thing: For the *fibres* are only the nerves divided and diſperſed, and the *nerves*, in like manner, are the ſeparation of the marrow, as ſo many arms and branches of the ſame tree; ſo they are all one in their *original*, the brain; they are all one in their *continuation*, for a long ſpace in the ſpine; and we know they are all *one* in their *uſe*, to convey the animal ſpirits, and to be the inſtruments of motion.

2dly, By *breaking the golden bowl.*] The *bowl* is the head or fountain, and all contained in it, viz. the membranes, eſpecially that part called the *pia mater*, by way of excellency, becauſe it inſinuates itſelf deeply into all the rugged and winding paſſages of the brain, and keeps every part thereof in its proper place, and due contexture. It is called *golden* in reſpect to its colour, which is yellowiſh; or in regard to its excellency, and univerſal uſe; for as it is the inſtrument, which depurates the beſt of blood, clarifies and exalts the vital ſpirits, and prepares them for animality, or their proper uſes in motion, there is nothing ſo natural to compare it to, as gold, which is received as the beſt concocted, and moſt exalted of all the mineral creation. So, by *breaking the golden bowl*, is ſimply this, the loſs of the uſe of our head, and of all things contained therein, when decrepit old age comes upon us.

3dly, By *breaking the pitcher at the fountain.*] *Pitcher* is here metaphorically taken for the *heart*, which is the *fountain of life*, and hath two diſtinct cavities, one on the *right*, the other on the *left*; out of which proceed thoſe *veins* and thoſe *arteries*, which carry the blood through the whole body, and bring it back again to the heart, in a perpetual circulation: And then the *fountain* is eaſily underſtood to be the right *ventricle* of the heart, which is the original from whence the veins have their riſe, as may be juſtified from the Hebrew word, which ſignifies a *ſpring* as well as a *fountain*: Whence the interpretation of the whole phraſe runs thus; when the veins ceaſe quite from their natural action and uſe; when they can no longer carry back, nor conveniently convey unto the heart that liquor which they properly contain, then man draws to his end, and the remaining blood congeals and ſtagnates in his veins.

Laſtly, By *the wheel broken at the ciſtern.*] *The wheel* is the great artery with all its branches; which is the great inſtrument of rotation or circulation in the body of man, and ſo evidently thruſts the blood forwards, that we perceive its pulſes, forcing the blood along its cavity, in the wriſts, the temples, and other parts of the body, without which inſtrument to compel it, the blood, that naturally tends home to the heart, would go no farther. And then it is plain, that *the ciſtern* is the *left ventricle of the heart*, where this great artery is fixed and forces the blood thro' all the parts of the body. For even as a *ciſtern* is a veſſel made on purpoſe to receive a due proportion of water, and to keep it till a due time of uſe; and then conveniently to paſs it into veſſels that are prepared to receive it from thence; even ſo is the *left ventricle of the heart*, in its uſe to the body; for in its *diaſtole*, which is the *dilating* of the heart and breaſt, when we fetch breath, it receives the blood that is brought into it from the lungs; and then keeping it there a little, doth in its *ſyſtole*, or contraction of the heart and breaſt, when our breath puffeth out, let due proportions thereof into the great artery to be diſpenſed as nature requires. For which purpoſe there are little valves or falling doors placed, at the entrance and at the going out of this ciſtern, which may be likened to cocks to let in, and to let out; and by their opening and ſhutting, give convenient paſſage to, or ſtop, the liquid that continually runs that way. Whence we collect, that the *breaking* of this *wheel* is the ceaſing of the pulſe, which being abſolutely neceſſary to preſerve life, the ceaſing of it is immediate death.

Ver. 7. Shews that we have nothing to boaſt of from the original of our *body*, whoſe firſt principle was no better than *duſt*, and when the *ſpirit* leaves it, it will appear to be again no more than a lump of *clay*. But the *ſpirit*, the nobler part of man, being of a higher original, ſhall return to God, who ſent it into the body, to be diſpoſed of by him, according to the ſentence that he ſhall paſs upon it; which is a great blow to thoſe *Epicureans*, who give place to the pampering of the body, and fooliſhly invent arguments againſt the excellence and immortality of the ſoul, becauſe they have neither *true goodneſs nor virtue*, which only is able to make men both *know* and *love*, *believe* and *delight*, in their own *immortality*.

Though every good man is not ſo logically ſubtle as to be able, by fit mediums, to demonſtrate his own immortality; yet he ſees it in a higher light; his ſoul being purged and enlightned by true ſanctity, is more capable of thoſe divine irradiations, whereby it feels itſelf in conjunction with God, and by a *συνάυγεια* (as the Greeks phraſe it) the light of the Divine Goodneſs, mixing itſelf with the light of its own reaſon, ſees more clearly, not only that it may, if it pleaſe the Supreme Deity, of its own nature exiſt eternally, but alſo that it ſhall do ſo: It knows it ſhall never be deſerted of that free goodneſs that always embraces it; it knows that Almighty Love, which it lives by, to be ſtronger than death, and more powerful than the grave; it will not ſuffer thoſe holy ones that are partakers of it to lie in hell, or their ſouls to ſee corruption; and though worms may devour their fleſh, and putrefaction enter thoſe bones that fence it; yet it knows that its Redeemer lives, and that it ſhall at laſt ſee him with a pure intellectual eye, which will then be clear and bright, when all that earthly duſt, which converſe with this mortal body, fill it with, ſhall be wiped out: It knows that God will never forſake his own life, which he hath quickned in it; he will never deny thoſe ardent deſires of a bliſsful fruition of himſelf, which the lively ſenſe of his own goodneſs hath excited within it. Thoſe breathings and gaſpings after an eternal participation of him, are but the energy of his own breath within us: If he had had any mind to deſtroy it, he would never have ſhewn it ſuch things as he hath done; he would not raiſe it up to ſuch mounts of viſion, to ſhew it all the glory of that heavenly *Canaan* flowing with eternal and unbounded pleaſures, and then tumble it down again into that deep and darkeſt abyſs of death and non-entity or non-exiſtence. Divine Goodneſs cannot, it will not, be ſo cruel to holy ſouls, that are ſuch ambitious ſuitors for his love. The more they contemplate the bliſsful affluxes of his Divine Love, the more they find themſelves ſtrengthened with an undaunted confidence in him; and look not upon themſelves in theſe poor bodily relations and dependances, but in their eternal alliances, ὡς κόσμιοι, ὡς υἱοὶ τȣ̃ θεȣ̃ (as Arrianus expreſſes it) *as the ſons of God*, who is the father of ſouls; ſouls that are able to live any where in this ſpacious univerſe, and better out of their dark and loneſome cell of bodily matter, which is always checking and clogging them in their noble motions, than in it: As knowing that when they leave this body, they ſhall then be received into everlaſting habitations, and converſe freely and familiarly with that ſource of life and ſpirit, which they converſed with in this life, in a poor, diſturb'd and ſtraitned manner. So there is indeed nothing elſe that makes men queſtion the immortality of their ſouls, ſo much as *their own looſe and earthly lives*, which *firſt* makes them *wiſh* their ſouls were not immortal, and then to *think* they are not; of which Plotinus has learnedly and piouſly treated in his *Enn.* 4 *lib.* 7. *c.* 10. to which I muſt refer the reader, becauſe it is too prolix to be inſerted in this note, which is already too long.

Ver. 12. Is an exhortation to be careful in our choice of books, and eſpecially to be contented with this book, and ſuch like; and informs us therein that it is not needful or neceſſary to turn over many books or authors, to learn how to be happy. For *goodneſs* and *truth* are included within certain bounds, but *wickedneſs* and *lies* are without end. And now,

I ſhall conclude this book with an extract from Melancthon upon the ſame occaſion, which alſo contains a ſum of the whole that Solomon has ſaid in this ſermon: "Who, ſays Melancthon, intended to aſſert Divine Providence, and to refute the objections againſt it, which are theſe; there are great confuſions in human life; a vaſt multitude of ungodly men; and but few that acknowledge and fear God: And which is worſe, the wicked flouriſh in honour and riches; but the pious are afflicted and oftentimes killed by the worſt of men, &c. Therefore all things ſeem to be carried by chance; unto which Solomon anſwers, tho' for the moſt part, ſuch be the confuſion of things; yet be thou ruled by God's Word, and hold the opinion of his Providence with a firm faith. Do not fall from God, becauſe of theſe ſcandals; nor caſt away his fear, or thy confidence in him, nor deſert thy vocation; but oppoſe theſe two things to theſe confuſions; There will come a judgment, when God will take away theſe confuſions and make an exact diſtinction; for the wicked ſhall be thrown into everlaſting puniſhment; but it ſhall be well for ever with the righteous. And in this life alſo, God moderates theſe confuſions; for, he puniſheth heinous wickedneſs, ſupports government, preſerves governours and order, and politicks in the world. Nay, this is a teſtimony of God's Preſence, that when the infirmity of human nature is ſo great, and ſo many are no better than mad and furious, yet God preſerves his Church." And, I may add, That it ſhould be our daily prayers for him to continue his Mercy and Goodneſs, eſpecially in theſe perilous times, when nothing but irreligion and impiety are followed by the greateſt part of mankind, who live as if there was no God, and as if they themſelves have no ſoul to be ſaved.

The End of the Book of ECCLESIASTES.

THE SONG of SOLOMON.

WITH

Critical and Explanatory ANNOTATIONS.

The INTRODUCTION.

The Hebrews had a cuſtom of compoſing SONGS upon important occaſions; for example, Moſes made one after the paſſage of the Red-ſea, to thank God for the deliverance of his people, and celebrate the greatneſs of this miracle. David compoſed a mournful ſong upon the death of Saul and Jonathan, and another upon the death of Abner. Jeremiah wrote his Lamentations, which are a ſong, wherein he deplores the deſtruction of Jeruſalem; and made another upon the death of Joſiah king of Judah. Deborah and Barak made a triumphant hymn after the defeat of Siſera, and Judith after the defeat of Holofernes. The Canticles, and the xlix pſalm, are ſongs to celebrate a wedding, ſuch pieces as the Greeks call *Epithalamia*. Hannah the mother of Samuel, and king Hezekiah, returned thanks to God for the favours they had received, in ſolemn and ſpiritual ſongs. The Canticles compoſed by the Bleſſed Virgin, by Zachary the father of John the Baptiſt, and old Simeon, are of the ſame nature. They are thankſgivings to God, for bleſſings received from him. The Scripture ſays, that Solomon had compoſed five thouſand ſongs, whereof we have that only remaining, which is entitled, *The Song of Songs*, which we ſhall now ſpeak of.

This is a ſacred book in Scripture, by the Hebrews called *Schir Haſchirim*, the ſong of ſongs, or the moſt excellent of all ſongs. It is believed that Solomon compoſed it upon the occaſion of his own marriage with the king of Egypt's daughter; and that it is, as it were, his *Epithalamium*; but they who would penetrate the meaning, and comprehend the whole myſtery of it, muſt raiſe their conceptions above things relating to fleſh and blood, and contemplate in it the eſpouſals of *Jeſus Chriſt* with human nature, with the church, and with good and faithful ſouls. This is the key of this divine book, which is a continued allegory, wherein under the terms of a common wedding, a divine and ſupernatural marriage is expreſſed.

It is obſerved that ſeven nights and ſeven days are very diſtinctly ſet down in this ſong; becauſe weddings among the Hebrews were celebrated for ſeven days. This ſong relates the adventures of theſe ſeven days, but in a poetical manner, and in a way very different from a common and hiſtorical narration. The Hebrews apprehending it might be underſtood in a groſs and carnal manner, very prudently forbad the reading it before the age of thirty. This rule has been followed even among Chriſtians; and nothing is more dangerous than to read it with carnal thoughts and diſpoſitions: People not only being liable to the hazard of loſing thereby all the eſteem which they ought to have for this book, but of even wounding the ſoul inſtead of edifying it.

The *chriſtian* church as well as the ſynagogue, has always received this book among the ſcriptures as generally owned to be canonical. In all antiquity we know of none but *Theodorus* of *Mopſueſta* that rejected it, and declared it not to be canonical. Some Rabbins queſtioned whether it were written by inſpiration; and ſome late writers lay it aſide as a dangerous compoſition. But in oppoſition to theſe, we plead the authority both of the ſynagogue and the *chriſtian* church, which have at all times ranked it among the leaſt dubious parts of ſcripture. If it be objected, that neither *Chriſt* nor his apoſtles have ever cited it, and that the name of God is not once to be found in it; We anſwer, that there are ſeveral other Sacred Books, which our Saviour has not expreſly quoted; and that in an allegory, wherein the *Son of God* is concealed under the figure of an *husband*, it is not neceſſary that he ſhould be expreſſed by his proper name. If he were by name mentioned, it would ceaſe to be an allegory. This is in brief what is neceſſary to be premiſed. But that I may furniſh my readers with juſt notions of this, as well as of other parts of canonical Scripture, and with good reaſons to confute the oppoſition of thoſe that endeavour to diſmiſs this excellent piece from the canon, I ſhall obviate all the arguments againſt the Canticles, or *Song of Songs*, by

First, proving Solomon to be the author:

Secondly, the divine authority of it: and

Thirdly, the nature of it.

The author or penman of this ſong, is ſaid to be *Solomon*; *the Song of Songs, which is* Solomon's, *i. e.* either which is *of*, or *concerning Solomon*, as the words may be rendered, and ſo reſpect the ſubject of this ſong, which is Chriſt, the true *Solomon*, of whom *Solomon* was an eminent type, as it ſhall be ſhewn in ſeveral particulars, on chap. iii. 7. Now 'tis he that this ſong treats of; the tranſcendent glories and excellencies of his Perſon, his inexpreſſible love unto, care of, and concern for his church and people, together with the nearneſs of acceſs unto, and ſweet communion and fellowſhip with himſelf, which he indulges them with, are here particularly expreſſed and ſet forth; ſo that it may well be called the *Song of Songs, which is concerning* Solomon; tho', perhaps, the words may regard *Solomon* as the author and penman of it, who was uſed by the Holy Ghoſt as his *amanuenſis* therein, which was no ſmall honour to him; his wiſdom, riches and grandeur, did not ſet him above an employment of this nature; nay, his being concerned herein, was a greater honour to him than all the reſt; and it may not be amiſs to obſerve, that his royal title, as *king of Iſrael*, is here omitted, which yet is put at the beginning of both his other books, Proverbs and Eccleſiaſtes; the reaſon may be either becauſe ſuch a title, expreſſive of majeſty, would not ſo well have ſuited a ſong of *loves*; or elſe it is purpoſely omitted, leſt he ſhould be thought to be the king, ſo frequently ſpoke off in this ſong, or rather becauſe the ſubject of this ſong is the *king of kings*: And, therefore, whilſt he is ſpeaking of the things which he had made, touching the king, he lays aſide his own royal title, veils his majeſty, and caſts his crown at the feet of him, by whom *kings reign*, and *princes decree juſtice*. As to the time when he wrote this book, it does not appear ſo indiſputable; for ſome imagine, that, as the ſubject is love, it is the product of his youth, which is more enamorous than age, and more inclined to *poetry*, which is the ſtile thereof. Others have thought it was written twenty years after his marriage; and a third opinion argues very ſtrongly for its being the work of his old age, near the time of his death, after his *fall* and *repentance*; when God's mercy was made more conſpicuous to his ſoul, who, notwithſtanding all his ſins, fallings and infirmities, had given him freſh aſſurances of his divine favour; and therefore a proper ſeaſon to fix the time of ſo good and virtuous a work, in which the Holy Ghoſt inſpired him to ſet forth the greatneſs of Chriſt's, the promiſed Meſſiah's, love to his people, and the ſeveral different ſtates, conditions, caſes and circumſtances, which they are, at one time or other, brought into, in this life, of which Solomon had lately a very long experience. To this I ſhall add, not only the authority of St. Irenæus (l. 4. c. 45.) and the author of the Synopſis, and St. Hierom (qu. Hebr. in 3 Reg.) but even that of the inſpired writer of the 1ſt book of Kings (chap. iv. ver. 32.) who records, that Solomon wrote a thouſand and five ſongs; which were all loſt, either at the deſtruction of Jeruſalem, or in the Babyloniſh captivity, or in ſome other misfortune, except this ſong alone; which God, either in his great love to the Iſraelites, or to all the race of mankind, hath preſerved by his providence to illuſtrate that great love which Chriſt bears towards his church, in ſo elegant a ſtile and compoſition, as not to be equalled by any piece of the like contexture, either in Theocritus or Catullus, which are the beſt claſſick authors on the like ſubject; as ſhall be more particularly proved hereafter; for now it is proper to convince you

Secondly, Of the *Divine Authority* of this book. And, 1ſt, It was always admitted as a very valuable part of the Sacred Writings of the ancient Jews, to whom, the apoſtle teſtifies, *were committed the oracles of God*; and the chriſtian church has continued it in their canon of Scripture. And, tho' the Jews, for particular reaſons, not to be taken from any ill in the book, but grounded particularly on the weakneſs and evil inclinations of youth, forbade the reading of this book to all under thirty years of age; yet, this was not a prohibition peculiar to it, but in common with the firſt chapter of Geneſis, and with the beginning and end of the prophecy of Ezechiel, becauſe of their myſteriouſneſs and ſublimeneſs. For we find it recorded in their ancient book of Zohar, (in Exod.) that Solomon compoſed the Canticles, *by the inſpiration of the holy ſpirit*; And, not to mention the collateral authority of the Targum, and R. Solomon Jarchi, R. Aben Ezra ſays, "God forbid, that the *Song of Songs* ſhould be written or underſtood of things obſcene; for it is entirely parabolical, and had it not been of ſingular excellency, it had not obtain'd a place in the catalogue of the Holy Scriptures; nor has any one ever attempted to prove it defiles the hands, or that it is prophane." But on the contrary, the Miſnah relates this to be the opinion of the wiſe men, who had cavilled againſt the books of Proverbs and Eccleſiaſtes, "That all the Scriptures are holy, but the *Song of Songs* is the *holy of holies*. This is the deciſion of the Jewiſh church; and when Theodore *Mopſueſt* attempted to rob the church of Chriſt of this excellent treaſure of Divine Love, he was condemned for his crime, calling the *Divine Authority* in queſtion, in the ſecond council of Conſtantinople, (An. 553.) which confirmed its canonicalneſs eſtabliſh'd before, (An. 364.) by the 59th Canon of the council of Laodicea. We find it alſo enrolled in Origen's catalogue of canonical books, recorded by Euſebius; as alſo in that which Melito brought from the eaſt, and ſent to his friend Oneſimus about the year 140. And, could it be allow'd that the canons and conſtitutions of the apoſtles, and the larger epiſtles of St. Ignatius are genuine, I could produce them alſo in favour of the *Divine Authority* of *Solomon's Song*. But I ſhall wave this, and ſhew its *Divine Authority* from the Divine Inſpiration of its author. It has been proved that Solomon is the author of Proverbs, Eccleſiaſtes, and of the Canticles, under conſideration. But who will deny that the author of Proverbs and Eccleſiaſtes, was divinely inſpired? Then the author of this book was alſo divinely inſpired, notwithſtanding Mr. Whiſton's argument to the contrary, founded upon Solomon's great fall into lewdneſs, and even idolatry; for truly, this is an objection without foundation; becauſe, the argument that proves too much proves nothing; but if Mr. Whiſton's medium, whereby he proves his argument, againſt the *Song of Solomon*, muſt hold of equal force againſt the book of Eccleſiaſtes, he proves too much, more than he will grant: Therefore, this argument of Mr. Whiſton's againſt the *Song of Solomon* proves nothing; but the caprice and tenaciouſneſs of the Sophiſter, who does not reflect that he might with as much reaſon diſplace the writings of king David, and of the apoſtle St. Peter, from their rank in the canon of Scripture; becauſe the one had been a great ſinner, and the latter had denied his Lord and Saviour; before they writ their ſeveral portions of Scripture.

I could purſue my argument from the dignity and ſublimeneſs of its matter; from the majeſty of its ſtyle; from the power and efficacy it hath in and over the hearts of men; and from its impartiality, which it ſheweth as much as any other part of the Divine Writ; which is ſo remarkable for proclaiming the weakneſs and infirmities of its particular authors, (ſee ch. i. 5, 6. and iii. 1. and v. 2, 3.) But I ſhall wave

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Secondly, the divine authority of it: and

Thirdly, the nature of it.

The author or penman of this ſong, is ſaid to be S*olomon*; *the* Song *of* Songs, *which is* Solomon's, *i. e.* either which is *of*, or *concerning* Solomon, as the words may be rendered, and ſo reſpect the ſubject of this ſong, which is Chriſt, the true S*olomon*, of whom S*olomon* was an eminent type, as it ſhall be ſhewn in ſeveral particulars, on chap. iii. 7. Now 'tis he that this ſong treats of; the tranſcendent glories and excellencies of his Perſon, his inexpreſſible love unto, care of, and concern for his church and people, together with the nearneſs of acceſs unto, and ſweet communion and fellowſhip with himſelf, which he indulges them with, are here particularly expreſſed and ſet forth; ſo that it may well be called the S*ong of* S*ongs*, *which is concerning* Solomon; tho', perhaps, the words may regard S*olomon* as the author and penman of it, who was uſed by the Holy Ghoſt as his *amanuenſis* therein, which was no ſmall honour to him; his wiſdom, riches and grandeur, did not ſet him above an employment of this nature; nay, his being concerned herein, was a greater honour to him than all the reſt; and it may not be amiſs to obſerve, that his royal title, as *king of Iſrael*, is here omitted, which yet is put at the beginning of both his other books, Proverbs and Eccleſiaſtes; the reaſon may be either becauſe ſuch a title, expreſſive of majeſty, would not ſo well have ſuited a ſong of *loves*; or elſe it is purpoſely omitted, leſt he ſhould be thought to be the king, ſo frequently ſpoke off in this ſong, or rather becauſe the ſubject of this ſong is the *king of kings*: And, therefore, whilſt he is ſpeaking of the things which he had made, touching the king, he lays aſide his own royal title, veils his majeſty, and caſts his crown at the feet of him, by whom *kings reign*, and *princes decree juſtice*. As to the time when he wrote this book, it does not appear ſo indiſputable; for ſome imagine, that, as the ſubject is love, it is the product of his youth, which is more enamorous than age, and more inclined to *poetry*, which is the ſtile thereof. Others have thought it was written twenty years after his marriage; and a third opinion argues very ſtrongly for its being the work of his old age, near the time of his death, after his *fall* and *repentance*; when God's mercy was made more conſpicuous to his ſoul, who, notwithſtanding all his ſins, fallings and infirmities, had given him freſh aſſurances of his divine favour; and therefore a proper ſeaſon to fix the time of ſo good and virtuous a work, in which the Holy Ghoſt inſpired him to ſet forth the greatneſs of Chriſt's, the promiſed Meſſiah's, love to his people, and the ſeveral different ſtates, conditions, caſes and circumſtances, which they are, at one time or other, brought into, in this life, of which Solomon had lately a very long experience. To this I ſhall add, not only the authority of St. Irenæus (l. 4. c. 45.) and the author of the Synopſis, and St. Hierom (qu. Hebr. in 3 Reg.) but even that of the inſpired writer of the 1ſt book of Kings (chap. iv. ver. 32.) who records, that Solomon wrote a thouſand and five ſongs; which were all loſt, either at the deſtruction of Jeruſalem, or in the Babyloniſh captivity, or in ſome other misfortune, except this ſong alone; which God, either in his great love to the Iſraelites, or to all the race of mankind, hath preſerved by his providence to illuſtrate that great love which Chriſt bears towards his church, in ſo elegant a ſtile and compoſition, as not to be equalled by any piece of the like contexture, either in Theocritus or Catullus, which are the beſt claſſick authors on the like ſubject; as ſhall be more particularly proved hereafter; for now it is proper to convince you

Secondly, Of the *Divine Authority* of this book. And, 1ſt, It was always admitted as a very valuable part of the Sacred Writings of the ancient Jews, to whom, the apoſtle teſtifies, *were committed the oracles of God*; and the chriſtian church has continued it in their canon of Scripture. And, tho' the Jews, for particular reaſons, not to be taken from any ill in the book, but grounded particularly on the weakneſs and evil inclinations of youth, forbade the reading of this book to all under thirty years of age; yet, this was not a prohibition peculiar to it, but in common with the firſt chapter of Geneſis, and with the beginning and end of the prophecy of Ezechiel, becauſe of their myſteriouſneſs and ſublimeneſs. For we find it recorded in their ancient book of Zohar, (in Exod.) that Solomon compoſed the Canticles, *by the inſpiration of the holy ſpirit*; And, not to mention the collateral authority of the Targum, and R. Solomon Jarchi, R. Aben Ezra ſays, "God forbid, that the *Song of Songs* ſhould be written or underſtood of things obſcene; for it is entirely parabolical, and had it not been of ſingular excellency, it had not obtain'd a place in the catalogue of the Holy Scriptures; nor has any one ever attempted to prove it defiles the hands, or that it is prophane." But on the contrary, the Miſnah relates this to be the opinion of the wiſe men, who had cavilled againſt the books of Proverbs and Eccleſiaſtes, "That all the Scriptures are holy, but the *Song of Songs* is the *holy of holies*. This is the deciſion of the Jewiſh church; and when Theodore *Mopſueſt* attempted to rob the church of Chriſt of this excellent treaſure of Divine Love, he was condemned for his crime, calling the *Divine Authority* in queſtion, in the ſecond council of Conſtantinople, (An. 553.) which confirmed its canonicalneſs eſtabliſh'd before, (An. 364.) by the 59th Canon of the council of Laodicea. We find it alſo enrolled in Origen's catalogue of canonical books, recorded by Euſebius; as alſo in that which Melito brought from the eaſt, and ſent to his friend Oneſimus about the year 140. And, could it be allow'd that the canons and conſtitutions of the apoſtles, and the larger epiſtles of St. Ignatius are genuine, I could produce them alſo in favour of the *Divine Authority* of *Solomon's Song*. But I ſhall wave this, and ſhew its *Divine Authority* from the Divine Inſpiration of its author. It has been proved that Solomon is the author of Proverbs, Eccleſiaſtes, and of the Canticles, under conſideration. But who will deny that the author of Proverbs and Eccleſiaſtes, was divinely inſpired? Then the author of this book was alſo divinely inſpired, notwithſtanding Mr. Whiſton's argument to the contrary, founded upon Solomon's great fall into lewdneſs, and even idolatry; for truly, this is an objection without foundation; becauſe, the argument that proves too much proves nothing; but if Mr. Whiſton's medium, whereby he proves his argument, againſt the *Song of Solomon*, muſt hold of equal force againſt the book of Eccleſiaſtes, he proves too much, more than he will grant: Therefore, this argument of Mr. Whiſton's againſt the *Song of Solomon* proves nothing; but the caprice and tenaciouſneſs of the Sophiſter, who does not reflect that he might with as much reaſon diſplace the writings of king David, and of the apoſtle St. Peter, from their rank in the canon of Scripture; becauſe the one had been a great ſinner, and the latter had denied his Lord and Saviour; before they writ their ſeveral portions of Scripture.

I could purſue my argument from the dignity and ſublimeneſs of its matter; from the majeſty of its ſtyle; from the power and efficacy it hath in and over the hearts of men; and from its impartiality, which it ſheweth as much as any other part of the Divine Writ; which is ſo remarkable for proclaiming the weakneſs and infirmities of its particular authors, (ſee ch. i. 5, 6. and iii. 1. and v. 2, 3.) But I ſhall wave thoſe kind of proofs to make room for one, I think, more concluſive and ſatisfactory to the general part of my readers; and that is drawn from the very great agreement between this and other portions of Scripture; which has been always accepted as a conſiderable evidence of the authority or genuineneſs of the Sacred Writings. Which, though they have been delivered to us *at ſundry times and in divers manners*, (Heb. i. 1.) have always preſerved an entire harmony among them, which may alſo be particularly traced in this book; for though its ſtyle is myſterious and figurative, its ſenſe is very agreeable to *the proportion and analogy of faith*: and

There ſeems to be manifeſt alluſions to this Song in many places of the New Teſtament, which I particularly mention, and will prove, in oppoſition to that bold diſingenuous aſſertion of Mr. Whiſton, That the *book of* Canticles *is not a ſacred book of the* Old Teſtament, &c. for that (p. 29.) "our Bleſſed Saviour himſelf does never make the "leaſt alluſion to this book, or to any part of it, on any occaſion whatſoever." An aſſertion only tenable by a diſtemper'd brain: For if he had ever read the 6th of John, ver. 44. he muſt have acknowledged that the Evangeliſt has there expreſſed the efficacious Grace of God, by the word *drawing*, agreeable to the 4th verſe of the firſt chapter of Solomon's Song. Does not the Bleſſed Jeſus diſcourſe with Nicodemus (John iii. 8.) in the metaphor for the Holy Spirit, taken from Canticles vi. 16.? And it is clear to any unprejudiced reader, that our Saviour alluded to the like phraſe, in Canticles vii. 13. where *the inſtructed ſcribe* is ſaid (Matt. xiii. 52.) *to bring forth things new and old.* Can any one deny the plain deduction of the compariſon of the church to a *vineyard*, and *letting it out* to huſbandmen, from this book, where not only the ſenſe, but the very phraſe of ſpeech, is clearly to be found, ch. viii. 11, 12. To all which might be added, ſeveral other reſemblances and alluſions which are to be found in the Evangelick Hiſtory; as Matt. xxv. i. 5. compared with Cant. v. 2. and Matt. ix. 13, John iii. 29. where Chriſt is called the *bridegroom*, and the diſciples the *children of the bride-chamber*, agreeable to the ſeveral parties in this ſong.

He ſays, (pag. 30.) that when St. John, the beloved diſciple, came at the end of his *revelation*, to this very matter of *the marriage of the Lamb, or Meſſias*; yet have we not a word of it; *i. e.* this book, nor the leaſt illuſion to it, or to any part of it, whatſoever. That John, in his book of *Revelations*, refers and illudes to this of *Solomon's* Song, ſeems undeniable; every one may eaſily obſerve what a likeneſs and reſemblance there is between the deſcription which the ſpouſe gives of her beloved, in Cant. v. and that which John gives of Chriſt in Rev. i. Moreover, the phraſe of *Chriſt's ſtanding at the door*, and knocking, Rev. iii. 20. manifeſtly refers unto, and plainly appears to be taken out of Cant. v. 2. where the ſpouſe ſays, *It is the voice of my beloved, that knocks, ſaying*, open to me, &c. Beſides, what John ſays of the marriage of the Lamb, and the preparation of the bride for it; if it is not an illuſion, yet it is a confirmation of what is ſaid in this book, where the church is repreſented as beautifully arraied and adorned, and as paſſionately wiſhing for the conſummation of the marriage: Nay,

This is ſpoke of as compleated, Cant. ii. 11. with the joy that was expreſſed on that occaſion; for there the *day of his eſpouſals* is called *the day of the gladneſs of his heart*: Alſo it deſerves our notice, that theſe two books of *Revelations* and Solomon's *Song*, conclude much in the ſame manner. John cloſeth his book of the *Revelations*, and with it the canon of the Scriptures, with a paſſionate wiſh for Chriſt's ſecond coming, ſaying, Amen; even ſo come, Lord Jeſus: and the church concludes the book of Solomon's Song thus; *Make haſte, my beloved, and be thou like a roe, or to a young hart upon the mountain of ſpices.* What he adds concerning the little uſe of this book among the evangeliſts, apoſtolic writers, ancient fathers, and in the apoſtolic conſtitutions by Clement, is partly anſwered in the promiſes, and ſhall be more fully confuted in the Notes upon the particular paſſages of the book; and for the preſent it will ſuffice to ſay, that Mr. Whiſton muſt have forgot, or at leaſt very little regarded, his own edition of the Apoſtolic Conſtitutions, where he himſelf has referred his readers to the 2d chapter and 15th verſe of Canticles, for the meaning or alluſion of that paſſage therein, where the falſe apoſtles are called *the portions of foxes, and the ſpoilers of the low vineyards*, lib. 6. c. 13. And again, where they are ſaid *to ſpoil the church of God as the little foxes do the vineyards*, cap. 18. Nay further; he acknowledges that it is in the catalogue of the Sacred Writings, mentioned in the *canons of the Apoſtles*, Can. 85. which he looks upon to be genuine and authentick, tho' he queſtions its being in the original copies of thoſe canons; he allows, that Ignatius, in his larger epiſtle to the Epheſians, cites Cant. i. 3, 4. and is very willing to grant it a place in Melito's catalogue, which I have before mentioned: ſo that from the whole it appears, that thoſe *apoſtolical conſtitutions* are ſo far from making againſt the authority of this book, that they rather make for it. And, on the other hand, we are certain from the works that are come to our hands of thoſe learned and pious ancients, that a great many holy men have illuſtrated it (as he further notes) with their commentaries and interpretations, or have adorned their writing with its ſentences, ſuch as Euſebius, Origen, Cyprian, (who wore the crown of martyrdom) and others that were more ancient than theſe, and nearer to the times of the apoſtles.

It is unneceſſary to mention thoſe that followed after in future times, who all took this for a ſpiritual book: let us only conſider, whether if theſe things being ſo, it be reaſonable for us to deſpiſe ſo many and ſuch great perſons, nay, the Holy Spirit itſelf, and to follow our own private opinions; not hearkning to him that ſaid, *The thoughts of mortal man are vain, and our devices are but uncertain*, Wiſd. iv. 14. or rather of St Paul, Rom. i. 21. They became vain in their imagination, and their fooliſh heart was darkened.

II. Nor doth it ſeem hard, either to find out what that ſpiritual matter is, of which the wiſe-man treats (eſpecially, ſince all chriſtian writers have from the beginning applied this ſong to Chriſt and the church, or to give an account of the riſe and original of ſuch ſublime contemplations; which I take to be this. The great prophet David having plainly foretold, that a far more glorious king than his ſon Solomon ſhould one day ariſe (as we read in the ſong he made at his marriage, Pſal. lxv.) and likewiſe more expreſly propheſied of his divinity, royal majeſty, prieſthood, &c. (Pſal. cx.) and again reſumed this argument, juſt before his death, when he cauſeth his ſon Solomon to be crowned and to ſit upon his throne (Pſal. lxxii.) it ſtirred up the longing deſires of Solomon after the coming of this moſt illuſtrious prince, and made him ſtudy to have, at leaſt, as clear a ſight of him, as was poſſible to be attained afar off. And that he might ſtir up the ſame deſire in the whole nation, after his appearing, he caſt his meditation on this ſubject into a ſong, in the form of a *paſtoral eclogue*: in which ſeveral perſons being introduced, who ſpeak their parts, it may be called a *dramatick poem*. And this brings me to give an account of

Thirdly, The nature of the work: The whole is a figurative and allegorical Song, or Interlude, as Gregory Nazien. calls it; ſetting forth in a variety of lively metaphors, the mutual love, union and communion, which are between Chriſt and his Church, expreſſing alſo the ſeveral different frames, caſes and circumſtances which attend believers in this life; ſo that they can come into no ſtate or condition, but here is ſomething in this ſong ſuited to their experience, which ſerves much to recommend it to believers, and diſcovers the excellency of it. Now, a *Drama*, or Interlude, as the Greeks teach us, conſiſts in the change of perſons, ſome of which enter; others come to them; others withdraw; till the whole work is compleated, by this ſhifting and alteration of the perſons.

Now the perſons which compoſe this ſong, are the *bridegroom*, the *bride*, the *virgins* attending on her, and the *youths* attending on him; to whom ſome add the *ſiſter* of the ſpouſe, mentioned chap. viii. and the *watchmen* and *daughters of Jeruſalem*, who are introduced in their turns. For example, firſt, The bride, and her companions, comes in and ſaith, *Let him kiſs me with the kiſſes of his mouth*, &c. Then the bridegroom appears, and ſaith, ver. 8. *If thou knoweſt not, O thou faireſt*, &c. After which he ſeems to withdraw himſelf, leaving the bride and her companions alone upon the ſtage, (while he ſits at his repaſt, ver. 12.) who ſpeaks to her, *We will make thee borders of gold*, &c. And then ſhe ſpeaks again, ver. 13. and he returns and ſpeaks, ver. 15.

How many parts there are in this *Drama*, is not agreed. Some make *ten*; others make but *ſeven colloquies*, or interlocutary paſſages, in this *Sacred Dialogue*, as they call it. About which I do not think fit to diſpute, but ſhall take notice of as many as I can obſerve, in the Annotations upon each chapter.

As for the phraſe, it is wholly allegorical, in expreſſions borrowed chiefly from the fields, and woods, and gardens: As I ſhall ſhew in their proper places, when we meet with them. And ſuch were the fitteſt that could be found, ſuppoſing he would uſe poetical words, to ſet forth the ardent deſire he had, and would excite in others, (as I ſaid before) to have a ſight of that great *Shepherd* of the ſheep, who would make all the world happy. And none need wonder that he ſpeaks wholly of this glorious king; for ſo doth his father David in the 110th pſalm, which can be applied to no other perſon whatſoever; and ſo doth the prophet Iſaiah, in after-times, in his 53d chapter. Which though ſome have endeavoured to accommodate firſt to another perſon, yet they have failed in their attempt; and never could find any in whom it was ſo literally fulfilled as in our Bleſſed Saviour: Who alone was there intended; as he ſeems to me to be here alſo in this preſent *Song of Solomon*'s.

Where it need not ſeem ſtrange neither to any one, that he is compared to a *bridegroom*, and the church to a *bride*; who doth but reflect upon the 45th pſalm; and obſerve how Solomon doth only follow the metaphor, wherein his father David had repreſented this myſtery: And obſerve withal, that it is the common language of the prophets, who compare Jeruſalem and Zion (under which name is comprehended the whole church of the Jews) to a virgin, called frequently the *virgin daughter of* Sion, &c. whom God had eſpouſed unto himſelf.

But, for the fuller explication of this, it may be fit to note, that the profoundeſt of the Hebrew Divines, whom they now call *Cabbaliſts*, having ſuch a notion as this among them, that *ſenſible things are but an imitation of things above*, conceived from thence, that there was an original pattern (for inſtance) of that love and union, which is between a man and his wife here in this world. Which is the ſame with that expreſſion of the apoſtle. *Marriage is a great myſtery; but he ſpeaks concerning Chriſt and his church*, Epheſ. v. 32. Which was repreſented in the conjunction of Adam and Eve, and of all other men and women their deſcendants, when they are arrived at that honourable eſtate of matrimony; inſomuch, that the ſaid Doctors in the Jewiſh law, have laid it down as a maxim; that whereſoever in the Holy Scripture we read of the love of man and wife, there is myſtically deſigned the conjunction of Tipheret and Cheneſeth Iſrael, *i. e.* the great Adam or inviſible bridegroom in the upper world, or in heaven, and the congregation of Iſrael; who, as they ſay, is united to that *celeſtial* Adam, as Eve was to the *terreſtrial*.

Now this notion is an excellent key to thoſe paſſages in the New Teſtament, where John the Baptiſt uſes the word bridegroom and Chriſt, as if they were in a manner ſynonymous, and of the ſame import, John iii. 28, 29. And gives us a reaſon why Chriſt himſelf compares the whole buſineſs of his heavenly kingdom to a *marriage* or *marriage feaſt*, which a king made for his ſon, Matt. xxii. 2, &c. And more particularly accounts for David's ſong, concerning Chriſt and his church, at the marriage of his ſon Solomon; and for this *Song of Songs* compoſed afterwards by king Solomon, in praiſe of the ſame heavenly Bridegroom, whom he repreſents in a parabolical way of writing, by figures and ſimilitudes, which are the beſt inſtructors of the ignorant, in the greateſt beauty, and ſometimes in moſt familiar communication with his ſpouſe the Church; but at other times withdrawing his glorious preſence, and abſenting himſelf from her.

As for the ſtile or manner of its compoſition, it is ſo far from being any objection to it; that I hope to prove it the beſt of all ſtiles or compoſitions. For, 1ſt, a *parabolical* ſtile, being taken from ſenſible things, inſtructs not only the ignorant, but the learned men alſo. 2dly, A parable is accounted an artificial memory by the beſt judges, and has been uſed as ſuch in all ages; becauſe ſuch narrations happily and eaſily imprint themſelves on the mind of the reader: for, as all our knowledge hath its riſe from ſenſe, it muſt ſymbolize much with ſenſible parables; which render our meditation very delightful, when we contemplate how exactly the parable agrees with the ſpiritual things figured therein; even as the apoſtle writeth to the Hebrews; "the inviſible things of God from the creation of the world, are ſeen by thoſe that are made." And, laſtly, What is there more evident than that all viſible things declare God to be love? Whoſe praiſe Solomon exalteth in this ſong. For, by love, we read that the heavens are joined together, and the elements agree in compoſition, animals cohabit, cities are preſerved and all kingdoms ſupported and repleniſhed; which gave birth to that ſaying of Pherecydes Syrus," That God was transformed into love before he made the world. And as God created all things in love; ſo he preferreth and cheriſheth all things with the ſame love; and thereby exhorts us by word and example to love one another: for *God is love*, ſaith the apoſtle, and we ſhall be known to his diſciples, *if we love one another*. Which is the ſum of all he exacts of us: That, being knit together by *mutual love*, we may in the concluſion of our pilgrimage, enter into a joyful eternity, and be there *united to him in love*; that ſo all things may be re-united in one as they were at the beginning, before ſin, whereby death entered into the world.

Thus you have that noble *love*, which Solomon choſe for the ſublime ſubject of his moſt incomparable ſong, and is the real ſubject of all the Scripture of God, who hath ſpoken to his people by his prophet Hoſea, (ch. ii. 19, 20.) ſaying; "I will betroth me unto thee for ever; yea, I will betroth thee unto me for righteouſneſs and in judgment, and in loving kindneſs, and in mercies. I will even betroth thee unto me in faithfulneſs, and thou ſhalt know the Lord."

Now from the whole, I doubt not but it will appear, that I have handled this Argument without partiality, and have brought ſuch reaſons as ſhall evince the truth of my aſſertions, That Solomon is the author of this Book or Song; that it is an inſpired writing or of Divine Authority, and finally, that its compoſition is parabolical by way of Interlude, in which

The perſons ſpeaking are,
The Spouſe of the King, The Church of God,
The Bridegroom, Jeſus Chriſt, God-Man.
The Chorus, The Elect

So that I ſhall conclude with that excellent Epigram,

Grande ſacramentum, quo nubit Eccleſia Chriſto,
Et ſimul eſt Domini ſponſa, ſororque *ſui.*
Hinc ſoror *et* conjux, *quoniam ſine corporis uſu*
Mente coit, cui Vir *non* Homo, *ſed* Deus *eſt.*
B. Paulinus Ep. Nolanus.

CHAP. I.

1 *The church's love unto Chriſt,* 5 *She confeſſeth her deformity,* 7 *And prayeth to be directed to his flock.* 1 *Chriſt directeth her to the Shepherds tents.* 9 *And ſhewing his love to her,* 11 *giveth her gracious promiſes.* 12 *The Church and Chriſt congratulate one another.*

THE ſong of ſongs, which *is* Solomons.

2 Let him kiſs me with the kiſſes of his mouth: for thy love *is* better than wine.

3 Becauſe of the ſavour of thy good ointments, thy name *is as* ointment poured forth, therefore do the virgins love thee.

4 Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoyce in thee, we will remember thy love more than wine: the upright love thee.

5 I *am* black, but comely, O ye daughters of Jeruſalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, becauſe I *am* black, becauſe the ſun hath looked upon me: my mothers children were angry with me, they made me the keeper of the vineyards, *but* mine own vineyard have I not kept.

7 Tell me, O thou, whom my ſoul loveth, where thou feedeſt, where thou makeſt *thy flock* to reſt at noon: for why ſhould I be as one that turneth aſide by the flocks of thy companions?

8 ¶ If thou know not, O thou faireſt among women, go thy way forth by the footſteps of the flock, and feed thy kids beſide the ſhepherds tents.

9 I have compared thee, O my love, to a company of horſes in Pharaohs chariots.

10 Thy cheeks are comely with rows *of jewels*, thy necks with chains *of gold*.

11 We will make thee borders of gold with ſtuds of ſilver.

12 ¶ While the king *ſitteth* at his table, my ſpikenard ſendeth forth the ſmell thereof.

13 A bundle of myrrhe *is* my well-beloved unto me; he ſhall lie all night betwixt my breaſts.

14 My beloved *is* unto me *as* a cluſter of camphire in the vineyards of En-gedi.

15 Behold, thou *art* fair my love; behold, thou *art* fair, thou *haſt* doves eyes.

16 Behold, thou *art* fair, my beloved, yea pleaſant: alſo our bed *is* green.

17 The beams of our houſe *are* cedar, *and* our rafters of fir.

This chapter is divided properly into five different parts. The firſt is, the title of the whole *Song* or *Interlude*, as Gregory Nazianzen calls it, contained in the firſt verſe.

The ſecond repreſents the bride coming in and expreſſing the ardent deſire of all Iſrael, even of all ſuch as are of *a clean heart* to ſee the Meſſiah, the expectation of all nations. And this part ends with the ſecond verſe.

The third introduces the teſtifying his love to all thoſe that ſeek after him (to ver. 11. incluſive.)

The fourth part declares the bride's ſatisfaction in the knowledge and love of his ſpouſe (to the end of the 13th ver.)

The laſt part includes the mutual gratulations and praiſes of the bride and bridegroom, and the commendation of this habitation.

Ver. 1. *Which is Solomon*'s] The Hebrew words are ſo contrived, that they may either ſignify *concerning* Solomon (*i. e.* Chriſt) or of which *Solomon was the Author*. Which, I doubt not, is the firſt and literal meaning; becauſe ſo the LXX. expound it; and ſo the ſame phraſe is underſtood by all, in the titles of thoſe Pſalms, which are called *Pſalms of David*. But it may be obſerved farther, that here are none of his uſual titles added, as there are in the *Proverbs* and *Eccleſiaſtes*; where he is called *Son of David*, *king of Iſrael*, and *king in Jeruſalem*. Of which, if any reaſon is to be aſſigned, this ſeems the moſt probable, that thoſe titles, which have reſpect only to his temporal eſtate, greatneſs and dignity, he wholly forgot, when he was wrapt in contemplation of that Cœleſtial Prince, the prince of peace; in compariſon of whom, all others are not worth the naming; and whoſe character was beſt expreſſed by the name of *Solomon* alone, he being the great *peace-maker* and reconciler of God and man.

Ver. 2. *Let him kiſs me.*] *Solomon* ſpeaks this in the perſon of the *Virgin daughter of Sion*; that is, the *Church*. Whom he here introduces in the moſt paſſionate ſtrain, wiſhing for ſome token of love, which is emphatically expreſſed under the metaphor of a *kiſs*. But there is no mention at all made of the name, condition, or beauty of the perſon whoſe love is ſaid to be deſired: Neither is there any account to be given of the beginning or progreſs of this deſire; only he deſcribes her burſting out on a ſudden, and abruptly, into theſe words, *Let him kiſs me, &c.* as the moſt artificial deſcription of the divine love; which poſſeſſes the mind with ſuch raptures, that it can think of nothing elſe, ſeeks nothing, wiſhes nothing, and ſpeak of nothing but of this love alone in which it is wholly abſorped, and imagines that every one have the ſame enamoured thoughts, and know of whom they ſpeak. Again the word **NASAK**, which we tranſlate *let him kiſs*, is an ambiguous word, ſignifying both to *kiſs* and to *inſtruct*. So that the ſenſe may be very proper, *let him inſtruct me with his divine word or doctrine, &c.*

Wine.] Is here particularized as a very amiable thing, becauſe the Hebrews entertained their gueſts with it in token of their greateſt ſatisfaction in their company; or it may be an alluſion of that old proverb, *ſine Cerere & Baccho friget Venus*, or, *ut Venus, in vinis ignis in igne ferit.* For it is very apparent that Solomon hath ſtudiouſly collected all the *luſcious words* that ſuch a Poem requires to expreſs the ardent love of a bride and bridegroom: Which nevertheleſs are not to be underſtood in the literal ſenſe, as they are uſed in prophane poets, but ought to fill our hearts with juſt ideas of that heavenly love wherewith Chriſt loves his church, and is required of us when we fix our minds upon things which are above.

Ver. 3. *Therefore the virgins do love thee.*] *i. e.* Thy fame being ſpread abroad, even like a precious ointment that perfumes every place where-ever it is opened, draws all the world to love and admire thy name. So we ſee that no ſooner was the Goſpel preached than many nations, who had never before heard of the ſpouſe of the church, embraced his doctrine and received it with a kiſs of peace. For ſo the Hebrew ſcripturiſts themſelves by virgins underſtood thoſe, who out of Paganiſm came into the church and embraced the true Religion; ſuch as Jethro and Rahab, in the Old Teſtament; who having heard of the miracles which God wrought for his people in Egypt, and in the wilderneſs, join'd themſelves to his choſen people: And we read in the New Teſtament, of the wonderful ardent love of thoſe, who turn'd from the worſhip of idols to that of the true God, and of his Son Jeſus Chriſt our Lord; ſuch as the woman of Samaria, the Centurion and the Canaanitiſh woman; of whom it is recorded, that their faith is not to be parallel'd, no not in *Iſrael.*

Ver. 5. *I am black but comely, &c.*] This is often quoted by libertines as a paradox, but for what reaſon I know not; for, if they knew, that the Hebrew word *Sechora*, which we tranſlate *black*, denotes particularly ſuch a duskiſhneſs as is in the morning (called *Sechar* in the Hebrew) when ſome little light begins to appear, and the darkneſs to fly away; they muſt preſently acknowledge the beauty of the metaphor, aptly repreſenting the condition of the Gentile world, drawing near to the day-light of the Goſpel of Chriſt. For the principal miſtery of the kingdom of Chriſt being the calling of the Gentiles into fellowſhip with him, Solomon ſeems to ſpeak of it in this verſe, when he beheld, in a rapture, the Gentiles flocking unto him, to the great diſpleaſure and averſion of the Jews, who would have excluded them as a people uncapable of his love; unto which the Gentiles are here introduced making their anſwer to the exceptions of the Jews in theſe words, *I am black, &c.* O ye Jews, who boaſt of your pedigree from Abraham, and of the oracles of God; don't take offence that your God has call'd all nations into his kingdom, nor upbraid them with their former idolatry and all manner of impurity, which may reſemble my ſpiritual ſtate to a lovely ſhepherdeſs, who is tanned by lying much abroad in the fields; I grant my complexion is dark and ſwarthy; but my features and proportions are comely and beautiful; though I ſeem as ruſtick as the skins of the tents, wherein the wild Arabs dwell, yet I am as amiable as the fine linnen, of which the fine curtains, that adorn the palace of king Solomon, are made. Do (ver. 6.) not deſpiſe me therefore for my outward hue only, though it be exceeding black, ſince it is not naturally ſo; but has been contracted from a bad education. Which is a lively emblem of the Gentiles, who are deſcended from the ſame parents with yourſelves, and though by worſhipping the ſun and other Idolatries, they are become odiouſly polluted; yet, they hope to be cleanſed by becoming the ſubjects of Chriſt's kingdom, who will pity them as ſeduced by falſe teachers, and neglected by you; which made them embrace any religion rather than the true, when they obſerved the profeſſors thereof had ſo little regard for their ſalvation.

Ver. 7. Repreſents the whole church of Chriſt longing to be acquainted with his doctrine, which by the ſame metaphor as his diſciples are compared to *ſheep*, is here ſignified by *food*; and both very elegantly; for it was the cuſtom of thoſe countries, in the Eaſt, for the ſhepherds to lead their ſheep into cool ſhades at noon, that they might not ſuffer by the heat. Then it is plain that Solomon thereby inſtructs us that pious ſouls are always afraid of wandring from their true ſhepherd, Chriſt Jeſus the righteous, and falling, like ſheep that go aſtray, into the hands of ſtrangers. And our bleſſed Saviour has manifeſtly alluded to this paſſage in the parable recorded by St. John, ch. 10.

Ver. 9. The phraſe, *company of horſes*, is remarked by the moſt judicious commentators to be a moſt convincing compariſon, that Solomon doth not make any ſingle perſon the ſubject of this ſong (neither *Pharaoh*'s daughter, nor the beautiful *Shunamite*, nor any other woman or virgin) whom it would be very abſurd to have compared to a *troop of horſes*; but he certainly regards *a great many united into a body*, *i.e.* the whole company of believers in the Meſſiah; and the reaſon of the compariſon is obvious to any that reflect at the great eſteem the Eaſtern countries had of horſes in thoſe days, and eſpecially how the kingdom of Pharaoh was at that time moſt famous for the very beſt of horſes, that excelled all others in beauty, ſtrength, and ſervice: So that hereby is foretold, that the body of Chriſtian people, the church of Chriſt, ſhould be very powerful and prevailing over all oppoſers, by the *power of the Spirit*, wherewith Chriſt has endued his church, repreſented by *jewels* and *gold*, which bridegrooms are accuſtomed to preſent, ver. 8. which points at the gifts, that David foretold (Pſal. lxviii. 18.) Chriſt would diſpenſe at his aſſention up on high to his throne of glory: Whereby ſeveral orders of admirable men were conſtituted in the church, 1 Cor. xii. 28, *&c.* And the deſign of all thoſe gifts was to make men truely vertuous, which ſeems to be intended in the 11th verſe, for love and good works are compared to *gold* in the language of Chriſt himſelf in the book of Revelations, ch. iii. 5. 18.

Ver. 2. *Sitteth at his table*, *i. e.* Chriſt being aſcended into his throne of glory, obtained reſt and joy after all his labours and ſufferings, and received power of the father to exalt and prefer others to the ſame glory, whoſe honour and heavenly dignity is expreſſed by theſe two phraſes, *eating at his table*, and *ſitting by him upon thrones*, as our Saviour afterwards expreſſed it in Matt. xix. 28. compared with Luke xxxii. 29, 30.

Ver. 15. *Doves eyes.*] As the *eyes* are the greateſt tokens of the inward affections of the mind; and *the Dove* is accounted the moſt harmleſs and ſincere of all creatures, as our Saviour expreſſes it to his diſciples, *be harmleſs as doves*. So it is eaſy to collect that *doves eyes*, are an emblem of ſimplicity, candour, ſincerity, and purity, which ſhould always ſubſiſt among true believers.

Ver. 16. Is a declaration of the church's love to Chriſt, acknowledging that he is the fountain and foundation of all her happineſs. Hence we preſently collect what is meant by the laſt clauſe of this verſe,

Our bed is green.] i. e. The peace of the church, and the reſt of all faithful ſouls: for as a *houſe* in the language of the Scripture is well known to repreſent an *habitation*; ſo a *bed* in the ſame ſtile ſignifies *peace* and quietneſs; not in the original of the Hebrew word *eres*, a bed; but from the *uſe* of a bed, which is deſign'd for the reſt of the body, as a *houſe* is for its habitation. And it won't be foreign to add that as a church or temple is as it were the place where God reſteth upon earth; ſo we find it ſtiled *a reſting place*, 2 Chron. vi. 41. *the place of reſt*, Iſa. lxvi. 1.

Ver. 17. *Our Houſe*, &c.] This laſt verſe I take for a deſcription of particular churches: by the *roof* or *covering* of which I underſtand their protection. And it being made of *cedar* and *fir*, there ſeems to be an alluſion to the temple; in the fabrick of which theſe were employ'd, as moſt durable and incorruptible wood. Others take that word we tranſlate *fir* to ſignify *cypreſs*: which is ſtill nearer to the ſenſe, and will not ſeem at all forced unto thoſe who conſider that not only the whole body of the faithful, which is the church univerſal, but the parts of it, or ſingle churches, ſuch as that at *Epheſus*, are repreſented by the apoſtle, as *an holy temple*, an *habitation* or *dwelling-place of God*, (II. Epheſ. xx. 21, 22.) Nay, every particular faithful perſon is not only a *living ſtone*, as St. Peter ſpeaks in that building, but is called alſo a *temple* of God; who dwells in holy minds by his ſpirit, 1 Cor. iii. 16, 17. vi. 19. So that the *bride* and the *chorus* of *virgins*, might well, both with reſpect to Chriſt and to one another, uſe the ſtile of *our houſe*, in the deſcription of his dwelling-place.

CHAP. II.

1 *The mutual love of Chriſt and his church.* 8 *The hope,* 10 *and calling of the church.* 14 *Chriſt's care of the church.* 16. *The profeſſion of the church, her faith and hope.*

I *Am* the roſe of Sharon, *and* the lilly of the valleys.

2 As the lilly among thorns, ſo *is* my love among the daughters.

3 As the apple-tree among the trees of the wood, ſo *is* my beloved among the ſons. I ſat down under his ſhadow with great delight, and his fruit *was* ſweet to my taſte.

4 He brought me to the banqueting-houſe, and his banner over me *was* love.

5 Stay me with flagons, comfort me with apples; for I *am* ſick of love.

6 His left hand *is* under my head, and his right hand doth embrace me.

7 I charge you, O ye daughters of Jeruſalem, by the roes, and by the hinds of the field, that ye ſtir not up, nor awake *my* love till he pleaſe.

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, ſkipping upon the hills.

9 My beloved *is* like a roe, or a young hart: behold, he ſtandeth behind our wall, he looketh forth at the windows, ſhewing himſelf through the latteſs.

10 My beloved ſpake, and ſaid unto me, Riſe up, my love, my fair one, and come away.

11 For lo, the winter is paſt, the rain is over, *and* gone.

12 The flowers appear on the earth, the time of the ſinging *of birds* is come, and the voice of the turtle is heard in our land.

13 The fig-tree putteth forth her green figs, and the vines *with* the tender grape give a *good* ſmell. Ariſe, my love, my fair one, and come away.

14 ¶ O my dove *that art* in the clefts of the rock, in the ſecret *places* of the ſtairs, let me ſee thy countenance, let me hear thy voice; for ſweet *is* thy voice, and thy countenance *is* comely.

15 Take us the foxes, the little foxes, that ſpoil the vines: for our vines *have* tender grapes.

16 ¶

16 ¶ My beloved *is* mine, and I *am* his: he feedeth among the lillies.

17 Until the day break, and the ſhadows flee away: turn, my beloved, and be thou like a roe, or a young hart upon the mountains of Bether.

Here begins a new colloquy, *which hath two principal parts, in the firſt of which the* bridegroom *owns the praiſes to belong unto him,* which ſhe had beſtow'd upon him, in the concluſion of the foregoing chapter, ver. 1, 2. and the *bride* again declares her high admiration of him, and ſatisfaction in him and his love; as infinitely ſurpaſſing all other enjoyments, and deſerving greater love to him, than could be expreſſed (ver. 3, 4. *&c.*) with which ecſtacy of love he declares himſelf to be highly pleaſed, ver. 7. Then follows the *ſecond* part wherein ſhe ſets forth the wonderful power of divine love to enlighten their minds, and to obtain the favour of illuminations from above. For now ſhe ſpeaks (ver 8, 9. *&c.*) as if ſhe ſaw him, and heard his voice, inviting her to partake of the bleſſings, which his appearing brought to mankind. The ſecure poſſeſſion of which ſhe alſo hears him promiſing to her, ver. 14, 15. and thereupon promiſes him moſt faithful obedience, ver. 16, 17.

Ver. 1. *I am the roſe.*] This was a proper aſſumption to expreſs the excellency of the royal bridegroom. The Eaſterns eſteem this flower as a proper emblem of a prince; of which we have had a late inſtance in a letter written in the Perſian tongue by the great *Mogul* to king James the firſt of this land, wherein he compliments our ſovereign in this manner. *As upon a* roſe *in a garden, ſo are my eyes fixed upon you,* &c. But it was chiefly prized by ſhepherds and ſhepherdeſſes; and accounted by them, ἔρωτος φυλον, as *Philoſtratus* ſpeaks, the plant of love. Inaſmuch, ſays he, that if the great king have the diadem on his head, the ſoldier his helmet, as the greateſt ornament; beautiful youths ſhould have chaplets of roſes, καὶ διὰ συγγένειαν τῆς εὐωδίας, καὶ διὰ τὸ οἰκεῖον τῆς χροίας, as near of kin to them both in ſweetneſs and in ruddineſs, and *Achilles Tatius* (L. I. Ἐρωτ &c.) thus commends this lovely flower. If Jupiter would ſet a king over the flowers it would be the roſe that ſhould reign over them; *being the ornament of the earth, the ſplendor of plants, the eye of flowers, the bluſhing beauty of the field, or refulgent brightneſs,* &c. Now ſuch was the ſoil about Saron, as we learn from the *Miſhneh* in the title *Sota,* chap. 8. So that it abounded with *roſes;* and obtained ſo much fame from that beloved flower; that its name in courſe of time was almoſt become a proverb, to expreſs a place of extraordinary beauty and fruitfulneſs; as may be gather'd from Iſaiah xxxiii. 9 and xxxv. 2. So that the *roſe of Sharon* or *Saron,* imports the moſt excellent and ſweeteſt roſe.

Ver. 4. *He brought me to the banqueting houſe.*] The Hebrews were accuſtomed to repreſent their ſentiments of the *joy* expected in the next world by the word *banquet.* So that *the banqueting houſe* is a clear manifeſtation of that celeſtial banqueting houſe, *an houſe made without hands* for us *eternal in the heavens;* as the apoſtle ſpeaks, where we ſhall be poſſeſſed of the utmoſt *joy,* a glorious and bleſſed eternity in the fruition of the God-head *face to face.*

His banner over me was love.] *i.e.* The banner under which the ſoldiers of Chriſt's kingdom are inliſted has the word *love* for its motto; whereby he hath overcome my heart to ſubmit myſelf wholly unto his wonderful love. Of which Delhertus gloſſes thus in his *Electa* l. 3. c. 9. "The banner of our Lord is his love, which he hath publickly declared to us that he might draw us to himſelf: By which alſo, when we are come to him, he retains us with him, and ſtrengthens us by the ſame when we fight with our ſpiritual enemies. And that we may always look upon it and never quail, he carries it over us, that is, renders his love more familiar to us. He that knows not this banner can be none of his ſoldiers; and he that deſerts it, is undone, unleſs he preſently returns to it. So that as the *Roman Legions* had their ſeveral names, one of which was called the *pious,* another the *faithful,* another the *thundering,* another the *victorious, &c.* In like manner the Chriſtian band may be called, as here propheeied, *Amoris Legio,* i. e. *the Legion of Love.*

Ver. 10, 11. *Lo, the winter is paſt, &c.*] Here Solomon intimates that the prophets were dead and the day-ſpring (Chriſt) from on high was ready to appear: For, as Theodoret explains it, *winter* and *rain* ſymbolize *the time before his coming;* when the Gentile world was buried in diſmal darkneſs; and the Jews themſelves ſaw things only through clouds; and neither of them had much of the invigorating heat of the divine law in their ſouls. So in

Ver. 12. Where he gives us a deſcription of the ſpring from the *appearing of flowers, the ſinging of birds and the voice of the turtle,* he repreſents, according to the ſame Theodoret, *the joyful time after our Bleſſed Saviour's nativity;* when a new world appeared, and there was a greater abundance of divine bleſſings, eſpecially of the ſpirit, which the Chaldee Paraphraſt takes to be meant by *the voice of the turtle,* a kind of dove, in the form of which the Holy Ghoſt deſcended upon our Saviour at his baptiſm. As for the *ſinging of birds* it may not be improper to ſuppoſe it repreſents the ſongs of the heavenly hoſt, which the ſhepherds heard at the time of his birth. Then in

Ver. 13. He plainly deſcribes the entrance of the ſummer by *the fig-tree putting forth green figs;* which is an emblem of the world which we expect hereafter. As if he had ſaid, Let all the earth rejoyce at theſe good tidings of peace and future happineſs; the expectation of which is our greateſt comfort in this life, and the conſummation of it our certain happineſs in the next: And therefore I ſay again, awake and ſtir up thy deſires, thou who art moſt dear unto me; thou, who art moſt lovely in my eyes, ariſe, and go, and take poſſeſſion of thoſe ineſtimable benefits, which they enjoy who ſit with me in the glory of my father.

Ver. 14. *O my dove, thou art in the clefts.*] This is a repreſentation of the church of Chriſt, called *the dove,* under the great misfortunes, and in danger, as it afterwards happened to be torn in pieces by her pagan Perſecutors, and by the Jews themſelves, as the death of Chriſt, the Acts of the Apoſtles, and the ancient Martyrs bear record, in the infancy of our religion. So that the Chriſtians were forced to hold their aſſemblies under ground, in obſcure places, where they ſung hymns to our bleſſed Lord before the break of day, and made the church perfectly like a dove; who, being in fear of ravenous birds, flies into clefts of rocks, and to ſecret holes in ſteep places, to preſerve herſelf.

And it may here be obſerved once for all, that Solomon compares the church to a *Dove;* becauſe there is a wonderful love in *Doves;* who being once paired never part, but keep faithful one to the other. And therefore a fit emblem of the church, whom the Apoſtle ſaith, is eſpouſed to Chriſt as a chaſte virgin; 2 Cor, xi. 2.

Ver. 15. *Foxes* here repreſent the Hereticks, by whom offences, ſaith the Goſpel, muſt come into the church: So *take us the foxes,* intimates a deſire for the converſion or reconciliation of unbelievers or Hereticks to the fold of Chriſt, the good ſhepherd.

CHAP. III.

1 *The Church's fight and victory in temptation.* 6 *The Church glories in Chriſt.*

BY night on my bed I ſought him whom my ſoul loveth: I ſought him, but I found him not.

2 I will riſe now, and go about the city in the ſtreets, and in the broad ways I will ſeek him whom my ſoul loveth: I ſought him, but I found him not.

3 The watchmen that go about the city, found me: *to whom I ſaid,* Saw ye him whom my ſoul loveth?

4 *It was* but a little that I paſſed from them, but I found him, whom my ſoul loveth: I held him, and would not let him

go, until I had brought him into my mothers houſe, and into the chamber of her that conceived me.

5 I charge you, O ye daughters of Jeruſalem, by the roes, and by the hinds of the field, that ye ſtir not up, nor awake *my* love till he pleaſe.

6 ¶ Who *is* this that cometh out of the wilderneſs like pillars of ſmoak, perfumed with myrrhe and frankincenſe, with all powders of the merchant?

7 Behold, his bed which *is* Solomons, threeſcore valiant men *are* about it, of the valiant of Iſrael.

8 They all hold ſwords, *being* expert in war: every man *hath* his ſword upon his thigh, becauſe of fear in the night.

9 King Solomon made himſelf a chariot of the wood of Lebanon.

10 He made the pillars thereof *of* ſilver, the bottom thereof *of* gold, the covering of it *of* purple; the midſt thereof being paved *with* love, for the daughters of Jeruſalem.

11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his eſpouſals, and in the day of the gladneſs of his heart.

This chapter begins the third of thoſe interlocutory diſcourſes, which compoſe this famous ſong; in which the *bride* and her companions ſpeak all, but one verſe, which I apprehend is ſpoken by the *bridegroom*; for whoſe coming ſhe heartily wiſhes; and is introduced with much anxiety about it: Which ſo kindly anſwered her deſires and longings, that, as he takes care her ſatisfaction ſhould not be diſturbed, ſo all her companions rejoyce exceedingly in it, i. e. to behold the multitude of his attendants, and the greatneſs of his royal glory; which is the ſenſe of the chapter from the 5th verſe incluſive.

Ver. 2. By *the watchmen* we are to underſtand the Prophets, and all other excellent teachers who inſtructed the people in the way of truth.

Ver. 7. *Bed* is here underſtood to be *a throne*: for the *thrones* of the *eaſtern kings*, were in the form of a *bed* or *couch*, wherein more perſons than one might ſit. Rev. iii. 21. And Solomon was, both in his royal perſon and ſtate and marriage, a type of Chriſt in ſociety and fellowſhip with his church: Therefore *the bed which is Solomon's* means the happy ſtate of the church united to Chriſt, it's head, and defended by angels (Pſ. lxviii. 17.) and all miniſtring ſpirits of thoſe that are heirs of ſalvation, Heb. i. *ult.* and, it may be eaſily proved that the moſt mighty of the heavenly hoſt are the guardians and protectors of Chriſtianity; and, as it is ſignified in

Ver. 8. Do all unanimouſly oppoſe the *ſpiritual wickedneſs*, i. e. wicked ſpirits, *in high places*, who ſeek to deſtroy the church, Eph. vi. 12.

CHAP. IV.

1 *Chriſt ſetteth forth the graces of the Church.* 8 *He ſheweth his love to her.* 16 *The Church prayeth to be made ſit for his preſence.*

BEhold, thou *art* fair, my love, behold, thou *art* fair, thou *haſt* doves eyes within thy locks: thy hair *is* as a flock of goats that appear upon mount Gilead.

2 Thy teeth *are* like a flock *of ſheep that are even* ſhorn, which came up from the waſhing: whereof every one bear twins, and none *is* barren among them.

3 Thy lips *are* like a thread of ſcarlet, and thy ſpeech *is* comely: thy temples *are* like a piece of a pomegranate within thy locks.

4 Thy neck *is* like the tower of David builded for an armoury, whereon there hang a thouſand bucklers, all ſhields of mighty men.

5 Thy two breaſts *are* like two young roes that are twins, which feed among the lillies.

6 Until the day break, and the ſhadows flee away, I will get me to the mountain of myrrhe, and to the hill of frankincenſe.

7 Thou *art* all fair, my love, *there is* no ſpot in thee.

8 ¶ Come with me from Lebanon, *my* ſpouſe, with me from Lebanon, look from the top of Amana, from the top of Shenir and Hermon, from the lions dens, from the mountains of the leopards.

9 Thou haſt raviſhed my heart, my ſiſter, *my* ſpouſe; thou haſt raviſhed my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love my ſiſter, *my* ſpouſe! how much better is thy love than wine! and the ſmell of thine ointments than all ſpices!

11 Thy lips, O *my* ſpouſe, drop *as* the honey-comb: honey and milk *are* under thy tongue, and the ſmell of thy garments *is* like the ſmell of Lebanon.

12 A garden incloſed *is* my ſiſter, *my* ſpouſe: a ſpring ſhut up, a fountain ſealed.

13 Thy plants *are* an orchard of pomegranates, with pleaſant fruits, camphire, with ſpikenard.

14 Spikenard and ſaffron, calamus and cinnamon, with all trees of frankincenſe, myrrhe, and aloes, with all the chief ſpices.

15 A fountain of gardens, a well of living waters, and ſtreams from Lebanon.

16 ¶ Awake, O north-wind, and come thou ſouth, blow upon my garden, *that* the ſpices thereof may flow out: let my beloved come into his garden, and eat of pleaſant fruits.

The firſt ſeven verſes of this chapter are a continuation of the ſpeech made by the *bridegroom* in the foregoing chapter; where, having praiſed the incomparable beauty of his ſpouſe, and aſſuring her ſhe ſhould ſtill appear more lovely and illuſtrious, he concludes the third ſcene of this dramatick poem. And then there begins a new repreſentation at the eighth verſe; which continues to the ſecond verſe of the fifth chapter; and compoſes the fourth part of this ſong or poem. Wherein the bridegroom expreſſes his love to his ſpouſe, his eſteem of her, and joy in her, in words of greater dearneſs, and higher kindneſs, than have been hitherto uſed. Which ſhe prays may be continued, and he graciouſly promiſes, inviting all to partake of their joys. In fine, the whole is a parable, an allegory, where the Lord of the Church is introduced, ver. 1. deſcribing the beautiful eſtate of it, under the perſon of a lovely virgin; whoſe elegant features are particularly repreſented to raiſe admiration and love in others; and to give the Church the comfort of being ſo amiable in his eyes, whom no beauty can pleaſe, but that which is divine. So that if the reader will pleaſe to bear this in mind, and apply the allegorical ſenſe to ſpiritual inſtruction, I don't apprehend that he ſhall either find any thing too luſcious, that ſavours of a carnal amour, or that he ſhall ſtand in need of any other guide than *common ſenſe*, to find out the beauty aud interpretation of every ſimile in this chapter; and they that read for *ſtrife* and *contention* will always oppoſe and ſneer at the beſt of writings, even at the word of God.

CHAP. V.

1 *Chriſt awaketh the Church with his calling.* 2 *The Church having a taſte of Chriſt's love, is ſick of love.* 9 *A deſcription of Chriſt by his graces.*

I Am come into my garden, my ſiſter, *my* ſpouſe; I have gathered my myrrhe with my ſpice, I have eaten my honeycomb with my honey, I have drunk my wine with my milk: eat, O friends, drink, yea, drink abundantly, O beloved.

2 ¶ I ſleep, but my heart waketh: *it is* the voice of my beloved that knocketh, *ſaying*, Open to me, my ſiſter, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.

3 I have put off my coat, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them?

4 My beloved put in his hand by the hole *of the door*, and my bowels were moved for him.

5 I roſe up to open to my beloved, and my hands dropped *with* myrrhe, and my fingers *with* ſweet-ſmelling myrrhe upon the handles of the lock.

6 I opened to my beloved, but my beloved had withdrawn himſelf, *and* was gone: my ſoul failed when he ſpake: I ſought him, but I could not find him; I called him, but he gave me no anſwer.

7 The watchmen that went about the city, found me, they ſmote me, they wounded me; the keepers of the walls took away my veil from me.

8 I charge you, O daughters of Jeruſalem, if ye find my beloved, that ye tell him, that I *am* ſick of love.

9 ¶ What *is* thy beloved, more than *another* beloved, O thou faireſt among women? what *is* thy beloved more than *another* beloved, that thou doſt ſo charge us?

10 My beloved *is* white and ruddy, the chiefeſt among ten thouſand.

11 His head *is as* the moſt fine gold, his locks *are* buſhy, *and* black as a raven.

12 His eyes *are* as *the eyes* of doves by the rivers of waters, waſhed with milk, *and* fitly ſet.

13 His cheeks *are* as a bed of ſpices, *as* ſweet flowers: his lips *like* lillies, dropping ſweet-ſmelling myrrhe.

14 His hands *are as* gold-rings ſet with the beryl: his belly *is as* bright ivory overlaid *with* ſapphires.

15 His legs *are as* pillars of marble, ſet upon ſockets of fine gold: his countenance *is* as Lebanon, excellent as the cedars.

16 His mouth *is* moſt ſweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jeruſalem.

The firſt verſe belongs properly to the foregoing chapter, and the ſecond verſe begins a new repreſentation, which continues to the end of the chapter, and concludes the fifth part of this poem. Wherein is repreſented how ſoon our ſpirits flag, and grow weary of the moſt heavenly delights; nay, how drowſy the beſt minds are ſometimes, and how inſenſible of God's love. For the *ſpouſe* is introduced, as in a ſlumber (ver. 2, 3.) and not ſo ready as formerly to comply with his gracious motions. At which the bridegroom takes not ſuch diſtaſte as to forſake her in her dulneſs or ſtate of aridity; but awakes her out of it, to ſuch a lively ſenſe of her negligence and ſupineneſs that ſhe applies herſelf to ſeek his favour with greater earneſtneſs than ever, ver. 4, 5, 6. expreſſing the greateſt paſſion for him, (ver. 6, 7, 8.) and the higheſt admiration of the beauteous excellencies and perfections of his perſon, ver. 10, *&c.*

Ver. 2. Begins a new ſcene, or part of this ſong: wherein Solomon repreſents himſelf as having loſt that clear ſight of the Meſſiah, which he had in the foregoing viſion (chap. iii. ver. 4.) But falling into a trance thought he heard his voice (tho' he ſaw not his perſon) ſpeaking to his ſpouſe. Whom Solomon conceives to be in the ſame condition, wherein he then was himſelf; and to hear thoſe words ſpoken (ver. 1.) between ſleeping and waking: ſo the firſt words of this verſe ſignifies, *I ſleep, but my heart waketh:* the ſame with thoſe of Baalam (Numb. xxiv. 4.) *falling* (aſleep) *but having my eyes open.* Therefore

She having but an imperfect ſenſe of his kindneſs to her, and preſence with her, he awakens her to attend more lively to his love; which he was deſirous more fully to diſcover, and therefore calls upon her by more names of endearment than ever.

Ver. 3. Affords us a pious inſtruction to avoid all dulneſs and lazineſs. " Let us learn from hence, ſays Theodoret, what miſchief ſloth and lazineſs doth, and in what troubles and pains it engages us. For the ſpouſe here excuſing herſelf, and not being willing preſently to riſe to the bridegroom, is compelled a little while after, not only to riſe and run down to the door, but to run through the city, and wander about the ſtreets and to fall among the watchmen, and by them to be wounded, and after all could ſcarce find her beloved; to whom if ſhe had preſently hearkened, and obeyed his heavenly call, ſhe had avoided all theſe inconveniencies."

Ver. 8. Is very plain expreſſing the admirable temper of a true penitent; who leaves nothing unattempted to recover the favour of her Lord (for finding no comfort from the watchmen, ſhe implores the help of all good people) and yet doth not complain of what ſhe ſuffered, nor of the harſhneſs of thoſe, who ſhould have helped to reſtore her; and not dealt ſo ſeverely with her (according to that of the Apoſtle, Gal. vi. 1.) but only bewails the loſs of his preſence, and repreſents that, notwithſtanding, ſhe had not loſt her love to him, but rather that it was ſo great, ſhe could not live without him.

Ver. 12. —— *Waſhed with milk.*] Signifies *Doves as white as milk*: Which are moſt delightful; and when they have waſhed themſelves, look as if they had been in milk.

The next verſe is ſo difficult that it is a hard matter to give an account of it; yet I will ſet down what ſeems to be the plaineſt; *viz.* that by *cheeks* we are not to underſtand thoſe that are ſmooth, but wherein the hair begins to grow: which added much in thoſe days, to the goodlineſs of any man, and was looked upon as a token of vigour, ſtrength and courage. And it may be aptly compared to the *flowers*, or the *ſprutings* and *buddings* of plants and trees; for the word *migdaloth*, which the text tranſlates *flowers* properly ſignifies *buds* putting forth like little *towers*.

Solomon compares the *lips* to *lillies* only in regard to their fineneſs, and delicate ſoftneſs, in oppoſition to thick blubber-lips, which are very unhandſome, and diſadvantageous to a graceful ſpeech: Therefore I underſtand *his lips like lillies dropping ſweet ſmelling myrrh*, to be a metaphorical expreſſion, for his lips are thin and ſoft, which add a grace to his eloquent ſpeech, that flows more precious and more pleaſant to the ears of all that hear him, than the richeſt and moſt fragrant myrrhe is to the ſmell. And thus far we have only the deſcription of an amiable gracious majeſty; which is much advanced by a ſweet voice and eloquent ſpeech; which may well put us in mind of what is ſaid of our bleſſed Saviour Luke iv. 22. compared with Pſalm xlv. 2.

Ver. 14. They that interpret this verſe of the naked parts of the body, ſpeak not only againſt the rules of decency, but alſo againſt the very ſcope of this diſcourſe; for, the naked parts of the body, as here deſcribed, are not commonly expoſed to every body's view. But, as the ſpouſe is deſired to tell by what works this perſon might be diſcovered (ver. 9.) it can't be ſuppoſed ſhe would deſcribe him by thoſe parts, which lie concealed, and induſtriouſly covered from all mens eyes: And, therefore, as he could not be known or diſtinguiſhed thereby, no ſuch hidden parts are here repreſented. But,

This is a deſcription of the *habit* of that great perſon ſpoke of, as the bridegroom. And Solomon remembring how his father David (Pſalm cx.) ſpeaks of the Meſſiah as a prieſt as well as a prince, repreſents him here in the *habit* of the *high-prieſt*, who had about his waiſt a pair of drawers of fine linnen, and next his skin a linnen tunique of a particular make. Over this tunique he wore a long robe of an azure colour, or of hyacinth, at the bottom of which was a border adorned with little golden bells and pomgranates, made of wool of different colours, and ranged alternately at equal diſtances. This robe was girded about him with a broad embroider'd ſaſh, which in ſcripture is called the ephod. It conſiſted of two coſtly ribbons, which going round the neck, and coming over the ſhoulders, croſt each other at the breaſt; then turning behind it ſerv'd as a ſaſh to gird up the robe aforemention'd. Upon the ſhoulders the ephod had two large precious ſtones, upon each of which were ingraved ſix of the names of the tribes of Iſrael; and before upon the breaſt, at the place where the ribbons croſt each other, was fixed the *pectoral* or *rational* of judgment, which was a ſquare piece of a very precious and ſolid work, ſix inches wide, in which were ſet twelve precious ſtones, upon each of which were engraved the name of one of the tribes of Iſrael. Some think the *rational* was double, like a pocket or bag, in which was included the *urim* and *thummim*. Others believe the *urim* and *thummim* were two hieroglyphical figures, which hung at the bottom of the *pectoral*. Thus you ſee that the high prieſt's habit was contrived for *beauty and glory* (Exod. xxiii. 40.) and as the riches of his veſtments were not eaſily to be valued, they made him appear with unuſual majeſty; and therefore very elegantly applied in the preſent deſcription of the expected Meſſiah: ſo that you may obſerve that Solomon is not deſcribing the features or bodily ſhape, but the majeſty which thoſe robes, as they covered each part of the body herein mentioned, added to that great perſon ſought after.

CHAP. VI.

1 *The church profeſſeth her faith in Chriſt.* 4 *Chriſt ſheweth the graces of the church,* 10 *and his love towards her.*

WHither is thy beloved gone, O thou faireſt among women? whither is thy beloved turned aſide? that we may ſeek him with thee.

2 My beloved is gone down into his garden, to the beds of ſpices, to feed in the gardens, and to gather lillies.

3 I *am* my beloved's, and my beloved *is* mine: he feedeth among the lillies.

4 ¶ Thou *art* beautiful, O my love, as Tirzah, comely as Jeruſalem, terrible as *an army* with banners.

5 Turn away thine eyes from me, for they have overcome me: thy hair *is* as a flock of goats that appear from Gilead.

6 Thy teeth *are* as a flock of ſheep which go up from the waſhing, whereof every one beareth twins, and *there is* not one barren among them.

7 As a piece of a pomegranate *are* thy temples within thy locks.

8 There are threeſcore queens, and fourſcore concubines, and virgins without number.

9 My dove, my undefiled is *but* one, ſhe *is* the *only* one of her mother, ſhe *is* the choice one of her that bare her: the daughters ſaw her, and bleſſed her; *yea*, the queens and the concubines, and they praiſed her.

10 ¶ Who *is* ſhe *that* looketh forth as the morning, fair as the moon, clear as the ſun, *and* terrible as *an army* with banners?

11 I went down into the garden of nuts to ſee the fruits of the valley, *and* to ſee whether the vine flouriſhed, *and* the pomegranates budded.

12 Or ever I was aware, my ſoul made me *like* the chariots of Ammi-nadib.

13 Return, return, O Shulamite, return, return, that we may look upon thee; what will ye ſee in the Shulamite? as it were the company of two armies.

In the deſcription penned in the former chapter of the bridegroom, the ſpouſe expreſſed ſuch an unfeigned affection to him (which ſhe again confidently aſſerts in the ſixth part of the ſong, ver. 3.) that it not only mightily moved her companions to join with her in the ſearch of him, but invited the return of the bridegroom again; who graciouſly declares the like affection unto her (from ver. 4. to the 11th.) in ſuch words as ſhewed that his kindneſs remained unalerable, and that he delighted in none but her: as incomparably more amiable, even by their own confeſſion, than all thoſe beauties whom the world moſt admires. With which kindneſs and tenderneſs ſhe is ſo tranſported, that it ſnatches her away from the deareſt friends ſhe had, tho' very deſirous of her company (ver. 12, 13.)

Ver. 1. The daughters of Jeruſalem mentioned (ver. 8.) here juſtify what the bride had ſaid in the concluſion of the former chapter, and declaring themſelves in love with him, whom ſhe had deſcribed, are deſirous to join themſelves in her company and go in queſt of him. In order to which, they would know, whither ſhe thought he was gone, when he went from her; To which ſhe replies in

Ver. 2. Where ſhe ſeems to tell them, in his own words, what ſhe heard him ſay about that matter, ver. 1. and it ſignifies that he was ſtill in his church and in every part of it; tho' ſometimes, they were not ſenſible of it. For ſo Theodoret well obſerves, here is diſtinct mention made of a *garden* and of *gardens*, i. e. of the catholick or univerſal church, which is but one; and of the ſeveral parts thereof. For ſometimes St. Paul mentious only the church in the ſingular number, and ſometimes the ſeveral churches even in the ſame nation, (as in the Epiſtle to the Gal. i. 1.) and he is ſaid here to *go down* into his garden, with reſpect to the mountains mentioned 4, 8. And to *feed*, in the Hebrew, is either to do the office of a ſhepherd to his flock, or relates to his communion with his people, mention'd chap. iv. ver. 6. chap. v. ver. 1. Which may be the meaning alſo of *gathering lillies*, or, as Theodoret obſerves, we muſt underſtand by this laſt clauſe, his gathering holy and pure ſouls that are like to him, and joining them unto his church. So that

The whole denotes that communion with him is only to be ſought in his church; eſpecially in that part of it, which preſerves the order, wherein he hath diſpoſed of things (like the walls and beds of a garden) and kept themſelves alſo in the purity of his religion. They that read this chapter with this guide will find nothing that wants further explication.

CHAP. VII.

1 *A further deſcription of the church's graces.* 10 *The church profeſſeth her faith and deſire.*

HOW beautiful are thy feet with ſhoes, O princes daughter! the joints of thy thighs *are* like jewels, the work of the hands of a cunning workman.

2 Thy navel *is like* a round goblet *which* wanteth not liquor: thy belly *is like* an heap of wheat ſet about with lillies.

3 Thy two breaſts *are* like two young roes: *that are* twins.

4 Thy neck *is as* a towre of ivory, thine eyes *like* the fiſh-pools in Heſhbon, by the gate of Bath-rabbin: thy noſe *is* as the towre of Lebanon, which looketh toward Damaſcus.

5 Thine head upon thee *is* like Carmel, and the hair of thine head like purple; the king *is* held in the galleries.

6 How fair and how pleaſant art thou, O love, for delights!

7 This thy ſtature is like to a palm-tree, and thy breaſts to cluſters *of grapes*.

8 I ſaid, I will go up to the palm-tree, I will take hold of the boughs thereof: now alſo thy breaſts ſhall be as cluſters of the vine, and the ſmell of thy noſe like apples;

9 And the roof of thy mouth like the beſt wine for my beloved, that goeth *down* ſweetly, cauſing the lips of thoſe that are aſleep, to ſpeak.

10 ¶ I *am* my beloved's, and his deſire *is* towards me.

11 Come my beloved, let us go forth into the field: let us lodge in the villages.

12 Let us get up early to the vineyards, let us ſee if the vine flouriſh, *whether* the tender grape appear, *and* the pomegranates bud forth: there will I give thee my loves.

13 The mandrakes give a ſmell, and at our gates *are* all manner of pleaſant *fruits*, new and old, *which* I have laid up for thee, O my beloved.

I think this chapter begins the ſeventh part of this ſong, which ends at the 11th verſe, and repreſents the return of the ſpouſe or bride; as deſired in the end of the former chapter; and her appearance in greater luſtre than before in the midſt of the acclamations of her friends, who praiſe her beautiful perfections (to the 10th verſe) of which perfections ſhe modeſtly acknowledges her lord to be the author; and aſſuming nothing to herſelf, (ver. 10.) is excited thereby only to do the more good, and to extend his empire over more hearts, who were not yet ſubject to him. (ver. 11, &c. where the eighth part of this ſong begins, and continues to the fifth verſe of the next chapter.)

Ver. 1. Some people take a diſlike to this book from this verſe, where the *thighs* of a virgin are mentioned; and from ſuch like paſſages, where the naked parts of the hidden body are introduced in the phraſe of ſpeech. But theſe criticks are more nice than wiſe; it is rather to be feared their modeſty lodges only in words, and would accuſe Solomon of immodeſty to ſkreen their own impure thoughts, &c. for I am ſure there is nothing, not a word in this book *impure*, except the vicious critick perverts the ſenſe, and makes it ſuch by his own falſe gloſs; and then the expreſſion is no longer Solomon's but the critick's, who has wreſted it to his own meaning. Thus *the joints of the thighs* taken with the context will appear to contain nothing *luſcious*; it does not ſo much as regard the *naked thighs*, but the *clothing* of the thighs, that part of the garment, called by us the petticoat, that hangs from the waiſt over the thighs; but if it be objected that a *petticoat* has no *joints*, which is here added to *thighs*, the anſwer is eaſy; for the word that is tranſlated *joints* in the text, is expounded by others, the *circuit*, or, as the Septuagint have it, *their whole proportion or model*; ſo that the joints here is no more than the ornaments that adorned the petticoats. And that this appears to be the genuine interpretation is proved from the firſt clauſe of this verſe, *how beautiful are thy feet*; where no one can inſinuate that it is meant of *bare* feet; nor conſequently that the next ſucceſſive clauſe treats of *naked thighs*.

Ver. 7. Is a reflection upon the whole foregoing deſcription; as appears by the firſt word *zoth, this:* As if they had ſaid, *to all this thy ſtature is proportionable.* Which is compared to the *palm-tree*; becauſe it ſhoots up ſtrait as well as high; and therefore ſets forth that part of lovelineſs which conſiſts in tallneſs; which was always thought a great addition to beauty; and was one reaſon why women wear ornaments upon the very hair of their heads, as well as high ſhoes, to make them appear the taller. The nobleſt palm-trees of all others were in Judea (eſpecially about Jericho) as *Pliny* writes, 63 c. iv. From whence it was, that in future times, it became an emblem of that country; as we find in that medal of the emperor Titus, with a captive woman ſitting under a *palm-tree*, and the inſcription of *Juda capta*.

Our learned Country-man, Sir *Thomas Bacon* (in his *Miſcellen. Tracts*, p. 78.) hath ingeniouſly obſerved that they ſpeak emphatically, when they ſay they will *go up to* *take hold of the boughs* of the tree. For it muſt be aſcended, before we can come at the boughs which it bears only at the top or upper parts. But the trunk or body of it is naturally contrived, *denſis gradatiſque corticum pollicibus, ut orbibus* (as *Pliny* there ſpeaks) with rings in the bark orderly diſpoſed, like ſteps, whereby it may be very eaſily climbed.

And the *cluſters*, to which the breaſts are here compared, ſome think, are nothing but the fruit of this tree, viz. *dates* : For it is not expreſſed in the Hebrew what cluſters theſe were, the word *grapes* being added by our tranſlators of the Bible ;

Who ſuppoſed, as others do, that vines run up the palm-tree in thoſe countries : Which argues well with what follows in the next verſe, where the *cluſters of the vine* are mentioned, as a fit emblem of her breaſts. Which were deſcribed before, ver 4. but now mentioned again ; to ſhew that they look'd not merely at the beauty, but the uſefulneſs of that which is meant thereby. And Theodoret makes this obſervation upon it. *That though the church be deſcribed as ſublime, and reaching up to Heaven (as his words are) yet ſhe accommodates herſelf to the weakeſt and loweſt ſouls ; ſtretching out the breaſts of her doctrine to all that needs it. For the bunches of the palm-tree, ſaith he, hang down very low.* Which muſt be underſtood, not of their hanging down near the Earth, but below the bough ; which are all at the top, and very high. For which reaſon *Menochius* (55. de *Repub. Hebr.* 108. No. 10.) thinks it not to be true, which *Aben. Ezra*, here notes ; that the vines in Paleſtine were join'd unto palm-trees, becauſe the palm-tree hath no boughs fit to ſupport the branches of the vine.

CHAP. VIII.

1 *The love of the church to Chriſt.* 6 *The vehemency of love.* 8 *The calling of the Gentiles.* 14 *The church prayeth for chriſts coming.*

O That thou *wert* as my brother that ſucked the breaſts of my mother ; *when* I ſhould find thee without, I would kiſs thee, yea, I ſhould not be deſpiſed.

2 I would lead thee, *and* bring thee into my mother's houſe, *who* would inſtruct me : I would cauſe thee to drink of ſpiced wine of the juice of my pomegranate.

3 His left hand *ſhould be* under my head, and his right hand ſhould embrace me.

4 I charge you, O daughters of Jeruſalem, that ye ſtir not up, nor awake my love until he pleaſe.

5 (Who *is* this that cometh up from the wilderneſs, leaning upon her beloved ?) I raiſed thee up under the apple-tree : there thy mother brought thee forth, there ſhe brought thee forth *that* bare thee.

6 ¶ Set me as a ſeal upon thine heart, as a ſeal upon thine arm : for love *is* ſtrong as death, jealouſie is cruel as the grave : the coals thereof *are* coals of fire, *which hath* a moſt vehement flame.

7 Many waters cannot quench love, neither can the floods drown it ; if a man would give all the ſubſtance of his houſe for love, it would utterly be contemned.

8 ¶ We have a little ſiſter and ſhe hath no breaſts : what ſhall we do for our ſiſter in the day when ſhe ſhall be ſpoken for ?

9 If ſhe *be* a wall we will build upon her a palace of ſilver : and if ſhe *be* a door, we will encloſe her with boards of cedar.

10 I *am* a wall, and my breaſts like towers : then was I in his eyes as one that found favour.

11 Solomon had a vineyard at Baal-hamon, he let out the vineyard unto keepers, every one for the fruit thereof was to bring a thouſand *pieces* of ſilver.

12 My vineyard which *is* mine, *is* before me : thou O Solomon *muſt have* a thouſand, and thoſe that keep the fruit thereof, two hundred.

13 Thou that dwelleſt in the gardens, the companions hearken to thy voice : cauſe me to hear it.

14 ¶ Make haſte, my beloved, and be thou like to a roe, or to a young hart upon the mountains of ſpices.

The firſt four verſes belong to the end of the foregoing chapter ; wherein the ſpouſe continuing her ardent deſire to ſee his kingdom enlarged, he agrees to it. And then begins (ver. 5.) the *ninth* and laſt part of this ſong ; in which all the perſons ſpeaks in their turns. Her friends admiring her new advancement ; and the ſpouſe declaring the mighty power of love, whereby ſhe had obtained it ; and hoped to keep it, and was made deſirous to propagate it unto thoſe that wanted it, ver. 6, 7, 8. which the bridegroom favours, ver. 9, and they all promiſing greater induſtry in his ſervice ; he teſtifies his acceptance of it, and ſhe her longing to ſee all this accompliſhed, ver. 10. 11, *&c.*

The End of the SONG of SOLOMON.

The BOOK of the Larger PROPHETS.

The INTRODUCTION.

Before we proceed upon theſe prophetic books, it may not be amiſs to examine *how, and in what manner, this kind of truth, which depends ſolely upon the free-will of God, is manifeſted unto mankind*; then I ſay *propheſy*, is the *only way* whereby *this kind of revealed truth* can be diſpenſed to us. For tho' our own reaſon and underſtanding carry all *natural truth* neceſſary for practice in any ſort, engraven upon themſelves, and folded up in their own eſſences more immediately, as being the firſt participations of the Divine mind conſidered in its own eternal nature; yet *poſitive truth* can only be made known to us by a free influx of the Divine mind upon our minds and underſtandings. And as it ariſeth out of nothing elſe but the free pleaſure of the Divinity; ſo without any natural determination it freely ſhines upon the ſouls of men, when and where it liſteth, hiding its light from them, or diſplaying it forth upon them, as it pleaſeth.

Yet the ſouls of men are as capable of converſing with it, tho' it do not naturally ariſe out of the fecundity of their own underſtandings, as they are with any ſenſible and external objects. And as our ſenſations carry the notions of material things to our underſtandings, which before were unacquainted with them; ſo there is ſome analogical way whereby the knowledge of Divine Truth may alſo be revealed to us. For ſo we may call as well that hiſtorical truth of corporeal and material things, which we are informed of by our ſenſes, *truth of revelation*, as that Divine Truth which we now ſpeak of: and therefore we may have as certain an infallible a way of being acquainted with the one, as with the other. And God having ſo contrived the nature of our ſouls, that we may converſe one with another, and inform one another of things we knew not before, would not make us ſo deaf to his Divine Voice, that breaks the rocks and rends the mountains aſunder; he would not make us ſo undiſciplinable in Divine things, as that we ſhould not be capable of receiving any impreſſions from himſelf of thoſe things which we were before unacquainted with. And this way of communicating truth to the ſouls of men is originally nothing elſe but *prophetical* or enthuſiaſtical; and ſo we may take notice of the general *nature* of *propheſy*.

Tho' I would not all this while be miſtaken, as if I thought no natural truth might be by the means of prophetical influence awakened within us, and cleared up to us, or that we could not *lumine prophetico* behold the "truths of natural inſcription;" for indeed one main end and ſcope of the *prophetical ſpirit* ſeems to be the quickning up of our minds to a more lively converſe with thoſe *eternal truths* of reaſon, which commonly lie buried in ſo much fleſhly obſcurity within us, that we diſcern them not. And therefore the ſcripture treats not only of thoſe pieces of truth which are the reſults of God's free counſels, but alſo of thoſe which are moſt a-kin and allied to our own underſtandings, and that in the greateſt way of condeſcention that may be, ſpeaking to the weakeſt ſort of men in the moſt vulgar ſort of dialect: which it may not be amiſs to take a little notice of.

Divine truth hath its *illumination* and *exinanition*, as well as its *exaltation*. *Divine truth* becomes many times in ſcripture incarnate, debaſing itſelf to aſſume our rude conceptions, that ſo it might converſe more freely with us, and infuſe its own divinity into us. God having been pleaſed herein to manifeſt himſelf not more jealous of his own glory, than he is (as I may ſay) zealous of our good. *Nos non habemus aures, ſicut Deus habet linguam.* If he ſhould ſpeak in the language of eternity, who could underſtand him, or interpret his meaning? or if he ſhould have declared his truth to us only in a way of the pureſt abſtraction that human ſouls are capable of, how ſhould then the more rude and illiterate ſort of men have been able to apprehend it? *truth* is content, when it comes into the world, to wear our mantles, learn our language, to conform itſelf as it were to our dreſs and faſhions: it affects not that ſtate or *faſtus* which the diſdainful rhetorician ſets out his ſtile withal, *non Tarentinis aut Siculis hæc ſcribimus*; but it ſpeaks with the moſt idiotical ſort of men in the moſt idiotical way, and becomes all things to all men, as every ſon of truth ſhould do, for their good. Which was well obſerved in that old cabaliſtical axiome among the Jews, *Lumen ſupernum nunquam deſcendit ſine indumento.* And therefore (it may be) the beſt way to underſtand the true ſenſe and meaning of the ſcripture, is not rigidly to examine it upon philoſophical interrogatories, or to bring it under the ſcrutiny of ſchool definitions and diſtinctions. It ſpeaks not to us ſo much in the tongue of the learned *ſophies* of the world, as in the plaineſt and moſt vulgar dialect that may be. Which the Jews conſtantly obſerved and took notice of, and therefore it was one common rule among them for a true underſtanding of the ſcripture, *Lex loquitur lingua filiorum hominum.*

Which *Maimonides* expounds thus, in More Nevoch. Par. 1. c. 26. *Quicquid homines ab initio cogitationis ſuæ intelligentia & imaginatione ſua poſſunt aſſequi, id in ſcriptura attribitur Creatori.* And therefore we find almoſt all *corporeal proporties* attributed to God in ſcripture, *qui vulgus hominum ab initio cogitationis entitatem non apprehendunt, niſi in rebus corporeis*, as the ſame author obſerves. But ſuch of them as ſound *imperfection* in vulgar ears, as eating and drinking, and the like; theſe (ſaith he) the ſcripture no way attributes to him. The reaſon of this plain and idiotical ſtyle of ſcripture it may be worth our farther taking notice of, as it is laid down by the forenamed author, c. 33. *Hæc cauſa eſt propter quam lex loquitur lingua filiorum hominum*, &c. "For this reaſon the law ſpeaks according to the language of the ſons of men, becauſe it is the moſt commodious and eaſy way of initiating and teaching children, women and the common people, who have not ability to apprehend things according to the very nature and eſſence of them." And in c. 34, *Et ſi per exempla & ſimilitudines deduceremur*, &c. "And if we were not led to the knowledge of things by examples and ſimilitudes, but were put to learn and underſtand all things in their formal notions, and eſſential definitions, and were to believe nothing but upon preceding demonſtrations; then we may well think that (ſeeing this cannot be done but after long preparations) the greater part of men would be at the concluſion of their days, before they could know whether there be a God or no, *&c.*" Hence is that Axiome ſo frequent among the Jewiſh doctors, *Magna eſt virtus vel fortitudo prophetarum, qui aſſimilant formam cum formante eam*, i. e. Great is the power of the *Prophets*, who while they looked down upon theſe ſenſible and conſpicable things, were able to furniſh out the notion of intelligible and inconſpicable beings thereby to the rude ſenſes of illiterate people.

The ſcripture was not writ only for ſagacious and abſtracted minds, or philoſophical heads; for then how few are there that ſhould have been taught the true knowledge of God thereby: *Vidi filios cœnaculi, & erant pauci*, was an ancient Jewiſh proverb. We are not always rigidly to adhere to the very letter of the text. We muſt not think that it always gives us formal definitions of things, for it ſpeaks commonly according to vulgar apprehenſion: As when it tells of *the ends of the Heaven*, which now almoſt every idiot knows hath *no ends* at all. So when it tells us, Gen. ii. 7. that "God breathed into man the breath of life, and man became a living ſoul." The expreſſion is very idiotical as may be, and ſeems to comply with that vulgar conceit, that the ſoul of man is nothing elſe but a kind of *vital breath* or *air*; and yet the *immortality* thereof is evidently inſinuated in ſetting forth a double original of the two parts of man, his body and his ſoul; the one of which is brought in as ariſing up out of the *duſt* of the earth, the other as proceeding from the *breath* of God himſelf.

So we find very vulgar expreſſions concerning God himſelf, beſides thoſe which attribute *Senſation* and *Motion* to him, as when he is ſet forth "riding upon the wings of the wind, riding upon the clouds, ſitting in heaven," and the like, which ſeem to determine

mine his indifferent Omnipreſence to ſome peculiar place: Whereas indeed ſuch paſſages as theſe are, can be fetched from nothing elſe but thoſe groſs apprehenſions which the generality of men have of God, as being moſt there, from whence the objects of dread and admiration moſt of all ſmite and inſinuate themſelves into their ſenſes, as they do from the *air*, *clouds*, *winds* or *heaven*. So the ſtate of *hell* and miſery is ſet forth by ſuch denominations as were moſt apt to ſtrike a terrour in the minds of men, and accordingly it is called *Cœtus Gigantum*, the place where all thoſe old Giants, whom divine vengeance purſued in the general Deluge, were aſſembled together, as it is well obſerved by a late Author of our own upon *Proverbs* xxi. 16. "The man that wandereth out of the way of underſtanding, *in cœtu Gigantum commorabitur*. And accordingly we find the ſtate and condition of theſe expreſſed, *Job* xxvi. 5. *Gigantes gemunt ſub aquis, & qui habitant cum iis. Nudus eſt infernus coram illo, & nullum eſt operimentum perditioni.* As the vulgar Latin renders it, "The Giants groan under the waters, and they that dwell with them. Hell is naked before him, (that is, God) and deſtruction hath no covering." In like manner our Saviour ſets forth Hell as a great valley of fire like that of Hinnom, which was prepared with a great deal of skill, to torture and torment the Devils in. Again we find Heaven ſet forth ſometimes as a place of continual banquetting; where according to the Jewiſh cuſtoms, they ſhould lye down in one another's boſoms at a perpetual feaſt: Sometimes as a Paradiſe furniſhed with all kinds of delight and pleaſure. Again, when the Scriptures inſinuate God's ſeriouſneſs and reality in any thing, it brings him in as ordering it a a great while ago before the foundation of the world was laid, as if he more regarded that than the building of the world.

I might inſtance a great many more things of this nature, wherein the Philoſophical or Phyſical nature and literal verity of things cannot ſo reaſonably be ſuppoſed to be ſet forth to us, as the Moral and Theological. But I ſhall leave this Argument, and now come more preciſely to conſider of the nature of Prophecy, by which God flows in upon the minds of men extrinſically to their own proper operations, and conveys truth immediately from himſelf into them. But firſt, I ſhall briefly premiſe ſomething in general concerning that Gradual variety whereby theſe Divine Enthuſiaſms were diſcovered to the Prophets of old.

The Prophetical Spirit did not always manifeſt itſelf with the ſame clearneſs and evidence, in the ſame exaltation of its light. But ſometimes that light was more ſtrong and vivid, ſometimes more wan and obſcure; which ſeems to be inſinuated in that paſſage, Heb. i. 1. "God who in time paſt ſpake unto the fathers by the Prophets." So we find an evident difference of Prophetical illumination aſſerted in the Scripture between Moſes and the reſt of the Prophets, Deut. xxxiv. 10. "And there aroſe not a Prophet ſince, in Iſrael, like unto Moſes, whom the Lord knew face to face:" Which words have a manifeſt reference to that which God himſelf in a more publick and open way declared concerning Moſes upon occaſion of ſome arrogant ſpeeches of Aaron and Miriam, who would equalize their own degree of Prophecy to that of Moſes, Numb. xii. 5, 6, 7, 8. In which words that degree of Divine Illumination whereby God made himſelf known to Moſes ſeems to be ſet forth as ſomething tranſcendant to the Prophetical illumination; and ſo the Phraſe of the New Teſtament is wont to diſtinguiſh between Moſes and the Prophets, as if indeed Moſes had been greater than any Prophet. But beſides this gradual difference between Moſes and the Prophets, there is another difference very famous amongſt the Jewiſh writers between the Prophets and the Hagriographi, which Hagriographi were ſuppoſed by them to be much inferior to the Prophets. But what this difference between them was, we ſhall endeavour to ſhew more fully hereafter, intending firſt of all to enquire into the nature of that which is peculiarly amongſt the Jews called *Prophetical*. And this is thus defined to us by *Maimonides*, both in Par. 2. c. 36. of his *More Nevochim*, "the true eſſence of Prophecy is nothing elſe but an influence from the Deity, upon the rational firſt, and afterwards the imaginative faculty, by the mediation of the active intellect." Which definition belongs indeed to prophecy as it is tectinically ſo called, and diſtinguiſhed by *Maimonides*, both from the degree of Divine Illumination; which was above it (which the Maſters conſtantly attribute to Moſes) and from that other degree inferior to it, which they call that Holy Spirit that moved in the ſouls Hagriographi or holy writers.

But *Rabby Joſeph Albo in Maam.* 3. c. 8. *De fundamenti fidei*, hath given us a more large deſcription, ſo as to take in alſo the *Gradus Moſaicus*, "Prophecy, ſays he, is an influence God upon the rational faculty either by the mediation of the fancy or otherwiſe: and this influence, whether by the miniſtry of an Angel or otherwiſe, makes a man to know ſuch things as by his natural abilities he could not attain to the knowledge of." The main thing that we ſhall obſerve in this deſcription is, that faculty or power of the ſoul upon which theſe extraordinary impreſſions of divine light or influence are made; which in all proper Prophecy is both the rational and imaginative power. For in this caſe they ſuppoſed the imaginative power to be ſet forth as a ſtage upon which certain *Viſa* and *Simulacra* were repreſented to their underſtandings, juſt indeed as they are to us in our common dreams; only that the underſtandings of the Prophets were always kept awake, and ſtrongly acted by God in the midſt of theſe apparitions, to ſee the intelligible myſteries in them, and ſo in theſe types and ſhadows, which were Symbols of ſome Spiritual things, to behold the Antitypes themſelves; which is the meaning of the old maxim of the Jews, which we formerly cited out of *Maimonides, magna eſt virtus ſeu fortitudo prophetarum qui aſſimilant formam cum formante eam.* But in caſe the Imaginative faculty be not thus ſet forth as the Scene of all Prophetical Illumination, but that the impreſſions of things nakedly, without any Schemes or Pictures, be made immediately upon the underſtanding itſelf, then is it reckoned to be the *Gradus Moſaicus*, wherein God ſpeaks as it were *face to face*; of which more hereafter.

Accordingly R. Albo, in the book before cited and 10th chapter, hath diſtinguiſhed *propheſy* into theſe four *degrees*. The firſt and loweſt of all is, when the *imaginative* power is moſt predominant, ſo that the impreſſions made upon it are too buſy, and the ſcene becomes too turbulent for the rational faculty to diſcern the true myſtical and anagogical ſenſe of them clearly; and in this caſe the enthuſiaſms ſpend themſelves extreamly in *parables*, *ſimilitudes* and *allegories*, in a dark and obſcure manner, as is very manifeſt in Zachary, and many of Ezekiel's propheſies, as alſo thoſe of Daniel; where though we have firſt the outward frame of things *dramatically* ſet forth, ſo potently in the Prophet's fancy, as that his mind was not at the ſame time capable of the myſtical meaning; yet that was afterward made known to him, tho' with much obſcurity ſtill attending it. This declining ſtate of prophecy the Jews ſuppoſed then principally to have been; and this divine illumination to have been then ſetting in the horizon of the Jewiſh church, when they were carried captive into Babylon. Thus Ezekiel complains to God that the Jewiſh of his time looked upon him as an inferior Prophet ſpeaking obſcure words, enrapped in riddles and parables, which have no literal, but only an allegorical truth in them. *Ah Lord!* (ſays he ch. xx. ver. 49.) *they ſay of me, doth he not ſpeak parables?*

The ſecond degree, which our foremention'd author makes of Prophecy, is, when the ſtrength of the imaginative and rational power equally ballance one another.

The third when the rational power is moſt predominant; in which caſe the mind of the Prophet is able to ſtrip thoſe things that are repreſented to it in the glaſs of fancy, of all their materiality and ſenſible nature, and apprehend them more diſtinctly in their own naked eſſence.

The laſt and higheſt is the *gradus moſaicus*, in which all imagination ceaſeth, and the reſentation of truth deſcends not ſo low as the imaginative part, but is made in the higheſt ſtage of reaſon and underſtanding.

Hence you may obſerve that generally all *prophecy* lies in the joint impreſſions and operations of both theſe forementioned faculties: and that God has ſhewn only two ways whereby he reveals himſelf to every prophet, either in a *viſion* or *dream*, whoſe difference ſeems rather to lie in circumſtantials, than in any thing eſſential; as, *Maimonides, part* 2. *More Nev.* chap. 45. "ſays, in a dream a voice was frequently heard, which was not uſual in a viſion." But, I judge, that both of them muſt needs be attended with the repreſentation of Divine things by ſome ſenſible images or narrative diſtinct voice; and that tho' the *imagination* and mind of the prophet was raviſhed from itſelf, and was made wholly ſubject to ſome agent intellect informing it and ſhining upon it; tho', I ſay, he could only ſee by or through a glaſs darkly, or in riddles and parables, mine his indifferent Omnipreſence to ſome peculiar place: Whereas indeed ſuch paſſages as theſe are, can be fetched from nothing elſe but thoſe groſs apprehenſions which the generality of men have of God, as being moſt there, from whence the objects of dread and admiration moſt of all ſmite and inſinuate themſelves into their ſenſes, as they do from the *air*, *clouds*, *winds* or *heaven*. So the ſtate of *hell* and miſery is ſet forth by ſuch denominations as were moſt apt to ſtrike a terrour in the minds of men, and accordingly it is called *Cœtus Gigantum*, the place where all thoſe old Giants, whom divine vengeance purſued in the general Deluge, were aſſembled together, as it is well obſerved by a late Author of our own upon *Proverbs* xxi. 16. "The man that wandereth out of the way of underſtanding, *in cœtu Gigantum commorabitur*. And accordingly we find the ſtate and condition of theſe expreſſed, *Job* xxvi. 5. *Gigantes gemunt ſub aquis, & qui habitant cum iis. Nudus eſt infernus coram illo, & nullum eſt operimentum perditioni.* As the vulgar Latin renders it, "The Giants groan under the waters, and they that dwell with them: Hell is naked before him, (that is, God) and deſtruction hath no covering." In like manner our Saviour ſets forth Hell as a great valley of fire like that of Hinnom, which was prepared with a great deal of skill, to torture and torment the Devils in. Again we find Heaven ſet forth ſometimes as a place of continual banquetting; where according to the Jewiſh cuſtoms, they ſhould lye down in one another's boſoms at a perpetual feaſt: Sometimes as a Paradiſe furniſhed with all kinds of delight and pleaſure. Again, when the Scriptures inſinuate God's ſeriouſneſs and reality in any thing, it brings him in as ordering it a a great while ago before the foundation of the world was laid, as if he more regarded that than the building of the world.

I might inſtance a great many more things of this nature, wherein the Philoſophical or Phyſical nature and literal verity of things cannot ſo reaſonably be ſuppoſed to be ſet forth to us, as the Moral and Theological. But I ſhall leave this Argument, and now come more preciſely to conſider of the nature of Prophecy, by which God flows in upon the minds of men extrinſically to their own proper operations, and conveys truth immediately from himſelf into them. But firſt, I ſhall briefly premiſe ſomething in general concerning that Gradual variety whereby theſe Divine Enthuſiaſms were diſcovered to the Prophets of old.

The Prophetical Spirit did not always manifeſt itſelf with the ſame clearneſs and evidence, in the ſame exaltation of its light. But ſometimes that light was more ſtrong and vivid, ſometimes more wan and obſcure; which ſeems to be inſinuated in that paſſage, Heb. i. 1. "God who in time paſt ſpake unto the fathers by the Prophets." So we find an evident difference of Prophetical illumination aſſerted in the Scripture between Moſes and the reſt of the Prophets, Deut. xxxiv. 10. "And there aroſe not a Prophet ſince, in Iſrael, like unto Moſes, whom the Lord knew face to face:" Which words have a manifeſt reference to that which God himſelf in a more publick and open way declared concerning Moſes upon occaſion of ſome arrogant ſpeeches of Aaron and Miriam, who would equalize their own degree of Prophecy to that of Moſes, Numb. xii. 5, 6, 7, 8. In which words that degree of Divine Illumination whereby God made himſelf known to Moſes ſeems to be ſet forth as ſomething tranſcendant to the Prophetical illumination; and ſo the Phraſe of the New Teſtament is wont to diſtinguiſh between Moſes and the Prophets, as if indeed Moſes had been greater than any Prophet. But beſides this gradual difference between Moſes and the Prophets, there is another difference very famous amongſt the Jewiſh writers between the Prophets and the Hagriographi, which Hagriographi were ſuppoſed by them to be much inferior to the Prophets. But what this difference between them was, we ſhall endeavour to ſhew more fully hereafter, intending firſt of all to enquire into the nature of that which is peculiarly amongſt the Jews called *Prophetical*. And this is thus defined to us by *Maimonides*, both in Par. 2. c. 36. of his *More Nevochim*, "the true eſſence of Prophecy is nothing elſe but an influence from the Deity, upon the rational firſt, and afterwards the imaginative faculty, by the mediation of the active intellect." Which definition belongs indeed to prophecy as it is tectinically ſo called, and diſtinguiſhed by *Maimonides*, both from the degree of Divine Illumination; which was above it (which the Maſters conſtantly attribute to Moſes) and from that other degree inferior to it, which they call that Holy Spirit that moved in the ſouls Hagriographi or holy writers.

But *Rabby Joſeph Albo in Maam.* 3. c. 8. *De fundamenti fidei*, hath given us a more large deſcription, ſo as to take in alſo the *Gradus Moſaicus*, "Prophecy, ſays he, is an influence God upon the rational faculty either by the mediation of the fancy or otherwiſe: and this influence, whether by the miniſtry of an Angel or otherwiſe, makes a man to know ſuch things as by his natural abilities he could not attain to the knowledge of." The main thing that we ſhall obſerve in this deſcription is, that faculty or power of the ſoul upon which theſe extraordinary impreſſions of divine light or influence are made; which in all proper Prophecy is both the rational and imaginative power. For in this caſe they ſuppoſed the imaginative power to be ſet forth as a ſtage upon which certain *Viſa* and *Simulacra* were repreſented to their underſtandings, juſt indeed as they are to us in our common dreams; only that the underſtandings of the Prophets were always kept awake, and ſtrongly acted by God in the midſt of theſe apparitions, to ſee the intelligible myſteries in them, and ſo in theſe types and ſhadows, which were Symbols of ſome Spiritual things, to behold the Antitypes themſelves; which is the meaning of the old maxim of the Jews, which we formerly cited out of *Maimonides, magna eſt virtus ſeu fortitudo prophetarum qui aſſimilant formam cum formante eam.* But in caſe the Imaginative faculty be not thus ſet forth as the Scene of all Prophetical Illumination, but that the impreſſions of things nakedly, without any Schemes or Pictures, be made immediately upon the underſtanding itſelf, then is it reckoned to be the *Gradus Moſaicus*, wherein God ſpeaks as it were *face to face*; of which more hereafter.

Accordingly R. Albo, in the book before cited and 10th chapter, hath diſtinguiſhed *propheſy* into theſe four *degrees*. The firſt and loweſt of all is, when the *imaginative* power is moſt predominant, ſo that the impreſſions made upon it are too buſy, and the ſcene becomes too turbulent for the rational faculty to diſcern the true myſtical and anagogical ſenſe of them clearly; and in this caſe the enthuſiaſms ſpend themſelves extreamly in *parables*, *ſimilitudes* and *allegories*, in a dark and obſcure manner, as is very manifeſt in Zachary, and many of Ezekiel's propheſies, as alſo thoſe of Daniel; where though we have firſt the outward frame of things *dramatically* ſet forth, ſo potently in the Prophet's fancy, as that his mind was not at the ſame time capable of the myſtical meaning; yet that was afterward made known to him, tho' with much obſcurity ſtill attending it. This declining ſtate of prophecy the Jews ſuppoſed then principally to have been; and this divine illumination to have been then ſetting in the horizon of the Jewiſh church, when they were carried captive into Babylon. Thus Ezekiel complains to God that the Jewiſh of his time looked upon him as an inferior Prophet ſpeaking obſcure words, enrapped in riddles and parables, which have no literal, but only an allegorical truth in them. *Ah Lord!* (ſays he ch. xx. ver. 49.) *they ſay of me, doth he not ſpeak parables?*

The ſecond degree, which our forementionꝰd author makes of Prophecy, is, when the ſtrength of the imaginative and rational power equally ballance one another.

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This cautions us to make a diſtinction of *dreams*: for many of thoſe *dreams* we meet with in ſcripture were not prophetical; I believe them, as they appear, to be ſent as monitions and inſtructions ſent from God without the true force and vigour of prophetical dreams. Thus, when it is ſaid in holy writ, *That God came to ſuch a man in a dream by night*, that cannot be called, ſays Maimonides, a prophecy, nor ſuch a man a prophet; for the meaning is no more than this, that ſome admonition or inſtruction was given by God to ſuch a man, and that it was in a dream. This is properly called a true dream, of which ſort were thoſe ſent to Pharaoh, Nebuchadnezzar, Abimelech, and Laban, who were unſanctified men; whereas the ſpirit of prophecy was only communicated to good men, according to the Jewiſh doctors.

But indeed the main difference between theſe two ſorts of dreams ſeems to conſiſt in this, that ſuch as are not prophetical, were much weaker in their energy upon the imagination than the other were, inſomuch that they wanted the ſtrength and force of a Divine evidence, ſo as to give a plenary aſſurance to the mind of him who was the ſubject of them, of their divine original; as we ſee in thoſe dreams of Solomon, 1 Kings iii. 15. and ix. 2. Where it is ſaid of him, when he awaked, he ſaid, *Behold it was a dream:* as if he had not been effectually confirmed from the energy of the dream itſelf that it was a true *prophetical influx*. But as this will be better illuſtrated by the difference which Philo Judæus has ſet down, between thoſe dreams that are merely *nouthetical* or monitory, and all others recorded in Scripture. I ſhall give you their ſeveral kinds abſtracted from his works.

Firſt, he defines one ſort of divine dreams to be when God himſelf did begin the motion in the fancy; and ſecretly whiſpered ſuch things as are unknown indeed to us, but perfectly known to himſelf: of which ſort was Joſeph's dreams, who at firſt did not know what they meant.

The ſecond kind is, when our rational faculty being moved together with the ſoul of the world, and filled with a divinely-inſpired fury, doth predict thoſe things that are to come. Where, by ſoul of the world, he underſtood the platonic *anima mundi*, the univerſal ſoul, or agent intellect, which mingling its influences with our minds, begets theſe πρωγνώσεις or previſions: of which ſort were the dreams of Jacob's ladder, and of Laban's ſheep.

The third kind is, when in ſleep the ſoul being moved of itſelf, and agitating itſelf, is in a kind of rapturous rage, and in divine fury doth foretell future things by a prophetic faculty. And then, which is more to our purpoſe, he thus ſets forth the nature of thoſe fancies which diſcover themſelves in theſe kind of dreams. The phantaſms which belong to the third kind are more plainly declared by Moſes then the former; for they containing a very profound and dark meaning, required to the explaining of them a knowledge of the art of interpreting dreams: as thoſe dreams of Pharaoh and his butler and baker, and of Nebuchadnezzar, who were only amazed and dazled with thoſe ſtrange apparitions that were made to them, but not at all enlightened by them. Theſe are of that kind which Plato ſometimes ſpeaks of, that cannot be underſtood without a prophet; and therefore he would have ſome prophet or wiſe man always ſet over this. Thus we have ſeen theſe three ſorts of dreams according to Philo, the firſt and laſt whereof the Jewiſh doctors conjoin together, and conſtantly prefer the *Oneiro-criticks* of them to the dreamers themſelves: and therefore whereas they depreſs the notion of them, conſidered in themſelves, below any degree of prophecy, yet the interpretation of them they attribute to the holy ſpirit; except there be an interpretation of the dream in the dream itſelf, ſo as that the mind of the dreamer be fully ſatisfied both in the meaning and divinity thereof; for then it is truly prophetical. And

Hence we may alſo learn how eaſy a matter it might be for the devil's prophets many times, by an apiſh imitation, to counterfeit the true Prophets of God, and how ſometimes melancholy, and turgent fancies fortified with a ſtrong power of divination, might unfold themſelves in a ſemblance of true enthuſiaſms. For indeed herein the prophetical influx ſeems to agree with a miſtaken enthuſiaſm, "that both of them make ſtrong impreſſions upon the imaginative powers, and require the imaginative faculty to be vigorous and potent:" And therefore Maimonides tells us that the gift of divination, which conſiſted in a mighty force of imagination, was always given to the Prophets; and that this and a ſpirit of fortitude were the main baſis of prophecy; More Nev. part. 2. c. 38. "It is neceſſary that theſe two faculties of fortitude and divination ſhould be moſt ſtrong and vehement in the Prophets; whereunto if at any time there was an acceſſion of the influence of the intellect, they were then beyond meaſure corroborated, inſomuch that, (as it is well known) it hath come to this, that one man by a naked ſtaff did overcome a potent king, and moſt manfully delivered a whole nation from bondage, *viz.* After it was ſaid to him (Exod. iii. 12.) I will be with thee. And though there be different degrees of theſe in men, yet none can be altogether without that fortitude and magnanimity." So it was ſaid to Jeremy, chap. xvii, xviii. "Be not diſmayed at their faces, *&c.* behold I have made thee this day a defenced city." And ſo to Ezek. chap. ii. 6. "Be not afraid of them nor their words." And generally in all other Prophets we ſhall find a great fortitude and magnanimity of ſpirit. But by the excellence of the gift of divining they could on a ſudden and in a moment foretell future things; in which faculty notwithſtanding there was great diverſity.

It will not therefore be any great digreſſion here, to examine the nature of this falſe light which pretends to prophecy, but is not; they being ſeated only in the imaginative power, from whence the firſt derivation of this deluſion ariſeth, ſeeing that power is alſo the ſeat of all prophetical viſion. In order whereunto I ſhall give you the three-fold degree of cognitive influence, as Maimonides has done before me.

The firſt degree is wholly intellectual, deſcending only into the rational faculty; and from thence ariſeth the ſect of philoſophers, and contemplative perſons.

The ſecond deſcends jointly into the rational and imaginative faculty together; and from thence ſprings the ſect of prophets.

The third deſcends only into the imaginative; from whence proceed the ſect of politicians, lawyers and law-givers; as alſo the ſect of diviners, enchanters, dreamers, and ſoothſayers. "Of which, ſays the ſame author, there are ſome who have ſometimes ſuch ſtrange fancies, dreams and extaſies, that they take themſelves for prophets, and much marvel that they have ſuch fancies and imaginations; conceiving at laſt that all ſciences and faculties are without any pains or ſtudy infuſed into them. And hence it is that they fall into great confuſions in many theoretical matters of no ſmall moment, and do ſo mix true notions with ſuch as are merely ſeeming and imaginary, as if heaven and earth were jumbled together. All which proceeds from the too great force of the imaginative faculty, and the weakneſs of the rational: Whence it is, that nothing in it can paſs forth into act"; i. e. nor inform their reaſons, nor elevate them, thus deluded, to a true underſtanding of things in their coherence and juſt contexture. Whereas the prophetical ſpirit, acting principally upon the reaſon and underſtanding of the prophets, guide them conſiſtently and intelligibly into the underſtanding of things: And ſo, tho' the falſe prophetical ſpirit ſeem'd ſo exactly to imitate the prophetical energy in the imaginative faculty, even to the deluſion of many weak minds; yet it was never able to riſe up above this low and dark region of matter or ſenſe; never able to ſoar aloft into a clear heaven of viſion. Which I hope is ſufficient to unfold the true ſeat of prophecy, and ſhew the right ſtage thereof; as alſo how lame and deluſive the ſpirit of divination was, which endeavoured to imitate it. Whence we have

A principal characteriſtical diſtinction between the *true* and *falſe* prophetical *ſpirit*, viz. that the *true prophetical* ſpirit doth never alienate the mind, but always maintains a conſiſtency and clearneſs of reaſon, ſtrength, aud ſolidity of judgment, wherever it comes; it doth not *raviſh* the mind; but *informs* and *enlightens* it: But the *falſe-prophetical*

prophetical ſpirit dwells, in the fancy, as in ſtorms and tempeſts, continually turned with alienations and abreptions of mind, whereby it is incapacitated from paſſing any judgment upon its conceptions; becauſe its light and influence becomes eclipſed. So the ſibyll was remarked by Heraclitus, "as one ſpeaking ridiculous and unſeemly ſpeeches with her furious mouth." Which I ſhall conclude with that excellent diſtinction between a true and falſe prophet by St. Chryſoſtome: "Its the property, ſays he, of a diviner (or falſe prophet) to be ecſtatical, to undergo ſome violence, to be toſſed and turned about like a mad man: But it is otherwiſe with a prophet, whoſe underſtanding is awake, and his mind in a ſober and orderly temper, and he knows every thing that he ſaith." But

I would not from hence be interpreted to ſpeak of an abſolute clearneſs and ſerenity of thoughts lodging in the ſoul of the true prophet amidſt all his viſions; for it is evident from their writings, that the prophetical influx was frequently attended with pannick fears, conſternations, and affrightments, and tremblings, occaſioned by thoſe ſurprizing ſights or viſions, which came into act upon the imaginative faculty, and exhauſted the prophet's natural ſtrength and ſpirits. Therefore, Daniel being wearied with the toilſome work of his fancy about thoſe viſions preſented unto him, (chap. x. 8, *&c.*) complains, That "there was no ſtrength left in him, *&c.* and no breath left in him," of which R. Albo gloſſes excellently well, ſaying, "Behold, by reaſon of the ſtrength of the imaginative faculty, and the precedency of the influence upon that to the influence upon the rational, the influx doth not remain upon the prophet without terror and conſternation: Inſomuch, that his members ſhake, and his joynts are looſened, and he ſeems like one that is ready to give up the ghoſt by reaſon of his great aſtoniſhment: After all which perturbation, the prophetical influx ſettles itſelf upon the rational faculty." Which is agreeable to that judicious paraphraſe of Abarbanel (upon Jer. xxiii. 9.) when Jeremy ſaw thoſe falſe prophets eating and drinking and faring dedeliciouſly, he cried out (being wound up by the energy of the prophetical viſion working potently upon his animal part) and ſaid, "My heart is broken within me becauſe of the prophets; for while I behold their works, my heart is rent aſunder with the extremity of my ſorrow, and becauſe of the prophetical influx reſiding upon me, my bones are all rotten, and I am like a drunken man, that neither ſees nor hears. And all this hath befell me becauſe of the Lord, that is, becauſe of the Divine Influx that ſeized upon me, and becauſe of the words of his holineſs, which have wrought ſuch a conturbation within me, that all my ſenſes are ſtupified thereby." The like may be ſaid of all ſimilar paſſages in the prophets, as that of Ezek. iii. 14. Habbakkuk iii. 2. Iſaiah xxi. 3, *&c.* But I have done with this particular, and ſhall now proceed to ſhew, as next in order,

How the prophets perceived when the prophetical inſpiration firſt ſeized upon them. For (as we have before ſhewed) there may be ſuch dreams and viſions which are merely deluſive, and ſuch as the falſe prophets were often partakers of; and beſides, the true prophets might have often ſuch dreams as were merely *vera ſomnia*, true dreams, but not prophetical.

For the full ſolution of this knot, we have before ſhewed how this Pſeudo-prophetical ſpirit only flutters below upon the more terrene parts of man's ſoul, his paſſions and fanſy. The prince of darkneſs comes not within the ſphere of light and reaſon to order affairs there; but that is left to the ſole œconomy and ſovereignty of the Father of lights. There is a clear and bright heaven in man's ſoul, in which *Lucifer* himſelf cannot ſubſiſt; but is tumbled down from thence as often as he eſſayes to climb up unto it.

But to come nearer to the buſineſs. The Hebrew maſters here tell us, that in the beginning of prophetical inſpiration, the prophets uſe to have ſome opparation or image of a man or angel, preſenting itſelf to their imagination. Sometimes it began with a voice, and that either ſtrong and vehement, or elſe, ſoft and familiar. And ſo God is ſaid firſt of all to appear to Samuel, 1 Sam. iii. 7. "who is ſaid not yet to have known the Lord," that is, as Maimon. in part 2. c. 44. of his More Nevochim expounds it," He did not as yet know that God was accuſtomed to ſpeak or talk with the prophets in this manner, for that myſtery was not as yet revealed to him." Otherwiſe we muſt be guilty of a great abſurdity to ſuppoſe, that Samuel was ignorant of the true God at that time: No, this is a falſe ſuppoſition, for the words import no more than that he knew not the manner of that voice, by which the prophetical ſpirit was wont to awaken the attention of the prophets. But ſometimes this voice is more vehement; accordingly, ſays Maimonides, ſome dream, that they hear thunder and earthquake, or ſome great claſhing; and ſometimes again, with an ordinary and familiar voice, as if it was cloſe by him. We have a famous inſtance of this voice when God appeared unto Adam, (Gen. iii. 8, 9.) and in Job (xxxviii. 1.) and in Elijah (1 Kings xix. 11.) This mighty voice we alſo find recorded, as rouzing up the attention of Ezekiel, chap. ix. 1. He cried alſo in mine ears with a loud voice, ſaying, *&c.* So that all theſe ſchemes are merely prophetical, and import nothing elſe but the ſtrong awakening and quickening of the prophet's mind, into a lively ſenſe of the Divine Majeſty appearing to him.---Again, this voice is compared to the ſound of a trumpet, Rev. i. 10. and iv. 1. and ſometimes it is introduced ſounding like the roaring of a lion, Rev. x. 3. Hence it is we find the prophets frequently prefacing to their viſions in this manner, "The hand of the Lord was upon me," *i. e.* ſome potent force rouzing them up to a lively ſenſe of the Divine Majeſty, or ſome heavenly embaſſador ſpeaking with them.

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I would not from hence be interpreted to ſpeak of an abſolute clearneſs and ſerenity of thoughts lodging in the ſoul of the true prophet amidſt all his viſions; for it is evident from their writings, that the prophetical influx was frequently attended with pannick fears, conſternations, and affrightments, and tremblings, occaſioned by thoſe ſurprizing ſights or viſions, which came into act upon the imaginative faculty, and exhauſted the prophet's natural ſtrength and ſpirits. Therefore, Daniel being wearied with the toilſome work of his fancy about thoſe viſions preſented unto him, (chap. x. 8, *&c.*) complains, That "there was no ſtrength left in him, *&c.* and no breath left in him," of which R. Albo gloſſes excellently well, ſaying, "Behold, by reaſon of the ſtrength of the imaginative faculty, and the precedency of the influence upon that to the influence upon the rational, the influx doth not remain upon the prophet without terror and conſternation: Inſomuch, that his members ſhake, and his joynts are looſened, and he ſeems like one that is ready to give up the ghoſt by reaſon of his great aſtoniſhment: After all which perturbation, the prophetical influx ſettles itſelf upon the rational faculty." Which is agreeable to that judicious paraphraſe of Abarbanel (upon Jer. xxiii. 9.) when Jeremy ſaw thoſe falſe prophets eating and drinking and faring dedeliciouſly, he cried out (being wound up by the energy of the prophetical viſion working potently upon his animal part) and ſaid, "My heart is broken within me becauſe of the prophets; for while I behold their works, my heart is rent aſunder with the extremity of my ſorrow, and becauſe of the prophetical influx reſiding upon me, my bones are all rotten, and I am like a drunken man, that neither ſees nor hears. And all this hath befell me becauſe of the Lord, that is, becauſe of the Divine Influx that ſeized upon me, and becauſe of the words of his holineſs, which have wrought ſuch a conturbation within me, that all my ſenſes are ſtupified thereby." The like may be ſaid of all ſimilar paſſages in the prophets, as that of Ezek. iii. 14. Habbakkuk iii. 2. Iſaiah xxi. 3, *&c.* But I have done with this particular, and ſhall now proceed to ſhew, as next in order,

How the prophets perceived when the prophetical inſpiration firſt ſeized upon them. For (as we have before ſhewed) there may be ſuch dreams and viſions which are merely deluſive, and ſuch as the falſe prophets were often partakers of; and beſides, the true prophets might have often ſuch dreams as were merely *vera ſomnia*, true dreams, but not prophetical.

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The next enquiry is concerning the actions, which are frequently attributed to the prophets, whether they are real or imaginary? 'Know therefore, ſays Maimonides, (in More Nev. part 2. chap. 46.) that as it is in a dream, a man thinks that he hath been in this or that country, that he hath married a wife there: and continued there for ſome certain time; that by this wife he has had a ſon of ſuch a name, of ſuch a diſpoſition, and the like; know, ſaith he, that even juſt ſo it was with the prophetical parables as to what the prophets ſee or do in a prophetical viſion. For whatſoever thoſe parables inform us concerning any action the prophet doth; or concerning the ſpace of time between one action and another, or going from one place to another; all this is in a prophetical viſion: *neither are theſe actions real* to ſenſe, although ſome particularities may be preciſely reckoned up in the writings of the prophets. For, becauſe it was well known that it was all done in a prophetical viſion; it was not neceſſary in the rehearſing of every particularity to reiterate that it was in a prophetical viſion; as it was alſo needleſs to inculcate that it was in a dream. But now the vulgar ſort of men think that all ſuch *actions*, *journies*, *queſtions* and *anſwers* were really and ſenſibly performed, and not in a prophetical viſion. And therefore I intend to clear up this matter by ſuch arguments as cannot be diſproved; adding thereunto ſome examples, from whence may be formed a right judgment of ſuch paſſages as are not now produced.

The firſt example is the marriage of the prophet Hoſea to Gomar a common harlot, and by the command of God, his taking to himſelf *children of whoredoms*, ch. i. and ch. iii. which action, if to be excuſed as void of true vice, cannot be juſtified as void of all offence in a prophet, unequally yoaking himſelf, tho' in lawful wedlock, with any ſuch infamous perſons, if it had been done really; as Aben Ezra, &c. affirm it was not, but only imaginary; for tho' it be not always poſitively laid down in theſe narrations that *the thing done* was in a viſion: yet the nature and ſcope of prophecy requiring that things ſhould be thus acted in imagination, we muſt never ſuppoſe the reality of the fact except it be poſitively declared that it is to be accepted as a part of hiſtory; of which the narrative of Abraham's viſion furniſheth us with.

Another example, (Gen. xv.) When God appeared to Abraham in a viſion, (ver. 1.) he brings him into the field, as if it were after the ſhutting up of evening, and ſhews him the ſtars of Heaven, ver. 5.) and yet we learn at the 12th and 17th verſes, that it was the day-time, and the ſun not gone down. Which proves that the whole fact as there related in the appearance of an hiſtory, was only a prophetical viſion acted upon the ſtage of the imagination of Abraham.

Thirdly, We have a preciſe narration of the prophet Jeremiah's getting a linnen girdle, and putting it upon his loins, travelling to the river Euphrates to hide it in the hole of the rock; and after his return, a ſecond journey to the ſame place to take it out again after it was all corrupted, ch. 13. All which could be no other than merely imaginary, intended only to imprint more deeply upon the underſtanding of the prophet, That though the houſe of Judah and Iſrael had been nearly united to God, yet that he would bring them to deſolation and ruin, becauſe of their backſlidings and idolatry. But I would have you obſerve, that when this prophet ſpeaks of himſelf in the third perſon, as of ſome-body diſtinct from the prophet, (as ch. xix. ver. 14.) the mode of his ſpeech inſinuates a *literal ſenſe*, and ſo muſt be of ſome real thing, and that which *no ſenſe* and obſervation had its *reality*, and not only a reality in apprehenſion or imagination. See alſo ch. xxviii. ver. 10. But,

Fourthly, At other times we meet with graphical deſcriptions of things with all the circumſtantial pomp of the buſineſs, which in the end appears nothing elſe but a *dramatical* thing, as (ver. 35.) where the prophet finds out and particularly deſcribes and brings the *Rechabites* into ſuch a particular chamber, as is there ſet forth by all its bounds; and there ſets pots and cups full of wine before them, and bids them drink thereof. Juſt in the ſame kind of ſpeech he is deſcribed, chap. xxv. taking a wine cup from God, and carrying it up and down to all nations far and near, even to the kings of the Medes and Perſians, and all the kings of the North: All whom, he ſaid, he made drink of this cup, and put *yokes* upon the necks of ſeveral kings, ch. xxvii. (though it does not expreſly declare them viſions) which plainly evince the ſenſe to be *merely imaginary*; becauſe *the nature* of the things would not admit of any *real* performance of them. And of this ſort alſo is that example of

Ezekiel's eating a roll given him of God, ch. 3. But it is eſpecially remarkable how circumſtantially he relates, ch. 4. all things concerning his taking a tile, and drawing the city of Jeruſalem upon, and laying ſiege thereto: Yet, I doubt not, but it will be univerſally allowed, that this is a mere *dramatical* account, though God tells him he ſhould in all this *be a ſign to the people*. Which is not to be underſtood, as if they were to obſerve in ſuch *real actions*, in a ſenſible way, what their own fates ſhould be: For he is here commanded to lie continually before a tile 390 days, which make full 13 months, upon his left ſide, and after that 40 days more upon his right, and bake his bread for his own uſe, all this while, with dung, &c. ſo ch. 5. he is commanded to ſhave his head and beard, and diſpoſe of his hair, as you may read there particularly, in ſuch a manner as it is moſt unlikely in *itſelf* ever to have been really done; and it was alſo againſt the law of the prieſts, of which Ezekiel was one, to ſhave the corners of their heads and beards, as Maimonides obſerves, and then paſſeth his judgment upon theſe paſſages: "Far be it from God to render his prophets like fools and drunken men, and to preſcribe them the actions of fools and madmen: Beſides, that this laſt injunction would have been inconſiſtent with the law; for Ezekiel was a great prieſt, and therefore obliged to the obſervation of theſe two negative precepts, *viz.* of not ſhaving the corners of his head, and corners of his beard: And therefore this was done only in a prophetical viſion." He paſſeth the ſame ſentence alſo on Iſaiah's walking naked and barefoot, chap. 30. From which, and many other examples that might be produced, but are all reduceable to this expoſition.

I hope it is ſufficiently cleared, That we are not in any prophetical narratives of this kind to underſtand any thing elſe but the hiſtory of the viſions themſelves which appeared to them, except we be led by ſome farther argument of the reality of the thing in a way of ſenſible appearance to determine it to have been any ſenſible thing.

Thus I have accounted for that part of Divine Inſpiration, which the Jews more *technically* and *properly* called *propheſy*. And ſhould now proceed to ſearch a little into that which is called *Hagiographical*, or, as they call it, *The dictate of the Holy Spirit.* But as this would run this Introduction to too great a length, I ſhall reſerve that, as well as ſome other particulars, for the Introduction to the prophecy of Jeremiah, to which I refer you, intending only to add to what has been ſaid

Some rules and obſervations concerning
Prophetital writ, in general.

The firſt thing in debate, is, whether the *ſtile* or manner of ſpeech uſed in all pieces of propheſy, was not the peculiar work of the prophet himſelf, *i. e.* whether the prophetical ſpirit only dictated or ſuggeſted the matter and left the words or expreſſion of the viſion to the prophet's ability? To which I ſhall freely anſwer, as it appears to me almoſt to a demonſtration, That thoſe words or phraſes, in which the viſions were audibly expreſſed to the hearers, or afterwards ſet down in writing, were the prophet's own; for, as hath been ſhewed above, the matter was not repreſented always by *words*, but by *things*, which produced in the prophet, as ſignificant a *phraſe* and *language*, as they operated more or leſs upon the *mind* or *fancy*. Where alſo it may be conſidered, that God did not make uſe of fools to reveal his will by: but of ſuch, whoſe intellectuals were entire and perfect; and that he imprinted ſuch a clear copy of his truth upon them, that it became their own ſenſe, being fully diggeſted into their underſtandings; ſo as they were able to deliver and repreſent it to others in words, as an ingenuous painter is able by his pencil, to decypher or paint his own conceptions.

Again, it ought to be conſidered by us Chriſtians; that if it be true, that the prophet received the *words*, as well as the *matter* contained therein, from the angel of the Lord, there would be a juſt plea againſt the genuineneſs of the Divine Oracles in the Septuagint, which are conſtantly quoted by Chriſt and the apoſtles; which is not likely they would have done, had the original Hebrew words been the very dictate of the Holy Spirit; for certainly they would ſeem to need no ſuch paraphraſtical variations as are obſervable throughout the Septuagint Verſion: So that they who adhere to the *words* being dictated to the prophets, if they be *Chriſtians*, muſt deny the authenticalneſs of the preſent Hebrew Bible; becauſe Chriſt, our Saviour, has not uſed the very words therein expreſſed; which will be too bold an aſſertion, almoſt bordering upon Deiſms; or, if they be Jews, they muſt anſwer to this critical and juſt obſervation of Gem. Sanhedr. "The ſame form doth not aſcend upon two prophets, neither do both of them propheſy in the ſame form," *i. e.* we find every prophet ſpeaking in his own dialect, ſpoken according to their own proper *genius*. If they deny it; I ſhall confirm the ſaid obſervation from Abarbanel's Comm. on Jer. 49. "The prophets, ſays he, did not propheſy in the ſame manner as Moſes did: For he propheſied from God immediately, from whom he received not only the propheſy, but alſo the very *words* and *phraſes* (in the *decalogue* or law of commandments:) and accordingly as he heard them, ſo he wrought them in the book of the law, *in the very ſame words which he heard from God: but as for the* reſt of the prophets, they beheld in their viſions *the things themſelves*, which God made known to them; and both declared, expreſſed, interpreted and explained thoſe things, which they ſaw in prophecy, in their own *phraſeology*, i. e. in that *dialect* which was *moſt familiar* to them." Which is a good reaſon why we don't meet with the ſame kind of language in all the prophets. "For, as Plutarch, an heathen philoſopher could remark, neither the voice nor ſound, nor phraſe, nor metre is from God. God only inſpires the matter into the intellect, and kindles a light in the ſoul to prognoſticate future things. And all inſpiration is after this manner." But to conclude this firſt rule, take my advice, not to think we can vary Scripture's expreſſion ſo ſecurely, and retain the true meaning, (as the preſumptious *Caſtelio* in his *Latin* tranſlation has ventured to do) except we likewiſe had as real an underſtanding of the matter or ſenſe of thoſe words, as the prophets had over whom God did ſo far ſuperintend in their copying forth his Divine Truth, as not to ſuffer them to ſwerve from his meaning.

The ſecond rule relates to the ſeeming inconſiſtencies in things ſpoken of, if examined by the ſtrict *logical* rules of method. We muſt not therefore expect to find a conſtant methodical contexture of things carried on in a perpetual coherence of any prophetical viſion, where we find no curious tranſitions, nor true dependence many times of one thing upon another; but things of different natures, and acted at vaſt intervals of time, couched all together in the ſame viſion. See Jerom upon Dan. xi. 2. For, the prophetical ſpirit doth not tie itſelf to human rules of art, which delivers its dictates by ſyſtems, fitly framing one piece or member into a combination with the reſt, as it were with the joints and ſinews of method: Which would rather argue an human and artificial contrivance than any inſpiration; for as it muſt beget an ecſtacy in the mind, ſo it muſt ſpend itſelf in ſuch abrupt kind of revelations as may argue indeed the Prophet to have been inſpired. And therefore Tully *(lib. 2. de divinit.)* judiciouſly excepts againſt the divinity of thoſe verſes of the *ſybills*; becauſe, being compoſed in *acroſticks*, &c. they argued an elaborate artifice, and an effected diligence of a writer, and conſequently are not the produce of one inſpired *(furentis.)* For as Philo tells us, "when Divine Light ariſeth upon the horizon of the ſoul of man, his own human light ſets."

The laſt rule is founded upon this text; *all the Prophets and the law propheſied until John*, Matt. xi. 13. Which teaches us that none of the propheſies of the Old Teſtament are to be underſtood of the ſtate of the world to come; but only that they propheſied to, or for that diſpenſation, which was to begin with John, who lived in the time of the twilight, as it were, between the law and the goſpel, i. e. they propheſied of thoſe things which ſhould be accompliſhed within the period of the goſpel diſpenſation, which was uſhered in by John the Baptiſt.

This is what I thought proper to premiſe in regard to *Prophecy*; and I hope it will reap my intention, the inſtruction of my readers, and ſerve them as a key to the knowledge of the following books. But it ſtill remains that I ſhould alſo premiſe ſome account of Prophets in general, which I will do as ſhort as poſſible. Thus,

Prophet comes from the *Greek*, *Prophetes*, which ſignifies one that foretells future events. The Hebrews at the beginning called them Seers. Afterwards they called them *Nabi*, which comes from the root *Nibba*, to foretell, to divine. Alſo the Scripture often gives them the name of *men of God*, and of *angels*, or *meſſengers of the Lord*. The verb *Nibba*, to *propheſy*, is of very great extent: Sometimes it ſignifies to foretell what is to come; at other times, to be inſpired, to ſpeak from God. God ſays to Moſes, *Aaron thy brother ſhall be thy prophet*; that is to ſay, he ſhall explain thy ſentiments to the people. St. Paul in his epiſtle to Titus, i. 12. quoting a prophane poet, calls him a Prophet; *one of themſelves, even a Prophet of their own*: Becauſe the Pagans thought their poets inſpired by the gods. The Scripture often gives the name of Prophet to imposters, who falſely boaſted of inſpiration.

As the true Prophets, at the times that they were tranſported by the motions of God's ſpirit, were ſometimes agitated in a violent manner: Thoſe motions were called *propheſying*, which they exhibited, who were filled with a good or evil ſpirit. For example, Saul being moved by an evil ſpirit propheſied in his houſe; that is to ſay, he was agitated with violence, as the Prophets were. *To propheſy* is alſo put for *to ſing, to dance, to play on inſtruments. Thou ſhalt meet a company of prophets*, ſays Samuel to Saul, *coming down from the high place, with a pſaltery, and a tabret, and a pipe, and a harp before them, and they ſhall propheſy. And the ſpirit of the Lord ſhall come upon thee, and thou ſhalt propheſy with them, and ſhalt be turned into another man.* We read in the Chronicles, that the ſons of Aſaph were appointed to propheſy upon harps.

This term is alſo uſed in St. Paul, for *explaining ſcripture, ſpeaking to the Church in publick*; probably becauſe they that exerciſed theſe functions were looked upon as replete with the Holy Ghoſt, and gave themſelves motions like thoſe of enthuſiaſts. The Scripture uſes this term in an extraordinary ſenſe, inſtead of ſaying, *to work a miracle, to raiſe the dead.* Thus it is ſaid of the bones of *Eliſha*, that *after his death his body propheſied*, becauſe they had reſtored a dead perſon to life, as if they had ſtill been actuated by the ſoul of this Prophet. *Laſtly*, 'Tis ſaid, that the bones of the patriarch Joſeph propheſied alſo after his death, becauſe they were as a pledge of the promiſe he had made to his brethren, that they ſhould one day be delivered from their ſervitude in Egypt, and that they ſhould be in poſſeſſion of the land of Canaan.

The moſt uſual way by which God communicated himſelf to the Prophets was inſpiration which conſiſted in illuminating the mind of the Prophet, and exciting his will to proclaim what the Lord dictated to him from within. 'Tis in this ſenſe that we acknowledge as Prophets, all the authors of the canonical books of Scripture, both of the *Old* and *New Teſtament*. God alſo communicated himſelf to the Prophets by dreams and nocturnal viſions. *Joel* promiſes to the people of the Lord, that their young men ſhould ſee viſions, and their old men ſhould have *prophetick* dreams. St. *Peter* in the Acts fell into an ecſtaſy at noon day, and had a revelation concerning the call of the Gentiles to the faith. The Lord appeared to Abraham, to Job, and to Moſes in a cloud, and diſcovered his will to them. He has often made his voice to be heard in an articulate manner. Thus he ſpoke to Moſes in the burning buſh, and upon Mount Sinai, and to *Samuel* in the night.

St. Auſtin acknowledges three ſorts of Prophets; thoſe of the Jews, thoſe of the Gentiles, and thoſe of the Chriſtians: Thoſe of the Jews are known: Thoſe of the Gentiles are their *Poets* and *Divines*; and thoſe of the Chriſtians are the *Apoſtles* and Apoſtolical men, of whom *Jeſus Chriſt* has ſaid, *Wherefore, behold, I ſend unto you* Prophets, and wiſe men, and ſcribes.

We have in the Old Teſtament the writings of the ſixteen Prophets; that is, of four greater Prophets, and twelve leſſer Prophets. The four great Prophets are *Iſaiah*, *Jeremiah*, and *Daniel*. *Baruch* is commonly reckon'd with *Jeremiah*. The Jews do not place *Daniel* among the Prophets, becauſe (they ſay) he lived in the ſplendour of temporal dignities, and in a kind of life different from that of the other Prophets. The twelve leſſer Prophets are *Hoſea*, *Joel*, *Amos*, *Obadiah*, *Micah*, *Jonah*, *Nahum*, *Habakkuk*, *Zephaniah*, *Haggai*, *Zechariah* and *Malachi*. This is pretty nearly the chronological order in which they may be ranged.

Hoſea propheſied under Uzziah king of Judah, who began to reign in the year of the world 3194; and under Jothan, Ahaz, and Hezekiah, kings of Judah, and under Jeroboam II. king of Iſrael, and his ſucceſſors, to the deſtruction of Samaria, which happened in the year of the world 3283.

Amos began to propheſy in the 23d year of Uzziah, and of the world 3219, and about ſix years before the death of Jeroboam II. king of Iſrael, which happened in the year of the world 3220.

Iſaiah began to propheſy a little before the death of Uzziah, and at the beginning of the reign of Jothan king of Judah, in the year of the world 3246. He continued to propheſy to the reign of Manaſſeh, which began in the year of the world 3306, who cauſed Iſaiah to be put to death by ſawing him with a ſaw.

Jonah lived in the kingdom of Iſrael, under the kings Joaſh and Jeroboam II. about the ſame time as Hoſea, Iſaiah, and Amos, Jeroboam II. died in the world 3220.

Micah lived under Jotham, Ahaz, and Hezekiah, kings of Judah. Jotham began to reign in 3245, and Hezekiah died in 3306. Micah was contemporary with Iſaiah, but began later to propheſy.

Nahum appeared in Judah under the reign of Hezekiah, and after the expedition of Sennacherib; that is, after the year 3291.

Jeremiah began in the thirteenth year of the reign of Joſiah king of Judah, in the year of the world 3375; and *Zephaniah* propheſied about the ſame time.

Jeremiah continued to propheſy under the reigns of Shallum, Jehoiakim, Jeconiah and Zedekiah, to the taking of Jeruſalem by the Chaldeans, in the year of the world 3416. 'Tis thought he died two years after in Egypt, in 3418. *Baruch* was the diſciple and amanuenſis of *Jeremiah*.

Zephaniah appeared at the beginning of the reign of Joſiah, and before the twenty-eighth year of this prince, which is the year of the world 3381; and even before the taking of Nineveh, which happened in 3378.

Joel under Joſiah, about the ſame time as *Jeremiah* and *Zephaniah*.

Daniel was taken into Chaldea in the year of the world 3398, which was the fourth year of Jehoiakim king of Judah. He propheſied at Babylon to the end of the captivity, which happened in 3468, and perhaps longer than that.

Ezekiel was carried captive to Babylon along with Jeconiah king of Judah, in the year of the world 3405. He began to propheſy in the year 3409. He continued till towards the end of the reign of Nebuchadnezzar, who died in the year of the world 3442.

Habakkuk lived in Judea at the beginning of the reign of Jehoiakim, about the year 3394, and before the coming of Nebuchadnezzar into the country in 3398. He dwelt in Judea during the captivity, and carried food to *Daniel* in the lyon's den.

Obadiah lived in Judea after the taking of Jeruſalem, which happened in 3414, and before the deſolation of Idumea, which happened (as we believe) in 3410.

Haggai was brought to Jeruſalem in 3414: He returned from the captivity in 3468, and propheſied the ſecond year of Darius ſon of Hyſtaſpes, which was the year of the world 3484.

Zechariah propheſied in Judea at the ſame time as *Haggai*, and he ſeems to have continued to propheſy after him.

Malachi has not put any date to his prophecies. If he was the ſame as Eſdras, as is very probable, he may have propheſied under Nehemiah, who returned into Judea in 3550.

This is a ſhort chronological abſtract to help the memory, but they that ſearch for proofs of what is here advanced may find them particularly and largely collected together with the lives, actions, prophecies, characters and deaths at the beginning of their proper books. And here I begin

Iſaiah, the ſon of Amos, the firſt of the four great Prophets, was, as is ſaid, of the royal family, if it be true that his father Amos was ſon to king Joaſh, and brother to Amaziah king of Judah. St. Jerom ſays, that Iſaiah gave his daughter in marriage to Manaſſeh king of Judah, which we cannot eaſily believe: Becauſe Manaſſeh did not begin to reign till ſixty years after Iſaiah's entring upon the prophetick office. The beginning of Iſaiah's prophecies we date immediately from the death of Uzziah, (in the year of the world, 3246; before Jeſus Chriſt, 754; before the Vulgar Æra, 758;) and the death of this Prophet we place in the reign of Manaſſeh, who began to reign in the year of the world, 3306; before J. C. 694; before the Vulgar Æra, 698. The Jews believe, that Amos, Iſaiah's father, was a prophet as well as his ſon, according to this rule, which paſſes for a very certain one among them, *viz.* that when the Scripture mentions the name of any prophet's father, this is a proof, that his father was a Prophet. But this rule is certainly very fallible. St. Auſtin oppoſed the Prophet Amos, whoſe writings we have, to have been Iſaiah's father; and beſides that, his name is written in a different manner; (Hamos, Iſaiah's father, and Amos, the Prophet ſo called,) theſe two Prophets, Amos and Iſaiah, were contemporaries, both living under Uzziah. It is true, Amos began to propheſy in the three and twentieth year of Uzziah, of the world, 3215; and Iſaiah, according to our hypotheſis, did not begin to propheſy till after, or a very ſhort while before the death of this prince, in 3246; and conſequently one and thirty years after Amos: So that there could be no inconveniency in this particular to ſay, that Amos was Iſaiah's father, if there were otherwiſe any good evidence of it. But we ſhall ſhew in the life of Amos, that this Prophet was neither a man of quality, nor of the tribe of Judah. Wherefore he could not be Iſaiah's father.

Iſaiah's wiſe is called a propheteſs, and the Rabbins from thence conclude, that ſhe had the ſpirit of prophecy. But it is very credible, that the Prophets wives were called propheteſſes, as the prieſts wives were called prieſteſſes, only from the quality of their husbands. The Scripture mentions two ſons of Iſaiah, one called *Shear Jaſhub, the reſt ſhall return*, the other *Haſh-baz, haſten to the ſlaughter.* The firſt ſhewed, that the captives, who ſhould be brought to Babylon, ſhould return from thence, after a certain time, and the ſecond, that the kingdoms of Iſrael and Syria ſhould in a ſhort time be ravaged. The prophecies of Iſaiah may be divided into theſe parts. The firſt part includes ſix chapters, which relate to the reign of Jotham, the ſix following to the reign of Ahaz: and all the reſt to the reign of Hezekiah as ſome divide it; but of this below. The great and principal object of Iſaiah's prophecies, is the captivity of Babylon, the return of the Jews from this captivity, and the reign of the Meſſiah. For this reaſon the Sacred Writers of the New Teſtament, have cited him more than any other Prophet, and the Fathers ſay, that he is rather an Evangeliſt than a Prophet. Aug. l. 18. de Civit. c. 29.

In the ſix firſt chapters, which contain but one diſcourſe. Iſaiah inveighs ſtrongly againſt the diſorders of Judah, and threatens them with very great misfortunes. In the ſix following chapters, he ſpeaks of the ſiege of Jeruſalem, form'd by Pekah and Rezin. He promiſes the birth of the Meſſiah to Ahaz, under the name of Emanuel, and foretells the evils which threatned the kingdoms of Iſrael and Syria; he inveighs againſt the Aſſyrians, whom God made uſe of as a ſcourge for the puniſhment of the wicked. In the 11th and 12th chapters, he concludes with promiſing a juſt, wiſe, and valiant monarch, who ſhould reſtore all things. In the beginning of Hezekiah's reign, (in the year of the world 3278, before Jeſus Chriſt, 722; before the Vulgar Æra, 726;) he pronounced many ſevere propheſies againſt Babylon, the Philiſtines, Moab, Damaſcus, Samaria and Egypt. Sometime after he propheſied again againſt Egyyt, Babylon, Kedar, Arabia, Jeruſalem, Tyre, and all Judea.

Sennacherib's war againſt Hezekiah gave occaſion for many of Iſaiah's propheſies. He foretold this ſiege, was a witneſs of it, declared the end of it, and threatned the author of thoſe miſchiefs, which Judah was to ſuffer, with Divine Vengeance. He promiſes Hezekiah, and all the people of Judah ſucceſs and perfect liberty. The happy reign of this prince, and the peace which Judea enjoyed after the defeat of Sennacherib's army, are deſcribed in a manner which cannot otherwiſe be literally verified, than in the reign of Jeſus Chriſt over it.

The xl, xli, xlii, xliii, xliv, and xlv. chapters contain a long diſcourſe, which is a demonſtration of God's exiſtence, of the truth of the Jewiſh religion, and the vanity of idolatry. In the four following chapters, Iſaiah foretells the reign of Cyrus, the deliverance of his people, the deſtruction of idols, the fall of Babylon, and the return of the Jews. From chap. xlix. to ver. 9. of chap. lvi. Iſaiah, as it were repreſenting the Meſſiah; informs us, that he was appointed by God from his mother's womb, to publiſh the return of Jacob from captivity, and the converſion of the Gentiles. He afterwards deſcribes the perſecutions and troubles of the Meſſiah, the call of the Gentiles, the reprobation of the Jews, and the eſtabliſhment of the church. This in general is the order wherein the things contained in this book are written; and what we have of his life now follows.

He tells us, "That the Lord had called him from his mother's womb; that he remembred his name; that he had given him a tongue like a ſharp-cutting ſword; that he had hidden him under the ſhadow of his hand, and put him like a choſen arrow into his quiver: and elſewhere, That God had given him the tongue of the learned, capable of adminiſtring comfort to thoſe whoſe courage is broken: That when he received his miſſion for Prophecy, he ſaw the Lord ſeated on an high throne, encompaſſed with cherubims, and with all the earth for his footſtool. Then he ſaid, "Wo is me: for I am undone, becauſe I am a man of unclean lips; and I dwell in the midſt of a people of unclean lips; for mine eyes have ſeen the King, the Lord of Hoſts. At the ſame time *(continues he)* one of the ſeraphims which were before the Lord flew unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and ſaid, lo! this hath ouched thy lips, and thine iniquity is taken away, and thy ſin purged. Then I heard a voice, ſaying, whom ſhall I ſend, and who will go for us? And I anſwered, here am I, ſend me. He therefore ſaid unto me, Go, and tell this people, hear ye indeed, but underſtand not; and ſee ye indeed but perceive not. Blind the heart of this people, make their ears heavy, and ſhut their eyes, leſt they ſee with their eyes, and hear with their ears, and underſtand with their heart, and turn, and be healed." By this was meant, that he ſhould ſpeak, and preach to them; and that they ſhould not hear, nor be converted.

During the courſe of his preaching, he had an infinite deal of contradiction to endure from the Jews. He complains of it in ſeveral places, but God encourages and ſupports him. In the fourteenth year of Hezekiah (in the year of the world 3291, before *Jeſus Chriſt* 709, before the vulgar Æra 713.) Sennacherib king of Aſſyria, being come with a deſign of making war in Judæa, ſent Rabſhakeh his cup-bearer with a ſummons to Hezekiah, requiring him to ſubmit to his dominion. Rabſhakeh in his harangue ſpoke in a very inſolent and blaſphemous manner. Hezekiah having a report hereof made unto him by his officers, rent his clothes, went to the temple of the Lord, and ſent meſſengers to inform Iſaiah of what had paſſed. Iſaiah anſwered him, “ Hear the word of the Lord; fear not the blaſphemous words wherewith the king of Aſſyria's ſervants have diſhonoured me: Behold I will ſend a blaſt upon him, and he ſhall hear a rumour, and ſhall return to his own land, and I will cauſe him to fall by the ſword in his own land.”

Soon after, Sennacherib being informed that king Tirhacha was marching againſt him, went to meet him, and ſent Rabſhakeh again to Jeruſalem, where he uttered almoſt the ſame blaſphemies as before.

Hereupon *Iſaiah* ſent to Hezekiah, ſaying, “ Thus ſaith the Lord God of Iſrael againſt Sennacherib; the virgin, the daughter of Zion hath deſpiſed thee, and laughed thee to ſcorn, the daughter of Jeruſalem hath ſhaken her head at thee. Whom haſt thou reproached and blaſphemed, and againſt whom haſt thou exalted thy voice, and lifted up thine eyes on high, even againſt the holy one of Iſrael? By thy ſervants haſt thou reproached the Lord, and haſt ſaid, by the multitude of my chariots am I come up to the height of the mountains to the ſides of Lebanon, and I will cut down the tall cedars thereof, and the choice fir-trees thereof. I have digged and drank water, and with the ſole of my feet have I dried up all the rivers of the beſieged places. Haſt thou not heard long ago, how I have done it, and of ancient times, that I have formed it? I know thy abode, and thy going out, and thy coming in, and thy rage againſt me: Therefore will I put my hook in thy noſe, and my bridle in thy lips; and I will turn thee back by the way which thou cameſt. As for thee, Hezekiah, take courage; thou ſhalt eat this year, ſuch as groweth of itſelf: And the ſecond year, that which ſpringeth of the ſame; and in the third year ſow ye, and reap, and plant vineyards, and eat the fruit thereof: For then thou ſhalt be entirely out of trouble. Thus ſaith the Lord, the king of Aſſyria ſhall not come into this city, nor ſhoot an arrow there, nor come before it with ſhields, nor caſt a bank againſt it; by the way that he came, by the ſame ſhall he return, and ſhall not come into Jeruſalem.” Accordingly the Lord cauſed an hundred and fourſcore and five thouſand men of Sennacherib's army to periſh by the hand of the deſtroying angel; and this prince was obliged to fly to Nineveh, where he was killed by his own ſons.

At that time (in the year of the world 3291, before Jeſus Chriſt 709, before the vulgar Æra 773) Hezekiah fell dangerouſly ill, and Iſaiah coming to viſit him, ſaid, “ Set thine houſe in order, for thou ſhalt die and not live.” Then Hezekiah prayed unto the Lord, and ſhed abundance of tears; but *Iſaiah* was ſcarce got out of the king's preſence when the Lord ſaid unto him, “ Go ſay unto Hezekiah, thus ſaith the Lord, I have heard thy prayer, and I have ſeen thy tears; behold I will add unto thy days fifteen years, I will deliver thee out of the power of the Aſſyrians, and will protect this city from his arrows. And this ſhall be a ſign unto thee, that the Lord will do this thing that he hath ſpoken. Behold, I will bring again the ſhadow of the degrees which is gone down in the ſun-dial of Ahaz ten degrees backward, by which degrees it was gone down.” Then Iſaiah directed a lump of figgs to be laid upon Hezekiah's boil, and he was ſo perfectly cured, that in three days he was in a condition to go to the temple.

Soon after this, and in the beginning of the reign of Eſarhaddon, Sennacherib's ſucceſſor, Iſaiah received orders from the Lord to walk three years barefoot and naked, (ſee what is noted of this above in our account of Prophecy) to denote in a more expreſs manner the approaching captivity of Egypt, and the land of Cuſh, which extended itſelf into Arabia Petræa, and is generally tranſlated Ethiopia. It is a conſtant tradition both of Jews and Chriſtians, (Origen in ch. xxiii Matt. and Homil. in Iſa. *&c.)* that Iſaiah was put to death with a ſaw in the beginning of the reign of Manaſſeh king of Judah. It is ſaid, that the pretence made uſe of by this impious prince for executing him in this manner, was an expreſſion of Iſaiah, in ch. vi. ver. 1. “ I ſaw the Lord ſitting on a throne.” Which he affirmed to be a contradiction to what is ſaid in Moſes, (Exod. xxxiii. 20.) “ No man ſhall ſee me and live.” It is ſaid that his body was buried near Jeruſalem, under the fuller's oak, near the fountain of Siloam; from whence it was removed to Panneas near the ſources of Jordan, and from thence to Conſtantinople, in the reign of Theodoſius the younger, and in the year of Chriſt 442. He propheſied a long time. They who ſoy he begun his predictions in the 25th year of Uzziah, made him to perform this function for 85 years. But we are of opinion, that more than threeſcore years cannot be allowed, ſince he did not enter upon the prophetic office till the beginning of Jotham's reign, in 3246, and died in the firſt year of Manaſſeh, of the world 3306, before Jeſus Chriſt 694, before the vulgar Æra 698.

Iſaiah is eſteemed to be the moſt eloquent of all the Prophets. St. *Jerom* ſays, (pref. in Iſa.) “ That his writings are, as it were, an abridgment of the holy Scriptures, a collection of all the moſt uncommon knowledge, that the mind of man is capable of; of natural philoſophy, morality and divinity.” Grotius compares Iſaiah with Demoſthenes. In this Prophet we meet with all the purity of the Hebrew tongue, as in the orator whom we have mentioned, there is all the delicacy of the *Attic* taſte. Both are ſublime and magnificent in their ſtile, vehement in their emotions, copious in their figures, and very impetuous when they ſet off things of an enormous nature, or that are grievous and odious. Iſaiah was ſuperior to Demoſthenes in the honour of an illuſtrious birth, and the advantage of belonging to the royal family of Judah. What Quintillian ſays of *Corvinus Meſſala*, may be applied to him, “ That he ſpeaks in an eaſy flowing manner, and in a ſtile which ſhews him to be a man of quality.” Gaſpar Sanctius thinks Iſaiah to be more florid, and to have more of ornament, and at the ſame time to be more weighty and nervous, than any other writer that we have, whether hiſtorian, poet, or orator; and that in every kind of diſcourſe he doth ſo much excel, as to be ſuperior to every author, either Greek or Latin.

Beſides the writings of Iſaiah which are now extant, this Prophet wrote a book concerning the actions of Uzziah, which is cited in 2 Chron. xxvi. 22. Origen, Epiphanius and St. Jerom ſpeak of another book, entitled, *The Aſcenſion of Iſaiah*. Some of the Jews aſcribe to him the *Proverbs*, *Solomon*'s *Song*, *Eccleſiaſtes*, and the book of *Job*, but without foundation, as appears from their different proofs above, in which form alſo I ſhall conclude this Introduction by ſhewing this book of Prophecy is rightly aſcribed to Iſaiah.

This is a task of no difficulty: for to wave the authority of the firſt verſe of this book; which runs thus: “ The viſion of Iſaiah the ſon of Amoz, which he ſaw concerning Judah and Jeruſalem, in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah;” and would be a good proof to any but a cavilling Deiſt, that would argue the words of God out of the opinion of mankind; I ſhall prove my aſſertion from irreſiſtable arguments collated from other co-temporary authors; for, the Prophet Micah, who lived near the ſame time, has taken this whole ſentence from Iſaiah. “ But in the laſt days it ſhall come to paſs, That the mountain of the houſe of the Lord ſhall be eſtabliſhed on the top of the mountains, and it ſhall be exalted above the hills, and people ſhall flow unto it. And many nations ſhall come and ſay, Come, and let us go up to the mountain of the Lord, and to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for the law ſhall go forth of Sion, and the word of the Lord from Jeruſalem. And he ſhall judge among many people, and rebuke ſtrong nations afar off, and they ſhall beat their ſwords into plough-ſhares, and their ſpears into pruning-hooks: Nation ſhall not lift up a ſword againſt nation, neither ſhall they learn war any more.” Micah iv. 1, &c. compared to Iſaiah ii. 2, &c. Thus you may find the prophet Nahum, who propheſied in the days of Hezekiah, repeating (chap. xiv.) the prophecy of Iſaiah (xxxiii. 9.) againſt Sennacherib in the reign of Ahaz. But the prophet Jeremiah, who came 150 years after Iſaiah, has copied the moſt of any of the ancients from him; of which paſſages I ſhall only point at the following: “ For every head ſhall be bald, and every beard clipt: upon all the hands ſhall be cuttings, and upon the loins ſackcloth. There ſhall be lamentation generally upon all the houſe-tops of Moab; and in the ſtreets thereof: For I have broken Moab like a veſſel, wherein is no pleaſure." Jer. xlviii. 37, 38. Which is plainly the expreſſion of Iſaiah, ch. xv. 2. "Moab ſhall howl over Nebo, and over Medeba: On all their heads ſhall be baldneſs, and every beard cut off. In their ſtreets they ſhall gird themſelves with ſackcloth: On the tops of their houſes, and in their ſtreets, every one ſhall howl, weeping abundantly." The ſame may be ſaid of the 44th verſe of the 48th chapter of Jeremiah, where it is written, "He that fleeth from the fear, ſhall fall into the pit; and he that getteth up out of the pit, ſhall be taken in the ſnare." Which was the prophecy of Iſaiah (ch. xxiv. ver. 18.) "He who fleeth from the noiſe of the fear, ſhall fall into the pit: and he that cometh up out of the midſt of the pit, ſhall be taken in the ſnare." And again Jeremiah, ch. l. 2. "Bel is confounded, Merodach is broken in pieces, her idols are confounded, her images are broken in pieces." is the ſame as Iſaiah xlvi. 1. "Bel boweth down, Nebo ſtoopeth; their idols were upon the beaſts, and upon the cattle: Your carriages were heavy laden, they are a burden to the weary beaſt." Beſides, the 37th chapter, with the beginning of the 38th chapter, and all the 39th chapter, is verbatim the ſame with the 19th and 20th chapters of the 2d book of Kings. But what greater teſtimony could we deſire than the record of the 2d book of Chronicles, ch. xxxii. 32. where we read expreſly of the viſion of Iſaiah the Prophet, the ſon of Amoz? who has related the deeds of king Hezekiah in the 36th to the 40th chapter of this book of his viſion or prophecy.

Critical and Explanatory ANNOTATIONS

On the BOOK of

The Prophet ISAIAH.

To what has been ſaid, I ſhall add, That Iſaiah was near ſixty years a Prophet, or perhaps longer, as ſome conjecture; which was not only a great honour to him, but a greater happineſs to his country, to whom he was ſo long uſeful in a declining time. I doubt not but ſome may wonder at ſo long a miniſtration, but every body knows that no one could exerciſe the prieſt's office 'till he was thirty years old. The objection is natural, but it can be made by none but ſuch as are ignorant of the Jewiſh law, where Prophets are not confined to a certain period of their life, as prieſts were, for the beginning and ending of their miniſtration: So we ſuppoſe he began young, and held out to a good old age. As for his book before us, it is eminently uſeful to the church of God in all ages, for conviction of ſin, direction in duty, and conſolation in trouble; and there are none of the prophetical works that can equal it in its clear indications of the Perſon, Offices, and Sufferings of Chriſt, as well as of other Goſpel Myſteries. In a word, the author may juſtly be declared a great Prophet both from the extent and variety of his predictions; the Sublimity of the Truths revealed by him; the majeſty and elagancy of his ſtile; and from the incomparableneſs of his ſermons. Of which, as they occur in their proper places.

CHAP. I.

1 *Iſaiah complaineth of Judah for her rebellion.* 5 *He lamenteth her judgments.* 10 *He upbraideth their whole ſervice.* 16 *He exhorteth to repentance, with promiſes and threatnings.* 21 *Bewailing their wickedneſs, he denounceth God's judgments.* 25 *He promiſeth grace,* 28 *And threatneth deſtruction to the wicked.*

THE viſion of Iſaiah the ſon of Amoz, which he ſaw concerning Judah and Jeruſalem, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

2 Hear, O heavens, and give ear, O earth: for the LORD hath ſpoken, I have nouriſhed and brought up children, and they have rebelled againſt me.

3 The ox knoweth his owner, and the aſs his maſters crib: *but* Iſrael doth not know, my people doth not conſider.

4 Ah ſinful nation, a people laden with iniquity, a ſeed of evil doers, children that are corrupters, they have forſaken the LORD, they have provoked the holy One of Iſrael unto anger, they are gone away backward.

5 ¶ Why ſhould ye be ſtricken any more? ye will revolt more and more: the whole head is ſick, and the whole heart faint.

6 From the ſole of the foot even unto the head, *there is* no ſoundneſs in it; *but* wounds, and bruiſes, and putrifying ſores: they have not been cloſed, neither bound up, neither mollified with ointment.

7 Your country *is* deſolate, your cities *are* burnt with fire: your land, ſtrangers devour it in your preſence, and *it is* deſolate as overthrown by ſtrangers.

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a beſieged city.

9 Except the LORD of hoſts had left unto us a very ſmall remnant, we ſhould have been as Sodom, *and* we ſhould have been like unto Gomorrah.

10 ¶ Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11 To what purpoſe *is* the multitude of your ſacrifices unto me? ſaith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beaſts, and I delight not in the blood of bullocks, or of lambs, or of he-goats.

12 When ye came to appear before me, who hath required this at your hand to tread my courts?

13 Bring no more vain oblations, incenſe is an abomination unto me, the new-moons and ſabbaths, the calling of aſſemblies, I cannot away with, *it is* iniquity, even the ſolemn meeting.

14 Your new-moons, and your appointed feaſts my ſoul hateth: they are a trouble unto me, I am weary to bear *them*.

15 And when ye ſpread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

16 ¶ Waſh ye, make you clean, put away the evil of your doings from before mine eyes, ceaſe to do evil.

17 Learn to do well, ſeek judgment, relieve the oppreſſed, judge the fatherleſs, plead for the widow.

18 Come now, and let us reaſon together, ſaith the LORD: though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool.

19 If ye be willing and obedient, ye ſhall eat the good of the land.

20 But if ye refuſe and rebel, ye ſhall be devoured with the ſword: for the mouth of the LORD hath ſpoken *it*.

21 ¶ How is the faithful city become an harlot! it was full of judgment; righteouſneſs lodged in it; but now murderers.

22 Thy ſilver is become droſs, thy wine mixt with water.

23 Thy princes *are* rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherleſs, neither doth the cauſe of the widow come unto them.

24 Therefore ſaith the Lord, the LORD of hoſts, the mighty One of Iſrael, Ah, I will eaſe me of mine adverſaries, and avenge me of mine enemies.

25 ¶ And I will turn my hand upon thee, and purely purge away thy droſs, and take away all thy tin.

26 And I will reſtore thy judges as at the firſt, and thy counſellers as at the beginning: afterward thou ſhalt be called, The city of righteouſneſs, the faithful city.

27 Zion ſhall be redeemed with judgment, and her converts with righteouſneſs.

28 ¶ And the deſtruction of the tranſgreſſors, and of the ſinners *ſhall be* together, and they that forſake the LORD ſhall be conſumed.

29 For they ſhall be aſhamed of the oaks which ye have deſired, and ye ſhall be confounded for the gardens that ye have choſen.

30 For ye ſhall be as an oak whoſe leaf fadeth, and as a garden that hath no water.

31 And the ſtrong ſhall be as tow, and the maker of it as a ſpark, and they ſhall both burn together, and none ſhall quench *them*.

Ver. 1. *The viſion of Iſaiah.*] Viſion expreſſes the ſeveral ways by which God manifeſted himſelf to the Patriarchs, the Prophets, and the other Saints. He ſent them prophetic Angels, he appeared to them by night in dreams; he illuminated their minds; he made his voice to be heard by them; he ſent them extaſies, and tranſported them beyond themſelves, and made them hear things that eye had not ſeen, nor ear heard, nor had it entred into the heart of man to conceive. The Lord ſhews himſelf to Moſes, and ſpeaks to him at the mouth of the cave. God appeared to Abraham under the form of three travellers. He ſhewed himſelf to Iſaiah and to Ezekiel in the ſplendor of his glory. And all this, in Scripture ſtile, goes by the name of *viſion*.

Thus the Lord appear'd unto Abraham in *a viſion*, and ſaid to him, *Fear not Abraham, I am thy ſhield and thy exceeding great reward*, Gen. xv. But he did not ſee the Lord; for it was night when the Lord brought him forth and bid him ſee the ſtars, to the number of which he promiſed to increaſe his ſeed. The Lord alſo appeared to Jacob by night, and ſpoke to him, and told him he need not ſcruple to go down into Egypt, Gen. xvi. 2. When Moſes perceived the Buſh burn without being conſumed, he ſaid, "I will now turn aſide and ſee this great ſight (or *viſion*) why the buſh is not burnt." Exod. iii. 3. When Aaron and Miriam murmured againſt Moſes, the Lord ſaid, "Hear now my words: If there be a prophet among you, I, the Lord, will make myſelf known unto him in a viſion, and will ſpeak unto him in a dream. My ſervant Moſes is not ſo, who is faithful in all mine houſe: with him will I ſpeak mouth to mouth, even apparently, and not in dark ſpeeches; and the ſimilitude of the Lord ſhall he behold," Numb. xii. 6, 7, 8. The falſe prophet Balaam, whoſe heart was ſo perverſe, ſays of himſelf (Numb. xxiv. 14, &c.) that he ſees the *viſions* of the Almighty: And indeed God cauſed his angel to appear to him to ſtop him in his way, and to put in his mouth ſeveral excellent prophecies concerning the coming of our Saviour. In the time of the high prieſt Eli, "the word of the Lord was precious in thoſe days, there was no open viſion;" 1 Sam. iii. 1. There was no acknowledged prophet. And this may ſuffice to give a juſt notion of what in Scripture is underſtood by *viſion*: Not that *viſion* always ſignifies *prophecy*: For, in ſome paſſages, *viſions* ſtand for the ſpectres and phantoms that ſometimes appear and frighted the wicked. Moſes ſeems to hint at the dreadful viſions of this nature which the Egyptians had, while their country was involved in darkneſs. Deut. iv. 34. The author of the Book of Wiſdom ſpeaks plainly of them; chap. xvii. 9, 10, &c. chap. xviii. 19. And Eliphaz in Job, chap. iv. 13. deſcribes the fear with which he was ſiezed when the Spirit ſpoke to him in the night. "In thoughts from the viſions of the night, when deep ſleep falleth upon men, fear came upon me, and trembling, which made all my bones to ſhake, then a Spirit paſſed before my face, the hair of my fleſh ſtood up. It ſtood ſtill, but I could not diſcern the form thereof, an image was before mine eyes, there was ſilence, and I heard a voice." See alſo Job vii. 14.

— *The ſon of Amoz.*] This was not Amos the Prophet, whoſe book we have afterwards among the leſſer prophets, yet this Amos was alſo a prophet, if that Rabinnical rule be without exception, that the prophets never mention their father's name in the title of their prophecies, except the father alſo had been a prophet. But of this hereafter.

— *In the days of Uzziah.*] *i. e.* In the reign of Uzziah, who is alſo called Azariah, the ſon of Amaziah king of Judah. He began his reign in the 27th year of Jeroboam II. king of Iſrael, who reigned full twelve years with his father; which ſolves the difficulty in chronology, relating to the years of Jeroboam's reign; for it was a common thing for the ſon to reign with the father, eſpecially in the time he was gone out to war, which was the caſe of Joaſh the father of this Jeroboam.

Uzziah being ſixteen years old when he began his government, he reigned fifty two years in Jeruſalem, and did that which was right in the ſight of the Lord, as his father Amaziah had done; only he had not zeal and courage enough to take away the high-places. He ſought God in the days of Zechariah, who had underſtanding in the viſions of God; and ſo long as he continued in the exerciſes of piety, God made him to proſper; for he had ſucceſs in wars, triumphing over the Philiſtines and Ammonites, thoſe old enemies of the people of God. He built Eloth, and reſtored it to Judah; from whence Dr. Prideaux infers (Connect. p. 8.) that he planted this city with his own people, and from thence renewed the old traffick into the Red-ſea, which was carried on till the reign of Ahaz. He erected towers in Jeruſalem and fortified them, and raiſed fine houſes in the country. He got much by cattle and corn, had a conſiderable ſtanding army, and a numerous militia. Nevertheleſs he ſinned, when out of the pride of his heart he intruded into the prieſts office, attempted to burn incenſe at the golden altar, within the Temple. The prieſts diſſuaded him from it, as unlawful; for, the kingly and prieſtly office were ſeparated by the law of Moſes, not to be united again but in the perſon of the Meſſiah, and while he perſevered in his purpoſe, he was ſmitten with an incurable leproſy, breaking out in his forehead; wherefore they thruſt him out of the temple; yea, he haſted to go out, and continued to dwell in a ſeparate houſe as a leper to the day of his death (2 Chron. xxvi) which happened in the year of the world 3248, before Jeſus Chriſt 754, before the vulgar Æra 758. He was not buried in the royal ſepulchres, becauſe he was a leper; but in the field where thoſe monuments were.

— *Jotham.*] This was the ſon of Uzziah, and began to reign at the time that his father's infirmity ſiezed him, in the year of the world 3221, before Jeſus Chriſt 779, and before the vulgar Æra 733, twenty-five years before the death of his father, when he took upon him the title of king, and reigned abſolutely to the year of the world 3262. He took warning by his father's fate, not to be ſo preſumptious to uſurp the prieſtly office, or burn incenſe in the temple; but the people regarded not his example, and continued to ſacrifice in the high-places. He built the high gate of the houſe of the Lord, fortified the wall of the Ophel, erected cities in the mountains of Judah, and ſtrengthened his frontiers with caſtles and towers. He conquered the Ammonites, exacted great contributions of them, even an hundred talents of ſilver, ten thouſand meaſures of wheat, with as much barley; and became mighty in wealth and power. For which Joſephus thought him deſerving of this ſhort, but great character: *He was pious towards God, juſt towards men, and careful of the common wealth.* He ſlept with his fathers, and was buried in the city of David, after he had governed the kingdom of Judah one and forty years; ſixteen years alone, and five and twenty years in his father's life-time.

— *Ahaz.*] He was the ſon of Jotham king of Judah, and began to reign in the 17th year of *Pekah* the ſon of *Remaliah*, 2 Kings xvi. 1. It may be indeed enquired, how doth this agree with 2 Kings, xv. 30. *Hoſheah the ſon of Elah, in the twentieth year of Jotham king of Judah, ſlew Pekah the ſon of Remaliah, and reigned in his ſtead?* Anſwer, the Sacred writer having not made mention of Ahaz in 2 Kings xv. 30. thought it proper to date the year of Hoſheah's coming to the kingdom from Jotham's government; which twentieth year was really the fourth of *Ahaz*'s reign, and the twentieth after the beginning of Jotham's.

Ahaz walked in the ways of the kings of Iſrael and Samaria; that is to ſay, he gave himſelf up to idolatry and all manner of diſorders. One of his ſons he conſecrated, by making him paſs through, and periſh by the fire, in honour of the falſe God *Moloch*, according to the idolatry of thoſe nations, which God deſtroyed, when the children of Iſrael entred into the land of Canaan. He offered ſacrifices and incenſe upon the high places, upon hills and in groves. About the end of Jotham king of Judah's reign, the Lord began to ſend againſt Judah, Rezin king of Syria, and Pekah king of Iſrael. But theſe two kings made inroads into the country principally under Ahaz, and having made great havocks there, they firſt defeated the troops of *Ahaz*, and then laid ſiege to Jeruſalem: When they found they could not make themſelves maſters of it, they divided their army, and begun to plunder every where, and make priſoners. Rezin and his part of the army, marching with all their ſpoil to Damaſcus; but that of Pekah having, in one battle only, killed a hundred and twenty thouſand men of Ahaz's army, took beſides two hundred thouſand perſons in the country, without diſtinction of men, women, and children. As they were carrying all theſe captives to Samaria, the prophet Obed, with the principal inhabitants of the city, came out to meet them, and prevailed with them by their remonſtrances to ſet their priſoners at liberty. They not only did this, but gave them likewiſe ſomething to eat, reſtored the booty which they had taken, and thoſe who were not able to perform the journey on foot, were conveyed in carriages to Jericho. About the ſame time the Philiſtines and Edomites ſpread themſelves like an inundation over the territories of Ahaz, committed a thouſand diſorders, killed abundance of people, and carried off much booty. In theſe ſad circumſtances, and before the ſiege of Jeruſalem, the prophet Iſaiah went to Ahaz, foretold the deliverance of his country, and the deſtruction of his enemies. To prove the truth of his prediction, he gave him the liberty of chuſing what prodigy he pleaſed; but Ahaz refuſed, and ſaid, he would not tempt the Lord. "Hear "then, ſaid Iſaiah, O houſe of David, is it a ſmall thing "for you to weary men, but muſt you weary my God alſo? Behold the ſign which the Lord ſhall give you, a "virgin ſhall conceive and bare a Son, and ſhall call his "name *Emanuel.* Butter and honey ſhall he eat, that he "may know to refuſe the evil, and chooſe the good." At the ſame time, Iſaiah, as a demonſtration of the approaching ruin of Rezin and Pekah, gave him his ſon Haſh-baz, and aſſured him, that before this child ſhould be able to call his father or his mother by their names, the two kings who were confederated againſt Judah, ſhould be ſlain.

But as Ahaz did not change his life, God permitted his enemies to return again the following year 3263, and to lay waſte all the kingdom of Judah. Then Ahaz ſeeing no other remedy for his affairs, ſent ambaſſadors to Tiglath-Pileſer, king of the Aſſyrians, with commiſſion to ſay in his name: "I am thy ſervant and thy ſon, come up and ſave me out of the hands of the king of Syria, and the king of Iſrael, which riſe up againſt me." 2 Kings xvi. 7. And having amaſſed together all the gold and ſilver which was in the temple and the palace, he ſent it to the king of Aſſyria. Immediately therefore Tiglath-Pileſer marched to the aſſiſtance of Ahaz, attacked Rezin, killed him, took his capital, Damaſcus, deſtroyed it, removed the inhabitants of it to Cyrene, or rather into that part of Iberia through which the river Cyrus runs. Ahaz went as far as Damaſcus to meet the king of Aſſyria; and having ſeen there a prophane altar, he ſent a model of it to the high prieſt Urijah, that he might have one made like it, and placed in the temple of Jeruſalem. Accordingly, when Ahaz returned thither, he had the altar removed, which was in the temple, and this fixed there in the place of it. Upon this new altar he offered ſacrifices, and commanded the high-prieſt Urijah never, for the future, to offer upon any other. He ordered alſo the baſes to be taken away, which were adorned with fine engravings, and the lavers of braſs which reſted on them: He removed likewiſe the brazen ſea, which was ſupported by oxen of the ſame mettal, and commanded them to be placed below, upon the pavement of the temple. The misfortunes he ſaw himſelf expoſed to, made him not at all better (2 Chron. ch. xxviii. 22, 23, &c.) In the time of his greateſt affliction, he ſhewed his higheſt contempt of God. He ſacrificed to the Syrian Gods, whom he looked upon as the authors of his calamities, and undertook to make them propitious to him, by honouring them in this manner. He broke in pieces the veſſels of rhe houſe of God, ſhut up the gates of the temple, and erected altars in all parts of Jeruſalem. He ſet up altars likewiſe in all the cities of Judah, with a deſign to offer incenſe on them. At laſt he ſlept with his fathers, and was buried in Jeruſalem; but not in the ſepulchres of the kings of Judah, his predeceſſors; this honour he was deprived of, becauſe of his iniquities.

Hezekiah.] He ſucceeded his father Ahaz in the year of the world 3277, or 3278, before Jeſus Chriſt 722, before the vulgar Æra 726. He did that which was good and agreeable to God. He deſtroyed the high-places, cut down the prophane groves, and broke the ſtatues which the people adored in the reign of Ahaz. He broke in pieces the brazen ſerpent which Moſes had made, (but in the church of St. Ambroſe at Milan, they ſhew a brazen ſerpent, which they pretend to be the very ſame with that erected by Moſes in the wilderneſs; and upon this belief, ſays Dr. Prideaux, an idolatrous devotion is there paid to it, as groſs as was that of the Jews, for which Hezekiah cauſed it to be deſtroyed, (Prid. Connect. &c. pag. 1. book 1.) becauſe the children of Iſrael burnt incenſe to it. In the 1ſt month of the 1ſt year of his reign, he ordered the great doors of the Lord's houſe to be opened, and repaired them: He convened the Prieſts and Levites, and exhorted them to purify and cleanſe the temple, and to put it into a condition to have ſacrifices offered in it as formerly. The Prieſts and Levites having executed the king's commands, they began to offer ſin-offerings and burnt-ſacrifices upon the altar of the temple; which ſacrifices were furniſhed by the king. After this the princes of the people offered again abundance of victims, and the worſhip of God was perfectly reſtored in his houſe.

As the feaſt of the paſſover happened to be neglected, Hezekiah invited not only his own people to it, but thoſe likewiſe of the kingdom of Iſrael. Some ridiculed the propoſal; but many came unto it, and this was the moſt ſolemn paſſover that had been obſerved for a long time. After this, the people began generally to deſtroy all the remains of idolatry, which were ſtill ſubſiſting, not only in the territories ſubject to Hezekiah, but in thoſe likewiſe belonging to Hoſea, the laſt king of Iſrael; who ſaw his people without jealouſy, returning to the worſhip of the Lord. Hezekiah took all neceſſary care to keep up the good regulations, which he had eſtabliſhed in the temple, and to provide ſuſtance for the prieſts and other miniſters of the Lord, together with ſuch other things, as were requiſite for their ſupport. All the people brought their tythes, and firſt-fruits, in ſo large a quantity, that there was ſome left.

Some years after, Hezekiah ſhook off the Aſſyrian yoke, and refuſed to pay the accuſtom'd tribute to that king. He defeated the Philiſtines, and deſtroyed all their country from the tower of the watchmen to the fenced cities. He ſet about repairing the walls of Jeruſalem, and fortified it by building towers about it. He laid in ſtores of Arms and proviſions, ſet good commanders over his troops, ſtopped up the ſprings which were without the city, and omitted nothing which was neceſſary to put himſelf into a condition of making a vigorous reſiſtance.

In the mean time, Sennacherib, king of Aſſyria, marched againſt him; entered the territories of Judah, and made himſelf maſter of almoſt all the towns in it. Hezekiah obſerving that the kings of Egypt and Cuſh, with whom he had made an alliance, did not come to his aſſiſtance, and being ſenſible, that he was not of himſelf ſtrong enough to reſiſt ſo powerful an enemy, he ſent ambaſſadors to him, deſiring him to retire out of his dominions, and promiſing to ſubmit to ſuch terms as he ſhould think fit to impoſe upon him.

Sennacherib demanded of him 300 talents of ſilver, 30 talents of gold (an Hebrew talent, according to the Scripture, Exod. xxxviii. 25, 26, 27. containing 3000 ſhekels, and every ſhekel three ſhillings of our money: theſe 300 talents of ſilver muſt contain of our money 135000 pounds; and the 30 talents of gold 216000 pounds; ſo the whole ſum here paid by Hezekiah, amounted to 351000 pounds of our money. Prid. Connect. &c. p. 1. b. 1.) and to raiſe this ſum, Hezekiah was obliged to exhauſt all his treaſures, and to pull off the gold plates, which he had put formerly upon the temple doors. But Sennacherib having received this money, inſtead of returning, and leaving Hezekiah in peace, ſent three principal officers of his court to him, from Lachiſh, which he was beſieging, to Jeruſalem, with a ſummons to him to ſurrender. Theſe officers deſired to ſpeak with Hezekiah, but the king did not think it proper to go out of the city: he ſent Eliakim, Shebnah, and Joah, to them, whom Rabſhakeh ſpoke to in an inſolent manner, aggrandizing the power of his maſter, and ſaying, that Hezekiah was not able to furniſh him with a thouſand men to mount a thouſand horſes, which Sennacherib ſhould ſupply him with. He added, that the Jews in vain placed their confidence in the king of Egypt; that Pharoah would be to them as it were a bruiſed reed, which breaks under him who would reſt upon it, and pierces his hand; that Sennacherib was come into Judæa in obedience purely to the Lord's order, who had ſaid to him, Go up againſt this land, and deſtroy it.

And as Rabſhakeh ſpoke Hebrew, and the people of Jeruſalem were upon the wall and heard him, the deputies, appointed by Hezekiah, deſired him to ſpeak Syriac, becauſe they underſtood this language and not Hebrew, before all the people who heard them from the walls. Rabſhekah anſwered, Did my Lord ſend me hither to ſpeak to you only and your maſter? or to theſe men rather, who heard me from the walls, and whom you would reduce to the neceſſity of drinking their own urine, and eating their own excrements? At the ſame time he raiſed his voice, and exhorted the people to ſurrender to his maſter; adding, that as there were no gods who were able to reſcue the nations out of his hands, which he had ſubdu'd, ſo the Lord would not preſerve them from the arms of the Aſſyrian king.

Hezekiah having heard theſe blaſphemies, rent his cloaths, covered himſelf with ſack-cloth, went up to the houſe of the Lord, and ſent a meſſage to the prophet Iſaiah with an account of what Rabſhakeh had ſaid. But Iſaiah ſaid, Thus ſays the Lord, Fear not the menacing and blaſphemous diſcourſes which you have heard; I will ſend out the ſpirit of fear againſt Sennacherib, which will oblige him to return to his own country, where he ſhall periſh by the ſword.

Accordingly this king, having broke up the ſiege of Lachiſh, and ſitting down before Libnah, was informed that Tirhakah, king of Cuſh, was marching againſt him with a deſign to engage him, he left the ſiege of this place therefore, to go and meet Tirhakah; and at the ſame time ſent letters to Hezekiah, wherein he told him, that he ought not to place his confidence in his God; that this would never ſecure him from his power, no more than the gods of other nations had been able to protect them againſt his arms.

Hezekiah having received theſe letters, went up to the temple, ſpread them before the Lord, and begged of God to deliver him out of the hands of this inſolent and proud enemy.

The Lord heard his prayer, and ſent the prophet Iſaiah to tell him, that he ſhould not fear Sennacherib's threats; that this prince would be ſoon obliged to return home; that he ſhould not lay ſiege to Jeruſalem and take it; and that the Lord would protect and defend the city and his people. Accordingly, the very night after this prediction, the angel of the Lord came down into the camp of the Aſſyrians, and killed there a hundred fourſcore and five thouſand men of Sennacherib's army; ſo that this prince was obliged to retire immediately to Nineveh, where two of his ſons ſmote him with the ſword, as he was worſhipping in the temple of Niſroch his god. He was ſucceeded by Eſarhaddon, in the year of the world 3291, before Jeſus Chriſt 109, before the vulgar Æra 113.

Soon after this war, and in the very year of Sennacherib's invading the territories of Judah, which was the 14th year of Hezekiah, this prince fell dangerouſly ſick. His diſeaſe was probably an impoſthume or an ulcer. The

Rabbins are of opinion, that God afflicted him with this indiſpoſition to puniſh his neglect, becauſe he had not compoſed a ſong of thankſgiving for his deliverance from Sennacherib's war; but the 2d book of Chronicles ſeems to attribute this diſeaſe to the elevation of Hezekiah's heart, and his not acknowledging ſufficiently that his deliverance was owing to the pure favour of God. However this may be, the prophet Iſaiah came to him and ſaid, Set the affairs of thine houſe in order, for thou ſhalt live no longer, but ſhall die. Hezekiah, turning his face to the wall, addreſſed his prayer to God with abundance of tears. Iſaiah was not got above half way thro' the court, when the Lord commanded him to return to Hezekiah. He did ſo, and ſaid to him, Thus ſaith the Lord, I have heard thy prayer, and have ſeen thy tears. I have healed thee, and in three days thou ſhalt go to the temple, and I will add ſtill fifteen years to thy life: beſides, I will protect thee againſt the kings of the Aſſyrians, and will defend Jeruſalem from his inſults. At the ſame time, Iſaiah ordered ſome figs to be brought, which he put upon the king's ulcer, and he was cured.

But Hezekiah had before ſaid to him, what ſign ſhall I have, that the Lord will heal me? Iſaiah anſwered him, would you have the ſhadow of the ſun advance 10 degrees, or retire 10 degrees, on the dial of Ahaz? Hezekiah deſired, that the ſhadow might go back 10 degrees, for this ſeemed moſt difficult; and the prophet called upon the Lord, the ſhadow, as he had promiſed, returned 10 degrees backward. It is very probable, that this retrogradation, which was very ſenſible, and real in the dial of Ahaz, was cauſed by ſome reflections of the ſun's rays, without any neceſſity of their being any real retrogradation of this luminary. Hezekiah, after his recovery, compoſed a ſong of thankſgiving to the Lord, which the prophet Iſaiah has preſerved.

At this time, Merodach or Berodach Balodam king of Babylon, ſent letters and preſents to Hezekiah, becauſe he underſtood he had been ſick, and knew that at the time of his cure, ſome great prodigy had happened at Jeruſalem. Hezekiah was mightily delighted with his embaſſy: He ſhewed the king of Babylon's envoys all his treaſures, his ſpices, his rich veſſels; in a word, he concealed nothing in his palace from them. The prophet Iſaiah came afterwards to the king; and having underſtood what had paſſed, told him, as from God, That a time ſhould come, when all that was in his houſe, and his fathers had amaſſed together to that day, would be removed to Babylon: That his ſons ſhould be made eunuchs to ſerve in the palace of the king of Babylon. Hezekiah anſwered, The will of God be done; whatever he hath ordained is juſt: Let peace and truth reign during the remaining days of my life. This prince paſſed the latter years of his life with great tranquility, laid up great riches, conveyed water into the city, and dyed in the year of the world 3306, before Jeſus Chriſt 694, before the vulgar Æra 698. He was ſucceeded by Manaſſeh, who inherited neither his wiſdom nor his piety: The ſacred writings evidence, upon many occaſions, the piety and merit of Hezekiah; for which *Jeſus* the ſon of *Syrach*, author of the book of Eccleſiaſticus, hath dedicated an encomium to him in the 48th chapter of his work.

This hiſtorical account ought to be read with great diligence; for it will help to clear up many particulars in the the courſe, not only of this book, but of other prophets cotemporaries with Iſaiah. And, ſays St. Hierom, "We are alſo to remark, that Iſaiah intended by this ennumeration of the kings of Judah, under whom he prophecied, to give us a diſtinct epocha or period to every part of his work, *viz.* what part was wrote under Uzziah (from the 1ſt chap. to the 1ſt ver. of the 6th chap.) under Jotham (the whole 6th chap.) under Ahaz (from the 1ſt ver. of the 7th ch. to the 28th ver. of the 14th chap.) and (from the ſaid 28th ver. to the end of the book) under Hezekiah." which obſervation in general is true, and admits of very little variation: Of which at the 1ſt ver. of the 17th chap.

Ver. 2. *Hear, O heavens, and give ear, O earth.*] This is the beginning of the Prophecy, where Iſaiah very elegantly endeavours to raiſe the attention of his auditors by a pathetick invocation of *the Heavens and the Earth* to hearken to the voice of God their Creator. Where, ſay St. Baſil, Hierom, &c. by *heavens* we are to underſtand *the angels*, who inhabit the heavens; and by *earth*, *men* that dwell therein. But Cyril and Rupert are of opinion (which is alſo more litteral) that the prophet uſes a proſopopoeja, or an invocation of the inanimate ſubſtance of Heaven and Earth, as more expreſſive of that indignation of the God of Iſrael, which he was commiſſioned to declare unto the people of Judah and Jeruſalem. And they ſupport this interpretation by the following reaſons. Firſt, to upbraid the Jews with ingratitude to their good God, who alone was able to give them all the good things which the Heavens and the Earth produce by his bleſſing. Secondly, to ſummons the ſun, moon, and ſtars of heaven, and the beaſts, ſtocks and ſtones of the earth, whom the Jews had worſhipped inſtead of the true God, to bear witneſs againſt them for their idolatry. Thirdly and chiefly, becauſe the Jews were deaf to the voice of God and the preaching of the prophets: Iſaiah calls upon the inanimate creatures, which always obey their Creator, to teſtify againſt them the breach of that covenant made with God by that nation; when Moſes uſed the like invocation to witneſs the ſame covenant, ſaying, *I will call heaven and earth to record this day againſt you, that I have ſet before you life and death, bleſſing and curſing*: Deut. xxx. 19. And that they alſo might revenge the injury done to their univerſal Lord; for, *the world ſhall fight with him againſt the unwiſe*; Wiſd. v. 20. So that it won't be amiſs to give you the paraphraſe on theſe words; *viz.* "Ye inſenſible and inanimate heavens! thou brutiſh and deaf earth! hear thoſe things which my people wont hear, and hearken unto my juſt complaint againſt them: That, as ye have been ſilent and eternal witneſſes of my covenant made with them, and of my law, which I gave them; ſo ye may now be both witneſſes of their diſobedience, ingratitude and rebellion, and of my juſt complaint and threats againſt them; as alſo future witneſſes of my juſt vengeance I intend to pour upon them; and I will make ye miniſters or executors of my wrath. For ſince this nation which I created, redeemed out of the houſe of bondage, and have bleſſed them with all good things, has ſinned againſt me, deſpiſed me, blaſphemed my name, given my worſhip to thoſe that are no Gods, therefore, O ye heavens! deſtroy them with thunder! and O earth! open thy mouth and ſwallow up thoſe rebels againſt Divine Majeſty."

This I conceive to be the meaning of the prophet, whereby he puts his people in mind of the puniſhment they incur by their evil ways; a puniſhment not invented or ſpoken by the prophet *ad terrorem*, to deter or frighten them; but as certain, and inevitable by thoſe that provoke Lord, who ſpake it and only made uſe of the tongue of the prophet, as the pen of a divine ſcribe, and of his mouth, as a trumpet, ſounding by the breath of God.

—— *I have nouriſhed* [with manna, &c. in the wilderneſs.] *and brought up* [multiplied you as the ſtars of the heaven, as I promiſed to your father Abraham, and put you in poſſeſſion of this good land, where ye live in eaſe and plenty of all good things ye my] *children*, [elect and choſen people, whom I have diſtinguiſh'd and protected from all nations with miracles, victories, and riches, and eſpecially with my temple, which have made you a terror to all round about you] *and* [yet for all theſe bleſſings] *they have rebelled* [theſe very people have moſt ungratefully contemned, deſpiſed, violated and rebelled againſt] *me* [my commands; juſt as Moſes had upbraided them before, ſaying, *They are a perverſe and crooked generation. Do ye thus requite the Lord, O fooliſh people and unwiſe? Is he not thy father that bought thee? Hath he not made thee, and eſtabliſhed thee?*]

Ver. 3. *The ox knoweth his owner, and the aſs his maſter's crib.*] This is a beautiful gradation from the leſs to the more worthy: the moſt pungent argument to a worthleſs and wicked man. For what can be more mortifying to a proud conceited libertine than to prove him more fooliſh than an ox, or ſtupid than an aſs; which are commonly accepted to be the moſt fooliſh and ſtupid of all creatures. Yet, ſays the prophet, theſe Jews, and conſequently all people that forſake God are more fooliſh than them both; for the *ox* yields his neck willingly to the yoke of his proper owner, and the *aſs* obeys his maſter that feeds him at his manger: But Iſrael, whom I have choſen for my peculiar people, and nouriſhed and preſerved in the midſt of all dangers, are ſo fooliſh as to diſobey me, and to withdraw their neck from the yoke of my law, ſays the Lord, to whom they properly belong by right of creation, redemption, and preſervation.

Ver. 4. *Ah ſinful nation.*] Here the prophet exclaims againſt their impiety, and gradually accuſes them particularly of five degrees thereof; 1. Of erring from the law of the Lord. 2. Of the heart hardened in iniquity. 3. Of wickedneſs inherited from evil parents. 4. Of adding more heinous crimes to the ſins of their fathers. 5. And, of entire defection from, or forſaking the ſaid law.

—*The holy One of Iſrael.*] This is a common expreſſion of the prophets, whereby they deſcribed the great and good God, who had done ſo many gracious things for Iſrael, and as if the name of *holy* were ſynonymous with that of God. And as the ſame phraſe is frequently uſed for the Meſſiah, as, *Thou ſhalt not ſuffer thy Holy One to ſee corruption*, Pſ. xvi. 10. *Thy Redeemer is the Holy One of Iſrael*, Iſa. xli. 14. compared with Luke iv. 34. and i. 35. Acts iii. 14. I can't but think this paſſage may be urged as a good argument for Chriſt's Divinity; and that the ancient fathers made a right application of it, when they referred it to the Jews, who blaſphemed our Bleſſed Saviour, as well as allowing of it a firſt relation to that blaſpheming nation in Iſaiah's time.

Ver. 5. *Why ſhould you be ſtricken any more*, &c.] This phraſe, tho' I find it very confuſedly interpreted by commentators, who had not a juſt regard to the original diction, is a common hebraiſm, and ſignifies no more than: "there is no reaſon why ye ſhould provoke the Lord to chaſtiſe you with greater puniſhments." Therefore ſin no more, and remember if you don't turn from your wickedneſs after this admonition, your future contempt will be puniſhed as a new revolt from your allegiance to the God of Iſrael.

—— *The whole head is ſick, and the whole heart is faint.*] i. e. The prince and people are alike criminal, they have all forſaken the Lord their maker. The ſimile is uſual and natural; for as the reaſon is ſeated in the head to govern the body, ſo the prince ought to be wiſe and well inſtructed to govern the body politick of his people, who are the ſtrength of a nation, as the heart is of the human body: and therefore, ſays Le Clerc upon this place, as the human body is moſt infirm, in which the head and heart are ſick, ſo that body politick is moſt miſerable in which its nobility is degenerated into vice. Which is alſo agreeable to the Chaldee paraphraſe, *A populo ad principes omnes rebelles ſunt.* And, I can't but think, conſidering the import of the phraſe, and the time of its publication, in the days of Uzziah (ſee ver. 1.) that, as *Cornelius a Lapide* and *Sanchez* interpret, the prophet hereby intended to reprove the ſaid king Uzziah in particular (who is here call'd the *head*, i. e. prince) for aſſuming the prieſt's office by offering incenſe in the temple; for which he was ſtruck from heaven with a leproſy, and the whole people were puniſhed; according to that of Ecclus. x. 3. *An unwiſe king deſtroyeth his people*: and, *what manner of man the ruler of the city is, ſuch are all they that dwell therein.*

The next verſe is a continuation of the allegory, and is ſufficiently explain'd by comparing of it with the litteral ſenſe of the 7th verſe, where the prophet ſpeaks openly and not in a parable: only it is to be carefully remarked, that as our tranſlators had not an eye to the chronology of this prophecy, and the Hebrew word, which they render by the preſent tenſe *is*, being properly rendered by a participle or the future tenſe *ſhall be*, the deſolation therein mentioned muſt be poſtponed to the latter end of the moſt corrupt and unfortunate days of Ahaz, Uzziah's grandſon; and ſecondly, to a final end of the Jewiſh nation by Titus and Veſpaſian.

Ver. 8. *Daughter of Sion.*] i. e. Jeruſalem, ſo called becauſe it was ſituate under mount Sion, and was protected from thence, as a daughter by her mother. Or, as Sanchez interprets, the tower or caſtle of Sion, which, in that day of deſolation, ſhall be no more able to defend that city, than a ſmall cottage or hut, built up with boughs and turf for the harbour of a watchman to a vineyard or any other garden, (it is here ſpecified *of cucumbers*, becauſe that country abounds much with that fruit) ſhall be able to reſcue the fruit thereof out of the jaws of a ravenous beaſt, or deſperate robbers.

Ver. 9. *A very ſmall remnant.*] *i. e.* Of good men, who ſhall ſtand before the Lord, as Abraham did for Sodom and Gomorrah, and intreat him that they may not periſh for the ſins of the wicked, who call upon this city and nation the puniſhment of Sodom and Gomorrah for their deteſtable ſins and univerſal corruption: And therefore the prophet by an elegant figure in

Ver. 10. Apoſtrophizes, calls upon the Jews, as real inhabitants of that curſed land of Sodom and Gomorrah, whoſe crimes brought down the divine vengeance upon their own heads, to their utter deſtruction by fire and brimſtone; to expreſs the more pathetically, the reſerved judgment of the Lord upon Judah and Jeruſalem, for all the blaſphemies wherewith they had blaſphemed *the holy One of Iſrael*: Thereby informing them, that even they, both princes and people, ſhould all likewiſe periſh, as did the inhabitants of Sodom and Gomorrah, if they did not repent, and fulfil the law of the Lord; which *alone* was the means of ſalvation to the Jews, tho' they had fooliſhly *made it of none effect* (as our Bleſſed Saviour afterwards told them) by their own inventions and traditions, in the worſhip of God. Therefore ſays the Lord,

Ver. 11, &c. *To what purpoſe is the multitude of your ſacrifices unto me?*] Not that theſe things preſcribed in the ceremonial law ſhould not have been done; but becauſe they reſted in theſe ceremonies only, as ſufficient to purify their evil conſciences, when their hands were polluted in blood, rapine, and all kind of wickedneſs, ver. 15. which Tertullian, Cyprian, and Leo interpret literally to be fulfilled in the Jews that crucified our Saviour, and anſwered Pilate, *Let his blood be upon us and upon our children.*

Ver. 16, 17. *Waſh ye, make ye clean, &c.*] The prophet having laid his charge againſt the Jews, whereof the Lord empeached them, and declared the puniſhment that threatned their diſobedience; leſt he ſhould leave them in deſpair, invites them to repentance, gives them hopes of reconciliation (ver. 18.) ſhews them by what means they may avert the anger of the Lord, and be reconciled to him again (ver. 17 19.) and again pronounces God's wrath and final chaſtiſement, *to be devoured*, *i. e.* quite deſtroy'd, *by the ſword* of a cruel invading army, if they rebelled, or rejected this time of repentance and amendment offered unto them.

Ver. 18. *Come now and let us reaſon together.*] It is carefully to be obſerved that theſe are the words, not of the Lord that ſent him, but of the prophet himſelf, who talks to the delinquent Jews, as a man exhorting them that they ſhould not repine at the chaſtiſement of the Lord, but amend their lives; for it can't be ſaid, without a crime, that man can *reaſon* with God; therefore the ſenſe of this phraſe is, that the Jews being conſcious of and confeſſing their ſins before God, ſhould acknowledge that his judgment was righteous, and their ways were evil and ſhould be amended. Then the next words

———*Saith the Lord*, ſhould be read with this addition (*for*) *the Lord ſaith, though your ſins be as ſcarlet*, *i. e.* never ſo deteſtable and bloody (compared to ver. 15.) or *ſcarlet*, alluding to the attire of harlots in thoſe days, who diſtinguiſhed themſelves by a *ſcarlet* habit; thus the poet, Martial, of the harlots in his time, ſings,

Coccina famoſæ donas adianthina mœchæ.

And what makes this alluſion the ſtronger is Iſaiah's own words in the 21ſt verſe, where he calls *Jeruſalem an harlot*; and from hence St. Hierom ſays, that Babylon is called the *ſcarlet whore* in the Revelations (xvii. 4.) Moreover, before I leave this verſe, I muſt obſerve the metonomy in the compariſon between the repenting ſoul, and *ſnow*, &c. This is an Hebraiſm, and imports no more than this; if ye repent, ye ſhall be cleanſed and purified from your ſins, let them have been ever ſo enormous.

Ver. 21. *How is the faithful city become an harlot.*] The ſenſe is obvious; for, as we find the Prophets accuſe them of whoredoms, that worſhip falſe gods; ſo here Jeruſalem, who had been the faithful city, where the true God had been worſhipped in purity, is called an *harlot*, becauſe its inhabitants were now begun to worſhip ſtrange gods; and neglected, or rather violated, the God of Heaven with their idolatry.

Ver. 22. contains two proverbs; which I think need no explication, than that, they both import the degeneracy of mankind from a better to a worſe condition; as the next verſe alſo confirmeth, which empeacheth the princes of the people, of defection from the laws of God, and by a juſt obſervance of which, the Prophet ſignifies there, that they hold their dominion.

Ver. 23. *Every one loveth gifts.*] Here the Prophet juſtifies his accuſation of rebellion againſt the princes or judges of the people; where he ſheweth, that though the people are ſubject to the prince, yet, that the prince is alſo ſubject to the law; and that he is as juſtly accuſed of rebellion when he perverteth and acteth contrary to the law, as the ſubject is, if he diſobey and oppoſe the prince in his righteous judgment according to the law. This is the obvious ſenſe of the former clauſe, which he confirms with the manner how a prince is capable of perverting, *&c.* the law, as follows; by receiving *gifts*; for, if he be biaſſed with an avaricious deſire of money, he will decree judgment without juſtice, and deliver up the cauſe of the fatherleſs, widow, and helpleſs men, to the rapacious, inhuman and wicked hands of the rich and potent enemies, who are the *adverſaries of the Lord*, as is particularly notified in the next

Ver. 24. where Iſaiah properly begins to act the part of a Prophet, and to direct his auditors to Chriſt, as the proper phyſician to cure all the paſt diſeaſes, of which the Jewiſh ſtate is ſaid above to labour under. He introduces the God of Iſrael as a triumphing conqueror, *Ah!* ſaith he, which does not ſignify, as when ſpoken by the Prophet before, at ver. 4. to expreſs ſorrow or diſdain; for, as we have not that variety of Engliſh words to expreſs the paſſions diſtinct and articulately, as the original languages have: So we are to obſerve the context, the perſon that ſpeaks, and the occaſion thereof, and alſo the very tone of the ſpeaker, before a true judgment is to be collected on what is ſaid or written. Thus at ver. 4. *ah* was ſpoken as the ſentiment of the Prophet, and by the context ſignified *ſorrow*, a paſſion that God could not be ſubject to; therefore, *ah* in this place can't import ſorrow; becauſe it is the ſpeech of the Lord, who is hereby repreſented *rejoycing*; becauſe he ſhall ſoon be avenged of his adverſaries, even the enemies of his faithful and juſt ſervants, the poor, the fatherleſs, and the widow; in the ſame ſenſe, tho' not in the ſame manner, as the Prophet Ezekiel phraſes it: *Mine anger ſhall be accompliſhed, and I will cauſe my fury to reſt upon them, and I will be comforted*, &c. ch. v. 13.

Ver. 25. Is a proverbial expreſſion; and is to be interpreted by its dependance on the 22d verſe, to which it refers both in ſtile and ſenſe.

Ver. 26. *I will reſtore thy judges as at the firſt.*] i. e. the judges that I ſhall raiſe up in this nation after the captivity of Babylon (which is propheſied of in the next verſe) Eſdras, Nehemiah, Jeſus the ſon of Joſedec, *&c.* like unto the former Joſaphat, Solomon, David, Gideon, *&c.* recorded in the book of Judges.

Ver. 28. Is to be connected with the 24th, where the Lord ſaith, *I will avenge me of mine enemies*, i. e. by bringing upon them the *ſword*, ver. 20. of a cruel conqueror, who ſhall lead them away captives into Babylon, and devour their country. This I take to be the true literal interpretation, tho' I have read ſome commentators that refer it in a figure to the age of Chriſt, under whoſe kingdom, thoſe that *forſake the Lord* (God and Chriſt) ſhould be puniſhed with a total overthrow of their polity and temple and religion in this world, and with final deſtruction among the devils in the world to come,

Ver. 29. Here by *oaks* and *gardens* we are to underſtand the groves and high places where they had polluted themſelves with idolatry, eſpecially in the obſcene worſhip of Beel-phegor or Priapus, (See 2 Chron. xv. 16)

Ver. 30. Is a repreſentation by ſimilitude of the decaying ſtate of the Jews, who had by their own wickedneſs forfeited the love of God, and were become as uſeleſs and barren as a leaf that drops from a tree in the decline of the year, or a garden, that can't bear fruit for want of water to nouriſh its plants.

Ver. 31. Sheweth, that if a ſtrong man pretends to deliver the wicked, he ſhall fall into danger, and ſhall periſh with them, without any pity or compaſſion from thoſe that behold his folly.

CHAP. II.

1 *Iſaiah propheſieth the coming of Chriſt's kingdom.* 6 *Wickedneſs is the cauſe of God's forſaking.* 10 *He exhorteth to fear, becauſe of the powerful effects of God's majeſty.*

THE word that Iſaiah the ſon of Amoz ſaw, concerning Judah and Jeruſalem.

2 And it ſhall come to paſs in the laſt days, *that* the mountain of the LORDS houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills; and all nations ſhall flow unto it.

3 And many people ſhall go and ſay, Come ye, and let us go up to the mountain of the LORD, to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion ſhall go forth the law, and the word of the LORD from Jeruſalem.

4 And he ſhall judge among the nations, and ſhall rebuke many people; and they ſhall beat their ſwords into plough-ſhares, and their ſpears into pruning-hooks; nation ſhall not lift up ſword againſt nation, neither ſhall they learn war any more.

5 O houſe of Jacob, come ye, and let us walk in the light of the LORD.

6 ¶ Therefore thou haſt forſaken thy people the houſe of Jacob, becauſe they be repleniſhed from the eaſt, and *are* ſoothſayers like the Philiſtines, and they pleaſe themſelves in the children of ſtrangers.

7 Their land alſo is full of ſilver and gold, neither *is there any* end of their treaſures: their land is alſo full of horſes, neither *is there any* end of their chariots.

8 Their land alſo is full of idols: they worſhip the work of their own hands, that which their own fingers have made.

9 And the mean man boweth down, and the great man humbleth himſelf: therefore forgive them not.

10 ¶ Enter into the rock, and hide thee in the duſt, for fear of the LORD, and for the glory of his majeſty.

11 The lofty looks of man ſhall be humbled, and the haughtineſs of men ſhall be bowed down, and the LORD alone ſhall be exalted in that day.

12 For the day of the LORD of hoſts *ſhall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up, and he ſhall be brought low;

13 And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Baſhan.

14 And upon all the high mountains, and upon all the hills *that are* lifted up.

15 And upon every high tower, and upon every fenced wall.

16 And upon all the ſhips of Tarſhiſh, and upon all pleaſant pictures.

17 And the loftineſs of man ſhall be bowed down, and the haughtineſs of men ſhall be made low: and the LORD alone ſhall be exalted in that day.

18 And the idols he ſhall utterly aboliſh.

19 And they ſhall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majeſty, when he ariſeth to ſhake terribly the earth.

20 In that day a man ſhall caſt his idols of ſilver, and his idols of gold, which they made, *each one* for himſelf to worſhip, to the moles, and to the bats:

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majeſty, when he ariſeth to ſhake terribly the earth.

22 Ceaſe ye from man whoſe breath *is* in his noſtrils: for wherein is he to be accounted of?

Ver. 1. Here the prophet manifeſtly points to the time of the coming of the Meſſiah, i. e. when Chriſt, his apoſtles, and a new church ſhould ariſe out of Judah; as may be proved from ſeveral particulars, as follow:

Ver. 2. *In the laſt days.*] This phraſe is adaptly applied to the coming of the Lord's Chriſt, both becauſe that time in which he was born, is *the laſt* in reſpect that Chriſt was the end of the law and the prophets; and alſo in regard of the beginning and end of the world; which is generally divided into three principal epochas, from Adam to Moſes, or under the law of nature; from Moſes, or under the law of Moſes to Jeſus Chriſt; and thence under the law of grace to the conſummation of all things.

——*The mountain of the Lord's houſe*, &c.] Is alſo a proof of the former aſſertion; for the beſt commentators refer it to the church of Chriſt, which he then foretold, and ſince can be proved to be the moſt beautiful and extenſive of all churches; eſpecially ſince the time of Conſtantine the Great, when all nations flocked into the field of Chriſt; according to that of the prophet, *and all nations ſhall flow unto it.*

Ver. 4. *And they ſhall beat their ſwords into plough-ſhares*, &c.] This is a figurative expreſſion; importing, that when wars and civil diſcords, which then inveſted the church of God, were abated, and all nations ſhould be united under one ſhepherd, Chriſt Jeſus the Meſſiah, there would be no longer need of ſoldiers; and that the young men that before were employ'd in the art of war might ſtay at home, and, inſtead of a pike or ſword, handle ſuch rural inſtruments of husbandry, as are neceſſary to cultivate the ground for the maintenance and ſupport of each other; So that the doctrine of Chriſt, inſtead of inſpiring them with a ſanguinary ſpirit of hatred and revenge, ſhould teach them to love and cheriſh one another. Which interpretation, as it is eaſy, agreeable to the phraſe of the orientals, and conſonant to the doctrine of Chriſt, I hope will be admitted as a proper anſwer to thoſe, who, ignorant of them all, pretend to raiſe from the ſound of the words an objection againſt its accompliſhment; ſaying, That as we can't inſtance any time ſince Iſaiah, wherein the art of war was exchanged for husbandry, or any nation had converted their martial *apparatus* into *plough-ſhares* and *pruning hooks*, literally ſo taken; ſo the prophecy is either to be interpreted of ſome future reign of the Meſſiah (according to the Millinarians) a thouſand years upon earth; or that it is falſe and an impoſture. But I doubt not but what I have ſaid will prove them in the wrong, and God, who cannot fail, ſpeaking truth by his prophet.

The reaſon of the phraſe may be confirmed from much later authors: for it plainly appears, that it was the cuſtom for the ſoldiery to convert their martial weapons into inſtruments of husbandry in the days of the poet Martial, who in the 2d Book, Epigr. 34. writes

Pax me certa ducis placidos conflavit in uſus,
Agricolæ nunc ſum: militis ante fui,

ſo that from this cuſtom, the antients drew the proverb in the text to denote a *time of peace*, brotherly love and unity; And on the contrary, when they intended to mind you of a time of war, they inverted the words, and ſaid, That then the plough-ſhares and pruning-hooks ſhould be turned into ſwords: thus

Et curvæ rigidum falces conflantur in enſem
Virgil. *lib.* 1. *Georg.*

And again,

Sarcula ceſſabant, verſique in pila ligones,
Factaque de raſtri pondere caſſis erat.
Ovid. *lib.* 1. *Faſt.*

To whom I ſhall add that co-temporary phraſe of the Prophet Joel, which is very much to our purpoſe; Speaking of a war to be proclaimed, he ſays, *Beat your plough-ſhares into ſwords, and your pruning-hooks into ſpears*, ch. iii. 10.

But ſay they, When did this time of peace begin, whereof we urge the Prophet here to have propheſied? Let us, ſays St. Hierom, turn over antient hiſtories, and we ſhall find that the whole earth was in a ſtate of war and confuſion, 'till the twenty-eighth year of Auguſtus Cæſar, in the 41ſt of whoſe reign Chriſt was born in Judæa, in the days of thte axation by Cyrenius the governor of Syria. But when the Saviour of the world was born, and the peace of the Roman Empire prepared a way to the doctrine of the Goſpel, we ſhall find the whole world ſettled in peace, and the field, inſtead of ſoldiers, filled with husbandmen, not to deſtroy, plunder, and burn up, but to cultivate the earth; of which glorious days, the Poet has given us a noble deſcription:

Aſpera tunc poſitis miteſcent ſæcula bellis
Claudentur belli portæ, &c
Virgil. *lib.* 1. *Æn.*

——*Neither ſhall they learn war any more.*] Theſe words have been interpreted as the former, by the enemies of Chriſtianity; and are brought as a confirmation of their gloſs and argument, as above: And ſhould theſe words be taken in general, they would certainly conclude, that there never ſhould be any more war in the world after the time propheſied of by the Prophet: But it is to be carefully obſerved, That when God promiſes any thing to his Church, (tho' he expreſſes himſelf in general and univerſal terms, yet) he is to be underſtood only to accept, or to make ſuch promiſe, to the good and faithful, who keep his ſtatutes, and perſevere in their alliance with him; who alone, indeed, are the Church of God, and to whom the promiſes are due, and not to them, who are only hearers and not doers of the law. So that *the perpetual peace* which can be argued from this text, is that mutual love, that neceſſarily ſubſiſts among good Chriſtians; for, ſays Chriſt, the diſtinguiſhing mark of his diſciples is *to love* each other; Therefore the Prophet by no means intended to ſet aſide juſt and neceſſary wars, when our right, liberty and religion are invaded; but all thoſe bickerings, &c. that deſtroy unity, peace and concord in the hearts of good and faithful Chriſtians; juſt as if he had ſaid: Chriſt, when he comes, will command you *to abſtain from ſtrife, envyings*, &c. and *to love one another*. Which is accompliſhed on the part of Chriſt, and none can be his diſciples, but thoſe who prove the ſame according to this rule, in their lives and converſation.

Ver. 5. is the voice of the Gentile converts to the Church of God, calling to the Jewiſh nation: or, as ſome Commentators rather think, it is the exhortation of Iſaiah for the Jews that ſhould come after, not to be, according to their preſent temper, a ſtubborn and rebellious nation; but, to embrace the faith and the glorious Goſpel of Chriſt, and not therein to be excelled by the readineſs of the Gentiles: which, if they did, he, in the four following verſes declares, that God would puniſh them without mercy.

Ver. 10. *Enter into the rock, and hide thee in the duſt,* &c.] Here the Prophet ſpeaks to this effect: O Iſrael, on account of theſe thy wickedneſſes, and becauſe thou wilt not repent; but haſt contemned my admonitions, God will certainly puniſh you with ruin and deſtruction, till he has brought down thy pride, laid thine honour in the duſt, and broken thy ſtubborn neck. And though thou ſhouldſt flee for refuge into the caverns of the earth, the holes and clefts of the rocks, yet thou ſhalt not eſcape; for there he will direct thine enemies to ſearch thee out, and to ſlay thee; of all which to the end of the chapter. Where *note*, that theſe enemies were the Chaldæans and Babylonians; and afterwards the Romans, of whoſe cruelties and oppreſſion of the Jews, read Joſephus, who was preſent in that dreadful deſtruction.

Ver. 13. Lebanon is a famous mountain that ſeparates Syria from Paleſtine; it forms the ſhape of an horſe-ſhoe in its length, beginning at three or four leagues diſtance from the mediterranean above Smyrna, and going from north to ſouth towards Sidon, from thence bending from weſt to eaſt, it runs out towards Damaſcus, as far as Laodicea Scabioſa. The weſtern part of this chain of mountains, is what here is meant by Lebanon, remarkable for cedar-trees, which, being very thick and tall, were made uſe of formerly for all great buildings; they ſhoot out their branches at ten or twelve feet from the ground, large and at a diſtance from each other, with leaves like roſemary, always green, and diſtilling a precious gum. And as the wood is incorruptible, ſolid, and beautiful, ſo this hill was always eſteem'd and commemorated in Scripture as one of the beſt in thoſe nations, and frequently uſed to repreſent by ſimile the mount Sion, or the hill of God, i. e. where the temple of God ſtood. This alſo was the caſe of

——*Baſhan*, a country beyond Jordan, in the poſſeſſion of the half tribe of Manaſſeh: And was thought by the Jews and their neighbours, to be one of the moſt fruitful countries in the world, in rich paſtures, tall oaks, and fine cattle.

Ver. 16. *Tarſhiſh* is by ſome commentators ſuppoſed to mean a city or country on the Mediterranean: And others, I think, with more probability, take *ſhips of Tharſhiſh* to imply in general nothing more than large ſhips, able to bear a long voyage, in oppoſition to the ſmall craft intended for a home-trade. See Calmet's Comm. upon Gen. x. 4.

Ver. 22. *Whoſe breath is in his noſtrils.*] i. e. who ſoon dieth, and is killed by the ſtoppage of his breath.

CHAP. III.

1 *The great confuſion which cometh by ſin.* 9 *The impudence of the people.* 12 *The oppreſſion and covetouſneſs of the rulers.* 16 *The judgments which ſhall be for the pride of the women.*

FOR behold, the Lord, the LORD of hoſts, doth take away from Jeruſalem and from Judah, the ſtay and the ſtaff, the whole ſtay of bread, and the whole ſtay of water.

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient.

3 The captain of fifty, and the honourable man, and the counſeller, and the cunning artificer, and the eloquent orator.

4 And I will give children *to be* their princes, and babes ſhall rule over them.

5 And the people ſhall be oppreſſed, every one by another, and every one by his neighbour: the child ſhall behave himſelf proudly againſt the ancient, and the baſe againſt the honourable.

6 When a man ſhall take hold of his brother of the houſe of his father, *ſaying*, Thou haſt cloathing, be thou our ruler, and *let* this ruin *be* under thy hand:

7 In that day ſhall he ſwear, ſaying, I will not be an healer; for in my houſe *is* neither bread nor cloathing; make me not a ruler of the people.

8 For Jeruſalem is ruined, and Judah is fallen: becauſe their tongue and their doings *are* againſt the LORD, to provoke the eyes of his glory.

9 ¶ The ſhew of their countenance doth witneſs againſt them, and they declare their ſin as Sodom, they hide *it* not: wo unto their ſoul, for they have rewarded evil unto themſelves.

10 Say ye to the righteous, that *it ſhall be* well *with him:* for they ſhall eat the fruit of their doings.

11 Wo unto the wicked, *it ſhall be* ill *with him:* for the reward of his hands ſhall be given him.

12 ¶ As *for* my people, children *are* their oppreſſors, and women rule over them: O my people, they which lead thee, cauſe *thee* to err, and deſtroy the way of thy paths.

13 The LORD ſtandeth up to plead, and ſtandeth to judge the people.

14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the ſpoil of the poor *is* in your houſes.

15 What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? ſaith the Lord GOD of hoſts.

16 ¶ Moreover the LORD ſaith, Becauſe the daughters of Zion are haughty, and walk with ſtretched-forth necks, and wanton eyes, walking and mincing *as* they go, and making a tinkling with their feet.

17 Therefore the LORD will ſmite with a ſcab the crown of the head of the daughters of Zion, and the LORD will diſcover their ſecret parts.

18 In that day the LORD will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* cauls, and *their* round tires like the moon.

19 The chains, and the bracelets, and the mufflers.

20 The bonnets and the ornaments of the legs, and the headbands, and the tablets, and the ear-rings,

21 The rings, and noſe-jewels,

22 The changeable ſuits of apparel, and the mantles, and the wimples, and the criſping-pins,

23 The glaſſes, and the fine linen, and the hoods, and the veils.

24 And it ſhall come to paſs, *that* inſtead of ſweet ſmell, there ſhall be ſtink; and inſtead of a girdle, a rent; and inſtead of well ſet hair baldneſs; and inſtead of a ſtomacher, a girding of ſackcloth; *and* burning inſtead of beauty.

25 Thy men ſhall fall by the ſword, and thy mighty in the war.

26 And her gates ſhall lament and mourn, and ſhe *being* deſolate, ſhall ſit upon the ground.

Ver. 1. *For, behold*, &c.] This is a connection with the preceding chapter; as if he had ſaid, I admoniſh you to obey the law of the Meſſiah, and not vex nor kill him; but I foreſee that you will not be adviſed, and that you will crucify him: therefore I will tell you what the Romans ſhall do to you under Titus and Veſpaſian; they ſhall revenge the innocent blood of Chriſt with the burning of Jeruſalem, of which, and not the Babyloniſh captivity, all the ancient interpreters have expounded the following matter to the 6th chapter, agreeable to the ſpeech and connection of the prophecy. Thus, he begins in the preſent chapter to foretell that God would puniſh the crucifixion of our Saviour. Firſt, by taking from them all their ſtrength and power in war. Secondly, by depriving them of neceſſary proviſions, ſo that they ſhould ſtarve with want of bread and water. Thirdly, by taking from them prophets and prophecies. Fourthly, by conſuming their ancient men and judges. Fifthly, their counſellors. Sixthly, their architects. Seventhly, their good and pious men; and finally, by depriving them of all the light of Scripture, true religion and the favour and grace of God. This is contained in the ſeven former verſes; and therefore he ſays at

Ver. 8. *Jeruſalem is ruined*, &c.] Therefore there is no man that will accept of the government of Judah and Jeruſalem, whoſe inhabitants have brought down the divine vengeance upon themſelves, with *their tongue*, which blaſphemouſly called Chriſt a devil or demoniac, a winebibber and Samaritan, and have proved *their doings* to be the moſt wicked by perſecuting and killing Chriſt and his apoſtles. This is the outward cauſe of the ruin of the Jewiſh republic: Then at

Ver. 12. *As for my people, children are their oppreſſors, and women rule over them*, &c.] The prophet deſcribes the external cauſe of that ruin; ſhewing that as the internal was the ſins of the people; ſo the external is to be accounted for from the avarice, oppreſſion, weakneſs and negligence of their ancients and princes, as it is emphatically ſummed up at the 15th verſe; *What mean ye that ye beat my people to pieces, and grind the faces of the poor*, i. e. not only ſcrew their ſubſtance from them by unjuſt oppreſſion, but abuſe and beat them when they apply for redreſs of their lawful grievances. From theſe he deſcends to the crimes of their wives and daughters.

Ver. 16. *Becauſe the daughters of Zion are haughty*, &c.] Here the Prophet intimates that a vicious proud wife is often a prompter to an unjuſt judge, to exact more than what is lawful for a ſupply of her exorbitant demands in dreſs, *&c.* For he particularly remarks three vices in ſuch women, *viz.* Pride, haughtineſs, and luxury: *They walk*, ſays he, *with ſtretched forth necks, wanton eyes, walking, and mincing as they go, and making a tinkling with their feet.* For all which the Lord will puniſh them in the manner as is related to the end of this chapter. And *then ſhe being deſolate ſhall ſit upon the ground.* Where you may obſerve Jeruſalem repreſented, as in Lamentations i. 1. like a matron, diſconſolate and afflicted, mourning her misfortunes on the ground; even in the manner that I have ſeen a medal of Veſpaſian's, with the figure of Jeruſalem repreſented by a woman, ſitting under a palm tree, with this inſcription, *Judæa capta.*

CHAP. IV.

In the extremity of evils, Chriſt's kingdom ſhall be a ſanctuary.

AND in that day ſeven women ſhall take hold of one man, ſaying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

2 In that day ſhall the branch of the LORD be beautiful and glorious, and the fruit of the earth *ſhall be* excellent and comely for them that are eſcaped of Iſrael.

3 And it ſhall come to paſs, *that he that is* left in Zion, and *he that* remaineth in Jeruſalem, ſhall be called holy, *even* every one *that is* written among the living in Jeruſalem:

4 When the LORD ſhall have waſhed away the filth of the daughters of Zion, and ſhall have purged the blood of Jeruſalem from the midſt thereof, by the ſpirit of judgment, and by the ſpirit of burning.

5 And the LORD will create upon every dwelling-place of mount Zion, and upon her aſſemblies a cloud, and ſmoak by day, and the ſhining of a flaming fire by night: for upon all the glory *ſhall be* a defence.

6 And there ſhall be a tabernacle for a ſhadow in the day-time from the heat, and for a place of refuge, and for a covert from ſtorm and from rain.

Ver. 1. *And in that day ſeven women*, &c.] Here the Prophet continues his deſcription of that terrible overthrow, the Jewiſh ſtate was threatned with in the promiſes of this prophecy; endeavouring to raiſe their conception of its greater extremity, by telling them, the war would prove ſo bloody, that many women would find it hard to obtain one man, *i. e.* The men would be almoſt deſtroyed in the wars when the Romans beſieged Jeruſalem.

Ver. 2. *Branch of the Lord.*] This is a name given by the Prophets to the Meſſiah: *Behold the man, whoſe name is the branch*: ſays Zachary vi. 12. And in another place, *Behold, I will bring forth my ſervant the branch*; iii. 8. And ſo the Hebrew reads what the Vulgate tranſlates *oriens*. Jeſus Chriſt is the *Branch* of the houſe of David; according to the cuſtom of the antients, who were accuſtomed to call their heroes *Deorum Germina*, i. e. *Branches of the gods*, viz. the Poets call one *the Branch* of Mars, another *the Branch* of Jupiter, as Huetius has proved beyond contradiction, Demonſt. Evangel. Prop. 9. c. 59. And even according to the Vulgate tranſlation Chriſt is *oriens*, the ſun of righteouſneſs, riſen to enlighten us and to deliver us out of the ſhadow of death. And this ſame text of Iſaiah is confirmed by Jeremiah xxiii. 5. and xxxiii. 15. which ſome, not without reaſon, interpret as prophecies of his miraculous birth of a virgin.

Ver. 5. *A cloud and a ſmoke by day, and the ſhining of a flame of fire by night.*] This is not to be interpreted that the Lord would again aſſiſt the paſſage of the Jews from the Babyloniſh captivity with a *cloud* and *fire*, as he did when Moſes brought them through the wilderneſs: Neither do we read any where of ſuch a miracle wrought in their return from Babylon; but it is as much as to ſay, that when Chriſt our Saviour ſhould come, and waſh away the ſins of the world, that he would then alſo ſend them the Holy Ghoſt the Comforter, who ſhould guide them by his Divine Grace, and preſerve as many as would follow his directions, and yield to his holy influences, from the temptations of the world, fleſh and the devil: that ſo they may finally attain to the heavenly kingdom through the deſart of this life. This is the ſenſe of ver. 5. and 6.

CHAP. V.

1 *Under the parable of a vineyard, God excuſeth his ſevere judgment.* 8 *His judgment upon coveteouſneſs,* 11 *Upon laſciviouſneſs,* 13 *Upon impiety,* 20 *and upon injuſtice.* 26 *The executioner of God's judgments.*

NOW will I ſing to my well-beloved, a ſong of my beloved touching his vineyard: My well-beloved hath a vineyard in a very fruitful hill.

2 And he fenced it, and gathered out the ſtones thereof, and planted it with the choiceſt vine, and built a tower in the midſt of it, and alſo made a wine-preſs therein: and he looked that it ſhould bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jeruſalem, and men of Judah, Judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it ſhould bring forth grapes, brought it forth wild grapes?

5 And now go to: I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it ſhall be eaten up: *and* break down the wall thereof, and it ſhall be trodden down.

6 And I will lay it waſte: it ſhall not be pruned, nor digged, but there ſhall come up briers and thorns: I will alſo command the clouds that they rain no rain upon it.

6 For the vineyard of the LORD of hoſts *is* the houſe of Iſrael, and the men of Judah his pleaſant plant: and he looked for judgment, but behold, oppreſſion; for righteouſneſs, but behold a cry.

8 ¶ Wo unto them that joyn houſe to houſe, *that* lay field to field, till *there be* no place, that they may be placed alone in the midſt of the earth.

9 In mine years *ſaid* the LORD of hoſts, Of a truth many houſes ſhall be deſolate, *even* great and fair without inhabitant.

10 Yea, ten acres of vineyard ſhall yield one bath, and the ſeed of an homer ſhall yield an ephah.

11 ¶ Wo unto them that riſe up early in the morning, *that* they may follow ſtrong drink, that continue until night, *till* wine enflame them.

12 And the harp and the viol, the tabret and pipe, and wine are in their feaſts: but they regard not the work of the LORD, neither conſider the operation of his hands.

13 ¶ Therefore my people are gone into captivity, becauſe *they have* no knowledge: and their honourable men *are* famiſhed, and their multitude dried up with thirſt.

14 Therefore hell hath enlarged her ſelf, and opened her mouth without meaſure: and their glory, and their multitude, and their pomp, and he that rejoyceth ſhall deſcend into it.

15 And the mean man ſhall be brought down, and the mighty man ſhall be humbled, and the eyes of the lofty ſhall be humbled.

16 But the LORD of hoſts ſhall be exalted in judgment, and God *that is* holy, ſhall be ſanctified in righteouſneſs.

17 Then ſhall the lambs feed after their manner, and the waſte places of the fatneſs ſhall ſtrangers eat.

18 Wo unto them that draw iniquity with cords of vanity, and ſin as it were with a cart-rope.

19 That ſay, Let him make ſpeed, *and* haſten his work, that we ſee *it*: and let the the counſel of the holy One of Iſrael draw nigh and come, that we know *it*.

20 ¶ Wo unto them that call evil good, and good evil; that put darkneſs for light, and light for darkneſs; that put bitter for ſweet, and ſweet for bitter.

21 Wo unto *them that are* wiſe in their own eyes, and prudent in their own ſight.

22 Wo unto *them that are* mighty to drink wine, and men of ſtrength to mingle ſtrong drink.

23 Which juſtify the wicked for reward, and take away the righteouſneſs of the righteous from him.

24 Therefore as the fire devoureth the ſtubble, and the flame conſumeth the chaff, *ſo* their root ſhall be as rottenneſs, and their bloſſom ſhall go up as duſt: becauſe they have caſt away the law of the LORD of hoſts, and deſpiſed the word of the holy One of Iſrael.

25 Therefore is the anger of the LORD kindled againſt his people, and he hath ſtretched forth his hand againſt them, and hath ſmitten them: and the hills did tremble, and their carcaſes *were* torn in the midſt of the ſtreets: For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

26 ¶ And he will lift up an enſign to the nations from far, and will hiſs unto them from the end of the earth: and behold, they ſhall come with ſpeed ſwiftly.

27 None ſhall be weary nor ſtumble amongſt them: none ſhall ſlumber nor ſleep: neither ſhall the girdle of their loyns be looſed, nor the latchet of their ſhoes be broken.

28 Whoſe arrows *are* ſharp, and all their bows bent, their horſes hoofs ſhall be counted like flint, and their wheels like a whirlwind.

29 Their roaring *ſhall be* like a lion, they ſhall roar like young lions: yea, they ſhall roar and lay hold of the prey, and ſhall carry *it* away ſafe, and none ſhall deliver *it*.

30 And in that day they ſhall roar againſt them, like the roaring of the ſea; and if *one* look unto the land, behold darkneſs *and* ſorrow, and the light is darkned in the heavens thereof.

Ver. 1. *Now will I ſing to my beloved a ſong*, &c.] The Prophet here introduceth the Lord as the keeper of a vineyard, and the inhabitants of Jeruſalem as the vineyard; under which allegory, he ſheweth them how the Lord would puniſh their rebellious and barren hearts; to ver. 8. A parable which our Bleſſed Saviour made uſe of in the Goſpel to much the ſame purpoſe, ſaying, *There was an houſholder that planted a vineyard*, &c. Matt. xxi. 33. where you ſhall find it explained at large. And then he proceeds to exemplify thoſe that ſhall be puniſhed, and for what offences, to the 24th verſe.

Ver 18. imports by a metaphorical ſpeech, that, let a man be never ſo powerful and rich; he is not able to deliver himſelf out of the hand of God's juſtice, if he give himſelf up to habitual vice.

Ver. 19. is a check upon thoſe that tauntingly cry, when they are told of God's judgments due to their ſins, Why does not God exerciſe his power, and execute thoſe threats, which his preachers denounce in his name? againſt whom, preſumptuouſly continuing in their evil ways, the Prophet denounces a certain *wo*, ver. 1—8. compared to ver. 24. and 25. Which *wo* is particularly deſcribed in the 26th, and following verſes.

CHAP. VI.

1 Iſaiah in a viſion of the Lord in his glory, 5 being terrified, is confirmed for his meſſage, 9 He ſheweth the obſtinacy of the people, unto their deſolation. 13 A remnant ſhall be ſaved.

IN the year that king Uzziah died, I ſaw alſo the Lord ſitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it ſtood the ſeraphims: each one had ſix wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another and ſaid, Holy, holy, holy *is* the LORD of hoſts, the whole earth *is* full of his glory.

4 And the poſts of the door moved at the voice of him that cried, and the houſe was filled with ſmoak.

5 ¶ Then ſaid I, Wo *is* me, for I am undone, becauſe I *am* a man of unclean lips, and I dwell in the midſt of a people of unclean lips: for mine eyes have ſeen the king, the LORD of hoſts.

6 Then flew one of the ſeraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar.

7 And he laid *it* upon my mouth, and ſaid, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy ſin purged.

8 Alſo I heard the voice of the Lord, ſaying, Whom ſhall I ſend, and who will go for us? Then ſaid I, Here *am* I, ſend me.

9 ¶ And he ſaid, Go and tell this people, Hear ye indeed, but underſtand not; and ſee ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and ſhut their eyes: leſt they ſee with their eyes, and hear with their ears, and underſtand with their heart, and convert, and be healed.

11 Then ſaid I, Lord, how long? And he anſwered, Until the cities be waſted without inhabitant, and the houſes without man, and the land be utterly deſolate.

12 And the Lord have removed men far away, and *there be* a great forſaking in the midſt of the land.

13 ¶ But yet in it *ſhall be* a tenth, and *it* ſhall return, and ſhall be eaten: as a teil-tree, and as an oak whoſe ſubſtance *is* in them, when they caſt *their leaves*: *ſo* the holy ſeed *ſhall be* the ſubſtance thereof.

Ver. 1. *In the year that king Uzziah died.*] See the Introduction and Notes on the 1ſt verſe of the 1ſt chapter of this Book.

Ver. 10. has been objected againſt the juſtice of God; as if he delighted in the death of a ſinner, whereas he declares, that it would be more pleaſure for him, that he ſhould be converted and live. Then the ſenſe is, That God does not deny ſalvation to thoſe that are deſirous of it and ſeek it; but only declares his abhorrence of the reprobate that won't hearken to his call, nor repent and be healed; juſt as the goodneſs and ſkill of a phyſician is of little ſervice where an obſtinate and intemperate patient fruſtrates all his wholeſome preſcriptions.

CHAP. VII.

1 *Ahaz being troubled with the fear of Rezin and Pekah, is comforted by Iſaiah.* 10 *Ahaz having liberty to chuſe a ſign, and refuſing it, hath for a ſign, Chriſt promiſed.* 17 *His judgment is propheſied to come by Aſſyria.*

AND it came to paſs in the days of Ahaz the ſon of Jotham, the ſon of Uzziah king of Judah, *that* Rezin the king of Syria, and Pekah the ſon of Remaliah, king of Iſrael, went up towards Jeruſalem to war againſt it, but could not prevail againſt it.

2 And it was told the houſe of David, ſaying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then ſaid the LORD unto Iſaiah, Go forth now to meet Ahaz, thou, and Sheer-jaſhub thy ſon, at the end of the conduit of the upper pool in the high-way of the fullers field:

4 And ſay unto him, Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of theſe ſmoaking fire-brands, for the fierce anger of Rezin with Syria, and of the ſon of Remaliah:

5 Becauſe Syria, Ephraim, and the ſon of Remaliah have taken evil counſel againſt thee, ſaying,

6 Let us go up againſt Judah, and vex it, and let us make a breach therein for us, and ſet a king in the midſt of it, *even* the ſon of Tabeal.

7 Thus ſaith the Lord GOD, It ſhall not ſtand, neither ſhall it come to paſs.

8 For the head of Syria *is* Damaſcus, and the head of Damaſcus *is* Rezin; and within threeſcore and five years ſhall Ephraim be broken, that it be not a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliahs ſon: If ye will not believe, ſurely ye ſhall not be eſtabliſhed.

10 ¶ Moreover, the LORD ſpake again unto Ahaz, ſaying,

11 Ask thee a ſign of the LORD thy God, ask it either in the depth, or in the height above.

12 But Ahaz ſaid, I will not ask, neither will I tempt the LORD.

13 And he ſaid, Hear ye now, O houſe of David, *Is it* a ſmall thing for you to weary men, but will ye weary my God alſo?

14 Therefore the Lord himſelf ſhall give you a ſign, Behold, a virgin ſhall conceive and bear a ſon, and ſhall call his name Immanuel.

15 Butter and honey ſhall he eat, that he may know to refuſe the evil, and chooſe the good.

16 For before the child ſhall know to refuſe the evil, and chooſe the good, the land that thou abhorreſt ſhall be forſaken of both her kings.

17 ¶ The LORD ſhall bring upon thee, and upon thy people, and upon thy fathers houſe, days that have not come, from the day that Ephraim departed from Judah; *even* the king of Aſſyria.

18 And it ſhall come to paſs in that day, *that* the LORD ſhall hiſs for the flie, that *is* in the uppermoſt part of the rivers of Egypt, and for the bee that *is* in the land of Aſſyria.

19 And they ſhall come, and ſhall reſt all of them in the deſolate valleys, and in the holes of the rocks, and upon all thorns, and upon all buſhes.

20 In the ſame day ſhall the Lord ſhave with a raſour *that is* hired, *namely*, by them beyond the river, by the king of Aſſyria, the head, and the hair of the feet: and it ſhall alſo conſume the beard.

21 And it ſhall come to paſs in that day, *that* a man ſhall nouriſh a young cow, and two ſheep:

22 And it ſhall come to paſs for the abundance of milk *that* they ſhall give, he ſhall eat butter: for butter and honey ſhall every one eat *that is* left in the land.

23 And it ſhall come to paſs in that day, *that* every place ſhall be, where there were a thouſand vines, at a thouſand ſilverlings, it ſhall *even* be briers and thorns.

24 With arrows and with bows ſhall *men* come thither; becauſe all the land ſhall become briers and thorns.

25 And *on* all hills, that ſhall be digged with the mattock, there ſhall not come thither the fear of briers and thorns: but it ſhall be for the ſending forth of oxen, and for the treading of leſſer cattle.

Ver. 1. *And it came to paſs in the days of Ahaz,* &c.] See the introduction and the notes on chap. i. ver. 1. of this book. This is the beginning of the ſecond general prophecy of Iſaiah concerning that Emanuel, which was to be born of a virgin, concerning alſo his ſalvation to mankind, his victories, favours and triumphs. In this chapter the prophet comforts Ahaz and his people with a promiſe of deliverance from the hands of their enemies, the Syrians and Samaritans, and that the Syrians and Samaritans ſhould be routed. Then he propoſes the birth of Emanuel of a virgin, for a ſign of the truth of his prophecy, ver. 14, 15. and concludes the chapter with threatening the Jews with certain deſtruction from the Egyptians and Chaldeans. See note on chap. i. 1.

Ver. 14. Emanuel is an Hebrew word, and ſignifies *God with us.* This ſame thing is repeated chap. viii. 8. where the prophet repreſents the enemies army, as a torrent overflowing Judea. And St. Matthew informs us that this prophecy was accompliſhed in the birth of Jeſus Chriſt, born of the virgin Mary, in whom the two natures, Divine and human, were united; and ſo in this ſenſe he was really Emanuel, *God with us*: ſo that I ſhall only obſerve one thing more that the 8th, 9th, and 10th chapters are connected with this, and require no further explication than what I have now ſaid and given before in the note Ahaz, in the firſt chapter.

CHAP. VIII.

1 *In Maher-ſhalal-haſh-baz, he propheſieth that Syria and Iſrael ſhall be ſubdued by Aſſyria.* 5 *Judah likewiſe for their infidelity.* 9 *Gods judgments ſhall be irreſiſtable.* 11 *Comfort ſhall be to them that fear God.* 19 *Great afflictions to idolaters.*

MOreover, the LORD ſaid unto me, Take thee a great roll, and write in it with a mans pen, concerning Maherſhalal-haſh-baz.

2 And I took unto me faithful witneſſes to record, Uriah the prieſt, and Zechariah the ſon of Jeberechiah.

3 And I went unto the propheteſs, and ſhe conceived and bare a ſon; then ſaid the LORD to me, Call his name Maherſhalal-haſh-baz.

4 For before the child ſhall have knowledge to cry, My father and my mother, the riches of Damaſcus, and the ſpoil of Samaria ſhall be taken away before the king of Aſſyria.

5 ¶ The LORD ſpake alſo unto me again, ſaying,

6 Forſomuch as this people refuſeth the waters of Shiloah that go ſoftly, and rejoyce in Rezin, and Remaliahs ſon:

7 Now therefore behold, the Lord bringeth up upon them the waters of the river, ſtrong and many, *even* the king of Aſſyria, and all his glory: and he ſhall come up over all his channels, and go over all his banks.

8 And he ſhall paſs through Judah, he ſhall overflow and go over, he ſhall reach *even* to the neck, and the ſtretching out of his wings ſhall fill the breadth of thy land, O Emanuel.

9 ¶ Aſſociate yourſelves, O ye people, and ye ſhall be broken in pieces; and give ear all ye of far countries: gird yourſelves, and ye ſhall be broken in pieces; gird your ſelves, and ye ſhall be broken in pieces.

10 Take counſel together, and it ſhall come to nought; ſpeak the word, and it ſhall not ſtand: for God *is* with us.

11 ¶ For the LORD ſpake thus to me with a ſtrong hand, and inſtructed me that I ſhould not walk in the way of this people, ſaying,

12 Say ye not, A confederacy, to all *them* to whom this people ſhall ſay, A confederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the LORD of hoſts himſelf, and *let* him *be* your fear, and *let* him *be* your dread.

14 And he ſhall be for a ſanctuary; but for a ſtone of ſtumbling, and for a rock of offence to both the houſes of Iſrael, for a gin, and for a ſnare to the inhabitants of Jeruſalem.

15 And many among them ſhall ſtumble and fall, and be broken, and be ſnared, and be taken.

16 Bind up the teſtimony, ſeal the law among my diſciples.

17 And I will wait upon the LORD that hideth his face from the houſe of Jacob, and I will look for him.

18 Behold, I and the children whom the LORD hath given me, *are* for ſigns, and for wonders in Iſrael; from the LORD of hoſts which dwelleth in mount Zion.

19 ¶ And when they ſhall ſay unto you, Seek unto them that have familiar ſpirits, and unto wizards that peep, and that mutter: ſhould not a people ſeek unto their God? for the living, to the dead?

20 To the law and to the teſtimony: if they ſpeak not according to this word, *it is* becauſe *there is* no light in them.

21 And they ſhall paſs through it, hardly beſtead and hungry: and it ſhall come to paſs, that when they ſhall be hungry, they ſhall fret themſelves, and curſe their king, and their God, and look upward.

22 And they ſhall look unto the earth: and behold, trouble and darkneſs, dimneſs of anguiſh; and *they ſhall be* driven to darkneſs.

CHAP. IX.

1 What joy ſhall be in the midſt of afflictions, by the kingdom and birth of Chriſt. 8 The judgments upon Iſrael for their pride, 13 For their hypocriſy, 8 And for their impenitency.

NEvertheleſs, the dimneſs *ſhall* not *be* ſuch as *was* in her vexation, when at the firſt he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievouſly afflict *her* by the way of the ſea, beyond Jordan in Galilee of the nations.

2 The people that walked in darkneſs, have ſeen a great light: they that dwell in the land of the ſhadow of death, upon them hath the light ſhined.

3 Thou haſt multiplied the nation, *and* not increaſed the joy: they joy before thee according to the joy in harveſt, *and* as *men* rejoyce when they divide the ſpoil.

4 For thou haſt broken the yoke of his burden, and the ſtaff of his ſhoulder, the rod of his oppreſſor as in the day of Midian.

5 For every battle of the warrior *is* with confuſed noiſe, and garments rolled in blood, but *this* ſhall be with burning *and* fewel of fire.

6 For unto us a child is born, unto us a ſon is given, and the government ſhall be upon his ſhoulder: and his name ſhall be called Wonderfull, Counſellor, The mighty God, The everlaſting Father, The prince of peace.

7 Of the increaſe of *his* government and peace *there ſhall be* no end, upon the throne of David, and upon his kingdom, to order it, and to eſtabliſh it with judgment and with juſtice, from henceforth even for ever: the zeal of the LORD of hoſts will perform this.

8 ¶ The Lord ſent a word into Jacob, and it hath lighted upon Iſrael.

9 And all the people ſhall know, *even* Ephraim, and the inhabitant of Samaria, that ſay in the pride and ſtoutneſs of heart.

10 The bricks are fallen down, but we will build with hewen ſtones: the ſycamores are cut down, but we will change *them into* cedars.

11 Therefore the LORD ſhall ſet up the adverſaries of Rezin againſt him, and join his enemies together.

12 The Syrians before, and Philiſtines behind, and they ſhall devour Iſrael with open mouth: for all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

13 ¶ For the people turneth not unto him that ſmiteth them, neither do they ſeek the LORD of hoſts.

14 Therefore the LORD will cut off from Iſrael head and tail, branch and ruſh in one day.

15 The ancient and honourable, he *is* the head: and the prophet that teacheth lies, he *is* the tail.

16 For the leaders of this people cauſe *them* to err, and *they that are* led of them, *are* deſtroyed.

17 Therefore the LORD ſhall have no joy in their young men, neither ſhall have mercy on their fatherleſs and widows: for every one *is* an hypocrite, and an evil doer, and every mouth ſpeaketh folly: for all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

18 ¶ For wickedneſs burneth as the fire: it ſhall devour the briars and thorns, and ſhall kindle in the thickets of the foreſt, and they ſhall mount up *like* the lifting up of ſmoke.

19 Through the wrath of the LORD of hoſts is the land darkened, and the people ſhall be as the fewel of the fire: no man ſhall ſpare his brother.

23 And he ſhall ſnatch on the right hand, and be hungry; and he ſhall eat on the left hand and they ſhall not be ſatisfied: they ſhall eat every man the fleſh of his own arm.

21 Manaſſeh, Ephraim; and Ephraim, Manaſſeh; *and* they together *ſhall be* againſt Judah: For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

CHAP. X.

1 The wo of tyrants. 5 Aſſyria, the rod of hypocrites for his pride ſhall be broken. 20 A remnant of Iſrael ſhall be ſaved. 24 Iſrael is comforted with promiſe of deliverance from Aſſyria.

WO unto them that decree unrighteous decrees, and that write grievouſneſs *which* they have preſcribed:

2 To turn aſide the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherleſs.

3 And what will ye do in the day of viſitation, and the deſolation *which* ſhall come from far? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they ſhall bow down under the priſoners, and they ſhall fall under the ſlain: For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

5 ¶ O Aſſyrian, the rod of mine anger, and the ſtaff in their hand is mine indignation.

6 I will ſend him againſt an hypocritical nation; and againſt the people of my wrath will I give him a charge to take the ſpoil, and to take the prey, and to tread them down like the mire of the ſtreets.

7 Howbeit, he meaneth not ſo, neither doth his heart think ſo, but *it is* in his heart to deſtroy, and cut off nations not a few.

8 For he ſaith, *Are* not my princes altogether kings?

9 *Is* not Calno as Carchemiſh? *is* not Hamath as Arpad? *is* not Samaria, as Damaſcus?

10 As my hand hath found the kingdoms of the idols, and whoſe graven images did excel them of Jeruſalem and of Samaria?

11 Shall I not, as I have done unto Samaria and her idols, ſo do to Jeruſalem and her idols?

12 Wherefore it ſhall come to paſs, *that* when the Lord hath performed his whole work upon mount Zion, and on Jeruſalem, I will puniſh the fruit of the ſtout heart of the king of Aſſyria, and the glory of his high looks

13 For he ſaith, By the ſtrength of my hand I have done *it*, and by my wiſdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treaſures, and I have put down the inhabitants like a valiant *man*.

14 And my hand hath found as a neſt the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth, and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the ax boaſt itſelf againſt him that heweth therewith? *or* ſhall the ſaw magnify it ſelf againſt him that ſhaketh it? as if the rod ſhould ſhake *it ſelf* againſt them that lift it up, *or* as if the ſtaff ſhould lift up *it ſelf, as if it were* no wood.

16 Therefore ſhall the Lord, the Lord of hoſts, ſend among his fat ones leanneſs, and under his glory he ſhall kindle a burning like the burning of a fire.

17 And the light of Iſrael ſhall be for a fire, and his holy One for a flame: and it ſhall burn and devour his thorns and his briers in one day;

18 And ſhall conſume the glory of his foreſt, and of his fruitful field, both ſoul and body: and they ſhall be as when a ſtandard-bearer fainteth.

19 And the reſt of the trees of his foreſt ſhall be few, that a child may write them.

20 ¶ And it ſhall come to paſs in that day, *that* the remnant of Iſrael, and ſuch as are eſcaped of the houſe of Jacob, ſhall no more again ſtay upon him that ſmote them: but ſhall ſtay upon the Lord, the holy One of Iſrael in truth.

21 The remnant ſhall return, *even* the remnant of Jacob, unto the mighty God.

22 For though thy people Iſrael be as the ſand of the ſea, *yet* a remnant of them ſhall return: the conſumption decreed ſhall overflow with righteouſneſs.

23 For the Lord GOD of hoſts ſhall make a conſumption, even determined in the midſt of all the land.

24 ¶ Therefore thus ſaith the Lord GOD of hoſts, O my people that dwelleſt in Zion, be not afraid of the Aſſyrian: he ſhall ſmite thee with a rod, and ſhall lift up his ſtaff againſt thee, after the manner of Egypt.

25 For yet a very little while, and the indignation ſhall ceaſe, and mine anger in their deſtruction.

26 And the LORD of hoſts ſhall ſtir up a ſcourge for him according to the ſlaughter of Midian at the rock of Oreb: and *as* his rod *was* upon the ſea, ſo ſhall he lift it up after the manner of Egypt.

27 And it ſhall come to paſs in that day, *that* his burden ſhall be taken away from off thy ſhoulder, and his yoke from off thy neck, and the yoke ſhall be deſtroyed becauſe of the anointing.

28 He is come to Aiath, he is paſſed to Migron: at Michmaſh he hath laid up his carriages.

29 They are gone over the paſſage: they have taken up their lodging at Geba, Ramah is afraid, Gibeah of Saul is fled.

30 Lift up thy voice, O daughter of Gallim: cauſe it to be heard unto Laiſh, O poor Anathoth.

31 Madmenah is removed, the inhabitants of Gebim gather themſelves to flee.

32 As yet he ſhall remain at Nob that day: he ſhall ſhake his hand *againſt* the mount of the daughter of Zion, the hill of Jeruſalem.

33 Behold, the Lord, the LORD of hoſts ſhall lop the bough with terror: and the high ones of ſtature *ſhall be* hewn down, and the haughty ſhall be humbled.

34 And he ſhall cut down the thickets of the foreſts with iron, and Lebanon ſhall fall by a mighty one.

CHAP. XI.

1 *The peaceable kingdom of the branch out of the root of Jeſſe,* 10 *The victorious reſtoration of Iſrael, and vocation of the Gentiles.*

AND there ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots.

2 And the ſpirit of the LORD ſhall reſt upon him, the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and might, the ſpirit of knowledge, and of the fear of the LORD:

3 And ſhall make him of quick underſtanding in the fear of the LORD, and he ſhall not judge after the ſight of his eyes, neither reprove after the hearing of his ears.

4 But with righteouſneſs ſhall he judge the poor, and reprove with equity, for the meek of the earth: and he ſhall ſmite the earth with the rod of his mouth and with the breath of his lips ſhall he ſlay the wicked.

5 And righteouſneſs ſhall be the girdle of his loyns, and faithfulneſs the girdle of his reins.

6 The wolf alſo ſhall dwell with the lamb, and the leopard ſhall lie down with the kid: and the calf, and the young lion and the fatling together, and a little child ſhall lead them.

7 And the cow and the bear ſhall feed, their young ones ſhall lie down together: and the lion ſhall eat ſtraw like the ox.

8 And the ſucking child ſhall play on the hole of the aſp, and the weaned child ſhall put his hand on the cockatrice den.

9 They ſhall not hurt nor deſtroy in all my holy mountain: for the earth ſhall be full of the knowledge of the LORD, as the waters cover the ſea.

10 ¶ And in that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious.

11 And it ſhall come to paſs in that day, *that* the Lord ſhall ſet his hand again the ſecond time, to recover the remnant of his people which ſhall be left, from Aſſyria, and from Egypt, and from Pathros, and from Cuſh, and from Elam, and from Shinar, and from Hamath, and from the iſlands of the ſea.

12 And he ſhall ſet up an enſign for the nations, and ſhall aſſemble the outcaſts of Iſrael, and gather together the diſperſed of Judah, from the four corners of the earth.

13 The envy alſo of Ephraim ſhall depart, and the adverſaries of Judah ſhall be cut off: Ephraim ſhall not envy Judah, and Judah ſhall not vex Ephraim.

14 But they ſhall fly upon the ſhoulders of the Philiſtines toward the weſt, they ſhall ſpoil them of the eaſt together: they ſhall lay their hand upon Edom and Moab, and the children of Ammon ſhall obey them.

15 And the LORD ſhall utterly deſtroy the tongue of the Egyptian ſea, and with his mighty wind ſhall he ſhake his hand, over the river, and ſhall ſmite it in the ſeven ſtreams, and make *men* go over dryſhod.

16 And there ſhall be an high-way for the remnant of his people, which ſhall be left from Aſſyria, like as it was to Iſrael in the day that he came up out of the land of Egypt.

As many things muſt neceſſarily have been repeated in the annotations on the four preceding chapters, and finding they would be as intelligible to the reader, ſhould they be jointly explained in this place; therefore, as brevity is a commendable qualification in ſuch circumſtances, I have caſt them together as follows.

Firſt obſerve, that the ſeventh, eighth and ninth chapters, treat almoſt of the ſame ſubject, declaring that altho' the Jews ſhould be delivered from the tyranny of Syria and the kings of Iſrael; yet there were greater calamities reſerved for them from the Aſſyrians and Egyptians; who ſhould ravage Judea, and alſo ſcourge the Syrians and the Iſraelites, enemies of the Jews: but at laſt, that they ſhould reſtore Judea to her ancient tranquility: concluding that all theſe things ſhould come to paſs within the narrow compaſs of as many years in which a virigin might conceive and bare a ſon and bring him up to the uſe of reaſon; ch. vii. ver. 14, 15. Then the prophet is commanded to put his words in execution; for, when, I ſay, by the command of the Lord he had declared to Ahaz that he had nothing to fear from the Syrians and the kings of Iſrael; but that he ſhould ſuffer much from the Egyptians and Aſſyrians, before a virgin could conceive, bare and bring up a child to chuſe the good and refuſe the evil; then we read in the next chapter (8) verſe the firſt

The Lord ſaid unto me, *Take thee a great roll, and write it with a man's pen concerning Maher-ſhalal-haſh-baz.* Whoſe common interpretation has been generally to this effect: *Take thee a great roll,* i. e. a parchment large enough to contain all the particular prophecy which relates to the preſent ſubject (that reaches to the end of ch. 12.) *and write in it with a man's pen,* i. e. with ſuch a pen in ſuch a character as in common uſe among you, *concerning* Maher-ſhalal-haſh-baz, which is interpreted to run ſwiftly to the ſpoil and make haſte to the prey, given to the child of the prophet to denote the ſpeedy deſtruction of the confederate kings of Syria and Iſrael (ſee ver. 4.) The alluſion of the name I conceive is very juſt; but I muſt, for very good reaſons, prefer the figurative meaning of the text, on the authority of the learned Huetius to this literal explication, which to me appears trifling, and no ways tending to the confirmation of the context, and much beneath the ſtile of this florid and figurative prophet: for, here, ſays that learned and judicious biſhop, the prophet introduces God ſpeaking not ἐνθυῤῥήμανα, as we ſay, *plain Engliſh*, but σεμνοπρεπῶς, *chaſtly* and *decently*, chuſing modeſt words to expreſs ſuch neceſſary things which chaſtity forbids us to ſpeak: beſides, the Hebrew tongue is remarkable for its modeſty; for it has no proper appellative for the privities, or other ſuch like parts; Maimonides, in More Nev. p. 3. c. 8. But as Elias Levita (in Thisbi) has collected, when ſuch parts are neceſſary to be expreſſed, they deſcribe them by a general, figurative and improper diction: therefore in this place, I interpret the prophet to mean by *a roll*, or as the vulgate renders it, *a large book*, librum grandem; *his wife*: and by *a man's pen*, that part of a man which it is a ſhame to name in expreſs words, and then to *write it concerning* Maher-ſhalal-haſh-baz, is the command given to the prophet to impregnate his ſpouſe with a ſon, whoſe name ſhould be a ſign and declaration of the deſtruction of the enemies of Judah, as above. Thus the great Huetius, in his Demonſtr. Evang. Propoſ. 7. § 15. Which is very ſtrongly confirmed by the following context, verſe 2, 3, 4. And indeed may very well be explained by that of Hoſea, *And the Lord ſaid to Hoſea, Go, take unto thee a wife of whoredoms and children of whoredoms, for the land hath committed great whoredom, departing from the Lord. So he went and took Gomer the daughter of Diblain, which conceived and bare him a ſon. And the Lord ſaid unto him, Call his name Jezreel, for yet a little while and I will avenge the blood of Jezreel upon the houſe of Jehu, and will cauſe to ceaſe the houſe of Iſrael.* Here the prophet ſpeaks, as alſo in the third chapter, *in a carnal diction*; but Iſaiah in a more genteel manner, agreeable to his birth and nation, has repreſented an obſcene thing by a modeſt circumlocution; after the example of that royal ſtile of Prov. ix. 17. and xxx. 20. where Solomon deſcribes whoredoms and adulteries by ſtolen waters, bread eaten in ſecret, *&c.* and I could ſupport the warrantableneſs of this ſort of expreſſion from many and approved claſſic authors. And certainly we need no better example than that (2 Cor. iii. 2, 3.) of St. Paul, who, tho' it be to expreſs a different thing, uſes the ſame metaphor of ſpeech. But ſhould all antiquity be ſilent, ſhould nothing elſe conclude to warrant this explication, we muſt either account many things trifling in the ſaid prophecy, or grant its veracity. For, what could we do with the ninth chapter, (which relates the birth of a ſon) upon the old footing? Truly it would become a mere laſtal of opinions, ſhould it not be expounded on the hypotheſis juſt related.

Yet I would not be thought, by any thing here advanced, that I intend, in the leaſt, to invalidate any argument grounded upon this Scripture for the incarnation and birth of Chriſt our Saviour; on the contrary, I verily believe that this prophecy is ſo artfully compoſed, as to regard the time of its compoſure, with the appearance of an hiſtorical interpretation; but nevertheleſs belonging chiefly to ſome future event, and yielding a myſtical ſenſe to the pious and judicious reader. For, theſe words, *Behold, a virgin ſhall conceive and bare a Son, and he ſhall be called Emanuel*: ſhould be underſtood hiſtorically or literally of a woman to be married to a man; and of a ſon to be born of that wedlock, who ſhould be called *Emanuel*, or *God with us*; was a ſign to the Jews that God with his preſent and immediate help would reſcue and defend them from their enemies. But in a ſpiritual ſenſe, they prophecy, "that a virgin ſhould, without knowledge of a man, bring forth a Son by the virtue or influence of the Holy Ghoſt; who being born would be truly *God with us*, and it may be truly ſaid of him (as in John i. 14.) *And the word was made fleſh and dwelt among us.* The like diſtinction is to be uſed in the words (ch. viii. *v.* 1.) *Take thee a roll and write it with a man's pen*, &c. The firſt and literal ſenſe is as above. The figurative or ſpiritual interpretation is; that when Chriſt the Meſſiah ſhould be born into the world, have conquered the world, the fleſh and the devil, the enemies of his ſervants, he ſhould alſo laſt of all conquer death, and adorn himſelf with the trophies of their plunder. Whence we learn how to interpret what follows a little after, *viz. The ſtretching-out of his wings ſhall fill the breadth of thy land, O Emanuel.* Where, *thy land*, O Emanuel! can't be literally interpreted that the land of Judah ſhould be the inheritance of this ſon of the prophet, as the words peremptorily read: but in regard to this ſon, Judah is called his land or place of his birth only: yet it is literally true applied to our Saviour Chriſt, who as the prophet here declareth ſhould come, and claim an abſolute and regal title of dominion over it. Thus

Alſo ver. 13, 16. *Sanctify the Lord of hoſts himſelf, and let him be your fear, and let him be your dread. And he ſhall be for a ſanctuary; but for a ſtone of ſtumbling, and for a rock of offence to both the houſes of Iſrael, for a gin, and for a ſnare to the inhabitants of Jeruſalem. And many among them ſhall ſtumble and fall, and be broken, and be ſnared, and be taken*: has a double interpretation: One that is obvious, and another of Chriſt, who is *the tried ſtone, a precious corner-ſtone, a ſure foundation*, (in the ſame Prophet's phraſe, ch. xxviii. 16.) or as the Pſalmiſt ſings (in cxviii. 22.) *the ſtone reproved by the builders, become the head of the corner*, upon which, ſays Jeſus himſelf (Matt. xxi. 44.) *whoſoever falls ſhall be broken; but upon whoſoever it ſhall fall, it will grind him to powder*, (compared with 1 Pet. ii. 4. and 7. Rom. ix. 33.)

The ſame ambiguity is obſervable in the ninth chapter: *At firſt he lightly afflicted the land of Zebulun, and the land of Naphtali; and afterwards did more grievouſly afflict her by the way of the ſea beyond Jordan in Galilee of the nations. The people that walked in darkneſs, have ſeen a great light: They that dwell in the land of the ſhadow of death, upon them hath the light ſhined*, (ver. 1, 2.) For if we regard its hiſtorical part, it will be found terminating with the affliction of Zebulun and Naphtali, by Tiglath-pileſer, king of Aſſyria; or afterwards with the affliction of the Iſraelites by Salmanezer; or, finally, when the angel of the Lord ſlew the army of Sennacherib in the days of Hezekiah: But it was more fully and perfectly accompliſhed in its myſtical ſenſe by Chriſt, the promiſed Meſſiah, as St. Matthew evinceth, (ch. iv. 15, *&c.*) who expreſsly quotes and applies theſe words of the Prophet to the Lord's Chriſt."

Nor do I think it will be amiſs to add to what has been ſaid, what I find ingeniouſly collected by the Rev. Dr. Wells: his words are theſe (p. 27.) As the beginning of the ninth chapter contains a very remarkable prophecy of our *Saviour*, ſo the learned and judicious Mr. Mede could not forbear, ſaying, *that he thought the devil did owe it a ſpight from the beginning*; inſomuch that by wrong pointing, and wrong tranſlating, the ſenſe of this place is ſo darkned, that according to the common expoſition of it, it is hard to defend St. Matthew's application thereof to our *Saviour*, much leſs to ſee the evidence of ſo noble and clear a prophecy in itſelf, or rightly expounded. One thing has contributed to the darkning thereof, is the wrong pointing of diſtinguiſhing of it, by referring the firſt ſix Hebrew words to this prophecy, and ſo beginning therewith this chap. 9. whereas the ſaid words ſhould be referr'd to what goes before, and ſo make the end of chap. 8. as they do in St. Jerom's, or the Vulgar Latin Verſion, and the Syriac and Arabic Verſions; and as Mr. Mede ſays in the Chaldee Paraphraſe. Whereby he muſt mean ſome other copy that he made uſe of, than that of our Polyglot Bible. For this makes the Chaldee Paraphraſe the prophecy, is wrongly underſtanding and rendring two Hebrew verbs, the firſt by *he lightly afflicted*; and the ſecond by *did more grievouſly afflict.* Whereas the firſt Hebrew verb does alſo ſignify, and ſo may be render'd, *he made vile*, or *greatly afflicted*; and the latter Hebrew verb may be render'd, *he ſhall make glorious.* And the text, thus render'd, contains a clear and noble prophecy of *Chriſt.*

To theſe ambiguous prophecies ſhould be added, that *unto us a child is born, unto us a ſon is given*, ch. ix. 6. which primarily or hiſtorically relates to the ſon of the Prophet, to be born by the command of God as above, for a token to Ahaz; and then in a myſtical and prophetic ſenſe, it is a prophecy of the birth of Chriſt, who was to be given to all the world, but firſt to the Jews. See Hierom in Iſa. vii. 14. But,

There are many paſſages in this Prophet which can be applied only to Chriſt, nor can't be wreſted to any other perſon or purpoſe: For thus it follows to the laſt mentioned text; *and the government ſhall be upon his ſhoulder: and his name ſhall be called wonderful Counſellor, the mighty God, the everlaſting Father, the Prince of Peace. Of the increaſe of his government and peace there ſhall be no end, upon the throne of David and upon his kingdom, to order it, and to eſtabliſh it with judgment, and with juſtice from henceforth even for ever. The zeal of the Lord of hoſts will perform this. The Lord ſent a word into Jacob, and it hath lighted upon Iſrael*, ch. ix. 6, 7, 8. I ſay then, that this Scripture can neither be interpreted of the ſon of the Prophet, nor, as ſome have as ignorantly wrote, of king Hezekiah; for who ſhall ſay without blaſphemy, that either of theſe were *wonderful*, which is a proper epithet of God (ſee Judges xiii.) or *a God*, or properly *Mighty*; for God ſpeaking of himſelf ſays, *Ego ſum fortiſſimus Deus*, "I am the mighty God;" in many places. And Iſaiah himſelf ſpeaks thus of Chriſt: (ch. xi. 2.) *And the ſpirit of the Lord ſhall reſt upon him, the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and might:* but he that is poſſeſſed with a ſpirit of *counſel* and *might*, is properly a *Counſellor* and *Mighty*. Beſides, neither of the above-mentioned could boaſt of eternal peace; nor of an eternal kingdom; though both theſe particulars are true in Chriſt. But,

Amongſt all the prophecies of the Old Teſtament, I don't find any one ſo conſpicuous, and plainly foretelling the coming of the Meſſiah, or more generally agreed upon by the Jews and Chriſtians, than this, *And there ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots*; which are a plain declaration of his humanity; as the next words are of his Divinity, *and the ſpirit of the Lord ſhall reſt upon him.* Then follows a deſcription of the office of Chriſt, *viz. with righteouſneſs ſhall he judge the poor, and reprove with equity, for the meek of the earth; and he ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked*, which ſhall eſtabliſh a perpetual peace and harmony in the kingdom of Chriſt, as you read after at the 6th verſe, *the wolf alſo ſhall dwell with the lamb, and the leopard ſhall lie down with the kid*, &c. by which metaphor is denoted that *Love* and *Unity*, which we ought to maintain to prove ourſelves thereby the diſciples of Chriſt; and is agreeable to, and to be interpreted in the ſame manner as the 4th verſe of the 2d chapter, as noted before in its proper place. Again, *In that day there ſhall be the root of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek*, ver. 10. This Scripture remarks his authority and power, as the following words, *And his reſt ſhall be glorious*, foretel the honours that ſhould be given him after his death. For which glorious proſpect the Prophet declares his thankfulneſs to God: ſaying, *Behold, God is my ſalvation: I will truſt, and not be afraid; for the Lord Jehovah is my ſtrength and my ſong, he alſo is become my ſalvation. Therefore with joy ſhall ye draw water out of the wells of ſalvation.* Which words our Saviour Chriſt ſhews, had their accompliſhment in himſelf, when he cry'd, *If any one thirſts, let him come unto me, and drink; he that believeth on me*, as the Scripture ſaith, *out of his belly ſhall flow living water.* Again, *Whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt; but the water that I ſhall give him, ſhall be in him a well of water ſpringing up into life everlaſting*, John iv. 13——16. All which I propoſe to illuſtrate, and conclude with the following Paraphraſe on the 11th chapter. Which will plainly prove, that the whole chapter belongs only to the times of the Goſpel, *viz.*

Ver. 1. *And* there *ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots.*] i. e. when the royal family of David ſhall be again reduced to that low condition, as that it does reſemble its mean eſtate in the days of his father Jeſſe, a ſhepherd in the land of Judah, or may be adaptly likened to the ſtock of a tree, that has been much lop'd and impaired, and has but juſt life enough left to ſend out a ſucker or twig; then out of the ſaid family of David ſhall ariſe or be born the Meſſiah or Chriſt. (2) *And the ſpirit of the Lord ſhall reſt upon him*, i. e. as man he ſhall be endued with the gifts and graces of the holy ſpirit without meaſure, and at all times, *viz. the ſpirit*, i. e. ſpiritual gift, or grace of extraordinary wiſdom in divine things, and of extraordinary *underſtanding* in natural things; the ſpirit, or ſpiritual gift of extraordinary *counſel* to form good deſigns, and of extraordinary *might* or courage to execute them; the ſpirit, or ſpiritual grace of extraordinary *knowledge* of God's will, and of the *fear of the Lord*, or an extraordinary diſpoſition to obey the will of God. (3) *And* the holy ſpirit ſhall make him of an extraordinary quick underſtanding *in the fear of the Lord*, or in things pertaining to godlineſs, and of an extraordinary quickneſs or readineſs to lay hold of all opportunities to promote true piety; and *he ſhall not judge after the ſight of his eyes, neither reprove after the hearing of his ears*, i. e. according to outward appearance. (4) *But* he ſhall judge according to the truth of things, and ſo with righteouſneſs ſhall he judge the poor, and reprove with equity *for the meek of the earth*, i. e. ſhall juſtly rebuke or puniſh ſuch as oppreſs the meek: and *he ſhall ſmite the earth*, or ungodly, *with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked*, i. e. in his goſpel he ſhall denounce the greateſt threatnings and puniſhment againſt ſinners, which ſhall certainly fall upon and deſtroy them, if they repent not. And not only ſo, but even in a more literal ſenſe, ſhall he at laſt deſtroy antichriſt, moſt eminently ſo called, *by the breath of his lips*, or by fire conſuming (2 Theſſ. i. 7, 8.) antichriſt and his party at Chriſt's word or command. (5) *And righteouſneſs ſhall be the girdle of his loins, and faithfulneſs the girdle of his reins*, i. e. As a moſt ſtrict regard to truth, integrity and juſtice, is what is preſſed on all by the goſpel, and obſerved by ſuch as are Chriſt's true ſubjects all along the ſeveral ages of chriſtianity; ſo a moſt ſtrict regard to juſtice, &c. ſhall be actually had, and univerſally practiſed in Chriſt's kingdom, when the laſt and moſt glorious and happy ſtate thereof ſhall come. (6) When *the wolf alſo ſhall dwell with the lamb, and the leopard ſhall lie down with the kid; and the calf, and the young lion, and the fatling together*, i. e. In the church of Chriſt there ſhall be a continual peace amongſt its profeſſors whether they be righteous or ſinners, meek or fierce, patient or choleric, pooror rich, weak or powerful, (for by theſe metaphors of awolf, lion, *&c.* we are to underſtand the converſion of the fierce Gentiles to the unity of the chriſtian faith, whoſe profeſſors are here repreſented under the metaphors of a lamb, *&c.*) Whom thus united in one communion and faith, a little child, Jeſus Chriſt, who was to be born of the virgin Mary, ſhall lead, guide them by the perfect rule of his goſpel unto perfect humility, peace and brotherly love towards one another: this is the ſenſe to the end of the 9th verſe, which concludes with *the earth ſhall be full of the knowledge of the Lord*, all nations ſhall have the goſpel, the good tidings of peace and ſalvation preached unto them, and true piety ſhall be ſo prevailing and eſtabliſhed, that it ſhall fill the earth, *as the waters cover* the channel or depth of *the ſea. And in that day*, when the goſpel of Chriſt ſhall be publiſhed, *there ſhall be the root*, or the branch, (ver. 1.) out of the root *of Jeſſe*, which lifted up on a croſs *ſhall ſtand for an enſign of the people*, the whole world, to draw them to his doctrine and faith, that by their truſt and confidence in him they may conquer their enemies, the devil, ſin, the world and the fleſh; agreeable to that declaration by Chriſt himſelf, who ſaid to his diſciples (John xii. 32.) *And, if I be lifted up* (on the croſs) *from the earth, I will draw all men unto me.* (See alſo Rom. xv.) *And his reſt*, deathand burial, whereby he was delivered from a bitter paſſion, *ſhall be glorious*, i. e. turn'd into a triumphant victory over hell and the grave by a glorious reſurrection and aſcenſion into heaven; from whence he ſhall return with his enſign of the croſs, in great power and glory, to judge both the quick and the dead, whoſe kingdom ſhall have no end. (11) *And it ſhall come to paſs in that day*, when Chriſt ſhall make a new covenant between God and man, and ſeal it with his precious blood, *that the Lord*, as he did in the days of our forefathers, whom he delivered by his mighty hand and out-ſtretched arm from the ſlavery and oppreſſion of the Egyptians, and brought them out of the houſe of bondage under the conduct of his ſervant Moſes, who by his command gave them the law written on two tables of ſtone, by which they became the choſen and elect people of God; (Exod. xix. 5.) ſo he *ſhall ſet his hand again* to deliver by the coming of his Son Jeſus Chriſt, his faithful people from ſin and everlaſting death, and ſhall give them a new law, without which the old one could not be made perfect, to recover or poſſeſs by preaching, faith and grace, the remnant of them few people which ſhall be left, or may be found profeſſing the true faith; walking in true faith and fear, and eſtabliſh them in the unity of ſpirit and the bond of peace, gathered from all countries, even *from Aſſyria and from Egypt, and from Pathros, and from Cuſh, and from Elam, and from Shinar, and from Hamath, and from the iſlands of the ſea*, where they ſhall then be diſperſed, as the next verſe clearly evinceth. (13) *And then the envy alſo of Ephraim*, or the ten tribes againſt Judah, *ſhall depart*, or ceaſe, and the adverſaries of Judah, ſuch as were of old, the chief and moſt inveterate enemies to the people of God, ſhall, at their embracing the goſpel of Chriſt, lay aſide all enmity, hatred, ill-will, variance, &c. towards them; for it ſhall be cut off, and inſtead of that former rancour that prevail'd in the minds of the Heathen nations, love, unity and peace ſhall take place, and diſpoſe them to do all the ſervice and kindneſs they can to thoſe that preach to them the way of eternal ſalvation, (to the end of the 14th verſe) *And the Lord*, Chriſt, *ſhall utterly deſtroy* or remove, as in his firſt deliverance of you from the Egyptian bondage, the tongue, or bay of the Egyptian or Red-ſea; i. e. the impediments that may oppoſe or obſtruct the preaching of the goſpel; for, as in thoſe days the Lord opened a paſſage for his people through the Red-ſea, which was drove back with his mighty wind, and carried them, his beloved Iſraelites, dry-ſhod over the river Jordan, whoſe ſtream was ſtopped by the ſaid mighty wind; ſo he will utterly deſtroy all thoſe impediments that ſhall obſtruct the promulgation of the goſpel in the whole earth. (16) *And* therefore the Prophet concludes there ſhall be an highway, or eaſy paſſage *for the remnant*, the preachers of the goſpel or the elect *of his people*, which ſhall be left or called by me from Aſſyria, or all nations (ſee ver. 11.) like as it was done to Iſrael, even as eaſy a paſſage as the Iſraelites found, in the day at the time he or they came up through the wilderneſs, the Red-ſea, and afterwards acroſs Jordan dry-ſhod out of the land of Egypt.

CHAP. XII.

A joyful thankſgiving of the faithful for the mercies of God.

AND in that day thou ſhalt ſay, O LORD, I will praiſe thee: though thou waſt angry with me, thine anger is turned away, and thou comforteſt me.

2 Behold, God *is* my ſalvation: I will truſt, and not be afraid; for the LORD JEHOVAH *is* my ſtrength and *my* ſong, he is alſo become my ſalvation.

3 Therefore with joy ſhall ye draw water out of the wells of ſalvation.

4 And in that day ſhall ye ſay, Praiſe the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth.

6 Cry out and ſhout, thou inhabitant of Zion: for great *is* the holy One of Iſrael in the midſt of thee.

We read in the concluſion of the former chapter, how the Prophet foretold that Chriſt would prepare a way for his apoſtles and faithful, to his holy covenant; as eaſy as the Lord had before made the paſſage of the Iſraelites through the Red-ſea. And therefore as Moſes celebrated their ſafe paſſage through the Red-ſea, and deliverance from Phara h and his hoſt with a ſong of thankſgiving, Exod. xv. ſo the Prophet Iſaiah having propheſied of greater and more gracious benefits of Emanuel to mankind, by which he has freed us from ſin and death, the wages thereof; concludes with this ſong by way of triumph, exhorting all chriſtians, by the name of *inhabitant of Zion*, to their humble and hearty thanks, and admoniſhing them, that, being accepted into the favour of God through pardon and grace, we ſhould contemn death, the devil, the conſcience of ſin and the infirmity of the fleſh, and apply to and reſt alone in the merits of Chriſt Jeſus our Saviour, who is able and always will help thoſe that ſincerely and faithfully call upon him for help in his holy word and ſacraments.

Ver. 1. *And in that day*, in which Chriſt the Meſſiah ſhall be exalted, *thou*, all ye people his choſen, who are converted and redeemed by his blood ſhed on the altar of the croſs for your ſins, *ſhalt ſay, O Lord I will praiſe thee from the bottom of my heart*, becauſe *tho' thou waſt* juſtly angry with me for my ſins, thine anger is graciouſly turned away by the death of thy Son, and thou comforteſt me by pardoning mine offences, which held me in a ſtate of miſery and certain perdition. Now

There are many ways of thankſgiving, or returning thanks to God; as,

Firſt, in honouring his holy name by words or hymns, *e.g.* when we repeat the *Glory be to the Father, and to the Son, and to the Holy Ghoſt*; or, when we ſay, the *Glory be to God on high*, &c. or, *We praiſe thee, O God, we acknowledge thee to be the Lord*, &c.

Secondly, by ſhunning ſin and all the occaſions thereof.

Thirdly, by a conſtant practice of a holy and virtuous life, and directing all our deeds to the praiſe and glory of God; for, as the Apoſtle admoniſheth, *whether ye eat, or drink, or whatſoever ye do, do all to the glory of God*, 1 Cor x. 31.

Fourthly, by patience and long-ſuffering, and ſtoutly reſiſting all temptations and difficulties for the love and honour of God.

Fifthly, by frequent meditation on the Divine Attributes of infinite perfection, ſanctity, power, love, &c. and thereby exciting in thy ſoul ſuch a deep reverence, praiſe and admiration of the Greatneſs, Majeſty and Goodneſs of God, as to eſteem nothing in this world, neither ſublime, excellent, great, or praiſe-worthy, in competition with God; ſo as to be led to the contempt of our dear ſelves, and ſay with the Prophet Daniel, *to thee, O Lord, belongs glory, but to us confuſion of faces*; ſo indeed, if we aſk the queſtion, *who art thou, Lord?* and, *who am I?* The Lord will appear to be an abyſs of Majeſty, Wiſdom, Virtue and Glory: And, I am an abyſs of contempt, ignorance, ſin and miſery.

Sixthly, by inviting others to praiſe God in word and deed, eſpecially ſuch as are ignorant of his words, or blaſpheme his Majeſty, by converting of ſinners, and daily praying, Lord let thy name be glorified, that all men and nations may acknowledge, worſhip, love and glorify thee; nay, even by inviting the Holy Angels and all, the very inanimate creatures, to join with us, after the example of the three children in the fiery furnace; ſaying, *all ye works of the Lord, bleſs ye the Lord*, &c. *all Angels of the Lord, bleſs ye the Lord*, &c. But the moſt perfect way is

Seventhly, by ſuffering patiently adverſities, troubles, ſtripes, impriſonment, and death itſelf for the glory of God. So that martyrdom is God's greateſt glory in us. Thus Chriſt glorified God the Father by ſuffering moſt cruel torments, revilings and death itſelf upon the croſs; and in like manner the Holy Innocents, and all the Martyrs, confeſſed God, and proclaim his holy name, rather in their death, than by their mouth.

Ver. 2. *Behold, God is my ſalvation.*] Thus Moſes ſang: *The Lord is become my ſalvation*, &c. Exod. xv. 2. Where obſerve alſo, that the word *behold* calls us to obſerve ſome great deliverance in a deſperate and ruined condition, and here ſignifies that Chriſt our Saviour hath delivered us from the death of ſin, and reſtored us to an everlaſting ſalvation in a life of righteouſneſs. Whence I commend that Paraphraſe of a good author on this place: "Behold Jeſus, who hath bleſſed me out of ſo many who ſit in darkneſs, with the light of his Goſpel, and ſo great ſalvation. Does not this demand my greateſt joy and thankſgiving? what ſhould I any longer dread? what ſhall I fear? what ſhall I love? what ſhall I hope, or ſay? but my God ! my Jeſus? in whom I poſſeſs all that is good.

Ver. 3. *Shall ye draw water out of the wells of ſalvation.*] This is an alluſion to the fountains of Siloe (ſee ch. viii. 6.) and to the rock, which being ſtruck with the rod of Moſes, yielded much and pleaſant water to quench the thirſt of the diſtreſſed people in the wilderneſs: for this rock was a type of Chriſt, who being whipped and pierced on the croſs became a fountain of ſpiritual water, which refreſhes and reſtores thirſty, troubled and cleanſes thoſe ſouls, which through ſin and wickedneſs had forfeited his favour, and made themſelves obnoxious to death and ſatan. Which is the very thing St. Paul hath expreſſed: *they all drank of the ſame ſpiritual drink: for they drank of that ſpiritual rock following them, which rock was Chriſt*, 1 Cor. x. 4. compared with John iv. 14. and vii. 37.) Where note, that by *ye ſhall draw water out of the wells of ſalvation*; we are informed that whoever putteth his truſt and confidence in God, ſhall want no manner of thing that is good.

Ver. 6. *Zion.*] The company of the faithful, which compoſe the church of Chriſt.

——*For great is the holy One of Iſrael in the midſt of thee.*] Viz. The God of Iſrael hath done great things for you, in your ſight: he is deſcended into the midſt of you, where he preached the Goſpel to the poor, wrought miracles, and died, that he might alſo aſcend into the higheſt heavens where he ſits in the glory of God the Father, making continual interceſſion for us, whom he hath redeemed, and ſtrengthened by his Holy Sacraments.

CHAP. XIII.

1 *God muſtereth the armies of his wrath.* 6 *He threateneth to deſtroy Babylon by the Medes.* 19 *The deſolation thereof.*

THE burden of Babylon, which Iſaiah the ſon of Amoz did ſee.

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, ſhake the hand, that they may go into the gates of the nobles.

3 I have commanded my ſanctified ones, I have alſo called my mighty ones for mine anger, *even* them that rejoyce in my highneſs.

4 The noiſe of a multitude in the mountains, like as of a great people: a tumultuous noiſe of the kingdoms of nations gathered together: the LORD of hoſts muſtered the hoſt of the battle.

5 They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to deſtroy the whole land.

6 ¶ Howl ye, for the day of the LORD *is* at hand; it ſhall come as a deſtruction from the Almighty.

7 Therefore ſhall all hands be faint, and every mans heart ſhall melt.

8 And they ſhall be afraid: pangs and ſorrows ſhall take hold of them, they ſhall be in pain as a woman that travelleth: they ſhall be amazed one at another, their faces *ſhall be as* flames.

9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land deſolate; and he ſhall deſtroy the ſinners thereof out of it.

10 For the ſtars of heaven, and the conſtellations thereof ſhall not give their light: the ſun ſhall be darkened in his going forth; and the moon ſhall not cauſe her light to ſhine.

11 And I will puniſh the world for *their* evil, and the wicked for their iniquity; and I will cauſe the arrogancy of the proud to ceaſe, and will lay low the haughtineſs of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore I will ſhake the heavens, and the earth ſhall remove out of her place in the wrath of the LORD of hoſts, and in the day of his fierce anger.

14 And it ſhall be as the chaſed roe, and as a ſheep that no man taketh up: they ſhall every man turn to his own people, and flee every one into his own land.

15 Every one *that is* found ſhall be thruſt through: and every one *that is* joyned *unto them*, ſhall fall by the ſword.

16 Their children alſo ſhall be daſhed to pieces before their eyes, their houſes ſhall be ſpoiled, and their wives raviſhed.

17 Behold, I will ſtir up the Medes againſt them, which ſhall not regard ſilver, and *as* for gold, they ſhall not delight in it.

18 *Their* bows alſo ſhall daſh the young men to pieces, and they ſhall have no pity on the fruit of the womb; their eye ſhall not ſpare children.

19 ¶ And Babylon the glory of kingdoms, the beauty of the Chaldees excellency, ſhall be as when God overthrew Sodom and Gomorrah.

20 It ſhall never be inhabited, neither ſhall it be dwelt in from generation to generation: neither ſhall the Arabian pitch tent there, neither ſhall the ſhepherds make their fold there.

21 But wild beaſts of the deſert ſhall lie there, and their houſes ſhall be full of doleful creatures, and owls ſhall dwell there, and ſatyrs ſhall dance there.

22 And the wild beaſts of the iſlands ſhall cry in their deſolate houſes, and dragons in *their* pleaſant palaces: and her time *is* near to come, and her days ſhall not be prolonged.

This chapter begins the third part of Iſaiah's prophecy, reaching to the twenty-fourth chapter, and containing many prophetick threatnings againſt the Babylonians, Idumaens, and other nations. So here begins a graphical deſcription of the deſtruction of Babylon, repreſenting therein, a type of the day of judgment, the deſtruction of the world, and the damnation of Lucifer, and the final impenitent: For he introduces God, as a general of a great army, raiſing his ſtandard, calling Cyrus and the Perſians upon the Babylonians; then he deſcribes the dreadfulneſs of that day of ruin, by comparing it to the darkning of the ſun, moon and ſtars in the firmament, (ver. 10.) foretelling that not only their men and young children ſhould be ſlain by the ſword (ver. 15, 16.) but that their wives and daughters ſhould be raviſhed, (ver. 16.) and that the city of Babylon being deſtroyed, like unto Sodom, ſhould no more be inhabited by men, but by wild beaſts, and evil ſpirits, *&c.* (ver. 20. *&c.*)

Ver. 1. *The burden,*] i. e. The heavy tidings which the prophet received from the Lord againſt Babylon, *&c.* for, *a burden*, in the prophetick ſtile, is a ſorrowful and calamitous prophecy; becauſe it is laid upon ſuch and ſuch people, as an heavy burden and weight of puniſhment, wherewith God afflicts them for their ſins. So that this firſt verſe runs thus, *The burden of Babylon*, or the prophecy, containing burthenſome or grievous puniſhments, which ſhall fall on Babylon, and *which Iſaiah the ſon of Amoz did ſee*, or had revealed to him in a viſion. This is the preface to this part of the prophecy of Iſaiah. (See notes on ch. i.)

Ver. 19. *And Babylon the glory of kingdoms, and the beauty of the Chaldees excellency.*] As this city is often mentioned in Scripture, in compariſon with others; and eſpecially to give you a true Idea of this prophecy, and of its importance, it will be neceſſary that you ſhould have it deſcribed in its *glory*, as here mentioned. In which deſcription, I confine my ſelf to the account Herodotus has left of it (lib. i.) both becauſe he is clear from any fictitious praiſes thereof, too frequent in other authors, and becauſe he was upon the ſpot, and is the moſt ancient writer, that has treated on that ſubject. "The city was ſquare, an hundred and twenty furlongs every way, that is to ſay, fifteen miles, or five leagues ſquare; and the whole circuit of it four hundred and eighty furlongs, or twenty leagues. The walls of it were built with large bricks, cemented with bitumen, a thick glutenous liquor, which iſſues out of the earth in the neighbouring country, it binds ſtronger than mortar; and becomes harder than the brick itſelf, for which it is made uſe of as a cement. Theſe walls were eighty ſeven feet thick, three hundred and fifty high, four hundred and eighty furlongs in circumference. They who allow them to have been no more than fifty cubits high, ſpeak of them according to the condition they were in after Darius the ſon of Hyſtaſpes, who commanded the walls to be demoliſhed to the hight, we are mentioning, as a puniſhment for the rebellion of the Babylonians.

This city was encompaſſed with a vaſt ditch filled with water, and brick work, carried up on both ſides. The earth which was dug out, was imployed in making the bricks, wherewith the walls of the city were built, ſo that one may judge of the depth and largeneſs of the ditch, by the extreme height and thickneſs of the walls. There were an hundred gates belonging to the city, twenty five on each of the four ſides. All theſe gates, with the poſts, and upper parts of them, were of maſſey braſs. Between every two of theſe gates, at particular intervals, were three towers, and three between each angle of this great ſquare; the towers were raiſed ten feet higher than the walls, which is to be underſtood of thoſe places only where they were neceſſary; for the city being encompaſſed in ſeveral places with marſhes, which were always full of water, and defended the approach to it, there was no need of towers on theſe ſides; ſo that their number did not conſiſt of above two hundred and fifty, whereas if they had been carried on throughout, there muſt have been many more of them.

There was a ſtreet anſwering every gate, ſo that there were fifty ſtreets in all, which led from one gate to another, cut one another at right angles, and were each fifteen miles, or five good leagues in length, and one hundred and fifty one feet wide. There were four other ſtreets, which were adorned with houſes only on one ſide, having the ramparts on the other. They made the whole compaſs of the city along the walls, and were each two hundred feet wide. As the ſtreets of Babylon went croſs one another, they form'd ſix hundred and ſeventy ſix ſquares, each whereof had four furlongs and a half on every ſide, which made two miles and a quarter in circuit. Theſe ſquares were ſurrounded without by houſes three or four ſtories high; the front whereof was adorned with all ſorts of embelliſhments; the inner ſpace was taken up with courts and gardens.

The Euphrates cut the city into two equal parts, from north to ſouth. A bridge of admirable ſtructure, of about a furlong, or one hundred twenty five paces in length, and thirty wide, continued a communication from one part of the city to the other; at the two extremities of the bridge were two palaces, the old on the eaſt ſide of the river, and the new on the oppoſite weſtern ſide. The firſt contained four of the ſquares, we have juſt mentioned; the other took up nine. Diodorus makes the firſt to be thirty furlongs in circumference, and the ſecond ſixty. The temple of Belus, which was near the old palace, filled another of theſe ſquares. The city intire was ſituate in a vaſt plain, the ſoil whereof was extremely fat and fruitful.

It was famous for *hanging-gardens*, which paſſed for one of the wonders of the world. They contained a ſpace of four hundred feet ſquare; within this ſpace theſe celebrated gardens were raiſed, compoſed of ſeveral large terraſſes, placed like amphitheatres, and the higheſt platform belonging to them, equalled the walls of Babylon in height, i. e. was three hundred fifty feet high. They went up from one terraſs to another, by ſtairs ten feet wide: this whole maſs was ſupported by large vaults built upon one another, and ſtrengthened with a wall twenty two feet thick, encompaſſing it every way; upon the top of theſe vaults were laid large flat ſtones, ſixteen feet long, and four wide. There was ſo large a quantity of earth heaped together, that the greateſt trees might take root in it. Here was every thing to be ſeen that could pleaſe the ſight and curioſity; very beautiful and large trees, flowers, plants, and ſhrubs upon the higheſt of the terraſſes, there was an aquæduct ſupplied with water from the river by a pump, (probably) and from thence the whole garden was watered." This was Babylon in its proſperity, when the prophet pronounced its woe; when he ſaid it

Shall be as when God overthrew Sodom and Gomorrah. ver 20. *It ſhall never be inhabited.*—21. *But wild beaſts of the deſert—doleful creatures—owls—ſatyrs.* Ver. 22 *and dragons ſhall live there.*] Theſe predictions of Iſaiah, and of all the other Prophets againſt Babylon were by degrees accompliſhed. *Beroſus* relates, that Cyrus having made himſelf maſter of this city, demoliſhed the outward walls of it, becauſe the city ſeemed too ſtrong; and he was apprehenſive that it would revolt. *Darius* the ſon of *Hyſtaſpis* having taken Babylon, deſtroyed the gates and walls of it, hereby intending to chaſtiſe the pride of this city. *Alexander* the Great had formed a deſign for rebuilding it, but his ſudden death prevented the execution of it, and his ſucceſſors neglected it. *Seleucus Nicanor*, one of *Alexander*'s ſucceſſors, having built Seleucia upon the Tigris, in the neighbourhood of this place, which *Seleucus* propoſed to make a great city, inſenſibly robbed Babylon of its inhabitants. *Strabo* aſſures us, that in his time, that is to ſay, under the empire of Auguſtus, Babylon was almoſt entirely deſerted. He applies to it the expreſſion of an old poet concerning Megalopolis; that it was no longer any thing more than a great deſart. *Diodorus* of Sicily, who lived in the ſame age, aſſures us, there was but a ſmall part of the city inhabited.

Pauſanias who lived in the ſecond age of the church, ſays, that there was nothing but waſte walls ſtanding. *Theodoret* remarks, that in his time it was inhabited only by ſome Jews. *Euſebius* writing upon the 13th of Iſaiah, relates upon the teſtimony of a monk who was an Elamite, and dwelt at Jeruſalem; that the kings of Perſia made a great park of Babylon, and kept abundance of wild creatures in it for the diverſion of hunting. *Benjamin* of Tudela, a Jew, who lived in the twelfth age, ſays, he found Babylon in all ruins, and that the remains of Nebuchadnezzar's palace were ſtill remarkable there; but that no one could go near it, by reaſon of the ſerpents, which were there in great numbers. At preſent all marks of this proud city are ſo entirely loſt, that there is no telling with any certainty, where it ſtood formerly. So that they who confound the city of Bagdat with old Babylon, are groſly miſtaken. For,

A German traveller, whoſe name is Renwolf, paſſed through the place in 1574, where formerly old Babylon ſtood; and ſpeaks of the ruins of this famous city, as follows; "The village of Elugo now lies where heretofore Babylon of Chaldea was ſituated. The Harbour is a quarter of a league's diſtance from it; people go aſhore in order to proceed by land to the celebrated city of Bagdad, which is a day and a half's journey from thence eaſtward on the Tygris. The ſoil is ſo dry and barren, that they cannot till it, and ſo naked, that I could never have believed, that this powerful city, once the moſt ſtately and renowned in all the world, and ſituated in the fruitful country of Shinar, could ever have ſtood there, if I had not diſcerned by the ſituation, and many antiquities of great beauty, though entirely neglected, which are to be ſeen round about, that it certainly had been there; and firſt by the old bridge over the Euphrates, whereof ſome piles and arches of brick are ſtill remaining ſo ſtrong that they are a great wonder. The whole front of the village Elugo is a hill upon which the caſtle ſtood, and the ruins of its fortifications are ſtill viſible tho' demoliſhed and uninhabited. Behind and ſome little way beyond, was a tower of Babylon. It is ſtill to be ſeen, and is half a league in diameter; but ſo ruinous, ſo low, and ſo full of venemous creatures, which lodge in holes made by them in the rubbiſh, that no one durſt approach nearer to it than within half a league, except during two months in the winter, when theſe animals never ſtir out of their holes. There is one ſort particularly, which the inhabitants in the language of the country, which is Perſian, called Egle, the poiſon whereof is very ſearching; they are larger than our lizzards." And

Altho' Lucan, or ſome ancient author, by a poetical licence, mentions Babylon as remaining in the Auguſtan age; it is to be underſtood of Seleucia, which was called *Seleucia Babylonia*, or Seleucia in the province of Babylon. For, it plainly appears by the premiſes that Babylon, and with it the Babyloniſh empire, with all its power and pride was demoliſhed, and utterly deſtroyed fifty years after the Babylonians had deſtroyed the city and temple of Jeruſalem; and many prophecies of ſacred Scripture were fulfilled: For it was foretold, That the Lord *would ſtir up the Medes againſt Babylon*; *that Elam* (or the men of Perſia) *and Media ſhould beſiege it*; that *the kings of the Medes ſhould execute the vengeance of God upon it, the vengeance of his temple*; that *her waters ſhould be dried up, her ſea and her ſprings made dry*; that it ſhould be taken in the time of a feaſt, *while her princes, her wiſe men, her captains and her rulers were drunk*; that *they ſhould ſleep a perpetual ſleep, and not wake*; that *the Lord would cut off from Babylon the name and remnant, the ſon and nephew*, or, *the ſon and grandſon*; for the Hebrew word *neked* Gen. xxi. 23. is tranſlated *the ſon's ſon*, and may juſtly be ſo; and it appears from the above hiſtory, that Evil-meradach the ſon of Nebuchadnezzar, and Belſhazzar his grandſon were both cut off by violent deaths, and the laſt of them in the taking of the city. It was alſo foretold, that Babylon ſhould be *a poſſeſſion for the bittern and pools of water*; which was fulfilled, when by breaking down the banks of the heads of the canal, the river was turned into a lake. And no care being taken afterwards to repair the breach, all the country on that ſide was overflowed and drowned: The breach became ſo wide as to be irreparable, unleſs by a vaſt expence, which none beſtowed: And the part of the river that went up to the city became ſo ſhallow as to be unfit for navigation. So that not one word of theſe predictions failed.

Satyrs.] The Hebrew word which our tranſlators have made Engliſh by *ſatyrs*, does literally ſignify *hairy*, and ſo in a metaphor *goats*, which are a very hairy creature. And ſays Dr. Wells, it being a received opinion among the ancients, if not really true, that *evil ſpirits* were wont to appear in the ſhape of *ſatyrs*; or rather partly in the ſhape of goats, *viz.* their lower parts being very hairy, and their two feet not only hairy, but alſo like the legs of a goat, and with a tail behind them like that of a *goat*; and their upper parts from the belly, tho' in ſhape like a man's, yet being alſo very hairy, reſemble a goat: Hence the Hebrew word came alſo to ſignify *evil ſpirits*, or *devils*, and is ſo rendered, Levit. xvii. 7. and 2 Chron. xi. 15. But becauſe ſuch *devils* are peculiarly ſtiled by the Greeks *ſatyrs*, or at leaſt ſuch of them as were eſteemed to *dance* or skip about as goats do; and becauſe it is ſaid of the devils here mentioned, that they ſhould ſo dance, I fancy our tranſlators were induced to render the word here by *ſatyrs*, rather than by the general word *devils*; and tho' dancing be not mentioned there, yet it being uſed there on the like account, the ſame word is rendered *ſatyrs* at chap. xxxiv. 14. Tho' the old verſions, *viz.* the Septuagint, Chaldee, *&c.* render the word in general *devils* in both texts; and accordingly St. John takes it from the Septuagint, Rev. xviii. 2. Nor do I think it unlikely that when our Saviour repreſents by, or likens the impenitently wicked to *goats*; Matt. xxv. 32, 33. He alluded to the received opinion of that time, of *devils* appearing like or in the ſhape of *goats*; foraſmuch as thoſe ſinners are not only like the *devils* in wickedneſs, but ſhall alſo at the laſt judgment be ſentenced *to depart into everlaſting fire, prepared for the devil and his angels.*

Ver. 22. *Wild beaſts of the Iſlands.*] Such beaſts as uſed to live in Iſlands uninhabited.

Her time is near to come.] i.e. The time of this deſolation ſhall ſoon begin.—*and her days ſhall not be prolonged.*] i.e. and the deſtruction ſhall not be put off; for, ſays the Lord, *when I begin, I will alſo make an end.* (See note on the 20th verſe above.)

CHAP. XIV.

1 *God's merciful reſtoration of Iſrael.* 4 *Their triumphant inſultation over Babel.* 24 *God's purpoſe againſt Aſſyria.* 29 *Paleſtina is threatned.*

FOR the LORD will have mercy on Jacob, and will yet chuſe Iſrael, and ſet them in their own land: and the ſtrangers ſhall be joyned with them, and they ſhall cleave to the houſe of Jacob.

2 And the people ſhall take them, and bring them to their place: and the houſe of Iſrael ſhall poſſeſs them in the land of the LORD, for ſervants and handmaids: and they ſhall take them captives, whoſe captives they were, and they ſhall rule over their oppreſſors.

3 And it ſhall come to paſs in the day that the LORD ſhall give thee reſt from thy ſorrow, and from thy fear, and from the hard bondage wherein thou waſt made to ſerve.

4 ¶ That thou ſhalt take up this proverb againſt the king of Babylon, and ſay, How hath the oppreſſor ceaſed! the golden city ceaſed!

5 The LORD hath broken the ſtaff of the wicked, *and* the ſceptre of the rulers.

6 He who ſmote the people in wrath, with a continual ſtroke; he that ruled the nations in anger, is perſecuted, *and* none hindreth.

7 The whole earth is at reſt *and* is quiet: they break forth into ſinging.

8 Yea, the fir-trees rejoyce at thee, *and* the cedars of Lebanon, *ſaying*, Since thou art laid down, no feller is come up againſt us.

9 Hell from beneath is moved for thee to meet *thee* at thy coming: it ſtirreth up the dead for thee, *even* all the chief ones of the earth; it hath raiſed up from their thrones all the kings of the nations.

10 All they ſhall ſpeak and ſay unto thee, Art thou become alſo as weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave? *and* the noiſe of thy viols: the worm is ſpread under thee, and the worms cover thee.

12 How art thou fallen from heaven, O lucifer, ſon of the morning! *how* art thou cut down to the ground, which didſt weaken the nations!

13 For thou haſt ſaid in thine heart, I will aſcend into heaven, I will exalt my throne above the ſtars of God: I will ſit alſo upon the mount of the congregation, in the ſides of the north.

14 I will aſcend above the height of the clouds, I will be like the moſt High.

15 Yet thou ſhalt be brought down to hell, to the ſides of the pit.

16 They that ſee thee, ſhall narrowly look upon thee, *and* conſider thee, *ſaying*, *Is* this the man that made the earth to tremble, that did ſhake kingdoms?

17 *That* made the world as a wilderneſs, and deſtroyed the cities thereof, *that* opened not the houſe of his priſoners?

18 All the kings of the nations, *even* all of them lie in glory, every one in his own houſe.

19 But thou art caſt out of thy grave, like an abominable branch? *and as* the raiment of *thoſe that are* ſlain, thruſt through with a ſword, that go down to the ſtones of the pit, as a carcaſe troden under feet.

20 Thou ſhalt not be joyned with them in burial, becauſe thou haſt deſtroyed thy land, *and* ſlain thy people; the ſeed of evil doers ſhall never be renowned.

21 Prepare ſlaughter for his children for the iniquity of their fathers; that they do not riſe nor poſſeſs the land, nor fill the face of the world with cities.

22 For I will riſe up againſt them, ſaith the LORD of hoſts, and cut off from Babylon the name and remnant, and ſon and nephew, ſaith the LORD.

23 I will alſo make it a poſſeſſion for the bittern, and pools of water: and I will ſweep it with the beſom of deſtruction, ſaith the LORD of hoſts.

24 ¶ The LORD of hoſts hath ſworn, ſaying, ſurely as I have thought, ſo ſhall it come to paſs; and as I have purpoſed, *ſo* ſhall it ſtand:

25 That I will break the Aſſyrian in my land, and upon my mountains tread him under foot: then ſhall his yoke depart from off them, and his burden depart from off their ſhoulders.

26 This *is* the purpoſe *that is* purpoſed upon the whole earth: and this *is* the hand *that is* ſtretched out upon all the nations.

27 For the LORD of hoſts hath purpoſed, and who ſhall diſannul *it*? and his hand *is* ſtretched out, and who ſhall turn it back?

28 In the year that king Ahaz died, was this burden.

29 ¶ Rejoyce not thou whole Paleſtina, becauſe the rod of him that ſmote thee is broken: for out of the ſerpents root ſhall come forth a cockatrice, and his fruit *ſhall be* a fiery flying ſerpent.

30 And the firſt-born of the poor ſhall feed, and the needy ſhall lie down in ſafety; and I will kill thy root with famine, and he ſhall ſlay thy remnant.

31 Howl, O gate; cry, O city, thou whole Paleſtina *art* diſſolved: for there ſhall come from the north a ſmoak, and none *ſhall be* alone in his appointed times.

32 What ſhall *one* then anſwer the meſſengers of the nation? that the LORD hath founded Zion, and the poor of his people ſhall truſt in it.

Ver. 1. *For the Lord will have mercy on Jacob, and will yet chuſe Iſrael.*] *i. e.* Shew Iſrael to be his choſen people, *and ſet them in their own land*, by the decree of Cyrus (ſee Ezra i. 1—4.) after he is become the king of Babylon and Aſſyria, into which countries Judah and Iſrael ſhall then have been carried captive: *and the ſtrangers*, the people of many other nations *ſhall be joined with them*, i e. become convert to the Jewiſh religion, "and they ſhall cleave to the houſe of Jacob," and at length, all nations ſhall unite under one head Chriſt Jeſus the Meſſiah; who in due time ſhould be born of the houſe of Jacob.

Ver. 4. *Thou ſhalt take up this proverb*, i. e. parable, (which continues to the 22d verſe) *againſt the king of Babylon, and ſay, How hath the oppreſſor ceaſed.*] Here the Prophet, as in all other places, ſhews his great ability in the choice of expreſſive words for his purpoſe; for what can we reſemble a tyrannical oppreſſive king to, better than to an *oppreſſor or extortioner*, for that is the import of the original word: moſt properly uſed to deſcribe the tyrannical government of the Chaldean kings, who, with heavy tributes and taxes, oppreſſed and dreined all other nations under their dominions.

Ver. 8. *Yea, the fir-trees rejoyce at thee, and the cedars of Lebanon, ſaying, ſince thou art laid down; no feller is come up againſt us.*] *i. e.* The leſſer kings and princes that were tributary to, and oppreſſed by the king of Babylon, ſhall rejoyce at his fall, as being not afterwards ſo oppreſſed. Which metaphorically deſcribes the princes and nations of the Heathen, by *fir-trees* and *cedars*, and the king of Babylon, by a *hewer of wood.*

Ver. 9. *Hell from beneath is moved for thee, to meet thee at thy coming: it ſtirreth up the dead for thee, even all the chief ones of the earth,* &c.] This is an elegant ſarcaſm, where the Poet by a proſopopæia introduces all thoſe kings, princes, and other great men, whom Beltaſhaz-hazzar had robbed of their kingdoms, eſtates or lives, meeting that cruel tyrant, ſlain by Cyrus and deſcending to the gates of *hell*, with theſe and ſuch like mockery: "What, art thou at laſt wounded, and killed, as thou ſerved us! art thou ſent to the ſame place of horror, where thou ſent us thy ſlaves before! enter thou, Great Prince! and take the place of all your ſubjects, even the hotteſt and moſt dreadful place of puniſhment, *&c.*" This is the purport of the context to ver. 12. and I account it an excellent argument for the immortality of the ſoul: and therefore I think it will be a very profitable leſſon to the reader to ſubjoin the following diſſertation on its immortality.

The word *ſoul* is very equivocal, in the ſtile of the Hebrews. It is taken for the *ſoul* that animates mankind, for that which animates beaſts, for a living perſon: "Give me the ſouls," ſays the king of Sodom to Abraham, "and take the goods to thy ſelf," Gen. xiv. 21. And elſewhere, "Abraham took Sarai his wife, and Lot, Gen. xii. 5. his brother's ſon, and their ſubſtance that they had gathered, and the ſouls that they had gotten in Haram;" that is to ſay, the ſlaves they had purchaſed, or the children that had been born to them.

The *ſoul* is alſo taken for the life: "My life [Heb. ſoul] is preſerved, Gen. xxxii. 30. *And*, kill not his ſoul;" or, put him not to death. "My ſoul ſhall live;" or, thou ſhalt preſerve me alive. "Thoſe that ſought my ſoul," Gen. xxxvii. 22. or, had a deſign upon my life. "Not to take his ſoul in vain; or, not to ſwear falſely by his life.

It is taken ſometimes for death. "Who were defiled by the dead body of a man," Numb. ix. 6. or, by the *ſoul*, And, "he that toucheth the dead body [Heb. ſoul] of any man, ſhall be unclean ſeven days, Numb. xix. 11.

'Tis often uſed alſo for deſire, love, and inclination. "If it be your mind," Gen. xxiii. 8. Heb. If it pleaſe your *ſoul*. And, "our ſoul is dried away," Numb. xi. 6. or diſguſted at the ſight of the manna. "To conſume thine eyes, and to grieve thine heart;" or, thy *ſoul* ſhall be dried up with envy, to ſee thy rival in the temple in thy place.

Laſtly, The *ſoul* is taken for the life of a beaſt. "Be ſure that thou eat not the blood; Deut. xii. 23. for the blood is the life, *or* ſoul:" Their blood is to them inſtead of a *ſoul*, Gen. ix. 9, 10. "I eſtabliſh my covenant with you, and with your ſeed after you; and with every living creature [Heb. ſoul] that is with you, of the fowl, of the cattle, and of every beaſt of the earth with you, from all that go out of the ark, to every beaſt of the earth." And, "A righteous man regardeth the life of his beaſt;" Prov. xii. 10. he compaſſionates their labours, and comforts them; but the tender mercies of the wicked are cruel.

A great number of queſtions may be propoſed, concerning the *ſoul* of man, its nature or eſſence, and concerning its creation. Whether all *ſouls* were created at the beginning of the world, or whether God ſtill creates them every day? whether the ſoul be immortal? whether it paſſes from body to body by a tranſmigration? whether all *ſouls* are equally enlightned and perfect? We ſhall add a word or two concerning each of theſe queſtions, in Gen. xxv. 8. to which I ſhall refer you, and proceed to anſwer theſe queres.

When God had form'd the body of man out of the duſt, or out of the mud of the earth, he *breath'd into his noſtrils the breath of life, and man became a living ſoul*, Gen. ii. 7, or, a living man. The breath of life has been conſider'd by ſome, Grot. in Gen. as the principle of the animal life of man, which, in this reſpect, according to them, is in nothing different from that of a beaſt. God gives to man and to brutes a breath of life, or a vivifying ſpirit *Omnem carnem in qua eſt ſpiritus vitæ*; Gen. vi. 17. that is to ſay, all the animals that were to be conſumed and put to death by the waters of the deluge. 'Tis this ſpirit of life that God withdraws when he pleaſes, and brings all fleſh to corruption: *Si ſpiritum illices & flatum ad ſe trahet, deficiet omnis caro ſimul*, ſays Job, Job xxxiv. 14. And the Pſalmiſt, ſpeaking of the animals, to which God gives their ſubſiſtence, ſays, *Thou takeſt away their breath, they die, and return to their duſt*, Pſal. civ. 29. And Solomon; *Then ſhall the duſt return to the earth as it was, and the ſpirit ſhall return unto God who gave it*, Eccl. xii. 7. And St. Paul, ſpeaking to the philoſophers of Athens, ſays, that God requires not a bodily worſhip, as having need of any thing, *ſeeing he giveth to all life, and breath, and all things*, Acts xvii. 25:

But beſides this ſpirit, this breath, which is in us the principle of animal life, which is common to men and to brutes, and which is ſcattered and diſperſed after death, we muſt acknowledge that there is in man a ſpiritual ſubſtance, a reaſonable and immortal ſoul, the origin of our thoughts, of our deſigns, of our reaſoning; which diſtinguiſhes us from the brute creation, and in which chiefly conſiſts our reſemblance to God: *Faciamus hominem ad imaginem & ſimilitudinem noſtram*, Gen. i. 26 This ſubſtance muſt be ſpiritual, becauſe it thinks: it muſt be immortal, becauſe it is ſpiritual. Some philoſophers, Plato p. 78, 80, 81, 95, *&c.* have been of opinion, that it was a portion of the Deity: *Divinæ particula auræ*, Horat. 2 Sat. 2. But how can the Deity be conceived to be obnoxious to the evils and weakneſſes of our ſouls; to ſin, to deſire, to pain?

'Tis true, the Scripture aſcribes both to man and beaſt, a ſoul, a ſpirit, life, and reſpiration; but it allows to man alone the privilege of underſtanding, the knowledge of God, wiſdom, immortality, the hope of future happineſs, and of eternal life. It only threatens men with the puniſhments of another life, and the pains of hell.

But are ſouls merely ſpiritual, without any mixture of matter, even the moſt fine and ſubtile? This is the opinion of chriſtian philoſophers and divines. The ancients were not convinced of this principle. The ancient compiler of the book of Enoch thought the angels to be corporeal, and conſequently the ſouls of men; ſince he ſuppoſes ſouls to be of the ſame nature as the angels. The ancient Greek and Latin fathers read in the book of Geneſis, Gen. vi. 2. that the angels of God ſaw that the daughters of men were handſome, and took to themſelves ſuch as they thought fit to be their wives, and from them produced giants; thoſe fathers, I ſay, made no doubt of their having bodies, and that they were ſuſceptible of all thoſe paſſions, which are the natural conſequences of thoſe bodies, and that matter which they imputed to them.

But as it was very difficult to reconcile this opinion, of the materiality of the ſoul with its other properties, which can only agree to a pure ſpirit; they perſuaded themſelves that the ſoul was compoſed of two parts; one purely ſpiritual, which has the faculty of thinking, and which approaches to the nature of God; and the other ſubtile, penetrating, and approaching to the nature of every fine air. The author of the book of Enoch, of which we have ſpoken, ſays, that *the ſpirits of the ſouls of men put up their ſighs even to heaven*. The ſpirit, or the underſtanding, is incloſed in the ſoul, as in its caſe. The ſoul, when ſeparated from the body, has ſtill a reſemblance of the body which it animated, and is, as it were, the image of it. But the ſpirit, the intellectual part, has nothing that is ſenſible or corporeal. When ſouls appear to men after death, 'tis the ſoul, and not the ſpirit, that returns. The ſoul of Patroclus appear'd to Achilles, Homer, Iliad. xxiii. it reſembled the hero it had animated; it had his ſtature, his eyes, his voice, and even his very cloaths. When Ulyſſes deſcended into hell, Id. Odyſſ. Λ. v. 600, he there ſaw the divine Hector; that is to ſay, his image, his ſoul; for as to himſelf, or his ſpirit, it was with the immortal gods, partaking of their joys and feſtivals.

The Rabbins alſo aſcribe to *ſouls*, after their ſeparation from the body, another ſubtile body, which they call the veſſel or ſcabbard of the *ſoul*. They hold, that immediately after death, the *ſouls* of the wicked are inveſted with a kind of cloaths, in which they are condemned to ſuffer: That the *ſouls* of the ſaints, on the contrary, are clad in a magnificent habit, and with a ſplendid body, by the help of which they are inured to the brightneſs and felicity of their happy ſtate. The Apoſtles made no doubt of the apparition of ſpirits, and thought theſe ſpirits to have the form and appearance, the voice, and all the outward marks of the perſons to which they belonged. Job, xxvi. 5.

The giants of old, who groaned under the waters, and the kings of the nations that are under the earth, are repreſented to us, as having the ſame enſigns of honour, the ſame outward form, as they had upon earth. Prov. ix. 18. Iſa. xiv. 9. Ezek. xxxi. 32. When Jeſus Chriſt appeared to his Apoſtles after his reſurrection, St. Thomas, fearing it was only a meer phantom, or a ſpirit, ſuch as ſometimes appeared, according to the opinion of the people, and that no concluſion could be drawn from thence, that the bodies were riſen; our Saviour, to confirm him, and to remove his ſcruples, bid him touch him, and lay his hand upon his wounds, John xx. 25, 26, 27. to convince him that he was really riſen: And when all on a ſudden he preſented himſelf in the midſt of his diſciples, he ſays to them. Luke xxiv. 38, 39. *Why are ye troubled, and why do thoughts ariſe in your hearts? Behold my hands and my feet, that it is I myſelf: handle me and ſee, for a ſpirit has not fleſh and bones, as ye ſee me have.*

Perhaps it will be ſaid, that theſe ſentiments of the Apoſtles are only ſome remains of thoſe prejudices that they had imbibed from Judaiſm, and from which they were afterwards deliver'd, after the deſcent of the Holy Ghoſt. It may be pretended, that the opinions of the Rabbins are errors extracted from the philoſophy of the Pagans, who, not being illuminated by the light of faith and revelation, have formed to themſelves plauſible ſyſtems, to explain what was advanced concerning *ſouls.* I ſhall not ſtay here, only to explain what the ancient Jews believed about this article, without giving my ſelf the trouble to refute it.

We commonly believe, that God creates *ſouls* at the time that bodies are produced, which they are to inform. The Jews, (*Joſeph. de Bell. Jud.* lib. 2. cap. 12. pag. 787. *Manaſſe-ben-Iſrael Concil. in Geneſ. qu. 6.* pag. 12. & *de Creatione, Prob.* 15. pag. 61.) on the contrary, think that God created them all at the beginning; and that they come to join themſelves to bodies, drawn by a certain attraction which it was not eaſy to reſiſt. The angels, the demons, and *ſouls*, are ſubſtances of the ſame nature, ſays Philo; (*Philo de Gigantib.* pag. 289. & *alibi ſæpius.*) they differ only in name. As there are good and bad angels, ſo there are alſo good and bad *ſouls.* The angels and *ſouls* make their abode in the pureſt and higheſt region of the air, from whence they deſcend into the bodies which they animate, and bring thither either their good or bad qualities. The Eſſenians, "ſays Joſephus, (*Joſeph.* lib. 2. *de Bell. Jud.* cap. 12. pag. 787.) hold *ſouls* to be immortal; and that drawn by a certain natural attraction, they come to ſhut themſelves up in human bodies, as in priſons; that after death, thoſe who have lived well, withdraw into delicious places beyond the ocean; and that thoſe who have lived ill, are baniſhed to dark places, there to ſuffer the puniſhment due to their crimes. And ſpeaking of the Phariſees, he ſays, (*Joſeph.* lib. 18. *Antiq.* cap. 2. & *de Bell. Jud.* lib. 2. cap. 12. &c.) that they of this ſect are perſuaded, that *ſouls* that have lived well, return, after death, to the place from whence they came, with a power of ſtill returning into other bodies; but that the *ſouls* of the wicked are condemned to eternal puniſhment.

When the Apoſtles ſaw a man that was born blind, they asked Jeſus Chriſt, John ix. 2. If it was the man's own fault, or that of his parents, that he was born blind? They thought therefore, that this man, before his birth, might have deſerved this puniſhment for ſome ſin, and for the bad uſe that he had made of his liberty. Our Saviour tells them, that it was neither as a puniſhment for his own ſins, or for thoſe of his parents; but that God had thus permitted it, that his works might be made manifeſt in the perſon of this poor blind man: thus reproving their vain curioſity; and inſinuating to them, that he reſtored his ſight to him, for the glory of his Heavenly Father.

The Rabbins teach, (Bar-Nachman in Bereſchit, Rabba, cap. 22. Talmud. trait. Sanhedrim, cap. 4) "That the *ſouls* of ſuch dead as have not been buried, cannot enter into the place where the *ſouls* of the departed are, but that they wander about 'till their bodies are laid in their tomb. This opinion may be obſerved among the old Greeks and Latins, Homer relates, Iliad. φ. v. 70. &c. that Patroclus appeared to Achilles, and ſaid to him; "Bury me quickly, that I may enter within the gates of the kingdom of Pluto; becauſe that the *ſouls*, thoſe phantoms of the dead, drive me from thence, and will not ſuffer me to paſs over the river; but I wander about the gates of the vaſt palace of the God of hell." And Virgil ſays,

Nec ripas datur horrendas, nec rauca fluenta
Tranſportare prius, quam ſedibus oſſa quierunt.
Virgil. Æneid vi.

They were alſo of opinion, that the *ſouls* of the greateſt part of the Jews remained a year in a kind of purgatory, and in a ſtate that was undetermined: that during this time they frequently viſit the bodies they have animated: that they appear, and may receive aſſiſtance from the prayers and the alms that are made of them: that the apparition of Samuel to Saul, was during that year that immediately followed his deceaſe; but that after this year is paſſed, the ſpirits, or demons, have no longer any power over the dead. (See Manaſſe-ben-Iſrael de Reſur. Mort. lib. 2. cap. 6.) Juſtin Martyr (Juſtin Dialog. cum Tryphone.) and Origen (Origen apud Euſtach. Antioch. de Engaſtrimyth, & in lib. 1. Reg.) have thought, that the *ſouls*, even of good men, were, after death, under the power of the devil, who made them ſometimes appear, at the charms and evocations of magicians. Anaſtaſius of Antioch, (Adeg. *qu.* 12.) ſtrongly ſupports the ſentiments of Origen, and maintains, that the *ſouls* of the juſt were in the power of the devil in hell, before Jeſus Chriſt deſcended thither, and delivered them from thence by his power,

The Talmudiſts think (vid. Buxtorf. Synag. Jud. c. 35. that ſouls ſeparate from the body, know all that paſſes upon earth, becauſe they are commonly a whole year before they enter into heaven. During all this time they go to and fro through the world, and there learn whatever is ſaid or done there. They do not enter into heaven, 'till after the body is reduced to duſt, according to thoſe words of Solomon, Ecclus. xii. 7. *Then ſhall the duſt return to the earth as it was, and the ſpirit ſhall return unto God who gave it.* In a conference that was held in the preſence of the Pope, in the year 1412, (Solomon-ben-Virgæ, Scebet-Juda, p. 292.) the Jews were accuſed of lighting up wax-candles at the feet or the head of the dead, that the ſoul might have light when it came to ſeek for its body. It is certain, that even at this day they light up a lamp at the pillow of a dead man's bed, after the body is carried away to be buried, and that this lamp burns there for ſeven days, (Leo of Modena, Ceremonies of the Jews, p. 5, cap. 9.) but they are not agreed that this is done to light the *ſoul* at its return thither.

The immortality of the *ſoul* is a fundamental doctrine of Jewiſh and Chriſtian religion. The ancient Patriarchs lived and died in the perſuaſion of this truth. Moſes has acknowledg'd it, when he ſays, Gen. ii. 7. that God *breathed into Adam's noſtrils the breath of life, and became a living ſoul.* And that God ſaid, Gen. i. 26. *Let us make man in our image, after our likeneſs.* And when God had reſolved to drown all mankind by the waters of the deluge; Gen. vi. 3. "My ſpirit ſhall no longer abide "in man, becauſe he is fleſh." (*My ſpirit ſhall not always ſtrive with man, for that he alſo is fleſh.*) 'Twas in the hope of immortality and of another life, that the Patriarchs received the promiſes of the Lord. For what recompence did Abraham receive in this life, for ſo many virtuous actions performed by him: He that lived all his life like a ſtranger, without poſſeſſing one foot of land in the country that had been promiſed him? When this Patriarch died, and *was gathered to his fathers*, according to the language of the Scriptures, this was not to tell us, that his body was laid in the ſame tomb with his fathers. We know that he was originally of Chaldea; that his fathers were buried there; that as to himſelf, he was buried in the land of Canaan, in a ſepulchre that he had purchaſed. It muſt therefore be meant, that he went to join himſelf to his fathers in another life. The ſame muſt be ſaid of Aaron and of Moſes, who at their deaths were gathered to their fathers; that is, enter'd into the place where there anceſtors were waiting for the redemption and the coming of Meſſiah.

When Balaam the ſorcerer asked of God, that his death might be like to that of the juſt, or of the Iſraelites, what did he underſtand by that, but that he might die like them (Numb. xxiii. 10.) in the hope and expectation of a happy reſurrection? For as to other circumſtances, the death of the Hebrews was not different from that of other nations. Death is a tribute that all men alike muſt pay to nature.

Another deciſive proof, which ſhewed that the Iſraelites believed the immortality of the *ſoul*, was the perſuaſion they had that the ſouls of the dead ſometimes appeared again after their deceaſe. Samuel appeared to the witch of Endor, (1 Sam. xxviii. 13, 14, 15.) Jeremiah appeared to Judas Maccabæus, 2 Maccab. xv. 14. When the Apoſtles ſaw Jeſus Chriſt walking towards them upon the ſea, Matt. xiv. 26. they thought him to be an apparition; and when he appeared to them after his reſurrection, he ſaid to them, Luke xxiv. 39. *Handle me, and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have.* They believed alſo a future reſurrection, the puniſhment of the wicked in another life, and Abraham's boſom for the reception of the juſt: They had in their hiſtories examples of dead men raiſed to life again, as thoſe that were raiſed by Elijah and Eliſha. Moſes had forbid them (Deut. xxviii. 18.) to conſult or enquire of the dead. All this proves, beyond contradiction, that the Jews believed the immortality of the ſoul.

It is true, that the Sadducees denied this truth, as alſo the reſurrection; it is alſo true, that the Rabbins, Maimonides, and Kimchi, taught the annihilation of the ſoul; but they were all looked upon by their nation as a kind of hereticks and innovators; even ſuch of whom Solomon has expreſſed the ſentiments in theſe terms: *That which befalleth the ſons of men befalleth beaſts, even one thing befalleth them; as the one dieth, ſo dieth the other: Yea, they have all one breath; ſo that a man hath no pre-eminence above a beaſt; for all is vanity. All go unto one place, all are of the duſt, and all turn to duſt again*; Eccleſ. iii. 19, 20. Theſe were the ſentiments of impious and wicked people, diſapproved and condemned by all good Iſraelites, and confuted by Solomon himſelf, who ſays, *Then ſhall the duſt return to the earth as it was, and the ſpirit ſhall return to God who gave it*, Eccleſ. xii. 7.

Ver. 12. *How art thou fallen from heaven, O Lucifer, ſon of the morning! How art thou cut down to the ground, which did weaken the nations.*] This text has been very doubtfully handled by its expoſitors. Leo Caſtrius applies it to Chriſt himſelf, ſo named in a deriſory way by the devils, upon the croſs and in his ſepulchre. Origen, Euſebius, and ſeveral more ancients of great note, underſtand it literally of the fall of the Devil beat out of heaven. And Cyprian interprets it of Antichriſt; but I muſt in reaſon prefer the expoſition of St. Hierom, Anaſtaſius, Cyril, Baſil and St. Auſtin; who by Lucifer in this place direct us to the king of Babylon, compared to Lucifer, the Prince of the Devils, agreeable to the preceding context, and to what follows. It is plain that the Prophet does not call Baltaſhazzar, Lucifer; but that he only compares him to that once brighteſt angel, who was caſt into hell, (where the king of Babylon is now repreſented to be) becauſe he ſaid in the preſumption of his heart, *I will aſcend above the hights of the clouds, I will be like the Moſt High*, ver. 14. Therefore Iſaiah appropriates the name of Lucifer to the prince of the Devils, and applies it metaphorically to the proud Baltaſhazzar. And

The reaſon of this compariſon is very obvious, for Baltaſhazzar is not here compared to Lucifer only, as he is the Prince of the Devils; but alſo as it follows, becauſe Lucifer is the *ſon of the morning*, the ſtar of Venus, the morning ſtar. Where note, that this ſame ſtar, which aſtronomers call Lucifer or Heſper in the morning, becauſe it is the forerunner of the day; ſo they give it the name of Veſper or evening-ſtar, becauſe it alſo is a token of the cloſe of the day: And therefore it is the emblem of good and bad fortune; becauſe it is the forerunner of light and darkneſs. Moreover, he muſt be very little verſed in ancient authors, that knows not the uſe of theſe compariſons of great men to ſtars: For Horace comparing Julius Cæſar to a ſtar ſays

Micat inter omnes, Julium Sydus.

And Virgil compares the beauty of Pallas to the morning-ſtar Lucifer; where he introduceth her with

> —— *ipſe agmine Pallas*
> *In medio Clamyde, et pictus conſpectus in armis:*
> *Qualis ubi oceani perfuſus Lucifer unda*
> *Extulit os ſacrum cœlo.*
>
> Æneid. lib. 8.

Therefore Baltaſhazzar is here compared to Lucifer; becauſe he was poſſeſſed of an illuſtrious and beautiful empire, whoſe beauty, ſplendor and majeſty was almoſt heavenly: and again, in his own perſon, Cyril ſays, he excelled other kings and emperors, as much as Lucifer does the other ſtars of the firmament, in beauty and ſplendor, according to that of the poet:

Heſpere! qui Luces cælo jucundior ignis.

Again, as the courſe of the morning-ſtar is ſuppoſed to be as permanent and ancient as the ſun's, this compariſon runs thus: as it is incredible that Lucifer ſhould fall from the firmament, it is equally as incredible that Baltaſhazzar ſhould be caſt down from his royal throne, where he excells all men and nations in grandeur, majeſty and glory. Or, thirdly, it may be paraphraſed thus: O Baltaſhazzar! how is it poſſible that thou, whoſe beginning was as bright as Lucifer in the morning, art, in thy latter end, turned into the evening-ſtar, yea almoſt dropping from the firmament.

Baltaſhazzar is alſo compared to Lucifer the prince of the Devils, becauſe that angel, ſhining as bright among the angels of heaven as the morning ſtar in the firmament, was thrown headlong from that glorious ſtate, into the pit of hell, as a juſt puniſhment of his pride and preſumption, that made him aſpire above God himſelf: So Baltaſhazzar imitating that ſame abominable crime of pride and preſumption, was as juſtly dethroned as the Prophet deſcribes, and thrown into hell by God's juſt vengeance, Ver. 15, &c. Thus the Prophet graphically deſcribes, like a poet, the fall of the Devil to be a type to his hearers of the fall of Baltaſhazzar, who behaved himſelf like a Devil. Where

Obſerve once for all, that we muſt always in parables attend to the truth of the hiſtory thereof; and then the literal ſenſe of the thing ſignified therein. Thus, for example, in this parable, we are told that Lucifer, the prince of Angels, was caſt into hell for his ambition and pride: this is the firſt and hiſtorical ſenſe; but the literal ſenſe of the Prophet, is the pride, ambition and fall of proud Baltaſhazzar, king of the Babylonians.

Ver. 28. *In the year that king Ahaz died was this burden.*] This may be referred, either to the foregoing *burden*, or Prophecy againſt Babylon, which begins chap. xiii. 1. and ends chap. xiv. 27. or elſe to the prophecy againſt the Philiſtines, which immediately follows, viz. ch. xiv. 29. Our tranſlators referred to the foregoing prophecy againſt Babylon, as appears not only from this character ¶ prefixt to the 29th verſe, which is the character uſed by them where a *new* ſubject begins, and ſo denotes that what is ſaid, belongs rather to what goes before, than to what follows: but alſo becauſe, in the contents of this chapter, the prophecy concerning Paleſtine, is ſet down as beginning from verſe 29th. That the ſaid prophecy againſt Babylon, was delivered in the reign of Hezekiah, and in the firſt year thereof, ſeems probable to me, ſays Dr. Wells, on this conſideration, that God might intend thereby to warn Hezekiah in the very beginning of his reign, *not to be fond of an alliance with the Babylonians* (as we find ch. xxxix. he was notwithſtanding afterwards) for as much as they would be thoſe, who ſhould one day deſtroy, and put an end to the kingdom of Judah. Beſides it was very eaſy for tranſcribers to commit an overſight here, which I am apt to think has happened. For, I ſuppoſe that in the original copy of Iſaiah, ch. xxiv. ver. 28, 29. ſtood thus, *In the year that king Ahaz died, was this burden*, viz. the foregoing burden of Babylon. After which, immediately followed the burden of Paleſtine, as a title to the following prophecy. Now theſe words, was *this burden*, and *the burden of Paleſtine*, thus immediately following the original copy of Iſaiah, it was eaſy for tranſcribers to *overlook* the laſt words, viz. *the burden of Paleſtine*; or to look on them as *ſuperfluous*, and ſo to *omit* them; judging

ing that what was ſaid, did belong to the prophecy againſt the Philiſtines, immediately following. On the whole, therefore, it ſeems probable, that the prophecies delivered by Iſaiah, in the reign of Hezekiah alone, do begin with ch. xiii. and it is certain, if they begin not there, they begin with ch. xiv. 29. and take up all the remainder of this book. For as much as it appears from ch. i. 1. that Iſaiah had no viſion, or delivered no prophecy, after the reign of Hezekiah.

Ver. 29. *Rejoice not thou, whole Paleſtine, becauſe the rod of him that ſmote thee is broken,* &c.] Here begins (ſee the preceding note) the Prophecy of Iſaiah in the reign of Hezekiah, in the very entrance of his kingdom, in the ſame year that king Ahaz died, againſt Paleſtine, or the country of the Philiſtines: As if he had ſaid, *Rejoyce not thou, whole Paleſtine,* or all ye five governments or lordſhips of the Philiſtines; *becauſe the rod,* i. e. the ſcourge or tyranny *of him,* Ahaz, *that ſmote thee,* oppreſſed thee *is broken,* is cut off by death. *For, out of the ſerpents roots ſhall come forth a cockatrice, and his fruit ſhall be a flying fiery ſerpent.* By which proverb the Prophet after his manner deſcribes the conqueſts of Hezekiah over thoſe territories; as if he had ſaid, Even as a cockatrice or fiery flying ſerpent is more to be feared than a common viper, ſo you have much more reaſon, O Paleſtine! to dread this new king Hezekiah, than his grandfather Uzziah; becauſe this, his grandſon, will make a greater, and even an entire conqueſt of your country. Ver. 30. *And,* or but on the other hand, the ſaid Hezekiah ſhall, as it is the duty of a good prince, take care of his own ſubjects, as a ſhepherd does of his flock; ſo that *the firſt-born of the poor,* or the very pooreſt of them all, whom the Philiſtines have diſtreſſed in an extraordinary manner, *ſhall feed,* or have enough for their ſuſtenance, and *the needy* or weak ſhall *lye down in ſafety*; fearing no aſſault from you their former enemies, when ye oppreſſed them in the days of Ahaz (2 Chron. xxviii. 18.) And *I,* ſaith the Lord of heaven and earth, *will* enable my ſervant Hezekiah, and ſtrengthen his arm to *kill* or invade, and quite diſtreſs *thy root*; i. e. thy country with famine, when he ſhall have ſhut up all thine inhabitants, and beſieged them in thy ſtrong towns and cities; *and he ſhall ſlay* with the edge of the ſword *the remnant,* all thoſe that remain in the fields, ſo that ye ſhall be utterly unable to give any diſturbance to Judah during Hezekiah's reign. Therefore (ver. 31.) *Howl, O gate! cry, O city!* i. e. Let all the whole nation, as well princes and rulers, as the common people, mourn: alluding to the cuſtom of the magiſtrates, princes or rulers of the people, who decreed juſtice in the gates of the city; ſo that the ſenſe will be, O ye Philiſtines, ye ſhall have cauſe to mourn in that day in the deepeſt manner; for your lords and great men that were wont to manage the government of your five principal cities in the gates thereof in the time of peace, ſhall be diſſolved; for there ſhall come from the north a ſmoke, when the Jews, which live northward of your country, ſhall march againſt you under the conduct of Hezekiah, in ſuch troops that they ſhall cauſe the duſt to appear like a great ſmoke in the clouds; and none ſhall *be alone in his* appointed times; every one ſtriving to attend their king, whom God has appointed to execute his wrath againſt the Philiſtines. In which expedition the Jews ſhall obtain ſo much glory, that if it be asked (ver. 32.) what ſhall one then anſwer the meſſenger or ambaſſadors of the nation, that ſends to congratulate their king on their ſucceſs? You ſhall ſay in this manner: That the Lord, God Almighty, has of old founded Zion, for the capital of the Jewiſh kingdom, and place of his own reſidence or temple: and the poor, i. e. humble, meek and devout perſons of his people, ſhall truſt in the Lord, that he will protect and defend it, *viz.* his faithful people, his church, ſo long as they faithfully ſerve him. Thus endeth the prophecy or burden concerning the Philiſtines.

CHAP. XV.

The lamentable ſtate of Moab.

THE burden of Moab. Becauſe in the night Ar of Moab is laid waſte, *and* brought to ſilence; becauſe in the night Kir of Moab is laid waſte, *and* brought to ſilence:

2 He is gone to Bajith, and to Dibon, the high places, to weep: Moab ſhall howl over Nebo, and over Medeba, on all their head *ſhall be* baldneſs, *and* every beard cut off.

3 In their ſtreets they ſhall gird themſelves with ſackcloth: on the tops of their houſes, and in their ſtreets, every one ſhall howl, weeping abundantly.

4 And Heſhbon ſhall cry, and Elealeh: their voice ſhall be heard *even* unto Jahaz: therefore the armed ſoldiers of Moab ſhall cry out, his life ſhall be grievous unto him.

5 My heart ſhall cry out for Moab, his fugitive *ſhall flee* unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping ſhall they go it up; for in the way of Horonaim, they ſhall raiſe up a cry of deſtruction.

6 For the waters of Nimrim ſhall be deſolate: for the hay is withered away, the graſs faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, ſhall they carry away to the brook of the willows.

8 For the cry is gone round about the borders of Moab: the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon ſhall be full of blood: for I will bring more upon Dimon, lions of him that eſcapeth of Moab, and upon the remnant of the land.

Ver. 1. *The burden of Moab,* &c.] See the meaning of the word *burden* in the notes on chap. xiii. 1. Here begins the lamentable ſtate of Moab which was a country ſituate beyond Jordan and the dead ſea eaſtward on each ſide of the river Arnon; and took its name from Moab the ſon of Lot. The metropolis was ſituate on the bank of the ſaid river, and was called Ar Ariopolis, or Ariel of Moab, or Rabbah Moab, *i. e.* the capital of Moab, or Kir-hareſh, *i. e.* a city with brick walls. The firſt inhabitants of this country were of the race of thoſe giants called *Emims,* who were diſpoſſeſſed by the Moabites, as they, in part, were afterwards by the Amorites, who alſo were beat out by Moſes, who gave their part to the tribe of Reuben. But the Moabites were by God's command left in peaceable poſſeſſion of their part, Deut. ii. 9. Yet there was always a great antipathy between the Moabites and Iſraelites, which was the occaſion of many wars between them.

Balaam the wizard ſeduced the Hebrews to idolatry and uncleanneſs, by means of the daughters of Moab; and their king Balak uſed all his endeavours to perſuade Balaam to curſe the people of the Lord, Numb. xxv. 1, 2. God himſelf ordained that the Moabites ſhould not enter into the congregation of his people, even to the tenth generation, Numb. xxii. 2, &c. and Deut. xxiii. 3. becauſe they had the inhumanity to refuſe the Iſraelites a paſſage through their country, nor would ſupply them with bread and water in their extreme neceſſity.

Eglon king of the Moabites was one of the firſt that oppreſſed Iſrael after the death of Joſhua; but Ehud killed Eglon, and the Iſraelites drove the Moabites out of their country. Again, David ſubdued Moab and Ammon to his obedience, 2 Sam. x. 1, 2, *&c.* under which they continued till the ſeparation of the twelve tribes. Then the Ammonites and Moabites ſubmitted themſelves to the kings of Iſrael, and continued in that ſubjection till the death of Ahab, 2 Sam. viii. 1, 2, *&c.* From which time there was almoſt continual and bloody wars between theſe two nations. See 2 Kings iii. 4, 5, 6, 16, *&c.* where we read of the overthrow of the Moabites by the children of Iſrael, ver. 24; but it is not recorded what their circumſtances were from that time, only from the mention of their cities and ſtrong holds mentioned in this burden of Iſaiah, it appears that they were again grown very powerful, and had often been troubleſome to their neighbouring Jews; for which the Lord pronounces this *burden* by his Prophet Iſaiah at the beginning of the reign of Hezekiah, threatning them with a calamity which was to happen three years after his prediction, (in the year of the world 3277, before Chriſt 723, and before the Vulgar Æra 727) and which probably has a relation to the war that Shalmaneſer king of Aſſyria made with the ten tribes and the other people beyond Jordan.

Amos alſo foretold great miſeries that were to come upon them, ch. i. 13. which probably are thoſe that they ſuffered under Uzziah and Jotham, kings of Judah, or thoſe that Shalmaneſer brought upon them, or, laſtly, the war of Nebuchadnezzar, five years after the deſtruction of Jeruſalem; who, I believe, carried them away captive beyond the Euphrates, as the Prophets had threatened them, and that Cyrus ſent them home again, as he did the reſt of the captives. After their return they multiplied and fortified themſelves, as the Jews and their other neighbours did, but remained in ſubjection to the kings of Perſia, and were with that empire reduced and conquered by Alexander the Great; and thence they fell ſucceſſively into ſubjection to the kings of Syria, Egypt, and to the Romans. And it not improbable that in the latter days of the jewiſh republic, they obeyed the Aſmonean kings and Herod the Great.

Now from this account of Moab, I hope that you will ſee the reaſon of the Prophecy; and from thence alſo learn how dangerous a thing it is to fight againſt God, who in his proper and appointed time will conquer his enemies, and bring them to nothing with moſt ſevere puniſhments that boaſt of their own might, and truſt in their own power.

Ver. 5. *My voice ſhall cry out for Moab*, &c.] It is doubted to whom we ought to aſcribe this ſentence. Some think that it is the Prophet perſonating the Moabites, thus: *My heart*, or the Moabites from their heart ſhall cry out for Moab; which I adjudge to be the real meaning, as it is parallel to the ſeventh verſe of the next following chapter; *Therefore ſhall Moab howl for Moab, every one ſhall howl.* Again, others think, that we ought to underſtand it of the Prophet's own grief, as if he had here ſaid, The calamities of Moab will be ſo great, as to exhort pity from me their enemy. And Dr. Wells ſays, that God's judgments, by the repreſentation of them to the Prophets, did ſometimes raiſe ſuch ideas of terror in them, as to effect them in an extraordinary manner.

CHAP. XVI.

1 Moab is exhorted to yield obedience to Chriſts kingdom 6 Moab is threatned for her pride. 9 The Prophet bewaileth her. 12 The judgment of Moab.

SEND ye the lamb to the ruler of the land from Sela to the wilderneſs, unto the mount of the daughter of Zion.

2 For it ſhall be *that* as a wandring bird caſt out of the neſt: *ſo* the daughters of Moab ſhall be at the fords of Arnon.

3 Take counſel, execute judgment, make thy ſhadow as the night in the midſt of the noon-day, hide the outcaſts, bewray not him that wandreth.

4 Let mine outcaſts dwell with thee, Moab, be thou a covert to them from the face of the ſpoiler: for the extortioner is at an end, the ſpoiler ceaſeth, the oppreſſors are conſumed out of the land.

5 And in mercy ſhall the throne be eſtabliſhed, and he ſhall ſit upon it in truth, in the tabernacle of David, judging, and ſeeking judgment, and haſting righteouſneſs.

6 ¶ We have heard of the pride of Moab (he *is* very proud) *even* of his haughtineſs and his pride, and his wrath: *but* his lyes *ſhall* not *be* ſo.

7 Therefore ſhall Moab howl for Moab, every one ſhall howl, for the foundations of Kir-hareſeth ſhall ye mourn, ſurely *they are* ſtricken.

8 For the fields of Heſhbon languiſh, *and* the vine of Sibmah, the lords of the heathen have broken down the principal plants thereof, they are come *even* unto Jazer, they wandred *through* the wilderneſs, her branches are ſtretched out, they are gone over the ſea.

9 ¶ Therefore I will bewail with the weeping of Jazer, the vine of Sibmah: I will water thee with my tears, O Heſhbon, and Elealeh: for the ſhouting for thy ſummer-fruits, and for thy harveſt is fallen.

10 And gladneſs is taken away, and joy out of the plentiful field, and in the vineyards there ſhall be no ſinging, neither ſhall there be ſhouting; the treaders ſhall tread out no wine in *their* preſſes; I have made *their vintage* ſhouting to ceaſe.

11 Wherefore my bowels ſhall ſound like an harp for Moab, and mine inward parts for Kir-hareſh.

12 ¶ And it ſhall come to paſs, when it is ſeen that Moab is weary on the high place, that he ſhall come to his ſanctuary to pray, but he ſhall not prevail.

13 This *is* the word that the LORD hath ſpoken concerning Moab ſince that time.

14 But now the LORD hath ſpoken, ſaying, Within three years, as the years of an hireling, and the glory of Moab ſhall be contemned, with all that great multitude; and the remnant *ſhall be* very ſmall *and* feeble.

Ver. 1. *Send ye the lamb to the ruler of the land,* &c.] This verſe by ſome is looked upon as a clear Prophecy of Jeſus Chriſt, the Lamb of God, but as it can't be made out without ſome diſallowable licences in the conſtruction (See Cornel. e Lapide in loc.) I ſhall rather chuſe to expound it thus: *Send ye the lamb* or lambs which were laid on you as part of your tribute by David, as a juſt acknowledgment *to the* preſent governor, or *ruler,* or king *of the land* of Judah, the heir of David's family from Selah (in and not) *to the wilderneſs, unto the mount of the daughter of Zion,* where is the ſeat of the houſe of David (ver. 2.) *for* otherwiſe *it ſhall be,* or come to paſs, *that as a wandring bird* is caſt out or returneth not to *the neſt, ſo the daughters,* all the inhabitants *of Moab ſhall be as the fords of Amon,* turned out of their dwellings, and wandering about ſhall find no place of reſt; and I muſt prefer this ſenſe, becauſe it agrees with the Scripture (2 Sam. viii. 2. and 2 Kings iii. 4, 5) and is conſonant to the letter of the original text.

Ver. 13, 14. *This is the word that God hath ſpoken,* &c.] compared with Jer. xlviii. ver. ult. Thus far is the judgment of Moab. See alſo the note on verſe 1ſt of the laſt chapter. The burden of Moab.

CHAP. XVII.

1 *Syria and Iſrael are threatned.* 6 *A remnant ſhall forſake idolatry.* 9 *The reſt ſhall be plagued for their impiety.*

THE burden of Damaſcus. Behold, Damaſcus is taken away from *being* a city, and it ſhall be a ruinous heap.

2 The cities of Aroer *are* forſaken; they ſhall be for flocks which ſhall lie down, and none ſhall make *them* afraid.

3 The fortreſs alſo ſhall ceaſe from Ephraim, and the kingdom from Damaſcus, and the remnant of Syria: they ſhall be as the glory of the children of Iſrael, ſaith the LORD of hoſts.

4 And in that day it ſhall come to paſs *that* the glory of Jacob ſhall be made thin, and the fatneſs of his fleſh ſhall wax lean.

5 And it ſhall be as when the harveſtman gathereth the corn, and reapeth the ears with his arm; and it ſhall be as he that gathereth ears in the valley of Rephaim.

6 (Yet gleaning grapes ſhall be left in it as the ſhaking of an olive tree, two *or* three berries in the top of the uppermoſt bough, four *or* five in the outmoſt fruitful branches thereof, ſaith the LORD God of Iſrael.

7 At that day ſhall a man look to his maker, and his eyes ſhall have reſpect to the holy one One of Iſrael.

8 And he ſhall not look to the altars, the work of his hands, neither ſhall reſpect *that* which his fingers have made, either the groves, or the images.)

9 ¶ In that day ſhall his ſtrong cities be as a forſaken bough, and an uppermoſt branch, which they left, becauſe of the children of Iſrael: and there ſhall be deſolation.

10 Becauſe thou haſt forgotten the God of thy ſalvation, and haſt not been mindful of thy rock of thy ſtrength: therefore ſhalt thou plant pleaſant plants, and ſhall ſet it with ſtrange ſlips:

11 In that day ſhalt thou make thy plant to grow, and in the morning ſhalt thou make thy ſeed to flouriſh: *but* the harveſt *ſhall be* a heap in the day of grief, and of deſperate ſorrow.

12 ¶ Wo to the multitude of many people, *which* make a noiſe like the noiſe of the ſeas; and to the ruſhing of nations, *that* make a ruſhing like the ruſhing of mighty waters.

13 The nations ſhall ruſh like the ruſhing of many waters: but *God* ſhall rebuke them, and they ſhall flee far off, and ſhall be chaſed as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14 And behold, at even-tide trouble, *and* before the morning he *is* not: this *is* the portion of them that ſpoil us, and the lot of them that rob us.

Ver. 1. *The burden of Damaſcus,* &c.] See chap xiii. ver. 1. where burden is explained. This 17th chapter contains the Prophecy of Iſaiah in Hezekiah's reign, relating chiefly to Damaſcus, which was a celebrated city in Syria: It was for a long time the capital of a kingdom, call'd the kingdom of Damaſcus, or *Aram* of Damaſcus, or Syria of Damaſcus. It was in being in the time of Abraham; and ſome of the ancients inform us, that this Patriarch reigned there immediately after Damaſcus its founder, and purſued Chedonlaomer and the five confederated kings as far as Holar, which is to the left or northward of Damaſcus. After which account the Scripture never mentions this city 'till David's reign, who conquered their king Hadad, and ſubdued their country; 2 Sam. viii. 5. and 1 Chron. xviii. 4, 5, &c. who was the firſt that took upon him the title of the king of Damaſcus. Joſeph. Antiq. lib. 7. cap. 6.

Yet we read towards the end of Solomon's reign, God ſtirred up Rezin, the ſon of Eliadah, who reſtored the kingdom of Damaſcus, and ſhook off the yoke of the jewiſh kings. 1 Kings xi. 23, &c. from which time we may date that averſion which the inhabitants always retained againſt their jewiſh neighbours. They were at continual enmity; their war ſeldom or never ceaſed; with various ſucceſs, 'till Jeroboam the 2d, king of Iſrael, reſumed the old ſuperiority over the kings of Syria: He conquer'd Damaſcus and Hamath the two principal cities of Syria; but he being dead, the Syrians reeſtabliſhed their monarchy, and Rezin took upon him the title of king of Damaſcus; entered into a confederacy with *Pekah,* the uſurper of the kingdom of Iſrael, and with him made great havock in the territories of Jotham and Ahaz, kings of Judah. Ahaz being ſenſible, that he was not ſtrong enough to reſiſt them; ſent to Tiglath-Pileſer, king of Aſſyria, and deſired his aſſiſtance. Conſequently this prince, in order to make a diverſion invaded the dominions of Rezin, took Damaſcus, deſtroyed it, kill'd Rezin, and ſent his ſubjects into captivity beyond the Euphrates, according to the predictions of Amos i. 3, 4. and Iſaiah, chap. vii. ver. 4--8. to which this burden relates, and therefore it is doubtful whether it was propheſied in the reign of Hezekiah, or rather in the days of Ahaz, except we take it to be a reſumption of the former prophecy: As if he had ſaid, Now God has ſent his ſervant Hezekiah, who ſhall execute all that I have foretold concerning Damaſcus. ch. vii. 2. iv. 8. and viii. 4. and x. 9.

CHAP. XVIII.

1 God in care of his people will deſtroy the Ethiopians. 7 An acceſs thereby ſhall grow unto the church.

WO to the land ſhadowing with wings, which *is* beyond the rivers of Ethiopia:

2 That ſendeth ambaſſadors by the ſea, even in veſſels of bulruſhes upon the waters, *ſaying*, Go ye ſwift meſſengers to a nation ſcattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and troden down, whoſe land the rivers have ſpoiled.

3 All ye inhabitants of the world, and dwellers on the earth, ſee ye, when he liſteth up an enſign on the mountains; and when he bloweth a trumpet, hear ye.

4 For ſo the LORD ſaid unto me, I will take my reſt, and I will conſider in my dwelling-place, like a clear heat upon herbs, *and* like a cloud of dew in the heat of harveſt.

5 For afore the harveſt when the bud is perfect, and the ſowre grape is ripening in the flower; he ſhall both cut off the ſprigs with pruning-hooks, and take away, *and* cut down the branches.

6 They ſhall be left together unto the fowls of the mountains, and to the beaſts of the earth: and the fowls ſhall ſummer upon them, and all the beaſts of the earth ſhall winter upon them.

7 ¶ In that time ſhall the preſent be brought unto the LORD of hoſts, of a people ſcattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out, and troden under foot, whoſe land the rivers have ſpoiled, to the place of the name of the LORD of hoſts, the mount Zion.

The annotations on this and the 4 following chapters will be compriz'd at the end of chap. 22.

CHAP. XIX.

1 The confuſion of Egypt. 11 The fooliſhneſs of their princes. 18 The calling of Egypt to the church. 23 The covenant of Egypt, Aſſyria and Iſrael.

THE burden of Egypt. Behold, the LORD rideth upon a ſwift cloud, and ſhall come into Egypt, and the idols of Egypt ſhall be moved at his preſence, and the heart of Egypt ſhall melt in the midſt of it.

2 And I will ſet the Egyptians againſt the Egyptians: and they ſhall fight every one againſt his brother, and every one againſt his neighbour; city againſt city, *and* kingdom againſt kingdom.

3 And the ſpirit of Egypt ſhall fail in the midſt thereof, and I will deſtroy the counſel thereof: and they ſhall ſeek to the idols, and to the charmers, and to them that have familiar ſpirits, and to the wizards.

4 And the Egyptians will I give over into the hand of a cruel lord; and a fierce king ſhall rule over them, ſaith the Lord, the LORD of hoſts.

5 And the waters ſhall fail from the ſea, and the river ſhall be waſted and dried up.

6 And they ſhall turn the rivers far away, *and* the brooks of defence ſhall be emptied and dried up: the reeds and flags ſhall wither.

7 The paper-reeds by the brooks, by the mouth of the brooks, and every thing ſown by the brooks ſhall wither, be driven away, and be no *more*.

8 The fiſhers alſo ſhall mourn, and all they that caſt angle into the brooks ſhall lament, and they that ſpread nets upon the waters ſhall languiſh.

9 Moreover, they that work in fine flax, and they that weave net-works, ſhall be confounded.

10 And they ſhall be broken in the purpoſes thereof, all that make ſluices *and* ponds for fiſh.

11 ¶ Surely the princes of Zoan *are* fools, the counſel of the wiſe counſellers of Pharaoh is become brutiſh: how ſay ye unto Pharaoh, I *am* the ſon of the wiſe, the ſon of ancient kings?

12 Where *are* they? where *are* thy wiſe *men*? and let them tell thee now, and let them know what the LORD of hoſts hath purpoſed upon Egypt.

13 The princes of Zoan are become fools, the princes of Noph are deceived, they have alſo ſeduced Egypt, *even* they that are the ſtay of the tribes thereof.

14 The LORD hath mingled a perverſe ſpirit in the midſt thereof: and they have cauſed Egypt to err in every work thereof, as a drunken *man* ſtaggereth in his vomit.

15 Neither ſhall there be *any* work for Egypt, which the head or tail, branch or ruſh may do.

16 In that day ſhall Egypt be like unto women: and it ſhall be afraid and fear, becauſe of the ſhaking of the hand of the LORD of hoſts, which he ſhaketh over it.

17 And the land of Judah ſhall be a terror unto Egypt, every one that maketh mention thereof, ſhall be afraid in himſelf; becauſe of the counſel of the LORD of hoſts, which he hath determined againſt it.

18 ¶ In that day ſhall five cities in the land of Eggpt ſpeak the language of Canaan, and ſwear to the LORD of hoſts: one ſhall be called the city of deſtruction.

19 In that day ſhall there be an altar to the LORD in the midſt of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it ſhall be for a ſign, and for a witneſs unto the LORD of hoſts in the land of Egypt: for they ſhall cry unto the LORD becauſe of the oppreſſors, and he ſhall ſend them a ſaviour, and a great one, and he ſhall deliver them.

21 And the LORD ſhall be known to Egypt, and the Egyptians ſhall know the LORD in that day, and ſhall do ſacrifice and oblation, yea, they ſhall vow a vow unto the LORD, and perform *it*.

22 And the LORD ſhall ſmite Egypt, he ſhall ſmite and heal *it*, and they ſhall return *even* to the LORD, and he ſhall be intreated of them, and ſhall heal them.

23 ¶ In that day ſhall there be a highway out of Egypt to Aſſyria, and the Aſſyrian ſhall come into Egypt, and the Egyptian into Aſſyria, and the Egyptians ſhall ſerve with the Aſſyrians.

24 In that day ſhall Iſrael be the third with Egypt, and with Aſſyria, *even* a bleſſing in the midſt of the land:

25 Whom the LORD of hoſts ſhall bleſs, ſaying, Bleſſed *be* Egypt my people, and Aſſyria the work of my hands, and Iſrael mine inheritance.

CHAP. XX.

A type preſiguring the ſhameful captivity of Egypt and Ethiopia.

IN the year that Tartan came unto Aſhdod, (when Sargon the king of Aſſyria ſent him) and fought againſt Aſhdod, and took it:

2 At the ſame time ſpake the LORD by Iſaiah the ſon of Amoz, ſaying, Go and looſe the ſackcloth from off thy loyns, and put off thy ſhoe from thy foot: and he did ſo, walking naked and bare-foot.

3 And the LORD ſaid, Like as my ſervant Iſaiah hath walked naked and bare-foot three years *for* a ſign and wonder upon Egypt, and upon Ethiopia:

4 So ſhall the king of Aſſyria lead away the Egyptians priſoners, and the Ethiopians captives, young and old, naked and bare-foot, even with their buttocks uncovered, to the ſhame of Egypt.

5 And they ſhall be afraid and aſhamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this iſle ſhall ſay in that day, Behold, ſuch *is* our expectation, whither we flee for help to be delivered from the king of Aſſyria; and how ſhall we eſcape?

CHAP. XXI.

1 The prophet bewailing the captivity of his people, ſeeth in a viſion the fall of Babylon by the Medes and Perſians. 11 Edom ſcorning the prophet, is moved to repentance. 13 The ſet time of Arabia's calamity.

THE burden of the deſert of the ſea. As whirlwinds in the ſouth paſs through; *ſo* it cometh from the deſert, from a terrible land.

2 A grievous viſion is declared unto me, the treacherous dealer dealeth treacherouſly and the ſpoiler ſpoileth: go up, O Elam: beſiege, O Media: all the ſighing thereof have I made to ceaſe.

3 Therefore are my loyns filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it*, I was diſmayed at the ſeeing *of it*.

4 My heart panted, fearfulneſs affrighted me: the night of my pleaſure hath he turned into fear unto me.

5 Prepare the table, watch in the watch tower, eat, drink: ariſe ye princes, *and* anoint the ſhield.

6 For thus hath the Lord ſaid unto me, Go, ſet a watchman, let him declare what he ſeeth.

7 And he ſaw a chariot with a couple of horſemen, a chariot of aſſes, *and* a chariot of camels; and he hearkened diligently with much heed.

8 And he cried, A lion: my lord, I ſtand continually upon the watch-tower in the day-time, and I am ſet in my ward whole nights.

9 And behold, here cometh a chariot of men, *with* a couple of horſemen: and he anſwered and ſaid, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

10 O my threſhing and the corn of my floor: that which I have heard the LORD of hoſts the God of Iſrael, have I declared unto you.

11 ¶ The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? watchman, what of the night.

12 The watchman ſaid, The morning cometh, and alſo the night: if ye will enquire, enquire ye: return, come.

13 ¶ The burden upon Arabia. In the foreſt in Arabia ſhall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema brought water to him that was thirſty, they prevented with their bread him that fled.

15 For they fled from the ſwords, from the drawn ſword, and from the bent bow, and from the grievouſneſs of war.

16 For thus hath the Lord ſaid unto me, Within a year, according to the years of an hireling, and all the glory of Kedar ſhall fail.

17 And the reſidue of the number of Archers, the mighty men of the children of Kedar ſhall be diminiſhed: for the LORD God of Iſrael hath ſpoken *it*.

CHAP. XXII.

1 The Prophet lamenteth the invaſion of Jury by the Perſians. 8 He reproveth their human wiſdom and worldly joy. 15 He propheſieth Shebna's deprivation, 20 and Eliakim prefiguring the kingdom of Chriſt his ſubſtitution.

THE burden of the valley of viſion. What aileth thee now, that thou art wholly gone up to the houſe-tops?

2 Thou that art full of ſtirs, a tumultuous city, a joyous city: the ſlain *men are* not ſlain with the ſword, nor dead in battle.

3 All thy rulers are fled together, they are bound by the archers: all *that are* found in thee, are bound together, *which* have fled from far.

4 Therefore ſaid I, Look away from me, I will weep bitterly, labour not to comfort me; becauſe of the ſpoiling of the daughter of my people.

5 For *it is* a day of trouble, and of treading down, and of perplexity by the Lord GOD of hoſts in the valley of viſion, breaking down the walls, and of crying to the mountains.

6 And Elam bare the quiver with chariots of men *and* horſemen, and Kir uncovered the ſhield.

7 And it ſhall come to paſs *that* thy choiceſt valleys ſhall be full of chariots, and the horſemen ſhall ſet themſelves in aray at the gate.

8 ¶ And he diſcovered the covering of Judah, and thou didſt look in that day to the armour of the houſe of the foreſt.

9 Ye have ſeen all the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbred the houſes of Jeruſalem, and the houſes have ye broken down to fortify the wall.

11 Ye made alſo a ditch between the two walls, for the water of the old pool: but ye have not looked unto the maker thereof, neither had reſpect unto him that faſhioned it long ago.

12 And in that day did the Lord GOD of hoſts call to weeping, and to mourning, and to baldneſs, and to girding with ſackcloth.

13 And behold, joy and gladneſs, ſlaying oxen, and killing ſheep, eating fleſh, and drinking wine; let us eat and drink, for to morrow we ſhall die.

14 And it was revealed in mine ears by the LORD of hoſts, Surely this iniquity ſhall not be purged from you, till ye die, ſaith the Lord God of hoſts.

15 ¶ Thus ſaith the Lord God of hoſts, Go, get thee unto this treaſurer, *even* unto Shebna, which *is* over the houſe, *and ſay*,

16 What haſt thou here? and whom haſt thou here, that thou haſt hewed thee out a ſepulchre here, *as* he that heweth him out a ſepulchre on high, *and* that graveth an habitation for himſelf in a rock?

17 Behold, the LORD will carry thee away with a mighty captivity, and will ſurely cover thee.

18 He will ſurely violently turn and toſs thee, *like* a ball into a large country: there ſhalt thou die, and there the chariots of thy glory *ſhall be* the ſhame of thy lords houſe.

19 And I will drive thee from thy ſtation, and from thy ſtate ſhall he pull thee down.

20 ¶ And it ſhall come to paſs in that day, that I will call my ſervant Eliakim the ſon of Hilkiah:

21 And I will clothe him with thy robe, and ſtrengthen him with thy girdle, and I will commit thy government into his hand,

and he ſhall be a father to the inhabitants of Jeruſalem, and to the houſe of Judah.

22 And the key of the houſe of David will I lay upon his ſhoulder: ſo he ſhall open and none ſhall ſhut, and he ſhall ſhut and none ſhall open.

23 And I will faſten him *as* a nail in a ſure place; and he ſhall be for a glorious throne to his fathers houſe.

24 And they ſhall hang upon him all the glory of his fathers houſe, the offspring and the iſſue, all veſſels of ſmall quantity: from the veſſels of cups, even to all the veſſels of flagons.

25 In that day, ſaith the LORD of hoſts, ſhall the nail *that is* faſtened in the ſure place, be removed, and be cut down and fall; and the burden that *was* upon it ſhall be cut off: for the LORD hath ſpoken *it*.

The three chapters (18, 19, 20.) contain the Prophecies of Iſaiah in the reign of Hezekiah relating to Ethiopia (or Arabia) and Egypt.

CHAP. xviii. VER. 1. *Wo to the land ſhadowing with wings*, &c.] It is doubted what the Prophet means by *a land ſhadowing with wings*; but truly the original has it *ſhadowed* with wings, and then the ſenſe is plain in our Prophets metaphorical diction, who here deſcribes Æthiopia, or that part of Arabia, which from its *mountains*, or as the Prophet terms them *wings*, becauſe they ſhadow the vallies like wings, is called *Arabia Petræa*. It was in this country where Moſes retired when he fled out of Egypt, and is called in Exodus ii. 15—21. the land of Midian.

Here it is to be noted that there are three nations or countries different from each other, called by one common name of Cuſh in the Scriptures, which word is generally tranſlated Ethiopia, as in this place. 1. The land of Cuſh on the river Gihon. 2. Cuſh on the eaſtern ſhore of the Red-ſea. 3. A country ſituate or lying above Thebais or the upper Egypt.

When therefore Ethiopia is ſpoken of in the Sacred Text, we are to diſtinguiſh carefully theſe ſeveral countries and nations, to prevent being led into a miſtake by the different meanings of the ſame word. We know that the Scripture records but one man by the name of Cuſh; but it is not known whether he gave names to theſe ſeveral countries. It is the opinion of many, that his firſt and real abode was in Arabia Felix, or *the Happy*, upon the Eaſtern coaſt of the Red-ſea; and that his deſcendants paſſed from thence into Africa, and peopled Ethiopia. On the contrary, it is the opinion of others, that Ethiopia is ſo called from the Ethiopians, who conquered it, and continued for a long time in poſſeſſion of it.

Ethiopia properly ſo called is known by the name of Abyſſinia, which the Arabians derive from Habaſch the ſon of Cuſh: But this is uncertain, and only depends on Mahometan hiſtory, that favours of fiction. The Abyſſinians are Moors, black, and of an olive colour, according to the different provinces they inhabit. It is ſaid, they are born white, with a little black ſpot upon their navel, which in a ſhort time ſpreads over their whole body.

There is frequent mention in Scripture of Ethiopia and Ethiopians, as in Gen. ii. 13. Numb. xii. 1. 2 Kings xix. Job xix. 9. 2 Chron. ix. Heb. iii. 7. &c. And here in this place Iſaiah ſays, *Wo to the land ſhadowing with wings*, which is beyond the *river of Ethiopia*. Whence there ariſeth a doubt concerning theſe rivers of Ethiopia. They cannot be the rivers of Arabia; for there are no conſiderable ones in that country: So that it ſeems beyond all queſtion, that the Prophet here intended to deſcribe Egypt, ſays the learned Calmet; and that the rivers mentioned here are, the Nile and its branches, on different channels, which ran through the lower part of it. This country in proſpect to Judea, was beyond the Nile; for there was no going into any part of the Delta, without croſſing ſome part of the river, and there were canals cut thro' all lower Egypt; moreover the ſource of the Nile is found in Ethiopia properly ſo called.

Hezekiah ſent ambaſſadors to the king of Egypt, deſiring his aſſiſtance, according to Iſaiah againſt Sennacherib: And the Prophet Zephaniah foretold, that Egyptians would one day come, and perform their adorations to the Lord. Where it is to be obſerved they both deſcribe Egypt only by the country which lies beyond the rivers of Ethiopia. The Pſalmiſt, in like manner, propheſied that Egypt and Ethiopia ſhould come and pay their homage to the Lord, Pſal. lxviii. 32. Here Iſaiah at chap. xx. ver. 3. foretels the captivity of Egypt and the land of Cuſh, or Ethiopia, which we may explain of the eaſtern Ethiopia, as above; or of the weſtern, lying to the weſt of the Red-ſea, and ſouth of Egypt. The ſame Prophet ſays (chap. xi. ver. 11.) That God will recall his people, who are diſperſed in Aſſyria, Egypt, and Ethiopia, and in the canton of Pathros; in which place, we may ſuppoſe, is meant either Ethiopia, properly ſo called, or the land of Cuſh upon the Araxes. He ſays again (chap. xliii. 3.) That the Lord hath delivered Egypt, Ethiopia, and Seba, in order to redeem the Iſraelites, which may be explain'd of the Ethiopians in Arabia, becauſe they adjoin to Seba, another people in *Arabia Felix*. The ſame interpretation muſt be allowed of this paſſage in the ſaid Prophet, *The labour of Egypt and the merchandize of Ethiopia, and of the Sabeans, men of ſtature ſhall come over unto thee, they ſhall ſurrender themſelves to thee*, ch. xlv. 14.

CHAP. xix. VER. 1. *The burden of Egypt.*] See chap. xiii. note 1. and chap. xxxi. ver. 1.

——— *Behold, the Lord rideth upon a ſwift cloud, and ſhall come into Egypt, and the idols of Egypt ſhall be moved at his preſence*, &c.] i. e. The Lord ſhall as clearly puniſh Egypt as if he came thither riding on a ſwift cloud, or in the Shechinah, and viſible ſymbol of his ſpecial preſence. So that the evil ſpirits which are worſhipped in their idols ſhall be caſt down, and their worſhippers ſhall be brought into judgment, and viſibly puniſhed by the hand of God. Which was fullfilled in the days of Cambyſes, and afterwards by Ochus another Perſian emperor, as Dean Prideaux has given an account in his Connection of the Old and New Teſtament, P. 1. Book 7. under the 21ſt year of the ſaid Ochus. The account under the reign of Ochus is as follows.

Ochus ſon of Artaxerxes was prompted upon the death of his brother Darius, king of Perſia with a reſtleſs ambition to obtain the crown from his elder brother Ariaſpes by the wickedeſt and the worſt of means. For Ariaſpes being an eaſy and credulous prince, he terrified him ſo by menaces, which he ſuborned the eunuchs of the court to bring as from his father, that apprehending himſelf to be juſt ready to be uſed by him in the ſame manner as Darius had been, he poiſoned himſelf to avoid the hand of an executioner. But the greateſt difficulty being how to remove Arſamnes his natural brother, who ſtill remained to rival him in his pretenſions, and being in the opinion of his father, as well as of all others, both for his wiſdom and all other royal accompliſhments the worthieſt of the throne; Ochus cauſed him to be aſſaſſinated by Harpates the ſon of Teribazus. This loſs ſo overwhelmed his father the old king Artaxerxes with grief, that he broke his heart and died in the 94th year of his age. He was a mild and generous prince, and governed with great clemency and juſtice, and having thereby obtained much honour and reverence through the whole empire, he had fixed a ſettled authority in all the parts thereof; which Ochus being ſenſible of, and knowing that it would be quite otherwiſe with him on his ſucceeding by ſuch wicked means, he, for the avoiding of the inconveniences which might from hence follow, dealt with the eunuchs and all others, that were about the dead king to conceal his death, and took on him to govern as under his direction; and giving out orders and ſealing decrees in his name; as if he had ſtill been alive, in one of theſe decrees he cauſed himſelf, as by his fathers command, to be

Proclaimed king through the whole empire. So after he had governed in this manner about ten months, thinking now his authority fully eſtabliſhed, he owned his father's death, and openly aſcending the throne, took the name of Artaxerxes.

But this artifice had not that full ſucceſs which he propoſed. For as ſoon as it was known that the old king was dead, and that Ochus had taken poſſeſſion of the throne, all leſſer Aſia, Syria and Phœnicia, and ſeveral other provinces of the empire, refuſe him their obedience, and fell off from him, which very much diſtreſſed him; till the conſpirators treacherouſly betrayed and deſtroyed each other: And by theſe means, Ochus not only eſcaped utter ruin, but became ſettled on his throne much firmer than he deſerved. For he was the moſt cruel and worſt of all that had reigned of that race in Perſia, which his actions ſoon made appear. He had not been long on the throne before he filled the palace, and all parts of the empire with a great number of murders. And that the revolted provinces might not terrify him with a rival from the royal family, he cut them all off, without having any regard to ſex, age, or nearneſs of blood. For he cauſed Ocha his uterine ſiſter, who was alſo his mother-in-law, (for he had married her daughter) to be buried alive; and having ſhut up one of his uncles with an hundred of his ſons and grandſons in an empty yard, he there cauſed them by his archers to be all ſhot to death. And with the ſame cruelty he proceeded againſt all others through the whole empire, of whom he entertained the leaſt ſuſpicion of their diſaffection to his perſon or government.

But it happened in the fifth year of his empire, the Sidonians and other Phœnicians, being oppreſſed by the governors, Ochus had ſet over them, revolted from their allegiance, and entered into a confederacy with Nectanebus king of Egypt againſt their king, at the very time Ochus was preparing a great army to invade Nectanebus. The Phœnicians obtained a great victory over the Perſians and drove them wholly out of their dominions; which encouraged the Cyprians to join with the Egyptians in the ſame confederacy.

Ochus finding his wars with the Egyptians to have been unfortunately managed, and that this proceeded from the ill conduct of his lieutenants, reſolved thenceforth to lead his forces in perſon; and conſequently, having gotten together an army of 300,000 foot and 30,000 horſe, marched with them againſt the enemy. His firſt exploit was the taking of Sidon, which its king betrayed into his hands; but Ochus was no ſooner maſter of this important place, than, as all traitors deſerve, having no farther need of him, cauſed him to be put to death, as a reward of a traitor who had ſold his country to deſtruction.

Upon this all the Phœnicians ſubmitted, and made their peace with Ochus, who willingly received them into pardon, that he might the better execute his grand deſign upon Egypt. And now being clear of all embarraſments, he purſued his march, in which he loſt many of his men at the lake Serbonis, which lies in the entrance of Egypt from Phœnicia, about thirty miles long, and then covered, as with a cruſt, with the ſand of the deſart, which a ſtrong ſouth wind had blown upon it, that in appearance it look'd like dry land; but when Ochus's men marched upon it, they, as many as wanted good guides, were ſwallowed up and loſt. Yet he arrived with a formidable army in Egypt and encamped near Peluſium, and from thence ſent out three detachments to invade the country; but retain'd the main of his army about himſelf in his firſt encampment, to watch the events of the war, and to be ready from thence to relieve all the diſtreſſes, and proſecute all the advantages of it. In the mean time, Nectanebus raiſed an army of 100,000 effective men to provide for his own defence; but what through the treachery of his officers, and his own bad conduct, in a ſhort time, Nectanebus ſeeing his country in the power of his enemy, and deſpairing of being able any longer to defend himſelf, gathered together all the treaſure he could get into his hands, fled with it into Ethiopia, and never more returned. And

Here begins *the burden of Egypt*. See alſo Ezekiel xxix. 14, 15. for this Nectanebus was the laſt Egyptian that ever reign'd in this country, it having been ever ſince enſlaved to ſtrangers.

Ochus having thus made an abſolute conqueſt of Egypt, not only diſmantled their cities, robbed the inhabitants, and plundered their temples, but alſo carried away all their publick records, which were repoſited and kept with great ſacredneſs in their temples, and in contempt of their religion ſlew their god Apis, that is, *the ſacred bull*, which they worſhipped under that name. For Ochus being as remarkable for his ſloth and ſtupid inactivity, as he was infamous for his cruelty, the Egyptians for this reaſon nick-nam'd him *the aſs*; which enraged him ſo much, that he cauſed their *ſacred bull* to be taken out of the temple, where he was kept, and made him to be ſacrificed to an *aſs*, and then ordered his cook to dreſs up the fleſh of the ſlain beaſt to be eaten by his attendants; which brought upon him the ſecret hatred of the eunuch Bagoas, who was an Egyptian by birth, and had a love for his country, and a zeal for his country religion. This eunuch thought to have influenced Ochus in favour of both, on the conqueſt of that kingdom; but not being able to overrule the brutal ferity of that prince, he reſented his diſgrace, and at convenient time poiſoned his maſter and king; and having cauſed another body to be buried inſtead of his, he kept the true carcaſs, and in revenge of his having cauſed the fleſh of their Apis to be eaten by his attendants, he cut his fleſh into bits, and threw it to be eaten by cats, and made of his bones handles for ſwords.

Thus you ſee how the great wiſdom of God executeth his judgments and juſtice upon the children of diſobedience, making them to be ſcourged often by thoſe; that are deſtined to the ſame or greater puniſhments, than he inflicts by their means. It may be obſerved in the courſe of the preceding hiſtory that Ochus could never have ſubdued his rebellious ſubjects, who had, as it were, conſpired with one conſent to dethrone him; but God had a great work to be done by him; he had foretold the deſtruction of Egypt by this king; and a word of the Lord's cannot fall to the ground. Therefore the Lord baffled all their attempts againſt him, and made his enemies flee before him, till he had puniſhed the Egyptians. So that we are to conſider this wicked prince, not as a man choſen of God on account of his virtues to execute his commands; but as an inſtrument in the hand of the Almighty, fitted up only for the day of vengeance.

Ver. 2. *And I will ſet the Egyptians againſt the Egyptians*, &c.] This part of the prophecy was fulfilled, when, after the death of Tirhakah, the laſt Egyptian king of the Ethiopian or Arabian race, the Egyptians fell into an anarchy for two years, till at length twelve of the principal combining together, divided the kingdom among themſelves, and governed it by a joint confederacy for fifteen years. When falling out among themſelves, they expelled Pſammiticus, one of their number, out of his ſhare of the kingdom. Who ſometime after he took the field with a conſiderable army gathered from other countries, and in conjunction with his own party in Egypt, he marched againſt the other eleven, whom he overcame in battle, ſlew ſeveral of them, and put the reſt to flight; ſo that he ſeized the whole kingdom to himſelf, and reigned over it four and fifty years.

CHAP. XX. VER. 4. *So ſhall the king of Aſſyria lead away the Egyptians priſoners, and the Ethiopians captives*, &c.] Where obſerve for the better underſtanding why the prophecies againſt Egypt and Ethiopia are thus joined together in chap. xviii, xix, xx. That at this time Sehon, the ſecond king there of the Ethiopian race, reigned over Egypt, to whoſe help Tirhakah, king of Ethiopia, came when Sennacherib invaded Egypt.

CHAP. XXI. VER. 1. *The burden of the deſert of the ſea*, &c.] i. e. of Babylon that ſhall become deſert, and the adjoining country ſhall become large pools of water like a ſea. See chap. xiv. 23.

Ver. 2. *The burden of Dumah.*] This is to be underſtood of the land of Edom or Idumæa, as may be reaſonably inferred from the mention of Seir in the next ſentence; for this is a name whereby Edom is commonly denoted in Scripture; of which hereafter.

Ver. 13. *The burden upon Arabia.*] Here begins a prophecy in the reign of Hezekiah relating to ſuch people as dwelt in the parts of Arabia adjoing to the Holy Land.

Here the prophet, in the reign of Hezekiah, prophecies concerning the taking of Manaſſes and Jeruſalem by Eſarhaddon

haddon king of Babylon and Aſſyria; and alſo concerning the captivity of Shebna and the promotion of Eliakim.

Chap. xxii. Ver. i. *The burden of the valley of viſion, &c.*] The valley of viſion is Jeruſalem, becauſe the greateſt part of that city is ſituate in a valley, wherein God is pleaſed to vouchſafe to his prophets many viſions.

It is a general opinion, tho' I think without any ſolid argument to ſupport it, that the *Salem* of Melchiſedek ſtood in the ſame place where this city of Jeruſalem was built. This is certain, that David took from the Canaanites the mountain on which the Jebus or Jebuſi inhabited, and fortified themſelves: where alſo he fixed the place of his reſidence, and from thence, it was called Sion, or the city of David. But in Solomon's time it was called, but it is not known on what account, Jeruſalem.

This city obtain'd the name of holy, as may be ſeen from another paſſage of this Prophet (chap. xlviii. 2.) and in Nehemiah (chap. xi. 1, 18.) In the New Teſtament the ſame title is preſerved in many places, as Matt. iv. 5. &c. Beſides it is well known that the pſalmiſt gives it the name of the *city of God*, Pſal. xlvi. 5. In the prophets we read (Jer. iii. 17. compare Ezek. xxxviii. 35. Joel iii. 17. Zech. viii. 3.) that it ſhall be called *the throne of the Lord:* Our Saviour himſelf calls it *the city of the great king*, Matt. v. 35. as being hallowed and conſecrated in a particular manner by God's reſidence in the temple.

As to the extent of this city, there are ſuch various deſcriptions of it, that I would refer my reader to the 2d, 3d, and 12th chapters of Nehemiah, and adviſe him to wave all the fabulous accounts that extend it beyond what is credible. This we are certain of, that its moſt flouriſhing ſtate was in the days of Solomon, in whoſe reign this city, before embelliſhed by his father David, its founder, appeared in its greateſt luſtre and beauty, and there is no great likelyhood that it was enlarged by his ſucceſſors.

Its ſituation was extremely advantageous. The agreeable variety of riſing grounds with which it was encompaſſed, the fruitful meadows that lay between interſperſed with clear rivulets and wholeſome ſtreams; the hills on which it ſtood, which roſe gradually one behind another, and looked like a natural *amphitheatre*, made up as pleaſing and delightful a proſpect as can well be conceived.

It was alſo well fortified, as may be gathered from theſe accounts concerning its walls. For when David *had taken the ſtrong hold*, (2 Sam. v. 7, 9.) *he called it the city of David and dwelt in that fort, having built round about from Millo and inward*, 2 Kings ix. 15. Afterwards *Solomon built the wall of Jeruſalem*, 2 Kings xiv. 13. The Jebuſites, when David attacked them in this ſtrong hold, were ſo ſecure of their defence and preſervation within its walls, that they ſaid, " except he took away *the blind and the lame* he ſhould not come in thither;" i. e. This fort is ſo ſtrong of itſelf, that we need no other than blind or lame men to defend it. Jotham built much on the wall of Orphel; and Hezekiah ſtrengthened himſelf, and built up all the wall that was broken, and another wall that was without, 2 Chron. xxxii. 5.

It was ſhut up by ten gates, five from weſt to eaſt by ſouth, and five others by north, on which ſide the *valley* gate was firſt in ſituation, and was defended by the tower Hananeel.

Thus you ſee, that God had favoured this metropolis of his people, the Jewiſh nation, with all the advantages that could be required for its health, pleaſantneſs, and ſafety: But

The impiety of her kings, and wickedneſs of the people, who turned from the living God, to idolatrous worſhip, brought upon them the juſt vengeance of the Almighty, foretold here by Iſaiah, and the other prophets, as ſhall be ſeen hereafter. For

It happened in the fourth year of Jehoiakim's reign, taking part with the king of Egypt, againſt which he was forewarn'd by the prophet Jeremiah, their whole army was entirely defeated at Carchemiſh, the place taken, and the garriſon put to the ſword; and conſequently, this victory, agreeable to the prophecy, proved the unhappy prelude of Judah's misfortunes. The conqueror marched directly to Jeruſalem, and took it; rifled the temple of its moſt precious furniture, and the royal palace of its moſt hopeful and beautiful young princes, to be made eunuchs in his own court, as Iſaiah here propheſies to Hezekiah; and the city of all its choiceſt youths, whether for blood, learning, wit or beauty, for the ſame purpoſe; and we find Daniel the prophet one of their number. Jehoiakim was at firſt put in bonds, and deſigned to be ſent away with the reſt; but upon his ſubmiſſion, and promiſe of paying a yearly tribute to him, the king conſented to leave him as a kind of viceroy over the kingdom from whence he had depoſed him. But while Nebuchadnezzar was taken up with his other conqueſts, he found means to rebel againſt him, after a three years ſubjection, and continued about three years without paying him any tribute: though he paid ſauce for it in the end: for, that prince exaſperated to the higheſt degree at ſuch treachery, ſent an army of Syrians, Chaldeans, Ammonites and Moabites, who were profeſſed enemies to the Jewiſh nation, and waſted the whole kingdom, carried away 3023 priſoners; took and murdered the unfortunate Jehoiakim, and dragged his carcaſs out of the city gates, where it was left without burial, as you may gather from the prophecy of Jeremiah.

He was ſucceeded by his ſon Jehoiachin, called alſo Jechoniah, and in contempt Coniah, only eighteen years old, but as wicked as his father. Nebuchadnezzar marched againſt him, before he had reigned three months, and ſent him, his mother, and his whole court captives into Babylon, where they all died, as the Prophet had foretold. Jer. xxii. 24. &c. Hence the temple, palace, treaſury, and the whole city, were a ſecond time ranſacked, and ſtriped of all that was valuable in them; even many ornaments and utenſils of the temple, which had continued from the time of Solomon, became a prey to the conqueror. He likewiſe tranſported 10,000 men, famed either for their valour or wiſdom; beſides 1000 of the beſt artificers in gold, ſilver and other metals, and materials. In a word, he left ſcarcely any behind, but the very common people, to cultivate the land. Then he raiſed Mattaniah, who was the ſon of Joſiah, and uncle to the unhappy Jehoiachin, to the throne, by the name of Zedekiah; and having laid him under a certain tribute, and taken an oath of fidelity and ſubjection, returned into his dominions.

Zedekiah began to reign in the 21ſt year of his age, and proved as impious as his late predeceſſors; and though, for a ſhort time, he continued in ſubjection to the king of Babylon, yet at length entered into a confederacy againſt him, by the perſwaſions of his falſe Prophets; which raſh enterprize compleated both his own and kingdoms ruin, and haſtned the total deſtruction of the temple and city. He was then in his ninth year, when Nebuchadnezzar came with a powerful army, waſted the whole country, ſiezed upon his fortreſſes, and at length laid cloſe ſiege to Jeruſalem, before the rebellious Zedekiah could make any proviſion, either for his own defence or eſcape. But the Egyptians marching to his relief, he raiſed the ſiege, and gave them battle, and having routed them, he returned to the ſiege, which was carried on ſo vigorouſly, that the inhabitants began to labour under ſuch great ſcarcity of proviſions, that they found it impoſſible to hold it out longer. Then the king plotted his own eſcape, attended by his nobles and guards; but the Chaldeans, who were ſoon informed of it, purſued after them, and brought them back to their exaſperated monarch, at Riblah; who glutted his revenge upon the unfortunate king of Judah with the utmoſt cruelty, by cauſing all his children to be butchered before his eyes, and ordering them alſo to be put out, that no object might afterwards obliterate the idea of that bloody ſcene; and thus, in the eleventh year of his reign, he was ſent into Babylon, loaden with chains, and there ended his days.

In the mean time the Chaldeans entered the city, plundered the temple, palaces, and noblemens houſes, and ſiezed every where upon the richeſt ſpoil. Nebuzar-adan, who commanded them, after the departure of Nebuchadnezzar, cauſed the two brazen columns, that ſtood in the court of the temple, to be broken in pieces; and all the gold, ſilver, and coſtly furniture, to be taken away, whilſt the reſt of his army made the ſame havock in the city; and on the third day after his entrance into it, which was the tenth of the fourth month, anſwering to the 27th of Auguſt, being ſabbath day, he ordered the temple, palace, and the whole city, to be ſet on fire, and burnt to the ground. Then he demoliſhed the walls, towers, and other fortifications, and all the Jews, except ſome of the baſer ſort of the people, who might till the land, were ſent captives into Babylon.

Thus was accompliſhed the burden of the valley of viſions, or Jeruſalem; yea, the dreadful end of that glorious kingdom, and the Iſraelitiſh monarchy, after it had ſtood 468 years, from the time that David began to reign over it; 356 years from the revolt of the ten tribes from it, and 134 years from the exciſion of the Iſraelitiſh commonwealth: and had continued under the ſun-ſhine of the Divine Protection, which nothing could have eclipſed, but their utmoſt, conſtant, and horrid ingratitude, and unparelled itch of imitating the idolatries and witchcraft of other nations.

CHAP. XXIII.

1 *The miſerable overthrow of Tyre.* 17 *Their unhappy return.*

THE burden of Tyre. Howl, ye ſhips of Tarſhiſh; for it is laid waſte, ſo that there is no houſe, no entring in: from the land of Chittim it is revealed to them.

2 Be ſtill, ye inhabitants of the iſle, thou whom the merchants of Zidon, that paſs over the ſea, have repleniſhed.

3 And by great waters the ſeed of Sihor, the harveſt of the river *is* her revenue, and ſhe is a mart of nations.

4 Be thou aſhamed, O Zidon; for the ſea hath ſpoken, *even* the ſtrength of the ſea, ſaying, I travail not, nor bring forth children, neither do I nouriſh up young men, *nor* bring up virgins.

5 As at the report concerning Egypt, *ſo* ſhall they be ſorely pained at the report of Tyre.

6 Paſs ye over to Tarſhiſh, howl ye inhabitants of the iſle.

7 *Is* this your joyous *city*, whoſe antiquity *is* of ancient days? her own feet ſhall carry her afar off to ſojourn.

8 Who hath taken this counſel againſt Tyre, the crowning *city*, whoſe merchants *are* princes, whoſe traffickers *are* the honourable of the earth?

9 The LORD of hoſts hath purpoſed it, to ſtain the pride of all glory, *and* to bring into contempt all the honourable of the earth.

10 Paſs through thy land as a river, O daughter of Tarſhiſh: *there is* no more ſtrength.

11 He ſtretched out his hand over the ſea, he ſhook the kingdoms; the LORD hath given a commandment againſt the merchant *city*, to deſtroy the ſtrong holds thereof.

12 And he ſaid, Thou ſhalt no more rejoyce, O thou oppreſſed virgin, daughter of Zidon: ariſe, paſs over to Chittim, there alſo ſhalt thou have no reſt.

13 Behold, the land of the Chaldeans; this people was not *till* the Aſſyrian founded it for them that dwell in the wilderneſs: they ſet up the towers thereof, they raiſed up the palaces thereof, *and* he brought it to ruin.

14 Howl, ye ſhips of Tarſhiſh: for your ſtrength is laid waſte.

15 And it ſhall come to paſs in that day, that Tyre ſhall be forgotten ſeventy years, according to the days of one king: after the end of ſeventy years ſhall Tyre ſing as an harlot.

16 Take an harp, go about the city, thou harlot that haſt been forgotten, make ſweet melody, ſing many ſongs, that thou mayeſt be remembred.

17 ¶ And it ſhall come to paſs after the end of ſeventy years, that the LORD will viſit Tyre, and ſhe ſhall turn her to her hire, and ſhall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandiſe, and her hire ſhall be holineſs to the LORD: it ſhall not be treaſured nor laid up: for her merchandiſe ſhall be for them that dwell before the LORD, to eat ſufficiently, and for durable cloathing.

Ver. 1. *The burden of Tyre*, &c.] Here the Prophet foretels the miſerable deſtruction of Tyre, both by Nebuchadnezzar and Alexander the Great. As alſo of their converſion to chriſtianity. Where,

Far the better underſtanding of this Prophecy, obſerve, that Tyre was firſt built by a colony of Sidonians on the continent: This by good authors is called *Palæ Tyrus*, or old Tyre, whoſe inhabitants during their thirteen years ſiege by Nebuchanezzar, finding they could not defend it againſt him, built a new city on an iſle about half a mile diſtant from the ſhore, in ſpite of their enemy, who was not furniſhed with a ſufficiency of naval forces to hinder them; ſo that they removed moſt of their effects, and all the principal inhabitants into the new city, and Nebuchadnezzar, when he entered the old city, found little ſpoil there, to reward his army with, almoſt worn out in ſo long and dangerous a ſiege; which ſo wreaked his anger on the few mean inhabitants he found therein, that he ſlew them in his paſſion, and razed all the buildings to the ground. After which the ſaid city never recovered itſelf any more than to be a village diſtinguiſhed, as above, by the Greek name of *Palæ-tyrus*, or Old Tyre: The new-built city on the iſle, during the 'foreſaid ſiege, being that ſo noted ſince in hiſtory by the name of Tyre. But this alſo was beſieged and taken within the compaſs of one year by Alexander the Great, who, to facilitate his conqueſt, carried a bank from the continent, or Old Tyre, through the ſea, to the iſle in which ſtood the Tyre he beſieged, or New Tyre; which bank, or cauſeway, was made of the ſtones and rubbiſh of Old Tyre, and wood he ordered to be brought from mount Libanus. And by this means, I ſay, he ſtormed the then city of Tyre in the iſle, took it by aſſault, burnt it to the ground, and deſtroyed or enſlaved all the inhabitants to be found therein.

Now of both theſe cities called by the common name of Tyre, this prophecy is to be underſtood one after the other, and was fully verified. That new Tyre or that which was built on the iſle is here to be underſtood, as well as old Tyre, or that on the continent, and indeed *chiefly*, is evident from the expreſs mention of the iſle on which it was built, in ver. 2 and 6; and alſo by the mention of the *land of Chittim* (ver. 1 and 12.) which is Macedonia, as is evident from other parts of Scripture; but not being duly obſerved by commentators, have cauſed them to give very wrong interpretations of the ſaid land of Chittim, and of ſeveral other particulars in this chapter, which makes it the more neceſſary for me to give a larger account of it hereafter in the prophecy of Ezekiel, to which I ſhall refer you.

Ver. 5. *They of Egypt ſhall be ſorely pained at the report of Tyre.*] Becauſe the conquerors, both Nebuchadnezzar and Alexander the Great, having each taken the Tyre that was in his days, marched thence into Egypt and conquered it alſo.

Ver. 9. *The Lord of hoſts hath purpoſed to ſtain the pride of all glory*, &c.] Dean Prideaux (in his connection part 1 book 1. anno 18 Hezek.) ſuppoſes that the Prophet here more particularly refers to the pride of the Tyrians, which they were puffed up with not long before this prophecy was declared, on their ſucceſs in notwithſtanding the ſiege of Salmaneſer king of Aſſyria.

Ver. 11. *He ſtretched out his hand over the ſea: he ſhook the kingdoms.*] i.e. As it follows, the Lord God Almighty gave his commandment, and Nebuchadnezzar and Alexander executed all his commands on Tyre, and all its neighbouring kingdoms or ſtates.

Ver. 15. *And it ſhall come to paſs in that day, that Tyre ſhall be forgotten ſeventy years*, &c.] This is to be underſtood from the time of Nebuchadnezzar's deſtroying old Tyre, to the time that the inhabitants of new Tyre were reſtored to their ancient privileges, and allowed to have a king again of their own: Which they obtained from Darius the firſt Perſian Emperor of that name, in the eighteenth year of his reign. To which from the year that Nebuchadnezzar took old Tyre were *ſeventy years*, viz. from Ann. 504 or 503 to 573, before the vulgar Æra of Chriſt.

Ver. 18. *And her merchandize and her hire ſhall be holineſs to the Lord: it ſhall not be treaſured nor laid up: for her merchandize ſhall be for them that dwell before the Lord, to eat ſufficiently, and for durable cloathing.*] But after that the Meſſiah ſhall appear, the Tyrians, who before were deſolate, and a proverb of God's wrath, ſhall embrace the Goſpel, and ſhall be very liberal in laying out their riches for the ſervice of God, as building of churches, and allowing a ſufficient and handſome maintenance for the miniſters of the Goſpel, *&c.* So we read in ancient hiſtory, that in the reign of Conſtantine the Great, the firſt chriſtian emperor, Tyre was honoured with the title of the *metropolitan ſee*, for the province of Phoenicia, and there was a ſtately church built there at the expence of Paulinus their biſhop.

CHAP. XXIV.

1 *The doleful judgments of God upon the land.* 13 *A remnant ſhall joyfully praiſe him.* 16 *God in his judgements ſhall advance his kingdom.*

BEhold, the LORD maketh the earth empty, and maketh it waſte, and turneth it upſide down, and ſcattereth abroad the inhabitants thereof.

2 And it ſhall be, as with the people, ſo with the prieſt; as with the ſervant, ſo with his maſter; as with the maid, ſo with her miſtreſs; as with the buyer, ſo with the ſeller; as with the lender, ſo with the borrower; as with the taker of uſury, ſo with the giver of uſury to him.

3 The land ſhall be utterly emptied, and utterly ſpoiled: for the LORD hath ſpoken this word.

4 The earth mourneth *and* fadeth away, the world languiſheth *and* fadeth away, the haughty people of the earth do languiſh.

5 The earth alſo is defiled under the inhabitants thereof: becauſe they have tranſgreſſed the laws, changed the ordinance, broken the everlaſting covenant.

6 Therefore hath the curſe devoured the earth, and they that dwell therein are deſolate: therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourneth, the vine languiſheth, all the merry-hearted do ſigh.

8 The mirth of tabrets ceaſeth, the noiſe of them that rejoyce endeth, the joy of the harp ceaſeth.

9 They ſhall not drink wine with a ſong, ſtrong drink ſhall be bitter to them that drink it.

10 The city of confuſion is broken down: every houſe is ſhut up, that no man may come in.

11 *There is* a crying for wine in the ſtreets, all joy is darkened, the mirth of the land is gone.

12 In the city is left deſolation, and the gate is ſmitten with deſtruction.

13 ¶ When thus it ſhall be in the midſt of the land among the people, *there ſhall be* as the ſhaking of an olive-tree, *and* as the gleaning-grapes when the vintage is done.

14 They ſhall lift up their voice, they ſhall ſing for the majeſty of the LORD, they ſhall cry aloud from the ſea.

15 Wherefore glorify ye the LORD in the fires, *even* the name of the LORD God of Iſrael in the iſles of the ſea.

16 ¶ From the uttermoſt part of the earth have we heard ſongs, *even* glory to the righteous: but I ſaid, My leanneſs, my leanneſs, wo unto me: the treacherous dealers have dealt treacherouſly, yea, the treacherous dealers have dealt very treacherouſly

17 Fear, and the pit, and the ſnare *are* upon thee, O inhabitant of the earth.

18 And it ſhall come to paſs, *that* he who fleeth from the noiſe of the fear, ſhall fall into the pit; and he that cometh up out of the midſt of the pit, ſhall be taken in the ſnare: for the windows from on high are open, and the foundations of the earth do ſhake.

19 The earth is utterly broken down, the earth is clean diſſolved, the earth is moved exceedingly.

20 The earth ſhall reel to and fro like a drunkard, and ſhall be removed like a cottage, and the tranſgreſſion thereof ſhall be heavy upon it, and it ſhall fall, and not riſe again.

21 And it ſhall come to paſs in that day, *that* the LORD ſhall puniſh the hoſt of the high ones *that are* on high, and the kings of the earth upon the earth.

22 And they ſhall be gathered together *as* priſoners are gathered in the pit, and ſhall be ſhut up in the priſon, and after many days ſhall they be viſited.

23 Then the moon ſhall be confounded, and the ſun aſhamed, when the LORD of hoſts ſhall reign in mount Zion and in Jeruſalem, and before his ancients gloriouſly.

CHAP. XXV.

1 The Prophet praiſeth God for his judgments. 6 for his ſaving benefits, 9 and for his victorious ſalvation.

O LORD, thou *art* my God, I will exalt thee, I will praiſe thy name; for thou haſt done wonderful things; *thy* counſels of old *are* faithfulneſs *and* truth.

2 For thou haſt made of a city, an heap; *of* a defenced city, a ruin: a palace of ſtrangers, to be no city, it ſhall never be built.

3 Therefore ſhall the ſtrong people glorify thee, the city of the terrible nations ſhall fear thee.

4 For thou haſt been a ſtrength to the poor, a ſtrength to the needy in his diſtreſs, a refuge from the ſtorm, a ſhadow from the heat, when the blaſt of the terrible ones *is* as a ſtorm *againſt* the wall.

5 Thou ſhalt bring down the houſe of ſtrangers, as the heat in a dry place; *even* the heat with the ſhadow of a cloud: the branch of the terrible ones ſhall be brought low.

6 ¶ And in this mountain ſhall the LORD of hoſts make unto all people a feaſt of fat things, a feaſt of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will deſtroy in this mountain, the face of the covering caſt over all people, and the vail *that is* ſpread over all nations.

8 He will ſwallow up death in victory, and the Lord GOD will wipe away tears from off all faces, and the rebuke of his people ſhall he take away from off all the earth: for the LORD hath ſpoken *it*.

9 ¶ And it ſhall be ſaid in that day, Lo this *is* our God, we have waited for him, and he will ſave us: this *is* the LORD, we have waited for him, we will be glad and rejoyce in his ſalvation.

10 For in this mountain ſhall the hand of the LORD reſt, and Moab ſhall be trodden down under him, even as ſtraw is trodden down for the dunghil.

11 And he ſhall ſpread forth his hands in the midſt of them, as he that ſwimmeth ſpreadeth forth *his hands* to ſwim: and he ſhall bring down their pride together with the ſpoils of their hands.

12 And the fortreſs of the high fort of thy walls ſhall he bring down, lay low, *and* bring to the ground, *even* to the duſt.

CHAP. XXVI.

1 A Song inciting to confidence in God, 5 for his judgments, 12 and for his favour to his people. 20 An exhortation to wait on God.

IN that day ſhall this ſong be ſung in the land of Judah, We have a ſtrong city, ſalvation will *God* appoint *for* walls and bulwarks.

2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

3 Thou wilt keep *him* in perfect peace, *whoſe* mind *is* ſtayed *on thee*: becauſe he truſteth in thee.

4 Truſt ye in the LORD for ever: for in the LORD JEHOVAH *is* everlaſting ſtrength.

5 ¶ For he bringeth down them that dwell on high, the lofty city he layeth it low, he layeth it low, *even* to the ground, he bringeth it *even* to the duſt.

6 The foot ſhall tread it down, *even* the feet of the poor, *and* the ſteps of the needy.

7 The way of the juſt *is* uprightneſs: thou moſt upright, doſt weigh the path of the juſt.

8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the deſire of *our* ſoul *is* to thy name, and to the remembrance of thee.

9 With my ſoul have I deſired thee in the night, yea, with my ſpirit within me will I ſeek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteouſneſs.

10 Let favour be ſhewed to the wicked, *yet* will he not learn righteouſneſs: in the

land of uprightneſs will he deal unjuſtly, and will not behold the majeſty of the LORD.

11 LORD, *when* thy hand is lifted up, they will not ſee: *but* they ſhall ſee, and be aſhamed for *their* envy at the people, yea, the fire of thine enemies ſhall devour them.

12 ¶ LORD, thou wilt ordain peace for us: for thou alſo haſt wrought all our works in us.

13 O LORD our God, *other* lords beſides thee have had dominion over us: *but* by thee only will we make mention of thy name.

14 *They are* dead, they ſhall not live; *they are* deceaſed, they ſhall not riſe: therefore haſt thou viſited and deſtroyed them, and made all their memory to periſh.

15 Thou haſt increaſed the nation, O LORD, thou haſt increaſed the nation, thou art glorified: thou hadſt removed *it* far *unto* all the ends of the earth.

16 LORD, in trouble have they viſited thee, they poured out a prayer *when* thy chaſtning *was* upon them.

17 Like as a woman with child *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pains; ſo have we been in thy ſight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind, we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen.

19 Thy dead *men* ſhall live, *together with* my dead body ſhall they ariſe: awake and ſing ye that dwell in duſt: for thy dew *is as* the dew of herbs, and the earth ſhall caſt out the dead.

20 ¶ Come, my people, enter thou into thy chambers, and ſhut thy doors about thee: hide thyſelf as it were for a little moment, until the indignation be over-paſt.

21 For behold, the LORD cometh out of his place to puniſh the inhabitants of the earth for their iniquity: the earth alſo ſhall diſcloſe her blood, and ſhall no more cover her ſlain.

CHAP. XXVII.

1 The care of God over his vineyard. 7 His chaſtiſements differ from judgments. 12 The Church of Jews and Gentiles.

IN that day the LORD with his ſore and great and ſtrong ſword ſhall puniſh leviathan the piercing ſerpent, even leviathan that crooked ſerpent, and he ſhall ſlay the dragon that *is* in the ſea.

2 In that day ſing ye unto her, A vineyard of red vine.

3 I the LORD do keep it, I will water it every moment; leſt *any* hurt it, I will keep it night and day.

4 Fury *is* not in me: who would ſet the briers *and* thorns againſt me in battle: I would go through them, I would burn them together.

5 Or let him take hold of my ſtrength, *that* he may make peace with me, *and* he ſhall make peace with me.

6 He ſhall cauſe them that come of Jacob, to take root: Iſrael ſhall bloſſom and bud, and fill the face of the world with fruit.

7 ¶ Hath he ſmitten him, as he ſmote thoſe that ſmote him? *or* is he ſlain according to the ſlaughter of *them that are* ſlain by him?

8 In meaſure when it ſhooteth forth, thou wilt debate with it; he ſtayeth his rough wind in the day of the eaſt-wind.

9 By this therefore ſhall the iniquity of Jacob be purged, and this *is* all the fruit to take away his ſin; when he maketh all the ſtones of the altar as chalk-ſtones *that are* beaten in ſunder, the groves and images ſhall not ſtand up.

10 Yet the defenced city *ſhall be* deſolate, *and* the habitation forſaken, and left like a wilderneſs: there ſhall the calf feed, and there ſhall he lie down, and conſume the branches thereof.

11 When the bough thereof are withered, they ſhall be broken off: the women come *and* ſet them on fire: for it *is* a people of no underſtanding: therefore he that made them will not have mercy on them, and he that formed them will ſhew them no favour.

12 ¶ And it ſhall come to paſs in that day, *that* the LORD ſhall beat off from the channel of the river unto the ſtream of Egypt, and ye ſhall be gathered one by one, O ye children of Iſrael.

13 And it ſhall come to paſs in that day, *that* the great trumpet ſhall be blown, and they ſhall come which were ready to periſh in the land of Aſſyria, and the outcaſts in the land of Egypt, and ſhall worſhip the LORD in the holy mount of Jeruſalem.

Theſe foregoing chapters are a prophecy of the great calamities that ſhould befal Iſrael for their ſins; and God's merciful preſervation of a remnant of them, and their reſtoration to their country, eſpecially after their converſion to Chriſtianity.

Chap. 24. Ver. 1. *Behold the Lord maketh the earth empty*, &c.] The earth here mentioned is not to be underſtood of the whole earth, but only of that part called the kingdom of Iſrael, which Salmaneſer invaded, after he had, according to Iſaiah's prophecy, (ch. xv. 1.) raiſed the two cities of Moab. He laid waſte all that land and that of Iſrael, till he was come to the gates of Samaria, where he beſieged their king Hoſhea, but it coſt him three years trouble and expence before he could take that city; yet he was no ſooner maſter of the metropolis but all that kingdom fell in to the conqueror, who ſent both the king and his ſubjects into captivity, to ſerve in the ſame provinces of Hala, Habor, and Hara, and to the river Gozan, whither their brethren had been ſent by Pul and Tiglath-Pileſer. The Prophet Hoſea deſcribes their diſtreſs in this captivity of the people in the ſtrongeſt terms, in many places of his prophecy, eſpecially in the tenth chapter, at the 8th and 14th verſes, where the Aſſyrians are mentioned to have committed the moſt horrid cruelties againſt their captives, as ripping up their pregnant women, and daſhing their children againſt the ground; and, having reduced Samaria into a heap of rubbiſh, and laid waſte all the land, returned home laden with the ſpoil of Iſrael. This was the ſad and fatal end of the Iſraelitiſh kingdom, after it had been divided from Judah 254 years. It happened in the 6th year of Hezekiah, and in the 9th of Hoſhea. It is certain nevertheleſs that a great number of Iſraelites eſcaped with their lives, ſome into Egypt, and a much greater number into the kingdom of Judah; where they weaned themſelves by degrees from their former idolatries and rebellion, and became ſubjects to Hezekiah and his ſucceſſors. On the other hand the king of Aſſyria ſent colonies from ſeveral provinces under his dominion, eſpecially from Cuthath, to repeople the land of Iſrael: from whence theſe new inhabitants came to be called Cutheans; who, as the author of the 2d book of Kings (ch. 17. ver. 25. &c.) adds, were like to have been deſtroyed by lions, upon their very firſt ſettlement, becauſe of their diſregard of God; ſo that they were obliged to ſend into Aſſyria, to pray the king to ſend ſome Iſraelitiſh prieſts to inſtruct them how to worſhip and appeaſe him. They obtained their requeſt, and ſet immediately about the work, but without forſaking the worſhip of their own Gods, brought from their reſpective countries. So that hence began a new kind of religion, not unlike that of the Iſraelites, conſiſting in the worſhip of the true God, and of a number of falſe deities. From whence ſprang that mutual hatred between the Jews and Samaritans, the former abominating even the name of the latter; and theſe always diſclaiming any kindred with them, in time of adverſity, though forward enough to claim it in the time of their proſperity.

Ver. 10. *The city of confuſion*, &c.] This is the city of Samaria, ſpoken of above; it is here called the city of confuſion on account of the abominable practices of idolatry and witchcraft, which its inhabitants mingled with the worſhip of the true God of heaven.

Ver. 13. *When thus it ſhall be in the midſt of the Land among the people, there ſhall be as the ſhaking of an olive-tree, and as the gleaning grapes, when the vintage is done.*] This text is variouſly interpreted; ſome without any regard to the context, pretend that it is a deſcription of the ſcarcity of the faithful to be found at the great day of judgment; as if the Prophet had ſaid, "There ſhall be at the end of the world, or in the days of Antichriſt, as few faithful found permanent in the faith of Chriſt, as there are olives to be ſeen upon the trees, or grapes on vines, after they have been gathered for the preſs and vintage." But, though this may be allowed to be a good alluſion to the depravity of mankind, I muſt prefer the natural, and I think literal meaning of the text; that although the Aſſyrians have carried the Iſraelites away captives, they, or their offſpring ſhould be reſtored again to their country with the Jews after the Babyloniſh captivity; for which great mercy *they ſhall lift up their voice*, &c.

Ver. 16. *From the uttermoſt part of the earth have we heard ſongs*, [or as the Hebrew may read *ſongs ſhall be then ſung*, even glory to the righteous.] When the righteous God ſhall turn again their captivity, their mouths ſhall he filled with praiſes, who has reſtored again to them the poſſeſſion of Judea.

— *But I ſaid, my leanneſs, my leanneſs, wo unto me!* &c.] Here the Prophet pathetically paſſes from the great joy he had conceived at the foreſight of the reſtoration of his people, to a deep ſorrow, even ready to overcome him with grief at the proſpect of the ſaid people's ingratitude to ſo good and gracious a God; and of the juſt and terrible judgments that were to come upon, not only them, but, all ſinners for their wickedneſs and diſobedience. And therefore what follows to the end of this chapter may be properly and literally taken to ſignify the general judgment at the end of the world. Thus

Ver. 21. *And it ſhall come to paſs in that day*, &c.] i. e. The great day of the Lord when all the world ſhall be conſumed with fire, and laid in aſhes, — *That the Lord ſhall puniſh the hoſt of the high ones that are on high*, even the Devils, who were angels in the higheſt heavens, and being thrown thence to the pit of hell, are now permitted to hover about the world in the air; but God ſhall viſit them (ver. 22.) with his ſevere ſentence of eternal damnation, to be ſhut up as priſoners for ever in the pit of deſtruction. A ſentence which the greateſt monarchs and potentates upon earth cannot avoid, if their crimes deſerve it; and therefore it is added that in that day the Lord ſhall alſo with the fallen angels puniſh *the kings of the earth upon the earth*, i. e. in the ſight of all the world.

Ver. 23. *Then the moon ſhall be confounded and the ſun aſhamed*, &c.] I know that this Scripture is generally taken literally, to repreſent the abhorrence of the ſins of mankind, and the ingratitude to their Creator. Yet I can't but admire the interpretation of the Chaldee paraphraſt, who tranſlates it as a metonomie, thus, Then in the day of judgment when the Meſſiah ſhall appear in the majeſty of his glory to judge every creature according to their deeds; *they who have worſhipped the ſun and moon*, as the Perſians, Egyptians, &c. as *their Gods*, *ſhall be aſhamed and confounded*, arraigned for their idolatry at the judgment ſeat of God. The ſpeech is natural, coherent and agreeable to this Prophet's ſtile; and therefore I recommend its obſervation.

— *When the Lord of hoſts ſhall reign in mount Sion, and in Jeruſalem*, &c.] Thoſe that are in the millinary ſcheme interpret this verſe of Chriſt's temporal kingdom upon earth, when, they ſay, he ſhall reign for a thouſand years upon mount Sion in Jeruſalem: But the preceding context compared with that of the Prophet Joel (ch. ii. 12.) who ſays, *the Lord will gather all nations in the valley of Jehoſhaphat, and will plead with them there*, proves beyond contradiction, that the Prophet Iſaiah ſpeaks of the ſame judgment; for this Jehoſhaphat was a valley lying between the walls of Jeruſalem and the mount of Olives; as many eminent authors have undertaken to prove; thoſe that expect a larger account of this valley, ſhall find it at the above quoted text of Joel.

Chap. xxv. The three following ſongs relate to mentioned at the ſixteenth verſe of thoſe the foregoing chapter; and, it is probable, were compoſed on that memorable and miraculous overthrow of Sennacherib's army that threatened Jeruſalem, and all that land with utter deſtruction; 2 Chron. xxxii. 1-22. Concerning which Iſaiah had propheſied, That God would ſo protect Jeruſalem againſt them, that they ſhould not ſhoot an arrow againſt, nor open a trench before it: That this proud inſulting enemy ſhould be forced to flee with ſhame and loſs, and fall at length by the ſword in his own land. Which prophecy was ſoon after verified, for when Senacherib returned againſt Judah, fluſhed with victory over the Ethiopians, and breathing death and deſtruction againſt the whole kingdom, before he could commit any hoſtilities againſt it, the beſt part of his army was ſmitten by an angel; or as Joſephus ſays, with peſtilence, in one night, which cut off 185,000 before the morning. This dreadful judgment did ſo alarm the proud Aſſyrian monarch, that he retired with the utmoſt confuſion and ſpeed into his own capital, where he was ſoon after aſſaſſinated by two of his ſons, and ſucceeded by a third. Thus was the prophecy of Iſaiah exactly fulfilled; and the Jews took up theſe ſongs which the Prophet taught them, to praiſe God in for their great ſalvation.

Chap. xxvii. Ver. 1. *In that day the Lord with his ſore and great ſtrong ſword ſhall puniſh Leviathan.*] This word Leviathan is often met with in Scripture, and the fathers generally underſtand it in a moral ſenſe of the devil, who is the enemy of mankind, the ſerpent. It has been an opinion of the Jews (2 Eſdras vi. 47, &c.) that upon the fifth day of the world, God created two animals, the one called Enoch, and the other Leviathan: That Enoch was placed upon the earth, in order to live there; and God gave him the graſs of a thouſand mountains to feed upon; but that Leviathan was left in the water wherein he had been created, and will continue to the day of judgment, at which time he will be killed and ſerved up at table, as part of an entertainment provided for the elect. If we enquire the Etymology of the word Leviathan; it will alſo be found to import a very large fiſh, or ſea-monſter; for *Leviath* may ſignify what *is joined, faſtned or tied together*, and *Than* a *great fiſh*; as if we ſhould ſay, the great fiſh covered with ſcales ſtuck cloſe upon one another. The crocodile we know is very long and large, and has ſuch ſtrong and thick ſcales, that they can't be penetrated by any hooks or ſpears: Therefore ſome have taken leviathan barely to mean a crocodile in the literal ſenſe of the word; for the ſupport of which opinion they alledge its deſcription in the book of Job ch. xl. 20, 21, and xli. 1, &c.) where there is nothing ſaid of the leviathan, but what may be very naturally applied to the crocodile; and the famous Bochart patronizes this credible opinion in ſeveral places of his book of ſacred animals.

Job ſpeaks of the leviathan in this manner following: *Canſt thou draw out leviathan with an hook, or his tongue with a cord which thou letteſt down?* Is rhe crocodile one of thoſe fiſh that is to be caught with a hook, or faſtned by the tongue, or ſtrung through the mouth and gills, in order to be carried up and down as one pleaſes? Thus Job queres, intimating or rather affirming the impoſſibility of ſuch a thing, and condemning the temerity of thoſe that pretend to do it.

Canſt thou put a hook through his noſe, or bore his jaws through with a thorn? As they did beaſts of ſervice, ſuch as camels, &c which were guided in this manner, and trained up as they pleaſed. Which is impoſſible to be ſuppoſed of the leviathan.

Lay thine hand upon him, remember the battle and talk no more; or according to the Hebrew; *Lay thine hand upon him and never think of the battle: Behold the hope of him is in vain; ſhall not one be caſt down even at the ſight of him?* The crocodile is a very dreadful creature; the hardieſt warrior will not dare to appear before him. Bochart quotes a memorable ſtory from Cælius Aurelianus, of one Artemedorus, who lighting by chance upon a crocodile aſleep upon the ſands; he was ſo terrified that he loſt both his underſtanding and memory. Job continues *None is ſo fierce that dare ſtir him up.* None but the Tentyrians are capable of being ſo hardy; for it is related that the inhabitants of Tentyrus deſtroyed crocodiles by God's particular Providence, where ever they met them.

But here we have a more particular deſcription of this animal. *Who can diſcover the face of his garment, or who can come to him with his double bridle?* The crocodile ſleeps in the day-time on the ſand with his mouth open; yet though he be aſleep, who dare be ſo ſtout as to approach him? *His body is like ſhields of caſt braſs; it is covered with ſcales preſſed cloſe one upon another.* The crocodile is one of the largeſt river fiſh we know of; there have been ſeen ſome 25 or 30 feet in length; and its ſcales or skin is ſo hard as not to be pierced with iron; and the only place to wound it in is under the belly where it is ſoft and tender. But, *who ſhall open the entrance of his jaws? Terror dwells about its teeth.* The head of this animal is long, and its mouth is extremely large, each jaw is defended with ſix and thirty ſolid ſharp teeth, which fall in with each other like the teeth of a ſaw; and he could ſwallow a man or an heifer; for there have been ſeen ſome in the Indies of that monſtrous ſize, that a tall man could ſtand upright within its jaws.

By his weeſings a light doth ſhine, and his eyes are like the eye-lids of the morning. Out of his mouth go burning lamps, and ſparks of fire leap out. Out of his noſtrils goeth ſmoak, as out of a ſeething pot or cauldron: his breath kindleth coals, and a flame goeth out of his mouth. This poetical deſcription admirably expreſſes the vivacity of the Crocodiles eyes, when he ſprings out of the water, and the rapidity wherewith he purſues his prey, and the rapaciouſneſs with which he devours it. Then *ſtrength is in his neck, and famine walketh before him.* The Crocodile is in ſhape almoſt like the innocent Lizard. His ſtrength conſiſts chiefly in his neck and head. He ravages every thing where ever he comes; ſpares no kind of creature, and waſtes the very field through which he paſſeth; which is excellently expreſſed by this ſentence, *famine walketh before him.*

The flakes of his fleſh are joined together, they are firm in themſelves, they cannot be moved. His body is all nerve and muſcle, and except his belly, is impenetrable and invulnerable. *His heart is as firm as a ſtone; yea, as hard as the nether millſtone.* Theſe expreſſions give us a lively deſcription of the courage, ſtrength and intrepidity, for nothing can frighten him; no ſtrength or force can ſtand in defiance of him; for, *he eſteemeth iron as ſtraw, and braſs as rotten wood; the arrows cannot make him flee; ſlingers are turned by him into ſtubble.*

He maketh the deep to boil like a pot. He maketh the ſea like a pot of ointment. i. e. when the crocodile ſtirs himſelf up with impetuoſity, or caſts up water through his mouth, he makes the lake or river he is in, like a cauldron of boiling oil; and the odour which he leaves behind him is like that of musk; a ſmell that its fleſh retains after it is dead, and alſo breathes out at its wounds and entrails, when they are pierced in the belly.

He holdeth all high things; he is a king over all the children of pride: which ſome explain, by ſaying that the crocodile is the king of other fiſh; but it may be better underſtood of the Egyptians, who are often called in Scripture, *Children of pride*, or *proud*; Ezek. xxxii. 12. Pſal. lxxxviii. 11. The crocodile was their God, their king; they paid divine honours to him. In the Hebrew ſtile, by the word king, is often meant the God of a nation; and every one knows that the Egyptians worſhipped the crocodile, and that the crocodile was the emblem, or figure of Egypt.

In the third chapter and eighth verſe, he ſays, *Let them curſe it, that curſe the day, who are ready to raiſe up a Leviathan*; meaning the Atlantes, or inhabitants of upper Egypt, who curſe the ſun, becauſe they are burnt with its exceſſive heat; and are ſo daring, to awake the crocodile, in hopes that he will attack, kill, and eat it. Ezekiel deſcribes the king of Egypt, by the name of *great Than*, or great dragon, i. e. great fiſh. And here in the preſent text, Iſaiah threatens *Leviathan, the piercing ſerpent*, i. e. the king of Egypt. Therefore

The prophet here deſcribes, firſt, the deliverance of the Jews, from the hands and captivity of thoſe two cruel kings of Babylon and Egypt, and then from *the dragon that is in the ſea*, i. e. from the wiles and temptations, and power of ſatan, who dwells in a bottomleſs lake of fire and brimſtone.

CHAP. XXVIII.

1 The Prophet threatneth Ephraim for their pride and drunkenneſs. 5 The reſidue ſhall be advanced in the kingdom of Chriſt. 7 He rebuketh their error. 9 Their untowardneſs to learn, 14 and their ſecurity. 16 Chriſt the ſure foundation is promiſed. 18 Their ſecurity ſhall be tried. 23 They are incited to the conſideration of God's diſcreet providence.

WO to the crown of pride, to the drunkards of Ephraim, whoſe glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of *them that are* overcome with wine.

2 Behold, the LORD hath a mighty and ſtrong one, *which* as a tempeſt of hail, *and*

a deſtroying ſtorm, as a flood of mighty waters overflowing ſhall caſt down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim ſhall be troden under feet.

4 And the glorious beauty which *is* on the head of the fat valley, ſhall be a fading flower, *and* as the haſty fruit before the ſummer: which *when* he that looketh upon it, ſeeth *it*, while it is yet in his hand he eateth it up.

5 ¶ In that day ſhall the LORD of hoſts be for a crown of glory, and for a diadem of beauty unto he reſidue of his people.

6 And for a ſpirit of judgment to him that ſitteth in judgment, and for ſtrength to them that turn the battle to the gate.

7 ¶ But they alſo have erred through wine, and through ſtrong drink are out of the way: the prieſt and the prophet have erred through ſtrong drink, they are ſwallowed up of wine, they are out of the way through ſtrong drink, they err in viſion, they ſtumble *in* judgment.

8 For all tables are full of vomit *and* filthineſs: *ſo that there is* no place *clean*.

9 ¶ Whom ſhall he teach knowledge? and whom ſhall he make to underſtand doctrine? *them that are* weaned from the milk, *and* drawn from the breaſt.

10 For precept *muſt be* upon precept, precept upon precept, line upon line, line upon line, here a little *and* there a little.

11 For with ſtammering lips and another tongue, will he ſpeak to this people.

12 To whom he ſaid, This *is* the reſt *wherewith* ye may cauſe the weary to reſt, and this *is* the refreſhing: yet they would not hear.

13 But the word of the LORD was unto them, precept upon precept, precept upon precept, line upon line, line upon line, here a little, *and* there a little: that they might go and fall backward, and be broken, and ſnared, and taken.

14 ¶ Wherefore hear the word of the LORD, ye ſcornful men that rule this people which *is* in Jeruſalem.

15 Becauſe ye have ſaid, We have made a covenant with death, and with hell are we at agreement; when the overflowing ſcourge ſhall paſs through, it ſhall not come unto us; for we have made lies our refuge, and under falſhood have we hid our ſelves:

16 ¶ Therefore thus ſaith the LORD God, Behold, I lay in Zion for a foundation, a ſtone, a tried ſtone, a precious corner-*ſtone*, a ſure foundation: he that believeth, ſhall not make haſte.

17 Judgment alſo will I lay to the line, and righteouſneſs to the plummet, and the hail ſhall ſweep away the refuge of lies, and the waters ſhall overflow the hiding-place.

18 ¶ And your covenant with death ſhall be diſannulled, and your agreement with hell ſhall not ſtand; when the overflowing ſcourge ſhall paſs through, then ye ſhall be troden down by it.

19 From the time that it goeth forth, it ſhall take you: for morning by morning ſhall it paſs over, by day and by night, and it ſhall be a vexation, only *to* underſtand the report.

20 For the bed is ſhorter, than that *a man* can ſtretch himſelf *on it*: and the covering narrower, than that he can wrap himſelf in *it*.

21 For the LORD ſhall riſe up as *in* mount-Perazim, he ſhall be wroth as *in* the valley of Gibeon, that he may do his work, his ſtrange work; and bring to paſs his act, his ſtrange act.

22 Now therefore be ye not mockers, leſt your bands be made ſtrong: for I have heard from the Lord GOD of hoſts a conſumption, even determined upon the whole earth.

23 ¶ Give ye ear, and hear my voice, hearken, and hear my ſpeech.

24 Doth the plowman plow all day to ſow? doth he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not caſt abroad the fitches, and ſcatter the cummin, and caſt in the principal wheat, and the appointed barley, and the rie in their place.

26 For his God doth inſtruct him to diſcretion, *and* doth teach him.

27 For the fitches are not threſhed with a threſhing-inſtrument, neither is a cart-wheel turned about upon the cummin: but the fitches are beaten out with a ſtaff, and the cummin with a rod.

28 Bread-*corn* is bruiſed; becauſe he will not ever be threſhing it, nor break *it* with the wheel of his cart, nor bruiſe it with his horſemen.

29 This alſo cometh forth from the LORD of hoſts, *which* is wonderful in counſel, *and* excellent in working.

CHAP.

CHAP. XXIX.

1 God's heavy judgment upon Jeruſalem. 7 The unſatiableneſs of her enemies. 9 The ſenſleſneſs, 13 and deep hypocriſy of the Jews. 18 A promiſe of ſanctification to the godly.

WO to Ariel, to Ariel the city *where* David dwelt: add ye year to year; let them kill ſacrifices.

2 Yet I will diſtreſs Ariel, and there ſhall be heavineſs and ſorrow: and it ſhall be unto me as Ariel.

3 And I will camp againſt thee round about, and will lay ſiege againſt thee with a mount, and I will raiſe forts againſt thee.

4 And thou ſhalt be brought down, *and* ſhall ſpeak out of the ground, and thy ſpeech ſhall be low out of the duſt, and thy voice ſhall be as of one that hath a familiar ſpirit out of the ground, and thy ſpeech ſhall whiſper out of the duſt.

5 Moreover the multitude of thy ſtrangers ſhall be like ſmall duſt, and the multitude of the terrible ones *ſhall be* as chaff that paſſeth away: yea, it ſhall be at an inſtant ſuddenly.

6 Thou ſhalt be viſited of the LORD of hoſts, with thunder, and with earthquake, and great noiſe, with ſtorm and tempeſt, and the flame of devouring fire.

7 ¶ And the multitude of all the nations that fight againſt Ariel, even all that fight againſt her, and her munition, and that diſtreſs her, ſhall be as a dream of a night-viſion.

8 It ſhall even be as when a hungry *man* dreameth, and behold he eateth; but he awaketh, and his ſoul is empty: or as when a thirſty *man* dreameth, and behold he drinketh; but he awaketh, and behold *he is* faint, and his ſoul hath appetite: ſo ſhall the multitude of all the nations be, that fight againſt mount Zion.

9 ¶ Stay your ſelves and wonder, cry ye out, and cry: they are drunken, but not with wine: they ſtagger, but not with ſtrong drink.

10 For the LORD hath poured out upon you the ſpirit of deep ſleep, and hath cloſed your eyes: the prophets, and your rulers, the ſeers hath he covered.

11 And the viſion of all is become unto you, as the words of a book *that is* ſealed, which *men* deliver to one that is learned, ſaying, Read this, I pray thee; and he ſaith, I cannot, for it *is* ſealed.

12 And the book is delivered to him that is not learned, ſaying, Read this, I pray thee; and he ſaith, I am not learned.

13 ¶ Wherefore the Lord ſaid, Foraſmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precept of men.

14 Therefore behold, I will proceed to do a marvellous work amongſt this people, *even* a marvellous work and a wonder: for the wiſdom of their wiſe *men* ſhall periſh, and the underſtanding of their prudent *men* ſhall be hid.

15 Wo unto them that ſeek deep to hide their counſel from the LORD, and their works are in the dark, and they ſay, Who ſeeth us? and who knoweth us?

16 Surely your turning of things upſide down ſhall be eſteemed as the potters clay: for ſhall the work ſay of him that made it, He made me not? or ſhall the thing framed ſay of him that framed it, He had no underſtanding?

17 *Is* it not yet a very little while, and Lebanon ſhall be turned into a fruitful field, and the fruitful field ſhall be eſteemed as a foreſt?

18 ¶ And in that day ſhall the deaf hear the words of the book, and the eyes of the blind ſhall ſee out of obſcurity, and out of darkneſs.

19 The meek alſo ſhall increaſe *their* joy in the LORD, and the poor among men ſhall rejoyce in the holy One of Iſrael.

20 For the terrible one is brought to nought, and the ſcorner is conſumed, and all that watch for iniquity are cut off.

21 That make a man an offender for a word, and lay a ſnare for him that reproveth in the gate, and turn aſide the juſt for a thing of nought.

22 Therefore thus ſaith the LORD who redeemed Abraham, concerning the houſe of Jacob, Jacob ſhall not now be aſhamed, neither ſhall his face now wax pale.

23 But when he ſeeth his children, the work of mine hands in the midſt of him, they ſhall ſanctify my name, and ſanctify the holy One of Jacob, and ſhall fear the God of Iſrael.

24 They alſo that erred in ſpirit, ſhall come to underſtanding, and they that murmured, ſhall learn doctrine.

CHAP.

CHAP. XXX.

1 The Prophet threatneth the people, for their confidence in Egypt, 8 and contempt of Gods word. 18 God's mercies towards his Church. 27 Gods wrath, and the peoples joy in the deſtruction of Aſſyria.

WO to the rebellious children, ſaith the LORD, that take counſel, but not of me; and that cover with a covering, but not of my ſpirit, that they may add ſin to ſin:

2 That walk to go down into Egypt (and have not asked at my mouth) to ſtrengthen themſelves in the ſtrength of Pharaoh, and to truſt in the ſhadow of Egypt.

3 Therefore ſhall the ſtrength of Pharaoh be your ſhame, and the truſt in the ſhadow of Egypt *your* confuſion.

4 For his princes were at Zoan, and his ambaſſadors came to Hanes.

5 They were all aſhamed of a people *that* could not profit them, nor be an help nor profit, but a ſhame, and alſo a reproach.

6 The burden of the beaſts of the ſouth: into the land of trouble and anguiſh, from whence *come* the young and old lion, the viper and fiery flying ſerpent, they will carry their riches upon the ſhoulders of young aſſes, and their treaſures upon the bunches of camels, to a people *that* ſhall not profit *them*.

7 For the Egyptians ſhall help in vain, and to no purpoſe: therefore have I cried concerning this, Their ſtrength *is* to ſit ſtill.

8 ¶ Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:

9 That this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD:

10 Which ſay to the ſeers, See not; and to the prophets, propheſy not unto us right things, ſpeak unto us ſmooth things, propheſy deceits:

11 Get you out of the way, turn aſide out of the path, cauſe the holy One of Iſrael to ceaſe from before us.

12 Wherefore thus ſaith the holy One of Iſrael, Becauſe ye deſpiſe this word, and truſt in oppreſſion and perverſeneſs, and ſtay thereon:

13 Therefore this iniquity ſhall be to you as a breach ready to fall, ſwelling out in a high wall, whoſe breaking cometh ſuddenly at an inſtant.

14 And he ſhall break it as the breaking of the potters veſſel, that is broken in pieces, he ſhall not ſpare; ſo that there ſhall not be found in the burſting of it, a ſherd to take fire from the hearth, or to take water *withal* out of the pit.

15 For thus ſaith the Lord GOD, the holy One of Iſrael, in returning and reſt ſhall ye be ſaved, in quietneſs and in confidence ſhall be your ſtrength; and ye would not.

16 But ye ſaid, No, for we will flee upon horſes; therefore ſhall ye flee: and we will ride upon the ſwift; therefore ſhall they that purſue you, be ſwift.

17 One thouſand *ſhall flee* at the rebuke of one: at the rebuke of five ſhall ye flee, till ye be left as a beacon upon the top of a mountain, and as an enſign on an hill

18 ¶ And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of judgment; bleſſed *are* all they that wait for him.

19 For the people ſhall dwell in Zion at Jeruſalem: thou ſhalt weep no more: he will be very gracious unto thee, at the voice of thy cry; when he ſhall hear it, he will anſwer thee.

20 And *though* the Lord give you the bread of adverſity, and the water of affliction, yet ſhall not thy teachers be removed into a corner any more, but thine eyes ſhall ſee thy teachers:

21 And thine ears ſhall hear a word behind thee, ſaying, This *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

22 Ye ſhall defile alſo the covering of thy graven images of ſilver, and the ornament of thy molton images of gold: thou ſhalt caſt them away as a menſtruous cloth; thou ſhalt ſay unto it, Get the hence.

23 Then ſhall he give the rain of thy ſeed that thou ſhalt ſow the ground withal, and bread of the increaſe of the earth, and it ſhall be fat and plenteous: in that day ſhall thy cattle feed in large paſtures.

24 The oxen likewiſe and the young aſſes that ear the ground, ſhall eat clean provender which hath been winnowed with the ſhovel and with the ſan.

25 And there ſhall be upon every high mountain, and upon every high hill, rivers *and* ſtreams of waters, in the day of the great ſlaughter, when the towers fall.

26 Moreover, the light of the moon ſhall be as the light of the ſun, and the light of the ſun ſhall be ſeven fold, as the light of ſeven days, in the day that the LORD bindeth up the breach of his people, and healeth the ſtroke of their wound.

27 ¶ Behold, the name of the LORD cometh from far, burning with his anger, and the burden *thereof is* heavy: his lips are full of indignation, and his tongue is a devouring fire.

28 And his breath, as an overflowing ſtream, ſhall reach to the midſt of the neck, to ſift the nations with the ſieve of vanity: and *there ſhall be* a bridle in the jaws of the people, cauſing *them* to err.

29 Ye ſhall have a ſong as in the night, *when* a holy ſolemnity is kept, and gladneſs of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Iſrael.

30 And the LORD ſhall cauſe his glorious voice to be heard, and ſhall ſhew the lighting down of his arm, with the indgnation of *his* anger, and with the flame of a devouring fire, *with* ſcattering, and tempeſt, and hailſtones.

31 For through the voice of the LORD ſhall the Aſſyrian be beaten down, *which* ſmote with a rod.

32 And in every place where the grounded ſtaff ſhall paſs, which the LORD ſhall lay upon him, it ſhall be with tabrets and harps: and in battles of ſhaking will he fight with it.

33 For Tophet *is* ordained of old: yea, for the king it is prepared, he hath made *it* deep *and* large: the pile thereof *is* fire and much wood, the breath of the LORD, like a ſtream of brimſtone doth kindle it.

CHAP. XXXI.

1 The Prophet ſheweth the curſed folly in truſting to Egypt, and forſaking of God. 6 He exhorteth to converſion. 8 He ſheweth the fall of Aſſyria.

WO to them that go down to Egypt for help, and ſtay on horſes, and truſt in chariots, becauſe *they are* many; and in horſemen, becauſe they are very ſtrong: but they look not unto the holy One of Iſrael, neither ſeek the LORD.

2 Yet he alſo *is* wiſe, and will bring evil, and will not call back his words: but will ariſe againſt the houſe of the evil doers, and againſt the help of them that work iniquity.

3 Now the Egyptians *are* men, and not God, and their horſes fleſh, and not ſpirit; when the LORD ſhall ſtretch out his hand, both he that helpeth ſhall fall, and he that is holpen ſhall fall down, and they all ſhall fail together.

4 For thus hath the LORD ſpoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of ſhepherds is called forth againſt him, he will not be afraid of their voice, nor abaſe himſelf for the noiſe of them: ſo ſhall the LORD of hoſts come down to fight for mount Zion, and for the hill thereof,

5 As birds flying, ſo will the LORD of hoſts defend Jeruſalem, defending alſo he will deliver *it, and* paſſing over he will preſerve *it.*

6 ¶ Turn ye unto *him from* whom the children of Iſrael have deeply revolted.

7 For in that day every man ſhall caſt away his idols of ſilver, and his idols of gold, which your own hands have made unto you *for* a ſin.

8 ¶ Then ſhall the Aſſyrian fall with the ſword, not of a mighty man; and the ſword, not of a mean man, ſhall devour him: but he ſhall flee from the ſword, and his young men ſhall be diſcomfited.

9 And he ſhall paſs over to his ſtrong hold for fear, and his princes ſhall be afraid of the enſign, ſaith the LORD, whoſe fire *is* in Zion, and his furnace in Jeruſalem.

CHAP. XXXII.

1 The bleſſings of Chriſt's kingdom. 9 Deſolation is foreſhewn. 15 Reſtoration is promiſed to ſucceed.

BEhold, a king ſhall reign in righteouſneſs, and princes ſhall rule in judgment.

2 And a man ſhall be as an hiding-place from the wind, and a covert from the tempeſt: as rivers of water in a dry place, as the ſhadow of a great rock in a weary land.

3 And the eyes of them that ſee, ſhall not be dim; and the ears of them that hear, ſhall hearken.

4 The heart alſo of the raſh ſhall underſtand knowledge, and the tongue of the ſtammerers ſhall be ready to ſpeak plainly.

5 The vile perſon ſhall be no more called liberal, nor the churl ſaid *to be* bountiful.

6 For the vile perſon will ſpeak villany, and his heart will work iniquity, to practiſe hypocriſy, and to utter error againſt the

LORD, to make empty the ſoul of the hungry, and he will cauſe the drink of the thirſty to fail.

7 The inſtruments alſo of the churl *are* evil: he deviſeth wicked devices to deſtroy the poor with lying words, even when the needy ſpeaketh right.

8 But the liberal deviſeth liberal things, and by liberal things ſhall he ſtand.

9 ¶ Riſe up ye women that are at eaſe, hear my voice ye careleſs daughters, give ear unto my ſpeech.

10 Many days, and years ſhall ye be troubled, ye careleſs women: for the vintage ſhall fail, the gathering ſhall come.

11 Tremble ye women that are at eaſe: be troubled ye careleſs ones: ſtrip ye and make ye bare, and gird *ſackcloth* upon your loyns.

12 They ſhall lament for the teats, for the pleaſant fields, for the fruitful vine.

13 Upon the land of my people ſhall come up thorns *and* briars, yea, upon all the houſes of joy in the joyous city:

14 Becauſe the palaces ſhall be forſaken, the multitude of the city ſhall be left, the forts and towers ſhall be for dens for ever, a joy of wild aſſes, a paſture of flocks:

15 Until the ſpirit be poured upon us from on high, and the wilderneſs be a fruitful field, and the fruitful field be counted for a foreſt.

16 Then judgment ſhall dwell in the wilderneſs, and righteouſneſs remain in the fruitful field.

17 And the work of righteouſneſs ſhall be peace, and the effect of righteouſneſs, quietneſs and aſſurance for ever.

18 And my people ſhall dwell in a peaceable habitation, and in ſure dwellings, and in quiet reſting-places:

19 When it ſhall hail, coming down on the foreſt; and the city ſhall be low in a low place.

20 Bleſſed *are* ye that ſow beſide all waters, that ſend forth *thither* the feet of the ox and the aſs.

CHAP. XXXIII.

1 God's judgments againſt the enemies of the church. 13 The privileges of the godly.

WO to thee that ſpoileſt, and thou *waſt* not ſpoiled; and dealeſt treacherouſly, and they dealt not treacherouſly with thee: when thou ſhalt ceaſe to ſpoil, thou ſhalt be ſpoiled; *and* when thou ſhalt make an end to deal treacherouſly, they ſhall deal treacherouſly with thee.

2 O LORD, be gracious unto us, we have waited for thee: be thou their arm every morning, our ſalvation alſo in the time of trouble.

3 At the noiſe of the tumult the people fled: at the lifting up of thy ſelf the nations were ſcattered.

4 And your ſpoil ſhall be gathered *like* the gathering of the caterpiller: as the running to and fro of locuſts ſhall he run upon them.

5 The LORD is exalted: for he dwelleth on high, he hath filled Zion with judgment and righteouſneſs.

6 And wiſdom and knowledge ſhall be the ſtability of thy times, *and* ſtrength of ſalvation: the fear of the LORD is his treaſure.

7 Behold, their valiant ones ſhall cry without: the ambaſſadors of peace ſhall weep bitterly.

8 The high-ways lie waſte, the wayfaring man ceaſeth, he hath broken the covenant, he hath deſpiſed the cities, he regardeth no man.

9 The earth mourneth *and* languiſheth: Lebanon is aſhamed *and* hewn down: Sharon is like a wilderneſs, and Baſhan and Carmel ſhake off *their fruits*.

10 Now will I riſe, ſaith the LORD: now will I be exalted, now will I lift up my ſelf.

11 Ye ſhall conceive chaff, ye ſhall bring forth ſtubble: your breath *as* fire ſhall devour you.

12 And the people ſhall be *as* the burnings of lime: *as* thorns cut up ſhall they be burnt in the fire.

13 ¶ Hear ye *that are* far off, what I have done; and ye *that are* near, acknowledge my might.

14 The ſinners in Zion are afraid, fearfulneſs hath ſurpriſed the hypocrites: who among us ſhall dwell with the devouring fire? who amongſt us ſhall dwell with everlaſting burnings?

15 He that walketh righteouſly, and ſpeaketh uprightly, he that deſpiſeth the gain of oppreſſions, that ſhaketh his hands from holding of bribes, that ſtoppeth his ears from hearing of blood, and ſhutteth his eyes from ſeeing evil.

16 He ſhall dwell on high, his place of defence *ſhall be* the munitions of rocks,

bread ſhall be given him, his waters *ſhall be* ſure.

17 Thine eyes ſhall ſee the king in his beauty: they ſhall behold the land that is very far off.

18 Thine heart ſhall meditate terror: Where *is* the ſcribe? where *is* the receiver? where *is* he that counted the towers?

19 Thou ſhalt not ſee a fierce people, a people of a deeper ſpeech than thou canſt perceive; of a ſtammering tongue, *that thou canſt* not underſtand.

20 Look upon Zion the city of our ſolemnities: thine eyes ſhall ſee Jeruſalem a quiet habitation, a tabernacle *that* ſhall not be taken down, not one of the ſtakes thereof ſhall ever be removed, neither ſhall any of the cords thereof be broken.

21 But there the glorious LORD *will be* unto us a place of broad rivers *and* ſtreams; wherein ſhall go no galley with oars, neither ſhall gallant ſhip paſs thereby.

22 For the LORD *is* our judge, the LORD *is* our law giver, the LORD *is* our king, he will ſave us.

23 Thy tacklings are looſed, they could not well ſtrengthen their maſt, they could not ſpread the ſail: then is the prey of a great ſpoil divided, the lame take the prey.

24 And the inhabitant ſhall not ſay, I am ſick: the people that dwell therein *ſhall be* forgiven *their* iniquity.

CHAP. XXXIV.

1 *The judgments wherewith God revengeth his church.* 11 *The deſolation of her enemies.* 16 *The certainty of the prophecy.*

COME near ye nations to hear, and hearken ye people: let the earth hear, and all that is therein: the world, and all things that come forth of it.

2 For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly deſtroyed them, he hath delivered them to the ſlaughter.

3 Their ſlain alſo ſhall be caſt out, and their ſtink ſhall come up out of their carcaſes, and the mountains ſhall be melted with their blood.

4 And all the hoſt of heaven ſhall be diſſolved, and the heavens ſhall be rolled together as a ſcrole: and all their hoſts ſhall fall down as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree.

5 For my ſword ſhall be bathed in heaven: behold, it ſhall come down upon Idumea, and upon the people of my curſe to judgment.

6 The ſword of the LORD is filled with blood, it is made fat with fatneſs, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a ſacrifice in Bozrah, and a great ſlaughter in the land of Idumea.

7 And the unicorns ſhall come down with them, and the bullocks with the bulls, and their land ſhall be ſoaked with blood, and their duſt made fat with fatneſs.

8 For *it is* the day of the LORDs vengeance, *and* the year of recompences for the controverſy of Zion.

9 And the ſtreams thereof ſhall be turned into pitch, and the duſt thereof into brimſtone, and the land thereof ſhall become burning pitch.

10 It ſhall not be quenched night nor day, the ſmoke thereof ſhall go up for ever: from generation to generation, it ſhall lie waſte, none ſhall paſs through it for ever and ever.

11 ¶ But the cormorant and the bittern ſhall poſſeſs it, the owl alſo and the raven ſhall dwell in it, and he ſhall ſtretch out upon it the line of confuſion, and the ſtones of emptineſs.

12 They ſhall call the nobles thereof to the kingdom, but none *ſhall be* there, and all her princes ſhall be nothing.

13 And thorns ſhall come up in her palaces, nettles and brambles in the fortreſſes thereof, and it ſhall be an habitation of dragons, *and* a court for owls.

14 The wild beaſts of the deſart ſhall alſo meet with the wild beaſts of the iſland, and the ſatyr ſhall cry to his fellow, the ſhrich-owl alſo ſhall reſt there, and find for herſelf a place of reſt.

15 There ſhall the great owl make her neſt and lay, and hatch, and gather under her ſhadow: there ſhall the vultures alſo be gathered every one with her mate.

16 ¶ Seek ye out of the book of the LORD, and read: no one of theſe ſhall fail, none ſhall want her mate: for my mouth it hath commanded, and his ſpirit it hath gathered them.

17 And he hath caſt the lot for them, and his hand hath divided it unto them by line: they ſhall poſſeſs it for ever, from generation to generation ſhall they dwell therein.

CHAP. XXXV.

1 *The joyful flouriſhing of Chriſt's kingdom.* 3 *The weak are encouraged by the vertues and privileges of the Goſpel.*

THE wilderneſs and the ſolitary place ſhall be glad for them: and the deſert ſhall rejoyce and bloſſom as the roſe.

2 It ſhall bloſſom abundantly, and rejoyce even with joy and ſinging: the glory of Lebanon ſhall be given unto it, the excellency of Carmel and Sharon: they ſhall ſee the glory of the LORD, *and* the excellency of our God.

3 ¶ Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them *that are* are of a fearful heart, Be ſtrong, fear not: behold your God will come *with* vengeance, *even* God *with* a recompenſe, he will come and ſave you.

5 Then the eyes of the blind ſhall be opened, and the ears of the deaf ſhall be unſtopped.

6 Then ſhall the lame *man* leap as an hart, and the tongue of the dumb ſing: for in the wilderneſs ſhall waters break out, and ſtreams in the deſert.

7 And the parched ground ſhall become a pool, and the thirſty land ſprings of water: in the habitation of dragons, where each lay, *ſhall be* graſs with reeds and ruſhes.

8 And an high-way ſhall be there, and a way, and it ſhall be called the way of holineſs, the unclean ſhall not paſs over it, but it *ſhall be* for thoſe: the way-faring men, though fools, ſhall not err *therein*.

9 No lion ſhall be there, nor *any* ravenous beaſt ſhall go up thereon, it ſhall not be found there: but the redeemed ſhall walk *there*.

10 And the ranſomed of the LORD ſhall return and come to Sion with ſongs, and everlaſting joy upon their heads: they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away.

CHAP. XXXVI.

1 *Sennacherib invadeth Judah. Rabſhakeh ſent by Sennacherib, by blaſphemous perſuaſions, ſolliciteth the people to revolt.* 22 *His words are told to Hezekiah.*

NOW it came to paſs in the fourteenth year of king Hezekiah, *that* Sennacherib king of Aſſyria came up againſt all the defenced cities of Judah, and took them.

2 And the king of Aſſyria ſent Rabſhakeh from Lachiſh to Jeruſalem, unto king Hezekiah with a great army; and he ſtood by the conduit of the upper pool, in the high-way of the fullers field.

3 Then came forth unto him Eliakim Hilkiahs ſon, which *was* over the houſe, and Shebna the ſcribe, and Joah Aſaphs ſon the recorder.

4 ¶ And Rabſhakeh ſaid unto them, Say ye now to Hezekiah, Thus ſaith the great king, the king of Aſſyria, What confidence *is* this wherein thou truſteſt?

5 I ſay, *ſayeſt thou*, (but *they are but* vain words) *I have* counſel and ſtrength for war: now on whom doſt thou truſt, that thou rebelleſt againſt me?

6 Lo, thou truſteſt in the ſtaff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: ſo *is* Pharaoh king of Egypt to all that truſt in him.

7 But if thou ſay to me, We truſt in the LORD our God: *is it* not he whoſe high places, and whoſe altars Hezekiah hath taken away, and ſaid to Judah and to Jeruſalem, Ye ſhall worſhip before this altar?

8 Now therefore give pledges, I pray thee, to my maſter the king of Aſſyria, and I will give thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.

9 How then wilt thou turn away the face of one captain of the leaſt of my maſters ſervants, and put thy truſt on Egypt for chariots and for horſemen?

10 And am I now come up without the LORD againſt this land to deſtroy it? the LORD ſaid unto me, Go up againſt this land, and deſtroy it.

11 ¶ Then ſaid Eliakim, and Shebna, and Joah unto Rabſhakeh, Speak, I pray thee, unto thy ſervants in the Syrian language; for we underſtand *it*: and ſpeak not to us in the Jews language, in the ears of the people that *are* on the wall.

12 ¶ But Rabſhakeh ſaid, Hath my maſter ſent me to thy maſter and to thee, to ſpeak theſe words? *hath he* not *ſent me* to the men that ſit upon the wall, that they may eat their own dung, and drink their own piſs with you?

13 Then Rabſhakeh ſtood and cried with a loud voice in the Jews language, and ſaid, Hear ye the words of the great king, the king of Aſſyria.

14 Thus ſaith the king, Let not Hezekiah deceive you, for he ſhall not be able to deliver you.

15 Neither let Hezekiah make you truſt in the LORD, ſaying, The LORD will ſurely deliver us, this city ſhall not be delivered into the hand of the king of Aſſyria.

16 Hearken not to Hezekiah: for thus ſaith the king of Aſſyria, Make an agreement with me by a preſent, and come out to me; and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own ciſtern:

17 Until I come and take you away to a land, like your own land, a land of corn and wine, a land of bread and vineyards.

18 *Beware* leſt Hezekiah perſwade you, ſaying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Aſſyria?

19 Where *are* the gods of Hamath, and Arphad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who *are they* amongſt all the gods of theſe lands, that have delivered their land out of my hand, that the LORD ſhould deliver Jeruſalem out of my hand?

21 But they held their peace, and anſwered him not a word: for the kings commandment was, ſaying, Anſwer him not.

22 ¶ Then came Eliakim the ſon of Hilkiah, that *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabſhakeh.

CHAP. XXXVII.

1 Hezekiah mourning, ſendeth to Iſaiah to pray for them. 6 Iſaiah comforteth them. 8 Sennacherib going to encounter Tirhakah, ſendeth a blaſphemous letter to Hezekiah. 14 Hezekiah's prayer. 21 Iſaiah his prophecy of the pride and deſtruction of Sennacherib, and the good of Zion. 36 An Angel ſlayeth the Aſſyrians. 37 Sennacherib is ſlain at Nineveh by his own ſons.

AND it came to paſs when king Hezekiah heard *it*, that he rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the LORD.

2 And he ſent Eliakim who *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts covered with ſackcloth, unto Iſaiah the prophet the ſon of Amoz.

3 And they ſaid unto him, Thus ſaith Hezekiah, This day *is* a day of trouble, and of rebuke, and of blaſphemy: for the children are come to the birth, and *there is* not ſtrength to bring forth.

4 It may be the LORD thy God will hear the words of Rabſhakeh, whom the king of Aſſyria his maſter hath ſent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore liſt up *thy* prayer for the remnant *that is* left.

5 So the ſervants of king Hezekiah came to Iſaiah.

6 ¶ And Iſaiah ſaid unto them, Thus ſhall ye ſay unto your maſter, Thus ſaith the LORD, Be not afraid of the words that thou haſt heard, wherewith the ſervants of the king of Aſſyria have blaſphemed me.

7 Behold, I will ſend a blaſt upon him, and he ſhall hear a rumour, and return to his own land, and I will cauſe him to fall by the ſword in his own land.

8 ¶ So Rabſhakeh returned, and found the king of Aſſyria warring againſt Libnah: for he had heard that he was departed from Lachiſh.

9 And he heard ſay concerning Tirhakah king of Ethiopia, He is come forth to make war with thee: and when he heard *it*, he ſent meſſengers to Hezekiah, ſaying,

10 Thus ſhall ye ſpeak to Hezekiah king of Judah, ſaying, Let not thy God in whom thou truſteſt deceive thee, ſaying, Jeruſalem ſhall not be given into the hand of the king of Aſſyria.

11 Behold, thou haſt heard what the kings of Aſſyria have done to all lands, by deſtroying them utterly, and ſhalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have deſtroyed, *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Telaſſar?

13 Where *is* the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Henah and Ivah?

14 ¶ And Hezekiah received the letter from the hand of the meſſengers, and read it: and Hezekiah went up unto the houſe of the LORD, and ſpread it before the LORD.

15 And Hezekiah prayed unto the LORD, ſaying,

16 O LORD of hoſts, God of Iſrael, that dwelleſt *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth, thou haſt made heaven and earth.

17 Incline thine ear, O LORD, and hear, open thine eyes, O LORD, and ſee: and hear all the words of Sennacherib, which hath ſent to reproach the living God.

18 Of a truth, LORD, the kings of Aſſyria have laid waſte all the nations, and their countries.

19 And have caſt their gods into the fire: for they *were* no gods, but the work of mens hands, wood and ſtone: therefore they have deſtroyed them.

20 Now therefore, O LORD our God; ſave us from his hand, that all the kingdoms of the earth may know, that thou *art* the LORD, *even* thou only.

21 ¶ Then Iſaiah the ſon of Amoz ſent unto Hezekiah, ſaying, Thus ſaith the LORD God of Iſrael, Whereas thou haſt prayed to me againſt Sennacherib king of Aſſyria:

22 This *is* the word which the LORD hath ſpoken concerning him, The virgin, the daughter of Zion hath deſpiſed thee, *and* laughed thee to ſcorn, the daughter of Jeruſalem hath ſhaken her head at thee.

23 Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted *thy* voice, and liſted up thine eyes on high? *even* againſt the holy One of Iſrael.

24 By thy ſervants haſt thou reproached the LORD, and haſt ſaid, By the multitude of my chariots am I come up to the height of the mountains, to the ſides of Lebanon, and I will cut down the tall cedars thereof, *and* the choice fir-trees thereof: and I will enter into the height of his border, *and* the foreſt of his Carmel.

25 I have digged and drunk water, and with the ſole of my feet have I dried up all the rivers of the beſieged places.

26 Haſt thou not heard long ago, *how* I have done it, *and* of antient times that I have formed it? now have I brought it to paſs, that thou ſhouldeſt to be lay waſte defenced cities *into* ruinous heaps.

27 Therefore their inhabitants *were* of ſmall power, they were diſmayed and confounded: they were *as* the graſs of the field, and *as* the green herb, *as* the graſs on the houſe-tops, and *as corn* blaſted before it be grown up.

28 But I know thy abode, and thy going out, and thy coming in, and thy rage againſt me.

29 Becauſe thy rage againſt me, and thy tumult is come up into mine ears: therefore will I put my hook in thy noſe, and my bridle in thy lips, and I will turn thee back by the way by which thou cameſt.

30 And this *ſhall be* a ſign unto thee. Ye ſhall eat *this* year ſuch as groweth of itſelf: and the ſecond year that which ſpringeth of the ſame: and in the third year ſow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is eſcaped of the houſe of Judah, ſhall again take root downward, and bear fruit upward.

32 For out of Jeruſalem ſhall go forth a remnant, and they that eſcape out of mount Zion: the zeal of the LORD of hoſts ſhall do this.

33 Therefore thus ſaith the LORD concerning the king of Aſſyria, He ſhall not come into this city, nor ſhoot an arrow there, nor come before it with ſhields, nor caſt a bank againſt it.

34 By the way that he came, by the ſame ſhall he return, and ſhall not come into this city, ſaith the LORD.

35 For I will defend this city to ſave it, for mine own ſake, and for my ſervant Davids ſake.

36 Then the angel of the LORD went forth, and ſmote in the camp of the Aſſyrians a hundred and fourſcore and five thouſand: and when they aroſe early in the morning, behold they were all dead corpſes.

37 ¶ So Sennacherib king of Aſſyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to paſs as he was worſhipping in the houſe of Niſroch his god, that Adrammelech and Sharezer his ſons ſmote him with the ſword; and they eſcaped into the land of Armenia; and Eſarhaddon his ſon reigned in his ſtead.

CHAP. XXXVIII.

1 Hezekiah having received a meſſage of death, by prayer hath his life lengthened. 8 The ſun goeth ten degrees backward, for a ſign of that promiſe. 9 His ſong of thankſgiving.

IN thoſe days was Hezekiah ſick unto death: and Iſaiah the prophet the ſon of Amoz came unto him, and ſaid unto him, Thus ſaith the LORD, Set thine houſe in order, for thou ſhalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

3 And ſaid, Remember now, O LORD, I beſeech thee, how I have walked before thee in truth, and with a perfect heart, and have done *that which is* good in thy ſight: and Hezekiah wept ſore.

4 ¶ Then came the word of the LORD to Iſaiah, ſaying,

5 Go and ſay to Hezekiah, Thus ſaith the LORD the God of David thy father, I have heard thy prayer, I have ſeen thy tears, behold, I will add unto thy days fifteen years.

6 And I will deliver thee, and this city, out of the hand of the king of Aſſyria: and I will defend this city.

7 And this *ſhall be* a ſign unto thee from the LORD, that the LORD will do this thing that he hath ſpoken:

8 Behold, I will bring again the ſhadow of the degrees which is gone down in the ſun-dial of Ahaz, ten degrees backward. So the ſun returned ten degrees, by which degrees it was gone down.

9 ¶ The writing of Hezekiah king of Judah when he had been ſick, and was recovered of his ſickneſs:

10 I ſaid in the cutting off of my days, I ſhall go to the gates of the grave: I am deprived of the reſidue of my years.

11 I ſaid, I ſhall not ſee the LORD, *even* the LORD in the land of the living: I ſhall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a ſhepherds tent: I have cut off like a weaver my life: he will cut me off with pining ſickneſs: from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that* as a lion, ſo will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like a crane *or* a ſwallow, ſo did I chatter: I did mourn as a dove: mine eyes fail *with looking* upward: O LORD, I am oppreſſed, undertake for me.

15 What ſhall I ſay? he hath both ſpoken unto me, and himſelf hath done *it*? I ſhall go ſoftly all my years in the bitterneſs of my ſoul.

16 O Lord, by theſe *things men* live, and in all theſe *things is* the life of my ſpirit: ſo wilt thou recover me, and make me to live.

17 Behold, for peace I had great bitterneſs; but thou haſt in love to my ſoul *delivered it* from the pit of corruption: for thou haſt caſt all my ſins behind thy back.

18 For the grave *cannot* praiſe thee, death cannot celebrate thee: they that go down into the pit can*not* hope for thy truth.

19 The living, the living, he ſhall praiſe thee, as I *do* this day: the father to the children ſhall make known thy truth.

20 The LORD *was ready* to ſave me; therefore we will ſing my ſongs to the ſtringed inſtruments, all the days of our life in the houſe of the LORD.

21 For Iſaiah had ſaid, Let them take a lump of figs, and lay *it* for a plaiſter upon the boyl, and he ſhall recover.

22 Hezekiah alſo had ſaid, What *is* the ſign that I ſhall go up to the houſe of the LORD.

CHAP. XXXIX.

1 *Merodach Baladan ſending to viſit Hezekiah, becauſe of the wonder, hath notice of his treaſures.* 3 *Iſaiah underſtanding thereof, foretelleth the Babylonian captivity.*

AT that time Merodach-baladan the ſon of Baladan king of Babylon, ſent letters and a preſent to Hezekiah: for he had heard that he had been ſick, and was recovered.

2 And Hezekiah was glad of them, and ſhewed them the houſe of his precious things, the ſilver, and the gold, and the ſpices, and the precious ointment, and all the houſe of his armour, and all that was found in his treaſures: there was nothing in his houſe, nor in all his dominion, that Hezekiah ſhewed them not.

3 ¶ Then came Iſaiah the prophet unto king Hezekiah, and ſaid unto him, What ſaid theſe men? and from whence came they unto thee? And Hezekiah ſaid, They are come from a far country unto me, *even* from Babylon.

4 Then ſaid he, What have they ſeen in thine houſe? And Hezekiah anſwered, All that *is* in mine houſe have they ſeen: there is nothing among my treaſures that I have not ſhewed them.

5 Then ſaid Iſaiah to Hezekiah, Hear the word of the LORD of hoſts.

6 Behold, the days come, that all that *is* in thine houſe, and *that* which thy fathers have laid up in ſtore until this day, ſhall be carried to Babylon: nothing ſhall be left, ſaith the LORD.

7 And of thy ſons that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away, and they ſhall be eunuchs in the palace of the king of Babylon.

8 Then ſaid Hezekiah to Iſaiah, Good *is* the word of the LORD which thou haſt ſpoken: he ſaid moreover, For there ſhall be peace and truth in my days.

Theſe eleven chapters in the firſt place contain another prophecy of the deſtruction of Samaria by Salmanaſer. Then you have a prophecy of the invaſion of Judah by Sennacherib; the overthrow of his army; the proſperity of Judah during the remaining part of Hezekiah's reign; and thirdly, of the Babyloniſh captivity; amongſt which are many things relating to the ſtate of the Church under the Goſpel Diſpenſation, and the deſtruction of Antichriſt. Of which in order,

Chap. xxviii. Ver. 1. *Wo to the crown of pride, to the drunkards of Ephraim, whoſe glorious beauty is a fading flower which are on the head of the fat valleys of them that are overcome with wine.* (2.) *Behold, the Lord hath a mighty and ſtrong one,* &c.] Obſerve with what awe the Prophet introduces this Prophecy, wherein he foretels the deſtruction of Samaria, Wo ſays he, to the proud kingdom of Iſrael; for her ſtate and glory ſhall be now of a ſhort continuance; ſince Samaria that is ſituate upon the top of an hill that overlooks the rich and fertile valleys, is inhabited chiefly by riotous and drunken men. Behold, the Lord has raiſed up a mighty and ſtrong enemy to come againſt you.

Ver. 5. *In that day ſhall the Lord of hoſts be for a crown of glory and for a diadem of beauty unto the reſidue of his people.*] This begins the Prophecy of the invaſion of Judah by Sennacherib; where Judah is threatned for relying on human help, their alliance with Egypt, and not upon the Lord their God, for ſafety.

This, and the following verſe, is a promiſe that the Lord of hoſts ſhould raiſe up king Hezekiah, who ſhould ſtand between the people of Judah and the angry God; and by his piety avert that great danger, which the wrath of the Almighty threatned againſt that nation. Therefore you may obſerve, that the whole Prophecy depends upon a juſt and true account of this Hezekiah and of his deeds: Which I ſhall collect, as follows:

Hezekiah aſcended his father's throne in the 25th year of his age, and in the 12th, or, as the text hath it, in the 3d year of Hoſhea's reign, that is, abating the firſt nine years of anarchy; for he could not properly begin to reign till then, (*viz.* the 12th of Ahaz) by reaſon of the ſtirs and tumults which aroſe after the murder of his predeceſſor.

It was not difficult for him to diſcover the ſource of all Judah's misfortunes, and the moſt effectual means to retrieve them. This is what he ſet about with the outmoſt diligence and application; he began with opening the temple, which his impious father had cauſed to be ſhut up, and commanded the prieſts and Levites to purify it and themſelves, and to renew the daily worſhip of God, according to the law of Moſes. This good work was begun upon the firſt day of the year, it being the ſabbath, and was finiſhed on Saturday the 16th of the ſame month. The king then aſſembled the elders of Judah on the next morning, and went with them to the temple: attended with the prieſts and Levites, and a numerous crowd of people. Here they began to offer up the proper offerings, to expiate the ſins of the nation: after which they ſacrificed ſuch numbers of burnt and peace-offerings, that the prieſts, who aſſiſted at the ceremony, being inſufficient for the ſervice, were obliged to call in the Levites to their aſſiſtance, and theſe accepted the office with the utmoſt readineſs and joy. All this while the air was filled with the ſound of the trumpets, and other muſical inſtruments, and with the voices of the ſingers, who accompanied the ceremony with pſalms and hymns ſuitable to that extraordinary ſolemnity, which was concluded with expreſſions of the outmoſt joy and ſatisfaction, both in the king and people. It could not indeed, but be a pleaſing ſight, to ſee a king and nation ſo ſuddenly turned, from the worſhip of the filthieſt idols, to that of the living God. One misfortune there was however, that the ſeaſon was paſt for the celebrating the Paſſover, that ſolemnity was to begin on the eve of the 14th day of that month, and it was now the 17th. But their zeal pointed to them an expedient out of the law of Moſes, where it is preſcribed, That thoſe, who, by reaſon of any legal impediment, could not celebrate that feſtival on the firſt, ſhould do it on the ſecond month.

The good king poſtponed it accordingly, and made uſe of that interval, to ſend circular letters through his whole kingdom to invite his ſubjects to be preſent at that feaſt, on the 14th of the next month. His piety went farther, and the miſeries under which the idolatrous Iſraelites groaned, inſpired him with a deſire, of endeavouring at leaſt to work a reformation in that unhappy kingdom. To this end he wrote a moſt pathetick letter to them, which he ſent by proper deputies, wherein he diſcovered to them the ſource of all their misfortunes, and exhorted them to return to the worſhip of the true God; to preſent themſelves before him at the enſuing ſolemnity, as the moſt effectual means, not only to avert his future judgments, but even to obtain from him the gracious recalling of their unhappy brethren, whom the kings of Aſſyria had carried into captivity.

Whilſt the king's meſſengers took their progreſs from Dan to Beer-ſheba, the Jews were taken up with burning and demoliſhing all the idol's altars, and other idolatrous monuments, which had been reared in Jeruſalem; and flung them into the brook Cedron; ſo that that metropolis was thoroughly purged before the appointed feſtival was come. By this time the city was filled with people, not only from all the parts of the kingdom, but alſo from that of Iſrael out of the tribes of Aſher, Sabulon, Manaſſeh and Iſſacchar. Theſe did not, indeed, come in ſuch numbers, there being many even of theſe four tribes, as well as the other five, who made a jeſt of the king's pious invitations. Not that Hoſhea, the king of Samaria, did in any wiſe oppoſe it; for, it doth not appear that he did. On the contrary, as he is recorded to have been far leſs wicked than any of his predeceſſors, it is probable that the bad ſituation of his affairs, may have induced him to embrace any means that would render providence more propitious to him. However, thoſe of his ſubjects, who came to the feaſt, either had not time enough, or, which is as probable, the very memory of thoſe neceſſary preparatives, had been quite obliterated in Iſrael, during ſo long an interval of diſuſe, ſo that they ventured to eat the paſſover with the reſt, without regard to the illegality of it. Some therefore, acquainted Hezekiah with it, but the king who had nothing more at heart than to cherriſh their pious zeal, eaſily overlooked that circumſtance, and only prayed to God to do the ſame. However, for the ſake of thoſe of his own people, who were alſo unpurified, among whom were ſeveral prieſts and Levites, he ordered the feſtival to be celebrated another ſeven days, that none might be excluded from it. This ſolemnity, the like to which had not been obſerved ſince the latter end of Solomon's reign, inſpired the people with ſuch uncommon zeal, that aſſoon as they were diſmiſſed from it, they went about deſtroying all the old relicks of idolatry, each in their reſpective countries, the king himſelf encouraging them by his example, till he had utterly cleared his kingdom from them. Even the very brazen ſerpent, which Moſes had cauſed to be ſet up in the wilderneſs, did Hezekiah cauſe to be broken to pieces; becauſe he found that the people had offered incenſe to it, and in contempt called it *Nehuſtan*, i. e. a piece of braſs.

His next care was to reſtore all the branches of the worſhip of God, to make an exact ſcrutiny into the genealogies of the prieſts and Levites, and muſicians; in order to ſettle their ſeveral claſſes according to David's model. He provided for their maintenance by reviving the law of Moſes, concerning the firſt fruits, tythes, redemption, vows, and ſuch like, relating to the levitical revenues, and appointed proper officers for receiving them; ſo that by October following, by which time all fruits are brought in, they had received their income, and proper diſtribution had been made of it among them. Hezekiah all this time was bleſſed with a ſucceſs equal to his piety; and as ſoon as he found himſelf ſtrong enough to free himſelf from the tribute which the Syrians has forced from his prdeceſſor, he with-held his hand from paying it, and turned his forces againſt the Philiſtines; over whom he obtained ſuch conſiderable advantages, that he regained, with uſury, all that they had gotten during Ahaz's unhappy reign. It fared quite otherwiſe with the kingdom of Iſrael, and Hoſhea, as above is obſerved in the notes following the 24th chapter, which you may conſult.

Hezekiah all this while had enjoyed a profound peace in his kingdom; and Sennacherib the new king of Aſſyria contenting himſelf with the tribute, which both he and his predeceſſor paid to him, had ſuffered him to enjoy the fruits of his piety and conqueſts; but as ſoon as he found him to fail in it, he came againſt him with ſuch a powerful army, and took from him a great number of fortified cities, in ſo ſhort a time, as ſeemed to threaten nothing leſs than the total ruin of the whole kingdom. Hezekiah, who ſaw his error too late, had no way left to retrieve it, but by a ſpeedy ſubmiſſion; he ſent an embaſſy to Sennacherib, acknowledging his fault, and promiſing him to ſubmit to whatever terms he ſhould impoſe upon him; and accompanied with the richeſt preſents, for which he was forced to ſtrip the temple and his own treaſury, of all their ſilver and gold. This wrought ſo well upon the conqueror, at leaſt for the preſent, that he returned with his army without inflicting any other penalty, than a yearly tribute of 300 talents of ſilver and 30 talents of gold. But this reſpite, though ſo dearly bought, did not laſt long; for the treacherous Aſſyrian king, who continued ſtill at Lachiſh, did ſoon after ſend his army, under the command of Tartan Rabſeris and Rabſhakeh directly againſt Jeruſalem; ſo that Hezekiah ſaw himſelf in much greater danger than ever, of loſing his kingdom and liberty, if not his life.

Whilſt theſe were marching againſt him, the king made all proper preparations for a brave defence; he fortified the city, repaired the wall of it, ſurrounded it with another wall, fenced it with towers, and laid in good ſtore of arms and proviſions for the ſiege. He likewiſe cauſed all the fountains about the city to be ſtopped, and the courſe of the brook Gihon, which watered all that region, to be turned another way, to cut off as much as poſſible, all ſupply of water from the enemy. This done, he called together all his chief officers to one of the gates of the city, and exhorted them, in a grave and pious ſpeech, to rely wholly upon God, to behave with becoming valour, and by no means to be diſcouraged at the number and ſtrength of the faithleſs Aſſyrians.

It is not eaſy to determine whether all this was done before his recovery from a dangerous illneſs, or after it; yet it is more probable the latter; and that his eminent danger, and the treachery of Sennacherib brought it upon him; for, about this time he was ſeized with a dangerous diſeaſe, and forwarded by this Prophet to ſet his affairs in good order ſince he would certainly die of it. The good king, who about a year or two before had received a ſevere reproof from Iſaiah, and probably alſo about the ſame time, from Micah the Moraſhite, for truſting too much upon Egypt, and ſeeking for help from thence, received the dreadful ſummons with inexpreſſible grief, not doubting, in all likelihood, that he had provoked God by it, to ſhorten his days; he being then but in the 38th year of his age. Joſephus attributes this exceſſive ſorrow to another cauſe; namely, his dying then without an heir to ſucceed him; which is not at all improbable, becauſe his ſon was but twelve years old when he aſcended the throne. As ſoon therefore as the Prophet was gone, Hezekiah turned himſelf towards the wall, and addreſſed himſelf to God in the moſt humble and pathetic terms, accompanied with a flood of tears; which proved ſuch powerful advocates with the Divine Mercy, that the Prophet, who was ſcarce got out of the palace, was commanded by God, to return and carry the dying monarch the joyful news of his recovery, which would prove ſo ſpeedy, that he ſhould be able within three days to go to the temple, and pay his thanks to God for it. And as a farther proof of the efficacy of his prayer, Iſaiah was bid to aſſure him, that his life ſhould be prolonged fifteen years, and himſelf and his kingdom be delivered from the impending danger. Theſe glorious promiſes did not however, gain credit with the deſponding king: he could not eaſily reconcile two ſuch different meſſages by the ſame Prophet; and, therefore, thought he had a right to inſiſt upon ſome more ſignal proof to aſſure him of the laſt. The Prophet ſoon obtained, by his prayers, ſuch an authentick proof, as ſhould at once convince both him and his whole kingdom, that it was backed with the divine ſanction. It was a retrogradation of ten degrees of the ſun's ſhadow (of which more particularly below) by the dial of the royal palace; after which a cataplaſm of dried figs was effectually applied, by the Prophet's direction: and the king thus happily recovered by the time appointed, compoſed that noble pſalm where he expreſſes the exquiſitneſs of his anguiſh and grief, acknowledges the infinite mercy of his Divine Deliverer, and promiſes to be everlaſtingly thankful for it. The next part of the Prophet's promiſe, the deliverance from the Aſſyrian power, did not remain long unaccompliſhed. The generals preſented themſelves at the foot of the city wall, to demand a parley with Hezekiah's miniſters; and as ſoon as theſe appeared upon the battlements, attended with vaſt crouds of people, who came to hear the purport of their meſſage, Rabſhakeh addreſſed himſelf to them in a haughty and threatning ſpeech, filled with the bittereſt invectives, and opprobious language, not only againſt the king, but even againſt the God of Iſrael. It was ſpoken in the Hebrew tongue, to ſtrike a greater terror into the common people, there attending; and when they were, therefore, deſired to ſpeak in Syriack to them, inſtead of complying with that requeſt, they only renewed their threatnings of reducing the kingdom to the worſt extremities, unleſs they prevented it by a timely yeilding of themſelves captives to the great Sennacherib.

This vapouring ſpeech was, by the king's order, anſwered only by a deep ſilence; but the Aſſyrian generals, being ſoon after informed, that their maſter was forced to go back to defend his own territories, againſt Tirhakah, king of Ethiopia, who was then invading him, they left Jeruſalem, and marched directly after him; but before Sennacherib departed from Lachiſh, he ſent a threatning letter to Hezekiah, to aſſure him, if he ſtill perſiſted in his refuſal of yielding himſelf his captive, he would ſhortly come again with double fury againſt him, and make him ſeverely feel the effects of his own folly, and vain confidence in his God, whom he ſhould find as weak and impotent againſt his irreſiſtable power, as thoſe of many other nations had hitherto proved. As ſoon as the king had read the letter, he went up to the temple, accompanied by his chief miniſters, and ſpread it before the Lord, and, in the humbleſt terms, he ſought him, that he would make good his late promiſes, and vindicate his honour againſt his inſolent and blaſphemous enemy, who had dared to level the God of Heaven, to the ſenſeleſs idols of the more ſenſeleſs heathen nations. His prayer was ſcarce ended, when he received a gracious anſwer by the Prophet Iſaiah, importing, that though Sennacherib would certainly bring back his forces againſt Jeruſalem, yet God would ſo protect it againſt them, that they ſhould not ſhoot an arrow againſt, nor open a trench before it; and, (as it has been obſerved in the notes to the 25th chapter) that this proud inſulting enemy ſhould be forced to flee with ſhame and loſs, and fall at length by the ſword, in his own land. This prophecy was fully accompliſhed, as may be ſeen in the ſaid notes, on the 25th chapter. But

Hezekiah was not, as might reaſonably be expected, ſo grateful on this occaſion: yea, on the contrary, inſtead of acknowledging the amazing goodneſs of his great deliverer, he ſuffered himſelf to be ſo elated, that he brought a train of evils upon himſelf and kingdom, which, however, were, upon his repentance, adjourned till after his death. This miſtake was owing to his predominant paſſion of pride, ſwelled to an unreaſonable height, by ſuch a wonderful ſeries of ſucceſs; and God, whoſe worſhip he had reſtored throughout his dominions, did not therefore forſake him, but made uſe of the following juncture, at once to make him ſenſible, and to cure him of it.

The king had about this time received an embaſſy from Berodach, or as Iſaiah here (ch. xxxix.) calls him, Merodach Baladon, king of Babylon, to congratulate him upon his late ſucceſs and recovery, and to inform himſelf about the prodigy of the ſun's retrogadation. Hezekiah received the embaſſadors with much ceremony, and took a pride in ſhewing them his treaſure, armory, and other places of ſtrength, riches and beauty in his kingdom. This brought Iſaiah to the king, who had no ſooner acquainted him with his own weakneſs and oſtentation, then he received this dreadful meſſage from God; that thoſe very Babylonians, whoſe eyes he had glutted with all the glory of his kingdom, would, in a ſhort time, not only ſtrip it of all that was valuable in it, but even carry away captive ſome of his offſpring, and make them eunuchs in that monarch's palace: which brought Hezekiah to ſuch a ſenſe of his overſight, that he acknowledged the mildneſs of his ſentence, ſince he was ſuffered to end his days in peace. Iſaiah xxxix. For, *then ſaid Hezekiah to Iſaiah, good is the word of the Lord which thou haſt ſpoken: he ſaid moreover, there ſhall be peace and truth in my days.* ver. ult.

Thus I have given you a view of the whole deſign of the preceding prophecy, and, without which the common reader would ſcarce have been able to find out its connection. What follows is an explication of ſome particulars, that could not ſo properly be reduced into theſe memoirs of Hezekiah.

Chap. xxviii. Ver. 16. *Therefore, thus ſaith the Lord God, behold I lay in Sion for a foundation, a ſtone, a tried ſtone, a precious corner ſtone, a ſure foundation: he that believeth ſhall not make haſte.*] The Prophet having upbraided Judah for her idolatries, and reliance on falſe Gods, draws this verſe as a concluſion of the Divine Will; ſignifying hereby, that God, in his due time, would overthrow, yea correct and amend, by a more ſolid and wiſe council, the agreement, or fooliſh covenant, and deceitful confidence the Jewiſh nation made with Egypt, and put in their falſe Gods: and, though they were unworthy to expect any mercy from the great God of Heaven, thus forſaken and abuſed, he promiſes to ſend unto them Jeſus Chriſt the righteous, who ſhould build again Sion, i. e. his church, and become its *chief corner ſtone*; *in whom all the building, fitly framed together, upon the foundation of the Apoſtles and Prophets, groweth unto an holy temple in the Lord*; Epheſ. ii. 20, 21. 1 Pet. ii. 6. *And whoſoever believeth in him ſhall not be aſhamed*, Rom. ix. 33. compared to Matt. xxi. 42. And the reaſon of this compariſon of the Meſſiah, or his faith, to a *corner-ſtone, &c.* is in oppoſition to the inability and weakneſs of their truſt in idols; as the Prophet well obſerves at the 18th verſe, telling them, *Your covenant with death ſhall be diſannulled, and your agreement with hell ſhall not ſtand*; becauſe ſuch a covenant has no foundation, in God our Saviour.

Ver. 20. *The bed is ſhorter, than that a man can ſtretch himſelf upon it: and the covering narrower than that he can wrap himſelf in it.*] This is a proverbial induction of the Prophet's, importing, that from ſuch a ſimile the Jews might ſufficiently collect, that all worldly means are often inſufficient to cure the maladies they are applied to; and therefore that they ought not to rely wholly or chiefly on outward or human means, but on God; and if they rejected this advice, God would certainly puniſh them, and deſtroy them, as he had aforetime deſtroyed their enemies on mount Perazim, and in the valley of Gibeon. Now

Perazim, or *Pharaſim*, is in the original *Baal Pharaſim*, and is properly interpreted the place of diviſions; or the place where God fought for David, and deſtroyed the Philiſtines; it was ſituate in the valley of Rephaim, not far from Jeruſalem. 2 Sam. v.

Gibeon was the capital of the Gibeonites, who took the advantage of Joſhua's oath, and of that of the elders of Iſrael likewiſe, ſwore to them upon a deceitful repreſentation, which they made, of their belonging to a remote country, and their deſire of making a league and alliance with the Hebrews; Joſh. ix. 3, 4. &c.

Three days after this alliance was publiſhed among the kings of the Canaanites, they came and beſieged the city Gibeon; and the Gibeonites perceiving they were not able alone to defend themſelves againſt the Canaanites, came to Joſhua, and deſired ſpeedy help againſt this army raiſed by five kings of the Canaanites. Joſhua marched all night with the choiceſt of the troops of Iſrael, attacked the five kings early in the morning, put them to flight, and purſued them as far as the deſcent to Bethoron. At that time the Lord cauſed a great ſhower of ſtones to fall upon them, which deſtroyed great numbers of them: and Joſhua fearing leſt the night might deprive him of part of thoſe advantages, which might follow from this victory, begged of God to retard the courſe of the ſun and moon, ſaying, *Sun, ſtand thou ſtill upon Gibeon; and thou moon in the valley of Aijalon.* God heard the voice of Joſhua; the ſun and moon ſtopped, and ſo long a day was never ſeen; which gave Joſhua and his army a ſufficient leiſure to purſue their victory; in which

The five kings were taken, and ſhut up in a cave, till Joſhua and his people returned from purſuing their enemies; who ordered them to be executed, and hung upon five gibbets, upon which they remained till the evening.

This was the victory pointed at in the text, fought under the hill, whereon Gibeon ſtood, about two leagues Northward from Jeruſalem. As for the miracle of the ſun's ſtanding ſtill, I ſhall ſpeak of it below, in the courſe of this prophecy. So that the text here calls upon the Jews to recollect, that God, who in his power, had enabled Joſhua and David, with an handful of men, to cut off great armies, for their ſakes, had not ſhortened his arm, but would alſo cut them off, if they did not obey his voice, and walk in his laws.

Chap. xxix. Ver. 1. *Woe to Ariel*, &c.] Here begins a more particular prophecy againſt the city of Jeruſalem; which the Prophet foretels ſhall be diſtreſſed, or beſieged, after the end of two years; for here *Ariel* is particularly mentioned to be *the city of David*, that is Jeruſalem; though the ſaid word in the ſecond verſe, *it*, this Ariel, *ſhall be unto me as Ariel*, imports the Ariel of Moab; which had been deſtroyed. As I have ſhewn before in the notes to the 15th chapter of this prophecy. And note, that Ariel is taken here for the altar of burnt offerings, and ſo, metaphorically, for the city of Jeruſalem, where alone thoſe offerings could be made. But Ariel, litterally, ſignifies *the Lion of God*; and the altar of burnt offering was ſo called, becauſe the fire thereon devoured the ſacrifices, as a lion does its prey; Ezekiel xliii. 15.

Ver. 5. *Moreover the multitude of thy ſtrangers ſhall be like ſmall duſt: and the multitude of the terrible ones ſhall be as chaff that paſſes away: yea, it ſhall be at an inſtant ſuddenly.*] The word here tranſlated *moreover*, ought more properly to be rendered *however*, or *nevertheleſs*; being a tranſition from the promiſed fear into which Jeruſalem ſhould be thrown, at the ſight of the encampment of the Aſſyrian army before her walls, to a ſure promiſe of the ſudden deſtruction of the ſaid army. Then the whole prophecy runs thus:

However, although the Lord ſhall ſee fit thus to humble, yet he ſhall not permit the Aſſyrians to take thee; but thy ſaid numerous enemy ſhall do thee no hurt, but ſhall themſelves be deſtroyed, or forced to withdraw, and go away; yea, this deſtruction of the Aſſyrians ſhall be at an inſtant, ſo very ſuddenly ſhall it be. The army of the Aſſyrians ſhall be deſtroyed by the Lord of Hoſts, with thunder, and with earthquake, and great noiſe, with ſtorm and tempeſt, and the flame of devouring fire. And the multitude of all the nations that fight againſt Jeruſalem, even all that fight againſt her, and her munition, and that diſtreſs her, ſhall vaniſh away as a dream when one awakes. It ſhall even be as when an hungry man dreameth, and behold he eateth; but he awaketh, and his ſoul is empty: or as when a thirſty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, &c. and even ſo, whereas the Aſſyrians ſhall then have ſwallowed Jeruſalem in their imagination, God ſhall ſuddenly diſappoint all their hopes, and ſend them away empty and confounded.

Ver. 9. *Stay yourſelves, and wonder*, &c.] Here the Prophet calls upon the people of Judah, and threatens them more particularly, for placing the chief of their religion in outward rites and ceremonies, preferring alſo the traditions and inventions of men, to the inward, and true piety, they owed to God. He bids them here reflect upon their behaviour to God, and tells them that they can't but wonder at it, to ſee the generality of them ſo careleſs in having due regard to the acts of God's providence, and in laying to heart the inſtructions of his Prophets, that they act as men, who have loſt their ſenſe and reaſon; though not by drunkenneſs, yet ſome otherways.

Ver. 16. *Surely your turning of things upſide down ſhall be eſteemed as the potter's clay: for, ſhall the work ſay of him that made it, He made me not? Or, ſhall the thing framed, ſay of him that framed it, He had no underſtanding.*] This is a good leſſon for the atheiſts, I mean the practical atheiſts of our time, who live as if there were no God; and by their actions ſeem to deny his power over them and the whole earth. For the Prophet here ſays, that though the wicked give things unexpected turns, or falſe gloſſes, to hide their true deſigns, their attempts ſhall ſignify no more toward the producing the intended effects, than the clay does without the potter. For all mens works are in the hands of God, as is clay in the hands of the potter; and therefore he can order mens works, ſo as he pleaſes, and that they ſhall produce a quite contrary end, to what was by them intended, and conſequently, it evidently appears hence; how vain and abſurd it is to go about to conceal (as ver. 15.) any thing from God.

Ver. 17. *Lebanon ſhall be turned into a fruitful field*, &c.] This and the four ſucceeding verſes, are expounded by St. Jerom, to relate to the Jews and Gentiles; they being in times paſt as a fruitful field, or as *Carmel*, which is the word here uſed, ſignifying fruitful; but ſince the rejecting and crucifying Chriſt, the Jews have, as barren, worthleſs ground, been caſt off, and as without a dreſſer, and fencer, they lie open to be trodden on by all nations, to whom they are now deſpicable. But the Gentiles are here repreſented as a field or foreſt, as *Lebanon*, that was formerly barren, and now, by the coming of the Goſpel, made fruitful, as was *Carmel*, by reaſon of the multitudes of true believers amongſt them, abounding with the fruits of good works. For Lebanon is a mountain in Phœnicia, that beareth neither graſs nor corn; but Carmel aboundeth with both in the land of Canaan.

Ver. 18. *Then the blind ſhall ſee out of darkneſs, and the deaf ſhall hear the word of the Lord.*] This is another metaphor, where the Gentiles are likened to a blind and deaf man; and ſignifies that the Gentiles, who were before in darkneſs, ſhall have a great light riſe up unto them, to inſtruct them in the myſteries of the great God of Heaven; and that altho' they have been deaf in times paſt at the ſigns and wonders and prophecies they had heard and ſeen, they ſhould not be like the ſtubborn and *deaf* Jew, (ch. xxviii. 9.) unbelieving, when the Goſpel of Jeſus Chriſt ſhould be revealed unto them.

Ver. 20, 21. *For the terrible one is brought to nought, and the ſcorner is conſumed*, &c.] Theſe two verſes may be very well underſtood primariſy of Sennacherib's army deſtroyed, and with it the deſigns of ſome wicked men defeated, and their wickedneſs afterwards ſtopped by king Hezekiah. And ſecondarily, but in a higher manner, or as more fully compleated, the ſaid two verſes may be underſtood of Antichriſt, emphatically ſo called, and all his adherents deſtroyed in due time. And then, the ſenſe of theſe two verſes, will be naturally this,—"All that watch for opportunity to carry on iniquity, are cut off: that make, or treat a man as an offender, for delivering to them the word of God; and lay a ſnare for him that reproveth in the gate; that is, for the judges or magiſtrates that execute juſtice impartially, and ſtick not to turn aſide the juſt from his right, for a thing of nought, or of the meaneſt conſideration."

Chap. xxx. This chapter, to the eighteenth verſe, is a threatning to Judah, for her confiding in the alliance of Egypt, for help againſt the Aſſyrians, contrary to God's direction. The caſe was this; When in the days of Zedekiah the Jews rebelled againſt Nebuchadnezzar; Jer. xxxvii. and being brought thereby into great diſtreſs, as I have ſhewn before, they, by their own free choice, reſolved to take ſanctuary in Egypt, truſting that they ſhould live there more ſafely, than they could, in the preſent circumſtances, in the land of Judea, by truſting in the Lord as he commanded, Jer. xlii. and xliii. Thus they took counſel, but not of God, and ſought to be covered from danger, but not by any means directed by God's ſpirit; and therefore, as adding this ſin to their former, they were, inſtead of being in more ſafety, in more danger, as all ſuch muſt be, that forſake the ways of the Lord; and, becauſe they plainly rebelled againſt the word of the Lord in Jeremiah's mouth, they are, ver. 1. called *rebellious children*, &c.

Ver. 6. *The burden of the beaſts in the ſouth*, &c.] Here, by *burden*, according to the former uſage of this word, the Prophet deſcribes the miſeries to come upon ſuch and ſuch parties. *Beaſts of the ſouth*, is a parable, intimating that the Jews, when they ſet themſelves hardily againſt Jeremiah to go into Egypt, to their own confuſion, acted like beaſts; for, as the Pſalmiſt phraſes it, man being without underſtanding, *is like unto the beaſt that periſheth.* But this will appear more evident ſtill, if we conſider the text according to its reading in the Hebrew, which runs thus: *The burden of the beaſts of the ſouth, in the land of affliction*, &c. For, the Jews dwelt ſouth from the other part of Canaan, even in a land afflicted, under the dominion of Nebuchadnezzar; and Egypt is the land of affliction.

Ver. 18. *And therefore will the Lord wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you*, &c] Expoſitors have been much divided about the meaning of this remaining part of the chapter. But I ſhall accept of that opinion, which confines it in the moſt obvious ſenſe to the deliverance of Judah from the Aſſyrian invaſion; though others have extended it to the coming of Chriſt, and our deliverance from ſin and the ſlavery of Satan; and even to his ſecond coming, when the Lord will come to judge and be avenged of the wicked, and ſhew mercy unto thoſe that have repented, and ſought his favour. This is a pious and profitable alluſion; but I cannot part with the letter of the text, which, as it concludes at the 31ſt verſe, plainly foretels the deſtruction of the Aſſyrian army by the hand or angel of the Lord; and then compares the happineſs of his people, by viſible objects of our deſires, to that joyful ſtate, every pious and honeſt Chriſtian does enjoy within himſelf. So that I may ſay, thoſe things therein foretold, happened unto them for our enſamples, upon whom the ends of the world are come.

Ver. 33. *Tophet is ordained of old*, &c.) It has been thought that Tophet was the butchery, or place of ſlaughter, at Jeruſalem, lying to the ſouth of the city, in the valley of the children of Hinnon, where was kept a conſtant fire for burning the carcaſes, and other filthineſs that was bro't thither from the city. This alſo was the place where the aſhes and remains of the images of falſe Gods were caſt, at the time their ſtatues and altars were broken down and demoliſhed; and this appears to be the meaning of our Prophet in this place, even that the dead carcaſſes of the ſlain, when the army of Sennacherib ſhould be defeated, and his images taken and ſtamped to powder, ſhould be burned there, as the proper place for ſuch a purpoſe.

Others think the name of Tophet is given to the valley of Hinnon, becauſe of the ſacrifices that were offered there to the god *Moloch* by beat of drum, which in Hebrew is called *Toph*; in this manner: The ſtatue of *Moloch* was braſs, hollow within, with its arms extended, and ſtooping a little forward. They lighted a great fire within the ſtatue, and another before it. They put the child, intended to be ſacrificed, upon its arms; but it ſoon fell into the fire at the foot of the ſtatue with dreadful cries. Then, to ſtifle the noiſe of its ſhrieks, the drums, and other martial inſtruments were ordered to ſound, leaſt the ſpectators ſhould be moved to compaſſion at the cries of theſe miſerable victims. So

Jeremiah upbraids the Iſraelites for building temples to Moloch in the valley of Hinnon, in Tophet, to burn their children there in the fire: *And they have built the high places of Tophet, which is in the valley of the ſons of Hinnon, to burn their ſons, and their daughters in the fire*, Jer. vii. 31. We may ſee by the ſame Prophet, (vii. 32.) that Tophet was a polluted and unclean place, where they uſed to throw the carcaſes, to which they refuſed burial. King Joſiah defiled the place of Tophet, where the temple of Moloch ſtood, that no body might go thither any more to ſacrifice their children to that cruel deity. And this is all the account we can gather from Sacred Hiſtory concerning the meaning of Tophet.

Thoſe commentators that have enlarged upon the myſtical interpretation, raiſe this reflection from the mention of Tophet; that it was the Prophet's intention, by this name, to threaten the everlaſting torments of hell; and that its largeneſs, depth, great pile of wood, and the fire, are an allegory of hell's capaciouſneſs, the extreme pangs of the damned, who are ſo deeply incloſed, that they never can get out. And they back their comment with this reaſon; for, having hitherto threatned the wicked enemy with temporal deſtruction, here he addeth eternal damnation to all obſtinate and unrepenting ſinners; amongſt whom, he particularly points at the proud king Sennacherib, whoſe preſumption led him to a contempt of the Deity, and too great a reliance on his own weakneſs. This is the ſenſe of Calvin alſo, who adds, that the Prophet does not, by the name Tophet, deſcribe any certain place ſo called, or any material fire, wherein the damned are tormented; but, as Tophet, or the butchery in the valley of Hinnon, was a place of the greateſt abhorrence to the inhabitants of Jeruſalem, to whom Iſaiah ſpake, that he declared by things known, the unſpeakable condition of ſuch, and to deter us all from thoſe ſins, which caſt the wicked into hell.

Chap. xxxi. Here the Prophet proceeds to threaten the obſtinate and fooliſh Jews for relying on Egypt, and forſaking the Lord, ſeeking help from thence againſt the Aſſyrians and Babylonians. He alſo adds ſome other reaſons to engage them to repent of their conduct, to forſake their dependence on Egypt, and to ſeek help alone from the Lord their God. For, firſt, he reminds them of the infinite knowledge and power of the Lord, who ſceeth all their wickedneſs, and will certainly puniſh their evil deeds with ſeverity. Then he argues that the Egyptians are no more then men, *they are not gods*, i. e. they are not ſo wiſe as God, nor ſo powerful as God; they are only weak men, and their horſes, &c. weak and vain, to ſave ſuch as put their truſt in them. Thirdly, he repreſents the Lord as eager to defend thoſe that call upon him in the time of diſtreſs, as a lion when he is hungry, to ſieze upon his prey. Fourthly, he tells them, that they are the people whom the Lord has choſen; that they are his peculiar care; and that, if they don't forſake him, he will always defend, deliver and preſerve it. This is the ſubſtance of the 2d, 3d, 4th and 5th verſes; and upon theſe reaſons he exhorts them, in the three following verſes, to repentance, promiſing, that if they would caſt away their idols, and turn to the Lord, the Aſſyrian ſhould fall by the ſword of God. This is the ſum of the chapter, which I ſhall illuſtrate with a particular deſcription of Egypt, and of the fall of that empire as this ſame Prophet foretold at the 19th chapter, where I referred you to this place.

Egypt, called by its antient inhabitants *Chemia*, and by the *Copts* at preſent *Chemi*, was ſo named, as is ſuppoſed, from *Ham* the ſon of *Noah*, being more than once ſtiled in the book of *Pſalms, the land of Ham:* but the name by which it is generally denoted in Scripture, is the land of *Mizraim*, from whence the *Arabians* and other Oriental nations ſtill call it *Meſſir*, which the *Greeks* write *Meſre* and *Meſtræa*. We have already obſerved, that *Mizraim* is a word of a dual termination, and is therefore by ſome thought to have been uſed in that number, becauſe of the twofold diviſion of *Egypt* hereafter mentioned, and thence given to its firſt planter, the ſon of *Ham:* the ſingular *Maſor* ſignifies a *fortreſs*, and, according to ſome, is alſo uſed in Scripture as a proper name of that country; though others, and our verſion in particular, tranſlate the word as an appellative. *Bochart* is of opinion *Egypt* received this name from the natural ſtrength of its ſituation.

This country is beſt known to us by its *Greek* name, *Ægypt*, the original of which is variouſly accounted for by authors. Some ſay it was ſo called from one of its kings, named *Ægyptus*; but the contrary ſeems to have been the caſe, not only the country, but its famous river *Nile* alſo, being anciently called by the ſame name. Others ſay it ſignifies no more than the *land of Copts*, the word *Aja* being Greek for a country, and *Æcoptus* eaſily ſoftned into *Ægyptus*; yet this derivation ſeems as ill grounded as the former; the city of *Coptus*, whence the remains of the ancient *Ægyptians* are ſtill called *Copts*, being ſituate far up in the higher *Ægypt*, and in all likelyhood utterly unknown to the Greeks till long after the name was in uſe among them. The moſt probable opinion therefore, to omit ſome other conjectures ſtill more groundleſs, is, that this region was ſo called from the blackneſs of its ſoil, and the dark colour both of its river and inhabitants, atteſted by all relations; for ſuch a blackiſh colour is called by the Greeks *Ægyptios* from *Gyps* and *Ægyps*, a *vulture*, a bird of that hue; and by the *Latins*, *Subvulturius*; and for the ſame reaſon other names of the ſame import have been given to this country by the *Greeks*, ſuch as *Aeria* and *Melambolus:* The river itſelf was alſo called *Melo* or *Melas*; by the *Hebrews Shihor*, and by the *Æthiopians Siris*; all which names ſignify *black*; and *Plutarch* ſeems to intimate, the inhabitants therefore called their country *Chemia*, becauſe its ſoil was very black like the ſight of the eye.

Egypt is ſituate between the 48th and 53d degrees of longitude, and the 24th and 33d degrees of North latitude. Its length from North to South about 600 miles, and the breadth of its coaſt on the *Mediterranean*, from Eaſt to Weſt near 300 miles; but above the diviſion of the *Nile* it grows much narrower, ſo that in ſome places the two chains of mountains which riſe on each ſide of that river, leave a plain between them of leſs than a day's journey to croſs. It is bounded on the South by the kingdom of *Sennar*, which is tributary to the king of *Æthiopia*; and the cataracts of the *Nile* on the North by the *Mediterranean* ſea; on the Eaſt by the *Arabian* gulph or Red-ſea, and the Iſthmus of Iver; on the Weſt by a region of *Libya* called *Marmarica*.

The old geographers differ as to the antient bounds of this country; ſome have thought that the *Delta* only, or that part encompaſſed by the arms of the *Nile*, was properly to be called *Ægypt*; others make it reach Weſtward to the greater *Catabathmus*, or valley which divides it from *Cyrenæica*; but this would give it too great an extent, and include *Marmarica* and *Ammonis*, which are by every body elſe agreed to be no part of *Egypt*. The true limits on that ſide therefore, ſeem rather to be taken from *Plinthine*, a town beyond the lake of *Marcatis*, and to extend Eaſtward, as far as the lake *Serbonis*, or more exactly to *Oſtracine* on the *Mediterranean* ſea, and *Heroopolis* at the head of the *Arabian* gulph. The Southern bounds were *Syene*, a city ſituate almoſt under the tropic of *Cancer*, and *Elephantine* and *Philæ*, two others, which lie ſomething farther.

As the ancients differ likewiſe in ſettling the limits of Aſia and Africa, ſome, who make the Nile the boundary of thoſe two parts of the world, place ſo much of Egypt as lies eaſt of that river in Aſia ſo far as Alexandria, or the *Catabathmus*; but we think the common opinion the moſt natural, which divides Aſia from Africa by the Arabian gulph and the *Iſthmus* of Iver. However, we hope the former authorities will excuſe our including the Egyptians among the Aſiatick nations.

The climate of Egypt muſt needs be very warm, becauſe of its near ſituation to the tropic; and, tho' the air be generally dry, the earth is refreſhed with plenteous dews that continue for ſeveral months after the ſwelling of the Nile. Some of the ancients ſay, that it never rains in the lower Egypt; and Seneca expreſly aſſerts, that it never ſnows there; yet the contrary has been proved beyond contradiction; for it frequently rains in winter; and ſnow has been ſeen to fall at Alexandria. Tho' it muſt be confeſſed that it rains very ſeldom in upper Egypt, near the cataracts of the Nile. The firſt ſummer (for they reckon two in Egypt) which includes our March, April and May, is a moſt troubleſome and unhealthy ſeaſon, occaſioned by the unequal weather, exceſſive heats, and hot winds, which infect the air at that time; but the inhabitants breathe in a cooler air, the weather is more conſtant, and in a word it is moſt delightful living in this country during June, July, and Auguſt, which make up the ſecond ſummer. The autumn and winter anſwer the ſame character, excepting from the 7th to the 14th of February, when it is ſo cold, that they wrap themſelves in furs, and is called by the Arabs proverbially *Berd al ajuz*, or *the old woman's cold*.

The ancients and Moſes himſelf (Gen. xiii. 10.) give us great encomiums upon the fertility and excellency of the fruits of Egypt. It abounds with all ſorts of grain; but more particularly with rice. And, as we are well aſſured from good hiſtory, that formerly it was the granary of Rome, when ſubject to that empire, it is now the principal country which ſupplies Conſtantinople, under whoſe dominion it bewails its own miſery.

This fertility is owing to the inundation of the great river Nile; which in this differs from other rivers, that whereas they generally carry off the heart of the land they overflow, this fattens and makes the earth exceeding fruitful without any other manure than the mud and ſlime brought down in the flood. So that the Egyptians neither plow, dig, nor harrow, but only mingle a little ſand with the mud to abate its ſtrength after the retreat of the waters; and then they ſow with little pains, and almoſt without charge in October and November; within two months the ground is covered with all ſorts of grain and pulſe; and their harveſt is in March and April. The ſame piece of ground produces in the ſame year three or four ſorts of different fruits and garden ſtuff; as, firſt they ſow lettice and cucumbers; then corn, and after harveſt, melons, and thoſe kind of pulſe which are peculiar to Egypt. But

What is moſt remarkable is, that this ſurprizing fecundity, cauſed by the inundation of the *Nile*, reaches not only to the earth, but alſo to mankind and animals; for it is found by conſtant experience, that the new waters make the women fruitful, either by bathing in them or drinking them; they uſually conceive in July and Auguſt, are delivered in April and May. As to the cattle, the cows almoſt always bring two calves at a time; the ſheep yean twice a year, having two lambs the 1ſt time, and one the 2d; tho' a goat will bring four kids in ſix months.

The next thing worth our obſervation is the antiquity of this nation; and I may ſay few nations in the world can pretend to an equal antiquity with the Egyptians; I mean in regard to its eſtabliſhment as a nation, under particular laws, government, religion, cuſtoms, arts, learning and trade. For,

Their country is the only one in the world which has borne the name of a ſon of Noah, though it is uncertain whether Ham ever ſettled there in perſon, but it is not doubted that his ſon Mizraim peopled Egypt with his own iſſue, which inhabited ſeveral parts of it, by the names of Mizraim, Pathruſim, Caſluhim and Caphtorim. This is the true epocha or period where we ought to fix the eſtabliſhment of this nation, and therefore the Egyptian fabulous account of their greater antiquity is to be diſregarded as a mere fiction, as really it is. And

They are ſaid to be the firſt founders of good order and government, who firſt found out the true end of politics, how to make people eaſy and happy in this world. Their laws and inſtitutions were not only highly reverenced by thoſe who lived under their immediate influence, but by other nations, eſpecially the Grecians, whoſe firſt ſages and law-givers travelled into this country to acquaint themſelves therewith, and borrowed thence the beſt part of thoſe which they afterwards eſtabliſhed at home.

The crown of Egypt was hereditary; their firſt kings did not live after the manner of other monarchs, or govern by their own arbitrary will and pleaſure, ſubject to no controul; but they were obliged to conform themſelves to the eſtabliſhed laws of the Land, not only in the management of publick affairs, but even in their private way of life. No ſlave bought with money, or ſervant born in their own houſe, was admitted into their ſervice; but they were attended by the ſons of the prieſts of moſt diſtinguiſhed birth; who, being firſt ſuitably educated, were placed at twenty years of age about the king's perſon, that he might have no correſpondence with any, who would corrupt him with principles unworthy of the royal majeſty, or lead him into any extraordinary exceſs, which are moſt commonly the effects of thoſe who are near the throne, who to encreaſe their own eſteem with the prince, are the encouragers of his debauchery, and miniſters to his paſſions.

The king had his ſtated hours for buſineſs and ſerious employment. His firſt care in the morning early was to peruſe the publick diſpatches and letters which came from ſeveral parts of his dominions, that he might be well acquainted with the ſtate and affairs of his kingdom. Then he dreſſed himſelf, and aſſuming the enſigns of his regal office, he proceeded to the temple to ſacrifice. When the victim was brought to the altar, the chief prieſt prayed with a loud voice for the health and proſperity of the king, who governed according to juſtice and the laws of the land. And on this occaſion he always enlarged on his royal vertues, the better to win their king to a perſevering practice of virtue. After the ſacrifices were duly performed, the ſcribe read out of the ſacred records, ſuch of the counſels and actions of the moſt famous men as might be of uſe in life, and fit for imitation, for an inſtruction to the king how to govern his ſtate by ſuch like maxims, and regulate his adminiſtration, in every reſpect, according to the laws eſtabliſhed; which among other excellent things debarred him from puniſhing any perſon out of paſſion or caprice, or to give judgement in any caſe otherwiſe than the laws ordained; of which the following are the moſt remarkable:

I. *Perjury* was puniſhed with death, deſervedly; becauſe it was looked upon as ſinful in the ſight of the gods, and deſtructive of human ſociety.

II. He that ſaw a man killed or violently aſſaulted on the highway, and did not endeavour to reſcue him, if he could, was puniſhed with death; nay, though it could be made appear that he was unable to give aſſiſtance, he was nevertheleſs obliged to diſcover and proſecute the offenders according to law; for the neglect whereof, he received a certain number of ſtripes, and was kept three days without food.

II . Falſe accuſers were puniſhed with the ſame puniſhment, as the accuſed ſhould have deſerved in caſe of conviction.

IV. Every Egyptian was obliged to give in his name, and occupation, whereby he gained his maintenance; that the governor of his province might have it in writing; which, if it could be proved to be a falſe report, or that the ſubject got his bread by unlawful means, was puniſhed with death.

V. *Wilful murder* was never pardoned from death. But

VI. If parents happened to kill their children, they were reprieved from death, and forced to embrace their dead bodies for three whole days and nights, and a guard was always appointed to ſee this law punctually executed.

VII. But if a child killed their parents, the parricides were put to a moſt cruel death, in this manner: their limbs were mangled, and their fleſh cut into ſmall pieces with ſharp reeds, and then they were laid upon thorns and burnt alive.

VIII. Women with child were not executed 'till after child-birth; that the innocent babe might not be involved in the puniſhment of the guilty.

IX. Coining falſe money, uſing falſe weights, and all ſorts of forgery, were puniſhed with the loſs of both hands.

X. He that raviſhed a free woman, had his privities cut off.

XI. *Adultery* by conſent was puniſhed in the man, by giving him a thouſand laſhes with rods; and in the woman by the loſs of her noſe.

XII. When a debt could be proved, and the debtor refuſed payment, or was not able to pay, the creditor had his remedy againſt his goods only; for the city or place where he lived claimed the debtor's body, as having the greateſt intereſt in him both in peace and war. They were wiſer at that time, than to ſacrifice a profitable member of the republic to the avarice or cruelty of a private perſon.

XIII. In regard to things ſtolen, cuſtom eſtabliſhed this law; whoever entered himſelf in the gang of ſharpers and robbers, gave in his name to their chief, promiſing to deliver him all the booty he ſhould from time to time purloin. Whence it became alſo cuſtomary, for the injured perſon to apply to the ſaid chief, and by giving him a particular account of the day, hour and place, when and where he was robbed, and a deſcription of the things loſt, he was ſure to have them returned again, only paying the quarter part of their value, by way of redemption. Yet

Though theſe good inſtitutions and laws give us real ideas of the wiſdom of the Egyptians, if we look upon them in another light, we can't but condemn their greater folly, even their bigotry and ſuperſtition, which far exceeded that of other nations, who were more barbarous in their government. For,

Idolatry was ſo ancient among them, that the Grecians confeſſed they borrowed not only their religious ceremonies, but the very names of almoſt all their gods from Egypt; whoſe inhabitants were the firſt people, in hiſtory, recorded to have erected altars, images and temples, and to be the firſt inventers of feſtivals, ceremonies and tranſactions with the gods by the mediation of others; and alſo to have firſt given names to the 21 chief heathen gods.

Notwithſtanding this plurality of the Egyptian gods, thoſe people are ſaid to have acknowledged one ſupreme god, the maker and ruler of the world, whom they ſometimes denoted by the name of Oſiris or Seraphis; ſometimes by that of Iſis, and at other times by that of Neith, on whoſe temple at Sais was the following remarkable inſcription; *I am all that hath been, is, and ſhall be; and my veil hath no mortal yet uncovered.* There is alſo an inſcription to Iſis ſtill remaining at Capua, to this effect; *To thee, who being one, art all things, the goddeſs Iſis* This much in their favour; but

How can we excuſe that ſtupid zeal of theſe people, who came at length to give divine honours to ſeveral animals, and at laſt to vegetables, leeks and onions; ſo that every province, city, place, houſe, and every part thereof worſhipped a peculiar deity? This variety of worſhip was ſometimes attended with very ill conſequences, eſpecially if their deities happened to be ſuch as were naturally enemies to one another; the inhabitants of one place often paying their adoration to that kind of animal which was held in the greateſt abhorrence by their neighbours. This was the immediate cauſe of inveterate quarrels, and dangerous wars; witneſs the inhabitants of Heracleopolis, who worſhipped the ichneumon, and thoſe of Arſinoe, who worſhipped the crocodile: And to mention no more, what could be more barbarous than the quarrel between the cities of Oxyrynchus and Cynopolis? The former of theſe cities ſacrificed and eat dogs, the deity of the latter, in revenge for their eating that ſort of fiſh which was the object of their own worſhip.

Of the ſacred animals adored by the Egyptians, none was held in ſo great eſteem and reverence as the bull, the repreſentation of their god Oſiris. There were two of this kind in Egypt, one at Memphis, called Apis, and another at Heliopolis, called Mneuis. This laſt was black, and the honours paid to him were inferior to thoſe due to Apis, which was to be the calf of a cow incapable of bearing another, and no otherwiſe to be impregnated (as the Egyptians imagined) than by thunder; and his diſtinguiſhing marks were theſe: His body was black; a white ſquare on his forehead; a figure of an eagle upon his back; a double liſt of hair on his tail, and a knot like a beetle under his tongue. They ſacrificed bulls to Apis; but were ſo nice in the choice of them, that if they found but one black hair upon them they judged them unclean.

The extravagant worſhip which the Egyptians paid to theſe deities, as to the bulls at Memphis and Heliopolis, the goat at Mendes, the lion at Leontopolis, and the crocodile at the lake Mœris, and to many others in different places, exceeds all belief. For they were kept in conſecrated encloſures, and well attended on by men of high rank, who at a great expence provided victuals for them, which conſiſted of the greateſt dainties, ſuch as the fineſt flour boiled in milk, cakes of ſeveral ſorts made with honey, and the fleſh of geeſe boiled and roaſted: Thoſe who fed on raw meat were ſupplied with ſeveral ſorts of birds. And not only this, but they were waſhed in hot baths, anointed with moſt precious ointments, and perfumed with the moſt odoriferous ſcents: They lay on the richeſt carpets and other coſtly furniture; and that they might want nothing to make their life as happy as poſſible, they had the moſt beautiful females of their ſeveral kinds provided for them, to which they gave the title of their concubines, beſtowing extravagant attendance and expence upon them.

When any of theſe animals died, they lamented them as if they had been their deareſt children, and frequently laid out more than they were worth in their funeral: as an inſtance of which, it is ſaid, that in the beginning of the reign of Ptolemy the ſon of Lagus, the Apis dying of old age at Memphis, his keeper beſtowed no leſs than fifty talents of ſilver, or almoſt 13000 l. over and above all his ſubſiſtance, in the burying of him. And, leſt this ſhould ſeem improbable, we are told, that ſome keepers of theſe creatures had ſquandered away 100,000 talents, a moſt immenſe ſum, in the maintenance of them. In whatever houſe a cat died, all the family ſhaved their eyebrows; and if a dog, their whole body; nor would they make uſe of any proviſion which happened to be in the houſe at ſuch times. In caſe of a fire, there was generally great lamentation among the Egyptians on account of their cats; for though, when ſuch accidents happened, they took greater care to preſerve the cats than their houſes, yet thoſe creatures, either by creeping ſilily on the ground, or leaping over the mens heads, for the moſt part found a way to throw themſelves into the fire. The dead bodies of the ſacred animals were wrapped up in fine linnen, and carried to be embalmed, and being anointed with oil of cedar, and other aromatic preparations, to preſerve them from putrefaction, were buried in ſacred coffins. Dead cats were carried to be interred to the city of Bubaſtis; hawks, and the venemous mole, were carried to Buhis; dogs, bears (of which there are but few in Egypt) and a ſmall kind of wolves, no bigger than foxes, were buried where they were found dead. And in performing this laſt honour to them, the Egyptians were ſo exact, that when they had been abroad in foreign wars, they frequently brought home dead cats and hawks along with them, for that purpoſe, with great demonſtrations of ſorrow, though at the ſame time they often wanted neceſſaries.

How abſurd and ridiculous ſoever theſe ſuperſtitions may ſeem, yet they wanted not thoſe who endeavour'd to defend them by various reaſons; though the prieſts generally affected ſilence on theſe occaſions, referring all to certain myſteries which they might not reveal.

The firſt reaſon alledged, was from the fabulous tradition, that the Gods, in the early ages, were obliged to transform themſelves into ſeveral kinds of animals, to avoid the aſſaults and cruelties of men, who had conſpired againſt them; but afterwards, out of gratitude for the many benefits beſtowed by them on mankind, thoſe in power ordained, that the creatures whoſe ſhapes the Gods had aſſumed, ſhould be well maintained while they lived, and honourably buried when they died.

Some pretended this worſhip had the following original; they ſay, that the antient Egyptians being often routed by their neighbours, for want of a regular diſpoſition of their troops, they at length invented the uſe of ſtandards, to diſtinguiſh the different companies; and for that end fixed the images of the animals they afterwards adored, on ſo many ſpears, and cauſed the leaders to carry them at the head of each troop; by which means every man knew his poſt: their obſerving this order often gave them the victory, the honour of which they aſcribed to the animals, whoſe figures they had uſed as enſigns. Others will have theſe images to have been made uſe of in the moſt early times, to diſtinguiſh the firſt civil ſocieties who united for mutual defence againſt the violence of their fellow creatures.

A third reaſon is taken from the great uſe and ſervice the ſeveral animals are of to mankind: as the ox for tilling the land; the ſheep, by ſupplying milk and wool; the dog for guarding the houſe, and hunting; the ibis and hawk for deſtroying the ſerpents and noxious inſects; the crocodile for defending the country againſt the incurſions of the Arabian robbers; the ichneumon for preventing the too great multiplication of the crocodiles; and the cat againſt the aſp, and other venemous reptiles.

But men of better judgment, not ſatisfied with theſe reaſons, which ſeemed to them too weak to excuſe practices ſo diſhonourable to paganiſm, and at which they bluſh'd in private, urged ſomething more ſpecious in favour of it, by pretending, that the worſhip paid by the Egyptians to animals did not terminate in the animals themſelves, but in the Gods whoſe ſymbols they were, and to whom they had ſome peculiar relation. The philoſophers, ſay they, honoured the image of God wherever they met with it, even in inanimate beings, and conſequently much more in thoſe which partook of life. They therefore are to be commended who worſhip not the creatures, but the Supreme Deity thro' them; which ſhould be eſteemed as ſo many mirrors offered us by nature, reflecting the Divine Image; or as ſo many inſtruments of God in the eternal ſupport and preſervation of the world. Wherefore, if ſtatues ſhould be adorned with all the gold and precious ſtones in the world, it is not to them that men ſhould direct their worſhip; for the Divine Nature cannot dwell in the artful diſpoſition of colours, nor in matter which is ſubject to decay, and deſtitute both of ſenſe and motion. And they add, that as the ſun, moon, heaven, earth, and ſea are common to all men, but have different names and different nations; ſo there is but one mind and one providence which governs the univerſe, and has ſeveral ſubordinate miniſters, though called by different names, and worſhipped in divers manners, and with different ceremonies, according to the laws and cuſtoms of every country.

Agreeably to this notion, they pretended that the hawk was emblem of the Supreme Deity, becauſe of its piercing ſight and ſwiftneſs. The aſp, the cat, and the beetle were alſo honoured as images of the Divine Power; the firſt, as not ſubject to old age, and moving without the aſſiſtance of limbs; the cat, becauſe they imagin'd ſhe conceiv'd by her ear, and brought forth her young by her mouth, repreſenting the generation of ſpeech; and the beetle, becauſe they ſuppoſed there was no female in the whole ſpecies. The crocodile alſo they took to be another image of the Deity, becauſe of all animals it has no tongue, which organ God has no occaſion for.

They had ſeveral other arguments drawn from the relation the ſacred animals bore to ſome particular Gods, or the ſervices they had rendered on ſome particular occaſions, or their being typical reſemblances of ſome parts of nature, which they mention'd as further reaſons for the great reſpect ſhewn unto them: but as they in the whole are no other than additional proofs of their folly and blindneſs, I ſhan't take up my reader's time in their particular account.

The next thing to be obſerved of the Egyptians is their conſtant and exact obſervance of their own uſages and manners, even in trivial things; for, a new cuſtom was a prodigy in Egypt.

In the education of their children they were very careful; but they brought them up with great frugality, feeding them with cheap broths, made of common things, and with the ſtems of the Papyrus roaſted under the aſhes, and the ſtalks and roots of other plants which grew in the marſhes, ſometimes raw, and ſometimes dreſſed. They went for the moſt part naked, and barefoot, during their childhood, becauſe of the warmth of the climate; ſo that the whole expence of a child, from his birth till he arrived at the ſtate of manhood, did not exceed twenty Drachmæ, or about thirteen ſhillings, which was one great cauſe that Egypt was exceeding populous. As to the inſtruction they gave their children, the prieſts taught them two ſorts of letters, thoſe called ſacred, and thoſe in which their common learning was written; but exerciſed them chiefly in geometry and arithmetick: however, there were few of the inferior claſſes who learned to write and read, except the tradeſmen. But that they might be uſeful members of the commonwealth, and be enabled to maintain themſelves, they began very early to learn their paternal art or profeſſion, either from their fathers or near relations. Muſick and wreſtling they never taught their children, as diſapproving them both. The firſt they eſteemed not only uſeleſs, but rather hurtful, ſerving only to emaſculate the mind; and the other they believed did not tend to the preſervation of health, the ſtrength gained by it being of ſhort duration, and the exerciſe itſelf dangerous. One particular of the education of the Egyptian youth was very commendable, for they were taught to behave with great reſpect towards their elders, being obliged to riſe up from their ſeats, and to retire at the approach of thoſe that were more aged; which cuſtom was alſo practiſed at Sparta.

As to the diet of the Egyptians, we have already made ſome occaſional obſervations, to which we may add, that among them it was a reproach to eat bread made of barley or wheat; inſtead of which they uſed a fine flour, called by ſome Olyra, and by others Zea, or Spelt; and this bread they named Colleſtis, probably from its glutinous quality. Their uſual drink was (as it is at this preſent) the water of the Nile, which is very agreeable to the taſte, and ſo fattening, that they never gave it to the Apis, leſt he ſhould grow too corpulent. It is true, the water of this river is pretty muddy, but the Egyptians have a way of clarifying it by rubbing the veſſel with a little pounded almonds. Their better ſort of drink, or wine, as Herodotus calls it, was made of barley, becauſe they had anciently no vines in that country, or rather did not cultivate them, nor do they yet in any other part than the province of ab Feyyum. So that we are probably indebted to this nation for the invention of beer.

The Egyptians abſtained from different ſort of animals, in different parts of the kingdom, according to the different deities they worſhipped; but they all agreed in the averſion they had to ſwines fleſh, which was accounted by them ſo impure, that if a man but touched one of thoſe animals by accident, he went immediately and plunged himſelf in the river. And for this reaſon hog-herds alone, of all the Egyptians, were not ſuffered to enter any of their temples; neither would any man give his daughter in marriage to any one of that profeſſion, or to take a wife born of ſuch parents; ſo that they were forced to intermarry among themſelves. They eat fiſh, either pickled or dried in the ſun; and alſo quails, ducks, and ſmaller birds, preſerved in ſalt, without any other preparation. All other birds or fiſhes, except ſuch as they accounted ſacred, they eat without ſcruple, either boiled or roaſted. Thoſe who dwelt in the marſhes made food of ſeveral plants, which annually grow there, particularly the Lotus, of which they made a ſort of bread, and the lower ſtems of the Papyrus, the head of which was reſerved for other uſes.

At their principal feaſts it was their cuſtom, when they began to taſte the wine after ſupper, to bring in a coffin with the image of a dead man carved in wood and painted, of one or two cubits in length, or, as others ſay, a real corpſe; which was carried about to all the company by a perſon appointed for that purpoſe, who repeated theſe words diſtinctly; *Look upon this and be merry; for ſuch as this is, ſhalt thou be, when thou art dead.* This image ſome will have to be that of Maneros, in memory of whom they ſung a mournful ſong at their entertainments, which they called by his name. Of this perſon there are various traditions: the Egyptians made him the ſon of their firſt king, who died in the flower of his age; others ſay he was a ſon of a king of Byblus, in Phœnicia, and was frighted to death by the angry look of Iſis, for his prying too nearly into her behaviour to the dead body of Oſiris. This Maneros is reported to have been the inventor of muſick; for which reaſon, and the conformity of the ſong, to that ſung by other nations, in honour of the Grecian Linus, Herodotus ſuppoſes him to be the ſame with that poet: but, after all, ſome pretend Maneros was not the name of a perſon, but of the ſong itſelf; and that the dead image repreſented the fate of Oſiris.

The Egyptians were very cleanly, both at their meals and in other reſpects; carefully ſcouring the drinking veſſels, which were of braſs, every day, and uſing frequent ablutions and purifications: they ſcrupulouſly avoided eating with ſtrangers, as unclean; and for neatneſs chiefly it was that they circumciſed themſelves, which was a cuſtom among them from time immemorial, and eſteemed by them ſo neceſſary, that Pythagoras, to have the liberty of converſing with the Egyptian prieſts, and entring into their temples, was obliged to ſubmit to this operation. One of the fathers tells us, they were circumciſed at the age of fourteen; but whence he had his information we do not know. Whether the Jews learned this cuſtom of the Egyptians, as ſome of the profane hiſtorians pretend, is a point we ſhall conſider in another place.

The habit of this nation was a linnen veſt, fringed at the bottom, which they called Calyſiris; and over that they wore a white mantle of woollen cloth: but to enter any of their temples in that upper garment, or to bury their dead in woollen, was accounted profane. Their manner of ſaluting one another abroad, was by bowing very reſpectfully, letting their hands fall down to their knees.

The Egyptians, in ſeveral of their manners and cuſtoms, ſeemed induſtriouſly to act in contradiction to the reſt of mankind. For amongſt them it was the cuſtom for the women to be employed in trade and buſineſs abroad, while the men ſtaid at home to ſpin, and minded domeſtick affairs; and this perhaps gave occaſion to that extraordinary law, by which the ſons were not obliged to provide for their parents, but the daughters were. In carrying of burdens, the men bore them on their heads, and the women on their ſhoulders. And we might mention ſeveral other inſtances of the like ſingularity. But

Now it is time to conſider, Why the Lord was angry with them? They were ſuperſtitious, and to a ſcruple tenacious of the inventions of men, as you have read; but regardleſs of the true worſhip of God, as preſcribed by himſelf in ſpirit and truth; and therefore the heavy wrath of God came upon them, when the Divine Wiſdom thought fit. Thus

In the reign of their king Pſammenitus, Egypt ſubmitted to a foreign yoke, and deeply calamitous. For Pſammenitus the ſon of Amaſis was ſcarce ſeated on the throne, when he was forced to put himſelf at the head of an army, with which he marched to Peluſium, and then encamped to receive the Perſian, who now drew near, to vent his fury upon Egypt. Under this new king a fearful prodigy happened; ſhowers of rain fell at Thebes, where it had never been known to rain before. This was doubtleſs conſtrued to portend a change, and a great one ſoon followed it: For now Cambyſes, by the aid and aſſiſtance of the king of Arabia, and the politic counſel of Phanes, had croſſed the dry and ſandy deſarts; and coming in ſight of the Egyptian camp, immediately drew up to give them battle. The Egyptians prepared themſelves for an aſſault, and in the interim their Carian and Ionian auxiliaries gave a dreadful inſtance of their zeal in the cauſe of Pſammenitus, and deteſtation of their traiterous countryman Phanes: For they led his ſons he had left behind him, out of the camp, and butchered them over a bowl, which received their blood in ſight of their father and his new friends; and pouring wine and water into the ſame, drank off of that cruel and unnatural mixture, and then began the onſet. The fight was obſtinately maintained on both ſides; but in the end the Egyptians gave ground and fled in great confuſion to Memphis. Here they ſoon after were guilty of a horrid and imprudent outrage towards a herald, whom Cambyſes ſent to them in a ſhip of Mytelene; for they no ſooner ſaw her come into the port, than they flocked down to the ſhore, and deſtroyed the ſhip, and tore the Perſian herald and all the crew to pieces; carrying their mangled limbs in a barbarous triumph into the city. Not long after, they were cloſely beſieged by the Perſians, and in the end obliged to ſurrender: And ſo fell the glory of Egypt. The news of this ſtruck ſuch a terror upon the minds of the Lybians, Cyrænians and Barcæans, that they humbled themſelves to Cambyſes, and implored his protection.

Upon the tenth day after Memphis had been taken, Pſammenitus and the chief of the Egyptian nobility were ſent ignominiouſly into the ſuburbs of that city to act a part in one of the moſt doleful tragedies that can be conceived: For, being there ſeated in a proper place, he ſaw his daughter coming along in the habit of a poor ſlave, with a pitcher to fetch water from the river, and followed by the daughters of the greateſt families in Egypt, all in the ſame miſerable garb, and going on the ſame errand, with pitchers in their hands, all weeping and wailing with the utmoſt lamentation. When the fathers ſaw their children in this diſtreſs, and reduced to ſo ſordid a degradation, they burſt out into tears, and could not contain themſelves; all but Pſammenitus, who, though ready to ſink under the burden of his grief, only threw his eyes towards the ground, and there fixed them. Theſe paſs'd by, came the ſon of Pſammenitus, and two thouſand of the chief Egyptian youths, all with bits in their mouths, and halters round their necks going to be executed, to expiate the murder of the Perſian herald, and Mytelenean ſailors. But Pſammenitus, like one perfectly ſtupified, as they paſſed by, obſerved the very ſame conduct as before; whilſt the Egyptians about him cried out with the loudeſt lamentations. A ſhort ſpace afterwards he ſaw an intimate friend and companion, who now that he was advanced in years was plundered of all he had, and walking up and down the ſuburbs begging his bread. As ſoon as he perceived this man he wept bitterly, and calling out to him by his name, ſtruck himſelf on the head as one frantic. Now Pſammenitus had ſpies privately ſet over him, to mark his behaviour, and they inſtantly repaired to Cambyſes, and gave him a particular account of it; and ſoon after a meſſenger came from him to the captive king, to know what might be the reaſon of it. To this he anſwered, "That the calamities of his own family confounded him, and were too great to be lamented by any outward ſigns of grief; but the diſtreſſed neceſſity of a boſom friend gave him more room for reflection, and therefore extorted tears from him." By this anſwer he wrought ſo much upon Cambyſes, that he ſent to ſtop the execution of his ſon; but his orders were given too late; for the young prince was the firſt put to death. At the ſame time Pſammenitus himſelf was ſent for into the city, and reſtored to his liberty; and had he not betrayed a deſire of change and revenge, he might have been entruſted with the adminiſtration of Egypt; but being vindictively diſpoſed, he was ſeized and condemned to drink bull's blood: And ſo ended his life, after a diſmal reign of ſix months, and a ſhort captivity; and with him died the ancient ſplendor and liberty of Egypt.

The Egyptians now felt the heavy preſſure of conqueſt in a very extraordinary manner. They ſaw their late king, Amaſis, inhumanly taken out of his tomb, and cruelly mangled, and finally burnt. They ſaw their god Apis ſlain, and their prieſts ignominiouſly ſcourged; all which made ſuch dreadful impreſſions on the minds of the whole nation, that they afterwards bore a moſt uncommon averſion to the Perſians, and never reſted eaſy under their dominion.

Thus were the Egyptians reduced to the loweſt degree of ſubmiſſion; their royal line was extinct; their religion was trampled on in the moſt outrageous manner; and themſelves perſecuted and deſpiſed for the profeſſion they made of it.

A people who had been bred up to ſuch a ſolemn obſervance of the inſtitutions of their forefathers, muſt needs think themſelves unhappy under ſuch governors as held their laws in deriſion; and therefore they continually conſulted how they might ſhake off the intolerable yoke of their Perſian oppreſſors.

At length they broke out into an open revolt in the reign of Darius Hyſtaſpes, and continued in a ſtate of rebellion againſt the Perſians all the firſt year of Xerxes; but in the ſecond year of the ſame prince, they were reduced to harder ſubjection than before, as is uſually the caſe; and had one Achæmenes, brother to Xerxes, for their governor.

But the more ſeverity they ſuffered, the more they were exaſperated. In the fifth year of Artaxerxes Longimanus they revolted again, choſe Inarus king of Lybia to fill their throne; and called in the Athenians to their aſſiſtance, who chearfully embraced this opportunity of expelling the Perſians out of Egypt. The Egyptians almoſt ſucceeded in their project. The Athenians falling on the Perſian fleet at ſea, took and deſtroyed fifty ſail of them; and then ſailing up the Nile, landed under the command of Charitimis, and joined the Egyptians and Lybians under Inarus. They all attacked Achœmenides the Perſian general, though his army was 300,000 ſtrong; of whom there fell 100,000, together with the general himſelf. The reſt betook themſelves to flight, and returned to Memphis; but, being purſued by the Egyptians, they took refuge in a very conſiderable, and by much the beſt fortified part of that city, called the *white wall.* The Egyptians had the reſt of it, and blocked up the Perſians three years within the *white wall.*

By this ſucceſs the Egyptians hoped they had wrought a total deliverance for themſelves and deſcendants; but their proſperity was by no means of long duration. They were at the end of three years obliged to raiſe the ſiege of the *white wall* by the Perſian army, under the command of Artabazus governor of Cilicia, and Migabyzus governor of Syria. In the mean time, when Inarus heard of the formidable preparations which were making by theſe Perſian governors to relieve the beſieged, he redoubled the attacks in the *white wall*, and made the utmoſt efforts to carry it; but the Perſians within defended themſelves with ſuch bravery, that the Egyptians made no conſiderable progreſs towards the reduction of the place.

In the third year of this ſiege, and the ninth of Artaxerxes, Inarus and his auxiliaries were not only obliged to raiſe the ſiege of the *white wall*, but was alſo defeated with a fearful ſlaughter, which fell chiefly upon the Egyptians. In this fight Inarus was wounded by Megabyzus; but neverthelefs, he retreated with his Athenian confederates, and ſuch of the Egyptians as adhered to him, to the city of Biblus in the iſland of Proſopitis, which being waſhed on each ſide by navigable branches of the Nile, the Athenian fleet was ſtationed in one of them; and here they held out a ſiege of a year and a half. But the bulk of the Egyptians ſubmitted to the conqueror, and acknowledged Artaxarxes for their ſovereign; all but Amyrtæus; he retreated with a party into the fens, where he ruled many years; not in the leaſt moleſted by the Perſians, who were never able to get at him through the inacceſſibleneſs of the place.

In the mean time, Inarus and his auxiliaries on the iſland of Proſopitis were buſy in defending themſelves againſt the Perſians, who attacked them with great vigour: but theſe finding that bare ſtrength was not like to effectuate a reduction of the beſieged, had recourſe to art and ſtratagem; for, draining that branch of the Nile, in which the Athenian fleet rode, they at once rendered the ſhipping uſeleſs, and made a paſſage by which the whole body of their army might march over to the iſland. When Inarus ſaw this, he, and all the Egyptians, and fifty of his Athenian auxiliaries, deliver'd themſelves up to Megabyzus, on the condition of being ſecured in their lives: The reſt of the Athenians, being ſix thouſand in number, ſet fire to their ſhips, reſolved to die ſword in hand; which the Perſians perceiving, thought it adviſable to offer them ſome reaſonable terms: And this they did, and their propoſals were accepted. The Athenians had ſent a fleet of fifty ſail to relieve the iſland of Proſopitis, where their citizens were in conjunction with the Egyptians; but they arrived too late, and aſſoon as they entered the river, were aſſaulted by the Perſians, both on the river, and from the ſhore; ſo that they all periſhed. And thus ended the war between Inarus king of Egypt and Artaxerxes king of Perſia, under whom the Egyptians ever afterwards kept quiet, and made no attempts to recover their liberties. Sartamas was appointed governor of Egypt, and Inarus was carried priſoner to Suſa, and was there crucified, notwithſtanding the promiſe he had of his life when he ſurrender'd.

Amyrtæus the Saite in the meantime held the Fens, and in the fifteenth year of Artaxarxes was join'd by a fleet of ſixty ſail of Athenian ſhips; but nothing of moment was tranſacted at this time to the prejudice of the Perſians in Egypt.

In the tenth year of Darius Nothus, the Egyptians revolted once more from the Perſians: For Amyrtæus being apprized of the diſcontents of the Egyptians, and that they were ripe for any attempts to regain their liberty and independance, ſallied out of his Fens, and being joined by all the Egyptians, he drove the Perſians out of the kingdom, and became king of the whole country of Egypt.

Amyrtæus thus in the poſſeſſion of the kingdom of Egypt, by the total expulſion of the Perſians, reſolved to attack them in Phœnicia alſo, having the Arabians in confederacy with him in this undertaking. But he was engaged by Darius in perſon, and overthrown; about which time Amyrtæus either died, or was ſlain in the battle.

Pauſiris his ſon ſucceeded him in the kingdom, with the conſent of the Perſians. And now the Egyptians, though perhaps tributary to the Perſians, had a governor of their own nation to alleviate the burthen of it.

Pſammenitus ſucceeded Pauſiris. He was deſcended from the famous Pſammenitus, whoſe hiſtory we have given above. He was a barbarous and ungrateful man, as appears by the only incident we have of his reign: For Tamus, who had been admiral in the Perſian ſervice, though he was a Memphite by birth, thinking it adviſeable for reaſons of ſtate to leave the Perſian ſervice, and confiding in the friendſhip of Pſammenitus, whom he had formerly obliged by many friendly offices, put all his family and effects on board his ſhips, and ſailed for Egypt. But when Pſammenitus heard of his arrival, and that he had brought great riches with him, he, unmindful of what Tamus merited of him, and of all the laws of humanity and hoſpitality, fell upon him as an enemy; and having ſlain him, his family and all his followers, ſiezed on thoſe treaſures which Tamus hoped to have enjoyed in his native country. This is all we know concerning this cruel prince.

He ſucceeded Nephereus. This king was invited by the Lacedæmonians into a confederacy againſt the Perſians; and he ſent them a ſquadron of an hundred gallies to carry on the war by ſea, and 600,000 meaſures [*buſhels*] of corn for the ſubſiſtance of their army; but the veſſels which were laden with this valuable preſent, ignorantly putting into Rhodes, whoſe inhabitants had juſt then thrown themſelves under the protection of the Perſian fleet, which then rode at anchor there under the command of Conon the Athenian, they fell a prey to him, and never reached the Lacedæmonians.

Acoris ſucceeded Nephereus. He joined Evagoras king of Cyprus, and the Arabians and Tyrians, and Barcæans, a people of Lybia, againſt the Perſians. Acoris ſent ſome forces to the aſſiſtance of Evagoras, the chief of this league, who being defeated, came into Egypt to engage Acoris to aſſiſt him with his full ſtrength; but Acoris could not be prevailed on to come ſo totally into his meaſures, and only diſmiſſed him with a ſupply of money, by no means equal to the neceſſitous occaſions of that diſtreſſed prince. Soon after, Gaus, the only ſurvivor of the family of Tamus, whom Pſammenitus murdered for the ſake of his wealth, and, as well as his father, had been now promoted to the degree of an admiral in the Perſian ſervice, being diſguſted at the ill uſage of Tiribazus the king of Perſia's general, in the former part of the Cyprian war againſt Evagoras, revolted from the Perſians, in which he was followed by a great part of the fleet and army; and entred into a league with Acoris and the Lacedæmonians. But the year after Gaus was treacherouſly ſlain by ſome under him; and Tachos, who had undertaken to execute the ſame project, dying in the midſt of it, the whole fell to the ground, and the Perſians were freed from the troubleſome effects which threatned them from this new alliance.

It was now thirty years ſince the Egyptians had ſhaken off the Perſian yoke under Amyrtæus, and had all along, upon all occaſions, ſignalized their averſion to the Perſian government. But Artaxerxes Mnemon being now at full leiſure to chaſtiſe them, they once more were threatned with a cruel war. Great preparations were made on both ſides: Acoris joined a great number of Greeks and other mercenaries, under the command of Chabrias the Athenian, to his own ſubjects; but the Perſians being pretty dilatory in their proceedings towards this war, Acoris died before they took the field, and was ſucceeded by Pſammuthis, who reigned only one year. Then, the laſt of the Mendeſian race, Nepherotes, reigned four months, when

Nectanebus, the firſt of the Sebennytic race, mounted the throne of Egypt, in the ſecond year of whoſe reign the Perſian fleet and army came upon his coaſt and borders, and attacked Peluſium firſt; but Nectanebus had ſo well prepared it, and the adjacent cities, againſt all aſſaults of an enemy, that the Perſians were obliged to raiſe the ſiege and depart, as alſo from other places, and the Egyptian king at laſt got ſo many advantages over the enemy that he was obliged at laſt to retire into his own country. But

The Perſians, notwithſtanding ſo many diſcouragements in their undertaking, laid not aſide the thoughts of ſubjecting Egypt once more to their dominion. Tachos, who ſucceeded Nectanebus, to ſtrengthen himſelf the more, ſent to Greece to raiſe mercenaries; and ſucceeded ſo well in his application to the Lacedæmonians, that they diſpatched a good number of forces to him under the command of the famous Ageſilaus, who, nevertheleſs, being diſguſted at the behaviour of Tachos towards him, at laſt joined with Nectanebus, whom the Egyptians ſet up in the ſtead of Tachos.

Nectanebus was ſcarce ſeated on the throne, when a pretended Mendeſian roſe up in oppoſition to him, ſupported by an army of 100,000 effective men; theſe beſieged Nectanebus in one of his towns; but in the end were totally routed by the management and great ſkill of Ageſilaus, who drove their army out of the field, took the pretender priſoner, and ſettled Nectanebus in full and quiet poſſeſſion of the kingdom of Egypt.

In the twelfth year of his reign, the Sidonians and Phœnicians revolted from the king of Perſia, and entered into a confederacy with him againſt that monarch. This happened very opportunely for him; for as the Perſians had been in conſtant agitation againſt him, and were now making vaſt preparations to reclaim Egypt, he had a very good career, ſeeing the Perſian forces could not approach his borders, but by marching through Phœnicia. Therefore, to keep up their ſpirits, Nectanebus detached a body of four thouſand Greek mercenaries, under the command of Mentor the Rhodian, to join them, in hopes to manage the war at a diſtance. The Phœnicians, encouraged by this ſupply, drove the Perſians out of their territories; and immediately after, the Cypriots made themſelves of the alliance againſt Perſia. Darius Ochus finding that his lieutenants made no progreſs in the ſuppreſſion of theſe revolters, reſolved to head his troops in perſon, keeping his eye chiefly upon Egypt. Mentor, the Rhodian, when he heard this, and of the prodigious numbers of the Perſian army, went over to the king of Perſia, by whom he was kindly received, as one who might do him ſignal ſervice by his knowledge of the country of Egypt, and every thing that related to it: But as we are not now on the affairs of Perſia, which will be particulariz'd in their proper place, let us therefore turn our eyes towards Nectanebus. When he found that the king of Perſia was thoroughly reſolved to ruin him, and that he was by all means endeavouring to do it without interruption, and effectually, he got together an army of 100,000 men, conſiſting of 20,000 mercenaries from Greece, as many from Libya, and the reſt Egyptians; but all of them did not amount to a third part of the Perſian army. With ſome of them he garriſoned his frontier-towns, and with the others he guarded the paſſes through which the Perſians were to march. The Perſian detached three bodies from his army. The firſt of them commanded by Lachares the Theban, ſat down before Peluſium, garriſoned by five thouſand Greeks. The ſecond, under the command of Nicoſtratus, the Argive, embarked on board a ſquadron of the Perſian fleet, and ſailing up the Nile into the midſt of the country, landed there, and made a ſtrong encampment. Hereupon the whole country being alarm'd, Clinius, of the iſland of Cos, muſtered all the neighbouring garriſons, and offered to diſlodge Nicoſtratus from his intrenchments. This led them to a battle, which was fought with great obſtinacy; but at laſt the Egyptians gave way, having loſt Clinius, and five thouſand more of their number, and were utterly broken and diſperſed. The loſs of this battle was the ruin of Egypt. For when Nectanebus heard it, he drew off from the paſſes, where he had very prudently poſted himſelf, and marched for Memphis, to defend that city againſt Nicoſtratus, whom he feared had a deſign upon that capital, with his victorious fleet and army. When the Greek garriſon in Peluſium heard that Nectanebus had deſerted his poſt, they thought there was no further room for hope; and therefore they came to a parley with Lachares, and delivered up the city to him, upon condition that they and their effects ſhould be ſafely convey'd to Greece. Mentor, the Rhodian, who commanded the third body of the Perſian detachment, finding the paſſes unguarded, entered the country thro' them, and cauſing it to be univerſally ſpread abroad, that Ochus would graciouſly receive all that ſubmitted, but utterly cut off ſuch as reſiſted, as he had been known to have done before; both the Egyptians and Egyptian Greeks ſtrove which ſhould make the moſt humble and ready ſubmiſſion.

This, when Nectanebus ſaw, he was driven to deſpair, and taking what treaſure he could carry with him, he fled from his palace in Memphis into Ethiopia, and never returned more. He was the very laſt Egyptian that ever governed Egypt, which has ever ſince been under foreign ſubjection. Nectanebus loſt his kingdom by relying too much on himſelf. He, as has been ſhown, was ſeated on the throne by Ageſilaus; his wars againſt Perſia (for they were always attempting a reduction of Egypt) were managed by the prudence and valour of Diophantus the Athenian, and Lamius the Lacedemonian; but arrogating to himſelf a ſhare of their ſucceſſes, he took upon him to act by his own ſuggeſtions, and ſo brought ruin upon himſelf, and ignominy and ſlavery upon his ſubjects, even to this day. For henceforward Egypt was a province of Perſia, till Alexander ſubverted that monarchy, and was received by the Egyptians with open arms as a deliverer from the Perſian tyranny. They never had any tolerable underſtanding with that nation; which, it is likely may have purely, if not chiefly, been owing to the wide difference between them in religious matters. We now conclude this ſection with the ſevere prediction of the Prophet; *There ſhall be no more a prince of the land of Egypt.*

CHAP. xxxiii. This is again a Prophecy of the deſtruction of the Aſſyrian army in more particular terms; as the following explanation will ſhew. "Wo to thee Aſſyrian, that ſpoileſt Judah, and thou waſt not ſpoiled by them; and dealeſt treacherouſly, and they dealt not treacherouſly with thee: When thou ſhalt ceaſe to ſpoil, thou ſhalt be ſpoiled; and when thou ſhalt make an end to deal treacherouſly, they ſhall deal treacherouſly with thee," *i. e. the time will come, when it ſhall be thy turn to be ſpoil'd, and dealt treacherouſly with by others.* O Lord, be gracious unto us, we have waited for thee: Be thou their arm, *i. e. the defence of thy people Judah every morning, or ſpeedily*; our ſalvation alſo in the time of trouble. At the noiſe of the tumult, *and out-cry made in the Aſſyrian army, on the ſudden deſtruction of ſo many of them, the reſt of the people fled:* At the lifting up, *or exerting thus*, thy ſelf, *the men of ſeveral nations in the army, that ſurvived*, were ſcattered. And your ſpoil ſhall be gathered like the gathering of the caterpiller: As the running to and fro of the locuſts, ſhall he run upon them, *i. e. the Jews ſhall gather the ſpoils left in the Aſſyrian camp, leaving it as bare as the caterpillers and locuſts do the trees when they have eat up the leaves.* The Lord is exalted: for he dwelleth on high, he hath filled Zion with judgment and righteouſneſs. And wiſdom and knowledge ſhall be the ſtability of thy times, and ſtrength of ſalvation, *i. e. the ſupport of the government of Hezekiah:* The fear of the Lord is his treaſure, *i. e. ſhall ſtand him in more ſtead than the treaſures, wherein other princes place their confidence.* Behold, their valiant ones or *meſſengers* ſhall cry without or *in the ſtreets:* the ambaſſadors of peace, *viz. thoſe ſent by Hezekiah to Rabſhakeh to treat of peace*, ſhall weep bitterly *for their being diſappointed, and bearing the blaſphemy of the enemy.* The high-ways lie waſte, and the way-faring man ceaſes, *i. e. there is no travelling the public roads for fear of the enemy:* He, *viz.* Sennacherib, has lately broken the covenant *he lately made with Hezekiah*; *he has deſpiſed the ſtrength of cities, having taken many and ſtrong ones*; he regards no man. The earth or land of Judah mourneth and languiſheth: Lebanon is aſhamed and hewn down: Sharon is like a wilderneſs, and Baſhan and Carmel ſhake off their fruits, *i. e. the moſt beautiful and fruitful part of our country is ravaged by the enemy.* Now *things are come to this extremity*, will I riſe, ſaith the Lord: Now will I be exalted, now will I lift up myſelf. Ye Aſſyrians ſhall conceive chaff, ye ſhall bring forth ſtubble, *i. e. your main deſign*, viz. *of taking Jeruſalem*, &c. *ſhall be utterly diſappointed:* Your breath, *or rage againſt God's people*, as fire, ſhall devour you, *or turn to your own deſtruction.* And *or even* the people, *viz.* Aſſyrians ſhall be as the burning lime, *i. e. entirely routed:* as *ſoon as* thorns cut up *will burn*, ſhall they be burnt in the fire. Hear ye that are far off, what I have done; and ye that are near, acknowledge my might, *in thus deſtroying and routing the Aſſyrian army.* The ſinners in Zion, *who rely not on God for help*, are afraid, fearfulneſs hath ſurpriſed the hypocrites, *inſomuch that they cry out*, Who among us ſhall dwell with the devouring fire? Who among us ſhall dwell with everlaſting burnings? *i. e. How ſhall we bear the approach of the Aſſyrians, who deſtroy and burn all things before them. And herein theſe ſinners ſhew the dreadful terrors, that will one day ſieze them and all ſuch at the apprehenſions of hell-torments falling on them. Whereas on the other hand*, he that walketh righteouſly, and ſpeaketh uprightly; he that deſpiſeth the gain of oppreſſions, that ſhaketh his hands from holding of bribes, *i. e. will take no bribes*; that ſtoppeth his ears from hearing of blood, *i. e. will give no ear to any bloody deſign againſt the innocent*, and ſhutteth his eyes from ſeeing, *i. e. perfectly abhors evil: He is not afraid of the Aſſyrians approach, as the forementioned ſinners are, but relies on God*, that he ſhall dwell on high: his place of defence ſhall be the munition of rocks, *i. e. God ſhall preſerve him as if he was placed out of the reach of the enemy, and God ſhall be his ſure defence:* Bread ſhall be given him, his waters ſhall be ſure, *i. e. he ſhall not want the neceſſaries of life, tho' the city be beſieged.* Thy eyes, *i. e. the eyes of ſuch a pious perſon ſhall ſee* thee king, viz. *Hezekiah appear again in beauty*, i. e. *with his uſual ſtate and ſplendor, and greater:* They *of Jeruſalem ſhall be no longer confined within the walls of the city; but ſhall have liberty to walk abroad, and ſo* ſhall behold *any part of* the land that is very far off. Thy heart ſhall meditate, or *reflect*, on the terror, *or terrible danger, we were in, and ſhall ask in a triumphant manner*, Where is the ſcribe *or muſter-maſter of the Aſſyrian army?* Where is the receiver *of the taxes or contributions demanded by the Aſſyrians?* Where is he that counted the towers, *or the maſter of their artillery and ammunition? How are they of a ſudden vaniſhed?* Thou ſhalt not ſee *any more* the fierce people, *viz. the Aſſyrians*, the people of a deeper ſpeech than thou canſt perceive; of a ſtammering tongue, that thou canſt not underſtand, *i. e. The Aſſyrians and other people with them, whoſe language was perfect gibberiſh or unintelligible to the Jews. Thou ſhalt with joy look upon Zion the city of our ſolemnities:* Thine eyes ſhall ſee Jeruſalem a quiet habitation; *as God has there placed his tabernacle or temple, ſo ſhall it be as* a tabernacle that ſhall not be taken down; not one of the ſtakes thereof ſhall ever be removed, neither ſhall any of the cords thereof be broken, *i. e. neither city nor temple ſhall receive any damage during the reign of Hezekiah.* But there the glorious Lord will be unto us a place of broad rivers and ſtreams, *i. e. will be as great a ſecurity to this city as any broad and deep river, which is an ornament as well as defence:* Wherein ſhall go no galley with oars, neither ſhall gallant ſhip paſs thereby, *i. e. no ſhip of an enemy, whether great or ſmall, ſhall be able to annoy us.* For the Lord is *or will be then, (viz. during Hezekiah's reign) duly worſhipped as* our judge; the Lord is *or will be worſhipped as* our law-giver; the Lord is *or will be acknowledged as* our king *in chief: Therefore* he will ſave us *from many aſſaults of an enemy, compared afore to a naval force.* Thy tacklings are looſed, they could not well ſtrengthen their maſt, they could not ſpread the ſail: Then is the prey of a great ſpoil divided, the lame take the prey, *i. e. all aſſaults of the enemy ſhall be like a fleet that is deſtroyed or ſhattered by a tempeſt, and in a ſhip-wreck'd condition: The ſpoil of which wreck is divided among thoſe of Jeruſalem, the very weakeſt of them having ſome ſhare in it.* And the inhabitant ſhall not ſay, I am ſick, *i. e. they ſhall be no longer ſenſible of the maladies under which they lately languiſhed:* the people that dwell therein ſhall be *reaſonably aſſured to their great comfort, by the removal of all their great evils, that God has graciouſly* forgiven their *former* iniquity.

Chap. xxxviii. Ver. 8. *Behold I will bring again the ſhadow of the degrees, which is gone down in the ſun-dial of Ahaz ten degrees backward,* &c.] There is no mention of a dial in Scripture before the reign of Ahaz, who began to reign in the year of the world 3262, and we do not clearly ſee, that even after the reign of this prince, the Jews generally divided their time by hours; they continued to reckon ſtill after their uſual manner. The firſt time that we meet with the word *hour,* is in Tobit, where it is ſaid that Tobit and his ſon Tobias, continued proſtrate on the earth *for three hours*; which likewiſe is the reading of the Chaldee. This may ſerve to confirm their opinion, who maintain, that the invention of dials came from beyond the Euphrates. Others believe, that this invention came from the Phœnicians, and that the firſt footſteps of it in antiquity are what Homer ſays of it. *There is,* ſays he, *an iſland called Syria, lying above Ortygia, where the revolutions of the ſun are obſerved*; that is to ſay, in this iſland they ſee the returns of the ſun, the ſolſtices. As the Phœnicians are thought to have inhabited this iſland, it is preſumed, that they were the people who left this monument of their ſkill in aſtronomy.

About three hundred years after Homer, Pherecydes in the ſame iſland ſet up a ſun-dial to diſtinguiſh the hours. Laſtly, the Greeks confeſs that Anaximander was the firſt who divided the time by hours, and that he introduced ſun-dials among them. Pliny *gives the honour of this invention to Anaximenes; ſo by miſtake confounding the diſciple with the maſter. For, as M.* Baſnage *obſerves, it is more reaſonable to think that Pliny was miſtaken than Diogenes Laertius.* Uſher fixes the death of Anaximander in the year of the world 3457, under the reign of Cyrus, and during the captivity of Babylon, five hundred and forty three years before the birth of Jeſus Chriſt, and five hundred forty ſeven years before the vulgar Æra. As this philoſopher had travelled into Chaldea, he might have brought with him the dial and the needle, which were both in uſe there.

To return to Ahaz's dial, the account the Scripture gives us of it, is this: *Hezekiah* (2 Kings xx. 2, *&c.) ſaid to him, What ſhall be the ſign that the Lord will heal me?* Iſaiah anſwered, *Shall the ſhadow go forward ten degrees, or go back ten degrees? The king ſaid, Nay, but let the ſhadow return backward ten degrees. And Iſaiah the Prophet cried unto the Lord, and he brought the ſhadow ten degrees backward, by which it had gone down in the dial of Ahaz.* This happened in the year of the world 3291, about twelve years after the death of Ahaz.

Interpreters diſagree among themſelves concerning the form of Ahaz's dial: St. Cyril of Alexandria, and St. Jerom believe, that it was a ſtair-caſe diſpoſed with ſo much art, that the ſun at his riſing ſhewed the hours upon it by the ſhadow; and thus the generality of expoſitors underſtand it. Others believe that it was a pillar erected in the middle of a very ſmooth pavement, upon which the hours were engraved. The lines marked on this pavement, are, according to thoſe authors, what the Scripture has expreſſed by the word degrees. Grotius deſcribed it thus, after Rabbi Elias Chomer: It was a concave hemiſphere, in the midſt whereof was a globe, the ſhadow of which fell upon ſeveral lines, engraved in the concavity of the hemiſphere: Theſe lines, ſay they, were eight and twenty in number, which deſcription comes pretty near the dial, by the Greeks call'd *Scapha,* a boat, or hemiſpherion, the invention whereof Vitruvius, l. 9. c. 9. attributes to a Chaldæan, whoſe name was Beroſus.

This is what has been ſaid concerning the form of Ahaz's dial. As to the ſhadow of retrogradation on this dial, and the manner of it, whether the ſun did really go backwards, or whether the reflexion of its rays, occaſioned by ſome cloud formed ſuddenly and ſupernaturally, produced this effect, is what opinions are likewiſe very much divided about. *The reader may, if he pleaſes, conſult M.* Baſnage's *hiſtory of the Jews,* T. 6. p. 213. *and M.* Benoit'*s letters at the end of the ſame Tome, wherein he ſhews, that the retrogradation of the ſun prolonged the day not above two thirds of an hour.*

Hours are diſtinctly taken notice of in Daniel, Tobit, and Judith; there muſt have been dials therefore at that time, of ſome kind or other, whether the hours were meaſured by feet upon the ſhadow of one's body, or by the ſhadow of a gnomon, pillar, ſtair-caſe, or any other manner; for all theſe ways were formerly in uſe. Sun-dials are ſtill very common at this day; and the country people ſtill judge pretty right what a-clock it is by the ſhadow of their body, or their houſe.

The Hebrew word *Maaloth,* which in the Vulgate is tranſlated Horologium, Linea, and Gradus, ſignifies literally a ſtair-caſe, ſtairs; and conſequently nothing can be from thence concluded as to the form of Ahaz's dial. Was it a ſtair-caſe made purpoſely to ſhew the hours, or did it ſerve for this uſe by chance only and occaſionally? Was it a common ſtair-caſe or ſun-dial, with the name of degrees, by reaſon of the lines traced out and engraved upon it?

Another queſtion, as difficult to reſolve as the firſt, is, to know whence the uſe of clocks and dials comes, in what manner ſoever they are underſtood; for it is eaſy to perfect an invention which is once found out. The uſe of them in Judæa, is, we ſee, particularly taken notice of in the reign of Ahaz, and in that of Manaſſeh, as we learn from the book of Judith. We obſerve the ſame uſe of it a good while after this in Chaldæa, beyond the Euphrates, as may be ſeen in the books of Tobit and Daniel: And we have no reaſon to believe, that the invention of it was new, either in Judæa or Chaldæa, when theſe authors ſpoke of it. The Egyptians glory in having begun the cuſtom of dividing the day into twelve equal hours, and conſequently in introducing the uſe of dials; ſince, as we have obſerved already, one can ſcarce go without the other. Some ſay, that Mercury Triſmegiſtus having made it his remark, that the Cynocephalis urines twelve times a day, and always at an equal diſtance, and howls regularly at particular times, divided the day into twelve equal parts, which we call hours. Mercury Triſmegiſtus is much more ancient than either Ahaz, Tobit, or Daniel, if it be true that he lived ſoon after Moſes's time.

Others maintain, that the invention of dials comes from beyond the Euphrates, as it is above-mentioned.

The retrogradation of the ſun ten degrees in Ahaz's dial further requires a ſerious examination. Some authors believe the retrogradation was not real, but apparent only; and in peoples opinion, that the change which happened was only in the ſhadow which fell on Ahaz's dial, and not in the motion of the ſun: This luminary was in motion as uſual, but the rays of it being reflected in an extraordinary manner by the oppoſition of a cloud, or ſome other way, naturally produced all thoſe changes in Ahaz's dial, which was taken for a miracle. And ſuppoſing the thing had ſo happened, as they believe, can it at any time be thought that otherwiſe than a miracle, to change the direction and determination of the ſun's rays to ſome fixed point, in order to make the ſhadow in Ahaz's dial return back ten degrees?

They who hold the ſun to be in the center of the world which we inhabit, have no more trouble in diſengaging themſelves from any perplexities in this reſpect, that they who are of opinion that the ſun turns about the earth, without ſuſpending at all the motion of the ſun or ſtopping it, it is eaſily conceivable, that its rays might be ſo reflected, as to make the ſhadow of the ſun appear ten degrees backwarder than it ſhould be, according to the common courſe of it.

But whether theſe ten degrees denoted ſo many hours, is what we are no ways able to decide. There might be many degrees for one hour only, or one for every hour. The Scripture does not ſay, that this day was longer than any other. And in effect, if the miracle conſiſted only in changing the determination of the ſun's rays to a particular point, and for a ſhort time, the day muſt not have been longer than ordinary; and ſuppoſing to have ſtopped in its courſe, as the text ſeems to ſay, it would not follow, that the day would be ten hours longer than any others; becauſe, as has been obſerved, it is not certain, that every degree denoted an hour.

They that require a further explication to this matter, are deſired to conſult Calmet's Diſſertation thereon, and what we have ſaid before in the 20th chapter of the 2d book of Kings.

CHAP. XL.

1 *The promulgation of the Goſpel.* 3 *The preaching of John Baptiſt.* 9 *The preaching of the Apoſtles.* 12 *The prophet by the omnipotency of God,* 18 *and his incomparableneſs,* 26 *comforteth the people.*

COmfort ye, comfort ye my people, ſaith your God.

2 Speak ye comfortably to Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned: for ſhe hath received of the LORD's hand double for all her ſins.

3 ¶ The voice of him that crieth in the wilderneſs, prepare ye the way of the LORD, make ſtraight in the deſert a highway for our GOD.

4 Every valley ſhall be exalted, and every mountain and hill ſhall be made low: and the crooked ſhall be made ſtrait, and the rough places plain.

5 And the glory of the LORD ſhall be revealed, and all fleſh ſhall ſee *it* together: for the mouth of the LORD hath ſpoken *it*.

6 The voice ſaid, Cry. And he ſaid, What ſhall I cry! All fleſh *is* graſs, and all the goodlineſs thereof *is* as the flower of the field.

7 The graſs withereth, the flower fadeth; becauſe the ſpirit of the LORD bloweth upon it: ſurely the people *is* graſs.

8 The graſs withereth, the flower fadeth: but the word of our God ſhall ſtand for ever.

9 ¶ O Zion, that bringeſt good tidings, get thee up into the high mountain: O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength: lift *it* up, be not afraid: ſay unto the cities of Judah, Behold your God.

10 Behold, the Lord GOD will come with ſtrong *hand*, and his arm ſhall rule for him: behold his reward *is* with him, and his work before him.

11 He ſhall feed his flock like a ſhepherd: he ſhall gather the lambs with his arm, and carry *them* in his boſom, *and* ſhall gently lead thoſe that are with young.

12 ¶ Who hath meaſured the waters in the hollow of his hand? and meted out heaven with the ſpan, and comprehended the duſt of the earth in a meaſure, and weighed the mountains in ſcales, and the hills in a balance?

13 Who hath directed the ſpirit of the LORD, or *being* his counſeller hath taught him?

14 With whom took he counſel, and *who* inſtructed him, and taught him in the path of judgment, and taught him knowledge, and ſhewed to him the way of underſtanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the ſmall duſt of the balance: behold, he taketh up the iſles as a very little thing.

16 And Lebanon *is* not ſufficient to burn, nor the beaſts thereof ſufficient for a burnt-offering.

17 All nations before him *are* as nothing, and they are counted to him leſs than nothing, and vanity.

18 ¶ To whom then will ye liken God? or what likeneſs will ye compare unto him?

19 The workman melteth a graven image, and the goldſmith ſpreadeth it over with gold, and caſteth ſilver chains.

20 He that *is* ſo impoveriſhed that he hath no oblation, chooſeth a tree *that* will not rot; he ſeeketh unto him a cunning workman to prepare a graven image *that* ſhall not be moved.

21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not underſtood from the foundations of the earth?

22 *It is* he that ſitteth upon the circle of the earth, and the inhabitants thereof *are* as graſhoppers; that ſtretcheth out the heavens as a curtain, and ſpreadeth them out as a tent to dwell in:

23 That bringeth the princes to nothing; he maketh the judges of the earth as vanity.

24 Yea, they ſhall not be planted, yea, they ſhall not be ſown, yea, their ſtock ſhall not take root in the earth: and he ſhall alſo blow upon them, and they ſhall wither, and the whirlwind ſhall take them away as ſtubble.

25 To whom then will ye liken me, or ſhall I be equal? ſaith the holy One.

26 Lift up your eyes on high, and behold who hath created theſe *things*, that

bringeth out their hoſt by number: he calleth them all by names, by the greatneſs of his might, for that *he is* ſtrong in power, not one faileth.

27 Why ſayeſt thou, O Jacob, and ſpeakeſt, O Iſrael, My way is hid from the LORD, and my judgment is paſſed over from my God?

28 ¶ Haſt thou not known? haſt thou not heard, *that* the everlaſting God, the LORD, the creator of the ends of the earth fainteth not, neither is weary? *there is* no ſearching of his underſtanding.

29 He giveth power to the faint; and to *them that have* no might, he increaſeth ſtrength.

30 Even the youths ſhall faint and be weary, and the young men ſhall utterly fall.

31 But they that wait upon the LORD ſhall renew *their* ſtrength: they ſhall mount up with wings as eagles, they ſhall run and not be weary, *and* they ſhall walk and not faint.

CHAP. XLI.

1 God expoſtulateth with his people, about his mercies to the Church, 10 about his promiſes, 21 and about the vanity of idols.

KEEP ſilence before me, O iſlands, and let the people renew *their* ſtrength: let them come near, then let them ſpeak: let us come near together to judgment.

2 Who raiſed up the righteous man from the eaſt, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the duſt to his ſword, *and* as driven ſtubble to his bow.

3 He purſued them, *and* paſſed ſafely; *even* by the way *that* he had not gone with his feet.

4 Who hath wrought and done *it*, calling the generations from the beginning? I the LORD the firſt, and with the laſt, I *am* he.

5 The iſles ſaw *it*, and feared, the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbour, and *every one* ſaid to his brother, Be of good courage.

7 So the carpenter encouraged the goldſmith, *and* he that ſmootheth *with* the hammer, him that ſmote the anvil, ſaying, It *is* ready for the ſodering: and he faſtened it with nails, *that* it ſhould not be moved.

8 But thou, Iſrael, *art* my ſervant, Jacob whom I have choſen, the ſeed of Abraham my friend.

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and ſaid unto thee, Thou *art* my ſervant, I have choſen thee, and not caſt thee away.

10 ¶ Fear thou not, for I *am* with thee: be not diſmayed, for I *am* thy God: I will ſtrengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteouſneſs.

11 Behold, all *they that were* incenſed againſt thee, ſhall be aſhamed and confounded: they ſhall be as nothing, and they that ſtrive with thee ſhall periſh.

12 Thou ſhalt ſeek them, and ſhalt not find them, *even* them that contended with thee: they that war againſt thee ſhall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, ſaying unto thee, Fear not, I will help thee.

14 Fear not, thou worm Jacob, *and* ye men of Iſrael: I will help thee, ſaith the LORD, and thy redeemer, the holy One of Iſrael.

15 Behold, I will make thee a new ſharp threſhing-inſtrument, having teeth: thou ſhalt threſh the mountains, and beat *them* ſmall, and ſhalt make the hills as chaff.

16 Thou ſhalt fan them, and the wind ſhall carry them away, and the whirlwind ſhall ſcatter them: and thou ſhalt rejoyce in the LORD, *and* ſhalt glory in the holy One of Iſrael.

17 *When* the poor and needy ſeek water, and *there is* none, *and* their tongue faileth for thirſt, I the LORD will hear them, *I* the God of Iſrael will not forſake them.

18 I will open rivers in high places, and fountains in the midſt of the vallies: I will make the wilderneſs a pool of water, and the dry land ſprings of water.

19 I will plant in the wilderneſs the cedar, the ſhittah-tree, and the myrtle, and the oyl-tree: I will ſet in the deſert the fir-tree, *and* the pine, and the box-tree together.

20 That they may ſee, and know, and conſider, and underſtand together, that the hand of the LORD hath done this, and the holy One of Iſrael hath created it.

21 Produce your cauſe, ſaith the LORD, bring forth your ſtrong *reaſons*, ſaith the King of Jacob.

22 Let them bring *them* forth, and ſhew us what ſhall happen: let them ſhew the former things what they *be*, that we may conſider them, and know the latter end of them: or declare us things for to come.

23 Shew the things that are to come hereafter, that we may know that ye *are* gods: yea, do good or do evil, that we may be diſmayed, and behold *it* together.

24 Behold, ye *are* of nothing, and your work of nought: an abomination *is he that* chooſeth you.

25 I have raiſed up *one* from the north, and he ſhall come: from the riſing of the ſun ſhall he call upon my name, and he ſhall come upon princes as *upon* morter, and as the potter treadeth clay.

26 Who hath declared from the beginning, that we may know? and beforetime, that we may ſay, *He is* righteous? yea, *there is* none that ſheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words.

27 The firſt *ſhall ſay* to Zion, Behold, behold them, and I will give to Jeruſalem one that bringeth good tidings.

28 For I beheld, and *there was* no man, even amongſt them, and *there was* no counſeller, that when I asked of them, could anſwer a word.

29 Behold, they *are* all vanity, their works *are* nothing: their molten images *are* wind and confuſion.

CHAP. XLII.

1 The office of Chriſt, graced with meekneſs and conſtancy. 5 God's promiſe unto him. 10 An exhortation to praiſe God for his Goſpel. 17 He reproveth the people of incredulity.

BEhold my ſervant whom I uphold, mine elect *in whom* my ſoul delighteth: I have put my ſpirit upon him, he ſhall bring forth judgment to the Gentiles.

2 He ſhall not cry, nor lift up; nor cauſe his voice to be heard in the ſtreet.

3 A bruiſed reed ſhall he not break: and the ſmoaking flax ſhall he not quench: he ſhall bring forth judgment unto truth.

4 He ſhall not fail, nor be diſcouraged, till he have ſet judgment in the earth: and the iſles ſhall wait for his law.

5 ¶ Thus ſaith God the LORD, he that created the heavens, and ſtretched them out; he that ſpread forth the earth, and that which cometh out of it, he that giveth breath unto the people upon it, and ſpirit to them that walk therein:

6 I the LORD have called thee in righteouſneſs, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

7 To open the blind eyes, to bring out the priſoners from the priſon, *and* them that ſit in darkneſs out of the priſon-houſe.

8 I *am* the LORD, that *is* my name, and my glory will I not give to another, neither my praiſe to graven images.

9 Behold, the former things are come to paſs, and new things do I declare: before they ſpring forth I tell you of them.

10 Sing unto the LORD a new ſong, *and* his praiſe from the end of the earth: ye that go down to the ſea, and all that is therein; the iſles and the inhabitants thereof.

11 Let the wilderneſs and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock ſing, let them ſhout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praiſe in the iſlands.

13 The LORD ſhall go forth as a mighty man, he ſhall ſtir up jealouſy like a man of war: he ſhall cry; yea, roar; he ſhall prevail againſt his enemies.

14 I have long time holden my peace, I have been ſtill *and* refrained myſelf: now will I cry like a travailing woman, I will deſtroy and devour at once.

15 I will make waſte mountains and hills, and dry up all their herbs, and I will make the rivers iſlands, and I will dry up the pools.

16 And I will bring the blind by a way *that* they knew not, I will lead them in paths *that* they have not known: I will make darkneſs light before them, and crooked things ſtrait. Theſe things will I do unto them, and not forſake them.

17 ¶ They ſhall be turned back, they ſhall be greatly aſhamed that truſt in graven images, that ſay to the molten images, Ye *are* our gods.

18 Hear ye deaf, and look ye blind, that ye may ſee.

19 Who *is* blind but my ſervant? or deaf, as my meſſenger *that* I ſent? who *is* blind as *he that is* perfect, and blind as the LORDS ſervant?

20 Seeing many things, but thou obſerveſt not: opening the ears, but he heareth not.

21 The LORD is well pleaſed for his righteouſneſs ſake, he will magnify the law and make *it* honourable.

22 But this *is* a people robbed and ſpoiled, *they are* all of them ſnared in holes; and they are hid in priſon-houſes: they are for a prey, and none delivereth; for a ſpoil, and none ſaith, Reſtore.

23 Who among you will give ear to this? *who* will hearken, and hear for the time to come?

24 Who gave Jacob for a ſpoil, and Iſrael to the robbers? did not the LORD, he againſt whom we have ſinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the ſtrength of battle: and it hath ſet him on fire round about, yet he knew not; and it burned him, yet he laid *it* not to heart.

CHAP. XLIII.

1 The Lord comforteth the Church with his promiſes. 8 He appealeth to the people for witneſs of his Omnipotency. 14 He foretelleth them the deſtruction of Babylon, 18 And his wonderful deliverance of his people. 22 He reproveth the people as inexcuſable.

BUT now thus ſaith the LORD that created thee, O Jacob, and he that formed thee, O Iſrael, Fear not: for I have redeemed thee, I have called *thee* by thy name, thou *art* mine.

2 When thou paſſeſt through the waters, I *will be* with thee; and through the rivers, they ſhall not overflow thee: when thou walkeſt through the fire, thou ſhalt not be burnt; neither ſhall the flame kindle upon thee.

3 For I *am* the LORD thy God, the holy One of Iſrael, thy Saviour: I gave Egypt *for* thy ranſom, Ethiopia and Seba for thee.

4 Since thou waſt precious in my ſight, thou haſt been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

5 Fear not, for I *am* with thee: I will bring thy ſeed from the eaſt, and gather thee from the weſt.

6 I will ſay to the north, Give up, and to the ſouth, Keep not back: bring my ſons from far, and my daughters from the ends of the earth;

7 *Even* every one *that is* called by my name: for I have created him for my glory, I have formed him, yea, I have made him.

8 ¶ Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be aſſembled: who among them can declare this, and ſhew us former things? let them bring forth their witneſſes, that they may be juſtified: or let them hear and ſay, *It is* truth.

10 Ye *are* my witneſſes, ſaith the LORD, and my ſervant whom I have choſen: that ye may know and believe me, and underſtand that I *am* he: before me there was no God formed, neither ſhall there be after me.

11 I, *even* I *am* the LORD, and beſide me *there is* no ſaviour.

12 I have declared, and have ſaved, and I have ſhewed, when *there was* no ſtrange *god* among you: therefore ye *are* my witneſſes, ſaith the LORD, that I *am* God.

13 Yea, before the day *was*, I *am* he; and *there is* none that can deliver out of my hand: I will work, and who ſhall let it?

14 ¶ Thus ſaith the LORD your redeemer, the holy One of Iſrael, For your ſake I have ſent to Babylon, and have brought down all their nobles, and the Chaldeans, whoſe cry *is* in the ſhips.

15 I *am* the LORD, your holy One, the creator of Iſrael your king.

16 Thus ſaith the LORD, which maketh a way in the ſea, and a path in the mighty waters:

17 Which bringeth forth the chariot and horſe, the army and the power; they ſhall lie down together, they ſhall not riſe: they are extinct, they are quenched as tow.

18 ¶ Remember ye not the former things, neither conſider the things of old.

19 Behold, I will do a new thing: now it ſhall ſpring forth, ſhall ye not know it? I will even make a way in the wilderneſs, *and* rivers in the deſert.

20 The beaſt of the field ſhall honour me, the dragons and the owls: becauſe I give waters in the wilderneſs, *and* rivers in the deſert, to give drink to my people, my choſen.

21 This people have I formed for my ſelf, they ſhall ſhew forth my praiſe.

22 ¶ But thou haſt not called upon me, O Jacob, but thou haſt been weary of me, O Iſrael.

23 Thou haſt not brought me the ſmall cattle of thy burnt-offerings, neither haſt thou honoured me with thy ſacrifices. I have not cauſed thee to ſerve with an offering, nor wearied thee with incenſe.

24 Thou haſt bought me no ſweet cane with money, neither haſt thou filled me with the fat of thy ſacrifices: but thou haſt made me to ſerve with thy ſins, thou haſt wearied me with thine iniquities.

25 I, *even* I *am* he that blotteth out thy tranſgreſſions, for mine own ſake, and will not remember thy ſins.

26 Put me in remembrance: let us plead together: declare thou, that thou mayeſt be juſtified.

27 Thy firſt father hath ſinned, and thy teachers have tranſgreſſed againſt me.

28 Therefore I have profaned the princes of the ſanctuary, and have given Jacob to the curſe, and Iſrael to reproaches.

CHAP. XLIV.

1 *God comforteth the Church with his promiſes.* 7 *The vanity of idols,* 9 *and folly of idol-makers.* 21 *He exhorteth to praiſe God for his redemption and omnipotency.*

YET now hear, O Jacob my ſervant, and Iſrael whom I have choſen.

2 Thus ſaith the LORD that made thee, and formed thee from the womb, *which* will help thee, Fear not, O Jacob, my ſervant, and thou Jeſurun, whom I have choſen.

3 For I will pour water upon him that is thirſty, and floods upon the dry ground: I will pour my ſpirit upon thy ſeed, and my bleſſing upon thine offspring:

4 And they ſhall ſpring up *as* among the graſs, as willows by the water-courſes.

5 One ſhall ſay, I *am* the LORDS: and another ſhall call *himſelf* by the name of Jacob: and another ſhall ſubſcribe *with* his hand unto the LORD, and ſurname *himſelf* by the name of Iſrael.

6 Thus ſaith the LORD the king of Iſrael, and his redeemer the LORD of hoſts, I *am* the firſt, and I *am* the laſt, and beſides me *there is* no God.

7 And who, as I, ſhall call, and ſhall declare it, and ſet it in order for me, ſince I appointed the ancient people? and the things that are coming, and ſhall come? let them ſhew unto them.

8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it*? ye *are* even my witneſſes. Is there a God beſides me? yea, *there is* no God, I know not *any*.

9 ¶ They that make a graven image *are* all of them vanity, and their delectable things ſhall not profit, and they *are* their own witneſſes, they ſee not, nor know; that they may be aſhamed.

10 Who hath formed a god, or molten a graven image *that* is profitable for nothing?

11 Behold, all his fellows ſhall be aſhamed: and the workmen, they *are* of men: let them all be gathered together, let them ſtand up; *yet* they ſhall fear, *and* they ſhall be aſhamed together.

12 The ſmith with the tongs both worketh in the coals and faſhioneth it with hammers, and worketh it with the ſtrength of his arms: yea, he is hungry, and his ſtrength faileth; he drinketh no water, and is faint.

13 The carpenter ſtretcheth out *his* rule: he marketh it out with a line: he fitteth it with planes, and he marketh it out with the compaſs, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the houſe.

14 He heweth him down cedars, and taketh the cypreſs and the oak, which he ſtrengthneth for himſelf among the trees of the foreſt: he planteth an aſh, and the rain doth nouriſh *it*.

15 Then ſhall it be for a man to burn: for he will take thereof and warm himſelf; yea, he kindleth *it*, and baketh bread; yea, he maketh a god, and worſhippeth *it*: he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire: with part thereof he eateth fleſh: he roaſteth roaſt, and is ſatiſfied: yea, he warmeth *himſelf*, and ſaith, Aha, I am warm, I have ſeen the fire.

17 And the reſidue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worſhippeth *it*, and prayeth unto it, and ſaith, Deliver me, for thou *art* my god.

18 They have not known, nor underſtood: for he hath ſhut their eyes, that they cannot ſee: *and* their hearts, that they cannot underſtand.

19 And none conſidereth in his heart, neither *is there* knowledge nor underſtanding to ſay, I have burnt part of it in the fire, yea, alſo I have baked bread upon the coals thereof: I have roaſted fleſh and eaten *it*, and ſhall I make the reſidue thereof an abomination? ſhall I fall down to the ſtock of a tree?

20 He feedeth of aſhes; a deceived heart hath turned him aſide, that he cannot deliver his ſoul, nor ſay, *Is there* not a lie in my right hand?

21 ¶

21 ¶ Remember theſe, O Jacob and Iſrael; for thou *art* my ſervant; I have formed thee, thou *art* my ſervant: O Iſrael, thou ſhalt not be forgotten of me:

22 I have blotted out as a thick cloud, thy tranſgreſſions, and as a cloud thy ſins: return unto me, for I have redeemed thee.

23 Sing, O ye heavens; for the LORD hath done *it*: ſhout ye lower parts of the earth: break forth into ſinging ye mountains, O foreſt, and every tree therein: for the LORD hath redeemed Jacob, and glorified himſelf in Iſrael.

24 Thus ſaith the LORD thy redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things*, that ſtretcheth forth the heavens alone, that ſpreadeth abroad the earth by my ſelf:

25 That fruſtrateth the tokens of the liars, and maketh diviners mad, that turneth wiſe-*men* back-ward, and maketh their knowledge fooliſh:

26 That confirmeth the word of his ſervant, and performeth the counſel of his meſſengers, that ſaith to Jeruſalem, Thou ſhalt be inhabited; and to the cities of Judah, Ye ſhall be built, and I will raiſe up the decayed places thereof:

27 That ſaith to the deep, Be dry, and I will dry up thy rivers:

28 That ſaith of Cyrus, *He is* my ſhepherd, and ſhall perform all my pleaſure, even ſaying to Jeruſalem, Thou ſhalt be built; and to the temple, Thy foundation ſhall be laid.

CHAP. XLV.

1 God calleth Cyrus for his Church's ſake. 5 By his Omnipotency he challengeth obedience. 20 He convinceth the idols of vanity, by his ſaving power.

THUS ſaith the LORD to his anointed, to Cyrus, whoſe right hand I have holden, to ſubdue nations before him: and I will looſe the loins of kings; to open before him the two leaved gates, and the gates ſhall not be ſhut.

2 I will go before thee, and make the crooked places ſtraight: I will break in pieces the gates of braſs, and cut in ſunder the bars of iron.

3 And I will give thee the treaſures of darkneſs, and hidden riches of ſecret places, that thou mayeſt know that I the LORD, which call *thee* by thy name, *am* the God of Iſrael.

4 For Jacob my ſervants ſake, and Iſrael mine elect, I have even called thee by thy name: I have ſirnamed thee, though thou haſt not known me.

5 ¶ I *am* the LORD, and *there is* none elſe, *there is* no God beſides me: I girded thee, though thou haſt not known me.

6 That they may know from the riſing of the ſun, and from the weſt, that *there is* none beſides me, I *am* the LORD, and *there is* none elſe.

7 I form the light and create darkneſs: I make peace, and create evil: I the LORD do all theſe *things*.

8 Drop down, ye heavens, from above, and let the skies pour down righteouſneſs: let the earth open, and let them bring forth ſalvation, and let righteouſneſs ſpring up together: I the LORD have created it.

9 Wo unto him that ſtriveth with his maker: *let* the potſherd *ſtrive* with the potſherds of the earth: ſhall the clay ſay to him that faſhioneth it, What makeſt thou? or thy work, He hath no hands?

10 Wo unto him that ſaith unto *his* father, What begetteſt thou? or to the woman, What haſt thou brought forth?

11 Thus ſaith the LORD, the holy One of Iſrael, and his maker, Ask me of things to come concerning my ſons, and concerning the work of my hands command ye me.

12 I have made the earth, and created man upon it: I, *even* my hands have ſtretched out the heavens, and all their hoſt have I commanded.

13 I have raiſed him up in righteouſneſs, and I will direct all his ways: he ſhall build my city, and he ſhall let go my captives, not for price nor reward, ſaith the LORD of hoſts.

14 Thus ſaith the LORD, The labour of Egypt, and merchandize of Ethiopia, and of the Sabeans, men of ſtature ſhall come over unto thee, and they ſhall be thine, they ſhall come after thee, in chains they ſhall come over: and they ſhall fall down unto thee, they ſhall make ſupplication unto thee, *ſaying*, Surely God *is* in thee, and *there is* none elſe, *there is* no God.

15 Verily thou *art* a God that hideſt thy ſelf, O God of Iſrael the ſaviour.

16 They ſhall be aſhamed, and alſo confounded all of them: they ſhall go to confuſion together *that are* makers of idols.

17 *But* Iſrael ſhall be ſaved in the LORD with an everlaſting ſalvation: ye ſhall not

be aſhamed nor confounded world without end.

18 For thus ſaith the LORD that created the heavens, God himſelf that formed the earth, and made it, he hath eſtabliſhed it, he created it not in vain, he formed it to be inhabited, I *am* the LORD, and *there is* none elſe.

19 I have not ſpoken in ſecret, in a dark place of the earth: I ſaid not unto the ſeed of Jacob, Seek ye me in vain: I the LORD ſpeak righteouſneſs, I declare things that are right.

20 ¶ Aſſemble your ſelves and come: draw near together ye *that are* eſcaped of the nations: they have no knowledge that ſet up the wood of their graven image, and pray unto a god *that* cannot ſave.

21 Tell ye, and bring *them* near, yea, let them take counſel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God elſe beſide me, a juſt God and a ſaviour, *there is* none beſide me.

22 Look unto me, and be ye ſaved all the ends of the earth: for I *am* God, and *there is* none elſe.

23 I have ſworn by my ſelf, the word is gone out of my mouth *in* righteouſneſs, and ſhall not return, that unto me every knee ſhall bow, every tongue ſhall ſwear.

24 Surely ſhall *one* ſay, In the LORD have I righteouſneſs and ſtrength: *even* to him ſhall *men* come, and all that are incenſed againſt him ſhall be aſhamed.

25 In the LORD ſhall all the ſeed of Iſrael be juſtified, and ſhall glory.

CHAP. XLVI.

1 *The idols of Babylon could not ſave themſelves.* 3 *God ſaveth his people to the end.* 5 *Idols are not comparable to God for power,* 12 *or preſent ſalvation.*

BEL boweth down, Nebo ſtoopeth, their idols were upon the beaſts, and upon the cattle: your carriages *were* heavy loaden, *they are* a burden to the weary *beaſt*.

2 They ſtoop, they bow down together, they could not deliver the burden, but themſelves are gone into captivity.

3 ¶ Hearken unto me, O houſe of Jacob, and all the remnant of the houſe of Iſrael, *which are* born *by me*, from the belly, *which are* carried from the womb.

4 And *even* to *your* old age I *am* he, and *even* to hoar hairs will I carry *you*: I have made, and I will bear, even I will carry and will deliver *you*.

5 ¶ To whom will ye liken me, and make *me* equal, and compare me, that we may be like?

6 They laviſh gold out of the bag, and weigh ſilver in the balance, *and* hire a goldſmith, and he making it a god: they fall down, yea, they worſhip.

7 They bear him upon the ſhoulder, they carry him, and ſet him in his place, and he ſtandeth; from his place ſhall he not remove: yea, *one* ſhall cry unto him, yet can he not anſwer, nor ſave him out of his trouble.

8 Remember this, and ſhew yourſelves men: bring *it* again to mind, O ye tranſgreſſors.

9 Remember the former things of old, for I *am* God, and *there is* none elſe, I *am* God, and *there is* none like me,

10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, ſaying, My counſel ſhall ſtand, and I will do all my pleaſure:

11 Calling a ravenous bird from the eaſt, the man that executeth my counſel from a far country: yea, I have ſpoken *it*, I will alſo bring it to paſs; I have purpoſed *it*, I will alſo do it.

12 ¶ Hearken unto me, ye ſtout-hearted, that *are* far from righteouſneſs.

13 I bring near my righteouſneſs: it ſhall not be far off, and my ſalvation ſhall not tarry; and I will place ſalvation in Zion for Iſrael my glory.

CHAP. XLVII.

1 *God's judgment upon Babylon and Chaldea,* 6 *for their unmercifulneſs,* 7 *pride,* 10 *and over boldneſs,* 11 *ſhall be unreſiſtable.*

COME down and ſit in the duſt, O virgin daughter of Babylon, ſit on the ground: *there is* no throne, O daughter of the Chaldeans: for thou ſhalt no more be called tender and delicate.

2 Take the milſtones and grind meal, uncover thy locks, make bare the leg, uncover the thigh, paſs over the rivers.

3 Thy nakedneſs ſhall be uncovered, yea, thy ſhame ſhall be ſeen: I will take vengeance, and I will not meet *thee as* a man.

4 *As for* our redeemer, the LORD of hoſts *is* his name, the holy One of Iſrael.

5 Sit thou ſilent, and get thee into darkneſs, O daughter of the Chaldeans: for

thou ſhalt no more be called the lady of kingdoms.

6 ¶ I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didſt ſhew them no mercy, upon the ancient haſt thou very heavily laid thy yoke.

7 ¶ And thou ſaidſt, I ſhall be a lady for ever: *ſo* that thou didſt not lay theſe *things* to thy heart, neither didſt remember the latter end of it.

8 Therefore hear now this, thou *that art* given to pleaſure, that dwelleſt careleſly, that ſayeſt in thine heart, I *am*, and none elſe beſides me, I ſhall not ſit *as* a widow, neither ſhall I know the loſs of children.

9 But theſe two *things* ſhall come to thee in a moment, in one day; the loſs of children and widowhood; they ſhall come upon the in their perfection, for the multitude of thy ſorceries, *and* for the great abundance of thine inchantments.

10 ¶ For thou haſt truſted in thy wickedneſs; thou haſt ſaid, None ſeeth me: thy wiſdom and thy knowledge, it hath perverted thee, and thou haſt ſaid in thine heart, I *am*, and none elſe beſides me.

11 Therefore ſhall evil come upon thee, thou ſhalt not know from whence it riſeth: and miſchief ſhall fall upon thee, thou ſhalt not be able to put it off: and deſolation ſhall come upon thee ſuddenly, *which* thou ſhalt not know.

12 Stand now with thine inchantments and with the multitude of thy ſorceries, wherein thou haſt laboured from thy youth; if ſo be thou ſhalt be able to profit, if ſo be thou mayſt prevail.

13 Thou art wearied in the multitude of thy counſels: let now the aſtrologers, the ſtar-gazers, the monthly prognoſticators ſtand up, and ſave thee from *theſe things* that ſhall come upon thee.

14 Behold, they ſhall be as ſtubble: the fire ſhall burn them: they ſhall not deliver themſelves from the power of the flame: *there ſhall* not *be* a coal to warm at, *nor* fire to ſit before it.

15 Thus ſhall they be unto thee with whom thou haſt laboured, *even* thy merchants from thy youth, they ſhall wander every one to his quarter, none ſhall ſave thee.

CHAP. XLVIII.

1 God, to convince the people of their foreknown obſtinacy, revealed his prophecies. 9 He ſaveth them for his own ſake. 12 He exhorteth them to obedience, becauſe of his power and providence. 16 He lamenteth their backwardneſs. 20 He powerfully delivereth his out of Babylon.

HEAR ye this, O houſe of Jacob, *which are* called by the name of Iſrael, and are come forth out of the waters of Judah; which ſwear by the name of the LORD, and make mention of the God of Iſrael, *but* not in truth, nor in righteouſneſs.

2 For they call themſelves of the holy city, and ſtay themſelves upon the God of Iſrael, the LORD of hoſts *is* his name.

3 I have declared the former things from the beginning: and they went forth out of my mouth, and I ſhewed them, I did *them* ſuddenly, and they came to paſs.

4 Becauſe I knew that thou *art* obſtinate, and thy neck *is* an iron ſinew, and thy brow braſs:

5 I have even from the beginning declared *it* to thee; before it came to paſs, I ſhewed *it* thee: leſt thou ſhouldſt ſay, Mine idol hath done them, and my graven image, and my molten image hath commanded them.

6 Thou haſt heard, ſee all this; and will not ye declare *it*? I have ſhewed thee new things from this time, even hidden things, and thou didſt not know them.

7 They are created now, and not from the beginning, even before the day when thou heardſt them not; leſt thou ſhouldſt ſay, Behold, I knew them.

8 Yea, thou heardſt not, yea, thou kneweſt not, yea, from that time that thine ear was not opened: for I knew that thou wouldſt deal very treacherouſly, and waſt called a tranſgreſſor from the womb.

9 ¶ For my names ſake will I defer mine anger, and for my praiſe will I refrain for thee, that I cut thee not off.

10 Behold, I have refined thee, but not with ſilver; I have choſen thee in the furnace of affliction.

11 For mine own ſake, *even* for mine own ſake will I do *it*; for how ſhould *my name* be polluted? and I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob, and Iſrael, my called, I *am* he, I *am* the firſt, I alſo *am* the laſt.

13 Mine hand alſo hath laid the foundation of the earth, and my right hand hath

ſpanned the heavens: *when* I call unto them, they ſtand up together.

14 All ye aſſemble your ſelves and hear: which among them hath declared theſe *things*? the LORD hath loved him: he will do his pleaſure on Babylon, and his arm *ſhall be on* the Chaldeans.

15 I, *even* I have ſpoken, yea, I have called him: I have brought him, and he ſhall make his way proſperous.

16 ¶ Come ye near unto me, hear ye this, I have not ſpoken in ſecret from the beginning, from the time that it was, there *am* I: and now the Lord GOD and his ſpirit hath ſent me.

17 Thus ſaith the LORD thy redeemer, the holy One of Iſrael, I *am* the LORD thy God which teacheth thee to profit, which leadeth thee by the way *that* thou ſhouldſt go.

18 O that thou hadſt hearkned to my commandments! then had thy peace been as a river, and thy righteouſneſs as the waves of the ſea;

19 Thy ſeed alſo had been as the ſand, and the offspring of thy bowels like the gravel thereof; his name ſhould not have been cut off, nor deſtroyed from before me.

20 ¶ Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of ſinging declare ye, tell this, utter it, *even* to the end of the earth: ſay ye, The LORD hath redeemed his ſervant Jacob.

21 And they thirſted not *when* he led them through the deſerts: he cauſed the waters to flow out of the rock for them: he clave the rock alſo and the waters guſhed out.

22 *There is* no peace, ſaith the LORD, unto the wicked.

CHAP. XLIX.

1 *Chriſt being ſent to the Jews, complaineth of them.* 5 *He is ſent to the Gentiles, with gracious promiſes.* 13 *God's love is perpetual to his Church.* 18 *The ample reſtoration of the Church.* 24 *The powerful deliverance out of captivity.*

LIſten, O iſles, unto me, and hearken, ye people from far, The LORD hath called me from the womb, from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a ſharp ſword, in the ſhadow of his hand hath he hid me, and made me a poliſhed ſhaft, in his quiver hath he hid me.

3 And ſaid unto me, Thou *art* my ſervant, O Iſrael, in whom I will be glorified.

4 Then I ſaid, I have laboured in vain, I have ſpent my ſtrength for nought, and in vain, *yet* ſurely my judgment *is* with the LORD, and my work with my God.

5 ¶ And now, ſaith the LORD that formed me from the womb *to be* his ſervant, to bring Jacob again to him, Though Iſrael be not gathered, yet ſhall I be glorious in the eyes of the LORD, and my God ſhall be my ſtrength.

6 And he ſaid, It is a light thing that thou ſhouldſt be my ſervant to raiſe up the tribes of Jacob, and to reſtore the preſerved of Iſrael: I will alſo give thee for a light to the Gentiles, that thou mayſt be my ſalvation unto the end of the earth.

7 Thus ſaith the LORD, the redeemer of Iſrael, *and* his holy One, to him whom man deſpiſeth, to him whom the nation abhorreth, to a ſervant of rulers, Kings ſhall ſee and ariſe, princes alſo ſhall worſhip, becauſe of the LORD that is faithful, *and* the holy One of Iſrael, and he ſhall chooſe thee.

8 Thus ſaith the LORD, In an acceptabe time have I heard thee, and in a day of ſalvation have I helped thee: and I will preſerve thee, and give thee for a covenant of the people, to eſtabliſh the earth, to cauſe to inherit the deſolate heritages;

9 That thou mayeſt ſay to the priſoners, Go forth; to them that *are* in darkneſs, Shew your ſelves: they ſhall feed in the ways, and their paſtures *ſhall be* in all high places.

10 They ſhall not hunger nor thirſt, neither ſhall the heat nor ſun ſmite them: for he that hath mercy on them ſhall lead them, even by the ſprings of water ſhall he guide them.

11 And I will make all my mountains a way, and my high-ways ſhall be exalted.

12 ¶ Behold, theſe ſhall come from far: and lo, theſe from the north and from the weſt, and theſe from the land of Sinim.

13 ¶ Sing, O heavens, and be joyful, O earth, and break forth into ſinging, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion ſaid, The LORD hath forſaken me, and my Lord hath forgotten me.

15 Can a woman forget her ſucking child, that ſhe ſhould not have compaſſino

on the ſon of her womb ? yea, they may forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palms of *my* hands, thy walls *are* continually before me.

17 Thy children ſhall make haſte ; thy deſtroyers, and they that made thee waſte, ſhall go forth of thee.

18 ¶ Lift up thine eyes round about, and behold : all theſe gather themſelves together, *and* come to thee : *As* I live, ſaith the LORD, thou ſhalt ſurely cloath thee with them all, as with an ornament, and bind them *on thee* as a bride *doth*.

19 For thy waſte and thy deſolate places, and the land of thy deſtruction ſhall even now be too narrow by reaſon of the inhabitants, and they that ſwallowed thee up ſhall be far away.

20 The children which thou ſhalt have, after thou haſt loſt the other, ſhall ſay again in thine ears, The place *is* too ſtrait for me : give place to me, that I may dwell.

21 Then ſhalt thou ſay in thine heart, Who hath begotten me theſe, ſeeing I have loſt my children, and am deſolate, a captive, and removing to and fro ? and who hath brought up theſe ? Behold, I was left alone, theſe, where *had* they *been* ?

22 Thus ſaith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and ſet up my ſtandard to the people : and they ſhall bring thy ſons in *their* arms, and thy daughters ſhall be carried upon *their* ſhoulders.

23 And kings ſhall be thy nurſing-fathers, and their queens thy nurſing-mothers : they ſhall bow down to thee with *their* face toward the earth, and lick up the duſt of thy feet, and thou ſhalt know that I *am* the LORD : for they ſhall not be aſhamed that wait for me.

24 ¶ Shall the prey be taken from the mighty, or the lawful captive delivered ?

25 But thus ſaith the LORD, Even the captives of the mighty ſhall be taken away, and the prey of the terrible ſhall be delivered : for I will contend with *him* that contendeth with thee, and I will ſave thy children.

26 And I will feed them that oppreſs thee, with their own fleſh, and they ſhall be drunken with their own blood, as with ſweet wine : and all fleſh ſhall know that I the LORD *am* thy ſaviour and thy redeemer, the mighty One of Jacob.

CHAP. L.

1 *Chriſt ſheweth, that the dereliction of the Jews is not to be imputed to him, by his ability to ſave,* 5 *By his obedience in that work,* 7 *And by his confidence in that aſſiſtance.* 10 *An exhortation to truſt in God, and not in ourſelves.*

THUS ſaith the LORD, Where *is* the bill of your mothers divorcement whom I have put away ? or which of my creditors *is it* to whom I have ſold you ? Behold, for your iniquities have you ſold yourſelves, and for your tranſgreſſions is your mother put away.

2 Wherefore when I came, *was there* no man ? when I called, *was there* none to anſwer ? Is my hand ſhortened at all, that it cannot redeem ? or have I no power to deliver ? behold, at my rebuke I dry up the ſea : I make the rivers a wilderneſs : their fiſh ſtinketh, becauſe *there is* no water, and dieth for thirſt.

3 I cloath the heavens with blackneſs, and I make ſackcloth their covering.

4 The Lord GOD hath given me the tongue of the learned, that I ſhould know how to ſpeak a word in ſeaſon to *him that is* weary : he wakeneth morning by morning : he wakeneth mine ear to hear as the learned.

5 ¶ The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.

6 I gave my back to the ſmiters, and my cheeks to them that plucked off the hair : I hid not my face from ſhame and ſpitting.

7 ¶ For the Lord GOD will help me, therefore ſhall I not be confounded : therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed.

8 *He is* near that juſtifieth me, who will contend with me ? let us ſtand together : who *is* mine adverſary ? let him come near to me.

9 Behold, the Lord GOD will help me, who *is* he *that* ſhall condemn me ? lo, they all ſhall wax old as a garment : the moth ſhall eat them up.

10 ¶ Who *is* among you that feareth the LORD, that obeyeth the voice of his ſervant, that walketh *in* darkneſs, and hath no light ? let him truſt in the name of the LORD, and ſtay upon his God.

11 Behold, all ye that kindle a fire, that compaſs *yourſelves* about with ſparks : walk in the light of your fire, and in the ſparks *that* ye have kindled. This ſhall ye have of mine hand, ye ſhall lie down in ſorrow.

CHAP. LI.

1 *An exhortation after the pattern of Abraham, to truſt in Chriſt,* 3 *by reaſon of his comfortable promiſes,* 4 *of his righteous ſalvation,* 7 *and man's mortality.* 9 *Chriſt by his ſanctified arm defendeth his from the fear of man.* 17 *He bewaileth the afflictions of Jeruſalem,* 21 *and promiſeth deliverance.*

HEarken to me, ye that follow after righteouſneſs, ye that ſeek the LORD: look unto the rock *whence* ye are hewen, and to the hole of the pit *whence* ye are digged.

2 Look unto Abraham your father, and unto Sarah *that* bare you; for I called him alone, and bleſſed him, and increaſed him.

3 For the LORD ſhall comfort Zion: he will comfort all her waſte places, and he will make her wilderneſs like Eden, and her deſert like the garden of the LORD; joy and gladneſs ſhall be found therein, thankſgiving, and the voice of melody.

4 ¶ Hearken unto me, my people, and give ear unto me, O my nation: for a law ſhall proceed from me, and I will make my judgment to reſt for a light of the people.

5 My righteouſneſs *is* near: my ſalvation is gone forth, and mine arms ſhall judge the people: the iſles ſhall wait upon me, and on mine arm ſhall they truſt.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens ſhall vaniſh away like ſmoke, and the earth ſhall wax old like a garment, and they that dwell therein ſhall die in like manner: but my ſalvation ſhall be for ever, and my righteouſneſs ſhall not be aboliſhed.

7 ¶ Hearken unto me, ye that know righteouſneſs, the people in whoſe heart *is* my law, fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth ſhall eat them up like a garment, and the worm ſhall eat them like wool; but my righteouſneſs ſhall be for ever, and my ſalvation from generation to generation.

9 ¶ Awake, awake, put on ſtrength, O arm of the LORD; awake as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, *and* wounded the dragon?

10 *Art* thou not it which hath dried the ſea, the waters of the great deep, that hath made the depths of the ſea a way for the ranſomed to paſs over?

11 Therefore the redeemed of the LORD ſhall return, and come with ſinging unto Zion, and everlaſting joy *ſhall be* upon their head: they ſhall obtain gladneſs and joy, *and* ſorrow and mourning ſhall flee away.

12 I, *even* I *am* he that comforteth you: who *art* thou, that thou ſhouldſt be afraid of a man *that* ſhall die, and of the ſon of man *which* ſhall be made *as* graſs?

13 And forgetteſt the LORD thy maker, that hath ſtretched forth the heavens, and laid the foundations of the earth? and haſt feared continually every day, becauſe of the fury of the oppreſſor, as if he were ready to deſtroy? and where *is* the fury of the oppreſſor?

14 The captive exile haſteneth, that he may be looſed, and that he ſhould not die in the pit, nor that his bread ſhould fail.

15 But I *am* the LORD thy God, that divided the ſea, whoſe waves roared: the LORD of hoſts *is* his name.

16 And I have put my words in thy mouth, and have covered thee in the ſhadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and ſay unto Zion, Thou *art* my people.

17 ¶ Awake, awake, ſtand up, O Jeruſalem, which haſt drunk at the hand of the LORD the cup of his fury; thou haſt drunken the dregs of the cup of trembling, *and* wrung *them* out.

18 *There is* none to guide her among all the ſons *whom* ſhe hath brought forth: neither *is there any* that taketh her by the hand, of all the ſons *that* ſhe hath brought up.

19 Theſe two *things* are come unto thee, who ſhall be ſorry for thee? deſolation, and deſtruction, and the famine, and the ſword: by whom ſhall I comfort thee?

20 Thy ſons have fainted, they lie at the head of all the ſtreets as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 ¶ Therefore hear now this, thou afflicted, and drunken, but not with wine.

22 Thus ſaith thy LORD, the LORD, and thy God *that* pleadeth the cauſe of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury, thou ſhalt no more drink it again.

23 But I will put it into the hand of them that afflict thee: which have ſaid to thy ſoul, Bow down, that we may go over: and thou haſt laid thy body as the ground, and as the ſtreet to them that went over.

CHAP. LII.

1 Chriſt perſwadeth the church to believe his free redemption, 7 to receive the miniſters thereof, 9 to joy in the power thereof, 11 and to free themſelves from bondage. 13 Chriſt's kingdom ſhall be exalted.

AWake, awake, put on thy ſtrength, O Zion, put on thy beautiful garments, O Jeruſalem the holy city: for henceforth there ſhall no more come unto thee the uncircumciſed, and the unclean.

2 Shake thy ſelf from the duſt: ariſe, *and* ſit down, O Jeruſalem: looſe thy ſelf from the bands of thy neck, O captive daughter of Zion.

3 For thus ſaith the LORD, Ye have ſold your ſelves for nought: and ye ſhall be redeemed without money.

4 For thus ſaith the Lord GOD, My people went down afore-time into Egypt to ſojourn there, and the Aſſyrian oppreſſed them without cauſe.

5 Now therefore, what have I here, ſaith the LORD, that my people is taken away for nought? they that rule over them, make them to howl, ſaith the LORD, and my name continually every day *is* blaſphemed.

6 Therefore my people ſhall know my name: therefore *they ſhall know* in that day that I *am* he that doth ſpeak, behold *it is* I.

7 ¶ How beautiful upon the mountains are the feet of him that bringeth good tidings, that publiſheth peace, that bringeth good tidings of good, that publiſheth ſalvation, that ſaith unto Zion, Thy God reigneth!

8 Thy watchmen ſhall lift up the voice, with the voice together ſhall they ſing: for they ſhall ſee eye to eye, when the LORD ſhall bring again Zion.

9 ¶ Break forth into joy, ſing together ye waſte places of Jeruſalem: for the LORD hath comforted his people, he hath redeemed Jeruſalem.

10 The LORD hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth ſhall ſee the ſalvation of our God.

11 ¶ Depart ye, depart ye, go ye out from thence, touch no unclean *thing*, go ye out of the midſt of her: be ye clean that bear the veſſels of the LORD.

12 For ye ſhall not go out with haſte, nor go by flight: for the LORD will go before you: and the God of Iſrael *will be* your rereward.

13 ¶ Behold, my ſervant ſhall deal prudently, he ſhall be exalted and extolled, and be very high.

14 As many were aſtonied at thee; (his viſage was ſo marred more than any man, and his form more than the ſons of men.)

15 So ſhall he ſprinkle many nations, the kings ſhall ſhut their mouths at him: for *that* which had not been told them, ſhall they ſee; and *that* which they had not heard, ſhall they conſider.

CHAP. LIII.

1 The Prophet complaining of incredulity, excuſeth the ſcandal of the croſs, 4 by the benefit of his paſſion, 10 and the good ſucceſs thereof.

WHO hath believed our report? and to whom is the arm of the LORD revealed?

2 For he ſhall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comelineſs: and when we ſhall ſee him, *there is* no beauty that we ſhould deſire him.

3 He is deſpiſed and rejected of men, a man of ſorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was deſpiſed, and we eſteemed him not.

4 ¶ Surely he hath borne our griefs, and carried our ſorrows: yet we did eſteem him ſtricken, ſmitten of God, and afflicted.

5 But he *was* wounded for our tranſgreſſions, he was bruiſed for our iniquities: the chaſtiſement of our peace *was* upon him, and with his ſtripes we are healed.

6 All we like ſheep have gone aſtray: we have turned every one to his own way, and the LORD hath laid on him the iniquity of us all.

7 He was oppreſſed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the ſlaughter, and as a ſheep before her ſhearers is dumb, ſo he openeth not his mouth.

8 He was taken from priſon, and from judgment: and who ſhall declare his generation? for he was cut off out of the land of the living: for the tranſgreſſion of my people was he ſtricken.

9 And he made his grave with the wicked, and with the rich in his death, becauſe he had done no violence, neither *was any* deceit in his mouth.

10 ¶ Yet it pleaſed the LORD to bruiſe him, he hath put *him* to grief: when thou

ſhalt make his ſoul an offering for ſin, he ſhall ſee *his* ſeed, he ſhall prolong *his* days, and the pleaſure of the LORD ſhall proſper in his hand.

11 He ſhall ſee of the travel of his ſoul, *and* ſhall be ſatisfied: by his knowledge ſhall my righteous ſervant juſtify many: for he ſhall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he ſhall divide the ſpoil with the ſtrong: becauſe he hath poured out his ſoul unto death: and he was numbred with the tranſgreſſors, and he bare the ſin of many, and made interceſſion for the tranſgreſſors.

CHAP. LIV.

1 The Prophet, for the comfort of the Gentiles, propheſieth the amplitude of their Church. 4 Their ſafety, 6 their certain deliverance out of affliction. 11 Their fair edification, 15 and their ſure preſervation.

SING, O barren, thou *that* didſt not bear; break forth into ſinging, and cry aloud, thou *that* didſt not travail with child: for more *are* the children of the deſolate, then the children of the married wife, ſaith the LORD.

2 Enlarge the place of thy tent, and let them ſtretch forth the curtains of thine habitations: ſpare not, lengthen thy cords, and ſtrengthen thy ſtakes.

3 For thou ſhalt break forth on the right hand, and on the left; and thy ſeed ſhall inherit the Gentiles, and make the deſolate cities to be inhabited.

4 Fear not, for thou ſhalt not be aſhamed: neither be thou confounded, for thou ſhalt not be put to ſhame: for thou ſhalt forget the ſhame of thy youth, and ſhalt not remember the reproach of thy widowhood any more.

5 For thy maker *is* thine husband, (the LORD of hoſts *is* his name;) and thy redeemer the holy One of Iſrael, the God of the whole earth ſhall he be called.

6 For the LORD hath called thee as a woman forſaken and grieved in ſpirit, and a wife of youth, when thou waſt refuſed, ſaith thy God.

7 For a ſmall moment have I forſaken thee, but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee, for a moment; but with everlaſting kindneſs will I have mercy on thee, ſaith the LORD thy redeemer.

9 For this *is as* the waters of Noah unto me: for *as* I have ſworn that the waters of Noah ſhould no more go over the earth; ſo I have ſworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the LORD, that hath mercy on thee.

11 ¶ Oh thou afflicted, toſſed with tempeſt, *and* not comforted, Behold, I will lay thy ſtones with fair colours, and lay thy foundations with ſapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleaſant ſtones.

13 And all thy children *ſhall be* taught of the LORD, and great *ſhall be* the peace of thy children.

14 In righteouſneſs ſhalt thou be eſtabliſhed; thou ſhalt be far from oppreſſion, for thou ſhalt not fear; and from terror, for it ſhall not come near thee.

15 Behold, they ſhall ſurely gather together, *but* not by me: whoſoever ſhall gather together againſt thee, ſhall fall for thy ſake.

16 Behold, I have created the ſmith that bloweth the coals in the fire, and that bringeth forth an inſtrument for his work, and I have created the waſter to deſtroy.

17 ¶ No weapon that is formed againſt thee, ſhall proſper; and every tongue *that* ſhall riſe againſt thee in judgment, thou ſhalt condemn. This *is* the heritage of the ſervants of the LORD, and their righteouſneſs *is* of me, ſaith the LORD.

CHAP. LV.

1 The Prophet with the promiſes of Chriſt, calleth to faith, 6 and to repentance. 8 The happy ſucceſs of them that believe.

HO, every one that thirſteth, come ye to the waters, and he that hath no money; come ye, buy and eat, yea, come, buy wine and milk without money, and without price.

2 Wherefore do ye ſpend money for *that which is* not bread? and your labour for *that which* ſatisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your ſoul delight it ſelf in fatneſs.

3 Incline your ear, and come unto me: hear, and your ſoul ſhall live, and I will make an everlaſting covenant with you, *even* the ſure mercies of David.

4 Behold, I have given him *for* a witneſs to the people, a leader and commander to the people.

5 Behold, thou ſhalt call a nation *that* thou knoweſt not, and nations *that* knew not thee, ſhall run unto thee, becauſe of the LORD thy God, and for the holy One of Iſrael; for he hath glorified thee.

6 ¶ Seek ye the LORD while he may be found, call ye upon him while he is near.

7 Let the wicked forſake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him, and to our God, for he will abundantly pardon.

8 ¶ For my thoughts *are* not your thoughts, neither *are* your ways my ways, ſaith the LORD.

9 For *as* the heavens are higher than the earth, ſo are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the ſnow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give ſeed to the ſower, and bread to the eater:

11 So ſhall my word be that goeth forth out of my mouth: it ſhall not return unto me void, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper *in the thing* whereto I ſent it.

12 For ye ſhall go out with joy, and be led forth with peace: the mountains and the hills ſhall break forth before you into ſinging, and all the trees of the field ſhall clap *their* hands.

13 In ſtead of the thorn ſhall come up the fir-tree, and in ſtead of the brier ſhall come up the myrtle-tree: and it ſhall be to the LORD for a name, for an everlaſting ſign *that* ſhall not be cut off.

CHAP. LVI.

1 The Prophet exhorteth to ſanctification. 3 He promiſeth it ſhall be general without reſpect of perſons. 9 He inveigheth againſt blind watchmen.

THUS ſaith the LORD, Keep ye judgment, and do juſtice: for my ſalvation *is* near to come, and my righteouſneſs to be revealed.

2 Bleſſed *is* the man *that* doeth this, and the ſon of man *that* layeth hold on it: that keepeth the ſabbath from polluting it, and keepeth his hand from doing any evil.

3 ¶ Neither let the ſon of the ſtranger, that hath joined himſelf to the LORD, ſpeak, ſaying, The LORD hath utterly ſeparated me from his people: neither let the eunuch ſay, Behold I *am* a dry tree.

4 For thus ſaith the LORD unto the eunuchs that keep my ſabbaths, and chooſe *the things* that pleaſe me, and take hold of my covenant:

5 Even unto them will I give in mine houſe, and within my walls, a place and a name better than of ſons and of daughters: I will give them an everlaſting name, that ſhall not be cut off.

6 Alſo the ſons of the ſtranger, that joyn themſelves to the LORD, to ſerve him, and to love the name of the LORD, to be his ſervants, every one that keepeth the ſabbath from polluting it, and taketh hold of my covenant:

7 Even them will I bring to my holy mountain, and make them joyful in my houſe of prayer: their burnt-offerings and their ſacrifice, *ſhall be* accepted upon mine altar; for mine houſe ſhall be called an houſe of prayer for all people.

8 The Lord GOD, which gathereth the outcaſts of Iſrael, ſaith, Yet will I gather *others* to him, beſides thoſe that are gathered unto him.

9 ¶ All ye beaſts of the field, come to devour, *yea,* all ye beaſts in the foreſt.

10 His watchmen *are* blind: they *are* all ignorant, they *are* all dumb dogs, they cannot bark; ſleeping, lying down, loving to ſlumber.

11 Yea, they *are* greedy dogs *which* can never have enough, and they *are* ſhepherds *that* cannot underſtand: they all look to their own way, every one for his gain, from his quarter.

12 Come ye, *ſay they,* I will fetch wine, and we will fill our ſelves with ſtrong drink, and to morrow ſhall be as this day, *and* much more abundant.

The preceding chapters to the 9th verſe of the 56th chapter, chiefly contain a deſcription of the *benefits* and *privileges* of the goſpel, and of the increaſe and great extent, at laſt, of the Chriſtian church, by the coming in of all the Jewiſh nation, and the great proſperity of the church of Chriſt. Thus

The 40th and 41ſt chapters are a continued prophetical ſermon touching the benefits of Chriſt, and the conſolation the faithful have in him; agreeable to that of Lyra, who writes, that as the Prophet had hitherto ſpoken of a Chriſt to come, mingling with the prophecies concerning him, judgments againſt the wicked, he now proceedeth to propheſy comfort, which the faithful were to expect at his coming. And this Prophecy conſiſts of two parts:

Firſt, An inducing of them to expect the promiſes touching Chriſt to come, in general, to chap. xlv.

Secondly, A more particular declaration of thoſe promiſes to be expected: And this takes in the 45th, 46th, 47th, and 48th chapters. Tho' through the whole it is to be carefully obſerved, that the Prophet is to be underſtood primarily to ſpeak of the times then near approaching, when the Jews ſhould be delivered from the Babyloniſh captivity; yet in this every one muſt confeſs, that he hath a ſecond view to the times of the Meſſiah, and thoſe benefits all mankind were to receive from Jeſus Chriſt, as is moſt plainly deſcribed at the third verſe of the 40th chapter, which all the Evangeliſts have peremptorily applied to John the Baptiſt, the precurſor of our Lord.

Chap. xl. Ver. 1. *Comfort ye, comfort ye my people, ſays your God.*] What happy tidings are here! God, who had puniſhed his people with a ſevere ſcourge, in the Babyloniſh captivity, having received their prayers, and taking compaſſion on their diſtreſs and miſeries, and oppreſſion, commands his Prophets to publiſh to them the glad tidings of peace and redemption, from that ſad ſtate of ſlavery.

Ver. 3. *The voice of him that cries in the wilderneſs, Prepare ye the way of the Lord, make ſtraight in the deſert a high way for our God.*] Which, as it certainly relates to the preaching of John the Baptiſt, ſo it may primarily be underſtood of God's reſtoring of the Jews to their own country from the Babyloniſh captivity. See Matt. iii. 1, &c. and xi. 7—10. Luk. i. 76. and vii. 27. Mark i. 1.

Ver. 6. *All fleſh is graſs, and all the goodlineſs thereof is as the flower of the field.* 7. *The graſs withereth, the flower fadeth, becauſe the ſpirit of the Lord bloweth upon it: ſurely the people is graſs.* 8. *The graſs withereth, the flower fadeth: but the word of our God ſhall ſtand for ever.*] Where it is intended to inſtruct us, that it is a truth of the greateſt importance to men to know and conſider aright, that all men are weak and impotent of themſelves, and it is God alone, and his promiſes that can be ſafely relied on. For, as winds and ſtorms ſpoil graſs and flowers, ſo God's diſpleaſure blaſts the counſels and devices of men, and only his own counſels ſtand for ever. Which was then evidently proved in the reſtoration of the Jews from the land of bondage and ſlavery; and ſince has been eminently manifeſted by the coming of Chriſt, and the preaching of his Goſpel.

Ver. 11. *He ſhall feed his flock like a ſhepherd: he ſhall gather the lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young.*] Theſe tender expreſſions were familiar to the Hebrews, who were ſhepherds, dealt much in herds and flocks, and therefore are more particularly choſen by the Prophet, as a means to work the better on their apprehenſion, which he intended to ſtrike with juſt ideas of God's tender care in conducting the Jews firſt into their own country, from the Babyloniſh captivity; ſo alſo ſpiritually to inculcate the tenderneſs of Chriſt in inſtructing his hearers as they were able to bear it, and taking all care, and uſing all proper methods to reclaim the wicked. And no wonder the word of God ſhall ſtand for ever (as v. 8) and his arm ſhall rule for him, ſince he alone is Omnipotent, Omniſcient, and All-wiſe, according to the following deſcription in the 12th to the 27th verſe, where the idolater may find enough to convince him of his moſt ſtupid folly.

Ver. 27. *Why ſayeſt thou, O Jacob, and ſpeakeſt, O Iſrael, my way is hid from the Lord, and my judgment is paſſed over from my God?*] You obſerve, that the Prophet had, in the preceding context, been declaring, that God is *all-powerful* and *all-knowing*: When he thought that he had ſaid enough on that head to convince his hearers, he then appeals to them, as believing what he ſaid, and draws this concluſion, *Let not his people at any time think, either that God does not regard them, or that he has not power to help them.* For, as the meaning of the 28th verſe is, Tho' it is not for man to fathom the depths of God's providence, or to aſſign the reaſon of all his proceedings; yet this we may be ſure of, that his delaying at any time to deliver his people, does not proceed from want of power or knowledge, but from ſome All-wiſe and Juſt motive. No body can faint under his care and protection; and every one ſhall obtain it if they ſeek it with faith, nothing wavering.

Chap. xli. Ver. 2. *Who raiſed up the righteous man, &c.*] It might be much better tranſlated the man of righteouſneſs, which was Cyrus king of Perſia, lying eaſt of Judah; becauſe God raiſed him up *in righteouſneſs*, (ch. xlv. 13.) and he executed God's counſel (ch. xlvi. 11.) in obedience to God's charge or command to him; Ezra i. 2.

Ver. 21. to the 25th. *Produce your cauſe, ſaith the Lord: bring forth your ſtrong reaſons, ſaith the king of Iſrael, &c.*] Here the Prophet reproveth thoſe that vaunted themſelves in vain predictions, which were nothing but cheats and lies, ſhewing alſo, *a fortiori*, that the *idol gods* have no knowledge of futurity; and that all thoſe that put their truſt in them are as ſtupid as the gods they worſhip, whereof many were ſtocks and ſtones, and the beſt of them a brute beaſt. Then he ſubſumes, ſaying;

Ver. 25. *I have raiſed up one from the north, and he ſhall come, &c.*] Where God is introduced, ſaying, Now I the God of Iſrael will give a certain proof of my Divinity, by the following remarkable prediction of Cyrus ſo long before-hand, whom I will certainly raiſe up from the country of Media by his mother, (which country lies north of Judah) and from Perſia, the country of his father, which lies eaſt of Judah.

Chap. xlii. But as the God of Iſrael has ſhewn or given a proof of his Divinity, by foretelling ſo long before the birth of Cyrus, and what he ſhould do: So he will go on to give ſtill a greater proof of his Divinity, by foretelling the birth of Chriſt, and the happy conſequences thereof; which would not be till ſome hundred years more after the days of Cyrus. For thus he begins:

Ver. 1. *Behold my ſervant whom I uphold, mine elect, in whom my ſoul delighteth: I have put my ſpirit upon him, he ſhall bring forth judgment to the Gentiles,*] As if God had ſaid, *Behold, I in due time will ſend into the world, on a meſſage of the higheſt importance*, my ſervant, *Chriſt.*—*I will without meaſure*, put my ſpirit upon him, and he ſhall *make my laws and judgments known to the Gentiles, ſaith the Lord.* For, alas! in the mean time, before the Meſſiah cometh, my people will behave themſelves towards me as if they were deaf and blind, notwithſtanding my forewarning them thereof, as follows, (ver. 18.) to do what in me lies to prevent it. Which blindneſs and obſtinacy of the Jews, the Lord puniſhed twice, to bring them to a juſt ſenſe of their ſin, by burning and deſtroying the city and temple of Jeruſalem, and putting an end to their ſtate and government. Then

Chap. xliii. God promiſes to preſerve a remnant of Iſrael; and he backs his promiſe with a rehearſal of thoſe good things and great deliverances he had wrought for them in times paſt. For,

Ver. 1. *But now, thus ſays the Lord that created thee, O Jacob, and he that formed thee, O Iſrael, fear not: for I have redeemed thee, I have called thee by thy name, thou art mine.*] Yet, ſaith the Lord, ye, my peculiar people, don't fear that I ſhall utterly forſake you, and deſtroy you; did I not make you and form you from the womb; have I not preſerved you, and delivered you from the Egyptian bondage? Have (ver. 3.) I not given *Egypt for thy ranſom; Ethiopia and Seba for thee,* i. e. Have I not let Sennacherib lately be diverted from falling on thee with all his forces, by the Egyptians, and Ethiopians, and Arabians coming againſt him, tho' to their own overthrow; and by that means among others have preſerved thee. So (*when thou paſſeſt through all the waters,* &c. ver. 2.) amidſt all the moſt ſevere, but juſt puniſhments I ſhall bring down on thee for thy ſins, I will ſhew my ſpecial favour to thee in preſerving thee from entire ruin, and preſerving a remnant of thee; to whom ſhall be made good all my promiſes to thee, and thy ſeed after thee, in their due time.

Ver. 8. *Bring forth the blind people that have eyes, and the deaf that have ears,* &c.] The Prophet in this and the five following verſes urges God's Omniſcience as a further proof of his Divinity. And then as a further remarkable inſtance thereof, he introduces (ver. 14.) the Lord foretelling the taking of Babylon by Cyrus. Which is followed with advice to repent of thoſe ſins, which, if not repented off, would neceſſarily oblige the Lord to chaſtiſe them with the Babyloniſh captivity, and afterwards with the Roman diſperſion. As it is ſet forth in

Ver. 22. to the end of the chapter. *But thou haſt not called upon me, O Jacob, but thou haſt been weary of me, O Iſrael,* &c.] i. e. As I, the Lord, have graciouſly foretold thee, that I will never utterly forſake thee, notwithſtanding all the judgments I ſhall in juſtice be obliged to bring upon thee by thy moſt heinous provocations; ſo out of the ſame my grace or favour to thee, I again forewarn thee of the ſaid provocations, that ſo by taking my warning and avoiding the ſaid provocations, thou mayeſt prevent the ſaid grievous judgments, by not doing as in former times, turning away from my ſervice. For *thy firſt father* (ver. 27.) Abraham, the reputed father of thy nation, even he *hath ſinned* againſt me by his idolatry, till I appeared to him and called him out of his own country; *and* many others, not only of thy forefathers in a ſpecial manner, but even of thy *teachers, i. e.* prieſts and prophets, *&c. have tranſgreſſed againſt me. Therefore* (ver. 28.) as formerly I did permit the tabernacle to be taken and deſtroyed by your enemies the Philiſtines, and did give Jacob and Iſrael to be a proverb of execration and reproach to their neighbours: So if you go on in like manner, and worſe than before to ſin againſt me, I will firſt give you into the hands of the Babylonians, and afterwards I will puniſh your iniquity by the cruelty of the Romans, who ſhall deſtroy both temple and prieſts, and you ſhall again become a proverbial curſe and reproach, as the Jews are really at this day, at all nations, in their diſperſion.

Chap. xliv. This chapter in general ſetteth forth the Lenity, Goodneſs and Long-ſuffering of the Lord. He had threatned the Jews, his choſen people, for their tranſgreſſions; he had ſhewn them the folly of truſting or ſerving any other God than himſelf, who had created them; he had forewarned them to repent of thoſe ſins, which otherwiſe would bring them into ſlavery and contempt: But leſt they ſhould utterly deſpair in their future generations, he promiſes to their ſeed in this chapter, that they ſhould not be utterly forſaken for the ſins of their ſtiff-necked forefathers, but that they ſhould be accepted again, and be increaſed abundantly by the acceſſion of the Gentiles. This is the ſubſtance of the eight former verſes; and then again, the ninth verſe to the 21ſt, expoſes by many natural and common ſimilitudes, the folly of idolatry.

Ver. 20. *He feeds on aſhes*] The idolater receives no benefit from his worſhip; for, as aſhes afford no nouriſhment, ſo the worſhip of idols will nothing avail the ſtupid idolater.

—— *A deceived heart hath turned him aſide, that he cannot deliver his ſoul; nor ſay, is there not a lye in my right hand.*] Let all thoſe that read this paſſage obſerve, that the Prophet ſpeaks here of *a heart* deceived *by vulgar errors and prejudice of education*; that the man whoſe mind is ſo prepoſſeſſed, diſcerns not the moſt groſs folly and falſhood, and is almoſt incapacitated to free himſelf from the deluſions thereof. Let not then any hearſay, or common report of a doctrine, ſink ſo deeply into the heart to corrupt it; but firſt *prove all things,* and then *hold faſt that which is good.*

Ver. 21. *Remember theſe, O Jacob and Iſrael,* &c.] Hence to the end of the chapter is an expreſs prophecy of the Jews deliverance from Babylon by Cyrus by name, ver. 28. As if God had ſaid, O my people, *remember theſe* things, which thou art here ſo often forewarned of, and ſhewn the folly of, that thou may'ſt not ever fall again into idolatry after the reign of good king Hezekiah, and ſo bring more ſevere judgments on thee: To this end I ſo often repeat theſe things, and forewarn thee of the folly of idolatry, out of my peculiar favour to thee, *O Jacob and Iſrael; for thou art my ſervant; I have formed thee, thou art my ſervant: O Iſrael thou ſhalt not be forgotten of me.* And even thou, mayeſt ſee that I, by my late deliverance of thee from the Aſſyrian army, ſhall never forſake thee; but am always ready to blot out thy tranſgreſſions and thy ſins, and ſhall make them to vaniſh as a thick cloud does at the approach of the ſun or wind: ſo that they ſhall never riſe up in judgment againſt thee, if they be truly and ſincerely repented of. Wherefore truly and perſeveringly *return unto me, for I have redeemed thee.* But, alas! as I foreſee, thou wilt again fall into idolatry, and ſo bring the Babyloniſh captivity on thee; ſo I hereby alſo declare, that on thy repentance under thy captivity, I will blot out thy tranſgreſſions again, and will redeem thee and reſtore thee to thy country by the means of Cyrus, of whom he ſays (ver. 28.) *He is my ſhepherd,* or he ſhall be my inſtrument in gathering my people together, and reſtoring them from the Babyloniſh captivity, and leading them home as a ſhepherd does his flock.

Ver. 27. *That ſays to the deep, Be dry, and I will dry up thy rivers.*] Theſe words refer to the 24th verſe; they relate to God, who, to bring about the mighty deliverance promiſed to the Jews from the Babyloniſh captivity, ſuggeſted to Cyrus a method to drain the river Euphrates, that runs by Babylon, without which, that city could hardly be taken. This fact is related particularly by Dean Prideaux in this manner: Cyrus "having overthrown Belſhazzar in battle, ſhut him up in Babylon, and there beſieged him. ——But this ſiege proved a difficult work. For the walls were high and impregnable; the number of men within to defend them very great, and they were furniſhed with all ſorts of proviſions for twenty years; and the void ground within the walls, was able both by tillage and paſturage, to furniſh them with much more. And therefore, the inhabitants thinking themſelves ſecure in their walls and their ſtores, looked on the taking of the city by a ſiege as an impracticable thing, and therefore, from the top of their walls ſcoffed at Cyrus, and derided him for every thing he did towards it. However, he went on with the attempt, and firſt he drew a line of circumvallation round the city, making the ditch broad and deep, and by the help of palm-trees, which uſually grow in that country to the height of an hundred feet, he erected towers higher than the walls, thinking at firſt to have been able to take the place by aſſault; but finding little ſucceſs this way, he applied himſelf wholly to the ſtarving of it into a ſurrender; reckoning that the more people there were within, the ſooner the work would be done. But that he might not over-fatigue his army by detaining them all at this work, he divided all the forces of the empire into twelve parts, and appointed each its month to guard the trenches. But after near two years had been waſted this way, and nothing effected, he at length lighted on a *ſtratagem,* which, with little difficulty, made him maſter of the place. For,

Underſtanding that a great annual feſtival was to be kept at Babylon on a day approaching, and that it was uſual for the Babylonians on that ſolemnity to ſpend the whole night in revelling, drunkenneſs, and all manner of diſorders, he thought this a proper time to ſurprize them, and for the effecting of it he had this *device.* He ſent up a party of his men to the head of the canal leading to the great lake, with orders, at a time ſet, to break down the great bank or dam, which was between the river and that canal, and to turn the whole current that way into the lake. In the interim, getting all his forces together, he poſted one part of them at the place where the river ran into the city, and the other where it came out, with orders to enter the city that night, by the channel of the river, as ſoon as they could find it fordable. And then towards the evening, he opened the head of the trenches on both ſides the river above the city, to let the water of it run into them. And by this means, and the opening of the great dam, the river was ſo drained, that by the middle of the night, it being then in a manner empty, both parties according to their orders entred the channel, the one having Gobrias, and the other Gadates for their guides; and finding the gates leading down to the river, which uſed on all other nights to be ſhut, then left all open, through the neglect and diſorder of that time of looſeneſs, they aſcending through them into the city, and both parts being met at the palace, as had been concerted between them, they there ſurprized the guard, and ſlew them all; and when on the noiſe, ſome that were within opened the gates to know what it meant, they ruſhed in upon them and took the palace. Where, finding the king with his ſword drawn at the head of thoſe who were at hand to aſſiſt him, they ſlew him valiantly fighting for his life, and all thoſe that were with him. After this, proclamation being made of life and ſafety to all thoſe who ſhould bring in their arms, and of death to all that ſhall refuſe ſo to do, all quietly yielded to the conquerors, and Cyrus, without any further reſiſtance, became maſter of the place, and this concluded all his conqueſts," and punctually fulfilled this prophecy, where God promiſed by the mouth of Iſaiah, *to dry up the rivers.*

This is the account given by Herodotus and Xenophon concerning the taking of Babylon by Cyrus, who exactly agree with the Holy Writ, as ſhall be more particularly remarked in the notes on the fifth chapter of the prophecy of Daniel. For now it will be proper to give you an account who this Cyrus was, choſen of God from among the heathens to be his anointed, and the rod his anger. Thus it follows in

Chap. xlv. Ver. 1. *Thus ſaith the Lord to his anointed, to Cyrus, whoſe right hand I have holden to ſubdue nations before him,* &c.] Now Cyrus was the ſon of Cambyſes the Perſian, and Mandane the daughter of Aſtyages king of the Medes. Aſtyages dreamed, that there came forth a vine out of his daughter Mandane's womb, the branches whereof covered all Aſia: Hereupon he conſulted the ſoothſayers; who told him, that this ſignified the future power and greatneſs of the child, who ſhould be born of his daughter; and farther, that the ſame child ſhould deprive him of his kingdom. Aſtyages, to prevent the effects of this prediction, inſtead of marrying his daughter to ſome powerful prince, gave her to Cambyſes, a perſon of mean condition, and one who was not in a capacity to form great deſigns, nor to ſupport the ambition of his ſon by his own riches and authority.

Nor did Aſtyages ſtop here: The apprehenſion he was under, leſt Mandane's ſon might perhaps find that aſſiſtance in his own courage, or ſome luckly circumſtances which his family was not able to ſupply him with, induced him to take a reſolution to diſpatch him. As ſoon therefore as he underſtood his daughter to be big with child, he commanded one of his officers, whoſe name was Harpagus, to kill the infant the moment it was born. Harpagus fearing the reſentment of Mandane, put the child into the hands of one who was the king's chief ſhepherd, in order to expoſe him. This man's wife was extremely touched with the beauty of young Cyrus, and deſired her huſband rather to expoſe her own ſon, who was born ſome time before, and to preſerve the young prince. After this manner Cyrus was preſerved, and brought up among the king's ſhepherds.

One day, as the ſhepherds were playing together, Cyrus was choſen king, and having uſed one of his little playfellows ill, the child's parents complained of him to Aſtyages. This prince ſent for Cyrus, and ſeeing him, obſerved ſomething great in his air, and ſome features of his daughter Mandane. Hereupon he made particular enquiry into the matter, and diſcovered, that in reality he was his grandſon. Harpagus, who had preſerved him, was puniſhed with the death of his own ſon; and Aſtyages believing that the royalty which the ſoothſayers had promiſed to young Cyrus, was that which he had lately exerciſed among the ſhepherds children, diſturbed himſelf no more about it. Notwithſtanding, when Cyrus was grown up, Harpagus diſcovered to him the whole ſecret of his birth, and in what manner he had delivered him from the cruelty of his grandfather. He encouraged him to come into Media, and promiſed to furniſh him with forces, in order to make himſelf maſter of the country, and depoſe Aſtyages. Cyrus hearkened to theſe propoſitions, engaged the Perſians to take arms againſt the Medes, marched at the head of them againſt Aſtyages, defeated him, and poſſeſſed himſelf of Media. He carried on many other wars: At length he ſat down before Babylon, and took it after a long ſiege. This is a ſummary account of Cyrus's life, as we read it in Herodotus and Juſtin the abbreviaror of Trogus .But the learned make no difficulty of owning, that this whole recital is ſo blended with fables, that it is very hard to diſtinguiſh truth from falſhood.

Xenophon has given us another hiſtory of Cyrus very different from that which we have now related; but there is no more certainty in this of Xenophon, according to the judgment of ſeveral critics, than in thoſe of Herodotus, Cteſias, and Trogus. Plato was not of opinion, that Cyrus was ſo fine a model of a prince as Xenophon imagined; or rather, he did not believe that the protraiture of Cyrus, as it was drawn by Xenophon, was an excellent pattern of a perfect king. He had his exceptions to it: As for example; That Cyrus was not careful in the good government of his family, and permitted his children to be brought up by women. In a word, Xenophon may be allowed to have deſcribed to us, in the name of Cyrus, a good general, and a prince who is a lover of his country; but not a perfect prince. This is Plato's judgment; and Cicero is not more favourable; *Cyrus ille a Xenophonte non ad hiſtoriæ fidem ſcriptus eſt, ſed ad effigiem imperii:* "Xenophon has not pretended to write the hiſtory of Cyrus, but only to deſcribe an accompliſhed prince in his perſon."

Here follows a brief relation of Cyrus's life from Xenophon. Aſtyages married his daughter Mandane to Cambyſes king of Perſia, ſon to Achæmenes king of the ſame nation. Cyrus was born in the king his father's court, and was educated with all the care his birth required. When he was of the age of about twelve years, his grandfather Aſtyages ſent for him to court, together with his mother Mandane. Sometime after the king of Aſſyria's ſon having invaded Media, Aſtyages with his ſon Cyaxares, and his grandſon Cyrus, marched againſt him. Cyrus diſtinguiſhed himſelf in this war, and defeated the Aſſyrians. Cambyſes afterwards recalled him, that he might have them near his own perſon; and Aſtyages dying, his ſon Cyaxares, uncle by the mother's ſide to Cyrus, ſucceeded him in the kingdom of Media.

Cyrus at the age of thirty, was made general of the Perſian troops by his father Cambyſes, and was ſent at the head of thirty thouſand men, to the aſſiſtance of his uncle Cyaxares, whom the king of Babylon, with his allies, the Cappadocians, Carians, Phrygians, Cilicians, and Paphlagonians were preparing to attack. Cyaxares and Cyrus prevented them, fell upon them, and diſperſed them. Cyrus advanced as far as Babylon, and ſpread terror throughout all the country. From this expedition he retired to his uncle, towards the frontiers of Armenia and Aſſyria, and was received by Cyaxares in the tent of the Aſſyrian king, whom he had defeated.

After this, Cyrus carried the war into the countries beyond the river Halys, entred Cappadocia, and ſubdued it entirely. From thence he marched againſt Crœſus king of Lydia, beat him in the firſt battle, then beſieged him in Sardis, his capital. After a ſiege of fourteen days, Crœſus was obliged to ſurrender; and Cyrus having condemned him to be burnt, Crœſus upon the funeral-pile repeated three times the cry of *Solon, Solon, Solon.* Cyrus hereupon being informed, that Solon had ſaid formerly to Crœſus, that no man ſhould be called happy while he was living, and that Crœſus by theſe words acknowledged the truth of this prediction, ſet him at liberty, and received him into the number of his friends and counſellors.

Cyrus having reduced almoſt all Aſia by the arms of his generals, paſſed the Euphrates, and made war againſt the Aſſyrians. He marched directly to Babylon at the head of a very powerful army, compoſed of Perſians and Medes and auxiliary troops of the people, whom he had ſubdued, and he beſieged and took the city as related above in the laſt note.

Cyrus took care to prepare a palace at Babylon for his uncle Cyaxares, whither he might retire, if he had an inclination at any time to come there. After all theſe expeditions, Cyrus returned to his father and mother in Perſia, where they were ſtill living; and going ſometime after to his ſaid uncle Cyaxares in Media, he married his couſin, the only daughter and heireſs of all Cyaxares's dominions, by which he obtained the reverſion of the kingdom of Media, and went with her to Babylon, accompanied by old Cyaxares. On their arrival at Babylon, they concerted meaſures for the better ſettling his whole empire, and having divided it into one hundred and twenty provinces, (Dan. vi. 1.) they diſtributed the government of them among thoſe that had borne with Cyrus the chief burden of the war, according to merit. Over theſe were appointed three preſidents (Dan. vi. 2.) who conſtantly reſiding at court, were to receive from time to time an account of all particulars relating to their reſpective government, and again remit to them the king's orders concerning them. And therefore in theſe three, as the chief miniſters of the king, was intruſted the ſuperintendency and main government of the whole empire. But it muſt not be forgot, that

Cyrus immediately on his return to Babylon had iſſued out his orders for all his forces to come thither to him, which at a general muſter he found to amount to one hundred and twenty thouſand horſe, two thouſand ſithed chariots, and ſix hundred thouſand foot; of theſe having diſtributed into garriſons as many as were neceſſary for the defence of the ſeveral parts of the empire, he marched with the reſt on an expedition into Syria, where he ſettled all thoſe parts of his empire, reducing all under him as far as the Red-ſea, and the confines of Ethiopia. In the interim Cyaxares (whom the Scriptures call Darius the Median) ſtaid at Babylon, and there governed the affairs of the empire, for about two years, which was the time Cyrus was abſent on his Syrian, Egyptian and other expeditions. For,

In about two years after Cyaxares dying, and Cambyſes being alſo dead in Perſia, Cyrus returned and took upon himſelf the whole government of the empire, over which he reigned ſeven years ſole monarch of the whole empire; and it is to the firſt of theſe ſeven years that we are to apply the firſt verſe of the book of Ezra, wherein was put an end to the captivity of Judah, and a licence given to the Jews to return into their own country, by a publick decree of the king.

There can be no doubt but that this decree in favour of the Jews was obtained by Daniel, of which in his life hereafter; who to induce him the readier to grant his requeſt ſhewed him the prophecies of the Prophet Iſaiah, under our immediate conſideration, which ſpake of him by name 150 years before he was born, as one whom God had deſigned to be a great conqueror, and king over many nations, and the reſtorer of his people, in cauſing the temple to be built and the land of Judah and the city of Jeruſalem to be again dwelt in by its former inhabitants. That Cyrus had ſeen and read theſe prophecies, Joſephus tells us, and it is plain from ſcripture, that he did ſo. For they are recited in his decree in Ezra, for the rebuilding of the temple. And who was there that ſhould ſhew them unto him, but Daniel, who in the ſtation that he was in, had conſtant acceſs unto him, and of all men living had it moſt at heart to ſee theſe prophecies fulfilled in the reſtoration of Sion? Beſides Cyrus in his late expedition into Syria and Paleſtine, having ſeen ſo large and good a country, as that of Judæa, lye wholly deſolate, might juſtly be moved with a deſire of having it again inhabited. For the ſtrength and riches of every empire being chiefly in the number of its ſubjects; no wiſe prince would ever deſire that any part of his dominions ſhould lie unpeopled. And who could be more proper again to plant the deſolate country of Judea, than its former inhabitants? They were firſt carried out of Judea by Nebuchadnezzar, to people and ſtrengthen Babylon; and perchance under this government of the Perſians, to which the Babylonians were never well affected, the weakning and diſpeopling of Babylon might be as ſtrong a reaſon for their being ſent back again into their own country. But whatſoever ſecond cauſes worked to it, God's over-ruling power, which turneth the hearts of princes which way he pleaſeth, brought it to paſs, that in the firſt year of Cyrus's monarchy over the eaſt, he iſſued out his royal decree for the rebuilding of the temple at Jeruſalem, and the return of the Jews again into their own country. And hereon the ſtate of Judah and Jeruſalem began to be reſtored.

Cyrus died in the ſeventh year after this reſtoration of the Jews, after he had reigned from his firſt taking on him the command of the Perſian and Median armies thirty years; from his taking Babylon nine years; and from his being ſole monarch of the eaſt, after the death of Cyaxares or Darius the Median, his uncle, ſeven years, being at the time of his death ſeventy years old; but authors are very much divided concerning the manner of his death. Herodotus, Juſtin, and Valerius Maximus relate; that he died in the war againſt the Scythians, where falling into an ambuſh which queen Thomyris had laid for him, ſhe ordered his head to be cut off, and to be caſt into a veſſel full of blood, with this expreſſion: *Thou that haſt always thirſted after human blood, glut thy ſelf with it now.* Diodorus the Sicilian ſays, that he was taken in an engagement and hanged. Cteſias aſſures us, that he died of a wound which he received in his thigh. John Malela of Antioch cites a ſpurious piece of Pythagoras the Samian, which declares that he was killed in a fight with the people of Samos. But amidſt this uncertainty, I prefer Xenophon's account, who makes him die in his bed as fortunately as he lived, amidſt his friends, and in his own country, and this is by much the more probable account of the two. For, it is by no means likely, that ſo wiſe a man as Cyrus was, and ſo advanced in years as he then was, ſhould engage in ſo raſh an undertaking, as that Scythian expedition is deſcribed to be, by thoſe that have recorded it, neither can it be conceived, how after ſuch a blow, his new-erected empire could have been upheld; eſpecially in the hands of ſuch a ſucceſſor as Cambyſes was; or how it could be poſſible, that he ſhould ſo ſoon after it be in a condition to wage ſuch a war, as he did with the Egyptians, and make ſuch an abſolute conqueſt of that country, as he did. That ſuch a wild-headed man could ſettle himſelf ſo eaſily in his father's new-erected empire, and hold it in ſuch great quiet at home, and ſo ſoon after his coming to it, enlarge it with ſuch conqueſts abroad, could certainly be owing to nothing elſe, but that it was founded in the higheſt wiſdom, and left to him in the greateſt tranquility. Beſides all authors agree, that Cyrus was buried at Paſargada in Perſia, in which country Xenophon records his death; and this is certain that his monument was ſhewn at that place in the time of Alexander the Great, as Plutarch, Quintus Curtius, Arrian, and laſtly, Ariſtobulus, an eye-witneſs, cited by Strabo, are all witneſſes. From all which

It is eaſy to conclude that we are but imperfectly acquainted with the hiſtory of this great prince, the founder of the Perſian empire, the deſtroyer of the Chaldæan empire, and the great reſtorer of the Jews to their own country, after ſeventy years oppreſſion in the land of captivity, at Babylon. We learn fewer particulars of it from Scripture, but then they are more certain than any we have produced. Daniel in the famous viſion, wherein God ſhewed him the ruin of ſeveral great emperors, which were to precede the birth of the Meſſiah, repreſents Cyrus to us under the idea *of a ram which had two horns, and the horns were high, but the one was higher than the other, and the higher came up at laſt. This ram puſhed weſtward, and northward, and ſouthward: So that no beaſts might ſtand before him, neither was there any that could deliver out of his hand, and he did according to his will, and became great.* The ram's two horns ſignify the two empires which Cyrus re-united in his perſon, that of the Medes, and that of the Perſians. The laſt was greater and more powerful than the empire of the Medes. Or otherwiſe, theſe two horns ſignify the two branches of Cyrus's ſucceſſors. His ſon Cambyſes dying, the empire was transferr'd to Darius Hyſtaſpes, and was continued down to Darius Codomannus, who is in all probability the great horn, which the ram that denotes Alexander, ran againſt. In another place, Daniel compares Cyrus to a bear with four rows of teeth in his mouth, to which it was ſaid, *Ariſe, devour much fleſh.*

Cyrus ſucceeded Cambyſes in the kingdom of Perſia, and Darius the Mede, by Xenophon called Cyaxares, and Aſtyages in the Greek of Daniel, in the kingdom of the Medes, and empire of Babylon. He was monarch of all the eaſt, or as he ſpeaks, *of all the world,* when he permitted the Jews to return into their own country, in the year of the world 3466, before J. C. 534, before the Vulgar Æra 538. The enemies of the Hebrews making uſe of this prince's affection to his own religion, prevailed with him by his orders, to put a ſtop to the building of the temple of Jeruſalem. He always had a particular regard for Daniel, and kept him in his great imployments. The hiſtories of Bel and the Dragon related in the Greek of Daniel, fell out under his reign. Cyrus, after he had ſeen the miraculous preſervation of Daniel, when expoſed to the lions, publiſhed an edict in favour of the religion of the Jews.

The Prophets frequently foretold the coming of Cyrus, and here Iſaiah has been ſo particular as to declare his name above an age before he was born. Joſephus ſays, that the Jews of Babylon ſhewed this paſſage of the Prophet to Cyrus, and that this prince in the edict which he granted for their return, acknowledged, that he received the empire of the world from the God of Iſrael; and that the ſame God had deſcribed him by name in the writings of the Prophets, and foretold, that he ſhould build a temple to him at Jeruſalem. He is pointed out in Scripture under the name of the Righteous Man, and the ſhepherd of Iſrael. He ſeems to acknowledge the God of Iſrael in what he ſays to Daniel. *Let all the inhabitants of the earth fear the God of Daniel, for he is God our Saviour, who worketh ſigns and wonders upon the earth, and hath delivered out of the mouth of the lions.* And elſewhere he ſays, *The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build me an houſe at Jeruſalem.* Notwithſtanding the Lord ſays to him in Iſaiah, *I am the Lord, and there is none elſe. I girded thee, though thou haſt not known me.* Jeremiah calls Cyrus and his people, who overthrew the Babyloniſh empire, thieves and robbers.

Cyrus we know was a Perſian by his father Cambyſes, and a Mede by his mother's ſide Mandane: For which reaſon in an oracle cited by Herodotus, he is called a mule. *Be afraid*, Said the oracle to Craſus, when the *Medes ſhall be commanded by a mule.* And Nebuchadnezzar ſome time before his death, filled with a Divine Enthuſiaſm, Said to the Babylonians, *I foretel a misfortune, which none of their gods will be able to divert. A Perſian mule ſhall come againſt you, who, with the help of their gods, ſhall bring you into bondage.* It ſeems as if Iſaiah intended to deſcribe the ſame thing, when ſpeaking of Cyrus's march againſt Babylon, he ſays, that he ſaw a man riding in a chariot drawn by a camel and an aſs.

The taking of Babylon by Cyrus is clearly ſet down in the Prophets, particularly in Iſaiah, chap. xiii. 14. xxi. 41. xliii. 44. and in Jeremiah, ch. xl. 41. Laſtly, Daniel evidently foretold the victories of Cyrus, and the erecting the monarchy of the Medes and Perſians in the 7th and 8th chapters. The birth of Cyrus is reckoned to have been in the year of the world 3405, his firſt year at Babylon to 3466, his death to 3475, the beginning of the ſeventy weeks after which the Meſſiah was to be put to death, to 3550, before the Vulgar Æra 454, before the true time of Jeſus Chriſt's birth 450.

The eaſtern people have been uſed to call Cyrus Kireſch. They tell us, that this prince deſcended by his father from Giamasb the ſon of Lohoſusb, fourth king of Perſia, of the dynaſty of the Cainanians; and by the mother ſide, from the Hebrew Prophets. He was ſent by Bahaman the ſon of Asfendiar king of Perſia to Babylon, to command there in the room of Balthalnaxar ſon of Nebuchadnezzar. Bahaman was born, they ſay, of a mother, who was of the tribe of Benjamin, and deſcended in a direct line from Saul firſt king of the Iſraelites: He married a wife of the tribe of Judah, who deſcended from Solomon by Rehoboam; ſo that this prince extremely favoured the Jews; and when he gave Cyrus the government of Media, Aſſyria and Chaldæa, he commanded him very expreſly to do all the good that he was able to do this nation.

Cyrus did not fail to execute this order, being himſelf attached to the Jews, to whom he was allied in blood; for his mother was a Jew, according to the Perſian authors, as well as his wife, who was the daughter of Salathiel, and ſiſter of Zerobabel, according to Eutychius Abulfaragius ſon of Batrick, Patriarch of Alexandria. He therefore ſent the Jews back to Jeruſalem, and permitted them to rebuild their city and temple. But all the Traditions of the eaſtern people, which are not conformable to Scripture, we look upon as fabulous; for if Cyrus had been ſon and husband to a mother and wife, both Jews, would the books of the Hebrews have forgotten this circumſtance?

Chap. xlvi. Bel or Belus, the firſt king of Babylon, who after his death received Divine Honours in this city, and throughout all Chaldæa. It is not known exactly whether it were Nimrod, or Belus the father of Ninus, or ſome other of their kings, whom they worſhipped under the name of Belus; or whether it were the ſun, or Saturn, or Jupiter: See above the article Baal. Jeremiah ſpeaking of the deſtruction of Babylon by the Medes and Syrians, *Babylon is taken, Bel is confounded, Merodach is broken in pieces, her idols are confounded, her images are broken in pieces.* The ſame Prophet in another place ſays, *And I will —— Bel in Babylon, and I will bring forth out of his mouth that which he hath ſwallow'd up, and the nations ſhall not flow together any more unto him; yea, the wall of Babylon ſhall fall.* This was ſeen to be executed under Cyrus, Darius the ſon of Hyſtaſpes, and the princes who ſucceeded them.

The Babylonians worſhipped Bel as a living God, they attributed to him the gift of healing diſeaſes, and believed he eat and drank like a living perſon. Baruch ſays, that one dumb was preſented to him, that he might reſtore him to the uſe of ſpeech, as tho' he were able to underſtand. And Daniel relates in what manner he diſcovered the cheat of Bel's prieſts, who came every night through private doors, to eat what was offered to this falſe deity.

Herodotus deſcribes the temple of Belus at Babylon, as one of the moſt wonderful works in the world. It was a prodigious tower, the baſis whereof was a ſquare, every ſide of which was a furlong, or an hundred twenty five paces, and conſequently an hundred paces in circumference. It conſiſted of eight towers built one upon another. Strabo in his deſcription of it, calls it a pyramid, becauſe it decreaſed as it roſe in height, and ſays it was a furlong, or an hundred and twenty-five paces high. The ſteps by which people went up to the top of it, were fixed on the outſide. The eight towers were as ſo many ſtages, wherein ſeveral large chambers were contrived, ſupported by pillars. Upon the top of all ſtood the temple of Belus, adorned within with many ſtatues of maſſy gold, of which one was forty foot high. This temple with its riches was in being till the time of Xerxes: who returning from his unfortunate expedition into Egypt, demoliſhed the temple, and carried off the immenſe wealth which was incloſed in it; conſiſting not only of golden ſtatues, but in golden furniture alſo and inſtruments appointed for their worſhip.

Nebo in Scripture hath various ſignifications;

1. It was a city in the tribe of Reuben, mentioned in the book of Numbers, chap. xxxii. 38. and by Jeremiah, xlviii. 1.

2. It was a city in the land of Judah, (ſee Ezra ii. 29. x. 43. and Nehem. vii. 33.) It is probably the village of Naban, eight miles from Hebron towards the ſouth, which was forſaken in the time of Euſebius and Jerom.

3. The mountain where Moſes is recorded, (Deut. xxxii. 49) to have died is called Nebo, beyond Jordan But

4. The Nebo mentioned in this text of Iſaiah, was an idol of the Babylonians; and comes from a Hebrew root that ſignifies to prophecy, and therefore may ſtand for an oracle.

There is ſome probability that Bel and Nebo are but one and the ſame deity, and that Iſaiah has made uſe of them as ſynonymous terms. The god Bel was the oracle of the Babylonians. The name Nebo or Nabo, is found in the compoſition of the names of ſeveral princes of Babylon, as, Nabonaſſar, Nebopolaſſar, Nebuchadnezzar, Nabuzaradan, Nabuſesban, *&c.* The Septuagint, inſtead of Nebo, read Dagon.

Chap. xlviii. Here the Jews are again forewarned of falling into obſtinate diſobedience to God, for that he would certainly deliver them into captivity: together with a promiſe again repeated of their deliverance from the Babyloniſh captivity, in God's time, or when they had been duly puniſhed according to God's gracious purpoſe towards them; as,

Ver. 2. *For they call themſelves of the holy city, and ſtay themſelves on the God of Iſrael, the Lord of hoſts is his name.* Ver. 3. *I have declared the former things from the beginning*, &c.] i. e. The Jews boaſt of their holy city of Jeruſalem, and of the power of their God, who is able to help and ſave them from all their enemies; yet they are not careful to preſerve their true worſhip to the Omnipotent God, for when good king Hezekiah ſhall ſleep with his fathers, they will forſake his commands: Therefore, to forewarn them again, and to prevent ſuch their ill doings, I remind of thoſe things again, which I have heretofore particularly told them ſhould befall Rezin king of Syria, and his confederate the king of Iſrael, as alſo more lately what ſhould befal Semacherib, and aſſuredly as theſe things are come to paſs, even ſo will I puniſh thee, if thou, O Iſrael, or thou, O Judah, turneſt away from my law.

Ver. 20. *Go ye forth of Babylon.*] This is a promiſe of the Jews certain delivery by Cyrus from the Babyloniſh captivity. And as it follows, God promiſed by Iſaiah to compleat that unexpected deliverance, even as certainly as he had brought their fathers out of the land of Egypt, by his mighty hand, and out-ſtretched arm; ſo will God, ſays the Prophet, (ver. 21.) take the like care to bring his people ſafe back into their own country, on their releaſement from the Babyloniſh captivity, by furniſhing them with all things requiſite for their journey. But always remembring this as a certain rule of God's providence, that there is no laſting peace, (ver. 22.) or proſperity at any time, ſays the Lord unto the wicked; and therefore, if after your return from the Babyloniſh captivity, you provoke God again by your ſins, you muſt expect God will bring the like judgments on you again. Accordingly for their unbelief, and obſtinately rejecting of Chriſt, God delivered the Jews into the hands of the Romans, (as he afore did into the hands of the Babylonians) who put an end likewiſe to their ſtate and government, whereon they have been diſperſed ever ſince over the world. And that the admonition given in this verſe, does in a ſpecial manner belong to their future behaviour toward Chriſt, when he ſhould come into the world, is confirmed by the Prophet's proceeding immediately in the beginning of the chapter next following, to foretel the Jews unbelief of Chriſt or his Goſpel; of which I ſhall juſt give you an idea by a paraphraſe on the four firſt verſes.

CHAP. xlix. VER. 1——5. Liſten, O iſles, unto me, and hearken ye people from far, The Lord has called or appointed me, *viz.* Chriſt from the womb to be the ſaviour of the world, from the bowels of my mother hath he made mention of my name; *i. e.* from my firſt conception he appointed that my name ſhould be Jeſus, and foretold, that I ſhould be the ſon of the higheſt, and reign over Jacob for ever, *&c.* And he hath made my mouth like a ſharp ſword; *i. e.* I ſhall not only make known by my Goſpel his judgments, particularly the future ſtate of the damned and torments of hell, more clearly than afore; but alſo ſhall have power by my command, or a word ſpeaking to deſtroy my obſtinate enemies as with a ſword: in the ſhadow of his hand hath he hid me; *i. e.* I ſhall be under the more immediate protection of God; and made me, *viz.* my words as effectual to the end deſigned by them, as a poliſhed ſhaft is to anſwer the end it is made for; in his quiver hath he hid me; *i. e.* as an archer puts his beſt ſhaft, or arrow in ſome ſpecial place of his quiver, that he may the better know, where to have it when he wants it on any ſpecial occaſion; ſo God hath deſigned me the Chriſt for the moſt ſpecial and extraordinary work, *viz.* the *promulgation* of the goſpel, and *redemption* of mankind, and reſerves my appearing on earth, till the time fit for the ſame is come. 3. And, or even he has ſaid unto me, thou art my ſervant in the moſt eminent manner: O head and repreſentative of the true Iſrael or church, in whom I will be moſt ſignally glorified. 4. Then I ſaid in objection to God's being glorified by me, I have laboured in vain, I have ſpent my ſtrength for nought, and in vain, *i. e.* I who am to be the *Meſſiah* or Chriſt, foreſee that my labour will be for the greateſt part in vain at firſt among the Jews, and that they will a long time reject me: Yet ſurely my judgment is with the Lord, and my work with my God, *i. e.* God will fully reward my faithful obedience to his will, even unto the Death of the croſs. And thus you are to underſtand the whole ſcope of this thirty-ninth chapter; ſo that I ſhan't detain you with further remarks thereon, except what I obſerve at

Ver. 12. *Behold, thoſe ſhall come from far; and lo, thoſe from the north and from the weſt, and thoſe from the land of Sinim.*] where the prophet amplifies the great converſion of the Gentiles, by enumerating the diſtant parts or quarters of the world, where they were to be converted to the faith in Chriſt, upon the preaching of the goſpel. And moreover this is a declaration, that God, notwithſtanding all oppoſition, would make a way for the propagation of the goſpel through the whole world, as we have in a great meaſure, ſeen accompliſhed ſince the preaching of the apoſtles. Note alſo, that by *the land of Sinim* is denoted either the wilderneſs of *Sin* (Exod. xvi. 1.) on the city of Peluſium in Egypt, called *Sin*; (Exek, xxx. 15, both of which lying ſouth of Judah, ſo the word is here put to denote the *ſouth*, by a common phraſe of ſpeech.

CHAP. l. Is the prophecy of God's rejecting the Jews for their denial of Chriſt, and refuſing to embrace his goſpel; as alſo his exaltation for and after his ſufferings is here foretold. So that

Ver. 2. *Wherefore when I came, was there no man? when I called was there none to anſwer?* &c.] Theſe are the words of the promiſed Meſſiah, Chriſt Jeſus our Saviour, ſaying to the Jews, by way of reprimand, when I, *Chriſt*, ſhall come and preach among you the goſpel, will ye not hearken unto me? Though I ſhall appear among you as a man, yet as God I am able to do as great, and greater things for you than thoſe I have formerly done in your deliverance from the Egyptian bondage; for I that ſhall come as Chriſt, am the ſame divine perſon that more immediately dried up the red ſea, *&c.* and brought you into Canaan. For,

Ver. 8. *He is near that juſtifieth me, who will contend with me? Let us ſtand together, who is mine Adverſary? Let him come near to me. 9. Behold the Lord God will help me, who is he that ſhall condemn me? Lo, they all ſhall wax old as a garment; the moth ſhall eat them up.*] *i. e.* Whatever falſe Accuſations the Jews may bring againſt me, their Saviour, and however they may get me condemned and crucified; yet God the Father, who ſhall ſend me for this end, will ſignally juſtify my innocence, by raiſing me up again quickly from the dead, *&c.* and by as remarkably puniſhing the Jews, and deſtroying them by the Romans; which is very emphatically deſcribed by a proper metaphor, at

Ver. 11. *Behold all ye that kindle a fire, that compaſs your ſelves about with ſparks: walk in the light of your fire, and in the ſparks that ye have kindled. This ſhall ye have of mine hand*; ye ſhall lye down in ſorrow.] As much as to ſay, all ye that ſeek for comfort by your own human or worldly means, and think thereby to ſecure yourſelves, however wicked the means be you make uſe of, you may make the beſt you can of thoſe means, and the comforts ariſing from them: But be aſſured from God, that he will cauſe you to be ſadly diſappointed in your expectations, and to ſink under your calamities, as a beaſt ſinks under his burden. And

Then the Lord according to his wonted kindneſs begins the next CHAP. li. with a freſh promiſe of his mercy towards his people, as ſoon as they ſhould *hearken unto him, follow after righteouſneſs, and ſeek the Lord.* Then I will puniſh thy enemies, I will put the cup of my fury into the hand of them that afflict thee, and make them drink it that have ſaid to the grief of thy ſoul, bow or lye down on the ground that we may go over thee; and accordingly thou haſt laid down thy body as the ground, and as the ſtreet to them that went over; Ver. 23. Wherefore,

CHAP. lii. VER. 1. *Awake, awake, put on thy ſtrength, O lion! put on thy beautified garments, O Jeruſalem,* &c.] *i. e.* After thou haſt been in a long ſtate of ſilence and obſcurity, like one dead and buried, thou ſhalt awake and reſume thy power and dignity O lion, and become glorious O Jeruſalem; and no heathen enemy ſhall hurt thee.

Ver. 3. *Thus ſaith the Lord, you have ſold your ſelves for nought.*] So do all they who barter away their real good, their eternal glory for the tranſient enjoyment of ſin, which is of no real and ſolid account, or laſting Satiſfaction.

——*Ye ſhall be redeemed without money.*] This was latterally accompliſhed in the deliverance of the Jews by Cyrus, from the Babyloniſh captivity, and doth clearly typify the freedom of that ſpiritual redemption which Chriſt hath offered to all mankind.

Ver. 4. *For thus ſaith the Lord God, my people went down,* &c.] This is a rehearſal of thoſe deliverances God had already wrought for the Jews, which he introduces here as a confirmation of the premiſes; as much as to ſay, I am the ſame Lord that raiſed up the Egyptians firſt, and afterwards the Babylonians and Aſſyrians, to oppreſs my people, who had not given them any real cauſe of enmity to oppreſs them, but for wiſe councils of my own, whom they had grievouſly offended; for which I raiſed thoſe enemies to puniſh them.

Ver. 5. *Now therefore, what have I here ſaith the Lord, that my people is taken away for nought*, &c.] When the Lord had ſhewn the cauſe of their former puniſhment, he now ſubſumes to ſhew that it was not for any love to their enemies, that he had given the Jews up to be puniſhed by them; and that chaſtiſement was not a ſign of his utter forſaking of them; and finally that he made over to the heathen the right which he had in his people; but promiſes them due time from their oppreſſors.

Ver. 6. *Therefore my people ſhall know my name*, &c.] *i. e.* The Jews ſhall be convinced what I have to do for them, that I am not forgetful of my promiſes, nor unable to perform them; but that I, the God of Iſrael will, in their proper ſeaſon make good all of them to the ſeed of Abraham: And thus it may be ſaid of his ſending Chriſt into the world to make known the goſpel, as follows, (Ver. 7.) *How beautiful upon the Mountains are the feet of him that bringeth good tidings, that publiſheth peace, that bringeth good tidings of good, that publiſheth Salvation*, &c. of which ſalvation, whoever will actually partake, he muſt do in like manner as the Jews were directed to do in order to their return from the Babyloniſh captivity: *viz.* as Iſaiah adapts here his ſpeech more particularly to their circumſtances, when he ſays, (ver. 11.) *depart ye, depart ye, go out from hence, i. e.* Babylon, *touch no unclean thing*, &c. And then he promiſes to thoſe who complied with this *direction, that the Lord ſhould go before them, and the God of Iſrael ſhould be their reward*; (ver. 12.) *i. e.* That the God *of Iſrael promiſed hereby, to deliver them and all mankind, if they would reap the benefit of his coming, and ſo particularly be ſaved from that deſtruction which ſhould befall the unbelieving Jews; they muſt repent of their paſt ſins, and ſincerely embrace the goſpel; and that eſpecially the prieſts, which warning is given to them as being thoſe whom God foreſaw would chiefly oppoſe Chriſt. And the like is to be underſtood as to the ſalvation and reſtoration of the Jewiſh nation to their country from their preſent diſperſion*, viz. *That it was to be obtained only by their converſion to chriſtianity, or ſubmiſſion to our acknowledgement of the bleſſed Jeſus to be true Meſſiah or Chriſt, notwithſtanding all the contempt and baſeſt indignities their forefathers had ſhewn to and put upon him: Which the prophet proceeds next to ſpeak of or foretell.*

13 Behold, my Servant, *emphatically ſo called*; i. e. *Chriſt* ſhall deal prudently, *viz. obediently to my will in ſuffering all the Jews ſhall bring on him; for therefore after his ſufferings*, &c. *for a reward of them.* He ſhall be exalted and extolled, and be very high; *i. e. He ſhall aſcend into Heaven, and there ſit on the right hand of God.* 14. As many were; *i. e. ſhall be* aſtoniſhed at thee; *i. e. at the unexpected change they ſhall ſee in Chriſt's outward circumſtances, in reſpect of his being followed a very few days before with multitudes crying out Hoſannah*, &c. *and in reſpect of his great and ignominious ſufferings, eſpecially his crucifixion afterwards*; (*inſomuch that it may be ſaid*, his viſage was ſo marr'd more than any man, and his form more than the ſons of men) 15. So ſhall he ſprinkle many nations; *i. e. his ſufferings, and eſpecially his death, and ſhedding his blood, as being that whereby he ſhall redeem mankind, ſhall redound at length to his infinite glory, even ſo as to have divine honours paid to him in reſpect of his manhood as well as his God-head*: For the kings ſhall ſhut their mouth at; *i. e. ſhall ſubmit themſelves to* him, *and hearken to his inſtructions or goſpel, as if they did lay their hands to their mouths, which was a token of profound reverence and attention.* For this which had not been told them *before* in *relation to heavenly or ſpiritual matters*, ſhall they ſee or *have clearly revealed to them by the goſpel*; and that which they had not heard ſhall they conſider, *on the preaching of the goſpel to them, ſo as to convince them that Jeſus is Chriſt.* Chap. 43. *Neverthelſs Chriſt and his Apoſtles ſhall have too much reaſon to ſay on their preaching to the Jews*, Who has believed our report *or preaching?* or to whom is the arm of the Lord revealed? *i. e. who has (as he ought) among the Jews*; i. e. *very few in compariſon ſhall have due regard to the miracles which Chriſt and his Apoſtles ſhall work, or ſo as to look on them as convincing proofs of their divine miſſion.* 2. *And the chief reaſon thereof ſhall be*; For *that* he, *viz. Chriſt* ſhall grow up before him, *viz. in the ſight or eſteem of the Jewiſh people, not as a flouriſhing* and ſtrong *branch out of the root of* David; *but only* as a tender *or weakly* ſucker, yea, *ſhall be* as a root *almoſt dead, ſpringing in, or ſtanding a little above or* out of a dry ground; *that is*, he has no form nor comelineſs: and when we ſhall ſee him, there is no beauty that we ſhould deſire him; *i. e. Chriſt ſhall appear in no outward pomp or ſtate, which the Jews ſhall expect in this Meſſiah; and when he ſhall be crucified, the chriſtian church ſhall be eſteemed as a root almoſt dead, and ſo never like to ſend forth ſuckers or branches.* 3. *Therefore* he is or *ſhall be* deſpiſed or rejected of men, a man of ſorrows, and acquainted with grief; and we hid *or turned away*, as it were our faces from him, in *contempt and averſion to him.* 4. Surely he hath borne our griefs, and carried our ſorrows; *i. e. Chriſt ſhall take away and miraculouſly heal all thoſe that being troubled with any infirmities or diſeaſes, ſhall apply to him for cure: and though this ſhall be an evident token of God's being with him*, yet we did; *i. e. ſhall* eſteem him ſtricken, and ſmitten of God, and *or when he ſhall be* afflicted *with the ſufferings cauſed him by the high-prieſts, and other Jewiſh rulers.* 5. But he was wounded for our tranſgreſſions, he was bruiſed for our iniquities: the chaſtiſement of our peace was upon him; *i. e. by theſe chaſtiſements which he ſuffered, was ſatisfaction made to the Divine Juſtice, and ſo our peace or reconciliation wrought with God*: and with his ſtripes we are healed; *i. e. obtain pardon for our ſins on our repentance.* 6. For all we are like ſheep gone aſtray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. 7. He was oppreſſed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the ſlaughter, and as a ſheep before her ſhearers is dumb, ſo he openeth not his mouth; *i. e. he meekly underwent all the indignities offered him*, even death itſelf. 8. He was taken away by diſtreſs and judgment; *i. e. by an unjuſt ſentence of condemnation*: and who ſhall, *or can*, declare *the wickedneſs of the men, particularly Jews that lived in* his generation, *and were the inſtruments of his ſufferings and death*? For he was; *i. e. ſhall be* cut off out of the land of the living: for the tranſgreſſion of my people was he ſtricken. 9. And ſo made his grave with the wicked, and with the rich in his death; *i. e. he ſhall be put to death, and intended to be buried with the thieves that ſhall be crucified with him, but by a ſpecial direction of providence this intention ſhall be altered, and Joſeph of Arimathea ſhall obtain leave of Pilate to have his body, and he ſhall bury it in the ſepulchre which he being a rich man had prepared for himſelf: and this particular reſpect ſhall be ſhewn the body of Chriſt*, becauſe *Joſeph ſhall be perſwaded that* he had done no violence, neither was any deceit in his mouth; *but that he was a juſt man, and a teacher ſent from God.* 10. Although it pleaſed the Lord to bruiſe him, *and* he hath, *or ſhall*, put him to grief, *even death for the ſons of men: yet ſuch his great ſufferings ſhall not want a ſuitable reward: for* when thou, *O Lord, ſhalt* make, *or have made* his ſoul an offering for ſin, he ſhall ſee his ſeed; *i. e. by his death and ſatisfaction thereby, he ſhall become the father as it were, or actual Saviour of all the Righteous*; he, *after his reſurrection*, ſhall prolong his days, *ſo as to die no more, and ſo the redemption and ſalvation of man, being, according to* the pleaſure of the Lord, ſhall proſper in his hand, *or be accompliſhed by him.* 11. He ſhall ſee *ſuch benefits ariſe to mankind* of the travel of his ſoul, *or from his ſufferings, as being the means of actually ſaving very many*, and ſhall be ſatisfied; *i. e. eſteem the ſaid benefits, as a ſufficient ſatisfaction for his own ſufferings*: By his knowledge, *which ſhall produce in him a firm faith and entire obedience*, ſhall my righteous ſervant, *viz. Chriſt* juſtify many; *i. e. obtain juſtification of all true penitents*, for he ſhall bear *ſuch ſufferings as ſhall atone for* iniquities on their own *repentance.* 12. Therefore will I divide a portion with the great; *i. e he ſhall be moſt highly rewarded, and that, ſo as not to be placed with, but even above all Angels, even at God's own right hand, and to ſhare with God in his Divine Power, and Supreme Government of the world*: and he ſhall divide the ſpoil with the ſtrong; *i. e. he ſhall by his death ſubdue and triumph over the Devil, as deſtroying thereby the works of the Devil*: becauſe he hath poured out his *blood, wherein conſiſts, or on which depends, the union of the ſoul and body unto* death; and he was numbred with, *or reckoned among*,

the tranſgreſſors, *or malefactors, and as ſuch was put to death; and hereby,* he bare the *puniſhment which attoned for* the ſins of many, *or of the world,* and *ſo* made interceſſion for the *whole body of mankind, who were really tranſgreſſors.*

CHAP. LVII.

1 *The bleſſed death of the righteous.* 3 *God reproveth the Jews for their whoriſh idolatry.* 13 *He giveth evangelical promiſes to the penitent.*

THE righteous periſheth, and no man layeth *it* to heart; and merciful men *are* taken away, none conſidering that the righteous is taken away from the evil *to come.*

2 He ſhall enter into peace: they ſhall reſt in their beds, *each one* walking *in* his uprightneſs.

3 ¶ But draw near hither, ye ſons of the ſorcereſs, the ſeed of the adulterer, and the whore.

4 Againſt whom do ye ſport your ſelves? againſt whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of tranſgreſſion, a ſeed of falſhood?

5 Enflaming your ſelves with idols under every green tree, ſlaying the children in the valleys under the clifts of the rocks?

6 Among the ſmooth ſtones of the ſtream *is* thy portion; they, they *are* thy lot: even to them haſt thou poured a drink offering, thou haſt offered a meat-offering. Should I receive comfort in theſe?

7 Upon a lofty and high mountain haſt thou ſet thy bed: even thither wenteſt thou up to offer ſacrifice.

8 Behind the doors alſo and the poſts haſt thou ſet up thy remembrance: for thou haſt diſcovered *thy ſelf to another* than me, and art gone up: thou haſt enlarged thy bed, and made thee *a covenant* with them; thou lovedſt their bed where thou ſaweſt *it.*

9 And thou wenteſt to the king with ointment, and didſt increaſe thy perfumes, and didſt ſend thy meſſengers far off, and didſt debaſe *thy ſelf even* unto hell.

10 Thou art wearied in the greatneſs of thy way; *yet* ſaidſt thou not, There is no hope: thou haſt found the life of thine hand; therefore thou waſt not grieved.

11 And of whom haſt thou been afraid or feared, that thou haſt lyed, and haſt not remembred me, nor laid *it* to thy heart? have I not held my peace even of old, and thou feareſt me not.

12 I will declare thy righteouſneſs, and thy works, for they ſhall not profit thee.

13 ¶ When thou crieſt, let thy companies deliver thee: but the wind ſhall carry them all away; vanity ſhall take *them*: but he that putteth his truſt in me, ſhall poſſeſs the land, and ſhall inherit my holy mountain:

14 And ſhall ſay, Caſt ye up, caſt ye up, prepare the way, take up the ſtumbling-block out of the way of my people.

15 For thus ſaith the high and lofty One that inhabiteth eternity, whoſe name *is* Holy, I dwell in the high and holy *place*; with him alſo *that is* of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: for the ſpirit ſhould fail before me, and the ſouls *which* I have made.

17 For the iniquity of his covetouſneſs was I wroth, and ſmote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

18 I have ſeen his ways, and will heal him: I will lead him alſo, and reſtore comforts unto him, and to his mourners.

19 I create the fruit of the lips; peace, peace to *him that is* far off, and to *him that is* near, ſaith the LORD, and I will heal him.

20 But the wicked *are* like the troubled ſea, when it cannot reſt, whoſe waters caſt up mire and dirt.

21 *There is* no peace, ſaith my God, to the wicked.

CHAP. LVIII.

1 *The Prophet being ſent to reprove hypocriſy,* 3 *expreſſeth a counterfeit faſt, and a true.* 8 *He declareth what promiſes are due unto godlineſs,* 13 *and to the keeping of the Sabbath.*

CRY aloud, ſpare not, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſion, and the houſe of Jacob their ſins.

2 Yet they ſeek me daily, and delight to know my ways, as a nation that did righteouſneſs, and forſook not the ordinance of their God: they ask of me the ordinances of juſtice: they take delight in approaching to God.

3 ¶ Wherefore have we faſted, *ſay they,* and thou ſeeſt not? *wherefore* have we afflicted our ſoul, and thou takeſt no knowledge? Behold, in the day of your faſt you find pleaſure, and exact all your labours.

4 Behold, ye faſt for ſtrife and debate, and to ſmite with the fiſt of wickedneſs; ye

ſhall not faſt as *ye do this* day, to make your voice to be heard on high.

5 Is it ſuch a faſt that I have choſen? a day for a man to afflict his ſoul? *is it* to bow down his head as a bulruſh, and to ſpread ſackcloth and aſhes under *him*? wilt thou call this a faſt, and an acceptable day to the LORD.

6 *Is* not this the faſt that I have choſen? to looſe the bands of wickedneſs, to undo the heavy burdens, and to let the oppreſſed go free, and that ye break every yoke?

7 *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are caſt out, to thy houſe? when thou ſeeſt the naked, that thou cover him, and that thou hide not thy ſelf from thine own fleſh?

8 ¶ Then ſhall thy light break forth as the morning, and thine health ſhall ſpring forth ſpeedily: and thy righteouſneſs ſhall go before thee, the glory of the LORD ſhall be thy rereward.

9 Then ſhalt thou call, and the LORD ſhall anſwer; thou ſhalt cry, and he ſhall ſay, Here I *am*: if thou take away from the midſt of thee the yoke, the putting forth of the finger, and ſpeaking vanity:

10 And *if* thou draw out thy ſoul to the hungry, and ſatisfy the afflicted ſoul; then ſhall thy light riſe in obſcurity, and thy darkneſs *be* as the noon-day.

11 And the LORD ſhall guide thee continually, and ſatisfy thy ſoul in drought, and make fat thy bones: and thou ſhalt be like a watered garden, and like a ſpring of water, whoſe waters fail not.

12 And *they that ſhall be* of thee, ſhall build the old waſte places: thou ſhalt raiſe up the foundations of many generations; and thou ſhalt be called, The repairer of the breach, the reſtorer of paths to dwell in.

13 ¶ If thou turn away thy foot from the ſabbath, *from* doing thy pleaſure on my holy day, and call the ſabbath a delight, the holy of the LORD, honourable, and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking *thine own* words:

14 Then ſhalt thou delight thy ſelf in the LORD, and I will cauſe thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the LORD hath ſpoken *it*.

CHAP. LIX.

1 The damnable nature of ſin. 3 The ſins of the Jews. 9 Calamity is for ſin. 16 Salvation is only of God. 20 The covenant of the redeemer.

BEhold, the LORDS hand is not ſhortned, that it cannot ſave: neither his ear heavy, that it cannot hear.

2 But your iniquities have ſeparated between you and your God, and your ſins have hid *his* face from you, that he will not hear.

3 For your hands are defiled with blood, and your fingers with iniquity, your lips have ſpoken lyes, your tongue hath muttered perverſeneſs.

4 None calleth for juſtice, nor *any* pleadeth for truth: they truſt in vanity, and ſpeak lyes; they conceive miſchief, and bring forth iniquity.

5 They hatch cockatrice-eggs, and weave the ſpiders web: he that eateth of their eggs dieth, and *that which is* cruſhed, breaketh out into a viper.

6 Their webs ſhall not become garments, neither ſhall they cover themſelves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

7 Their feet run to evil, and they make haſte to ſhed innocent blood: their thoughts *are* thoughts of iniquity, waſting and deſtruction *are* in their paths.

8 The way of peace they know not, and *there is* no judgment in their goings: they have made them crooked paths: whoſoever goeth therein, ſhall not know peace.

9 ¶ Therefore is judgment far from us, neither doth juſtice overtake us: we wait for light, but behold obſcurity; for brightneſs, *but* we walk in darkneſs.

10 We grope for the wall like the blind, and we grope as if *we had* no eyes: we ſtumble at noon-day as in the night; *we are* in deſolate places as dead *men*.

11 We roar all like bears, and mourn ſore like doves: we look for judgment, but *there is* none; for ſalvation, *but* it is far off from us.

12 For our tranſgreſſions are multiplied before thee, and our ſins teſtify againſt us: for our tranſgreſſions *are* with us, and *as for* our iniquities we know them.

13 In tranſgreſſing and lying againſt the LORD, and departing away from our God, ſpeaking oppreſſion and revolt, conceiving and uttering from the heart, words of falſhood.

14 And judgment is turned away backward, and juſtice ſtandeth afar off: for truth is fallen in the ſtreet, and equity cannot enter.

15 Yea, truth faileth, and he *that* departeth from evil maketh himſelf a prey: and the LORD ſaw *it*, and it diſpleaſed him that *there was* no judgment.

16 ¶ And he ſaw that *there was* no man, and wondered that *there was* no interceſſor: therefore his arm brought ſalvation unto him, and his righteouſneſs it ſuſtained him.

17 For he put on righteouſneſs as a breaſtplate, and an helmet of ſalvation upon his head; and he put on the garments of vengeance *for* cloathing, and was clad with zeal as a cloak.

18 According to *their* deeds, accordingly he will repay, fury to his adverſaries, recompenſe to his enemies, to the iſlands he will repay recompenſe.

19 So ſhall they fear the name of the LORD from the weſt, and his glory from the riſing of the ſun: when the enemy ſhall come in like a flood, the ſpirit of the LORD ſhall lift up a ſtandard againſt him.

20 ¶ And the redeemer ſhall come to Zion, and unto them that turn from tranſgreſſion in Jacob, ſaith the LORD.

21 As for me, this *is* my covenant with them, ſaith the LORD, My ſpirit that *is* upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the LORD, from henceforth and for ever.

CHAP. LX.

1 *The glory of the Church, in the abundant acceſs of the Gentiles,* 25 *and the great bleſſings after a ſhort affliction.*

ARISE, ſhine, for thy light is come, and the glory of the LORD is riſen upon thee.

2 For behold, the darkneſs ſhall cover the earth, and groſs darkneſs the people: but the LORD ſhall ariſe upon thee, and his glory ſhall be ſeen upon thee.

3 And the Gentiles ſhall come to thy light, and kings to the brightneſs of thy riſing.

4 Lift up thine eyes round about, and ſee; all they gather themſelves together, they come to thee, thy ſons ſhall come from far, and thy daughters ſhall be nurſed at *thy* ſide.

5 Then thou ſhalt ſee and flow together, and thine heart ſhall fear, and be enlarged, becauſe the abundance of the ſea ſhall be converted unto thee, the forces of the Gentiles ſhall come unto thee,

6 The multitude of camels ſhall cover thee: the dromedaries of Midian and Ephah: all they from Sheba ſhall come: they ſhall bring gold and incenſe, and they ſhall ſhew forth the praiſes of the LORD.

7 All the flocks of Kedar ſhall be gathered together unto thee, the rams of Nebaioth ſhall miniſter unto thee: they ſhall come up with acceptance on mine altar, and I will glorify the houſe of my glory.

8 Who *are* theſe *that* fly as a cloud, and as the doves to their windows?

9 Surely the iſles ſhall wait for me, and the ſhips of Tarſhiſh firſt, to bring thy ſons from far, their ſilver, and their gold with them, unto the name of the LORD thy God: and to the holy One of Iſrael, becauſe he hath glorified thee.

10 And the ſons of ſtrangers ſhall build up thy walls, and their kings ſhall miniſter unto thee: for in my wrath I ſmote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates ſhall be open continually, they ſhall not be ſhut day nor night, that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought.

12 For the nation and kingdom that will not ſerve thee, ſhall periſh: yea, *thoſe* nations ſhall be utterly waſted.

13 The glory of Lebanon ſhall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my ſanctuary, and I will make the place of my feet glorious.

14 The ſons alſo of them that afflicted thee, ſhall come bending unto thee; and all they that deſpiſed thee, ſhall bow themſelves down at the ſoles of thy feet; and they ſhall call thee, The city of the LORD, the Zion of the holy One of Iſrael.

15 Whereas thou haſt been forſaken and hated, ſo that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

16 Thou ſhalt alſo ſuck the milk of the Gentiles, and ſhalt ſuck the breaſt of kings, and thou ſhalt know that I the LORD *am* thy ſaviour,

ſaviour and redeemer, the mighty one of Jacob.

17 For braſs I will bring gold, and for iron I will bring ſilver, and for wood braſs, and for ſtones iron: I will alſo make thy officers peace, and thine exactors righteouſneſs.

18 Violence ſhall no more be heard in thy land, waſting nor deſtruction within thy borders; but thou ſhalt call thy walls ſalvation, and thy gates praiſe.

19 The ſun ſhall be no more thy light by day, neither for brightneſs ſhall the moon give light unto thee: but the LORD ſhall be unto thee an everlaſting light, and thy God thy glory.

20 Thy ſun ſhall no more go down, neither ſhall thy moon withdraw it ſelf: for the LORD ſhall be thine everlaſting light, and the days of thy mourning ſhall be ended.

21 Thy people alſo *ſhall be* all righteous: they ſhall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one ſhall become a thouſand, and a ſmall one a ſtrong nation: I the LORD will haſten it in his time.

CHAP. LXI.

1 *The office of Chriſt.* 4 *The forwardneſs,* 7 *and bleſſings of the faithful.*

THE ſpirit of the Lord GOD *is* upon me, becauſe the LORD hath anointed me to preach good tidings unto the meek, he hath ſent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the priſon to *them that are* bound:

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God, to comfort all that mourn:

3 To appoint unto them that mourn in Zion, to give unto them beauty for aſhes, the oyl of joy for mourning, the garment of praiſe for the ſpirit of heavineſs, that they might be called trees of righteouſneſs, the planting of the LORD, that he might be glorified.

4 ¶ And they ſhall build the old waſtes, they ſhall raiſe up the former deſolations, and they ſhall repair the waſte cities, the deſolations of many generations.

5 And ſtrangers ſhall ſtand and feed your flocks, and the ſons of the alien *ſhall be* your plowmen, and your vine-dreſſers.

6 But ye ſhall be named the prieſts of the LORD: *men* ſhall call you the miniſters of our God: ye ſhall eat the riches of the Gentiles, and in their glory ſhall you boaſt your ſelves.

7 ¶ For your ſhame *you ſhall have* double; and *for* confuſion they ſhall rejoyce in their portion: therefore in their land they ſhall poſſeſs the double: everlaſting joy ſhall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt-offering, and I will direct their work in truth, and I will make an everlaſting covenant with them.

9 And their ſeed ſhall be known among the Gentiles, and their offspring among the people? all that ſee them ſhall acknowledge them, that they *are* the ſeed *which* the LORD hath bleſſed.

10 I will greatly rejoyce in the LORD, my ſoul ſhall be joyful in my God, for he hath cloathed me with the garmenrs of ſalvation, he hath covered me with the robe of righteouſneſs, as a bridegroom decketh *himſelf* with ornaments, and as a bride adorneth *her ſelf* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden cauſeth the things that are ſown in it to ſpring forth: ſo the Lord GOD will cauſe righteouſneſs and praiſe to ſpring forth before all the nations.

CHAP. LXII.

1 *The fervent deſire of the Prophet, to confirm the Church in God's promiſes.* 5 *The office of the miniſters (unto which they are incited) in preaching the Goſpel,* 10 *and preparing the people thereto.*

FOR Zions ſake will I not hold my peace, and for Jeruſalems ſake I will not reſt, until the righteouſneſs thereof go forth as brightneſs, and the ſalvation thereof as a lamp *that* burneth.

2 And the Gentiles ſhall ſee thy righteouſneſs, and all kings thy glory: and thou ſhalt be called by a new name which the mouth of the LORD ſhall name.

3 Thou ſhalt alſo be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou ſhalt no be more be termed, Forſaken; neither ſhall thy land any more be termed, Deſolate: but thou ſhalt be called Hephzi-bah, and thy land, Beulah: for the LORD delighteth in thee, and thy land ſhall be married.

5 For *as* a young man marrieth a virgin, *ſo* ſhall thy ſons marry thee: and *as* the

bridegroom rejoyceth over the bride, *ſo* ſhall thy God rejoyce over thee.

6 I have ſet watchmen upon thy walls, O Jeruſalem, *which* ſhall never hold their peace day nor night: ye that make mention of the LORD, keep not ſilence;

7 And give him no reſt till he eſtabliſh, and till he make Jeruſalem a praiſe in the earth.

8 The LORD hath ſworn by his right hand, and by the arm of his ſtrength, Surely, I will no more give thy corn *to be* meat for thine enemies, and the ſons of the ſtranger ſhall not drink thy wine, for the which thou haſt laboured.

9 But they that have gathered it, ſhall eat it, and praiſe the LORD; and they that have brought it together, ſhall drink it in the courts of my holineſs.

10 ¶ Go through, go through the gates; prepare you the way of the people, caſt up, caſt up the high-way, gather out the ſtones, lift up a ſtandard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold thy ſalvation cometh; behold his reward *is* with him, and his work before him.

12 And they ſhall call them, The holy people, the redeemed of the LORD: and thou ſhalt be called, Sought out, a city not forſaken.

CHAP. LXIII.

1 Chriſt ſheweth who he is, 2 what his victory over his enemies, 7 and what his mercy toward his Church. 10 In his juſt wrath he remembreth his free mercy. 15 The Church in their prayer, 17 and complaint, profeſs their faith.

WHO *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatneſs of his ſtrength? I that ſpeak in righteouſneſs mighty to ſave.

2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat?

3 I have troden the wine-preſs alone, and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury, and their blood ſhall be ſprinkled upon my garments, and I will ſtain all my raiment.

4 For the day of vengeance *is* in mine heart, and the year of my redeemed is come.

5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought ſalvation unto me, and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their ſtrength to the earth.

7 ¶ I will mention the loving-kindneſſes of the LORD, *and* the praiſes of the LORD, according to all that the LORD hath beſtowed on us, and the great goodneſs towards the houſe of Iſrael, which he hath beſtowed on them, according to his mercies, and according to the multitude of his loving-kindneſſes.

8 For he ſaid, Surely they *are* my people, children *that* will not lie: ſo he was their ſaviour.

9 ¶ In all their affliction he was afflicted, and the angel of his preſence ſaved them: in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old.

10 ¶ But they rebelled, and vexed his holy ſpirit: therefore he was turned to be their enemy, *and* he fought againſt them.

11 Then he remembred the days of old, Moſes *and* his people, *ſaying*, Where *is* he that brought them up out of the ſea, with the ſhepherd of his flock? where *is* he that put his holy ſpirit within him?

12 That led *them* by the right hand of Moſes, with his glorious arm, dividing the water before them, to make himſelf an everlaſting name?

13 That led them through the deep, as an horſe in the wilderneſs, *that* they ſhould not ſtumble.

14 As a beaſt goeth down into the valley, the ſpirit of the LORD cauſed him to reſt: ſo didſt thou lead thy people, to make thy ſelf a glorious name.

15 ¶ Look down from heaven, and behold from the habitation of thy holineſs and of thy glory: where *is* thy zeal and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards me? are they reſtrained?

16 Doubtleſs thou *art* our father, though Abraham be ignorant of us, and Iſrael acknowledge us not: thou, O LORD, *art* our father, our redeemer, thy name *is* from everlaſting.

17 ¶ O LORD, why haſt thou made us to err from thy ways? *and* hardened our heart from thy fear? Return for thy ſervants ſake, the tribes of thine inheritance.

18 The people of thy holineſs have poſſeſſed *it* but a little while: our adverſaries have trodden down thy ſanctuary.

19 We are *thine*, thou never bareſt rule over them, they were not called by thy name.

CHAP. LXIV.

1 The Church prayeth for the illuſtration of God's power. 5 Celebrating God's mercy, it maketh confeſſion of their natural corruptions. 9 It complaineth of their affliction.

OH that thou wouldſt rent the heavens, that thou wouldſt come down, that the mountains might flow down at thy preſence.

2 As *when* the melting fire burneth, the fire cauſeth the waters to boil, to make thy name known to thine adverſaries, *that* the nations may tremble at thy preſence.

3 When thou didſt terrible things, *which* we looked not for, thou cameſt down, the mountains flowed down at thy preſence.

4 For ſince the beginning of the world *men* have not heard nor perceived by the ear, neither hath the eye ſeen, O God, beſides thee, *what* he hath prepared for him that waiteth for him.

5 Thou meeteſt him that rejoyceth, and worketh righteouſneſs, *thoſe that* remember thee in thy ways: behold thou art wroth, for we have ſinned: in thoſe is continuance, and we ſhall be ſaved.

6 But we are all as an unclean *thing*, and all our righteouſneſs *are* as filthy rags, and we all do fade as as leaf, and our iniquities, like the wind, have taken us away.

7 And *there is* none that calleth upon thy name, that ſtirreth up himſelf to take hold of thee: for thou haſt hid thy face from us, and haſt conſumed us becauſe of our iniquities.

8 But now, O LORD, thou *art* our father: we *are* the clay, and thou our potter, and we all *are* the work of thy hand.

9 ¶ Be not wroth very ſore, O LORD, neither remember iniquity for ever: behold, ſee, we beſeech thee, we *are* all thy people.

10 Thy holy cities are a wilderneſs, Zion is a wilderneſs, Jeruſalem a deſolation.

11 Our holy and our beautiful houſe where our fathers praiſed thee, is burnt up with fire: and all our pleaſant things are laid waſte.

12 Wilt thou refrain thyſelf for theſe *things*, O LORD? wilt thou hold thy peace, and afflict us very ſore.

CHAP. LXV.

1 The calling of the Gentiles. 2 The Jews, for their incredulity, idolatry and hypocriſy, are rejected. 8 A remnant ſhall be ſaved. 11 Judgments on the wicked, and bleſſings on the godly. 17 The bleſſed ſtate of the new Jeruſalem.

I Am ſought of *them that* asked not *for me*: I am found of *them that* ſought me not: I ſaid, Behold me, behold me, unto a nation *that* was not called by my name.

2 I have ſpread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts:

3 A people that provoketh me to anger continually to my face, that ſacrificeth in gardens, and burneth incenſe upon altars of brick:

4 Which remain among the graves, and lodge in the monuments, which eat ſwines fleſh, and broth of abominable *things is* in their veſſels:

5 Which ſay, Stand by thy ſelf, come not near to me, for I am holier than thou: theſe *are* a ſmoke in my noſe, a fire that burneth all the day.

6 Behold, *it is* written before me, I will not keep ſilence, but will recompenſe, even recompenſe into their boſom,

7 Your iniquities, and the iniquities of you fathers together (ſaith the LORD) which have burnt incenſe upon the mountains, and blaſphemed me upon the hills: therefore will I meaſure their former work into their boſom.

8 ¶ Thus ſaith the LORD, As the new wine is found in the cluſter, and *one* ſaith, Deſtroy it not, for a bleſſing *is* in it: ſo will I do for my ſervants ſakes, that I may not deſtroy them all.

9 And I will bring forth a ſeed out of Jacob, and out of Judah an inheritour of my mountains: and mine elect ſhall inherit it, and my ſervants ſhall dwell there.

10 And Sharon ſhall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have ſought me.

11 ¶ But ye *are* they that forſake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furniſh the drink offering unto that number.

12 Therefore will I number you to the ſword, and ye ſhall all bow down to the

ſlaughter: becauſe when I called, ye did not anſwer; when I ſpake, ye did not hear, but did evil before mine eyes, and did chooſe *that* wherein I delighted not.

13 Therefore thus ſaith the Lord GOD, Behold, my ſervants ſhall eat, but ye ſhall be hungry: behold, my ſervants ſhall drink, but ye ſhall be thirſty: behold, my ſervants ſhall rejoyce, but ye ſhall be aſhamed:

14 Behold, my ſervants ſhall ſing for joy of heart, but ye ſhall cry for ſorrow of heart, and ſhall howl for vexation of ſpirit.

15 And ye ſhall leave your name for a curſe unto my choſen: for the Lord GOD ſhall ſlay thee, and call his ſervants by another name:

16 That he who bleſſeth himſelf in the earth, ſhall bleſs himſelf in the God of truth, and he that ſweareth in the earth, ſhall ſwear by the God of truth; becauſe the former troubles are forgotten, and becauſe they are hid from mine eyes.

17 ¶ For behold, I create new heavens, and a new earth: and the former ſhall not be remembred, nor come into mind.

18 But be you glad, and rejoyce for ever *in that* which I create: for behold, I create Jeruſalem a rejoycing, and her people a joy.

19 And I will rejoyce in Jeruſalem, and joy in my people, and the voice of weeping ſhall be no more heard in her, nor the voice of crying.

20 There ſhall be no more thence an infant of days, nor an old man that hath not filled his days: for the child ſhall die an hundred years old, but the ſinner *being* an hundred years old ſhall be accurſed.

21 And they ſhall build houſes and inhabit *them*; and they ſhall plant vineyards, and eat the fruit of them.

22 They ſhall not build, and another inhabit; they ſhall not plant and another eat; for as the days of a tree, *are* the days of my people, and mine elect ſhall long enjoy the work of their hands.

23 They ſhall not labour in vain, nor bring forth for trouble: for they *are* the ſeed of the bleſſed of the LORD, and their offspring with them.

24 And it ſhall come to paſs that before they call, I will anſwer, and whiles they are yet ſpeaking, I will hear.

25 The wolf and the lamb ſhall feed together, and the lion ſhall eat ſtraw like the bullock: and duſt *ſhall be* the ſerpents meat. They ſhall not hurt, nor deſtroy in all my holy mountain, ſaith the LORD.

CHAP. LXVI.

1 God will be ſerved in humble ſincerity. 5 The humble comforted. 15 God's judgments againſt the wicked.

THUS ſaith the LORD, The heaven *is* my throne, and the earth *is* my footſtool: where *is* the houſe that ye build unto me? and where *is* the place of my reſt?

2 For all thoſe *things* hath mine hand made, and all thoſe *things* have been, ſaith the LORD: but to this *man* will I look, *even* to *him that is* poor and of a contrite ſpirit, and trembleth at my word.

3 He that killeth an ox, *is as if* he ſlew a man: he that ſacrificeth a lamb, *as if* he cut off a dogs neck: he that offereth an oblation, *as if he offered* ſwines blood: he that burneth incenſe, *as if* he bleſſed an idol: yea, they have choſen their own ways, and their ſoul delighteth in their abominations.

4 I alſo will chooſe their deluſions, and will bring their fears upon them; becauſe when I called, none did anſwer; when I ſpake, they did not hear: but they did evil before mine eyes, and choſe *that* in which I delighted not.

5 ¶ Hear the word of the LORD, ye that tremble at his word, Your brethren that hated you, that caſt you out for my names ſake, ſaid, Let the LORD be glorified: but he ſhall appear to your joy, and they ſhall be aſhamed.

6 A voice of noiſe from the city, a voice from the temple, a voice of the LORD that rendereth recompenſe to his enemies.

7 Before ſhe travailed, ſhe brought forth: before her pain came, ſhe was delivered of a man child.

8 Who hath heard ſuch a thing? who hath ſeen ſuch things? ſhall the earth be made to bring forth in one day, *or* ſhall a nation be born at once? for as ſoon as Zion travailed, ſhe brought forth her children.

9 Shall I bring to the birth, and not cauſe to bring forth? ſaith the LORD: ſhall I cauſe to bring forth, and ſhut *the womb*? ſaith thy God.

10 Rejoyce ye with Jeruſalem, and be glad with her, all ye that love her: rejoyce for joy with her, all ye that mourn for her:

11 That ye may ſuck, and be ſatisfied with the breaſts of her conſolations: that ye may milk out, and be delighted with the abundance of her glory.

12 For thus ſaith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing ſtream: then ſhall ye ſuck, ye ſhall be born upon *her* ſides, and be dandled upon her knees.

13 As one whom his mother comforteth, ſo will I comfort you: and ye ſhall be comforted in Jeruſalem.

14 And when ye ſee *this*, your heart ſhall rejoyce, and your bones ſhall flouriſh like an herb: and the hand of the LORD ſhall be known towards his ſervants, and *his* indignation towards his enemies.

15 For behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire, and by his ſword, will the LORD plead with all fleſh: and the ſlain of the LORD ſhall be many.

17 They that ſanctify themſelves, and purify themſelves in the gardens, behind one *tree* in the midſt, eating ſwines fleſh, and the abomination, and the mouſe; ſhall be conſumed together, ſaith the LORD.

18 For I *know* their works and their thoughts: it ſhall come, that I will gather all nations and tongues, and they ſhall come and ſee my glory.

19 And I will ſet a ſign among them, and I will ſend thoſe that eſcape of them, unto the nations, *to* Tarſhiſh, Pul, and Lud, that draw the bow, *to* Tubal and Javan, *to* the iſles afar off, that have not heard my fame, neither have ſeen my glory: and they ſhall declare my glory among the Gentiles.

20 And they ſhall bring all your brethren *for* an offering unto the LORD, out of all nations, upon horſes and in chariots, and in litters, and upon mules, and upon ſwift beaſts, to my holy mountain Jeruſalem, ſaith the LORD, as the children of Iſrael bring an offering in a clean veſſel, into the houſe of the LORD.

21 And I will alſo take of them for prieſts, *and* for Levites, ſaith the LORD.

22 For as the new heavens, and the new earth which I will make, ſhall remain before me, ſaith the LORD, ſo ſhall your ſeed and your name remain.

23 And it ſhall come to paſs, *that* from one new-moon to another, and from one ſabbath to another, ſhall all fleſh come to worſhip before me, ſaith the LORD.

24 And they ſhall go forth, and look upon the carcaſes of the men that have tranſgreſſed againſt me: for their worm ſhall not die, neither ſhall their fire be quenched; and they ſhall be an abhorring unto all fleſh.

The prophecy, which is here continued, begins at the ninth verſe of the fifty-ſixth chapter, and ſetteth forth the calamities, which ſhall befall Judah, by reaſon of the great ſins, even idolatry, they ſhould again fall into after the death of Hezekiah; particularly it foretelleth the captivity of Manaſſeh and ſome others, firſt by the Babylonians, and afterwards of the whole nation: which includes all the text to the middle of the 15th verſe of the 50th chapter, where you read, *yea, truth faileth, and he that departeth from evil maketh himſelf a prey*; i. e. in thoſe days, after the *righteous* Hezekiah *periſhes*, (chap. lvii. 1.) So little regard ſhall be had to the true worſhip of God, or truth in any other reſpect, that whoſoever zealouſly maintains and adheres to the true worſhip of God, or the truth in any other reſpect between man and man, out of a principle of conſcience, or duty to do no evil, he thereby expoſes himſelf to the malice of thoſe in power, who find means to oppreſs him, or even to take away his life. Such is, or will be, the wickedneſs of Judah, whereby they will provoke God to bring many enemies on them, and at length to put an end to their kingdom by the Babyloniſh captivity. And the like wickedneſs will the Jews be again guilty of, after their reſtoration from the Babyloniſh captivity, and before the deſtruction of their ſtate by the Romans, in all reſpects but idolatry: But then, inſtead thereof, they will be guilty of obſtinately rejecting Chriſt and his Goſpel, which will be a like, or more heinous offence in ſome particulars, and ſo provoke God to puniſh them with a much longer captivity, or at leaſt, diſperſion and baniſhment from their own country. But the next words

——*And the Lord ſaw it, and it diſpleaſed him that there was no judgment*, begin a freſh prophecy, chiefly foretelling the general converſion of the Jewiſh nation to Chriſtianity, and the coming in of the fulneſs of the Gentiles; the deſtruction of Antichriſt, and alſo the reſtoration of the Jews from the Babyloniſh captivity, and the increaſe of the Chriſtian Church on the preaching of the Apoſtles, &c. which compleats the whole book of Iſaiah's prophecies.

The converſion of the Jewiſh nation to Chriſtianity, is particularly deſcribed to the end of this 59th chapter. And

CHAP. lx. begins the prophecy of the increaſe of the Chriſtian church, by the coming in of the Gentiles thereto, at the preaching of the Apoſtles, &c. For where it is ſaid

Ver. 1. *Ariſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee.*] Which, with the two following verſes, import, and ſhould be read intelligently thus: Thou ſhalt ariſe out of thy afflictions, O Church of Chriſt, and enlighten the world with ſaving truth, and ſo become glorious thy ſelf; for there ſhall be a time, when the Lord ſhall make thee glorious.

Ver. 2. *For behold, the darkneſs ſhall cover the earth, and groſs darkneſs the people; but the Lord ariſe upon thee, and his glory ſhall be ſeen upon thee.*] *i. e.* Chriſt, at his firſt coming into the world, ſhall enlighten his diſciples with ſaving truth: this is of all truth moſt glorious, as tending to guide ſuch as embrace it to eternal glory; while ſuch as refuſe to embrace the Goſpel, ſhall continue in groſs darkneſs, both Jew and Gentile: And at the latter end of the world, when the triumphant ſtate of the Chriſtian Church ſhall begin, then ſhall the Lord ſhew his favour unto thee in a more remarkable manner than ever afore, and make thee more glorious than ever afore, while thy enemies, *viz.* Antichriſt and his party ſhall be deſtroyed by the greateſt calamities.

Ver. 3. *And the Gentiles ſhall come to thy light, and kings to the brightneſs of thy riſing.*] *i. e.* Many kings and other Gentiles ſhall be converted to Chriſtianity in the former ages of the ſaid church, being convinced by the clearneſs of the truth preached by the Chriſtian Teachers, and other clear evidences of the Divine Protection and propagation of the ſaid church.

Ver. 5. *Then thou ſhalt ſee, and flow together.*] *i. e.* At the foreſaid ſight, thy joy ſhall break out like an overflowing river, *and thy heart ſhall fear*, i. e. be tranſported with aſtoniſhment, like that which ariſes from great fear, *and be enlarged with great* joy, *becauſe* a multitude of people, like *the abundance*; i. e. abundant waters *of the ſea, ſhall be converted unto thee*; *the forces*, or riches *of the Gentiles, ſhall come unto thee.* All which was exactly accompliſhed, as clearly appears from the compariſon between the following verſes, and Eccleſiaſtic hiſtory. Which ſignify, that as before the promulgation of the Goſpel, ſome of the neighbouring nations became proſelytes, ſo far as to renounce idolatry, and worſhip only the God of Iſrael, and ſo to bring offerings to his temple, which was, as it were a prelude to the Goſpel-times; ſo after the preaching of the Goſpel by the Apoſtles, the Gentiles of many other nations ſhall embrace the *Chriſtian Religion*, whereby God ſhall glorify his church, more than afore: but what ſhall appear moſt eminently glorious in the ſecond temple, will be the appearance of Chriſt the Meſſiah therein; to whom the wiſe men of the eaſt ſhall actually bring offerings. But the number of Chriſtian converts, both Jews and Gentiles, ſhall be vaſtly greater at the latter end of the Goſpel-ſtate, than at the former parts thereof, as is foretold chiefly by what follows, *viz.*

Ver. 8. *Who are theſe that fly as a cloud, and as the doves to their windows? 9 Surely the iſles ſhall wait for me, and the ſhips of Tarſhiſh, firſt to bring thy ſons*, &c.] Where the Prophet by a ſimile, ſignifies the great numbers of converts to Chriſtianity, even the coming in of a fulneſs of the Gentiles, whom he repreſents to flock in haſte to the boſom of the church of Chriſt, in ſuch numbers, as to reſemble a flock of birds or doves, which darken the ſky for their multitude, when they riſe from the earth. *Note*, That the word here tranſlated windows, ought more properly to have been rendred in this place, *pigeon-holes*, through which the doves enter into their houſe. And by *ſhips of Tarſhiſh*, are underſtood, as is more largely explained in a former note, *the merchant-ſhips*, eſpecially ſuch as ſail or traffick on the Mediterranean-ſea.

Chap. lxi. ſetteth forth the *end* of Chriſt's coming upon earth. Where the Prophet begins with a particular recital of the miſſion of Chriſt; in whoſe name he ſays:

Ver. 1. *The ſpirit of the Lord God is upon me*, Chriſt; *becauſe the Lord has anointed me*, or deſigned me in a ſpecial manner *to preach good tidings*, or the Goſpel *unto the meek*, the poor and humble in ſpirit: *he has ſent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the priſon to them that are bound*; i. e. recovery of ſight to the blind: 2. *To proclaim the acceptable year of the Lord*, when all thoſe that would embrace the Goſpel, ſhould find acceptance, and obtain pardon for their ſins, confeſſed and repented of, *and the day of vengeance of our God* to ſuch as ſhould obſtinately reject thoſe good tidings, the Goſpel of peace, *&c.*

Ver. 10.——*He hath covered me with the robe of righteouſneſs.*] Theſe words are to be underſtood of the Goſpel-ſtate of the church, which Chriſt, in his Goſpel, agreeable to this context, ſtiles the *bride*, to whom God ſhall, ſays the Prophet, then at the coming of Jeſus Chriſt into the world to ſave ſinners, give occaſion to cloath herſelf in ſuch attire, as is wont to be worn on days of rejoicing; like *as a bridegroom decketh himſelf with ornaments, and as a bride adorneth herſelf with her jewels.*

Chap. lxii. contains a promiſe that Chriſt will always continue a perpetual advocate for his church in the preſence and glory of God the Father; as is moſt expreſly declared at

Ver. 1. *For Zion's ſake will I not hold my peace, and for Jeruſalem's ſake I will not reſt; until the righteouſneſs thereof go forth as brightneſs, and the ſalvation thereof as a lamp that burns.*] This is a proſopœpia of the perſon of the Meſſiah, Chriſt our Saviour, promiſing what the Apoſtle has recorded to be fulfilled, that "we have an advocate with the father Jeſus Chriſt the righteous, who is the propitiation for our ſins." Wherefore the Prophet introduces a particular deſcription of the Meſſiah in the following chapter, as a warrior and mighty conqueror. Thus

Chap. lxiii. Ver. 1. *Who is this that cometh from Edom, with dyed garments from Bozrah? Who is this that is glorious in his apparel, travelling in the greatneſs of his ſtrength? I that ſpeak in righteouſneſs, mighty to ſave.*] Which is a dialogiſm: The Prophet ſeems ſurpriſed at the ſight of the Meſſiah coming from the conqueſt of the Edomites with his garments dyed with the blood of thoſe enemies, which dwelt at Bozrah, their chief city, wherein they repoſed all their ſtrength, and from whence they made frequent incurſions againſt the Jews; and admires his walking ſtately like a general, marching in triumph at the head of a victorious army, even at the head of his church. The Prophet, I ſay, in his ſurprize, asks who that mighty conqueror is: Chriſt replies; It is I, that always keep my promiſes, and am able to execute all that I at any time have promiſed, and am accordingly now come to execute them.

Ver. 3. *I have troden the wine-preſs alone.*] I have, ſays Chriſt the victorious, ſlain the enemies of my church, denoted by Edom, who was a perpetual enemy to the Jewiſh nation, as I have ſhewn in the courſe of this book on the burden of Edom; where Chriſt is repreſented as coming triumphing over them with his feet, as men trample grapes in the wine-preſs at Bozrah aforementioned, remarkable for its vineyards; and this I have done alone, ſays Chriſt, and there was none of the people of the Jewiſh nation to help me. Then he reproves thoſe who by their character or office, ſhould have ſtood up in defence of his church ſaying,

Ver. 5. *And I looked, and there was none to help; and I wondred that there was none to uphold: therefore mine own arm brought ſalvation unto me, and my fury, it upheld me.*] *i. e.* I, the promiſed Meſſiah acted as one that looked for a while to ſee, if any one of my people could find out human means to help and deliver them, from the utter ruin they were likely to fall into; but after it was manifeſt to them, that no human ſuccour was to be had; thoſe, who ſhould by their office or character have ſtood up in their defence, either betraying their cauſe, or at leaſt wanting courage to defend it, at which I could not but, as it were, wonder, ſince they had ſo many aſſurances from me to aſſiſt them: This being the caſe, I was reſolved to vindicate my honour in perſon, and in an extraordinary manner to ſhew my fury on my enemies, and to ſave my people: *ſo he was their* Saviour. (ver. 8.)

Ver. 15. *Look down from heaven, and behold from the habitation of thy holineſs and of thy glory: where is thy zeal and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards me*, &c.] This is the exomologeſis or confeſſion of the Church, or of the people of God, acknowledging their own unworthineſs, and earneſtly praying for pardon and forgiveneſs of all their tranſgreſſions, which retarded the completion of their happineſs. They acknowledge the juſtice of their puniſhment inflicted for the hardneſs of their hearts, (ver. 17.) and therefore entreat the Lord *to return*, not for their own ſakes, but *for* his faithful *ſervants ſake, viz.* Abraham, Iſaac, and Iſrael; on whoſe account he had formerly made choice of that nation to be *the people of his holineſs*, as it follows at the 18th verſe. Therefore

Chap. lxiv. Ver. 1. *Oh that thou wouldſt rent the heavens*, &c.] This is the prayer of the faithful in affliction, againſt their adverſaries, who are not called by the name of God (ch. lxiii. 19.) begging of God to come down upon their enemies in a viſible and terrible manner, even as he did upon mount Sinai: That the mountains might ſeem to *flow down* or be melted, as mount Sinai did by reaſon of the mighty thundrings, and lightnings, and tempeſtuous rains, which then attended the preſence of the Lord thereon.

Ver. 4. *For ſince the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye ſeen, O God, beſides thee, what he hath prepared for him that waiteth for him.*] Theſe are the words of a repenting people, that rely on God's ſure promiſes and mercy, as the only and certain help; importing, that they truſt God will do much greater things for their deliverance from their preſent diſtreſs, than ever he had done for their foreſathers; and that he will give alſo unto them thoſe extraordinary bleſſings, which he had long ſince promiſed to his people, and which will far exceed all the bleſſings enjoyed formerly by their foreſathers.

Ver. 10. *Thy holy cities.*] *viz.* Zion and Jeruſalem; not that they were properly two diſtinct or rather diſtant ſituations; but only diſtinguiſhed in this manner. Jeruſalem was anciently divided into two parts; the one was called *Old* Jeruſalem, and the other *New*, or *Sion*, or the city of David. We meet with a parallel caſe at this time in Europe, where the city of Liſbon is divided into two cities, *viz. Eaſt* Liſbon and *Weſt* Liſbon, in Portugal.

Chap. lxv. repreſents God's rejection of the Jews for their unbelief of the goſpel, and the calling of the Gentiles to the 8th verſe.

Ver. 1. *I ſaid, Behold me, behold me, unto a nation that was not called by my name.*] The Lord ſpeaketh, ſaying; I will, of my own voluntary good will, cauſe the Goſpel to be preached to the Gentiles, and thereby call on them to repent and turn to me their God; and will, on their embracing the Goſpel, receive them as my own peculiar people for the future, and reject the Jews from being ſo any longer, till ye repent and turn to me alſo, by embracing the Goſpel. Nevertheleſs,

Ver. 8. *Thus ſaith the Lord, as the new wine is found in the cluſter, and one ſaith, deſtroy it not, for a bleſſing is in it: ſo will I do for my ſervant's ſake, that I may not deſtroy them all.*] The Lord having declared the rejection of the Jews for their obſtinate unbelief, adds that a remnant of Iſrael ſhould be all along preſerved; for, ſays he, as it is uſual to ſpare a cluſter of grapes, and not deſtroy it by plucking it from the vine, but letting it grow for the ſake of a few good grapes, that will afford new wine when ripe; ſo for the ſake of a few good perſons among them, I will not deſtroy the whole Jewiſh nation; out of whoſe ſeed ſhall ariſe a better generation, (ver. 9.) who ſhall poſſeſs their country, and enjoy all the bleſſings that are remarkable now about Sharon and the valley of Achor. (ver. 10.)

Again he proſecutes the ſame ſubject mingled with threats, which conclude this chapter.

Ver. 25. *The wolf and the lamb ſhall feed together, and the lion ſhall eat ſtraw like the bullock.*] See this explained before at chap. xi. ver. 6, &c.

Chap. lxvi. begins with a warning to the Jews, that God was not moved to help and ſave them out of their calamities, barely becauſe his temple was among them. Therefore

Ver. 1. *Thus ſaith the Lord, The heaven is my throne, and the earth is my footſtool: where is the houſe that ye build unto me? and where is the place of my reſt?*] *i. e.* The Lord, the Almighty God ſaith, to the preſumptuous Jews, rely not too much on my temple's being among you, as if that would induce me to ſave you tho' wicked: for the time will come, that I will permit the ſaid temple to be deſtroyed for your ſins, and convince you that I have no need of it; for I have even made the heavens and the earth, and all things therein by my power: Therefore think not that I will ſpare or preſerve you only for my temple's ſake at Jeruſalem.

Ver. 4. *I alſo will chooſe their deluſions, and will bring their fears upon them,* &c.] *The deluſions* here ſpoken of, are thoſe falſe doctrines and prophecies which the Scribes and Phariſees, *&c.* impoſed upon the Jewiſh nation to bring about their own wicked ſchemes; and *the fears* foretels thoſe terrors mentioned by St. John, chap. xi. ver. 48. Then

Ver. 5—*Let the Lord be glorified.*] This is a prophecy of the Jews obſtinacy and perſeverance in their unbelief in Chriſt, and of the preſervation of thoſe that ſhould believe in Chriſt at the time of the deſtruction of Jeruſalem by the Romans. *Let the Lord be glorified,* were the words of thoſe wicked Jews, who caſt their brethren out of the ſynagogue, becauſe they believed in the name of Chriſt; they uſed this expreſſion by way of deriſion when Chriſt was raiſed to the croſs. *Matt.* xxvii. 40,—43. as if they had ſaid, Let the Lord do ſome remarkable thing in vindication of his people, or to prove that Jeſus is, as he declares, ſent from God, and conſequently that his diſciples obey the will of God in embracing the goſpel of Jeſus Chriſt: And then he immediately ſubjoins a comfortable promiſe to the perſecuted believers.

——*But he ſhall appear to your joy, and they ſhall be aſhamed.*] *i. e.* Let theſe mockers die in their confuſion; the Lord will certainly come to glorify his name amongſt all men, though not in the manner, nor at the time they demanded it for their conviction, yet at the time when they, together with Jeruſalem and the temple, ſhall be miſerably deſtroyed by the Romans, and that in a very remarkable manner, *viz.* by giving due warning to the Chriſtian Jews to withdraw from Jeruſalem, and to retire to Pella, and ſo to eſcape, as they did the common deſtruction of the reſt of the Jews, who in the next verſe are mentioned by the name of God's *enemies.*

Ver. 7. *Before ſhe travailed, ſhe brought forth: before her pain came, ſhe was delivered of a man-child.*] *i. e.* After the deſtruction of the city and temple of Jeruſalem, and ſo of the Jewiſh ſtate and worſhip, the Chriſtian Church ſhall increaſe ſo ſuddenly, as that the ſaid increaſe may fitly be compared to a woman's bringing forth a child, before her pains or travail come upon her.

Ver. 18. *It ſhall come that I will gather all nations and tongues, and they ſhall come and ſee my glory.*] This is a prophecy of the fulneſs of the Gentiles coming into the church of Chriſt, and the deſtruction of Antichriſt and his party.

Ver. 19. *To Tarſhiſh.*] The eaſtern parts of the world is here meant by Tarſhiſh, as is plain from 1 Kings xxii. 48.

——*Pul* or *Phul,* was the firſt king of Aſſyria mentioned in ſcripture, who came into the land of Iſrael in the time of Menahem king of the ten tribes, to aſſiſt him and confirm him in the kingdom: But here it is put for the land of Pul, or where Pul reigned, *viz.* Aſſyria.

——*Lud* was the fourth ſon of Shem, and peopled, according to the generality of the ancients and moderns, the country of Lydia, a province of Aſia the leſs, which is probably here denoted by *Lud,* as Aſſyria was above by Pul, its founder.

——*Tubal* or *Thual,* was the fifth ſon of *Japheth,* and by ſome is uſed to ſignify Italy; by Joſephus, and by Jerome, Spain, called Heria; but the learned modern Bochart largely proves, that the Scripture uſes *Tubal* for the country of the Tiberians; north countrymen.

—*Javan* was the fourth ſon of Japheth, and the founder of the Ionians or Greeks, as well thoſe who were in Greece, as thoſe who were in the iſles and continent of Aſia minor, who were properly called Ionians. But anciently the people of Macedonia, Attica, Bœotia and Achaia, were alſo called Ionians, which all lay weſt of Jeruſalem. So that

Theſe particular names are here properly ſignifying no more, than that Jews who ſhould believe in Chriſt, and thereby eſcape from the common deſtruction of their city, temple and nation, ſhould be ſent over the whole face of the earth, to convert diſtant and remote nations to that holy faith in Chriſt Jeſus their redeemer; and then the Gentile as well as Jew, ſhall come to worſhip before me ſaith the Lord; ver. 23.

Ver. 24. *Their worm.*] *i. e.* The ſting or regret of conſcience which ſhall gnaw their bodies.——*Their fire.*] The eternal puniſhment of the damned, which ſhall eternally torment with everlaſting fire the bodies and ſouls of thoſe whoſe conſciences condemn them of unbelief, or breach of God's commandments. *From which ſad ſtate of ſin and unbelief, and the conſequences thereof, hell fire, good Lord deliver us.* Amen.

The End of the Book of the Prophet ISAIAH.

Critical and Explanatory ANNOTATIONS
On the BOOK of
The Prophet JEREMIAH.

The INTRODUCTION.

The Prophet Jeremy has himſelf given us ſo good an account of his family, native or dwelling-place, and tribe wherein his native place was ſituated, that nothing more needs to be added thereto: For chap. i. 1. he tells us as to his *family*, that he was the ſon of Hilkiah, who was one of the prieſts; even of the prieſts that dwelt in Anathoth, which therefore may reaſonably be looked on as the native, as well as dwelling-place of Jeremy, and which was in the land or tribe of Benjamin; and that no more than about three miles diſtance from Jeruſalem, as St. Jerom tells us in his preface to this prophecy.

Likewiſe Jeremy has expreſly told us, that he began to propheſy in the thirteenth year of the reign of Joſiah, chap. i. 2. from which to the eleventh or laſt year of the reign of Zedekiah, (ver. 3.) were about one and forty years. How long Jeremy propheſied after, can't certainly be known now, no account being left thereof: But that he did propheſy for ſome time or years after, is evident from his prophecies to the Jews which went into Egypt *after* the deſtruction of Jeruſalem, and the murder of Gedaliah; which prophecies are contained chap. xlii. xliii. and xliv. and ſeem plainly enough to prove, that they were delivered at ſome conſiderable diſtance of time one from the other. For the firſt of them was delivered to the ſaid Jews, while they were yet in the habitation of Chimham, which was by Beth-lehem, as appears from chap. xli. 17 and chap. xlii. their going from whence into Egypt muſt take up at leaſt a month or more, there being women and children among them, as chap. xliii. 6. The firſt place they ſtaid or ſettled at in Egypt was Tahpatines, as alſo at Migdol, and Noph, and in the country of Pathros. Which reaſonably implies, that their thus ſpreading themſelves was after they were more increaſed by the birth of children in Egypt, and conſequently ſome years after their firſt coming into Egypt. Now the prophecy contained chap. xliv. as it was the laſt of Jeremy's prophecies, at leaſt extant, or now known of, ſo was delivered to the Jews; after they were ſo ſpread and ſettled in different parts, and conſequently after they were increaſed conſiderably in number by the birth of their children in Egypt: Whence it will neceſſarily follow, that this laſt prophecy was delivered ſeveral years, at leaſt ten or twelve, or more, after the Jews came into Egypt; and that it might be ſo long after, nothing hinders, as I can think of: I am ſure *not the age* of the Prophet, of which I come next to ſpeak.

That Jeremy was a very young man when he was called to be a Prophet, is evident from chap. i. 6. it is likely he was not above 20 or 21: But however, let it be ſuppoſed that he was 25 or even 30. According to this laſt ſuppoſition, he was but about threeſcore and eleven or twelve, when he came into Egypt; for, as afore has been obſerved, from the thirteenth of the reign of Joſiah when he began to prophecy, to the eleventh of Zedekiah, were but about one and forty years; and ſuppoſing it was a whole year after before the Jews came into Egypt, this, with the other one and forty years, will make but two and forty, to which add thirty, as the number of the years of Jeremiah's age when he began to prophecy, the whole will amount but to threeſcore and twelve for the age of Jeremy when he came into Egypt. So that ſuppoſing his laſt prophecy above-mentioned was not delivered till ten years after his coming into Egypt, he would be then but thirty-two years old when he delivered the ſaid prophecy; which is no unreaſonable age to have ſuppoſed him to have lived to, eſpecially, if the circumſtances of the Sacred Hiſtory point out ſuch an age. But ſince it may very well, if not better, agree with what is ſaid, chap. i. 6. of Jeremy's youth, when called to the prophetical office, to ſuppoſe that he was but about twenty, or one and twenty, it will hence follow, that Jeremy was but threeſcore and twelve or thirteen, when he delivered his laſt propheſy; even ſuppoſing the ſaid delivery not to have been till ten years after the Jews came into Egypt: and it will readily be granted, that threeſcore and twelve or thirteen, is no incredible age for Jeremy to have arrived at. I cannot omit obſerving further, that if we will but ſuppoſe Jeremy to have lived but above four or five years more, which is alſo not an incredible age, even though he was fourſcore and two when he delivered his own prophecy: That he lived long enough to ſee his own prophecies fulfilled concerning the conquering of Egypt by Nebuchadnezzar, and the puniſhment of thoſe Jews that would wilfully and contrary to God's command go into Egypt. For it was about the fifteenth year after the deſtruction of Jeruſalem, that Nebuchadnezzar invaded Egypt, and quickly over-ran and conquered it all; by which means the Jews that had fled thither falling again into his hands, he ſlew them all that had not afore periſhed by famine, excepting only a very few whom he brought back or permitted to return into Judah their own country, according to chap. xliv. 27, 28. It may very reaſonably be ſuppoſed, that thoſe few that were permitted ſo to return, were ſuch as were forced againſt their own wills, by Azariah and Johanan, &c. as chap. xliii. 2---6. to go along with them into Egypt contrary to the command of God: And I cannot but think, that our Prophet himſelf, and Baruch, were two of thoſe few that returned into Judah: For it is moſt reaſonable to ſuppoſe, that Nebuchadnezzar being acquainted by Jeremy on his coming into Egypt, how he and ſeveral of the other Jews had been forced into Egypt; thereupon Nebuchadnezzar ordered all ſuch Jews as had forced them, to be ſlain, as they fell into his hands; and permitted Jeremy and all the reſt who were unwilling (as Jeremy acquainted him) to have gone into Egypt, to return into Judah. This is no other favour than may moſt reaſonably be ſuppoſed to have been granted to Jeremy and the reſt, on his account by Nebuchadnezar, if it be but remembered, how well known Jeremy, or at leaſt his character, was to Nebuchadnezzar long afore, and what great favours Nebuchadnezzar had afore ſhewn to him at the taking of Jeruſalem. Jeremy and Baruch, &c. being returned into Judah, there probably continued living quietly under the protection of Nebuchadnezzar, till they both died in peace in their own country: This being no other than what is agreeable to God's moſt gracious promiſe to each of them, viz. to Jeremy, chap. i. 18. and xv. 20, 21. and xx. 11. and to Baruch, Chap. xlv. 5. As for Jeremy's being ſtoned to death by the Jewsin Egypt for preaching there againſt their idolatry, or being put to death by Pharaoh Hophrah, for propheſying againſt him, as there is no good grounds for ſuch traditions, ſo they are the rather to be looked on as fabulous, as not being agreeable to God's foreſaid promiſes to Jeremy.

As to the prophecies of Jeremy, it is evident from ſeveral texts therein, that there were ſeveral collections made of them at ſeveral times. The firſt was that mentioned in chap xxxvi. When in the fourth year of Jehoiakim, God ordered Jeremy to "take a roll of a book, and to write therein all the words that he had ſpoken to him againſt Iſrael, and (or even) againſt Judah, and againſt all the nations, from the day he ſpake (*firſt*) unto him from the days of Joſiah, (*viz.* from *the thirteenth year of his reign, as* chap. xxv. 3.) even unto this day." According to which account, the collection then made, contained all the firſt twenty chapters, the twenty-fifth, the twenty-ſixth, the thirty-fifth, the thirty-ſixth, the forty-fifth, and all that follow to the fifty-firſt incluſively. The ſecond collection is that mentioned chap. xxx. 2. where Jeremy is again order'd to write all the words that God had ſpoken unto him in a book: which order was given in the reign of Zedekiah, and that after the fourth year of his reign, as may reaſonably be inferr'd from chap. xxviii. 1. ſo that this ſecond collection contain'd, beſides what was contain'd in the former, five more chapters, *viz.* from the beginning of the twenty-ſeventh, to the end of the thirty-firſt chapter. The third collection was made preſently after the deſtruction of Jeruſalem, as may be plainly inferr'd from the Preface of Jeremy himſelf, which ſtands at the very beginning of this book, chap, i. 1---3. for there it is ſaid, that the words or Prophecies contained in the collection then made, were ſuch as were delivered from the thirteenth year of the reign of Joſiah, to the end of the eleventh year of Zedekiah, even to the carrying away of Jeruſalem captive in the fifth month: ſo that this collection contained ten chapters more than the ſecond, *viz.* chap. twenty-one, twenty-two, twenty-three, twenty-four, and thirty-two, thirty-three, thirty-four, thirty-ſeven, thirty-eight, thirty-nine: That is, this third collection contain'd all the preſent book of Jeremy, excepting *ſeven* chapters, which remain to be ſpoken of. As the third collection ends at chap. xxxix, ſo all from the beginning of chap. xl. to the end of chap. xliv. contain an account of Jeremy himſelf, and the other Jews that were left ſtill in Judea by order of Nebuchadnezzar; and more eſpecially therein is related, how, after the murder of Gedaliah, Johanan, and other chief men among them, they would go into Egypt, and force all the reſt to go along with them, even contrary to the expreſs command of God: Whereupon there are ſet down alſo the Prophecies delivered by Jeremy to them on theſe occaſions, and their idolatry in Egypt. Wherefore the particulars contain'd from chap. xl. to xliv. incluſively, being ſuch as were tranſacted after the time when the third collection was made, it follows that the ſaid chapters muſt be likewiſe added to the former Prophecies of Jeremy, after the third collection; and that probably by Jeremy himſelf, or elſe Baruch, after their return out of Egypt into Judea, of which I have ſpoken above. So that the book of Jeremy, as it is at preſent, was made up by four ſeveral collections or degrees, leaving out what is now a-days called the 52d or laſt chapter of the ſaid book.

For the ſaid chapter is rather to be looked on, and was at firſt deſigned as an introduction to the following Lamentations of Jeremy; it being very proper for that purpoſe, as entertaining a ſhort narrative of the deſtruction of the kingdom of Judea, and of the city and temple of Jeruſalem; which are the ſubjects of the ſaid Lamentations. On which account it might very well be drawn up by Jeremy himſelf, and prefixed to his Lamentations; tho' now imprudently ſeparated from them, and made the laſt chapter of the book of Jeremy's Prophecies. Wherefore I have not ſcrupled to correct ſuch a palpable fault, and to reſtore the contents of the ſaid chapter to their firſt and true deſign, by placing them paraphraſtically, as an introduction to the Lamentations.

On the like account I have not ſcrupled to reſtore to their proper and primitive places, the contents of ſuch chapters, as now a-days ſtand apparently out of their proper places in our bibles, and ſo breed great confuſion in reading of this book. Since we are told, chap. i. ii. that Jeremy began to propheſy in the days of Joſiah, it would be but reaſonable on that account to aſſign the beginning of this book to the ſame reign. But there are other alſo and more expreſs reaſons for it. For chap. i. 4 - 10. contains an account of Jeremy's miſſion or call to the prophetical office, and therefore was certainly, in the reign of Joſiah, wherein he began to prophecy: And the viſions of the twig of the almond-tree, and of the boiling pot, were moſt probably, or rather certainly, at the ſame time with his miſſion, as may be inferred from the two laſt verſes of chap. i. That all from chap. ii. 1. to chap. iii. 5. was in the ſame reign, may be reaſonably inferred, not only from what is already ſaid, but alſo from this, that what follows, chap. iii. 6, *&c.* is expreſly ſaid to have been delivered in the days of Joſiah. And therefore it is but reaſonable to ſuppoſe, that what goes afore it, and comes between Jeremy's miſſion, and chap. iii. 6. was likewiſe in the days of Joſiah. All that follows from chap. iii. 6. to the end of chap. vi. being but one continued Prophecy, therefore muſt all of it have been delivered in the days of Joſiah. And thus it has been ſhewn,that all the firſt ſix chapters are either expreſly referred, or moſt reaſonably to be referred, to the reign of Joſiah. As for the great impiety the Jews are charged with in the ſaid chapters, this is no good objection againſt the Prophecies therein contained; being delivered in the reign of Joſiah, who was a moſt pious perſon himſelf. For notwithſtanding all his care and endeavour to make a general and thorough reformation, he could not do it any further, than as to outward and open acts: The generality of his ſubjects ſtill retained in their hearts their old inclination to idolatry and other enormous impieties; which is expreſly taken notice of, chap. iii. 10. And God foreſaw, that as ſoon as good Joſiah was dead, their ſaid inclinations would preſently break out into open and publick acts, as they did all along the ſucceeding reigns. And I have elſewhere, and that more than once, obſerved, that it was uſual with God in the reign of a good king, to propheſy, by way of warning, againſt the evils and and corruptions, which he foreſaw would be generally practiſed in a ſucceeding wicked reign; accordingly what is contained in the Prophecies in the ſix firſt chapters, though delivered in the reign of good Joſiah, yet were graciouſly deſigned by God as forewarnings to the Jews againſt running again into all impiety in the ſucceeding reigns, as they did nevertheleſs. The reign of Jehoahaz or Shallum being but three months, as 2 Kings xxiii. 31. it is not unlikely that Jeremy might have no Prophecy delivered to him in his ſhort reign eſpecially, God deſigning his reign ſhould be thus ſhort, perhaps becauſe he was ſet up by the people to the injury of the right of his elder brother Jehoiakim to the crown: however that be, God deſigning his reign ſhould be thus ſhort, and ſo that he ſhould not have much time to do hurt, might therefore deliver no Prophecy to Jeremy in his reign, but defer it till Jehoiakim ſhould be poſſeſſed of the crown according to his birth-right; who being to reign a much longer time, *viz.* eleven years, 2 Kings xxiii. 36. therefore might do great evil in that time; and ſo there was great occaſion often to reprove him and his people by admonitions, and prophetical denouncing of judgments againſt them. Accordingly, all from the beginning of chap. vii. to the end of chap. xx. is referred to the reign of Jehoiakim by ſome learned men, and that I think very rightly. Thus the chronological dates added not long ago to the margin of our larger Bibles, by the late Biſhop Lloyd, (as was ſaid) who was well skilled in theſe matters, refer the beginning of chap. i. &c. to the year 629 before Chriſt, and chap. vi. to the year 612 before Chriſt; and ſo according to theſe dates, theſe firſt ſix Chapters were delivered in the reign of Joſiah, who, according to the ſaid Biſhop, or Mr. Marſhal's tables, began his reign in 641 before Chriſt, and was killed in 610 before Chriſt: whereupon Jehoahaz was ſet up to be king by the people; but after three months was depoſed by Pharaoh Neco, and the elder brother Jehoiakim, to whom the kingdom belonged by birthright, was made king by Pharaoh. So that Jehoiakim began his reign about the end of 610, or the beginning of 609 before Chriſt, which dates are therefore annexed in the margin of our Bibles to the beginning of chap. xxvi. and to the beginning of chap. vii. is annexed the date of 600 before Chriſt; and all the following chapters to the 20th, incluſively, are referred to ſome year between 609 and 600, before Chriſt; and to the reign of Jehoiakim, for he was not killed till the next year, *viz.* 599 before Chriſt, according to the aforeſaid Biſhop. What follows in chap. xxi. is expreſly aſſigned, ver. 1. to the reign of Zedekiah; and to the ſame reign moſt probably belong chap. xxii. and xxiii. they being one continued diſcourſe with chap. xxi. and containing a repetition of the Prophecies concerning the fate of the laſt two kings before Zedekiah; the ſaid repetition being made, that thereby Zedekiah might be the more worked on to repentance. Chap. xxiv. is expreſly aſcribed alſo to the reign of Zedekiah, ver. 1. and 8. as for chap. xxv. it is expreſly aſſigned, ver. 1. to the reign of Jehoiakim, and to the fourth year of his reign; and chap. xxvi. is expreſly referred, ver. 1. to the beginning of the reign of Jehoiakim; whence it plainly appears, that theſe two laſt chapters are by ſome means or other here quite miſplaced, as being parted from the other former chapters which belong to the reign of Jehoiakim, by four chapters coming between, *viz.* chap. xxi, &c. to chap. xxiv. incluſively, which belong to the reign of Zedekiah. Theſe two chapters, *viz.* xxv. and xxvi. are alſo miſplaced in reference one to the other: for chap. xxvi. is expreſly referr'd, ver. 1. ſimply to the beginning of Jehoiakim's reign, whereas chap. xxv. is expreſly referr'd, ver. 1. to the fourth year of the ſaid reign, and conſequently ſhould ſucceed in order to what is contained chap. xxvi. as well as it did in time. In ſhort, chap. xxvi. being expreſly aſſign'd, ver. 1. to the beginning of Jehoiakim's reign, ſhould therefore ſtand likewiſe at the beginning of all thoſe chapters which belong to Jehoiakim's reign, and conſequently ſhould ſtand in its right or proper place before what is commonly call'd chap. vii. which ſhould rightly be chap. viii. and this chap. xxvi. ſhould be chap. vii. And ſo all would be right, or the chapters would follow in order of place agreeable to their order of time from chap. vi. to the end of chap. xx. The four next chapters belonging to the reign of Zedekiah, as is above obſerv'd, ſhould therefore be there omitted, and ſo chap. xxv. which is expreſsly referr'd ver. 1. to the fourth year of Jehoiakim's reign, ſhould follow immediately after chap. xx. and thus all the chapters ſo far belonging to Jehoiakim's reign, would lie together in their proper order. I ſay, all the chapters ſo far, becauſe there are three others belonging to the ſame reign, namely, chap. xxxv. is expreſsly referr'd, ver. 1. to the days of Jehoiakim, and chap. xxxvi. 1---8. is more particularly referr'd to the fourth year of Jehoiakim: To which alſo belongs chap. xxxv. it being in the fourth year of Jehoiakim that Nebuchadnezzar came againſt Jeruſalem, on whoſe coming, the Rechabites betook themſelves to Jeruſalem for fear of the army of the Chaldeans, chap. xxxv. 11. So that as theſe two chapters ſtand very properly together, ſo it appears from what has been ſaid, that they are both to be placed properly, or according to their true order, immediately after chap. xxv. which is likewiſe expreſsly referr'd, ver. 1. to the ſame fourth year of Jehoiakim. After chap. xxxvi. 1---8. follows in order of time, and conſequently ſhould follow in order of place, what is contain'd in chap. xlv. For it is expreſsly ſaid, ver. 1. thereof, that it contains *the words that Jeremy ſpake unto Baruch, when he had written theſe words*, (viz. mentioned chap. xxxvi. 2.) *in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim*; and ſo in the ſame year wherein was delivered or done what is related, chap. xxv. and xxxv. and xxxvi. 1---8. What follows chap. xxxvi. 9. is here expreſsly ſaid to have been done in the fifth year of Jehoiakim. The ſaid kings then *cutting the roll* in which were writ the foregoing Prophecies of Jeremy, and *caſting it unto the fire* that was afore him, was ſuch a ſign of an heart hardened in wickedneſs, ſo as not to be reclaimed by any exhortations or threats, that it may well enough be ſuppoſed, that God in his juſt judgment left him to himſelf, and ſent Jeremy no more with any new Prophecies to him or the people, except that contain'd chap. xxii. 13-19. which I ſuppoſe was denounced againſt Jehoiakim, not long before his death, the manner of which, and his burial, are there foretold, ver. 18, 19. There is another Prophecy contain'd in the ſame chap. xxii. 1---12. and plainly relating to the beginning of Jehoiakim's reign, as appears from ver. 11, 12. where Shallum or Jehoahaz, (who was ſet up by the people to be king after the death of his father Joſiah, though younger than Jehoiakim, as is above obſerved) is ſpoken of as newly depoſed, and carried away captive by the king of Egypt. Theſe two Prophecies, though delivered at firſt in the reign of Jehoiakim, yet are not diſtinctly mentioned under that reign, becauſe Jeremy (as ſeems clear to me) was ordered by God to repeat the ſaid Prophecies to Zedekiah, or in his reign, for which reaſon he omitted mentioning them diſtinctly among the other Prophecies in the reign of Jehoiakim, that he might not repeat the ſame Prophecies twice. And thus I have taken notice of all the Prophecies belonging to the reign of Jehoiakim, and of the order wherein they ought to be placed in our Bibles according to the order of time wherein they were delivered.

According to the chronological dates before mentioned, there is ſuppoſed a much greater confuſion to be in the placing of the Prophecies belonging to Jehoiakim's reign, than I do ſuppoſe. For, according to the ſaid dates it is ſuppoſed, that all contained from the beginning of chap. vii. to the end of chap. xx. (except only chap. xi. and xii.) were delivered after what is contained in chap. xxxvi. or after the firſt year of Jehoiakim's reign. This I conjecture to be ſuppos'd, becauſe it being ſaid, 2 Kings xxiii. 36. that Jehoiakim reigned eleven years, it follows that he reigned ſix years after what is contained in chap. xxxvi. of Jeremy; and it ſeems unlikely, that in all the ſaid ſix years, there ſhould be no more than one Prophecy delivered, *viz.* that in chap. xxii. 13-----19. But I have above taken notice of a very good reaſon, why God might not vouchſafe any more Prophecies, or ſend Jeremy with any more warnings to Jehoiakim, after the fifth year of his reign, *viz.* becauſe then it was, "that he cut the roll, and caſt it into the fire," chap. xxxvi. 23. which was a ſufficient token of an heart hardened, and not to be reclaimed by any warnings. So that it is no wonder, or unlikely, that God vouchſafed to Jeremy no Prophecy concerning Jehoiakim or Judah, after the fifth year of his reign, except only that wherein was foretold the ignominious manner of Jehoiakim's death and burial, chap. xxii. 13----19. Beſides, I have obſerved no reaſon why all the chapters, from the beginning of the tenth, to the end of the twentieth, ſhould be ſuppoſed to have been antecedent to chap. vii, viii, and ix. as to the time wherein their contents were delivered by Jeremy. But on the contrary, I think there is a very good reaſon, why we ſhould ſuppoſe chap. vii. to follow in order of time immediately, or next after chap. xxvi. For, in chap. xxvi. 1. it is expreſsly ſaid, that the contents of the ſaid chapter were delivered in the beginning of the reign of Jehoiakim: So by comparing what is ſaid, chap. xxvi. 6. with what is ſaid, chap. vii. 12, *&c.* it may, I think, be moſt reaſonably inferr'd, that the contents of chap. vii. were delivered next after the delivery of the contents of chap. xxvi. For as in chap. xxvi. 6. it is ſaid, *Then I will make this houſe like Shiloh*, &c. ſo chap. vii. 12, *&c.* it is ſaid, *Go ye now to my place which was in Shiloh*, &c.----*Therefore will I do unto this houſe---as I have done in Shiloh.* Which is a reaſonable proof to me, that the Prophecies in chap. xxvi. and vii. were delivered not long one after the other, *viz.* that in chap. xxvi. firſt, and then the other in chap. vii. For Jeremy being apprehended for that in chap. xxvi. and being like to be put to death for the ſame, but delivered therefrom by the ſpecial interpoſition of providence, through the means of Ahikam, after ſuch his delivery, he was ordered by God in ſome ſhort time after, to go again and deliver the purport of the former Prophecy in much larger terms, to certify the Jews the more, that the ſaid judgment of the deſtruction of their temple ſhould as certainly come to paſs, as Shiloh was already deſtroyed, unleſs they repented. And thus I have ſaid all I think requiſite to be ſaid of the Prophecies delivered in the reign of Jehoiakim.

The next reign was that of Jeconiah, or more ſhortly Coniah, otherwiſe called Jehoiachin: which though no longer than that of his uncle Shallum, *viz.* but three months, as 2 Kings xxiv. 8. yet differs from the other in this reſpect, that Jeremy had a ſpecial Prophecy during his ſhort reign, and concerning him: Namely, that contain'd chap. xxii. 20---30. The ſaid Prophecy was afterwards repeated to Zedekiah, and therefore inſerted in the ſaid chapter (together with, and after the two Prophecies therein relating to his father Jehoiakim) for the reaſon above-mentioned, while I was ſpeaking of the ſaid Prophecies relating to Jehoiakim.

We are now come to the Prophecies delivered in the reign of Zedekiah the laſt king of Judah. It has been afore obſerved, that chap. xxi. is expreſsly referr'd, ver. 1. to this reign; and that it is but reaſonable to ſuppoſe, that chap. xxii. and xxiii. were delivered in the ſame reign, and at the very ſame time, and that chap. xxiv. is expreſsly referred, ver. 1, and 8. to the ſame reign. But now it is evident, that chap. xxi. was not delivered till toward the latter end of Zedekiah's reign, it being ſaid, ver. 2. thereof, that Nebuchadnezzar makes war againſt us, which was not till about the ninth year of Zedekiah, 2 Kings xxv. 1. So that it is certain, that although theſe Prophecies, chap. xxi, xxii, xxiii, and xxiv. ſtand afore the reſt in our Bibles, yet there were other Prophecies delivered afore theſe in the reign of Zedekiah. For thus we are expreſsly told, chap. xxviii. 1. that what follows in the ſaid chapter, was tranſacted in the beginning of the reign of Zedekiah, and more particularly in the fourth year thereof. And the three next following chapters, *viz.* xxix, xxx, and xxxi. may very well be ſuppoſed to have been delivered next in ſucceſſion of time. So that it is certain, that chap. xxviii. and reaſonable to ſuppoſe, that likewiſe chap. xxix, xxx, and xxxi. ſhould all ſtand before chap. xxi, xxii, xxiii, and xxiv. were they put in their due place, or that order of place which is agreeable to that order of time wherein they were delivered. How the contents of chap. xxi. (and ſo of the three following) came to be put ſo far out of their proper places, ſeems to me to be eaſily accounted for, *viz.* there being mention made chap. xx. of one Paſhur, and likewiſe chap. xxi, of a Paſhur: ſome ignorant ſcribe that did not obſerve that theſe were different perſons, hence inferr'd, that the contents of chap. xxi. ought to follow immediately after chap. xx. and ſo writ it: the copy out of which he writ, being not all writ in one continued roll or book, but in ſeveral leſſer and diſtinct rolls; and ſo room left for ſcribes, or tranſcribers to miſplace theſe and other chapters, by writing the contents of the ſaid rolls one after the other, either as they pleaſed or judged beſt, or as the rolls happened to come into their hands. And as it is certain, that chap. xxviii. ſhould ſtand before chap. xxi. ſo it is ſufficiently certain, to any unbigotted perſon, that chap. xxvii.

does refer to the reign of Zedekiah, and conſequently ſhould ſtand the firſt of all the Prophecies in his reign, as being firſt delivered. Indeed, according to the Hebrew text, the chapter begins thus: *In the beginning of the reign of Jehoiakim*, &c. But that Jehoiakim is here miſwritten by ſome tranſcriber inſtead of Zedekiah, is ſufficiently evident from ver. 3. where the yokes to be made are ordered to be ſent to the kings there mentioned, by the meſſengers, *i. e.* their ambaſſadors which came unto Jeruſalem to Zedekiah king of Judah. Beſides, the Syriac Verſion, which was made from the Hebrew, and is the oldeſt next to the Septuagint, expreſly reads chap. xxvii. 1. *In the beginning of the reign of Zedekiah*, &c. In the preſent copies of the Septuagint Verſion, the firſt verſe of this chapter is left out, as it was in St. Jerom's time. The reaſon of which ſeems to be, becauſe the ſaid verſe, as it ſtands in the Hebrew text, ſeemed plainly to ſuch, as firſt left it out of the Septuagint, to be faulty in reading Jehoiakim. That it was once read, or at firſt tranſlated by the Septuagint interpreters, as it ſtill ſtands in the Syriac verſion, *viz. In the beginning of the reign of the ſaid Zedekiah*, &c. may be reaſonably inferred from the *Arabick* verſions which was made from the Septuagint, and has it ſtill ſo. Laſtly, How chap. xxvii. 1. came to be falſly written thus: *In the beginning of the reign of Jehoiakim*, inſtead of *Zedekiah* may eaſily be accounted for, *viz.* chap. xxvi. 1. beginning in the ſame manner; thence ſome heedleſs tranſcriber wrote, chap. xxvii. 1. Juſt ſo too, the name of *Jehoiakim* ſtill running in his head, and he not duly keeping his copy. On all theſe accounts it is not I think to be reaſonably doubted, but the true or original reading of chap. xxvii. 1. was, *In the beginning of the reign of Zedekiah*: and therefore it ought to be placed firſt of all the Prophecies delivered in the ſaid reign; which as far as I have hitherto ſpoken of, ought to ſtand thus, *viz.* chap. xxvii. and ſo on to the end of chap. xxxi. then chap. xxi. and ſo on to the end of chap. xxiv. then follows next in order of time, chap. xxxiv. for as chap. xxi. *&c.* was delivered when Nebuchadnezzar was making war, (as ver. 2.) that is, preparing for war, or actually marching againſt Jeruſalem: ſo chap. xxxiv. 1. we are told, that Nebuchadnezzar then actually fought againſt Jeruſalem. Chap. xxxv, and xxxvi. being expreſly referred, ver. 1. of each to the reign of Jehoiakim; chap. xxxvii. and xxxviii. are the next in order of place as well as time, that belong to the reign of Zedekiah: for they contain what was done, when, after the Chaldeans had beſieged Jeruſalem for ſome time, they broke up the ſiege for to go and fight the Egyptian army, that was coming, or ſaid to be coming to the relief of Jeruſalem, as chap. xxxi. 5. After chap. xxxvii. or xxxviii. are to be placed in due order, chap. xxxii. and xxxiii. for chap. xxxii. 2. we are told that Jeremy was then ſhut up in the court of the priſon, of which we have an account given how it came to be done, chap. xxxvii. 15. *&c.* to the end of chap. xxxviii. beſides it is expreſly ſaid, chap. xxxii. 1. that the Prophecy therein contained, was in the tenth year of Zedekiah, which was the laſt but one of his reign; and the contents of chap. xxxii. and xxxiii. are very agreeable to the final Prophecy, juſt before the taking and deſtruction of Jeruſalem: for therein is contained an account of God's ordering Jeremy to buy the field of his uncle's ſon, as a token of the certainty of the Jews return to their own country after the time appointed by God; as alſo a very large promiſe of God himſelf to the ſame purpoſe, with an aſſurance however repeated to them, that the city ſhould be then taken and burnt by the Chaldeans, and the king and people carried captive. After chap. xxxii. and xxxiii. comes in order, chap. xxxix. being apparently the laſt chapter relating to the reign of Zedekiah, as containing an hiſtorical account of the taking of Jeruſalem and Zedekiah by the Chaldeans, and what followed.

The following chapters, from the 40th to the 44th incluſive, ſtand in their due order in our Bibles. Chap. xlv. ought to be placed between ver. 8 and 9 of chap. xxxvi, as has been above obſerved. Chap. xlvi and ſo to chap. li, ſtand likewiſe in due order, or ſuch as were writ in, or ordered to be writ in by Jeremy himſelf. For tho' the Prophecies contained therein were delivered at ſeveral times, and different from the order wherein they are writ; Yet as they were put thus together, as being Prophecies againſt heathen nations, and ſo judged beſt to be ſo put together at the end of the book, that they might not interrupt the ſeries or courſe of the Prophecies concerning

Judah, by being inſerted among them, according to the order of time wherein they were delivered: So in placing the ſaid Prophecies concerning the ſaid heathen nations, the Prophecy againſt Babylon ſeems to be put laſt, as being laſt of all to be fulfilled: And the two Prophecies againſt Egypt, ſeem to be put firſt, becauſe next to Babylon, Egypt was the firſt or chief of the heathen nations Prophecied here againſt: As to the other nations, it was indifferent on this or any other account, how they were placed. As for chap. li. I have elſewhere obſerved, that it is properly an introduction to the Lamentations.

Thus I have gone along the chapters of this book, and ſhewn what I take to be the proper order wherein the contents of the ſaid chapters ought to be placed. As to the occaſion of the contents of the ſaid chapters coming to be ſo much diſplaced, there is room at this diſtance only for conjecture. One and the firſt occaſion thereof might be the moſt unſettled and confuſed ſtate of the Jews, wherein the far greateſt part of theſe Prophecies were written, which might well hinder Jeremy, and Baruch his Amanuenſis, and any others that were diſpoſed to have done it, from taking due care or uſing proper means for tranſmitting to poſterity the ſaid Prophecies in their due order, by having ſeveral copies of them tranſcribed, and thoſe laid up where they might not be injured, and ſo diſordered. Hence probably there was no other, or but a very few more copies of this book tranſcribed, than what Jeremy and Baruch themſelves kept: and conſidering how not only the other Jews, but Jeremy and Baruch themſelves, were forced to move from place to place after the deſtruction of Jeruſalem, it is no wonder, if by ſuch forced movements the copies they had with them were often diſordered; eſpecially if we further conſider that the way of writing books in thoſe days was in ſingle rolls ſome how faſtened together only at one end, ſomewhat like the ſheets that make up a chancery bill, or the like; ſo that if the ſtring which faſtened the end of the rolls happened to break or the like, without preſent care, which could not always be taken in ſuch an unſettled condition, the ſingle rolls, and ſo the order of the Prophecies, might eaſily and preſently be confounded; unleſs the perſon who had the copy, and ſome other with or near him, knew how to reduce again the rolls into their proper order; being once diſordered, they muſt continue ſo, and not unlikely become more and more diſordered by new accidents: By ſuch means the copies of Jeremy might be diſordered before the review which Ezra made of the Holy Scriptures.

But if ſo, it ſeems ſtrange that Ezra ſhould not reduce the ſeveral parts into their proper order; eſpecially ſuch parts as are evidently ſhewn to be miſplaced, by the dates prefixed thereto by Jeremy himſelf. Could I bring myſelf to believe, as ſome do, that Baruch put together the collection of theſe Prophecies which he made, without any regard to the order of time, then I could as well believe, that Ezra likewiſe thought it not material to reduce the Prophecies to proper places according to order of time. As for the collections of the Pſalms being made without any regard to order of time, the ſaid collections were made by ſuch as had not opportunity to know the true place of ſeveral or moſt of the Pſalms as to order of time; foraſmuch as the collectors lived a good time, if not ſome ages after the Pſalms were penned; and ſo could do no other than put them together as they met with them. But now Baruch being Amanuenſis to Jeremy, and as ſuch, having writ out the Prophecies of Jeremy at the ſeveral times aforementioned, cannot reaſonably be ſuppoſed to have been ignorant of the due order, wherein the Prophecies ought to have been placed, as to order of time; and therefore to ſuppoſe, that Baruch ſhould notwithſtanding put together the ſaid prophecies, without any regard to order of time, is a very hard ſuppoſition in reference to Baruch; foraſmuch as it argues him to have been guilty of downright ſupine or wilful careleſſneſs in a matter of no ſmall moment; which being too great a crime to ſuppoſe ſo good a man guilty of, it may even thence be reaſonably inferred, that he was not guilty of it, as to the order of time: beſides there is no ſuch reaſon for having regard to the order of time in the collection of Pſalms, as there is in the collection of Jeremy's Prophecies. Each Pſalm is a diſtinct intire compoſition of itſelf, and ſo has no dependance on, or neceſſary connexion with any other Pſalm, in order to its being rightly underſtood: but the Prophecies of Jeremy not only relate to, but are actually mixt with ſeveral hiſtorical relations of matters of fact; for the better and right underſtanding

ing whereof, it is abſolutely neceſſary, that the prophecies ſhould be placed with regard to the order of time, wherein the ſaid matters of fact were tranſacted. Wherefore I cannot doubt but Baruch had due regard to order of time, in all the collections he made, or in all the copies he tranſcribed, of Jeremy's Prophecies: for the ſame reaſon I cannot but think, that Ezra, in his review of the Sacred Scriptures, reduced to its proper place, whatever he found miſplaced in the book of Jeremy; at leaſt ſuch parts thereof, as by the dates affixed thereto evidently appears to be miſplaced. It is indeed very likely, that Ezra might take out ſuch Prophecies as related to foreign nations, and place them all together at the end of the book of Jeremy, as they now ſtand, if Baruch had not done it afore; but whichever of them did it, tis obvious that the reaſon why they did ſo, was becauſe the Prophecies relating to the other nations, ſhould not interrupt the ſeries of the Prophecies belonging to the Jewiſh nation; and if they were thus careful that the ſeries of the Jews Prophecies ſhould not be thus interrupted by the Prophecies of other nations being intermixed with them; it may reaſonably be even thence inferred, that they were no leſs, not to ſay, more careful, that the Prophecies belonging to the Jews ſhould not be confounded by being miſplaced as to order of time: ſo that on the whole it ſeems moſt likely, that the preſent confuſion of the Prophecies relating to the Jews, as they now ſtand in the Hebrew bible, was chiefly, if not ſolely occaſioned by tranſcribers, after the time of Ezra. Which point I therefore now proceed to diſcover.

I have then afore obſerved, that all from chap. i. to chap. xx. incluſive ſtands in its proper place, as to order of time, except only that chap. xxvi. ſhould be placed between chap. vi. and chap. vii. it is therefore in the firſt place to be inquired how, chap. xxvi. came to be omitted between chap. vi. and vii. And I think there are pretty ſufficient tokens to ſhew, how this was done by tranſcribers. Now ſuch as have been uſed to tranſcribers, (which comes to the ſame) or to Printers now-a-days, know too well, that there is nothing more apt to make tranſcribers or Printers miſtake, than the ſame, or only likeneſs, either of words or ſentences, or matter. Now if we compare chap. xxvi, 1, 2. *&c.* with chap. vii. 1, 2. *&c.* we ſhall find a ſame, in ſome reſpect, and a likeneſs in more, as to all the forementioned particulars. I ſhall here place before the reader the two firſt verſes of each chapter.

Chap. xxvi. In the beginning, *&c. came this word from the Lord*, *ſaying*, Thus ſays the Lord; *ſtand in the court of the Lords houſe*, and ſpeak unto *all* the cities *of Judah*, which come *to worſhip* in *the Lords* houſe, *&c.*

Chap. vii. *The word that came from the Lord*, ſaying, Stand in the gate of the Lord's houſe, and proclaim there this word, and ſay; hear the word of the Lord, *all ye of Judah*, that enter in at theſe gates, *to worſhip the Lord*, &c.

The reader ſees at the firſt view, that the imports of the whole of both paſſages is the ſame, and even many, or moſt of the very words. Now it is eaſy or natural to ſuppoſe, that the tranſcriber, when he had writ out the firſt ſix chapters which belong to the reign of Joſiah, might reſt or leave off for a time; and by ſome accident, when he came to write on, inſtead of caſting his eye on the beginning of chap. xxvi. he caſt it on the beginning of chap. vii. and the whole import, and many or moſt of the words in both places being the ſame, hence he might very well not diſcover his error, though in general he knew what was to follow. This is the more eaſy or natural to be conceived, becauſe it is reaſonably to be thought, that the tranſcribers in thoſe days were much the ſame ſort of perſons for care and exactneſs, as printers are now-a-days; and ſo would not loſe time in nicely examining whether they were right or wrong, but go on, as being to be paid in proportion to what they tranſcribed, leaving others to find out the faults they committed. Now ſuch a miſtake being made, it might eaſily, and even at one and the ſame time, be committed in ſeveral tranſcribed copies: for it is not unuſual in ſuch caſes, for one tranſcriber only to have before him the copy that is to be tranſcribed; and for him, as he tranſcribes himſelf, to read aloud what is to be tranſcribed, to the reſt that tranſcribe with him: So that whatever miſtake of ſuch a nature he makes that reads, all the reſt muſt make. Perhaps a young reader may think it not likely, that ſuch a miſtake as I have aforementioned ſhould be made, conſidering the great diſtance between chap. vi. and xxvi. but he is to obſerve that what is chap. 26. at preſent, I ſuppoſe originally to have followed immediately after chap. 6. and chap. 26. is not ſo long, but that it might be contained in one ſingle roll, or one ſide of a roll; and ſo ſuppoſing that what is at preſent chap. 7. began at the bottom of the ſame ſide of the roll, it was eaſy for him that had the copy to be tranſcribed before him, to caſt his eye, when he came anew to tranſcribe on the bottom inſtead of the top; and ſeeing there the like paſſage as was at top, to think he began again aright, or where the afore left off: or ſuppoſing what is now chap. 7. to begin on the backſide of the ſame roll, on which began what is now chap. 26. The roll in thruſting away when the tranſcriber left of at the end of chap. 6. might by ſeveral accidents turn over; and ſo when the tranſcriber came again to go on, and there being the like paſſage on the backſide, as he had obſerved on the foreſide when he left of, he might think himſelf right, and ſo begin with what makes the beginning of chap. 7. inſtead of beginning with what makes at preſent chap. 26. and thus I have given what I take to be not an improbable account, how the firſt miſtake we meet with was occaſion'd, or how what is at preſent chap. 26. came to be omitted in its proper place, or immediately after chap. 6. and what is at preſent chap. 7. came immediately to follow chap. 6. contrary to its proper order.

The next miſtake to be accounted for, as being the next we meet with, is, how what is at preſent chap. 21. &c. to the end of the chap. 24. came to be placed after chap. 20; whereas regularly, or according to the order of time, what is at preſent chap. 25, ſhould immediately follow after chap. 20. and this I think was after the ſame manner, that the firſt miſtake was occaſioned: For there being mention made ſeveral times in chap. 20. of one Paſhur, and there being likewiſe mention made of what it is at preſent, chap. 21, 1. of one Paſhur, hence ſome ignorant or heedleſs tranſcriber, by ſome means or other happening to caſt his eye on the Paſhur laſt mentioned, after he had writ chap. 20. without any more ado preſently inferred, that that which is related in chap. 21. to have been done by the Paſhur there mentioned, ought to follow what is related to be done by the Paſhur there mentioned, chap. 20. and accordingly tranſcribed it next into his copy, and might occaſion it to be tranſcribed in like manner into ſeveral other copies at the ſame time, by the method I have afore obſerved, of one tranſcriber reading aloud what was to be writ by the other tranſcribers. Now what makes at preſent chap. 21. coming thus to be miſplaced, and put next to chap. 20. what follows in the three next chapters, *viz.* 22, 23, 24. was writ on as they ſtood originally, or next to what makes chap. 21. and ſo we come next to chapter 25. which ſhould have followed after chap. 20. but being omitted there by reaſon of the name Paſhur as is afore obſerved, the tranſcriber let it come in here, as being the firſt place he could well put it in, all from the beginning of chap. 21. to the end of chap. 24. having a connection or reference one part to the other.

Chap. 26. ought (as is afore obſerved) to have come in between chap. 6. and 7. but being omitted there by the means aforementioned, it was put in here, either becauſe it accidentally happened here to come again into the tranſcribers way; or elſe the tranſcriber now perceiving that he had omitted it afore through heedleſneſs, judged this a moſt proper place to put it in, ſo as not to be found out ſo readily, or to afford him the better excuſe. Foraſmuch as not only chap. 25. 1. refers to the reign of Jehoiakim; but alſo chap. 27. begns in the very ſame manner, (according to the preſent reading) as chap. 26. begins, viz. *In the beginning of the reign of Jehoiakim,* &c. Or laſtly, chap. 27. to be the true place where it ſhould be, or as proper as any other: the reaſon aforeſaid of chap. 26. being placed next afore chap. 27. makes it probable, that chap. 27. 1. was read, as now it is, very early, or before what makes chap. 26. was miſplaced; for had the true original reading of chap. 27. 1. been preſerved, this text could have afforded no ſuch motive or ground, as is afore mentioned, for placing what makes chap. 26. juſt before chap. 27. For the true original reading of chap. 27. 1. is doubtleſs this: *In the beginning of the reign of Zedekiah, ſon of Joſiah,* &c. As I have ſhewn hereafter in my note on the place.

Now as chap. 27. begins with the reign of Zedekiah, ſo I ſee no reaſon for not ſuppoſing all from chap. 27. 1. to the end of chap. 31. to ſtand in its proper order; though the formentioned chronological dates affixed to theſe chapters, make them to be much miſplaced. After chap. 31. ſhould come chap. 21, 22, 23, and 24. which I have before ſhewn, how they come to be miſplaced. The following Prophecies in the reign of Zedekiah are alſo miſplaced; but I ſee no reaſon to think, they are ſo much miſplaced, as the aforemention'd chronological dates make 'em. The way how they came to be miſplaced is, I think, no other than what occaſion'd the miſplacing of the foregoing. For ſuch as are miſplaced beginning after the ſame manner, viz. *The word that came to Jeremiah from the Lord*, or the like; hence tranſcribers eaſily miſtook one for the other, when they left off and came again to write on. Thus chap. 34. which ſhould, I think, come next after chap. 24. beginning as chap. 32 doth, with the foreſaid expreſſion, viz. *The word that came to Jeremiah from the Lord*, tranſcribers placed what makes chap. 32, and 33, before what makes chap. 34. tho' it be evident from the date of Jeremy himſelf, chap. 32. ver. 1. that what there follows, was delivered in the 10th year of Zedekiah; and therefore ſhould regularly follow what is contained chap. 34. and not only ſo, but ſhould alſo follow, chap. 37, and 38. for chap. 35, and 36, are expreſſly ſaid to be the Prophecies delivered in the reign of Jehoiakim, and ſo are manifeſtly miſplaced between chap. 34, and 37. which ſhould therefore follow one another; and I ſee no reaſon why chap. 38, ſhould not be ſuppoſed regularly to follow chap. 37. After chap. 38, ſhould regularly follow what makes chap. 32, and 33. as appears from the date mentioned in chap. 32. ver. 1. (which was afore obſerved) *viz.* that the contents thereof were deliver'd in the tenth year of his reign, and ſo in the laſt year but one of his reign: after which manifeſtly follows chap. 39. foraſmuch as the date in ver. 2. expreſly ſays, that the contents of chap. 39, fell out in the 11th year of Zedekiah's reign, when Jeruſalem was taken, and an end put to the reign of Zedekiah.

All that follows from chap. 40. ver. 1. to the end of chap. 44. is manifeſtly in its proper place; ſo that all remains to be accounted for, is only how chap. 35 and 36, which are expreſly ſaid to belong to the reign of Jehoiakim, came to be miſplaced among, or as it were, in the midſt of the Prophecies belonging to the reign of Zedekiah; as alſo how the contents of chap. 45, which are alſo expreſly ſaid to be deliver'd in the reign of Jehoiakim, came to be placed not only after the reign of Zedekiah, but even after all the Prophecies deliver'd by Jeremy to the Jews, after their going into Egypt. As for chap. 35 and 36, they ought, as appears from the dates prefixed to them by Jeremy, regularly to follow chap. 25. and chap. 25, ſhould regularly have follow'd after chap. 20. as I have obſerved above: but chap. 25, being omitted in its proper place by the above-mention'd means, hence together with chap. 25, were left out of their proper places; alſo what now makes chap. 35 and 36. for as much as the contents of chap. 35 and 36, did originally follow next after the contents of chap. 25. Now whereas the tranſcriber inſerted the contents of chap. 25, much ſooner, tho' not in their proper place, yet he did not inſert the contents of chap. 35 and 36, in the ſame place, foraſmuch as being once laid aſide, they did not happen to come to the tranſcribers hands together, with the contents of chap. 25. tho' they were left out and miſlaid by him, together with chap. 25. wherefore, as ſoon as the contents of chap. 35 and 36, came again to the hand of the tranſcriber, he ſcrupled not to inſert them where he met with them, or elſe he inſerted them where they now ſtand, becauſe the three foregoing chapters, 32, 33, and 34, do all begin much after the ſame manner with chap. 35, viz. *The word that came to Jeremiah from the Lord*; which ſameneſs of expreſſion the tranſcriber might think would either render his miſtake not ſo eaſy to be found out, or at leaſt would afford him an excuſe for his miſtake.

As for chap. 35, tho' it was deliver'd in the reign of Jehoiakim, yet it belongs wholly to Baruch, as being only a comfortable aſſurance, that God would preſerve his life; hence it may reaſonably be ſuppoſed, that Baruch, out of his great modeſty, would not inſert it in its proper place, but choſe rather to place laſt of all the Prophecies belonging to the Jews. And this the more inclines me to believe, what at the beginning of this point I only intimated by the by, *viz.* That it was Baruch rather than Ezra, that placed all the Prophecies belonging to foreign nations, or to others, than the Jewiſh, at the very end of this book.

And thus I have taken notice of all the parts of this book that are miſplaced; and have endeavoured to give a probable account how they came to be ſo. When I undertook this diſcourſe, I obſerved there was room only left for conjecture; and accordingly all that I have ſaid on this head is to offer only as conjecture, and ſubmit it to better judgment: And as I have inquired into this matter further than any one I know of (except Dr. Wells, to whom I am principally indebted) before me; ſo as he ſays, I ſhall be very well pleaſed to ſee more probable conjectures offered by any one after me.

I ſhall therefore conclude this introduction (as promiſed in the introduction to Iſaiah) with a brief inquiry into the higheſt degree of Divine Inſpiration, which was the Moſaical, that by which the law was given, and this we may beſt do by ſearching out the characteriſtical differences of Moſes's Inſpiration from that which was technically called Prophecy. And theſe we ſhall take out of Maimon. his *De Fund. Legis.* cap. vii. where they are fully deſcrib'd according to the general ſtrain of all the Rabbinical doctrine delivered upon this argument.

The firſt is, That Moſes was made partaker of theſe divine Revelations, *per vigiliam*, whereas God manifeſted himſelf to all the other Prophets in a dream or viſion, when their ſenſes were. What is the difference between the Prophecy of Moſes, and the Prophecy of all Prophets? All other Prophets did propheſy in a dream or viſion; but Moſes our maſter, when he was waking and ſtanding, according to what is written. (Numb. vii. 89.) And when Moſes was gone into the tabernacle of the congregation to ſpeak with him; (*i. e.* God) then he heard the voice of one ſpeaking unto him. By which place in Numb. it appears he had free recourſe to this Heavenly Oracle at any time. And therefore the Talmudiſts have a rule, that Moſes had never any Prophecy in the night-time, *i. e.* in a dream or viſion of the night, as the other Prophets had.

The ſecond difference is, That Moſes propheſied without mediation of any angelical power, by an Influence derived immediately from God; whereas in all other Prophecies (as we have ſhewed heretofore) ſome Angel ſtill appeared to the Prophet: "All Prophets did propheſy by the help or miniſtry of an Angel, and therefore they did ſee that which they ſaw in parables, or under ſome dark repreſentation; but Moſes propheſied without the miniſtry of an Angel". This he proves from Numb. xii. 8. where God ſays of Moſes, *I will ſpeak with him mouth to mouth*; and ſo Exod. xxxiii. 11. *The Lord ſpake unto Moſes face to face.*

But we muſt not ſo much adhere to that expoſition which Maimonides and the reſt of his countrymen give us of this place, as to forget what we are told in the New Teſtament, concerning the miniſtry of Angels, which God uſed in giving the law itſelf: And ſo St. Stephen diſcourſeth of it, Acts vii. 53. and St. Paul to the Gal. chap. iii. tells us, *The law was given by the diſpoſition of Angels in the hands of a mediator*, that is, Moſes; the mediator then between God and the people. And therefore I ſhould rather think the meaning of theſe words, [*face to face*] to import the clearneſs and evidence of the intellectual light, wherein God appeared to Moſes, which was greater than any of the Prophets were made partakers of; and therefore the old tradition goes of them, that they ſaw *in ſpeculo non lucido*, whereas Moſes ſaw *in ſpeculo non lucido*, as Philo tells us (together which Maimonides) in his book, *Quis rerum divin. hæres ſit*, that is, without any impreſſions or Images of things in his imagination in an hieroglyphical way, as was wont to be in all dreams and viſions; but by characterizing all immediately upon his underſtanding; though otherwiſe much of the law was indeed almoſt little more for the main ſcope and aim of it, but an emblem or allegory.

But there may be yet a farther meaning of thoſe words [*face to face*] and that is the friendly amicable way whereby all Divine Revelations were made to Moſes; for ſo it is added in the text, *As a man ſpeaketh unto his friend.*

And this is the third difference which Maimonides aſſigns, *viz.* all the other Prophets were afraid, and troubled, and fainted; but Moſes was not ſo": for the Scripture ſaith, God ſpeak to him as a Man ſpeaks to his friend; that is to ſay, "as a man is not afraid to hear the words of his friend, ſo was Moſes able to underſtand the words of Prophecy without any diſturbance aud aſtoniſhment of mind.

The fourth and laſt difference, is the liberty of Moſes's ſpirit to propheſy at all times, as we heard before out of Numb. vii. 89. he might have recourſe at any time to the

Sacred Oracle (in the tabernacle) which ſpake from between the Cherubims: and ſo Maimonides lays down this difference, “ None of the Prophets did propheſy at what “ time they would, ſave Moſes, who was clothed with the Holy Spirit when he would, “ and the Spirit of Prophecy did abide upon him; neither had he need to pre-diſpoſe his “ mind, or prepare himſelf for it; for he was always diſpoſed and in readineſs as a “ miniſtring angel; and therefore could he propheſy at what time he would, accord- “ ing to that which was ſpoken in Numb. ix. 8. *Tarry you here a little, and I* “ *will hear what the Lord will command concerning you.*” Thus Maimonides, who, I think, here ſomewhat hyperbolizeth, and ſcarce ſpeaks conſiſtently with the reſt of the Hebrew maſters. For we may remember what we heard before concerning the Talmudical tradition, that Moſes's mind was indiſpoſed for Prophecy when he was tranſported with indignation againſt the ſpies, though I think it is moſt probable, that he had a greater liberty of propheſying than any other of the Prophets had.

Now this clear diſtinct kind of inſpiration made immediately upon an intellectual faculty in a familiar way, which we ſee was the *gradus Moſaicus*, was moſt fit and proper for *laws* to be adminiſtred in: which was excellently took notice of by Plutarch in that diſcourſe of his, where he tells us, the poetry that was uſually interlaced with riddles and parables was taken away in his time, and a more familiar way of Prophecy brought in; tho' he by a gentile ſuperſtition applies that to his Pythia, *&c.* “ God hath now taken away from his oracles poetry, and the variety of dialect, “ and circumlocution, and obſcurity; and hath ſo ordered them to ſpeak to thoſe “ that conſult them, as the laws do to the cities under their ſubjection, and kings to “ their people, and maſters to their ſcholars, in the moſt intelligible and perſwaſive “ language.” But, by Plutarch's leave, this character agrees neither to his Pythia, nor indeed to Moſes himſelf, (who put a veil upon his face in giving the law itſelf to the people) but to our Saviour alone, the diſpenſer of the true law of God inwardly to the ſouls of men; and therein converſing with them, not ſo much *face to face* as *mind to mind.*

We have now ſeen what is this *gradus propheticus Moſaicus*, which indeed was neceſſary ſhould be tranſcendent and extraordinary, becauſe it was the baſis of all future Prophecy among the Jews: For all the Prophets mainly aim at that, to eſtabliſh and confirm the law of Moſes, as to the practical obſervation of it, and therefore it was alſo ſo ſtrongly manifeſted to the Iſraelites by ſigns and wonders done in the ſight of all the people, and his familiarity and acquaintance with heaven teſtified to them all, the Divine Voice being heard by them all at mount Sinai, which diſpenſation amounted at leaſt to as much as a demonſtraciton to the very loweſt of the people. All which conſiderations put R. Phineas into ſuch an admiration of this *ſtatio montis Sinai* (as the doctors are wont to call it) that he determines in *Pirke Eliezer*, “ That all this gene- “ ration that heard the voice of the Holy Bleſſed God, was worthy to be accounted “ as the miniſtring angels.” But what *that voice* was which they heard, the latter Jews are ſcarce well agreed; but Maimonides, according to the moſt received opinion, in *More Nevoch.* p. 2. c. 33, tells, that they only heard thoſe firſt words of the law *diſtinctly*, viz. *I am the Lord thy God*, and, *Thou ſhalt have none other Gods*, &c. and but *only the ſound of* all the reſt of the words, in which the remainder of the law was given; and this, as he ſays, was *the great myſtery of that ſtation*, ſo much ſpoken of by the Ancients.

And here, by the way, we may take notice, That that Divine Inſpiration which is conveighed to any one man, primarily, benefits none but himſelf; and therefore many times, as Maimonides tells us, it reſted in this private uſe, not profiting any one elſe but thoſe to whom it came. And the reaſon of this is maniſeſt; for that an inſpiration abſtractly conſidered, can only ſatisfy the mind of him to whom it is made, of its own authority, and authenticalneſs, (as we have ſhewed before:) And therefore that one man may know that another hath that doctrine revealed to him, by a prophetical ſpirit which he delivers, he muſt alſo either be *inſpired*, and ſo be in *gradu prophetico* in a true ſenſe, or be confirmed in the belief of it by ſome miracle, whereby it may appear, that God hath committed his truth to ſuch an one, by giving him ſome ſignal power in altering the courſe of nature; which indeed was the way by which the Prophets of old ordinarily confirmed their doctrine, when they delivered any thing new to the people; which courſe our Saviour himſelf and his diſciples alſo took, to confirm the truth of the Goſpel: Or elſe, there muſt be ſo much *reaſonableneſs* in the thing itſelf, as that by moral arguments it may be ſufficient to beget a belief in the minds of ſober and good men.

And I wiſh this laſt way of becoming acquainted with Divine Truth were better known amongſt us: For when we have once attained to a true ſanctified frame of mind, we have then attained to the end of all Prophecy, and ſee all Divine Truth that tends to the ſalvation of our ſouls in the Divine Light, which always ſhines in the purity and holineſs of the new creature, and ſo need no further miracle to confirm us in it. And indeed, that God-like glory and majeſty, which appears in the naked ſimplicity of true goodneſs, will by its own connateneſs and ſympathy with all ſaving truth, friendly entertain it and embrace it.

Thus we have now done with all thoſe ſorts of Prophecies which we find any mention of. And as a *coronis* to this diſcourſe, we ſhall farther enquire a little, ***What period of time it was in which this Prophetical Spirit ceaſed, both in the Jewiſh and Chriſtian Church.*** In which buſineſs, becauſe the Scripture itſelf is in a manner ſilent, we muſt appeal to ſuch hiſtories as are like to be moſt authentical in this buſineſs.

And firſt, for the period of time when it ceaſed in the Jewiſh, I find our Chriſtian writers differing. Juſtin Martyr would needs perſwade us, that it was not till the *Æra Chriſtiana.* This he inculcates often in his dialogue with Trypho the Jew, *There never ceaſed in your nation either Prophet or Prince, till Jeſus Chriſt was both born and had ſuffered.* And ſo he often there tells us, that John the Baptiſt was the laſt Prophet of the Jewiſh Church; which conceit he ſeems to have made ſo much of, as thinking to bring in our Saviour *lumine Prophetico,* with the greater evidence of Divine Authority, as the promiſed Meſſiah into the world. But Clemens Alexandrinus hath much trulier, with the conſent of all Jewiſh antiquity, reſolved us, that all Prophecy determined in Malachi, in his Strom. lib. I. where he numbers up all the Prophets of the Jews, thirty-five in all, and Malachi as the laſt. Though indeed, the Talmudiſts reckon up fifty-five Prophets and Propheteſſes together, Gem. Maſſ. Megil. The Rabbins ſay, that there were 48 Prophets and 7 Propheteſſes that did propheſy to the Iſraelites: Which, after they had reckon'd almoſt up, they tell us, that Malachi was the laſt of them, and that he was contemporary with Mordecai, Daniel, Haggai, Zachary, and ſome others (whoſe Prophecies are not extant) whom, for their number ſake they there reckon up, who all propheſied in the ſecond year of Darius. But commonly they make only theſe three, Haggai, Zachary, and Malachi, to be the laſt of the Prophets, and ſo call them. So Maſſee, Sotah, chap. laſt, where the Miſhnical Doctors tell us, that from the time in which all the firſt Prophets expir'd, the Urim and Thummim ceaſed; and the Gemariſts ſay, that they are called the firſt Prophets, in oppoſition to Haggai, Zachary and Malachi, which are the laſt. And ſo Maimon. and Bartenor tell us, that the *Prophetæ priores,* were ſo called, becauſe they propheſied in the times of the firſt temple, and the *poſteriores,* becauſe they propheſied in the times of the ſecond temple: and when theſe latter Prophets died, then all Prophecy expired, and there was left, as they ſay, only a Bath Kol, to ſucceed ſome time in the room of it. So we are told, *Gem. Sanhedrim.* cap. I. ſect. 13. Our Rabbins ſay, that from the time the later Prophets died, the Holy Spirit was taken away from Iſrael; nevertheleſs they enjoyed the *Filia vocis*; and this is repeated *Maſſee. Joma.* cap. I. Now all that time which the ſpirit of Prophecy laſted among the Jews, under the ſecond temple, their chronology makes to be but forty Years; ſo the author of the book *Coſri. Maam.* ſect. 39. 3. The continuance of Prophecy under the time of the ſecond temple was almoſt forty years. And this R. Jehuda, his ſcholiaſt, confirms out of an Hiſtorico-Cabbaliſtical treatiſe of R. Abraham Ben Dier; and a little after he tells us, that after forty years, their *Sapientes* were called Senators, *viz.* after forty years were paſs'd, all the wiſe men were called the men of the great Synagogue. And therefore the author of that book uſeth this Æra of the ceſſation of Prophecy; and as ſo this is commonly noted as a famous Epocha among all their chronologers, as the book *Juchaſin,* the *Seder, Olam, Zuta,* as *R. David Gratz* hath ſumm'd them all up in the chronological hiſtory put forth by Vorſtius. The like may be obſerved from 1 Maccab. ix. 27, and chap. iv. 46, and chap. xiv. 41.

This ceſſation of Prophecy determined as it were all that old diſpenſation wherein God had manifeſted himſelf to the Jews under the law, that ſo that growing old, and thus wearing away, they might expect that new diſpenſation of the Meſſiah which had been promiſed ſo long before, and which ſhould again reſtore this prophetical ſpirit more abundantly. And ſo this *intertitium* of Prophecy is inſinuated by Joel ii. in thoſe words concerning the later times; *in thoſe days ſhall your ſons and your daughters propheſy*, &c. And ſo St. Peter, Acts ii. makes uſe of the place to take off that admiration which the Jews were poſſeſs'd withal, to ſee ſo plentiful an effuſion of the prophetical ſpirit again: And therefore this *Spirit of Prophecy* is called the *Teſtimony of Jeſus* in the Apocalypſe, chap. xix.

According to this notion we muſt underſtand that paſſage in John vii. 39. *The Holy Ghoſt was not yet given, becauſe Jeſus was not yet glorified.* To which that in Epheſ. iv. *He aſcended up on high, and gave gifts to men,* plainly anſwers: As likewiſe the anſwer which the Chriſtians at Epheſus made to Paul, Acts xix. when he asked them whether they had received the Holy Ghoſt, *that they knew not whether there was a Holy Ghoſt*; (that is) whether there were any *extraordinary ſpirit*, or *Spirit of Prophecy*, reſtored again to the Church or not, as hath been well obſerved of late by ſome learned men. But enough of this.----

We now come briefly to diſpatch the ſecond enquiry, viz. *What time the Spirit of Prophecy, which was again reſtored by our Saviour, ceaſed in the Chriſtian Church.* It may be thought that St. John was the *laſt* of Chriſtian Prophets, for that the *Apocalypſe* is the lateſt dated of any book which is received into the canon of the New Teſtament. But I know no place of Scripture that intimates any ſuch thing, as if the Spirit of Prophecy was ſo ſoon to expire: And indeed, if we may believe the primitive Fathers, it did not; though it over-liv'd St. John's time but a little. (Hiſt. Eccleſ. lib. 3. ſect. 37.) Euſebius tells us of one Quadratus, *who together with the daughters of Philip had the gift of Prophecy: So the report was.* This Quadratus, as he tells us, lived in Trajan's time, which was but at the beginning of the ſecond century. And a little after, ſpeaking of good men in that age, he adds, *Many ſtrange and admirable vertues of the Divine Spirit as yet ſhewed forth themſelves by them.* And the ſame author, lib. 4. ſect. 18. tells us out of Juſtin Martyr, who lived in the middle of the ſecond century, and then writ his apology for the Chriſtians, that the *gift of Prophecy* was ſtill to be ſeen in the Church.

Yet not long afterward there is little or no remembrance of this prophetical ſpirit remaining in the Church. Hence the *Montaniſts* are by ſome of the fathers proved to be no better than diſſemblers, when they pretended to the gift of Prophecy; for that it was then ceaſed in the Church; and ſo Euſebius tells us, lib. v. ſect. 3. and withal, that *Montanus* and his accomplices only took advantage of that vertue of *working wonders*, which yet appeared (as was reported, tho' doubtfully) in ſome places, to make a reſemblance of *the Spirit of Prophecy*; *But then eſpecially did* Montanus, Alcibiades *and* Theodotus *raiſe up in many an opinion that they propheſied: And this belief was ſo much the more increaſed concerning their propheſying, for that as yet in ſeveral Churches were wrought many miraculous and ſtupendious effects of the Holy Spirit; though yet* there was no perfect agreement in their opinion about this.

CHAP. I.

1 *The calling of Jeremiah:* 11 *His viſions:* 15 *His meſſage againſt Judah:* 17 *God promiſeth to aſſiſt him.*

THE words of Jeremiah the ſon of Hilkiah, of the prieſts that *were* in Anathoth in the land of Benjamin:

2 To whom the word of the LORD came in the days of Joſiah the ſon of Amon king of Judah, in the thirteenth year of his reign.

3 It came alſo in the days of Jehoiakim the ſon of Joſiah king of Judah, unto the end of the eleventh year of Zedekiah the ſon of Joſiah king of Judah, unto the carrying away of Jeruſalem captive in the fifth month.

4 Then the word of the LORD came unto me, ſaying,

5 Before I formed thee in the belly, I knew thee: and before thou cameſt forth out of the womb, I ſanctified thee, *and* I ordained thee a prophet unto the nations.

6 Then ſaid I, Ah, Lord GOD, behold, I cannot ſpeak, for I *am* a child.

7 ¶ But the LORD ſaid unto me, Say not, I *am* a child: for thou ſhalt go to all that I ſhall ſend thee, and whatſoever I command thee, thou ſhalt ſpeak.

8 Be not afraid of their faces: for I *am* with thee to deliver me, ſaith the LORD.

9 Then the LORD put forth his hand, and touched my mouth, and the LORD ſaid unto me, Behold, I have put my words in thy mouth.

10 See, I have this day ſet thee over the nations, and over the kingdoms, to root out, and to pull down, and to deſtroy, and to throw down, to build, and to plant.

11 ¶ Moreover, the word of the LORD came unto me, ſaying, Jeremiah, what ſeeſt thou? And I ſaid, I ſee a rod of an almond-tree.

12 Then ſaid the LORD unto me, Thou haſt well ſeen: for I will haſten my word to perform it.

13 And the word of the LORD came unto me the ſecond time, ſaying, What ſeeſt thou? And I ſaid, I ſee a ſeething-pot, and the face thereof *was* towards the north.

14 Then the LORD ſaid unto me, Out of the north an evil ſhall break forth upon all the inhabitants of the land.

15 For lo, I will call all the families of the kingdoms of the north, ſaith the LORD, and they ſhall come, and they ſhall ſet every one his throne at the entrance of the gates of Jeruſalem, and againſt all the walls thereof round about, and againſt all the cities of Judah.

16 And I will utter my judgments againſt them, touching all their wickedneſs, who have forſaken me, and have burnt incenſe unto other gods, and worſhipped the works of their own hands.

17 ¶ Thou therefore gird up thy loins, and ariſe, and ſpeak unto them, all that I command thee: be not diſmayed at their faces, leſt I confound thee before them.

18 For behold, I have made thee this day a defenced city, and an iron pillar, and braſen walls againſt the whole land, againſt the kings of Judah, againſt the princes thereof, againſt the prieſts thereof, and againſt the people of the land.

19 And they ſhall fight againſt thee, but they ſhall not prevail againſt thee: for I *am* with thee, ſaith the LORD, to deliver thee.

Ver. 1. *The words of Jeremiah the ſon of Hilkiah, of the prieſts that were in Anathoth in the land of Benjamin:*] Jeremiah, the ſon of Hilkiah, of the prieſtly race, was a native of Anathoth, a village in the tribe of Benjamin; he was appointed for the employment of a Prophet from his mother's womb, and before his birth. When God firſt ſpake to him, and ſent him with his orders to the kings and princes, the prieſts and people of Judah, he accuſed himſelf, alledging his youth, and want of eloquence. This was in the fourteenth year of his age, and the thirteenth of Joſiah's reign, in the year of the world 3375, before the vulgar Æra 629. He continued to prophecy till after the deſtruction of Jeruſalem by the Chaldees, which happened in the year of the world 3416, and he died, as is believed, in Egypt, two years after, *viz.* in the year of the world 3418, before Jeſus Chriſt 582, before the vulgar Æra 586. Jeremiah was ſatisfied with the preaching *viva voce*, without writing any thing down till the fourth year of Jehoiakim, king of Judah. Then he began to digeſt his Prophecies into order, as we ſhall take notice of by and by. We ſhall here give an epitome of his life, as far as we are able, obſerving the time of each particular paſſage of it. When God called Jeremiah to the prophetick miniſtry, he immediately diſcovered to him, that he ſhould ſuffer a great deal from the Jews; but at the ſame time he promiſed to make him, as it were, a wall of braſs againſt the kings, princes and people of Judah. He likewiſe ſhew'd under the figure of the branch of an almond-tree, and under that of a pot heated by fire, blown up by a north wind, that all Judea was threatned with ſome very great calamity, which was very near befalling them from the Chaldeans. We muſt ſay, that this is a general object of almoſt all the Prophecies of Jeremiah. They turn upon the ſins of Judah, and the puniſhment which God was to inflict on them by the hands of Nebuchadnezzar, king of the Chaldeans.

The Prophet begins with a ſharp invective againſt the diſorders of the kingdom of Judah, which were extream during the firſt years of Joſiah's reign, which was the time wherein theſe Prophecies were pronounced, and before this prince had reformed his dominions; which he did not do till the 18th year of his reign. During all this time, Jeremiah endured great perſecutions from the Jews. His very relations and fellow citizens, the inhabitants of the little town of Anathoth, threatned to kill him, if he continued propheſying. But he threatens them too, that they ſhould be put to the ſword, and periſh by famine. At the ſame time he complains to God of the proſperity the wicked, while good men were afflicted and oppreſſed. There was a famine in the land, the effect of the wrath and indignation which God had conceived againſt his people. About the ſame time, God forbad his Prophet to take a wife, and bring up children in Jeruſalem, to go in any houſe where there was mirth of feaſting, or into any houſe of mourning, in order to comfort thoſe who were in ſorrow. The ſignification of all which was, that God had reſolved to deprive his people of all peace, joy, and conſolation.

It is our opinion, that it was under the reign of Shallum, the ſon of Joſiah, that Jeremiah received orders of God to go to a potter's houſe. There he obſerved a pot which broke within the potter's hands, who immediately made another of the ſame clay, whereof the firſt was compoſed. Jeremiah declared, that this was an indication of Judah's reprobation, in whoſe place God was to raiſe up another people, which would be more faithful to him. In order to make the meaning of this Prophecy more ſenſibly underſtood, he was commanded to take an earthen pitcher and break it before the prieſts and elders of the people, in the valley of the ſons of Hinnom: from thence he went up to the temple, where he confirmed all that he ſaid. Paſhur, the captain of the temple, ordered him to be ſeized, and put into the priſon belonging to the temple, in which place he continued till the next day. Then he told Paſhur, that he, his ſons, and his friends, ſhould be carried into captivity.

Jehoiakim, king of Judah, having ſucceeded Shallum, Jeremiah told him, that if he would be ſtedfaſt in his fidelity to God, there ſhould be ſtill kings of Judah ſeen in his palace, with all the luſtre of their dignity about them; but that if he perſevered in his irregularities, God would reduce that place to a wilderneſs. But as Jehoiakim, inſtead of reforming, gave himſelf up to cruelty and avarice, and amuſed himſelf with raiſing coſtly buildings, Jeremiah threatens him with a miſerable death, and tells him, that he ſhould be deprived of the honours of burial. He farther ſpeaks againſt Coniah the brother of Jehoiakim, and foretells to him, that he ſhould be delivered up into the Hands of the Chaldeans, and ſhould never ſee any prince of his family upon the throne of Judah. And he declaims ſtrongly againſt theſe two princes, and deſcribes them to be cruel paſtors, who inſtead of feeding their flock, devour and ſcatter it.

About the ſame time, Jeremiah going up to the temple, foretold clearly the deſtruction of it. Whereupon the prieſts and falſe prophets laid hands on him, and declared, that he had incurr'd the penalty of death, the princes of the people being come thither to judge him. Jeremiah, with undaunted reſolution, told them, that he had ſaid nothing but by God's order; and that unleſs they were converted, they would ſoon ſee the effect of his menaces. This diſcourſe mollified his judges; they acquitted and diſmiſſed him, and juſtified him by the example of the Prophet Micah, who had foretold the ſame thing under king Hezekiah, without ſuffering at all for it.

Before the 4th year of Jehoiakim, Jeremiah propheſied againſt ſeveral people bordering upon Judæa; ſuch as Egyptians, Philiſtines, Tyrians, Phœnicians, Edomites, Ammonites, Moabites, and the inhabitants of Damaſcus, Kedor, Hazor, *&c.* for Jeremiah was appointed to be the Prophet of the Gentiles; *Prophetam in gentibus dedite:* as St. Paul was to be the apoſtle of the Gentiles. The Prophet therefore threatens all theſe people to make them drink the cup of God's wrath. But this prophecy was not perfectly fulfill'd, till after the deſtruction of Jeruſalem by the Chaldeans.

In the fourth year of Jehoiakim, Nebuchadnezzar was ſent into Judæa by his father Nabopolaſſer: he laid ſiege to Jeruſalem, Jehoiakim and many other Jews, among whom was Daniel, and his companions. He deſigned to carry them all captives to Babylon; but he ſet Jehoiakim at liberty, and was content with having the reſt of the captives conducted thither. In this year Jeremiah poſitively foretold the captivity of the Jews, and that it ſhould endure ſeventy years, after which God would puniſh the Chaldeans and Babylonians in their turn. At the ſame time he foretold once more, that the ſeveral people bordering upon the Jews ſhould be made to drink of the cup of God's wrath to an exceſſive degree.

In this fourth year likewiſe of Jehoiakim, the Prophet received God's order to ſet down every thing in writing which had been revealed to him, from the thirteenth year of Joſiah to that time. Jeremiah obey'd. He dictated his Prophecies to his diſciple Baruch, and directed him to go and read them in the temple, he himſelf not being in a condition to go thither, becauſe he was in fetters, with which he was loaded by the king's command. Baruch therefore, in the fifth year of Jehoiakim, went to the temple, and upon the great day of expiation, he read before the aſſembly of the people the unwelcome predictions wherewith Jeremiah menaced them.

Micaiah, the ſon of Gemariah, went and gave intelligence of this to the princes and magiſtrates, who ſent for Baruch, and the book which he had read publickly. The king was informed of all that had paſſed, and Baruch was examined concerning the manner wherein this volume was dictated by Jeremiah. He anſwer'd, That the Prophet dictated it to him by heart, without heſitating, and, as if he had been reading in a book. The magiſtrates directed Baruch to withdraw, and to be concealed with Jeremiah: in the mean time they carried the book to the king, who had three or four pages of it read in his preſence: but, upon hearing the contents of it, he cut it with a penknife, and threw it into the fire, which was burning before him. At the ſame time he commanded Baruch and Jeremiah to be ſeized, but God did not permit them to be found. Jeremiah received orders the ſecond time, to dictate once more to Baruch what was thus burnt, and God cauſed many new things to be added.

Jeremiah one day, by God's order, introduced the Rechabites into the temple, and had wine preſented to them. They excuſed themſelves from drinking any of it, ſaying, that Jonadab, one of their anceſtors, had forbidden them to do ſo, as alſo to dwell in houſes and cities, and allowed them to lodge in tents only. They added, that nothing but neceſſity had induced them to come into the city, the Chaldeans being in poſſeſſion of the country, and not ſuffering to live there in peace. From this circumſtance we may judge, that this fell out during the ſiege of Jeruſalem, in the ſeventh and laſt year of Jehoiakim. Jeremiah took occaſion, from this anſwer, to reproach the Jews with the little ſubmiſſion which they paid to God's laws, while the Rechabites ſhewed ſo much deference to the orders of one of their anceſtors.

In ſome little time after Jehoiakim was taken, killed, and thrown by the Chaldeans into a common ſewer. His ſon Jehoiachin ſucceeded him, and reigned three months only. He too was taken by the Chaldeans, and carried away captive to Babylon. After Jehoiachin, Zedekiah reigned from the year of the world 3405 to 3416, which is the year wherein Jeruſalem was taken by the Chaldeans.

The kings of Moab, Ammon, Edom, Tyre, and Sidon, ſent ambaſſadors to Zedekiah in the beginning of his reign. To each of theſe ambaſſadors Jeremiah made a preſent of a yoke to carry to their maſters, with orders to tell them from God, that whoſoever ſhould refuſe to ſubmit willingly to Nebuchadnezzar, ſhould be compelled to become to his dominion. Jeremiah ſaid the ſame thing to Zedekiah. And as the Prophets wore bonds and yokes upon their necks, as ſo many indications to the Iſraelites of their approaching captivity, and ſubjection to the Chaldeans, a certain falſe prophet, whoſe name was Hananiah, laid hold of theſe bonds and yokes, which were upon the neck of Jeremiah, and breaking them publickly, he ſaid, After this manner will the Lord break the yoke which Nebuchadnezzar would impoſe upon the Jews. As Jeremiah was retiring with great concern, God ſecretly directed him to return, and tell Hananiah, that inſtead of the wooden yoke which he had broken, king Nebuchadnezzar would put another on them made of iron: and for your part Hananiah, ſaid he, ſince you abuſe the name of God with your lies, you ſhall die before the end of this year. Accordingly he died two months after this prediction.

We are of opinion, that was in the reign of Zedekiah that Jeremiah received God's orders to go to ſome cavern near Euphrates, and hide there a linnen girdle. Some time after he returned to the ſame place, and there found the girdle all rotted, which ſignified God's deſertion of Judah, which heretofore he had ſtuck as cloſe to as a girdle. In the fourth year of the ſame prince, Seriah, Baruch's brother, having been ſent to Babylon, in all probability to deſire of Nebuchadnezzar the reſtitution of the veſſels belonging to the temple, Jeremiah gave him the Prophecies, which he had written againſt Babylon, with directions to read them to the captive Jews, and after that to faſten them to a ſtone, and throw them into the river Euphrates. Jeremiah wrote again another time to the ſame captives by Gemariah, whom the king ſent to Babylon, and adviſing them to ſettle in that country, to build houſes and marry there, becauſe their captivity was to laſt ſeventy years; after the expiration of which, the Lord would deliver them. One Shemaiah, who was then at Babylon, wrote to Zephaniah, who was one of the chief prieſts, and reproved for permitting Jeremiah to write theſe things to the captives, and for neglecting to impriſon him upon this occaſion. Zephaniah read the letter to Jeremiah, and this Prophet wrote again to the captives of Babylon, and foretold Shemaiah, that he ſhould die in captivity, and that neither he, nor any of his poſterity, ſhould ſee the deliverance of the people of Judah.

While Nebuchadnezzar was carrying on the ſiege of Jeruſalem, in the tenth year of Zedekiah's reign, Jeremiah, who was continually propheſying that the city would be taken, and the people reduced to captivity, was impriſoned in the court belonging to the palace. At that time Hanameel, the ſon of Jeremiah's uncle, viſited the Prophet in his confinement, and told him, that the right of redeeming ſuch a field at Anathoth, the place of his nativity, was his. Jeremiah bought it, ſealed the writings, and delivered the money for it. He put the writings into Baruch's hands, and ordered him to keep them, becauſe, added he, the time will come, when this land will be again cultivated and inhabited. During the ſame ſiege, the king and the inhabitants of Jeruſalem ſet their ſlaves at liberty, becauſe it was the Sabbatical year, and the view of their preſent danger made them more exact in the obſervance of the law. But Nebuchadnezzar having, for ſome time, left the ſiege is order to make head againſt the king of Egypt, who made a ſhew of coming to its relief, the king and people took their ſlaves again, without conſidering their word, or the law of God. Jeremiah hereupon roſe up againſt them, and threatned them in a terrible manner. After the ſiege was broke up, his liberty was given him, and Zedekiah ſent to him, recommending himſelf to his prayers. The Prophet ſent the king word, that Nebuchadnezzar would return againſt the city, that he would take it, and reduce it to aſhes. As he was preparing to retire to Anathoth, the place of his nativity, the guards ſeized him as a deſerter, and the princes threw him into a dungeon, where his life was in great danger, by reaſon of the incommodiouſneſs of the place. Zedekiah, ſome time after, ſent to know of him, whether he had any new revelation. Jeremiah told him, that he would infallibly be delivered into the hands of the Chaldeans, and deſired him to procure his releaſe out of the place of his confinement, and the king granted this favour to him, and appointed bread to be given him every day, for his ſuſtenance, as long as there ſhould be any in the city.

Nebuchadnezzar returning to the ſiege of Jeruſalem, blocked it up cloſer than before; and Zedekiah having ſent to ask Jeremiah, whether he had any thing good to communicate to him, he anſwer'd the perſons employ'd on this errand, that the deſtruction of the king and grandees was reſolved on, but as for the people, that they of them who ſhould ſurrender to the Chaldeans, would have their lives given them, and that they who ſhould perſiſt obſtinately in their deſign of abiding in the city, would be deſtroy'd with it. As this Prophet continued to foretell the calamities which would befall the city, the great men of Jeruſalem, made their complaints to Zedekiah, who permitted them to do what they pleaſed with Jeremiah. They let him down therefore with cords into a well, where there was no water, but only mud; here the Prophet muſt have very ſoon periſhed, if Ebedmelech had not given notice of it to the king, who commanded him to be taken out of this place. Notwithſtanding, he was ſtill left in the court of the priſon, and there continued till the city was taken, which happen'd ſome time after, in the 11th year of Zedekiah, of the world 3416, before Jeſus Chriſt 584, before the vulgar Æra 588.

Jeremiah was taken with other captives, and carried to Ramath: but as Nebuchadnezzar had expreſsly charged Nabuzaradan, the general of his troops, to take care of Jeremiah, and leave him at liberty to do as he thought fit; Nabuzaradan gave him the choice of going with him to Babylon, or of ſtaying in Judea with the remainder of the people. The Prophet accepted this laſt offer, and went to Gedaliah at Mizpah, where likewiſe many of the Jews, who had been diſperſed into different places by the war, came and joined him. There they lived in peace and ſecurity, when Iſhmael, the ſon of Nethaniah, attended with ten men, came to Gedaliah at Mizpah, and treacherouſly murdered him: but he was purſued by Johanan the ſon of Kareah, and by him obliged to let go the booty which he had taken, and to fly himſelf, with eight men in his company, to the Ammonites.

Johanan having got together as many Jews as he could find, appointed them to meet at Bethlehem, where they conſulted Jeremiah, to know whether they ſhould ſtay in Judea, or retire into Egypt. The Prophet deſired him to conſult God; and at ten days end anſwered them, that if they went into Egypt, they would there periſh by the ſword, famine, and peſtilence; and that if they continued in the land of Judah, God would protect and preſerve them. The principal of the people hereupon began to mutiny, and aſſerted, that this anſwer did not proceed from God, but was ſuggeſted by Baruch, to divert them from going into Egypt: they reſolved therefore to go thither, and compell'd Jeremiah and Baruch to accompany them. There this Prophet uttered ſeveral predictions againſt the Jews and Egyptians, told them that Nebuchadnezzar would invade the country, and deſcribed the very place where he would erect his throne; threatned the king of Egypt, that God would give him up into the hands of the Chaldeans, as he had already ſerved Zedekiah. This is the account of Jeremiah's life, which we have collected from his own writings.

Several of the ancients maintain, that he was put to death at Taphnis in Egypt by the Jews, who were not able to bear his menaces and reproaches; and they explain theſe words in the epiſtle to the Hebrews, *they were ſtoned*, as relating to his death. Some Rabbins are of opinion, that he returned into Judæa, and others will have it that he went to Babylon, and there died. Some of the primitive fathers tell us, that as Elijah did not die, ſo neither did he; becauſe the Scripture ſays nothing of his ſickneſs, and becauſe the Apoſtles anſwered Jeſus Chriſt, who asked what the Jews ſaid of him, that ſome took him for Elias, others for Jeremiah. But the common and general opinion of divines, is, that he died, and muſt one day riſe again: Beſides, the book which contains his prophecies, we have his Lamentations in five chapters, which are mournful ſongs compoſed upon the occaſion of theſe calamities which befel Jeruſalem in its declining ſtate, and upon the intire deſtruction of it by the Chaldeans

This opinion to us appears to have the beſt foundation. Others think, that Jeremiah compoſed them upon the death of the pious king Joſiah: It is certain that he wrote Lamentations on this ſubject; but they have not been handed down to us. You have here what we read in the Chronicles relating to theſe Lamentations; and all Judah and Jeruſalem mourned for Joſiah: And Jeremiah lamented for him, and all the ſinging-men and ſinging-women ſpake of Joſiah in their lamentations to this day, and made them an ordinance in Iſrael. He is ſaid likewiſe to be the author of the cxxxviith Pſalm; and ſome aſſert, that he with Ezekiel compoſed the lxvth. There are authors who affirm, that he compiled the two books of Kings, becauſe the laſt chapter of Jeremiah is the ſame with the laſt chapter in the ſecond book of Kings. But the reaſon of this is, the laſt chapter of Jeremiah was taken from the ſecond book of Kings to ſerve as a ſupplement to his prophecy. There are citations in the books of the Maccabees from particular writings of Jeremiah, which were ſtill to be ſeen in the year of the world 3880, before Jeſus Chriſt 120, and 124 before our Vulgar Æra. But theſe writings are loſt. Laſtly, the fathers often cite Baruch as generally mentioned at the end of his maſter's prophecies.

Jeremiah appeared after his death to Judas Maccabæus with that holy high-prieſt Onias in his company, and gave him a ſword of gold very bright and glittering, with theſe words; *Take this holy ſword the gift of God, with which thou ſhalt wound the adverſaries.* At the ſame time Onias ſhewing him Jeremiah, ſaid, *This is a lover of the brethren, who prayeth much for the people, and for the holy city.*

The Alexandrian chronicle relates, that Jeremiah being in Egypt, propheſied to the Egyptian prieſts, that their idols would be overthrown by an earthquake, when the Saviour of the world ſhould be born, and lying in a manger; for which reaſon they had from that time a virgin repreſented with a child lying in a manger, and paid divine honours to him. King Ptolemy asking the prieſts the reaſon of this, they told him what Jeremiah had declared prophetically to their anceſtors. This chronicle adds, that Alexander the Great going one day to this Prophet's tomb, and being informed of what he had foretold concerning his perſon and conqueſts, ordered his body to be moved to Alexandria, and a magnificent monument to be erected there for him.

Eupolemus, who is cited in Euſebius, informs us alſo of ſome other particulars ſupported from no other hiſtory, *viz.* That Jeremiah having declared to the idolatrous Jews, that their deſtruction was near, king Jehoiakim reſolved to have him burnt alive. But the Prophet foretold to him, how the Jews, who ſhould be carried into captivity to Babylon, would make uſe of that very wood, wherewith he deſigned to burn him, in dreſſing proviſions for the Babylonians, and in digging ditches for them round about the Euphrates and Tygris. Nebuchadnezzar being informed of this prediction, engaged Aſſibazus king of the Medes to accompany him in the war, which he propoſed to undertake againſt the Jews; and after he had ſubdued Samaria, Galilee, Scythopolis and the land of Gilead, he deſtroyed Jeruſalem, took Jehoiakim, and carried away the riches of the temple, excepting the ark and tables of the law, which he left with Jeremiah; for which laſt circumſtance I ſhall refer my reader to 2 Maccabees ii. 4, 5, 6.

Jeremiah was all his life expoſed to the ill treatment of the Jews, whoſe irregularities he was continually reproving; and the author of Eccleſiaſticus ſeems to ſettle his character of Jeremiah upon this baſis; for he ſays, *they entreated him evil, who nevertheleſs was a Prophet ſanctified in his mother's womb*, chap. xlix. 7. St. Jerom obſerves, that Jeremiah's ſtile is lower and more neglected, than Iſaiah's, for example, and ſome others of the Prophets, and aſcribe this defect to the obſcurity of the place of his birth; but many other good critics diſcover a ſublimity and greatneſs in his ſtile; and Grotius thinks with reaſon, that his talent lay principally in touching and exciting the paſſions of tenderneſs and compaſſion, of which kind his Lamentations are a maſter-piece.

—*Anathoth* was a city in the tribe of Benjamin, about three miles diſtance from Jeruſalem, according to Euſebius and St. Jerom, or twenty furlongs, according to Joſephus. It was given to the Levites of Kohath's family for their habitation, and to be a city of refuge, but now is entirely deſtroyed.

Ver. 2. *Joſiah* the ſon of Amon king of Judah, and Jedidah the daughter of Adaiah of Bocſlath. He began to reign when he was eight years of age (2 Kings xxii. 1, 2, 3, *&c.*) in the year of the world 3363, before Jeſus Chriſt 637, before the Vulgar Æra 641. He did that which was right in the ſight of the Lord, and walked in the ways of David without turning either to the right hand or the left. He began to ſeek after God from the eighth year of his reign, which was the 16th of his age; of the world 3370, and in the twelfth year of his reign, which was the 20th of his age, he purged Judah and Jeruſalem of the high places, groves, idols and ſuperſtitious images. He burned the bones belonging to the prieſts of the falſe gods upon the altars of their idols. Nor was he ſatisfied with thus deſtroying the remains of idolatry in his own dominions, but viſited in perſon the cities of Ephraim, Manaſſeh, Simeon, and Naphtali, and did not return till he had overthrown all the monuments of idolatry.

After this he made it his buſineſs to repair the temple of the Lord, which in the preceding reigns had been very much neglected. But as they were removing the money which had been offered by the Iſraelites at the temple, in order to give it to the workmen and undertakers; the high prieſt Hilkiah found in the treaſury chamber, a book of the law of the Lord given by Moſes. It is thought, that this was the original of the law, and that it was found either in ſome wall, or cheſt, or beſide the ark; for it appears, that it was not then in the ſanctuary, ſince Joſiah commands the prieſts to reſtore it to its place, and forbids them to carry it about any more. St. Chryſoſtom ſays ſomewhere, that this book was found in a heap of filth and naſtineſs; and in another place, that it was found in a hole under ground, and almoſt defaced. He is opinion, that the book of Deuteronomy was then only diſcovered, probably becauſe it is ſaid, that Moſes ordered this book of the law to be placed beſide the ark.

Shaphan the ſcribe gave notice to the king of the diſcovery which they had made of the book of the law; and Joſiah having appointed it to be read to him, and heard the words of the law, rent his cloaths, and ſaid to the high prieſt and principal officers of the court, "Go conſult the Lord concerning what relates to me and my people, upon the late diſcovery of this book; for the anger of the Lord is kindled againſt us, by reaſon of our fathers ſins." They went therefore to Huldah the Propheteſs. the wife of Shallum, and asked her what was to be done upon this occaſion. Huldah anſwered them, Thus ſaith the Lord God of Iſrael, I will pour out upon the inhabitants of this place, all the evils which the king of Judah hath read in the book of the law, becauſe they have forſaken me and ſacrificed to ſtrange Gods; but for the king of Judah, who hath ſent you, you ſhall ſay thus unto him, Becauſe you have been afraid upon reading the book of the law, have humbled yourſelf, rent your garments, and wept before me, I have heard your prayer, you ſhall be buried in peace with your fathers, and your eyes ſhall not behold the evils which I will bring upon this city.

The meſſengers returned to the king with an account of what the Propheteſs had ſaid to them; and the king having convened all the elders of Judah and Jeruſalem, went up to the temple of the Lord with them. He read the book to them, which he had lately found, and made a covenant with God, thereby engaging himſelf to walk in his ways, and to obſerve his precepts and ordinances. He obliged himſelf hereunto with an oath; and made all thoſe who were in the aſſembly, promiſe the ſame thing. He afterwards gave orders for deſtroying all remains of ſuperſtitious and idolatrous monuments in Jeruſalem, and throughout all Judah. He cut off the ſooth-ſayers, and thoſe who worſhipped the ſtars, and the Sodomites, who proſtituted themſelves in honour to their falſe gods. He enjoined their prieſts, who had offered ſacrifices in the high places, to forbear all exerciſes in the Sacred Functions. He defiled Topheth and the valley of Hinnon, and profaned all the places which had been conſecrated to ſuperſtition and idolatry, filled them with dead mens bones, and broke down the ſtatues which were in them. He demoliſhed the altar, which Jeroboam the ſon of Nebat had erected at Beth-el, dug up the bones of the falſe prophets and prieſts of the golden calves, but ſpared the ſepulchre of that Prophet, whom the Lord ſent againſt Jeroboam, the ſame who was deceived by another Prophet, and violated the commands which God had given him to forbear eating there. That other Prophet, who was buried in the ſame place, was likewiſe ſpared for his ſake.

Joſiah afterwards commanded all his people to keep the paſſover, according to what was written in the book of the law concerning it. The Scripture ſays, that from the time of the Judges, and during the reigns of all the kings of Judah and Iſrael, no paſſover was ever kept like that which was celebrated in the eighteenth year of Joſiah; and that there was no other king before him like unto him, nor turned as he did to the Lord with all his heart, with all his ſoul, and with all his ſtrength; notwithſtanding the anger which the Lord had conceived againſt Judah was not appeaſed; for Pharaoh-Necho, king of Egypt, deſiring to paſs through Judæa, in order to go and attack the city of Carchemiſh upon the Euphrates, Joſiah oppoſed his paſſage, and gave him battle at Megiddo, at the foot of mount Carmel. Here this good prince was mortally wounded, and being carried to Jeruſalem, died there of his wounds. The people mourned very much for his death, and Jeremiah compoſed an elegy upon this occaſion. Joſiah was buried with the kings his predeceſſors at Jeruſalem. The people of Judah took Jehoahaz, otherwiſe called Shallum, one of Joſiah's ſons, and made him king in his room.

Jeſus the ſon of Syrach ſpeaks highly of king Joſiah in theſe following words, "The remembrance of Joſiah is like the compoſition of the perfume that is made by the art of the apothecary; it is ſweet as honey, in all mouths, and as muſic at a banquet of wine. He behaved himſelf uprightly in the converſion of the people, and took away the abomination of iniquity; he directed his heart unto the Lord, and in the time of the ungodly he eſtabliſhed the worſhip of God; all except David, Hezekiah and Joſiah, were defective," Ecclus. xlix. 1, 2, 3, *&c.*

There were ſeveral Prophets in Judah while Joſiah reigned; Jeremiah, Baruch, Joel and Zephaniah, and the Propheteſs Huldah. Many have been of opinion, that the Lamentations of Jeremiah which are ſtill extant, were compoſed at the death of Joſiah; and that theſe are the Lamentations mentioned in the Second Book of Chronicles, which were ſo celebrated at that time, and which all the ſinging-men and ſinging-women continued ſtill to ſing along time after. The mourning of the people upon the death of this prince, paſſed, as it were, into a law, and proverb; and the Prophet Zachary ſpeaking of the Lamentations, which, in future ages, would be made at the death of the Meſſiah, alludes to that of Joſiah, as *the mourning of Hadad-rimmon in the valley of Megiddo.* Joſiah it is well known received his death's wound at Megiddo near Hadad-rimmon. He left four ſons, Jehoahaz, otherwiſe Shallum, Eliakim, or Jehoiakim, Zedekiah, otherwiſe Matthanias, and Johanan. This laſt, in all probability, died young; the other three reigned.

There are ſome difficulties formed relating to the hiſtory of Joſiah: Firſt, in that he was not ſatisfied with aboliſhing idolatry in Jeruſalem and his own dominions, but went likewiſe into the territories of the kingdom of Iſrael, overthrew the altar which Jeroboam the ſon of Nebat had erected there, cut down the groves, and deſtroyed the high places where the people ſacrificed to the golden calves; he did the ſame in all places depending on the kingdom of Samaria; he deſtroyed the places conſecrated to ſuperſtition and idolatry, killed all the prieſts of the high places, burnt dead mens bones upon the altars, in order to pollute them, and ſo returned to Jeruſalem. It is true, the kingdom of Iſrael at that time was not in being, the ten tribes having been tranſplanted beyond the Euphrates, but there were ſtill a great number of inhabitants in the land, as well Iſraelites, who were left behind there, as Cuthæans and other people ſent thither by the kings of Aſſyria. However, it ſeems certain, that Joſiah was not the ſovereign of the country, which was in ſubjection to the kings of Aſſyria: How then could he exerciſe the rights of ſovereignty?

To this we may anſwer, 1. That Joſiah in this particular did not ſo much follow the rules of policy, as the notions of his zeal and piety. 2. It is very credible, that he who was a wiſe prince, and well adviſed, did nothing without conſulting the wiſeſt and moſt underſtanding men of his kingdom. 3. We ſee by the ſequel of Joſiah's hiſtory, that this prince was in alliance with the kings of Chaldea, ſince he oppoſed Necho king of Egypt, who march'd againſt the city of Carchemiſh. It is therefore very probable, that Joſiah poſſeſſed the Territories of Samaria, as well as thoſe of Judea, and that the kings of Chaldea had given him the ſovereignty over the miſerable remains of that kingdom. The Scripture indeed tells us nothing of it; but doth not ſay the contrary. 4. Laſtly, the Cutheans and other people, whom Eſarhaddon had ſent into this country, might not concern themſelves much in maintaining the religion of the Iſraelites of the ten tribes; and they of the ten tribes who remained there were not in condition to reſiſt Joſiah, nor even to complain to the kings of Chaldea; ſince their continuance in the country was by toleration only, and without allowance.

The ſecond difficulty relates to Joſiah's expedition againſt Necho king of Egypt. Necho, upon what notice we know not, marched againſt the city of Carchemiſh, ſituated upon the Euphrates, and belonging to the kings of Babylon, or Aſſyria, as the ſecond book of Kings imports. Joſiah puts himſelf as the head of his army, and intended to oppoſe his paſſage. The king of Egypt ſent ambaſſadors to him, ſaying, what difference is there between me and thee? I have no deſigns againſt thee; but I make war upon another houſe, againſt which God has commanded me to march with all expedition. Ceaſe therefore to oppoſe God, who is with me, leſt he make thy attempt fatal to thee. Joſiah refuſed to acquieſe in what Necho had ſaid to him from the mouth of God: he attack'd him at Megiddo, and was there mortally wounded. Herein the Scripture plainly expreſſes itſelf, as if Necho had really been engaged by God's order to march againſt the city of Carchemiſh.

It is the opinion of ſome, that the Prophet Jeremiah, or ſome other Prophet of the Lord, had ſpoken to Necho, and enjoined him to commit hoſtilities againſt this city. The third book of Eſdras ſays, that Joſiah would not regard the Prophet's word on this occaſion. But what intereſt could this Prince have in oppoſing the king of Egypt, who demanded nothing of him? It is very probable, that Joſiah was either an ally, or even ſubject and tributary to the kings of Chaldea, ſucceſſors to thoſe of Aſſyria, to whom his father Manaſſeh had been delivered, and was reſtored to the crown only upon conditions of continuing faithful to the kings his benefactors. Joſiah without doubt had entered into the ſame engagement: It was therefore not only conſiſtent with policy, but with juſtice too, to forbid the king of Egypt paſſage through his country, who was going to attack a place belonging to the empire of Chaldea: If he ſeemed not to reſpect ſufficiently God's orders upon this occaſion, it was becauſe he believed not God to be the author of this expedition, and was not oblig'd to take his enemies word for it.

—*Amon*, the fourteenth king of Judah, was the ſon of Manaſſeh and Meſhullemeth, the daughter of Haruz, of Jothah. He began his reign in the year of the world 3363, before Jeſus Chriſt 637, before the Vulgar Æra 641. at the age of 22, and reign'd only 2 years at Jeruſalem. He did evil in the ſight of the Lord, as his father Manaſſeh did; and worſhipped idols. His ſervants conſpired againſt him, and ſlew him in his own houſe; but the people killed all the conſpirators, and eſtabliſhed his ſon Joſiah on his throne. He was buried in the garden of Uzzah, which are all the particulars we can learn of him from antiquity, only that he died in the year of the world 3365, before Jeſus Chriſt 635, before the Vulgar Æra 639.

Ver. 3——Jehoiakim or Eliakim, the brother and ſucceſſor of Jehoahaz king of Judah, of whom we have been ſpeaking, was made king by Necho king of Egypt, at his return from an expedition againſt the city of Carchemiſh, in the year of the world 3395, before Jeſus Chriſt 605, before the Vulgar Æra 609. Necho changed his name from Eliakim to Jehoiakim, and ſet a ranſom upon him of an 100 talents of ſilver, and 10 talents of gold. To raiſe this money, Jehoiakim was forced to lay heavy taxes upon his people, exacting of every man ſomething in proportion to his fortune. Jehoiakim was twenty-five years of age when he began to reign, and he reigned eleven years at Jeruſalem. His mother's name was Zebudah, the daughter of Pedaiah of Rumah. He did evil in the ſight of the Lord; and Jeremiah reproaches him with building his houſe by unrighteouſneſs, with oppreſſing unjuſtly his ſubjects, with keeping back the wages of thoſe whom he employed in his ſervice; with having his heart and eyes turned to avarice and inhumanity, and following his inclination, which led him to commit all ſorts of barbarities and wicked actions; this is the portraiture of Jehoiakim, Jer. xxvi. 22. The ſame Prophet informs us, that he ſent men to bring the Prophet Urijah out of Egypt, whither he had fled for ſafety; that he put him to the ſword, and left him without giving him a ſuitable burial.

Wherefore the Lord threatens him with an unhappy end. He ſhall die ſays Jeremiah, Jer. xxii. 18, 19. and ſhall be neither mourned for or regretted. *He ſhall be buried with the burial of an aſs, drawn and caſt forth beyond the gates of Jeruſalem.* Jehoiakim, after he had continued about four years ſubject to the king of Egypt, fell under the dominion of Nebuchadnezzar king of the Chaldeans. This prince having recovered what Necho had taken upon the Euphrates, came into Phœnicia, and Judæa, ſubdued the city of Jeruſalem, and ſubjected it to the ſame burdens and conditions which it was liable to under the king of Egypt. Jehoiakim was taken in Jeruſalem, and Nebuchadnezzar put him in fetters, intending to carry him to Babylon: but he reſtored him to liberty, and left him in the country, upon condition that he would pay him a large tribute.

Thus Daniel and Jeremiah are reconciled with the Kings and Chronicles. The Chronicles, according to the Hebrew, ſay, that Nebuchadnezzar bound Jehoiakim in chains, to carry him to Babylon; and Daniel relates, that the Lord delivered Jehoiakim into the hands of Nebuchadnezzar; that this prince carried great part of the veſſels belonging to the houſe of God to Babylon, and ſome captives, among whom were Daniel, and his companions; but he doth not ſay that Jehoiakim was carried there. The Books of Kings and Chronicles tell us, that Jehoiakim reigned eleven years at Jeruſalem. Jeremiah ſays, that Nebuchadnezzar retook Carchemiſh from Necho, king of Egypt, in the 4th year of Jehoiakim; and elſewhere, that the firſt year of Nebuchadnezzar agreed with the fourth of Jehoiakim.

All theſe chronological marks evidence to us, that Nebuchadnezzar did not come into Judea till the year of the world 3399, which is the 4th year of Jehoiakim; that Jehoiakim was not carried to Babylon, but only put in chains to be removed there, and that afterward he was ſet at liberty, and left at Jeruſalem; laſtly, that Jehoiakim was four years ſubject to Necho, before he became tributary to Nebuchadnezzar.

In this 4th year of Jehoiakim, Jeremiah having dictated to Baruch all the Prophecies which he had pronounced till that time, Baruch read them the year following before all the people aſſembled in the temple. Jehoiakim was informed of it, and ordering this book to be brought to him, it was read to him, and to all the great men who were about him. The king was in his winter-apartment in the ninth month, which anſwers to our *November*, and there was a fire on the hearth, burning before him. After three or four pages had been read to him, Jehoiakim cut the book with the ſecretary's penknife, and threw the reſt into the fire, till it was conſumed, without hearkning to the remonſtrances of Elnathan, Delajah, and Gemariah, who oppoſed this action. The reading of this book did not affect either Jehoiakim, or his people; and inſtead of his being converted, he gave orders for ſeizing Jeremiah and Baruch: but the Lord concealed them, and did not permit him to diſcover where they were.

Then the Lord commanded Jeremiah to have his Prophecies again written down, and he pronounced terrible menaces againſt Jehoiakim to this purpoſe; There ſhall be no prince deſcended from him to ſit upon the throne of David. His body ſhall be caſt out and expoſed to the heat by day, and to the froſt by night. I will riſe up againſt his family, and ſervants, and I will bring upon him, Jeruſalem, and all Judah, all the evils wherewith I have threatned them. Jehoiakim ſoon experienced the truth of Jeremiah's predictions. Three years after, in the year of the world 3401, before Jeſus Chriſt 599, before the Vulgar Æra 603, he rebelled againſt Nebuchadnezzar; and Nebuchadnezzar, who was taken up with other affairs, not being then able, or not condeſcending to go in perſon into Judea, ſent troops thither, conſiſting of Chaldeans, Syrians, Moabites, and Ammonites, who ravaged all the country, and carried 3023 Jews away with them to Babylon, in the 7th year of Jehoiakim, of the world 34[illegible]1; and four years after, Jehoiakim himſelf was taken, put to death, and thrown into the common ſewer, according to the prediction of Jeremiah. He was ſucceeded by his ſon Jehoiakin, in the year of the world 3405, before Jeſus Chriſt 595, before the Vulgar Æra 599.

—*Zedekiah*, or Sedecias, or Mattaniah, was the laſt king of Judah, before the captivity of Babylon. He was the ſon of Joſiah, and uncle to Jeconiah his predeceſſor in the kingdom, When Nebuchadnezzar took Jeruſalem from Jeconiah, he carried this king to Babylon, with his wives, children, officers, and all the beſt artificers in Judæa, and put in his place his uncle Mattaniah, whoſe name he changed to Zedekiah (in the year of the world 3405, before Chriſt 595, before the Vulgar Æra 599) and made him promiſe, with an oath, that he would continue in fidelity to him. (2 Chron. xxxvi. 13. Ezek. xvii. 13, 14-18.) He was one and twenty years old when he began to reign at Jeruſalem, and he reigned there eleven years. His mother's name was Hamutal, the daughter of Jeremiah of Libnah. He did evil in the ſight of the Lord; committing the ſame crimes as Jehoiakim (2 Kings xxiv. 18, 19, 20. 2 Chron. xxxvi. 11, 12, 13.) he regarded not the menaces made to him by the Prophet Jeremiah, who ſpoke to him from the Lord; but he hardned his heart the more, inſtead of being converted to God. The princes of the people, and the inhabitants of Jeruſalem imitated his impiety, and abandoned themſelves to all the abominations of the Gentiles, profaning the temple of God. This ſo far provoked the Lord, that he reſolved upon their utter deſtruction.

In the firſt year of his reign, Zedekiah ſent to Babylon, (Jer. xxix. 1, 2—23. in the year of the world 3405, before Chriſt 595, before the Vulgar Æra 599) Elaſah, the ſon of Shaphan, and Gemariah the ſon of Hilkiah, probably to carry his tributes to Nebuchadnezzar: By theſe meſſengers Jeremiah ſent a letter to the captives at Babylon, four years afterwards, (Jer. li. 54—59. Baruch i. 1. Jer. xxxii. 12. in the year of the world 3409, before Chriſt 591, before the Vulgar Æra 595,) either Zedekiah went thither himſelf, or at leaſt he ſent thither; for the Hebrew text may admit of either of theſe two interpretations. The chief deſign of this deputation was to entreat Nebuchadnezzar, that he would pleaſe to return the ſacred veſſels of the temple, Baruch i. 8. Laſtly, in the ninth year of his reign, (2 Kings xxv. 1, 2, 3. in the year of the world 3414, before Chriſt 586, before the Vulgar Æra 59[illegible]) he revolted againſt Nebuchadnezzar. It was in a ſabbatical year, in which the people ſet their ſlaves at liberty, according to the law. (Exod. xxi. 2. Deut. xv. 1, 2—12. Jer. xxxiv. 8, 9, 10.) Then king Nebuchadnezzar marched his army againſt Zedekiah, and took all the fortified places of his kingdom, except Lachiſh, Azekah, and Jeruſalem.

He lay down before Jeruſalem on the tenth day of the tenth month of the holy year, which anſwers to the month, or rather the moon, of our January. Some time afterwards Pharaoh Hophrah, king of Egypt, took the field, to come to the aſſiſtance of Zedekiah (Jerem. xxxvii. 3, 4, 5, 10.) Then Nebuchadnezzar left the ſiege of Jeruſalem, and went to meet him, gave him battle, defeated him, and obliged him to return into Egypt, after which he returned to the ſiege of Jeruſalem. Mean while the people of Jeruſalem thinking themſelves freed from the fear of Nechadnezzar, took the ſlaves again which they had before ſet at liberty, which drew upon them great reproaches and threatnings from Jeremiah (Jerem. xxxiv. 11—22.) During the ſiege Zedekiah often conſulted with Jeremiah, who always adviſed him to ſurrender, and pronounced the greateſt woes againſt him if he ſhould perſiſt in his rebellion. (Jerem. xxxvii. 3—10—21.) But that unfortunate prince had neither patience to hear, nor reſolution to follow good counſels. Laſtly, in the 11th year of Zedekiah (2 Kings xxv. 2, 3, 4. Jerem. xxxix. 2, 3. lii. 5, 6, 7. in the year of the world 3416, before Chriſt 584, before the Vulgar Æra 588.) on the 9th day of the fourth month, which anſwers to the month of July, the city of Jeruſalem was taken; Zedekiah and all his people endeavour'd to eſcape by the favour of the night, but the Chaldean troops purſuing them, they were overtaken in the plain of *Jericho*;

He was taken, and carried to Nebuchadnezzar, who was then at Riblah, a city of Syria: There, the king of Chaldea reproaching him with his perfidy, cauſed all his children to be ſlain before his face, and then he had his eyes put out; and, loading him with chains of braſs, he ordered him to be ſent to Babylon (2 Kings xxv. 4—7. Jer. xxxii. 4—7. lii. 4—11.) Thus was brought to paſs the accompliſhment of two Prophecies, which ſeemed contradictory to each other; one of *Jeremiah*, who ſaid that Zedekiah ſhould ſee, and yet not ſee, Nebuchadnezzar with his eyes; (Jeremiah xxxii. 4, 5. xxxiv. 3.) and the other of *Ezekiel*, (Ezek. xii. 13.) which intimated, that he ſhould not ſee Babylon, though he ſhould die there. The year of his death is not known: The Rabbins (Trad. Hebr. in lib Reg & Paralip. *ſub nomine* Hieronym.) ſay he died of grief: For, having been invited to a feaſt that Nebuchadnezzar made for his friends, Zedekiah was there made drunk, and in his drunkenneſs he committed ſeveral indecent actions, unworthy his birth and the condition he was in; for which he afterwards conceived ſuch remorſe, that he died upon it. But theſe traditions are of no great authotity, and learned men are agreed, that they have not right to bear the name of St. Jerome. Jeremiah had aſſured him (Jerem. xxxiv. 4, 5.) that he ſhould die in peace, that his body ſhould be burnt, as thoſe of the kings of Judah had uſed to be burnt; that they ſhould mourn for him, by ſaying, *Alas, my lord!*

The Rabbins ſay, that at the obſequies of Zedekiah they cried out, Alas! king Zedekiah is dead, who has drank up the dregs of all ages; that is, who has ſufferrd the puniſhment due to all his predeceſſors, They ſaid alſo, that he made his eſcape from Jeruſalem by a ſubterraneous paſſage, which led from the king's palace to the plains of Jericho; but that a hind following him without, and going juſt the ſame pace above ground as the king went under ground, and the Chaldeans following the hind, they came upon the king at unawares, juſt as he came out of his ſubterraneous paſſage. Joſephus relates (de Bell. Jud. lib. vii. cap. 4.) that Zedekiah to ſave the city and the temple, made choice of a voluntary exile and captivity; but this is only to diſguiſe the truth. Zedekiah's flight was not a voluntary act to ſave his country; but he might have ſaved it, if he had followed the advice of Jeremiah, and had ſincerely ſubmitted himſelf to the Chaldeans: He reigned eleven years at Jeruſalem, and after him the kingdom of Judah was intirely ſuppreſſed.

——*Month*, in Latin *Menſis*, in Greek *Meen*, in Hebrew *Chodeſch* or *Jerach*. The antient Hebrews had no particular names to expreſs their months. They ſaid the firſt, ſecond, third, and ſo on. In Moſes we find mention made of the month *Abib*, or the months of the young ears of corn, or of the new fruits, which is probably the name that the Egyptians gave to the month, which the Hebrews called afterwards *Niſan*, and which was the firſt of the holy year: Every where elſe this law-giver marks out the months only by their order of ſucceſſion. In the books of Joſhua, Judges, and Samuel, we ſee the ſame method continued. Under Solomon we read of the month *Sio* or *Zif*, which is the ſecond month of the holy year, and which anſwers to that which afterwards had the name *Jiar*. In the ſame chapter we read of the month *Bul*, which is the eighth of the holy year, and anſwers to *Marſchevan*, or October. Laſtly, In chap. viii. of the ſame book, we read of the month *Ethanim*, or the month of the valiant, which anſwers to *Tizri*, or the ſeventh of the holy year.

The criticks are not agreed about the origin of theſe names of the months. Scaliger thought that Solomon had borrowed them from the Phœnicians, with whom he had much intercourſe. Grotius believes they came from the Chaldeans, and F. Hardouin fetches 'em from the Egyptians. However this be, we ſee nothing of 'em, neither before nor after Solomon. But after the captivity of Babylon, they took the names of the months as they found 'em among the Chaldeans and Perſians, among whom they had lived ſo long a time. Here follow the names of theſe months, and the order in which they follow one another, both in the holy and civil year.

The names of the Hebrew *months, according to the order of the Holy year.*

1	*Niſan*, anſwering to our	March
2	*Jiar*	April
3	*Siven*	May
4	*Thammuz*	June
5	*Ab*	July
6	*Elu'l*	Auguſt
7	*Tizri*	September
8	*Marſchevan*	October
9	*Caſleu*	November
10	*Thebet*	December
11	*Sebat*	January
12	*Adar*	February

The names of the Hebrew *months, according to the order of the Civil year*

1	*Tizri*, anſwering to our	September
2	*Marſchevan*	October
3	*Caſleu*	November
4	*Thebet*	December
5	*Sebat*	January
6	*Adar*	February
7	*Niſan*	March
8	*Jiar*	April
9	*Sivan*	May
10	*Thammuz*	June
11	*Ab*	July
12	*Elu'l*	Auguſt

At the beginning, the Hebrews followed the ſame diſtribution of their year and months, as they had found in Egypt. Their year conſiſted of three hundred and ſixty-five days, and of twelve months, each of thirty days. This appears by the enumeration of the days, of which the year of the deluge conſiſted. The twelfth month was to have five and thirty days, and they had no intercalary month, but at the end of one hundred and twenty years, when the beginning of the year following was out of its place thirty whole days.

After the coming out of Egypt, which happened in the month of March, God ordained that the holy year; that is, the calendar of feaſts and ceremonies of religion; ſhould begin at the month Niſan, which is the ſeventh month of the civil year, which he did not meddle with, and which the Hebrews have always continued to begin at the month Tizri, anſwering to our September. After the Babyloniſh captivity, the Jews being but an handful of people, in the midſt of other people ſurrounding them, were obliged to comply with the different cuſtoms, and with thoſe manners of dividing times and ſeaſons as were in uſe with the people that ruled over them. Firſt, of the Chaldæans, afterwards of the Perſians, and laſtly, of the Grecians. They took the name of the months from the Chaldæans and Perſians, and perhaps their manner of dividing the year and months. However, we cannot be ſure of this, not knowing exactly the form of the Chaldæan months. But we ſee plainly by Eccleſiaſticus, by the Maccabees, by Joſephus, and by Philo, that in their time they followed the cuſtom of the Grecians; that is, that their months were lunar, and their years ſolar. *Univerſi Græci annos juxta ſolem, menſes vero & dies juxta lunam agebant.*

Theſe lunar months were each of twenty-nine days and an half long, or, to ſpeak more intelligibly, the firſt was of thirty days, the next of twenty-nine, and ſo on alternately: That which had thirty days was called a full or compleat month, and that which had but twenty-nine days was called incompleat. The new moon was always the beginning of the month, and this day they called *Neomenia, new moon*, or *new month*. They did not make it to commence from that point of time, in which the moon is in conjunction with the ſun, but from the time at which ſhe firſt appears. And to determine this moment, 'tis ſaid they had people poſted on elevated places, to give notice to the Sanhedrim as ſoon as poſſible. And as ſoon as notice was given, proclamation was made, *The feaſt of the new moon, The feaſt of the new moon*; and the beginning of the month was proclaimed by the ſound of trumpets. And for fear of making any failure in the obſervation of that command, that obliges them to certain ceremonies at the beginning of every month, they made the *Neomenia* to laſt two days, the firſt of which was called, the day of the moon's appearance, the other of the moon's diſappearance. This is what the Rabbins ſay; but there is great probability, that if this was ever put in practice, 'twas only in provinces diſtant from Jeruſalem: For in the temple and in the capital city, there was always a fixed calendar, or at leaſt a fixed deciſion for the feſtival days, determined by the houſe of judgment.

When we ſaid above, that the months of the Jews anſwered to ours, ſo that *Niſan*, for example, anſwered to March, *Jiar* to April, *&c.* this muſt not be underſtood without ſome latitude, for the lunar months can never be reduced exactly to ſolar ones. The vernal equinox falls between the twentieth and twenty-firſt of March, according to the courſe of the ſolar year: but in the lunar year, the new moon will fall in the month of March, and the full moon in the month of April; ſo that the Hebrew months will commonly anſwer to two of our Months, and partake of both.

The twelve lunar months making but three hundred fifty four days, and ſix hours, the Jewiſh year was ſhort of the Roman by twelve days. But to recover the equinoctial points again, from which the difference of the ſolar and lunar year would ſeparate the new moon of the firſt month, the Jews took care every three years to intercalate a thirteenth month into their year, which they called *Ve-adar*, or the ſecond Adar. And by this means lunar their year equalled the ſolar; becauſe in thirty-ſix months, according to the ſun, there would be thirty-ſeven according to the moon. 'Twas the Sanhedrim that regulated this intercalation, and this thirteenth month was put between Adar and Niſan; ſo that the paſſover was always celebrated to the firſt full moon after the equinox. Upon this ſubject may be conſulted F. Lami's Introduction to the Scripture, and Calmet's Diſſertation on Chronology, printed at the beginning of his Commentary upon Geneſis; and thoſe that deſire to ſee this matter diſcuſſed to the bottom, may ſee Scaliger de emendatione temporum, and Calviſius's Introduction to Chronology.

CHAP. II.

1 *God's expoſtulation with the Jews touching their cauſeleſs revolt:* 14 *They are the cauſes of their own calamities.*

MOreover, the word of the LORD came to me, ſaying,

2 Go, and cry in the ears of Jeruſalem, ſaying, Thus ſaith the LORD, I remember thee, the kindneſs of thy youth, the love of thine eſpouſals, when thou wenteſt after me in the wilderneſs, in a land *that was* not ſown.

3 Iſrael *was* holineſs unto the LORD, *and* the firſt-fruits of his increaſe: all that devour him ſhall offend; evil ſhall come upon them, ſaith the LORD.

4 Hear ye the word of the LORD, O houſe of Jacob, and all the families of the houſe of Iſrael.

5 ¶ Thus ſaith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 Neither ſaid they, Where *is* the LORD, that brought us up out of the land of Egypt, that led us through the wilderneſs, through a land of deſerts, and of pits, through a land of drought, and of the ſhadow of death, through a land that no man paſſed through, and where no man dwelt?

7 And I brought you into a plentiful country, to eat the fruit thereof, and the goodneſs thereof; but when ye entred, ye defiled my land, and made mine heritage an abomination.

8 The prieſts ſaid not, Where *is* the LORD? and they that handle the law, knew me not: the paſtors alſo tranſgreſſed againſt me, and the prophets propheſied by Baal, and walked after *things that* do not profit.

9 ¶ Wherefore I will yet plead with you, ſaith the LORD, and with your childrens children will I plead.

10 For paſs over the iſles of Chittim, and ſee; and ſend unto Kedar, and conſider diligently, and ſee if there be ſuch a thing.

11 Hath a nation changed *their* gods, which *are* yet no Gods? but my people have changed their glory for *that which* doth not profit.

12 Be aſtoniſhed, O ye heavens, at this, and be horribly afraid, be ye very deſolate, ſaith the LORD.

13 For my people have committed two evils: they have forſaken me the fountain of living waters, *and* hewed them out ciſterns, broken ciſterns that can hold no water.

14 *Is* Iſrael a ſervant? *is* he a homeborn *ſlave*? why is he ſpoiled?

15 The young lions roared upon him, *and* yelled, and they made his land waſte: his cities are burnt without inhabitant.

16 Alſo the children of Noph and Tahapanes have broken the crown of thy head.

17 Haſt thou not procured this unto thy ſelf, in that thou haſt forſaken the LORD thy God, when he led thee by the way?

18 And now what haſt thou to do in the way of Egypt? to drink the waters of Sihor? or what haſt thou to do in the way of Aſſyria, to drink the waters of the river?

19 Thine own wickedneſs ſhall correct thee, and thy backſlidings ſhall reprove thee: know therefore, and ſee, that *it is* an evil *thing*, and bitter, that thou haſt forſaken the LORD thy God, and that my fear *is* not in thee, ſaith the LORD God of hoſts.

20 ¶ For of old time I have broken thy yoke, *and* burſt thy bands, and thou ſaidſt, I will not tranſgreſs: when upon every high hill, and under every green tree thou wandreſt, playing the harlot.

21 Yet I had planted thee a noble vine, wholly a right ſeed: how then art thou turned into the degenerate plant of a ſtrange vine unto me?

22 For though thou waſh thee with nitre, and take thee much ſope, *yet* thine iniquity is marked before me, ſaith the LORD God.

23 How canſt thou ſay, I am not polluted, I have not gone after Baalim: ſee thy way in the valley, know what thou haſt done: *thou art* a ſwift dromedary traverſing her ways.

24 A wild aſs uſed to the wilderneſs, *that* ſnuffeth up the wind at her pleaſure,

in her occaſion who can turn her away? all they that ſeek her will not weary themſelves, in her month they ſhall find her.

25 Withhold thy foot from being unſhod, and thy throat from thirſt: but thou ſaidſt, There is no hope. No, for I have loved ſtrangers, and after them will I go.

26 As the thief is aſhamed, when he is found: ſo is the houſe of Iſrael aſhamed; they, their kings, their princes, and their prieſts, and their prophets.

27 Saying to a ſtock, Thou *art* my father; and to a ſtone, Thou haſt brought me forth: for they have turned *their* back unto me, and not *their* face: but in the time of their trouble they will ſay, Ariſe, and ſave us.

28 But where *are* thy Gods that thou haſt made thee? let them ariſe, if they can ſave thee in the time of thy trouble: for *according* to the number of thy cities are thy gods, O Judah.

29 Wherefore will ye plead with me? ye all have tranſgreſſed againſt me, ſaith the LORD.

30 In vain have I ſmitten your children, they received no correction: your own ſword hath devoured your prophets, like a deſtroying lion.

31 ¶ O generation, ſee ye the word of the LORD: have I been a wilderneſs unto Iſrael? a land of darkneſs: wherefore ſay my people, We are lords, we will come no more unto thee?

32 Can a maid forget her ornaments, *or* a bride her attire? yet my people have forgotten me days without number.

33 Why trimmeſt thou thy way to ſeek love? therefore haſt thou alſo taught the wicked ones thy ways.

34 Alſo in thy ſkirts is found the blood of the ſouls of the poor innocents: I have not found it by ſecret ſearch, but upon all theſe.

35 Yet thou ſayeſt, Becauſe I am innocent, ſurely his anger ſhall turn from me: behold, I will plead with thee, becauſe thou ſayeſt, I have not ſinned.

36 Why gaddeſt thou about ſo much to change thy way? thou alſo ſhalt be aſhamed of Egypt, as thou waſt aſhamed of Aſſyria.

37 Yea, thou ſhalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou ſhalt not proſper in them.

CHAP. III.

1 God's great mercy in Judah's vile whoredom. 6 Judah is worſe than Iſrael. 12 The promiſes of the Goſpel to the penitent. 20 Iſrael reproved and called by God, maketh a ſolemn confeſſion of their ſins.

THEY ſay, If a man put away his wife, and ſhe go from him, and become another mans, ſhall he return unto her again? ſhall not that land be greatly polluted? but thou haſt played the harlot with many lovers; yet return again to me, ſaith the LORD.

2 Lift up thine eyes unto the high places, and ſee where thou haſt not been lien with: in the ways haſt thou ſat for them, as the Arabian in the wilderneſs, and thou haſt polluted the land with thy whoredoms, and with thy wickedneſs.

3 Therefore the ſhowers have been withholden, and there hath been no latter rain, and thou hadſt a whores forehead, thou refuſedſt to be aſhamed.

4 Wilt thou not from this time cry unto me, My father, thou *art* the guide of my youth?

5 Will he reſerve *his anger* for ever? will he keep *it* to the end? Behold, thou haſt ſpoken and done evil things as thou couldſt.

6 ¶ The LORD ſaid alſo unto me in the days of Joſiah the king, Haſt thou ſeen *that* which backſliding Iſrael hath done? ſhe is gone up upon every high mountain, and under every green tree, and there hath played the harlot?

7 And I ſaid after ſhe had done all theſe *things*, Turn thou unto me; but ſhe returned not: and her treacherous ſiſter Judah ſaw *it*.

8 And I ſaw, when for all the cauſes whereby backſliding Iſrael committed adultery, I had put her away, and given her a bill of divorce: yet her treacherous ſiſter Judah feared not, but went and played the harlot alſo.

9 And it came to paſs through the lightneſs of her whoredom, that ſhe defiled the land, and committed adultery with ſtones and with ſtocks.

10 And yet for all this, her treacherous ſiſter Judah hath not turned unto me with her whole heart, but feignedly, ſaith the LORD.

11 And the LORD ſaid unto me, The backſliding Iſrael hath juſtified her ſelf more than treacherous Judah.

12 ¶

12 ¶ Go, and proclaim theſe words toward the north, and ſay, Return, thou backſliding Iſrael, ſaith the LORD, *and* I will not cauſe mine anger to fall upon you: for I *am* merciful, ſaith the LORD, *and* I will not keep *anger* for ever.

13 Only acknowledge thine iniquity that thou haſt tranſgreſſed againſt the LORD thy God, and haſt ſcattered thy ways to the ſtrangers under every green tree, and ye have not obeyed my voice, ſaith the LORD.

14 Turn, O backſliding children, ſaith the LORD, for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion.

15 And I will give you paſtors according to mine heart, which ſhall feed you with knowledge and underſtanding.

16 And it ſhall come to paſs when ye be multiplied and increaſed in the land; in thoſe days, ſaith the LORD, they ſhall ſay no more: The ark of the covenant of the LORD; neither ſhall it come to mind, neither ſhall they remember it, neither ſhall they viſit *it*, neither ſhall *that* be done any more.

17 At that time they ſhall call Jeruſalem the throne of the LORD, and all the nations ſhall be gathered unto it, to the name of the LORD, to Jeruſalem: neither ſhall they walk any more after the imagination of their evil heart.

18 In thoſe days the houſe of Judah ſhall walk with the houſe of Iſrael, and they ſhall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers.

19 But I ſaid, How ſhall I put thee among the children, and give thee a pleaſant land, a goodly heritage of the hoſts of nations? And I ſaid, Thou ſhalt call me, My father, and ſhalt not turn away from me.

20 ¶ Surely, *as* a wife treacherouſly departeth from her husband: ſo have you dealt treacherouſly with me, O houſe of Iſrael, ſaith the LORD.

21 A voice was heard upon the high places, weeping *and* ſupplications of the children of Iſrael: for they have perverted their way, *and* they have forgotten the LORD their God.

22 Return, ye backſliding children, *and* I will heal your backſlidings: behold, we come unto thee, for thou *art* the LORD our God.

23 Truly in vain *is ſalvation hoped for* from the hills, *and from* the multitude of mountains: truly in the LORD our God *is* the ſalvation of Iſrael.

24 For ſhame hath devoured the labour of our fathers from our youth; their flocks and their herds, their ſons and their daughters.

25 We lie down in our ſhame, and our confuſion covereth us: for we have ſinned againſt the LORD our God, we and our fathers from our youth even unto this day, and have not obeyed the voice of the LORD our God.

CHAP. IV.

1 God calleth Iſrael by his promiſe. 3 He exhorteth Judah to repentance by fearful judgments. 19 A grievous lamentation for the miſeries of Judah.

IF thou wilt return, O Iſrael, ſaith the LORD, return unto me: and if thou wilt put away thine abominations out of my ſight, then ſhalt thou not remove.

2 And thou ſhalt ſwear, The LORD liveth, in truth, in judgment, and in righteouſneſs; and the nations ſhall bleſs themſelves in him, and in him ſhall they glory.

3 ¶ For thus ſaith the LORD to the men of Judah and Jeruſalem, Break up your fallow-ground, and ſow not among thorns.

4 Circumciſe your ſelves to the LORD, and take away the foreskins of your heart, ye men of Judah, and inhabitants of Jeruſalem: leſt my fury come forth like fire, and burn that none can quench *it*, becauſe of the evil of your doings.

5 Declare ye in Judah, and publiſh in Jeruſalem, and ſay, Blow ye the trumpet in the land: cry, gather together, and ſay, Aſſemble your ſelves, and let us go into the defenced cities.

6 Set up the ſtandard toward Zion: retire, ſtay not; for I will bring evil from the north, and a great deſtruction.

7 The lion is come up from his thicket, and the deſtroyer of the Gentiles is on his way; he is gone forth from his place to make thy land deſolate, *and* thy cities ſhall be laid waſte, without an inhabitant.

8 For this gird you with ſackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

9 And it ſhall come to paſs at that day ſaith the LORD, *that* the heart of the king ſhall periſh, and the heart of the princes: and the prieſts ſhall be aſtoniſhed, and the prophets ſhall wonder.

10 Then ſaid I, Ah, LORD God, ſurely thou haſt greatly deceived this people, and

Jeruſalem, ſaying, Ye ſhall have peace; whereas the ſword reacheth unto the ſoul.

11 At that time ſhall it be ſaid to this people, and to Jeruſalem, A dry wind of the high places in the wilderneſs toward the daughter of my people, not to fan, nor to cleanſe,

12 *Even* a full wind from thoſe *places* ſhall come unto me: now alſo will I give ſentence againſt them.

13 Behold, he ſhall come up as clouds, and his chariots *ſhall be* as a whirlwind: his horſes are ſwifter than eagles: wo unto us, for we are ſpoiled.

14 O Jeruſalem, waſh thine heart from wickedneſs, that thou mayeſt be ſaved: how long ſhall thy vain thoughts lodge within thee.

15 For a voice declareth from Dan, and publiſheth affliction from mount Ephraim.

16 Make ye mention to the nations, behold, publiſh againſt Jeruſalem, *that* watchers come from a far country, and give out their voice againſt the cities of Judah.

17 As keepers of a field are they againſt her round about; becauſe ſhe hath been rebellious againſt me, ſaith the LORD.

18 Thy way and thy doings have procured theſe *things* unto thee, this *is* thy wickedneſs, becauſe it is bitter, becauſe it reacheth unto thine heart.

19 ¶ My bowels, my bowels, I am pained at my very heart, my heart maketh a noiſe in me, I cannot hold my peace, becauſe thou haſt heard, O my ſoul, the ſound of the trumpet, the alarm of war.

20 Deſtruction upon deſtruction is cried, for the whole land is ſpoiled: ſuddenly are my tents ſpoiled, *and* my curtains in a moment.

21 How long ſhall I ſee the ſtandard, *and* hear the ſound of the trumpet?

22 For my people *is* fooliſh, they have not known me, they *are* ſottiſh children, and they have none underſtanding: they *are* wiſe to do evil, but to do good they have no knowledge.

23 I beheld the earth, and lo, *it was* without form and void: and the heavens, and they *had* no light.

24 I beheld the mountains, and lo, they trembled, and all the hills moved lightly.

25 I beheld, and lo, *there was* no man, and all the birds of the heavens were fled.

26 I beheld, and lo, the fruitful place *was* a wilderneſs, and all the cities thereof were broken down at the preſence of the LORD, *and* by his fierce anger.

27 For thus hath the LORD ſaid, The whole land ſhall be deſolate: yet will I not make a full end.

28 For this ſhall the earth mourn, and the heavens above be black: becauſe I have ſpoken *it*, I have purpoſed *it*, and will not repent, neither will I turn back from it.

29 The whole city ſhall flee for the noiſe of the horſemen, and bowmen, they ſhall go into thickets, and climb up upon the rocks: every city *ſhall be* forſaken, and not a man dwell therein.

30 And *when* thou *art* ſpoiled, what wilt thou do? Though thou cloatheſt thy ſelf with crimſon, though thou deckeſt thee with ornaments of gold, though thou renteſt thy face with painting, in vain ſhalt thou make thy ſelf fair, *thy* lovers will deſpiſe thee, they will ſeek thy life.

31 For I have heard a voice as of a woman in travail, *and* the anguiſh as of her that bringeth forth her firſt child, the voice of the daughter of Zion: *that* bewaileth her ſelf, *that* ſpreadeth her hands, *ſaying*, Wo *is* me now, for my ſoul is wearied becauſe of murderers.

CHAP. V.

1 *The judgments of God upon the Jews, for their perverſeneſs,* 7 *for their adultery,* 10 *for their impiety,* 19 *for their contempt of God,* 25 *and for their great corruption in the Civil ſtate,* 30 *and Eccleſiaſtical.*

RUN ye to and fro through the ſtreets of Jeruſalem, and ſee now and know, and ſeek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that ſeeketh the truth, and I will pardon it.

2 And though they ſay, The LORD liveth, ſurely they ſwear falſly.

3 O LORD, *are* not thine eyes upon the truth? thou haſt ſtricken them, but they have not grieved; thou haſt conſumed them, *but* they have refuſed to receive correction: they have made their faces harder than a rock, they have refuſed to return.

4 Therefore I ſaid, Surely theſe *are* poor, they are fooliſh: for they know not the way of the LORD, *nor* the judgment of their God.

5 I will get me unto the great men, and will ſpeak unto them; for they have known the way of the LORD, *and* the judgment

of their God: but theſe have altogether broken the yoke, *and* burſt the bonds.

6 Wherefore a lion out of the foreſt ſhall ſlay them, *and* a wolf of the evenings ſhall ſpoil them, a leopard ſhall watch over their cities; every one that goeth out thence ſhall be torn in pieces: becauſe their tranſgreſſions are many, *and* their backſlidings are increaſed.

7 ¶ How ſhall I pardon thee for this? thy children have forſaken me, and ſworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and aſſembled themſelves by troops in the harlots houſes.

8 They were *as* fed horſes in the morning: every one neighed after his neighbours wife.

9 Shall I not viſit for theſe *things*? ſaith the LORD: and ſhall not my ſoul be avenged on ſuch a nation as this?

10 ¶ Go ye up upon her walls, and deſtroy, but make not a full end: take away her battlements, for they *are* not the LORDS.

11 For the houſe of Iſrael, and the houſe of Judah, have dealt very treacherouſly againſt me, ſaith the LORD.

12 They have belied the LORD, and ſaid, *It is* not he, neither ſhall evil come upon us, neither ſhall we ſee ſword nor famine:

13 And the prophets ſhall become wind, and the word *is* not in them: thus ſhall it be done unto them.

14 Wherefore thus ſaith the LORD God of hoſts, Becauſe ye ſpeak this word, behold, I will make my words in thy mouth fire, and this people wood, and it ſhall devour them.

15 Lo, I will bring a nation upon you from far, O houſe of Iſrael, ſaith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whoſe language thou knoweſt not, neither underſtandeſt what they ſay.

16 Their quiver *is* as an open ſepulchre, they *are* all mighty men.

17 And they ſhall eat up thine harveſt, and thy bread, *which* thy ſons and thy daughters ſhould eat? they ſhall eat up thy flocks and thine herds: they ſhall eat up thy vines and thy fig-trees: they ſhall impoveriſh thy fenced cities wherein thou truſtedſt, with the ſword.

18 Nevertheleſs in thoſe days, ſaith the LORD, I will not make a full end with you.

19 ¶ And it ſhall come to paſs when ye ſhall ſay, Wherefore doth the LORD our God all theſe *things* unto us? then ſhalt thou anſwer them, Like as ye have forſaken me, and ſerved ſtrange gods in your land; ſo ſhall ye ſerve ſtrangers in a land *that is* not yours.

20 Declare this in the houſe of Jacob, and publiſh it in Judah, ſaying,

21 Hear now this, O fooliſh people, and without underſtanding, which have eyes and ſee not, which have ears and hear not:

22 Fear ye not me, ſaith the LORD: will ye not tremble at my preſence, which have placed the ſand *for* the bound of the ſea, by a perpetual decree, that it cannot paſs it; and though the waves thereof toſs themſelves, yet can they not prevail; though they roar, yet they cannot paſs over it?

23 But this people hath a revolting and a rebellious heart: they are revolted and gone.

24 Neither ſay they in their heart, Let us now fear the LORD our God that giveth rain, both the former and the latter in his ſeaſon: he reſerveth unto us the appointed weeks of the harveſt.

25 ¶ Your iniquities have turned away theſe *things*, and your ſins have withholden good *things* from you.

26 For among my people are found wicked *men*: they lay wait as he that ſetteth ſnares, they ſet a trap, they catch men.

27 As a cage is full of birds, ſo *are* their houſes full of deceit: therefore they are become great, and waxen rich.

28 They are waxen fat, they ſhine: yea, they overpaſs the deeds of the wicked: they judge not the cauſe, the cauſe of the fatherleſs, yet they proſper: and the right of the needy do they not judge.

29 Shall I not viſit for theſe *things*? ſaith the LORD: ſhall not my ſoul be avenged on ſuch a nation as this?

30 ¶ A wonderful and horrible thing is committed in the land.

31 The prophets propheſy falſly, and the prieſts bear rule by their means, and my people love *to have it* ſo: and what will ye do in the end thereof?

CHAP. VI.

1 The enemies ſent againſt Judah, 4 encourage themſelves. 6 God ſetteth them on work, becauſe of their ſins. 9 The Prophet lamenteth the judgments of God becauſe of their ſins. 18 He proclaimeth God's wrath. 26 He calleth the people to mourn for the judgment on their ſins.

O Ye children of Benjamin, gather your ſelves to flee out of the midſt of Jeruſalem, and blow the trumpet in Tekoa: and ſet up a ſign of fire in Beth-haccerem: for evil appeareth out of the north, and great deſtruction.

2 I have likened the daughter of Zion to a comely and delicate *woman*.

3 The ſhepherds with their flocks ſhall come unto her: they ſhall pitch *their* tents againſt her round about: they ſhall feed every one in his place.

4 Prepare ye war againſt her: ariſe, and let us go up at noon: wo unto us, for the day goeth away, for the ſhadows of the evening are ſtretched out.

5 Ariſe, and let us go by night, and let us deſtroy her palaces.

6 For thus hath the LORD of hoſts ſaid, Hew ye down trees, and caſt a mount againſt Jeruſalem: this *is* the city to be viſited, ſhe *is* wholly oppreſſion in the midſt of her.

7 As a fountain caſteth out her waters, ſo ſhe caſteth out her wickedneſs: violence and ſpoil is heard in her, before me continually *is* grief and wounds.

8 Be thou inſtructed, O Jeruſalem, leſt my ſoul depart from thee, leſt I make thee deſolate, a land not inhabited.

9 ¶ Thus ſaith the LORD of hoſts, They ſhall throughly glean the remnant of Iſrael as a vine: turn back thine hand as a grape-gatherer into the baskets.

10 To whom ſhall I ſpeak and give warning, that they may hear? Behold, their ear *is* uncircumciſed, and they cannot hearken: behold, the word of the LORD is unto them a reproach: they have no delight in it.

11 Therefore I am full of the fury of the LORD: I am weary with holding in: I will pour it out upon the children abroad, and upon the aſſembly of young men together: for even the husband with the wife ſhall be taken, the aged with *him that is* full of days.

12 And their houſes ſhall be turned unto others, *with their* fields and wives together: for I will ſtretch out my hand upon the inhabitants of the land, ſaith the LORD.

13 For from the leaſt of them even unto the greateſt of them, every one *is* given to covetouſneſs; and from the prophet even unto the prieſt, every one dealeth falſly.

14 They have healed alſo the hurt *of the daughter* of my people ſlightly, ſaying, Peace, peace, when *there is* no peace.

15 Were they aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither could they bluſh: therefore they ſhall fall among them that fall: at the time *that* I viſit them, they ſhall be caſt down, ſaith the LORD.

16 Thus ſaith the LORD, Stand ye in the ways and ſee, and ask for the old paths, where *is* the good way, and walk therein, and ye ſhall find reſt for your ſouls: but they ſaid, We will not walk *therein*.

17 Alſo I ſet watchmen over you, *ſaying*, Hearken to the ſound of the trumpet: but they ſaid, We will not hearken.

18 ¶ Therefore hear, ye nations, and know, O congregation, what *is* among them.

19 Hear, O earth, behold, I will bring evil upon this people, *even* the fruit of their thoughts, becauſe they have not hearkned unto my words, nor to my law, but rejected it.

20 To what purpoſe cometh there to me incenſe from Sheba? and the ſweet cane from a far country? your burnt-offerings *are* not acceptable, nor your ſacrifices ſweet unto me.

21 Therefore thus ſaith the LORD, Behold, I will lay ſtumbling-blocks before this people, and the fathers and the ſons together ſhall fall upon them: the neighbour and his friend ſhall periſh.

22 Thus ſaith the LORD, Behold, a people cometh from the north-country, and a great nation ſhall be raiſed from the ſides of the earth.

23 They ſhall lay hold on bow and ſpear: they *are* cruel, and have no mercy: their voice roareth like the ſea, and they ride upon horſes, ſet in array as men for war againſt thee, O daughter of Zion.

24 We have heard the fame thereof, our hands wax feeble: anguiſh hath taken hold of us, *and* pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the ſword of the enemy *and* fear *is* on every ſide.

26 ¶ O daughter of my people, gird *thee* with ſackcloth, and wallow thy ſelf in aſhes: make thee mourning, *as for* an only ſon, moſt bitter lamentation: for the ſpoiler ſhall ſuddenly come upon us.

27 I have ſet thee *for* a tower, *and* a fortreſs among my people, that thou mayſt know and try their way.

28 They *are* all grievous revolters, walking with ſlanders: *they are* braſs and iron, they are all corrupters.

29 The bellows are burnt, the lead is conſumed of the fire, the founder melteth in vain; for the wicked are not plucked away.

30 Reprobate ſilver ſhall *men* call them, becauſe the LORD hath rejected them.

Theſe are all the prophecies delivered in the reign of Joſiah king of Judah, beginning at the 4th verſe of the firſt chapter: And firſt, at ver. 4, he begins to deſcribe his *miſſion* or *call* to the prophetic office; then (ver. 11.) by a prophetical viſion of *an almond-tree*, he foretells the people of Judah haſtening to their own ruin; for, as it is in the 12th verſe, *thou haſt well ſeen*, implies, that the Prophet having ſeen *an almond-tree* in a viſion, he had ſeen the beſt reſemblance of God's purpoſe towards Judah; ſignifying, that as the almond-tree is one of the firſt that buds and bloſſoms, and is therefore called *ſhaked*, from a root that ſignifies to *haſten*; for it, as it were, haſtens to bring forth and ripen its fruit; ſo the people of Judah, I ſee, *ſaith the Lord*, fill up the treaſure of their iniquity, and ſo make themſelves ripe for vengeance; and accordingly, *I will haſten my word to perform*, to bring thoſe judgments upon them, which I have foretold I would, when their ſins ſhould be ripe for vengeance.

The Lord alſo likened Judah or Jeruſalem to *a ſeething* or boiling *pot*, (ver. 13.) whoſe *ſeething* or boiling denoted the great afflictions which ſhould come from Babylon, which lies northward of Jeruſalem, and cauſe the Jews to grieve as exceedingly as a fire cauſes a pot to boil.

CHAP. ii. This chapter, and the five firſt verſes of the next, contain a reproof of the Jews baſe *ingratitude* to their good and merciful God, and for their *idolatry*; as alſo an exhortation to *true repentance* under the reformation of good king Joſiah.

Ver. 3. *Iſrael was holineſs unto the Lord.*] i. e. The Iſraelites were God's peculiar people, a nation called by his name who is holy; peculiarly dedicated to him, as the *firſt fruits of the* increaſe of the ground are to be conſecrated to God by the law; of which we gather the following account from the Scriptures.

— *Firſt-fruits* were the preſents ſo called, which the Hebrews made to God, conſiſting of part of the fruits of their harveſt, to expreſs their ſubmiſſion and dependance, and to acknowledge the ſovereign dominion of God, the author of all happineſs, and giver of all good things. Theſe *firſt-fruits* were offered at the temple firſt, before any part of the crop was touched; and afterwards, when the harveſt was over, before any private perſons began to uſe their corn; and for this reaſon they were called *firſt-fruits*. The firſt of theſe *firſt-fruits*, which were offered in the name of the whole nation, was a ſheaf of barley, which was gathered on the 15th day of *Niſan* in the evening; and this was threſhed in the court of the temple. After it was well cleaned and winnowed, about three pints of it were taken, roaſted, and pounded in a mortar. Over this was thrown a log of oil, and a handful of incenſe was added to it; and the prieſt taking this offering, waved it before the Lord towards the four parts of the world, threw an handful of it in the fire upon the altar, and the remainder was his own. After this every one was at liberty to reap and get in his harveſt.

When the wheat harveſt was over, that is to ſay, the day of Pentecoſt, or Whitſunday, they offered again firſt-fruits of another kind, in the name of all the nation, which conſiſted in two loaves, of two *aſſarons*, i. e. of about three pints of flour each. Theſe loaves were made of leavened dough. Joſephus mentions only one loaf, and ſays, that it was ſerved up to the prieſts that evening at ſupper, together with the other offerings, and that all were to be eaten that day, without leaving any thing for the next. Beſides theſe *firſt-fruits*, which were offered in the name of the whole nation, every private perſon was obliged to bring his firſt-fruits to the temple. The Scripture preſcribes neither the time nor the quantity. The Rabbins ſay, that they were obliged to bring at leaſt the ſixtieth part of their fruits and harveſt. The moſt liberal gave the fortieth, the leaſt liberal the fiftieth, others the ſixtieth. They met in companies of four and twenty perſons to carry their *firſt-fruits* in a ceremonious manner. The company was preceded by an ox appointed for the ſacrifice, with a crown of olives upon his head, and his horns gilded over. One, who played upon the flute, walked before them as far as Jeruſalem. The *firſt-fruits* were of wheat, barley, grapes, figs, apricots, olives, and dates. Every one carried his basket. The richeſt of them had one of gold, others one of ſilver, and the pooreſt a wicker basket. They walked in pomp as far as the temple, ſinging ſongs in their proceſſion. When they came near Jeruſalem, the citizens went out to meet them, and ſaluted them with great civility.

When they were got as far as the mountain, on which the temple was ſituated, every one, even the king himſelf, if he were there, took his basket upon his ſhoulder, and carried it as far as the court belonging to the prieſts. Then the Levites ſung theſe words: *I will magnify thee, O Lord, for thou haſt ſet me up*, &c. Pſalm xxx. And he who brought the firſt-fruits, ſaid, *I profeſs this day unto the Lord thy God, that I am come unto the country which the Lord ſware unto our forefathers for to give us.* Then he put the basket upon his hand, the prieſt ſupporting it at the bottom, and continued, *A Syrian ready to periſh was my father; and he went down into Egypt, and ſojourned there with a few, and became there a nation great, mighty, and populous. And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage. And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppreſſion: And the Lord brought us forth out of Egypt with a mighty hand, he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the firſt-fruits of the land, which thou, O Lord, haſt given me.* Having ſaid theſe words, he put his basket beſide the altar, proſtrated himſelf, and went away.

There was, beſides, another ſort of *firſt-fruits*, which was paid to God, when the bread in every family was kneaded; a portion of it was ſet apart, and given to the prieſt or Levite, who dwelt in the place. If there was no prieſt nor Levite there, it was caſt into the oven, and there left to be conſumed by the fire. The law had not fixed the quantity of bread, which was to be offered every time; but Jerom ſays, that cuſtom and tradition had determined it to be between the fiftieth and ſixtieth part of what was kneaded. Philo ſpeaks of this cuſtom, as a thing in uſe among all Jews. Leo of Modena declares, that the ſame was ſtill obſerved in his time. This is one of the three precepts peculiar to the women; becauſe they generally are the perſons who make the bread. When they have made a piece of paſte, about as large as forty eggs, they take a ſmall part of it, which they form in the manner of a cake, then throw it into the fire, with theſe words, *Bleſſed be thou, O Lord God, king of heaven, who haſt ſanctified us by thy precepts, and commanded us to ſeparate a cake of our dough.* The Rabbins hold, that no one is obliged to pay the *firſt-fruits*, except in *the land of promiſe*; that they are to give, at leaſt, the 24th part of the lump which they have kneaded, and the bakers the 48th part only.

Laſtly, thoſe offerings are often called firſt-fruits in Scripture which were brought by the Iſraelites out of devotion to the temple, in order to make their feaſts of thankſgiving, to which they invited their relations and friends, and the Levites who were in their cities. The firſt-fruits and tenths were the moſt certain and ſubſtantial revenue belonging to the prieſts and Levites. The firſt-fruits of all the produce of the country, and the firſt-born of all beaſts were given to them. The *very* children who were firſt born were the Lord's; they were offered in his temple, and redeemed with a certain ſum of money, which was five ſhekels.

The Latin word *primitiæ* is taken not only literally for the firſt-fruits of the earth, and offerings which were made to God, but likewiſe for what is excellent in every thing. For example, the place under our conſideration: And again, St. Paul ſays, that *Chriſtians have the firſt-fruits of the Holy Spirit; primitias ſpiritus habentes*; that is to ſay, a greater abundance of God's Spirit, and more perfect and more excellent gifts than the Jews had. In another place he ſays, that *Jeſus Chriſt is riſen from the dead, and become the firſt-fruits of them that ſlept. Jeſus Chriſt* is, as is ſaid elſewhere, the firſt-begotten of the dead, or the firſt-born of thoſe who roſe again: *Primogenitus mortuorum.* And the ſame St. Paul ſays, that the *Theſſalonians* were, as it were, the firſt-fruits whom God had choſen to ſalvation. *Elegit vos Deus primitias in ſalutem.* He hath choſen them with a particular diſtinction, as the firſt-fruits are choſen from amidſt the moſt exquiſite of the ſeveral fruits, with a deſign of offering them to the Lord.

Ver. 8.——*The Prophets propheſied by Baal.*] *Baal*, or Bel, was the God of the Phœnicians or Canaanites. Baal and Aſhtaroth were commonly join'd together; and as it is believed that Aſhtaroth denotes the *moon*, we may with good reaſon ſuppoſe that Baal is put for the *ſun*. The name of Baal is uſed in a generical ſenſe for the great God of the Phœnicians, Chaldeans, Moabites, *&c.* Baal in Hebrew ſignifies *maſter, lord, husband.* It is often joined with the name of ſome other falſe gods; as Baal-Peor, Baal-Zeebub or Beel-Zebub, Baal-Gad, Baal-Zephon, Baal-Berith. Baal is the moſt ancient god of the Canaanites. The Hebrews too often imitated the idolatry of the Canaanites, in adoring Baal. They offered human ſacrifices to him; they erected altars for him in groves upon high places, and upon the terraſſes of houſes. And here you may collect, that Baal had Prieſts and Prophets conſecrated to his ſervice. All ſorts of infamous and immodeſt actions were committed in the feſtivals of Baal and Aſtarte.

Some learned men have aſſerted, that the Baal of the Phœnicians was no other than Saturn; and there was indeed a great conformity between the human ſacrifices offered to Saturn, and what the Scriptures tell us of the ſacrifices of Baal. Others are of opinion, that Baal was the Phœnician or Tyrian Hercules, a god of great antiquity in Phœnicia; but it would be eaſy to diſprove that opinion, and, if neceſſary, to ſhew that Baal, as intimated above, was ſet for the ſun. For,

This great luminary was adored over all the eaſt, and is the moſt ancient deity, the worſhip whereof is acknowledged among the Heathens. The Greeks paid Divine Honours to men, and ſpread their falſe religion among the Romans, and almoſt throughout the whole earth; but the eaſtern people adored the ſtars and elements. The very Egyptians, who were afterwards ſo laviſh of their worſhip to men, animals, and things inſenſible, in the beginning had no other deities but the heavens, the ſtars, and elements. Their religion, which to us appears, and in reality is, ſo monſtrous and ridiculous, becomes ſo, principally, by their endeavouring to blend the Theology of the Greeks with their own: And at laſt, the Egyptians, Greeks and Latins, who were made aſhamed of ſuch an extravagant religion, and of their vicious and mortal gods, bethought themſelves of returning to the ſimplicity of the ancients, who worſhipped the air, ſun, moon, earth and elements, and under theſe names, meant nothing more than *nature*, the mother of all things:

But it is impoſſible to excuſe the abſurdities of the Heathen religion, whatever colours may be given it, or with what pretences ſoever it may be covered. The worſhip of a ſtar or element is no more reaſonable, than that of any other creature; and if the Heathens, inſtead of making vicious and corrupt men and women the objects of their adorations, had choſen perſons venerable for their innocence and virtue, they would have been juſtly condemned only for worſhipping the *creature*, and not reproached with having deified ſin and lewdneſs.

They who held that the ſtars were *pure intelligences*, or believed them to be animated and directed by angels, were leſs inexcuſable. Suppoſing this, they ſaw nothing in nature more perfect than the ſun, ſtars, and planets: they were blameable only in that they did not riſe from the creature to the Creator, and did not pay to God the honour which was due to him alone.

The Hebrews ſometimes deſcribe the *ſun* by the name of *Baal-ſhemeſh*, Baal the ſun. *Manaſſeh adored Baal, planted groves, and worſhipped all the hoſt of heaven*, 2 Chron. xxxiii. ver. 3——5. 2 Kings iii. 5——11. And Joſiah deſirous to repair the evil wrought by Manaſſeh, put to death the idolatrous prieſts that burnt incenſe unto Baal, to the ſun, and to the moon, and to the planets, and to all the hoſt of heaven. He commanded all the veſſels that were made for Baal, and for the grove, and for all the hoſt of heaven, to be brought forth out of the temple. Laſtly, he took away the horſes, that the kings of Judah had given to the ſun, and burnt the chariots of the ſun with fire. Here the worſhip of the *ſun* is particularly deſcribed, and the *ſun* itſelf repreſented by the name of Baal.

The temples and altars of the *ſun*, or Baal, were generally upon eminences or high places; as the temple of the God of Iſrael was ſituated on a mountain. Manaſſeh placed in the two courts of it altars to all the hoſt of heaven, and in particular the idol Aſtarte or the *moon*. Jeremiah, in this book of his Prophecies, threatens thoſe of Judah, who had ſacrificed to Baal upon the houſe-top. Joſiah deſtroyed the altars which Ahaz had erected on the terraſs of his palace.

Human victims were offered to Baal, as they were likewiſe to the ſun. *Mithrah*, who was the ſame as the ſun, was honoured with the like ſacrifices. Apollo ſometimes required victims of the ſame nature. Moloch, the god of the Ammonites, is celebrated throughout the Scripture, for the children which were made to paſs through the fire in honour of him. Jeremiah here reproaches the inhabitants of Judah and Jeruſalem, with *building the high places of Baal to burn their ſons with fire for burnt-offerings unto Baal.*

The Scripture has a particular term for deſcribing the temples conſecrated to the ſun, or Baal: It calls them *Chamanian:* Theſe were places encloſed with walls wherein there was kept up a perpetual fire. They were very frequent in the eaſt, particularly among the Perſians; and the Greeks called them *Pyreia*, or *Pyratheia*, from a word derived from the Greek, *Pyr*, fire, or *Pyra*, a funeral-pile. There was, as Strabo ſays, an altar in them, abundance of aſhes, and a fire which was never ſuffered to go out. Maundrel, in his Journey from Aleppo to Jeruſalem, obſerved likewiſe ſome footſteps of theſe encloſures in Syria. In moſt of them there were no ſtatues; in others there were ſome; but there was nothing uniform in the figure of them.

Several critics have thought, the *Belus* of the Chaldeans and Babylonians to be no other than Nimrod, their firſt king: Whereas others have taken him for Belus the Aſſyrian, father of Ninus; and others again, for one of Semiramis's ſons. Laſtly, many have ſuppoſed Belus to be the ſame with Jupiter. But we adhere to what we have ſaid, that Baal was worſhipped for the ſun among the Phœnicians and Canaanites; and that he was often taken in general for the great God of the eaſtern people. And as to the Chaldeans and Babylonians, it is very credible, that Belus was one of their firſt kings; but whether Aſhur, or Nimrod, or Thuras, or Belus the father of Ninus, or Belus the ſon of Semiramis, no one knows. Thus far what we can deliver exactly of the God Baal. But,

It is a matter of the greateſt ſurprize, how the Jewiſh nation could fall into ſuch idolatrous worſhip, who were reſtrained to the pure worſhip of the one only true God, by ſo many and ſevere laws; for we read in Exod xx. 3. *Thou ſhalt have no other gods before, or beſides, me. Ye ſhall not profane or take in vain, but hallow God's holy name*, xvi. 7. That is, as the Jews underſtand it rightly enough, by giving it to idols, as Aaron did, when he called the molten calf, the gods that brought Iſrael out of Egypt. This is one of thoſe ſins which they think cannot be expiated but by the death of the ſinner; and for which Aaron himſelf muſt have undergone that fate, had not Moſes interceeded for him. "Ye ſhall not tempt the Lord your God as ye did in the wilderneſs," Deut. vi. 16. which is to be underſtood of thoſe who ſerve God only in hopes of ſome temporal advantage, which is idolatry; becauſe it is for the love of the worldly thing that you ſerve God outwardly, and the world in your heart. They were commanded "utterly to deſtroy all the idols, altars, groves, and all other monuments of the Canaanitiſh idolatry," Deut. xii. 2, *&c.* "And to make no image or repreſentation of God from the likeneſs of any of the celeſtial, terreſtial or aquatic bodies," Exod. xx. 4. Deut. iv. and v. 3. "Ye ſhall not bow down nor worſhip any kind of idol, Exod. xx. 5. Deut. v. 9, *&c.* And whoſoever enticeth another to commit idolatry, ſhall be ſtoned as ſoon as he is convicted of it," Deut. xiii. 1. There are ſeveral more to the ſame purpoſe, interſperſed and often repeated in the four laſt books of Moſes; beſides the poſitive laws that enjoined the ſole worſhip of the one true God; and they that were guilty of the breach of the leaſt of theſe laws, were, without reſpect of perſons, to be ſtoned to death; wherefore it is neceſſary, that I ſhould acquaint you by what means this people of the Jews were drawn into idolatry; which will beſt appear from the following account of its origin.

Idolatry is the ſuperſtitious worſhip which is paid to idols and falſe gods. This word is in general underſtood for all impious, ſuperſtitious, and ſacrilegious worſhip. People ~~are~~ not agreed about the original of idolatry. The author of the book of Wiſdom, (xiii. 13, 14. xiv. 15. xv. 7, 8) propoſes three cauſes of it: Firſt, "the love of a father, who having loſt his ſon in an advanced age, to comfort himſelf under this loſs, cauſes Divine Honours to be paid to him by his family." Secondly, "the beauty of works engraved." Thirdly, "the skill of an artificer in potter's earth, who conſecrates a ſtatue of his own making, as if it were a deity." They who believed that man was formed by chance, imagined, that he came by degrees to inſtitute a religion for his own uſe, and that fear and ſuperſtition were the firſt cauſes of this religion. *Primus in orbe Deus fecit timor.* Man under the diſturbance of mind, proceeding from his fears, forged, ſays Lucretius, imaginary deities, Lucret. l. v. de Rerum Natura.

The moſt knowing in this matter are perſuaded, that the firſt objects of idolatrous worſhip were the ſun, moon, and ſtars. The brightneſs, beauty, and uſefulneſs of them, with reſpect to us, and every thing about us, induced men to aſcribe ſome Divine Worſhip only, and afterwards an irreligious worſhip. Others have believed, the moſt antient idolatry to have been that of Angels. At firſt, ſome reſpect was ſhewn them, founded on the excellencies of their nature, and the aſſiſtance which they ſuppoſed to receive from them; afterwards a ſort of worſhip, ſubordinate to that, which is due to God, was paid them; laſtly, they were adored without any reference to God. After this, ſome imagined that Angels belonged to the ſtars; and ſo the worſhip, which was paid them, was inſenſibly transferred to the ſun, moon, and ſtars.

Voſſius, who examined this matter with ſo much care, maintains, that men began firſt to depart from the worſhip which they owed to God, by rendring Divine Honours to the two principles of *good* and *evil.* Mankind obſerving, that the world abounded with *good* and *evil,* were not able to imagine, that God, who is all over-goodneſs, ſhould be the author of evil. They therefore invented two deities, with equal power, to whom they allotted quite different offices. The firſt principle, the author of *good,* created the world; the ſecond principle, the author of *evil,* ſpread throughout it all the evil he could. To the worſhip of theſe two principles ſucceeded that of ſpirits, particularly that of *dæmons*; afterwards that of ſouls was introduced, of heroes, and illuſtrious perſons. But,

If we would recur to the true cauſe of idolatry, we muſt ſearch for it in the depravation of man's heart, in his ignorance, vanity, pride, love of pleaſure, his fondneſs of things ſenſible, his libertiniſm, brutal paſſions, the irregular love of amorous perſons, the miſtaken tenderneſs of a father for his child, or of a wife for her husband; and an extravagant reſpect in ſubjects for their prince, or of children for their fathers; an exceſſive gratitude for the benefits and ſervices received from certain perſons, admiration of the great qualities of ſome creatures, or of illuſtrious perſons; one, or many, of theſe reaſons, joined with the undelible idea, conceived by man of the Divinity, induced him to pay reſpect, worſhip, and a ſuperſtitious adoration to what he loved, eſteemed, or honoured with exceſs.

If it ſhould be asked at what time this diſorder began? ſome of the Rabbins will anſwer, That the deſcendants of Cain introduced the worſhip of the creature into the world. They believe Enos to have been the firſt inventor of it: In this ſenſe they explain a certain paſſage in Geneſis, which, according to the Hebrew, may be interpreted in this manner: *Then the name of the Lord was prophaned by giving it to idols.* But the old Greek interpreters, and Jerom, underſtood it otherwiſe. The Septuagint: *Enos placed his confidence in calling upon the name of the Lord.* Aquila: *Then people began to call upon the the name of the Lord.* The Vulgate: *Enos began to call upon the name of the Lord.* The eaſtern people make no doubt but that idolatry was common before the deluge, and it is but too probable, that in the inundation of wickedneſs, intimated in the Scripture by this expreſſion, *all fleſh had corrupted his way upon the earth,* impiety of worſhip was meant, as well as infamous irregularities of incontinence.

Joſephus and the generality of the fathers ſeem of opinion, that after the deluge idolatry became very ſoon the prevailing religion of almoſt all the world; for, wherever we caſt our eyes, ſince the days of Abraham, we ſee only a falſe worſhip and idolatry in the world. Abraham's anceſtors and himſelf were engaged in it, as the Scripture evidently witneſſeth: *Your fathers dwelt on the other ſide of the flood in old time, even Terah the father of Abraham, and the father of Nahor, and they ſerved other Gods. Now therefore fear the Lord, and ſerve him in ſincerity and in truth, and put away the gods which your fathers ſerved on the other ſide of the flood and in Egypt.* Joſh. xxiv. 2—4. Epiphanius believes it was Serug, the grandfather of Terah, who firſt introduced idolatry after the deluge. Others are of opinion, that it was Nimrod, and that he inſtituted the worſhip of fire amongſt his ſubjects, which ſubſiſted for ſo long a time in Perſia, and is ſtill continued in ſome places of it. Some add, that the patriarch Abraham, refuſing to adore this element, was caſt into the flames, out of which he eſcaped in a miraculous manner, receiving no harm. Others again ſay, that Ham the ſon of Noah was the author of idolatry; tho' ſome others charge his ſon Canaan with that crime. But I muſt confeſs, that there is no poſitive and hiſtorical proof of all this, and there is a great deal of probability, that idolatry came inſenſibly, and by degrees; and that they who made the firſt ſtep towards this impiety did not carry it to the point, at which it afterwards arrived. It is without doubt very ancient in the world; but to fix the *epocha* of it, and to aſſign the author or authors of it, is impoſſible; for, we muſt not believe, that idolatry came all from the ſame country, every nation ſet up its particular gods, and a religion after its own mode. When once we leave the *fountain of living waters,* which is the Lord, *every one hews himſelf out broken ciſterns that will hold no water.* Jer. ii. 13. Hence proceeds that monſtrous diverſity of opinions, worſhip, and deities, which is to be met with in paganiſm. I don't think it neceſſary to detain you with any enquiries after the riſe of idolatry among the Greeks and Romans, but ſhall more particularly proceed to the idolatry of the Iſraelites.

The Hebrews had no idolatry or gods peculiar to themſelves; they imitated the ſuperſtition of other people, but do not appear to have been inventors in matters of religion. In Egypt they worſhipped the Egyptian deities; in the wilderneſs the gods of the Canaanites, Egyptians, Ammonites, and Moabites; in the land of Promiſe, the gods of the Phœnicians, Syrians, and other people round about them.

Rachel, in all probability, adored idols at her father Laban's, ſince ſhe carried off his Teraphims. Jacob, ſometime after his return from Meſopotamia, required his people to throw away their ſtrange gods, to purify themſelves, and prepare to go with him to Bethel, to offer there ſacrifices unto the Lord. He received the ſtrange gods from them, and the ſuperſtitious pendants which they wore at their ears, and hid them under a turpentine tree near Sychem. Leah was not clear of the guilt of this ſuperſtitious worſhip, ſince ſhe called one of her ſons Gad, which is the name of the god of *good fortune*.

Jacob kept his family to the worſhip of God as long as he lived; but after his death, part of his ſons gave themſelves up to the worſhip of the Egyptian deities: *Put away the gods which your fathers ſerved on the other ſide of the flood and in Egypt*, ſaid Joſhua to the Iſraelites. Amos informs us, that during their ſojourning in the wilderneſs, they carried with them the riches of their gods, the tabernacle of Moloch, and the images of their idols. St. Stephen, in the Acts vii. 42. reproaches them with the ſame practice. The golden calf, which the Hebrews worſhipped at the foot of mount Sinai, was in imitation of the god Apis, whom they had adored in Egypt. When Moſes was ſent by God to deliver his people out of this country, he ſaid to them, *Caſt ye away every man the abominations of his eyes, and defile not yourſelves with the idols of Egypt.*

Under the government of the Judges, they fell often into infidelity; and God, to puniſh them, gave them to the people who were their enemies. Gideon, after he had been favoured by God in ſo particular a manner, made an ephod, and laid ſnares for the Iſraelites, in order to engage them in an unlawful worſhip. Micah's Teraphims are well known, and the worſhip of them continued in Iſrael till the diſperſion of the people. Laſtly, the Scripture ſhews expreſsly, that the Hebrews forſook the Lord, adored ſtrange Gods, and perform'd their worſhip to Baal and Aſhtaroth. *The children of Iſrael did evil in the ſight of the Lord, and ſerved Baalim: they forſook the Lord God of their fathers, and followed other Gods: of the Gods of the people that were round about them; and bowed themſelves unto them; and they forſook the Lord, and ſerved Baal, and Aſtaroth.* Judges ii. 11, 12, 13.

Under the government of Samuel, Saul, and David, the worſhip of God ſeemed to have been very pure in Paleſtine: There was corruption and irregularity viſible in their manners, but little or no idolatry. Solomon (who would believe it?) is the firſt king of God's people, who out of complaiſance to the ſtrange women whom he had married, cauſed temples to be erected in honour of their gods, and was ſo impiouſly complying with them, as himſelf to offer incenſe to thoſe falſe deities, 1 Kings xi. 5, 6, 7. He adored *Aſtaroth*, the goddeſs of the Phœnicians, Moloch the god of the Ammonites, and Ghemoſh the god of the Moabites. Jereboam the ſon of Nebat, who ſucceeded him in the largeſt part of his dominions, ſet up golden calves at Dan and Bethel, and made Iſrael to ſin: Hereupon the people being no longer under any reſtraint from their apprehenſions of the royal authority, gave themſelves up without reſerve or limitation to every evil inclination of their hearts, and worſhipped not only the golden calf, but likewiſe all the deities of the Phœnicians, Syrians, Ammonites, and Moabites.

Particularly under the reign of Ahab, this diſorder was at its height; the impious Jezebel did what ſhe could to extinguiſh quite the worſhip of the Lord, driving away, and perſecuting his Prophets, who were as it were a barrier, which ſtill retained ſome part of the people in the true religion. God being therefore incenſed at the ſins and idolatries of the ten tribes, at laſt abandoned them to the kings of Aſſyria and Chaldea, who tranſplanted them beyond the Euphrates.

The people of Judah were almoſt as much corrupted. The deſcription which the Prophets give of their irregularities and idolatry, of the abomination and laſciviouſneſs committed on the high places, and in woods conſecrated to idols: this deſcription, I ſay, ſtrikes us with horror, and diſcovers all the corruption of the heart of man when under the power of his paſſions. Judah was led into captivity at ſeveral times, and did not return till after ſeventy years abſence. After which we don't find they were any more reproach'd as before they had been with idolatry: they expreſſed zeal enough for the worſhip of God, and except ſome tranſgreſſors, who obeyed the orders of Antiochus Epiphanes the reſt of the people kept themſelves clear of thoſe impieties, which had drawn ſo many calamities upon their forefathers.

They that require a larger account of the origin of idolatry, may conſult Iſaac Voſſius's great work on this ſubject, or Calmet's Diſſertation prefixed to the book of Deut. and Selden's de Diis Syris, &c.

Ver. 10. *Paſs over the iſles of Chittim and ſee; and ſend unto Kedar.*] i. e. View all the nations from the riſing of the ſun to the going down thereof, or from eaſt to weſt: for Chittim here is quoted for the country of Macedonia, under the name of an iſland, after the manner of the Hebrews, who call all peninſulas and maritime countries iſlands; and Macedonia lay weſt of their country, as Kedar did in the eaſt, for it was a part of Arabia.

Ver. 18. *And now what haſt thou to do in the way of Egypt, to drink the waters of Sihor? or what haſt thou to do in the way of Aſſyria, to drink the waters of the river.*] This word to *drink*, is of various interpretations in Scripture. Iſaiah invites all thoſe who thirſt, to come and drink wine and milk without money, and without price: Iſa. lv. 1. where he ſpeaks of the times of the Meſſiah. And Jeſus Chriſt promiſes living water to the woman of Samaria, which ſhould ever ſatisfy the thirſt of thoſe who ſhould drink of it, Joh. iv. 11. Job ſays, the wicked drink iniquity like water, Job xv. 16. and Elihu reproaches Job with drinking up ſcorning like water; Job xxxiv. 7. The wiſe man exhorts his diſciple *to drink water out of his ciſtern*; Prov. v. 15. or, to content himſelf with the lawful pleaſures of matrimony, without running aſtray after that which the law condemns. To drink ones own urine, 2 Kings xviii. 27. denotes the utmoſt extremities of a ſiege, or a deficience of all neceſſaries of life; and *to eat and drink* is uſed in Eccleſiaſtes, (v. 18) to ſignify peoples enjoying themſelves, and in the Goſpel, (Matt. xi. 18.) for living in a common and ordinary manner. *To drink* is alſo uſed for entertaining and diverting one's ſelf at table. Benhadad king of Syria *drank in his tent* with his allies, 1 Kings xx. 12. *To eat and drink before the Lord*, ſignifies to make religious feaſts in the temple. *To drink wine* ſignifies to make a feaſt; for common viſiters were never ſerved with wine. *I have drank ſtrange waters, ſays Sennacherib, and with the ſole of my feet have I dried up all the rivers of the beſieged places*, 2 Kings xix. 24. Or, I have drunk up the water belonging to the people through whoſe countries I have marched my armies; I have exhauſted their wells and their ciſterns: And in this verſe before us, Jeremiah reproaches the Jews with having had recourſe to Egypt for muddy water to drink, and with having addreſſed themſelves to the Aſſyrians, that they might drink the water of their river; that is to ſay, with having ſought for the water of Nile in Egypt, and the water of Euphrates in Aſſyria, thereby deſcribing the aſſiſtance of theſe two people.

Ver. 23. —— *Thou art a ſwift dromedary* ——] The dromedary is a ſort of camel called dromedary, *Dromas*, or *Dromedarius*, by reaſon of its running very ſwiftly, from a word derived from the *Greek*, *dremo*, I run. Dromedaries are ſmaller than common camels, ſlenderer, and more nimble: upon their backs they have a kind of natural ſaddle, which is compos'd of a great deal of hair, that ſtands up and forms as it were a large bunch. Perſons of quality in the eaſt generally make uſe of dromedaries when they would go with ſpeed: we are aſſured that they can go an hundred miles a-day with them, which make ſomething above three and thirty leagues, at three miles a league. *Vincent le Blanc* tells us, that there are ſome which will travel fifty leagues in a day. Iſaiah chap. xlvi. 20. calls this creature, as *Bochart* believes, *Biccuroth*: but the word *Bichrim* which we meet with in the ſame Prophet, and is tranſlated by St. Jerom, dromedaries, *Dromedarii Madian* and *Epha*, ſignifies, in the opinion of ſeveral expoſitors, young camels. Nevertheleſs, *Bichra*, the feminine of *Bikker*, is taken for a dromedary in Jeremiah, and is ſo underſtood by *Aquila*, *Symmachus*, and *Theodotion*. St. *Jerom*, *curſor levis*, a courſer.

The name of *Bactrian*, which the dromedary goes by, comes pretty near the *Hebrew*, *Bikker*, a dromedary, and *Bikkerah*, or *Bikkerath*, a female dromedary. There are two ſorts of dromedaries, one of a larger kind, with two bunches upon its back; the other leſſer, with one only: both are very common in the weſtern parts of Aſia, ſuch as Syria and Arabia: that which has but one bunch upon its back, is more commonly called camel, the other is named dromedary: they are both capable of very great fatigues; their hair is ſoft, and ſhorn; but about the middle of their backs, camels have a little eminence covered with hair a foot high upon their bunch; and dromedaries have two bunches, and two eminences of hair, which however are very ſmall; and, if we rightly conſider it, dromedaries and camels are no more hunch'd-back'd than other animals. They have no fangs or fore-teeth; they have no horn upon their feet, for they are only cover'd with a fleſhy ſkin. It is ſaid, that when they drink, they diſturb the water with their feet; for which, different cauſes are aſſigned by different perſons: ſome believe they do this to make the water heavier, that it may continue longer in their ſtomachs. They are ſaid to drink a great deal, and keep it a long time againſt their being thirſty afterwards; nay, ſome will have it, that travellers upon preſſing neceſſities open their ſtomachs, take out the water contained in them, and ſatisfy their thirſt with it. The ſtomach of theſe creatures is compoſed of four ventricles, and in the ſecond there are ſeveral mouths which open a paſſage into about twenty cavities, made like ſacks, that ſerve them for conſervatories of water. The dromedary is ſeven feet and a half high, from the ground to the top of its head.

Ver. 24. *A wild aſs uſed to the wilderneſs*, &c.] The *wild aſs* is an animal formerly very common in Paleſtine, and frequently ſpoken of in Scripture: It lives in the moſt remote deſerts, and is very jealous of its liberty: it can hardly endure thirſt; and draws a great number of females of its own ſpecies after it. Joſephus relates, that Herod the great ſometimes kill'd, at one hunting only, forty wild aſſes. *The fole of a wild aſs was thought by the lovers of good cheer to be delicious eating. Pullis eorum ſeu præſtantibus ſapore, Africa gloriatur, quos Laliſiones appellant.* Plin. lib. 8. cap. 94. Martial places it in his catalogue of fine diſhes;

Cum tener eſt onager, ſolaque laliſio matre
Paſcitur; hoc infans, ſed breve nomen habet.
Ep. lib. 13. p. 97.

Some of the moderns have ſuppoſed the wild aſs to be a very beautiful animal, about the ſize of a middling mule, pretty tall, fat, with fine ſmooth hair; and that it has nothing of the aſs but the ears; that the hair of it is variouſly coloured in a very ſingular manner, with grey, black, and reddiſh fillets, all of the ſame ſize and proportion, which turns in a circle towards the flanks, and in curls towards the other parts: one of them has been ſold for 14 or 15 thouſand gold French crowns. Ludolphus has given us a print of one, in the comment on his Ethiopic hiſtory, p. 150. He ſays the Africans call this animal Zecora, and the inhabitants of Congo, Zebra; and that the name of the wild aſs is given it very improperly.

The eaſtern people ſay that the wild aſs is one of the ſwifteſt animals that is. The fleſh of it is good to eat: they are about the ſize of a middling mule, with ſeveral liſts of a brown colour, grey, black, and inclining to red. Theſe may be ſuppoſed to be the aſſes which the Scripture calls white aſſes, which the princes of Iſrael rode upon. It is certain that this aſs is not wild but tame.

The name Zecora, by which the Africans call it, is much the ſame with that of Zecora, by which Deborah mentions the ſhe-aſſes made uſe of generally by the great men of Iſrael for riding, whereof we have been juſt now ſpeaking. She ſeems to intimate, that theſe animals were of ſervice in war; and there are ſome ſtill to be ſeen in the eaſt, which are employed in ſuch uſes.

The beaſt upon which the Mahometans affirm their falſe prophet Mahomet to have been mounted, in his ſuppoſed journey to heaven, was, as they ſay, of a middle ſize between an aſs and a mule; the name of it was *Borak*, which ſignifies bright, ſhining. There is no queſtion but this was one of the aſſes we are here ſpeaking of, from whence *Bourique* in French is derived. The other etymologies which are given of this word are all ſtrained, and far fetch'd. *Boruck* in Arabick, and *Zecora* in Hebrew, ſignify the ſame thing.

Now from theſe two deſcriptions, it will be eaſy for the reader to learn the meaning of the ſimilitudes of this and the laſt verſe, *viz.* That the Prophet likens the Jews to a dromedary and wild aſs, becauſe they were ſwift-footed beaſts, and were not eaſily tamed; as if he had ſaid, your fondneſs for idolatry and its ceremonies, may be compared to the rage of luſt, and on that account you yourſelves may be compared to wild beaſts, that have their conſtant (month) ſeaſons of breeding, and are then violently ſet upon ſatisfying their luſt, and not to be caught and tamed, which the hunters knowing, never try to take them but at ſuch ſeaſons (*in their month.*) In like manner it is in vain to endeavour to reclaim this people from their ſins, eſpecially idolatry; for the time (*month*) of affliction is the only ſeaſon when they will hearken to the voice of God.

Chap. iii. Here Jeremiah repreſents, 1ſt, under the image of a woman that had committed adultery, and ſeparated her ſelf from her husband; the crime of the Jews, in forſaking the ſervice of God and his covenant; and continuing the ſame compariſon, he ſpeaks of Iſrael and Judah, as of two ſiſters that had both fallen into the ſin of adultery: the meaning whereof is, that thoſe of the ten tribes were the firſt that quitted the ſervice of God to ſerve idols; but that thoſe of the kingdom of Judah had imitated, and even exceeded them in their idolatries. 2dly, God declares, that notwithſtanding the Jews had thus forſaken him, he was nevertheleſs ſtill ready to forgive them upon their converſion. And 3dly, he promiſes, that after having diſperſed the people of Iſrael and Judah, he would one day gather them together, and that then they ſhould ſerve him faithfully. From whence

The reader may learn, that Jeremiah intended by the compariſon of an idolatrous Jew, an adulterous woman; to ſhew, how great a crime they are guilty of, who do not obſerve towards God the fidelity they owe him, but ſcruple not to break the covenant they have made with him. 2dly, Where it is recorded, that the Jews of the kingdom of Judah, who were in a more ſpecial manner obliged to cleave to their good God, becauſe they had his ſervice and true religion among them, were nevertheleſs become idolaters like thoſe of the kingdom of Iſrael; ſhews that they, who have the greateſt advantages, do ſometimes abuſe them, which alſo renders them more guilty than thoſe to whom God has not granted the ſame favours.—This is a warning to us to make good uſe of the light and advantage we have obtained by the goſpel of Jeſus Chriſt, leſt we fall into the ſame ingratitude, and deſerve thereby the ſame reproach and puniſhment the Jews did formerly ſuffer. 3dly, We ſee in this chapter God's great goodneſs towards the Jews, in that he was ſtill pleaſed to pardon them, and to ſay to them, ***Return, ye backſliding children, and I will heal your backſlidings***; ver. 22. Thus God is laviſh of his mercies, even to thoſe who have offended him moſt, and before he puniſheth, exhorts them to turn again to him.

Ver. 3. *Therefore the ſhowers have been withholden, and there hath been no latter rain.*] It ſeems, by ſome expreſſions of the Scripture, that the ancient Hebrews imagined *rain* to be derived from certain great reſervatories, which they ſuppoſed to be above the heavens; and which Moſes called the ſuperior waters, by way of contradiſtinction from the inferior waters, which are thoſe of the ſea; for example, Moſes ſays, that at the time of the deluge the rain did not fall according to the ordinary courſe of nature, but that the cataracts of heaven were ſet open. *All the fountains of the great deep were broken up, and the windows of heaven were opened.* Gen. vii. 11 and Hoſea (ii. 21.) ſays, that in times of great drought the clouds cried to the Lord, beſeeching him to permit the waters, which he keeps in his treaſuries and repoſitories, to fall into them and repleniſh them.

In other places of Scripture the clouds are deſcribed to us as great bags or bottles filled with the waters, that are ſupplied to them from the firmament. Even the dews themſelves are repreſented as proceeding from the ſuperior waters. His heavens ſhall drop down dew. Deut. xxxiii. 28.

The Sacred Writers often ſpeak of the rain of the former ſeaſon, and of the rain of the latter ſeaſon; as here, *imber temporaneus, & imber ſerotinus*; *I will give you the rain of your Land in his due ſeaſon, the firſt rain and the latter rain*; (Deut. xi. 14.) ſo Hoſea, *he ſhall come unto us, as the latter and former rain unto the earth.* ch. vi. 6. The Rabbins, and the generality of interpreters, are of opinion, that the former rain, *pluvia temporanea*, called in the Hebrew *Jorah*, ſignifies the rain of the autumn; and that the latter rain, *pluvia ſerotina*, called in the Hebrew *Malchuſh*, ſignifies the rain of the ſpring ſeaſon. It is known, that the Jews began the year at autumn, which adds ſome probability to their opinion, who ſuppoſe the *pluvia temporanea* to ſignify the rain that falls in autumn. But on the contrary,

We think, that *Jorah* ſignifies the rain of the ſpring, and *Malchuſh* that of the autumn. In Judah it commonly rained but in two ſeaſons, in the ſpring and in the autumn. *Jorah* is always put firſt, and *Malchuſh* laſt. The natural order of the ſeaſon is, that the ſpring ſhould come before the autumn. *Malchuſh* is derived from the verb *lakeſh*, which imports, to make a vintage, to delay, to put off, to gather in the after-marth, or the graſs that grows in the meadows in the latter ſeaſon. Beſides, *Malchuſh* ſignifies a rain that is (as it were) earneſtly deſired by the earth, as coming after the dry ſeaſon of the ſummer. Joel ſays, (ii. 23.) *He will cauſe to come down for you the rain, the former rain, and the latter rain in the firſt month.* But if *Malchuſh* ſignifies the rain of the autumn, it will be eaſily granted, that Joel muſt ſignify that of the ſpring. The Septuagint have taken it in the ſenſe we now contend for; and Heſiod has expreſſed the *rain* of the ſpring and autumn in words of the ſame import, as thoſe made uſe of by the Septuagint.

Moſes deſcribing the land of Canaan, the advantages of which he compares to thoſe of Egypt, ſays, that the land of Canaan is not like that of Egypt, where they are obliged to convey the water by artificial canals, and by great labour and induſtry to water the fields and the gardens. For it never rains in that country he ſpoke of; whereas Paleſtine, being a *country of hills and valleys, is watered by the rains from heaven.* As to the land of Canaan, it is well known that it is watered by copious dews in the ſummer, and by ſhowers of rain in the ſpring and autumn. Whence it is, that God promiſed the Iſraelites if they would continue obedient to his commands, that *he would ſend them rain in due ſeaſon.* And on the other hand, Moſes threatens them, if they depart from that fidelity that they owe to God, *to ſend them ſhowers of ſand and duſt*; ſhowers that will be more apt to dry up and burn, than to refreſh the earth: And thus the Prophet Jeremy at this place puts the Jews in mind of that threat of Moſes, how it was accompliſhed for their idolatry; as if he had ſaid, "Hear ye people; ye have filled the meaſure of your iniquity: God doth viſit you with the puniſhment he threatned you with by his ſervant Moſes; for your ſins have ſhut up the heavens, that it doth not rain; and ye muſt periſh by drought and famine, if ye don't repent, and withal your heart turn unto the Lord your God."

¶ *Note*, This chapter ſhould properly begin at the ſixth verſe.

Ver. 10.——*Judah hath not turned unto me with her whole heart, but feignedly, ſaith the Lord.*] This being ſpoken of Joſiah's time, (ſee ver. 6.) gives a reaſon why the reformation in that time did not procure a pardon for the ſins of Manaſſeh's time, (ſee 2 Kings xxxiii. 26.) becauſe though the reformation were, on the king's part, ſincere, yet it was on the peoples part feigned.

Ver. 19. *Thou ſhalt call me, My father*, &c.] Interpreters have commonly taken this place to ſignify, "Ye ſhall call "upon me your God, and no longer worſhip idols." And with much reaſon, for God is often ſtiled *Heavenly Father*, and ſimply *Father.* He is truly and eminently our father by right of creation; as our Saviour Chriſt hath taught us, ſaying, *I thank thee, O Father, Lord of heaven and earth*, Matt. xi. 25. By adoption, as the Apoſtle writeth, *Ye have not received the ſpirit of bondage unto fear, like the Jews, but ye have received the ſpirit of adoption, whereby we cry, Abba, Father*; Rom. viii. 15. It is alſo he that preſerves and protects all creatures, and principally thoſe who invoke him, who know and ſerve him: *Is he not thy father that bought thee*? ſays Moſes; Deut. xxxii. 6. *Hath he not made thee, and eſtabliſhed thee?* Since the coming of Jeſus Chriſt we have acquired a new right to call him our father, by reaſon, as above, of the adoption, and filiation, which our Saviour hath merited for us, by clothing himſelf with our humanity, and purchaſing us by his death; for, *the ſpirit itſelf beareth witneſs with our ſpirit, that we are the children of God*, Rom. viii.

Ver. 24.——*Shame hath devoured the labour of our fathers*, &c.] This Scripture hath had various interpretations; ſome have thought, that by *ſhame* is meant idolatry; others have referred it to the *ſhame* which the Jews were to be filled with when God ſhould puniſh them for the murder of Chriſt, with the loſs of all their goods and nation. There are alſo other interpretations; but I muſt prefer that as the moſt genuine, which refers the *ſhame* here ſpoken of to that vaſtation and calamity, which filling the ſinner with a great remorſe for his offences, *devoureth the labour of our fathers from our youth*; i. e. teaching us from our youth, that our fathers had labour'd in vain; their endeavour never ſucceeded well, becauſe they forſook the Lord their God. And this is ſpoken by way of exhortation to us their children, to avoid the like misfortune: as if he had ſaid, Let us take warning at our parents misfortune, and return unto the Lord: otherwiſe, as it follows in the next verſe, *we ſhall* alſo *lie down in our ſhame*; leave a wretched and poor generation behind us, and become a reproach and taunt to God and men; *our confuſion* will then *cover us*; becauſe *we have ſinned againſt the Lord our God*: Whence it is plain, that the ſhame here ſpoken of is not the ſin itſelf, but the effect and puniſhment thereof.

CHAP. iv. There are two things to be conſidered in this chapter; 1ſt. The expreſs promiſes by which God aſſures the Jews, that if they would be converted he would have compaſſion on them: 2dly, (ver. 3.) The threatnings by which God declares, that if they continued in their rebellions, they ſhould be ſubdued by the Chaldeans; and the Prophet repreſents how terrible the coming of the Chaldeans would be, and the miſerable condition to which Jeruſalem, and all the country round about, would be then reduced.

Let the reader obſerve, that the promiſes which God here makes to the Jews, of pardoning them, if they would turn to him, teach us, *Firſt*, how good and gracious the Lord is, and do not allow us to doubt, but that the door of his mercy is always open, even to thoſe who have moſt offended him; provided, that they truly repent of their ſins. *Secondly*, The ſevere threatnings that God joins to his promiſes, ſhew us, that he is righteous as well as merciful, and that obſtinate ſinners have nothing to hope from him. We ought likewiſe to take great notice of the deſcription the Prophet makes of thoſe dreadful evils, that were about to fall upon Jeruſalem and all Judea, and of the deſolation and ravages that ſhould be occaſioned by the Chaldeans in that country. This deſolation, which failed not to happen at the end of ſome years, ſets before our eyes, how certain and terrible God's judgments are, the thoughts of which ought to make ſinners tremble; and this proves, that the threatnings of God in the Goſpel by the mouth of Jeſus Chriſt, and his holy Apoſtles, will likewiſe have their effect in due time.

Ver. 2——*Thou ſhalt ſwear*, &c.] This paſſage is generally quoted to ſupport the lawfulneſs of ſwearing in the name of the Lord to the maintenance of truth. For an oath is not prohibited by God, except it be falſe, uſeleſs, or habitual: But when neceſſity or importance of the matter require it, he permits us to take an oath by his name, but not in the name of any falſe god, or in the name of inanimate things, whether on earth, or in heaven, or by the ſtars, or by the life of any man whatever. For, the ſwearing in or by the name of any thing is a religious act, and accuſes us of idolatry, unleſs it be in the name of the Lord.

Our Saviour, who came into the world, not to deſtroy the law, but to fulfil it, forbids all kinds of oaths; and the primitive Chriſtians underſtood and obſerved this command in a litteral ſenſe; as may be ſeen from Tertullian, &c. However, it muſt be acknowledged, that neither the Apoſtles nor fathers have abſolutely condemn'd the uſe of oaths upon any occaſion, and all ſubjects. There are circumſtances wherein we cannot morally be excuſed from it. But we never ought to take God's name in vain, never ſwear but upon urgent neceſſity, and to do ſome conſiderable good by it. We ought to live with ſuch integrity and veracity, as not to need to have recourſe to an oath to confirm what we ſay, but that our word may be looked upon as good as an oath: nor muſt we ever ſwear, but with a ſtrict regard to juſtice and truth. See hereafter the notes on St. Matt. v. 33, 34.

Ver. 4——*Take away the foreskins of your heart, ye men of Judah*, &c.] *The foreskin*, is, in the proper and natural ſignification of the word, the ſkin that covers the

nut

out of a man's natural part, and is cut when a child is circumciſed.—As the Jews eſteemed the foreskin or uncircumciſion as a very great impurity, and the greateſt affront they could receive was to be called uncircumciſed, they ſometimes gave the Gentiles and ſtrange people, in contempt, the name of uncircumciſed. And St. Paul, in his Epiſtle to the Romans, frequently mentions the Gentiles by the word *præputium* in oppoſition to the Jews, whom he names *circumciſio*. And in the Epiſtle to the Galatians, *creditum eſt mihi evangelium præputii, ſicut et Pætro circumciſionis.*

As a conſequence of this opinion, entertained by the generality of Jews, who looked upon uncircumciſion, as a thing unclean and diſhonourable; and on the contrary, circumciſion as a mark of honour and diſtinction; they uſed the foreskin or uncircumciſed in a figurative ſenſe, to ſignify ſomething impure, ſuperfluous, dangerous and uſeleſs. *e. g.* Moſes ſays of himſelf, that he is *of uncircumciſed lips*; i. e. he had an impediment in his ſpeech. And Jeremiah ſays of the Jews, that they had *uncircumciſed ears*, that is to ſay, they would not hear the inſtructions that were given them: he exhorts them here to *circumciſe their hearts*; literally, *take away the foreskin of their hearts*; i. e. to be tractable and attentive. Moſes inveighs againſt the uncircumciſed hearts of the Jews, who would not obey the Lord. He ſays, that during the three firſt years after a tree is planted, all the fruit of it is *(uncircumciſed)* unclean, and that no one ſhould eat of it, Levit. xix. 23. We have the ſame expreſſions in the New Teſtament: St. Stephen reproaches the Jews, with the hardneſs of their heart, and their indocility, ſaying, *ye uncircumciſed in heart and ears, ye do always reſiſt the Holy Ghoſt.*

Chap. v. Here we ſee, that the wickedneſs of Jeruſalem was ſo great, that there could hardly be found one good man in the city; that the Jews were inſenſible under the corrections of God; that the great and little were equally hardened, and had abandoned themſelves to idolatry, to adultery, and to all ſorts of ſins. Jeremiah ſays, that this people being ſeduced by the falſe prophets, flattered themſelves with peace, at the ſame time when God was going to bring the Chaldeans, who ſhould reduce them to the extremeſt deſolation, but that they ſhould not, however, be utterly deſtroyed. Laſtly, the Prophet exhorts the Jews to fear God, and to repent; he reproaches them with their blindneſs, their injuſtice, and other crimes; and complains that the Prieſts and the Prophets were as corrupt as the people. Hence

We learn, *Firſt*, How we may diſcover the extream corruption of a people; it is when the number of good men is very ſmall, when the great and the chiefeſt among the people have forſaken the Lord, as well as the meaneſt; when impurity and injuſtice reigns; when men are ungrateful for the kindneſſes of the Lord: And, *laſtly*, when the miniſters, whom God has eſtabliſh'd, inſtead of oppoſing this general corruption, do countenance and encourage it, which the Prophet looks upon as a horrible thing; *Secondly*, We ſee, by the example of the Jews, who did not believe the threatnings of the Prophet; and who ſaid: *This ſhall not happen, neither ſhall evil come upon us*; that ſinners often flatter themſelves, and live in a profound ſecurity, even when they have moſt reaſon to be afraid; *Thirdly*, That God will at laſt execute his threatnings, as theſe words expreſs it, which are more than once repeated by Jeremiah, *Shall I not viſit for theſe things? ſaith the Lord: and ſhall not my ſoul be avenged on ſuch a nation as this*? And this is what the Jews found by experience, when the Chaldeans made war againſt them; *Fourthly*, God gives proofs of his mercy, not only by bearing with men a long time, but even when he puniſhes them in not deſtroying them utterly; and ſo it was that God ſpared the Jews, and did not deliver them to a total deſtruction.

This, with the ſixth chapter, which contains the ſame matter, concludes the firſt part of Jeremiah's Prophecies, as was obſerved before in the *Introduction.*

CHAP. VII.

1 *Jeremiah is ſent to call for true repentance, to prevent the Jews captivity.* 8 *He rejecteth their vain confidence,* 12 *by the example of Shiloh.* 17 *He threateneth them for their idolatry.* 21 *He rejecteth the ſacrifices of the diſobedient.* 29 *He exhorteth to mourn for their abominations in Tophet,* 32 *and the judgments for the ſame.*

THE word that came to Jeremiah from the LORD, ſaying,

2 Stand in the gate of the LORDS houſe, and proclaim there this word, and ſay, Hear the word of the LORD, all *ye of* Judah, that enter in at theſe gates to worſhip the LORD.

3 Thus ſaith the LORD of hoſts the God of Iſrael, Amend your ways and your doings, and I will cauſe you to dwell in this place.

4 Truſt ye not in lying words, ſaying, The temple of the LORD, the temple of the LORD, the temple of the LORD *are* theſe.

5 For if ye thoroughly amend your ways, and your doings; if you thoroughly execute judgment between a man and his neighbour;

6 *If* ye oppreſs not the ſtranger, the fatherleſs, and the widow, and ſhed not innocent blood, in this place, neither walk after other gods to your hurt:

7 Then will I cauſe you to dwell in this place, in the land that I gave to your fathers for ever and ever.

8 ¶ Behold, ye truſt in lying words that cannot profit.

9 Will ye ſteal, murder, and commit adultery, and ſwear falſely, and burn incenſe unto Baal, and walk after other gods whom ye know not;

10 And come and ſtand before me in this houſe, which is called by my name, and ſay, We are delivered to do all theſe abominations?

11 Is this houſe which is called by my name, become a den of robbers in your eyes? behold, even I have ſeen *it*, ſaith the LORD.

12 But go ye now unto my place which *was* in Shiloh, where I ſet my name at the firſt, and ſee what I did to it, for the wickedneſs of my people Iſrael.

13 And now, becauſe ye have done all theſe works, ſaith the LORD, and I ſpake unto you, riſing up early, and ſpeaking, but ye heard not; and I called you, but ye anſwered not.

14 Therefore will I do unto *this* houſe which is called by my name, wherein ye truſt, and unto the place which I gave to you, and to your fathers, as I have done to Shiloh.

15 And I will caſt you out of my ſight, as I have caſt out all your brethren, *even* the whole ſeed of Ephraim.

16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make interceſſion to me; for I will not hear thee.

17 ¶ Seeſt thou not what they do in the cities of Judah, and in the ſtreets of Jeruſalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger.

19 Do they provoke me to anger? ſaith the LORD: *do they* not *provoke* themſelves to the confuſion of their own faces?

20 Therefore thus ſaith the Lord GOD, Behold, mine anger and my fury ſhall be poured out upon this place, upon man, and upon beaſt, and upon the trees of the field, and upon the fruit of the ground; and it ſhall burn, and ſhall not be quenched.

21 ¶ Thus ſaith the LORD of hoſts the God of Iſrael, Put your burnt-offerings unto your ſacrifices, and eat fleſh.

22 For I ſpake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings, or ſacrifices.

23 But this thing commanded I them, ſaying, Obey my voice, and I will be your God, and ye ſhall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But they hearkned not, nor inclined their ear, but walked in the counſels *and* in the imagination of their evil heart, and went backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt, unto this day, I have even ſent unto you all my ſervants the prophets, daily riſing up early and ſending *them*.

26 Yet they hearkened not unto me, nor inclined their ear, but hardned their neck, they did worſe than their fathers.

27 Therefore thou ſhalt ſpeak all theſe words unto them, but they will not hearken to thee: thou ſhalt alſo call unto them, but they will not anſwer thee.

28 But thou ſhalt ſay unto them, This *is* a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is periſhed, and is cut off from their mouth.

29 ¶ Cut off thine hair, O *Jeruſalem*, and caſt *it* away, and take up a lamentation on high places; for the LORD hath rejected and forſaken the generation of his wrath.

30 For the children of Judah have done evil in my ſight, ſaith the LORD: they have ſet their abominations in the houſe which is called by my name, to pollute it.

31 And they have built the high places of Tophet, which *is* in the valley of the ſon of Hinnom, to burn their ſons and their daughters in the fire, which I commanded *them* not, neither came it into my heart.

32 Therefore, behold the days come, ſaith the LORD, that it ſhall no more be called Tophet, nor the valley of the ſon of Hinnom, but the valley of ſlaughter: for they ſhall bury in Tophet, till there be no place.

33 And the carcaſes of this people ſhall be meat for the fowls of the heaven, and for the beaſts of the earth, and none ſhall fray *them* away.

34 Then will I cauſe to ceaſe from the cities of Judah, and from the ſtreets of Jeruſalem, the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride: for the land ſhall be deſolate.

CHAP. VIII.

1 The calamity of the Jews both dead and alive. 4 He upbraideth their fooliſh and ſhameleſs impenitency. 13 He ſheweth their grievous judgment, 18 and bewaileth their deſperate eſtate.

AT that time ſaith the LORD, they ſhall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the prieſts, and the bones of the prophets, and the bones of the inhabitants of Jeruſalem out of their graves.

2 And they ſhall ſpread them before the ſun, and the moon, and all the hoſt of heaven whom they have loved, and whom they have ſerved, and after whom they have walked, and whom they have ſought, and whom they have worſhipped: they ſhall not be ga-

thered, nor be buried, they ſhall be for dung upon the face of the earth.

3 And death ſhall be choſen rather than life, by all the reſidue of them that remain of this evil family, which remain in all the places whither I have driven them, ſaith the LORD of hoſts.

4 ¶ Moreover, thou ſhalt ſay unto them, Thus ſaith the LORD, Shall they fall, and not ariſe? ſhall he turn away, and not return?

5 Why *then* is this people of Jeruſalem ſlidden back, by a perpetual backſliding? they hold faſt deceit, they refuſe to return.

6 I hearkened and heard, *but* they ſpake not aright: no man repented him of his wickedneſs, ſaying, What have I done? every one turned to his courſe, as the horſe ruſheth into the battel.

7 Yea, the ſtork in the heaven knoweth her appointed times, and the turtle, and the crane, and the ſwallow obſerve the time of their coming, but my people know not the judgment of the LORD.

8 How do ye ſay, We *are* wiſe, and the law of the LORD *is* with us? Lo, certainly in vain made he *it*, the pen of the ſcribes *is* in vain.

9 The wiſe *men* are aſhamed, they are diſmayed and taken; lo, they have rejected the word of the LORD, and what wiſdom *is* in them?

10 Therefore will I give their wives unto others, *and* their fields to them that ſhall inherit *them*: for every one from the leaſt even unto the greateſt is given to covetouſneſs, from the prophet even unto the prieſt, every one dealeth falſly.

11 For they have healed the hurt of the daughter of my people ſlightly, ſaying, Peace, peace, when *there is* no peace.

12 Were they aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither could they bluſh: therefore ſhall they fall among them that fall, in the time of their viſitation they ſhall be caſt down, ſaith the LORD.

13 ¶ I will ſurely conſume them, ſaith the LORD: *there ſhall be* no grapes on the vine, nor figs on the fig-tree, and the leaf ſhall fade, and *the things that* I have given them, ſhall paſs away from them.

14 Why do we ſit ſtill? aſſemble yourſelves, and let us enter into the defenced cities, and let us be ſilent there: for the LORD our God hath put us to ſilence, and given us water of gall to drink, becauſe we have ſinned againſt the LORD.

15 We looked for peace, but no good *came*: *and* for a time of health, and behold trouble.

16 The ſnorting of his horſes was heard from Dan: the whole land trembled at the ſound of the neighing of his ſtrong ones, for they are come, and have devoured the land, and all that is in it, the city and thoſe that dwell therein.

17 For behold, I will ſend ſerpents, cockatrices among you, which *will* not *be* charmed, and they ſhall bite you ſaith the LORD.

18 ¶ *When* I would comfort myſelf againſt ſorrow, my heart *is* faint in me.

19 Behold, the voice of the cry of the daughter of my people, becauſe of them that dwell in a far country: *Is* not the LORD in Zion? *is* not her king in her? why have they provoked me to anger with their graven images, *and* with ſtrange vanities?

20 The harveſt is paſt, the ſummer is ended, and we are not ſaved.

21 For the hurt of the daughter of my people am I hurt, I am black: aſtoniſhment hath taken hold on me.

22 *Is there* no balm in Gilead? *is there* no phyſician there? why then is not the health of the daughter of my people recovered?

CHAP. IX.

1 *Jeremiah lamenteth the Jews for their manifold ſins,* 9 *and for their judgment.* 12 *Diſobedience is the cauſe of their bitter calamity.* 17 *He exhorteth to mourn for their deſtruction,* 23 *and to truſt, not in themſelves, but in God.* 25 *He threatneth both Jews and Gentiles.*

OH that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the ſlain of the daughter of my people!

2 Oh that I had in the wilderneſs a lodging-place of way-faring men, that I might leave my people, and go from them: for they *be* all adulterers, an aſſembly of treacherous men.

3 And they bend their tongues *like* their bow *for* lyes: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, ſaith the LORD.

4 Take ye heed every one of his neighbour, and truſt ye not in any brother: for every brother will utterly ſupplant, and every neighbour will walk with ſlanders.

5 And they will deceive every one his neighbour, and will not ſpeak the truth: they have taught their tongue to ſpeak lyes, *and* weary themſelves to commit iniquity.

6 Thine habitation *is* in the midſt of deceit, through deceit they refuſe to know me, ſaith the LORD.

7 Therefore thus ſaith the LORD of hoſts, Behold, I will melt them, and try them; for how ſhall I do for the daughter of my people?

8 Their tongue *is as* an arrow ſhot out, it ſpeaketh deceit: *one* ſpeaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

9 ¶ Shall I not viſit them for theſe *things*? ſaith the LORD: ſhall not my ſoul be avenged on ſuch a nation as this?

10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderneſs a lamentation, becauſe they are burnt up, ſo that none can paſs through *them*, neither can *men* hear the voice of the cattel, both the fowl of the heavens and the beaſt are fled, they are gone.

11 And I will make Jeruſalem heaps, *and* a den of dragons, and I will make the cities of Judah deſolate, without an inhabitant.

12 ¶ Who is the wiſe man that may underſtand this, and *who is he* to whom the mouth of the LORD hath ſpoken, that he may declare it, for what the land periſheth *and* is burnt up like a wilderneſs that none paſſeth through?

13 And the LORD ſaith, Becauſe they have forſaken my law which I ſet before them, and have not obeyed my voice, neither walked therein;

14 But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them.

15 Therefore thus ſaith the LORD of hoſts, the God of Iſrael, Behold, I will feed them, *even* this people, with wormwood, and give them water of gall to drink.

16 I will ſcatter them alſo among the heathen, whom neither they nor their fathers have known: and I will ſend a ſword after them, till I have conſumed them.

17 ¶ Thus ſaith the LORD of hoſts, Conſider ye, and call for the mourning-women, that they may come, and ſend for cunning *women*, that they may come.

18 And let them make haſte, and take up a wailing for us, that our eyes may run down with tears, and our eye-lids guſh out with waters.

19 For a voice of wailing is heard out of Zion, How are we ſpoiled! we are greatly confounded, becauſe we have forſaken the land, becauſe our dwellings have caſt *us* out.

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, *and* is entred into our palaces, to cut off the children from without, *and* the young men from the ſtreets.

22 Speak, Thus ſaith the LORD, Even the carcaſes of men ſhall fall as dung upon the open field, and as the handful after the harveſt-man, and none ſhall gather *them*.

23 ¶ Thus ſaith the LORD, Let not the wiſe *man* glory in his wiſdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches.

24 But let him that glorieth, glory in this, that he underſtandeth and knoweth me, that I *am* the LORD which exerciſe loving-kindneſs, judgment, and righteouſneſs in the earth: for in theſe *things* I delight, ſaith the LORD.

25 ¶ Behold, the days come, ſaith the LORD, that I will puniſh all *them which are* circumciſed with the uncircumciſed;

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmoſt corners, that dwell in the wilderneſs: for all *theſe* nations *are* uncircumciſed, and all the houſe of Iſrael *are* uncircumciſed in the heart.

CHAP. X.

1 *The unequal compariſon of God and idols.* 17 *The prophet exhorteth to flee from the calamity to come.* 19 *He lamenteth the ſpoil of the Tabernacle by fooliſh paſtors.* 23 *He maketh an humble ſupplication.*

HEAR ye the word which the LORD ſpeaketh unto you, O houſe of Iſrael.

2 Thus ſaith the LORD, Learn not the way of the heathen, and be not diſmayed at the ſigns of heaven, for the heathen are diſmayed at them.

3 For the cuſtoms of the people are vain: for *one* cutteth a tree out of the forreſt (the work of the hands of the workman) with the ax.

4 They deck it with ſilver and with gold, they faſten it with nails and with hammers that it move not.

5 They *are* upright as the palm-tree, but ſpeak not: they muſt needs be born, becauſe they cannot go: be not afraid of them, for they cannot do evil, neither alſo *is it* in them to do good.

6 Foraſmuch as *there is* none like unto thee, O LORD, thou *art* great, and thy name *is* great in might.

7 Who would not fear thee, O king of nations? for to thee doth it appertain: foraſmuch as among all the wiſe *men* of the nations, and in all their kingdoms *there is* none like unto thee.

8 But they are altogether brutiſh and fooliſh: the ſtock is a doctrine of vanities.

9 Silver ſpread into plates is brought from Tarſhiſh, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their cloathing: they *are* all the work of cunning *men*.

10 But the LORD *is* the true God, he *is* the living God, and an everlaſting King: at his wrath the earth ſhall tremble, and the nations ſhall not be able to abide his indignation.

11 Thus ſhall ye ſay unto them, The gods that have not made the heavens, and the earth, *even* they ſhall periſh from the earth, and from under theſe heavens.

12 He hath made the earth by his power, he hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the heavens by his diſcretion.

13 When he uttereth his voice, *there is* a multitude of waters in the heavens, and he cauſeth the vapours to aſcend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treaſures.

14 Every man is brutiſh in *his* knowledge: every founder is confounded by the graven image: for his molten image *is* falſhood, and *there is* no breath in them.

15 They *are* vanity and the work of errours: in the time of their viſitation they ſhall periſh.

16 The portion of Jacob is not like them: for he *is* the former of all *things*, and Iſrael *is* the rod of his inheritance; the LORD of hoſts *is* his name.

17 ¶ Gather up thy wares out of the land, O inhabitant of the fortreſs.

18 For thus ſaith the LORD, Behold, I will ſling out the inhabitants of the land at this once, and will diſtreſs them, that they may find *it ſo*.

19 ¶ Wo is me for my hurt, my wound is grievous: but I ſaid, Truly this *is* a grief, and I muſt bear it.

20 My tabernacle is ſpoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to ſtretch forth my tent any more, and to ſet up my curtains.

21 For the paſtours are become brutiſh, and have not ſought the LORD: therefore they ſhall not proſper, and all their flocks ſhall be ſcattered.

22 Behold, the noiſe of the brute is come, and a great commotion out of the north-country, to make the cities of Judah deſolate, *and* a den of dragons.

23 ¶ O LORD, I know that the way of man *is* not in himſelf: *it is* not in man that walketh to direct his ſteps.

24 O LORD, correct me but with judgment; not in thine anger, leſt thou bring me to nothing.

25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and conſumed him, and have made his habitation deſolate.

CHAP. XI.

1 *Jeremiah proclaimeth God's covenant:* 8 *Rebuketh the Jews diſobeying thereof:* 11 *Propheſieth evils to come upon them,* 18 *and upon the men of Anathoth, for conſpiring to kill Jeremiah.*

THE word that came to Jeremiah from the LORD, ſaying,

2 Hear ye the words of this covenant, and ſpeak unto the men of Judah, and to the inhabitants of Jeruſalem,

3 And ſay thou unto them, Thus ſaith the LORD God of Iſrael, Curſed *be* the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, ſaying, Obey my voice, and do them, according to all which I command you: ſo ſhall ye be my people, and I will be your God:

5 That I may perform the oath which I have ſworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then anſwered I, and ſaid, So be it, O LORD.

6 Then the LORD ſaid unto me, Proclaim all theſe words in the cities of Judah, and in the ſtreets of Jeruſalem, ſaying, Hear ye the words of this covenant, and do them.

7 For I earneſtly proteſted unto your fathers, in the day *that* I brought them up out of the land of Egypt, *even* unto this day, riſing early and proteſting, ſaying, Obey my voice.

8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do, but they did *them* not.

9 And the LORD ſaid unto me, A conſpiracy is found among the men of Judah, and among the inhabitants of Jeruſalem.

10 They are turned back to the iniquities of their forefathers, which refuſed to hear my words; and they went after other gods to ſerve them: the houſe of Iſrael and the houſe of Judah have broken my covenant which I made with their fathers.

11 ¶ Therefore thus ſaith the LORD, Behold, I will bring evil upon them, which they ſhall not be able to eſcape; and though they ſhall cry unto me, I will not hearken unto them.

12 Then ſhall the cities of Judah, and inhabitants of Jeruſalem go, and cry unto the gods unto whom they offer incenſe; but they ſhall not ſave them at all in the time of their trouble.

13 For *according* to the number of thy cities were thy gods, O Judah; and *according* to the number of the ſtreets of Jeruſalem, have ye ſet up altars to *that* ſhameful thing, *even* altars to burn incenſe unto Baal.

14 Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their trouble.

15 What hath my beloved to do in mine houſe, *ſeeing* ſhe hath wrought lewdneſs with many? and the holy fleſh is paſſed from thee: when thou doeſt evil, then thou rejoyceſt.

16 The LORD called thy name, A green olive-tree, fair *and* of goodly fruit: with the noiſe of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hoſts that planted thee, hath pronounced evil againſt thee, for the evil of the houſe of Iſrael, and of the houſe of Judah, which they have done againſt themſelves to provoke me to anger in offering incenſe unto Baal.

18 ¶ And the LORD hath given me knowledge *of it*, and I know *it*, then thou ſhewedſt me their doings.

19 But I *was* like a lamb, *or* an ox *that* is brought to the ſlaughter, and I knew not that they had deviſed devices againſt me, *ſaying*, Let us deſtroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembred.

20 But, O LORD of hoſts, that judgeſt righteouſly, that tryeſt the reins and the heart, let me ſee thy vengeance on them; for unto thee have I revealed my cauſe.

21 Therefore thus ſaith the LORD of the men of Anathoth, that ſeek thy life, ſaying, Propheſy not in the name of the LORD, that thou die not by our hand.

22 Therefore thus ſaith the LORD of hoſts, Behold, I will puniſh them; the young men ſhall die by the ſword, their ſons, and their daughters ſhall die by famine.

23 And there ſhall be no remnant of them, for I will bring evil upon the men of Anathoth, *even* the year of their viſitation.

CHAP. XII.

1 *Jeremiah complaining of the wickeds proſperity, by faith ſeeth their ruin.* 5 *God admoniſheth him of his brethrens treachery againſt him,* 7 *And lamenteth his heritage.* 14 *He promiſeth to the penitent, return from captivity.*

Righteous *art* thou, O LORD, when I plead with thee: *yet* let me talk with thee of *thy* judgments: Wherefore doth the way of the wicked proſper? *wherefore* are all they happy that deal very treacherouſly?

2 Thou haſt planted them, yea, they have taken root: they grow, yea, they bring forth fruit; thou *art* near in their mouth, and far from their reins.

3 But thou, O LORD, knoweſt me: thou haſt ſeen me, and tried mine heart towards thee: pull them out like ſheep for the ſlaughter, and prepare them for the day of ſlaughter.

4 How long ſhall the land mourn, and the herbs of every field wither, for the wickedneſs of them that dwell therein? the beaſts are conſumed, and the birds, becauſe they ſaid, He ſhall not ſee our laſt end.

5 ¶ If thou haſt run with the footmen, and they have wearied thee, then how canſt thou contend with horſes? and if in the land

of peace *wherein* thou truſtedſt, *they wearied thee*, then how wilt thou do in the ſwelling of Jordan?

6 For even thy brethren, and the houſe of thy father, even they have dealt treacherouſly with thee, yea, they have called a multitude after thee; believe them not, though they ſpeak fair words unto thee.

7 ¶ I have forſaken mine houſe, I have left mine heritage, I have given the dearly beloved of my ſoul into the hands of her enemies.

8 Mine heritage is unto me as a lion in the foreſt, it crieth out againſt me: therefore have I hated it.

9 Mine heritage *is* unto me *as* a ſpeckled bird, the birds round about *are* againſt her; come ye, aſſemble all the beaſts of the field, come to devour.

10 Many paſtors have deſtroyed my vineyard, they have trodden my portion under foot, they have made my pleaſant portion a deſolate wilderneſs.

11 They have made it deſolate, *and being* deſolate it mourneth unto me; the whole land is made deſolate, becauſe no man layeth *it* to heart.

12 The ſpoilers are come upon all high places through the wilderneſs: for the ſword of the LORD ſhall devour from the *one* end of the land even to the *other* end of the land: no fleſh ſhall have peace.

13 They have ſown wheat, but ſhall reap thorns: they have put themſelves to pain, *but* ſhall not profit: and they ſhall be aſhamed of your revenues, becauſe of the fierce anger of the LORD.

14 ¶ Thus ſaith the LORD againſt all mine evil neighbours, that touch the inheritance which I have cauſed my people Iſrael to inherit, Behold, I will pluck them out of their land, and pluck out the houſe of Judah from among them.

15 And it ſhall come to paſs after that I have plucked them out, I will return, and have compaſſion on them, and will bring them again every man to his heritage, and every man to his land.

16 And it ſhall come to paſs, if they will diligently learn the ways of my people, to ſwear by my name, The LORD liveth (as they taught my people to ſwear by Baal) then ſhall they be built in the midſt of my people.

17 But if they will not obey, I will utterly pluck up, and deſtroy that nation, ſaith the LORD.

CHAP. XIII.

1 In the type of a linnen girdle, hidden at Euphrates, God prefigureth the deſtruction of his people. 12 Under the parable of the bottles filled with wine, he foretelleth their drunkenneſs in miſery. 15 He exhorteth to prevent their future judgments. 22 He ſheweth their abominations are the cauſe thereof.

THUS ſaith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

2 So I got a girdle, according to the word of the LORD, and put *it* on my loins.

3 And the word of the LORD came unto me the ſecond time, ſaying,

4 Take the girdle that thou haſt got, which *is* upon thy loins, and ariſe, go to Euphrates, and hide it there in a hole of the rock.

5 So I went and hid it by Euphrates, as the LORD commanded me.

6 And it came to paſs after many days, that the LORD ſaid unto me, Ariſe, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it; and behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the LORD came unto me, ſaying,

9 Thus ſaith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jeruſalem.

10 This evil people which refuſe to hear my words, which walk in the imagination of their heart, and walk after other gods to ſerve them, and to worſhip them, ſhall even be as this girdle, which *is* good for nothing.

11 For as the girdle cleaveth to the loins of a man; ſo have I cauſed to cleave unto me the whole houſe of Iſrael, and the whole houſe of Judah, ſaith the LORD; that they might be unto me for a people, and for a name, and for a praiſe, and for a glory: but they would not hear.

12 ¶ Therefore thou ſhalt ſpeak unto them this word, Thus ſaith the LORD God of Iſrael, Every bottle ſhall be filled with wine: and they ſhall ſay unto thee, Do we not certainly know, that every bottle ſhall be filled with wine?

13 Then ſhalt thou ſay unto them, Thus ſaith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that ſit upon Davids throne, and the prieſts, and the prophets, and all the inhabitants of Jeruſalem with drunkenneſs.

14 And I will daſh them one againſt another, even the fathers and the ſons together, ſaith the LORD: I will not pity, nor ſpare, nor have mercy, but deſtroy them.

15 Hear ye and give ear, be not proud: for the LORD hath ſpoken.

16 Give glory to the LORD your God before he cauſe darkneſs, and before your feet ſtumble upon the dark mountains, and while ye look for light, he turn it into the ſhadow of death, *and* make *it* groſs darkneſs.

17 But if ye will not hear it, my ſoul ſhall weep in ſecret places for *your* pride, and mine eye ſhall weep ſore, and run down with tears, becauſe the LORDs flock is carried away captive.

18 Say unto the king, and to the queen, Humble your ſelves, ſit down; for your principalities ſhall come down, *even* the crown of your glory.

19 The cities of the ſouth ſhall be ſhut up, and none ſhall open *them*; Judah ſhall be carried away captive all of it, it ſhall be wholly carried away captive.

20 Lift up your eyes, and behold them that come from the north: where *is* the flock *that* was given thee, thy beautiful flock?

21 What wilt thou ſay when he ſhall puniſh thee? (for thou haſt taught them *to be* captains, *and* as chief over thee) ſhall not ſorrows take thee, as a woman in travail?

22 ¶ And if thou ſay in thine heart, Wherefore come theſe things upon me? For the greatneſs of thine iniquity are thy skirts diſcovered, *and* thy heels made bare.

23 Can the Ethiopian change his skin, or the leopard his ſpots? *then* may ye alſo do good, that are accuſtomed to do evil.

24 Therefore will I ſcatter them as the ſtubble that paſſeth away by the wind of the wilderneſs.

25 This *is* thy lot, the portion of thy meaſures from me, ſaith the LORD; becauſe thou haſt forgotten me, and truſted in falſhood.

26 Therefore will I diſcover thy skirts upon thy face, that thy ſhame may appear.

27 I have ſeen thine adulteries, and thy neighings, the lewdneſs of thy whoredom, *and* thine abominations on the hills in the fields: Wo unto thee, O Jeruſalem, wilt thou not be made clean? when *ſhall it* once *be*?

CHAP. XIV.

1 *The grievous famine,* 7 *cauſeth Jeremiah to pray.* 10 *The Lord will not be intreated for the people.* 13 *Lying Prophets are no excuſe for them.* 17 *Jeremiah is moved to complain for them.*

THE word of the LORD that came to Jeremiah concerning the dearth.

2 Judah mourneth, and the gates thereof languiſh, they are black unto the ground, and the cry of Jeruſalem is gone up.

3 And their nobles have ſent their little ones to the waters, they came to the pits, *and* found no water, they returned with their veſſels empty: they were aſhamed and confounded, and covered their heads.

4 Becauſe the ground is chapt, for there was no rain in the earth, the plowmen were aſhamed, they covered their heads.

5 Yea, the hind alſo calved in the field, and forſook *it*, becauſe there was no graſs.

6 And the wild aſſes did ſtand in the high places, they ſnuffed up the wind like dragons: their eyes did fail becauſe *there was* no graſs.

7 ¶ O LORD, though our iniquities teſtify againſt us, do thou *it* for thy name ſake: for our backſlidings are many, we have ſinned againſt thee.

8 O the hope of Iſrael, the ſaviour thereof in time of trouble, why ſhouldſt thou be as a ſtranger in the land, and as a wayfaring man, *that* turneth aſide to tarry for a night?

9 Why ſhouldſt thou be as a man aſtonied, as a mighty man that cannot ſave? yet thou, O LORD, *art* in the midſt of us, and we are called by thy name, leave us not.

10 ¶ Thus ſaith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and viſit their ſins.

11 Then ſaid the LORD unto me, Pray not for this people for *their* good.

12 When they faſt I will not hear their cry, and when they offer burnt-offering and an oblation, I will not accept them: but I will conſume them by the ſword, and by the famine, and by the peſtilence.

13 ¶ Then ſaid I, Ah Lord GOD, Behold, the prophets ſay unto them, Ye ſhall not ſee the ſword, neither ſhall ye have famine, but I will give you aſſured peace in this place.

14 Then the LORD ſaid unto me, The prophets propheſy lies in my name, I ſent

them not, neither have I commanded them, neither ſpake unto them: they propheſy unto you a falſe viſion and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus ſaith the LORD concerning the prophets that propheſy in my name, and I ſent them not, yet they ſay, Sword and famine ſhall not be in this land, By ſword and famine ſhall thoſe prophets be conſumed.

16 And the people to whom they propheſy, ſhall be caſt out in the ſtreets of Jeruſalem, becauſe of the famine, and the ſword, and they ſhall have none to bury them, them, their wives, nor their ſons, nor their daughters: for I will pour their wickedneſs upon them.

17 ¶ Therefore thou ſhalt ſay this word unto them, Let mine eyes run down with tears night and day, and let them not ceaſe: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the ſlain with the ſword; and if I enter into the city, then behold them that are ſick with famine; yea, both the prophet and the prieſt go about into a land that they know not.

19 Haſt thou utterly rejected Judah? hath thy ſoul loathed Zion? why haſt thou ſmitten us, and *there is* no healing for us? we looked for peace, and *there is* no good; and for the time of healing, and behold trouble.

20 We acknowledge, O LORD, our wickedneſs, *and* the iniquity of our fathers: for we have ſinned againſt thee.

21 Do not abhor *us* for thy name ſake, do not diſgrace the throne of thy glory: remember, break not thy covenant with us.

22 Are there *any* among the vanities of the Gentiles that can cauſe rain? or can the heavens give ſhowers? *art* not thou he, O LORD our God? therefore we will wait upon thee: for thou haſt made all theſe *things*.

CHAP. XV.

1 *The utter rejection, and manifold judgments of the Jews.* 10 *Jeremiah complaining of their ſpight, receiveth a promiſe for himſelf,* 12 *and a threatning for them.* 15 *He prayeth,* 19 *And receiveth a gracious promiſe.*

THEN ſaid the LORD unto me, Though Moſes and Samuel ſtood before me, *yet* my mind *could* not *be* toward this people; caſt *them* out of my ſight, and let them go forth.

2 And it ſhall come to paſs, if they ſay unto thee, Whither ſhall we go forth? then thou ſhalt tell them, Thus ſaith the LORD, Such as *are* for death, to death; and ſuch as *are* for the ſword, to the ſword; and ſuch as *are* for the famine, to the famine; and ſuch as *are* for the captivity, to the captivity.

3 And I will appoint over them four kinds, ſaith the LORD; the ſword to ſlay, and the dogs to tear, and the fowls of the heaven, and the beaſts of the earth, to devour and deſtroy.

4 And I will cauſe them to be removed into all kingdoms of the earth; becauſe of Manaſſeh, the ſon of Hezekiah king of Judah, for *that* which he did in Jeruſalem.

5 For who ſhall have pity upon thee, O Jeruſalem? or who ſhall bemoan thee? or who ſhall go aſide to ask how thou doeſt?

6 Thou haſt forſaken me, ſaith the LORD, thou art gone backward: therefore will I ſtretch out my hand againſt thee, and deſtroy thee; I am weary with repenting.

7 And I will fan them with a fan in the gates of the land: I will bereave *them* of children, I will deſtroy my people, *ſith* they return not from their ways.

8 Their widows are increaſed to me above the ſand of the ſeas: I have brought upon them againſt the mother of the young men a ſpoiler at noon-day: I have cauſed *him* to fall upon it ſuddenly, and terrors upon the city.

9 She that hath born ſeven, languiſheth: ſhe hath given up the ghoſt, her ſun is gone down while *it was* yet day; ſhe hath been aſhamed and confounded, and the reſidue of them will I deliver to the ſword before their enemies, ſaith the LORD.

10 ¶ Wo is me, my mother, that thou haſt born me a man of ſtriſe, and a man of contention to the whole earth: I have neither lent on uſury, nor men have lent to me on uſury, *yet* every one of them doth curſe me.

11 The LORD ſaid, Verily it ſhall be well with thy remnant, verily I will cauſe the enemy to entreat thee *well* in the time of evil, and in the time of affliction.

12 Shall iron break the northern iron, and the ſteel?

13 Thy ſubſtance and thy treaſures will I give to the ſpoil without price, and *that* for all thy ſins, even in all thy borders.

14 And I will make *thee* to paſs with thine enemies, into a land *which* thou knoweſt not: for a fire is kindled in mine anger, *which* ſhall burn upon you.

15 ¶ O LORD, thou knoweſt, remember me, and viſit me, and revenge me of my perſecutors, take me not away in thy long-ſuffering: know that for thy ſake I have ſuffered rebuke.

16 Thy words were found, and I did eat them, and thy word was unto me the joy and rejoycing of my heart, for I am called by thy name, O LORD God of hoſts.

17 I ſat not in the aſſembly of the mockers, nor rejoyced: I ſat alone becauſe of thy hand: for thou haſt filled me with indignation.

18 Why is my pain perpetual? and my wound incurable *which* refuſeſt to be healed? Wilt thou be altogether unto me as a liar, *and as* waters *that* fail?

19 ¶ Therefore thus ſaith the LORD, If thou return, then will I bring thee again, *and* thou ſhalt ſtand before me: and if thou take forth the precious from the vile, thou ſhalt be as my mouth: let them return unto thee, but return not thou unto them.

20 And I will make thee unto this people a fenced braſen wall, and they ſhall fight againſt thee, but they ſhall not prevail againſt thee: for I *am* with thee to ſave thee, and to deliver thee, ſaith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

CHAP. XVI.

1 *The Prophet, under the types of abſtaining from marriage, from houſes of mourning and feaſting, foreſheweth the utter ruin of the Jews,* 10 *becauſe they were worſe than their fathers.* 14 *Their return from captivity ſhall be ſtranger than their deliverance out of Egypt.* 16 *God will doubly recompenſe their idolatry.*

THE word of the LORD came alſo unto me, ſaying,

2 Thou ſhalt not take thee a wife, neither ſhalt thou have ſons nor daughters in this place.

3 For thus ſaith the LORD concerning the ſons, and concerning the daughters *that are* born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land.

4 They ſhall die of grievous deaths, they ſhall not be lamented, neither ſhall they be buried: *but* they ſhall be as dung upon the face of the earth, and they ſhall be conſumed by the ſword, and by famine, and their carcaſes ſhall be meat for the fowls of heaven, and for the beaſts of the earth.

5 For thus ſaith the LORD, Enter not into the houſe of mourning, neither go to lament, nor bemoan them; for I have taken away my peace from this people, ſaith the LORD, *even* loving-kindneſs and mercies.

6 Both the great and the ſmall ſhall die in this land: they ſhall not be buried, neither ſhall *men* lament for them, nor cut themſelves, nor make themſelves bald for them.

7 Neither ſhall *men* tear *themſelves* for them in mourning to comfort them for the dead, neither ſhall *men* give them the cup of conſolation to drink for their father or for their mother.

8 Thou ſhalt not alſo go into the houſe of feaſting, to ſit with them to eat and to drink.

9 For thus ſaith the LORD of hoſts, the God of Iſrael, Behold I will cauſe to ceaſe out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride.

10 ¶ And it ſhall come to paſs when thou ſhalt ſhew this people all theſe words, and they ſhall ſay unto thee, Wherefore hath the LORD pronounced all this great evil againſt us? or what *is* our iniquity? or what *is* our ſin that we have committed againſt the LORD our God?

11 Then ſhalt thou ſay unto them, Becauſe, your fathers have forſaken me, ſaith the LORD, and have walked after other gods, and have ſerved them, and have worſhipped them, and have forſaken me, and have not kept my law.

12 And ye have done worſe than your fathers, (for behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me)

13 Therefore will I caſt you out of this land, into a land that ye know not, neither ye nor your fathers, and there ſhall ye ſerve other Gods day and night, where I will not ſhew you favour.

14 ¶ Therefore, behold the days come, ſaith the LORD, that it ſhall no more be

ſaid, The LORD liveth that brought up the children of Iſrael out of the land of Egypt.

15 But, The LORD liveth that brought up the children of Iſrael from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 ¶ Behold, I will ſend for many fiſhers, ſaith the LORD, and they ſhall fiſh them; and after will I ſend for many hunters, and they ſhall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And firſt I will recompenſe their iniquity, and their ſin double; becauſe they have defiled my land, they have filled mine inheritance with the carcaſes of their deteſtable and abominable things.

19 O LORD, my ſtrength and my fortreſs, and my refuge in the day of affliction, the Gentiles ſhall come unto thee from the ends of the earth, and ſhall ſay, Surely, our fathers have inherited lyes, vanity, and *things* wherein *there is* no profit.

20 Shall a man make gods unto himſelf, and they *are* no gods?

21 Therefore behold, I will this once cauſe them to know, I will cauſe them to know mine hand and my might, and they ſhall know that my name *is* the LORD.

CHAP. XVII.

1 The captivity of Judah for her ſin. 5 Truſt in man is curſed, 7 in God is bleſſed. 9 The deceitful heart cannot deceive God. 12 The ſalvation of God. 15 The prophet complaineth of the mockers of his prophecy. 19 He is ſent to renew the covenant, in hallowing the ſabbath.

THE ſin of Judah *is* written with a pen of iron, *and* with the point of a diamond: *it is* graven upon the table of their heart, and upon the horns of your altars:

2 Whilſt their children remember their altars and their groves, by the green trees upon the high hills.

3 O my mountain in the field, I will give thy ſubſtance *and* all thy treaſures to the ſpoil, *and* thy high places for ſin throughout all thy borders.

4 And thou, even thy ſelf, ſhall diſcontinue from thine heritage that I gave thee, and I will cauſe thee to ſerve thine enemies in the land which thou knoweſt not: for ye have kindled a fire in mine anger, *which* ſhall burn for ever.

5 ¶ Thus ſaith the LORD, Curſed *be* the man that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the LORD.

6 For he ſhall be like the heath in the deſert, and ſhall not ſee when good cometh, but ſhall inhabit the parched places in the wilderneſs, *in* a ſalt land, and not inhabited.

7 Bleſſed *is* the man that truſteth in the LORD, and whoſe hope the LORD is.

8 For he ſhall be as a tree planted by the waters, and *that* ſpreadeth out her roots by the river, and ſhall not ſee when heat cometh, but her leaf ſhall be green, and ſhall not be careful in the year of drought, neither ſhall ceaſe from yielding fruit.

9 ¶ The heart *is* deceitful above all *things*, and deſperately wicked, who can know it?

10 I the LORD ſearch the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

11 *As* the partridge ſitteth *on eggs*, and hatcheth *them* not: *ſo* he that getteh riches, and not by right, ſhall leave them in the midſt of his days, and at his end ſhall be a fool.

12 ¶ A glorious high throne from the beginning, *is* the place of our ſanctuary.

13 O LORD, the hope of Iſrael, all that forſake thee ſhall be aſhamed, *and* they that depart from me ſhall be written in the earth, becauſe they have forſaken the LORD, the fountain of living waters.

14 Heal me, O LORD, and I ſhall be healed; ſave me, and I ſhall be ſaved: for thou *art* my praiſe.

15 ¶ Behold, they ſay unto me, Where *is* the word of the LORD? let it come now.

16 As for me, I have not haſtned from *being* a paſtor to follow thee, neither have I deſired the woful day, thou knoweſt: that which came out of my lips, was *right* before thee.

17 Be not a terror unto me, thou *art* my hope in the day of evil.

18 Let them be confounded that perſecute me, but let not me be confounded: let them be diſmayed, but let not me be diſmayed: bring upon them the day of evil, and deſtroy them with double deſtruction.

19 ¶ Thus ſaid the LORD unto me, Go, and ſtand in the gate of the children of the

people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jeruſalem;

20 And ſay unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jeruſalem, that enter in by theſe gates.

21 Thus ſaith the LORD, Take heed to your ſelves, and bear no burden on the ſabbath-day, nor bring *it* in by the gates of Jeruſalem.

22 Neither carry forth a burden out of your houſes on the ſabbath-day, neither do ye any work, but hallow ye the ſabbath-day, as I commanded your fathers.

23 But they obeyed not, neither inclined their ear, but made their neck ſtiff, that they might not hear nor receive inſtruction.

24 And it ſhall come to paſs, if ye diligently hearken unto me, ſaith the LORD, to bring in no burden through the gates of this city on the ſabbath-day, but hallow the ſabbath-day, to do no work therein:

25 Then ſhall there enter into the gates of this city, kings and princes ſitting upon the throne of David, riding in chariots, and on horſes, they and their princes, the men of Judah, and the inhabitants of Jeruſalem, and this city ſhall remain for ever.

26 And they ſhall come from the cities of Judah, and from the places about Jeruſalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the ſouth, bringing burnt-offerings, and ſacrifices, and meat-offerings, and incenſe, and bringing ſacrifices of praiſe unto the houſe of the LORD.

27 But if you will not hearken unto me to hallow the ſabbath-day, and not to bear a burden, even entring in at the gates of Jeruſalem on the ſabbath-day: then will I kindle a fire in the gates thereof, and it ſhall devour the palaces of Jeruſalem, and it ſhall not be quenched.

CHAP. XVIII.

1 *Under the type of a potter, is ſhewed God's abſolute power in diſpoſing of nations.* 11 *Judgments threatned to Judah for her ſtrange revolt.* 18 *Jeremiah prayeth againſt his conſpirators.*

THE word which came to Jeremiah from the LORD, ſaying,

2 Ariſe, and go down to the potters houſe, and there I will cauſe thee to hear my words.

3 Then I went down to the potters houſe, and behold, he wrought a work on the wheels.

4 And the veſſel that he made of clay, was marred in the hand of the potter, ſo he made it again another veſſel, as ſeemed good to the potter to make *it*.

5 Then the word of the LORD came to me, ſaying,

6 O houſe of Iſrael, cannot I do with you as this potter? ſaith the LORD. Behold, as the clay *is* in the potters hand, ſo are ye in mine hand, O houſe of Iſrael.

7 *At what* inſtant I ſhall ſpeak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to deſtroy *it:*

8 If that nation againſt whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

9 And *at what* inſtant I ſhall ſpeak concerning a nation, and concerning a kingdom to build and to plant *it:*

10 If it do evil in my ſight, that it obey not my voice, then I will repent of the good wherewith I ſaid I would benefit them.

11 ¶ Now therefore to go, ſpeak to the men of Judah, and to the inhabitants of Jeruſalem, ſaying, Thus ſaith the LORD, Behold, I frame evil againſt you, and deviſe a device againſt you: return ye now every one from his evil way, and make your ways and your doings good.

12 And they ſaid, There is no hope, but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus ſaith the LORD, Ask ye now among the heathen, who hath heard ſuch things: the virgin of Iſrael hath done a very horrible thing.

14 Will *a man* leave the ſnow of Lebanon, *which cometh* from the rock of the field? *or* ſhall the cold flowing waters that come from another place, be forſaken?

15 Becauſe my people hath forgotten me, they have burnt incenſe to vanity, and they have cauſed them to ſtumble in their ways *from* the ancient paths to walk in paths, *in* a way not caſt up;

16 To make their land deſolate, *and* a perpetual hiſſing: every one that paſſeth thereby ſhall be aſtoniſhed, and wag his head.

17 I will ſcatter them as with an eaſt-wind before the enemy: I will ſhew them the back and not the face in the day of their calamity.

18 ¶ Then ſaid they, Come, and let us deviſe devices againſt Jeremiah: for the law ſhall not periſh from the prieſt, nor counſel from the wiſe, nor the word from the prophet: come, and let us ſmite him with the tongue, and let us not give heed to any of his words.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall evil be recompenſed for good? for they have digged a pit for my ſoul: remember that I ſtood before thee to ſpeak good for them, *and* to turn away thy wrath from them.

21 Therefore deliver up their children to the famine, and pour out their *blood* by the force of the ſword, and let their wives be bereaved of their children, and *be* widows, and let their men be put to death, *let* their young men *be* ſlain by the ſword in battle.

22 Let a cry be heard from their houſes, when thou ſhalt bring a troop ſuddenly upon them, for they have digged a pit to take me, and hid ſnares for my feet.

23 Yet LORD, thou knoweſt all their counſel againſt me to ſlay *me:* forgive not their iniquity, neither blot out their ſin from thy ſight, but let them be overthrown before thee; deal *thus* with them in the time of thine anger.

CHAP. XIX.

1 Under the type of breaking a potter's veſſel, is foreſhewed the deſolation of the Jews for their ſins.

THUS ſaith the LORD, Go and get a potters earthen bottle, and *take* of the ancients of the people, and of the ancients of the prieſts,

2 And go forth unto the valley of the ſon of Hinnom, which *is* by the entry of the eaſt-gate, and proclaim there the words that I ſhall tell thee:

3 And ſay, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jeruſalem, Thus ſaith the LORD of hoſts, the God of Iſrael, Behold, I will bring evil upon this place, the which whoſoever heareth, his ears ſhall tingle.

4 Becauſe they have forſaken me, and have eſtranged this place, and have burnt incenſe in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;

5 They have built alſo the high places of Baal, to burn their ſons with fire *for* burnt-offerings unto Baal, which I commanded not, nor ſpake *it*, neither came *it* into my mind:

6 Therefore behold, the days come, ſaith the LORD, that this place ſhall no more be called Tophet, nor the valley of the ſon of Hinnom, but the valley of ſlaughter.

7 And I will make void the counſel of Judah and Jeruſalem in this place, and I will cauſe them to fall by the ſword before their enemies, and by the hands of them that ſeek their lives: and their carcaſes will I give to be meat for the fowls of the heaven, and for the beaſts of the earth.

8 And I will make this city deſolate, and an hiſſing: every one that paſſeth thereby ſhall be aſtoniſhed and hiſs, becauſe of all the plagues thereof.

9 And I will cauſe them to eat the fleſh of their ſons, and the fleſh of their daughters, and they ſhall eat every one the fleſh of his friend in the ſiege and ſtraitneſs, wherewith their enemies, and they that ſeek their lives, ſhall ſtraiten them.

10 Then ſhalt thou break the bottle in the ſight of the men that go with thee,

11 And ſhalt ſay unto them, Thus ſaith the LORD of hoſts, Even ſo will I break this people and this city, as *one* breaketh a potters veſſel that cannot be made whole again, and they ſhall bury *them* in Tophet, till *there be* no place to bury.

12 Thus will I do unto this place, ſaith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet.

13 And the houſes of Jeruſalem, and the houſes of the kings of Judah ſhall be defiled as the place of Tophet, becauſe of all the houſes upon whoſe roofs they have burnt incenſe unto all the hoſt of heaven, and have poured out drink-offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had ſent him to propheſy, and he ſtood in the court of the LORDS houſe, and ſaid to all the people,

15 Thus ſaith the LORD of hoſts, the God of Iſrael, Behold, I will bring upon this city, and upon all her towns all the evil that I have pronounced againſt it: becauſe they have hardned their necks, that they might not hear my words.

CHAP. XX.

1 Paſhur ſmiting Jeremiah, receiveth a new name, and a fearful doom. 7 Jeremiah complaineth of contempt, 10 of treachery, 14 and of his birth.

NOW Paſhur the ſon of Immer the prieſt, who *was* alſo chief governor in the houſe of the LORD, heard that Jeremiah propheſied theſe things.

2 Then Paſhur ſmote Jeremiah the prophet, and put him in the ſtocks that *were* in the high gate of Benjamin, which *was* by the houſe of the LORD.

3 And it came to paſs on the morrow, that Paſhur brought forth Jeremiah out of the ſtocks. Then ſaid Jeremiah unto him, The LORD hath not called thy name Paſhur, but Magor-miſſabib.

4 For thus ſaith the LORD, Behold, I will make thee a terror to thy ſelf, and to all thy friends, and they ſhall fall by the ſword of their enemies, and thine eyes ſhall behold *it*, and I will give all Judah into the hand of the king of Babylon, and he ſhall carry them captive into Babylon, and ſhall ſlay them with the ſword.

5 Moreover, I will deliver all the ſtrength of this city, and all the labours thereof, and all the precious things thereof, and all the treaſures of the kings of Judah will I give into the hand of their enemies, which ſhall ſpoil them, and take them, and carry them to Babylon.

6 And thou Paſhur, and all that dwell in thine houſe, ſhall go into captivity, and thou ſhalt come to Babylon, and there thou ſhalt die, and ſhalt be buried there, thou and all thy friends, to whom thou haſt propheſied lies.

7 ¶ O LORD, thou haſt deceived me, and I was deceived: thou art ſtronger than I, and haſt prevailed: I am in deriſion daily, every one mocketh me.

8 For ſince I ſpake, I cried out, I cried violence and ſpoil; becauſe the word of the LORD was made a reproach unto me, and a deriſion daily.

9 Then I ſaid, I will not make mention of him, nor ſpeak any more in his name. But *his word* was in mine heart as a burning fire ſhut up in my bones, and I was weary with forbearing, and I could not *ſtay*.

10 ¶ For I heard the defaming of many, fear on every ſide, Report, *ſay they*, and we will report it: all my familiars watched for my halting, *ſaying*, Peradventure he will be enticed, and we ſhall prevail againſt him, and we ſhall take our revenge on him.

11 But the LORD *is* with me as a mighty terrible one: therefore my perſecutors ſhall ſtumble, and they ſhall not prevail, they ſhall be greatly aſhamed; for they ſhall not proſper, *their* everlaſting confuſion ſhall never be forgotten.

12 But, O LORD of hoſts, that trieſt the righteous, *and* ſeeſt the reins and the heart, let me ſee thy vengeance on them: for unto thee have I opened my cauſe.

13 Sing unto the LORD, praiſe ye the LORD: For he hath delivered the ſoul of the poor from the hand of evil doers.

14 ¶ Curſed *be* the day wherein I was born: let not the day wherein my mother bare me be bleſſed.

15 Curſed *be* the man who brought tidings to my father, ſaying, A man-child is born unto thee, making him very glad.

16 And let that man be as the cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the ſhouting at noon-tide:

17 Becauſe he ſlew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me*.

18 Wherefore came I forth out of the womb to ſee labour and ſorrow, that my days ſhould be conſumed with ſhame?

The ſecond courſe of Prophecies which Jeremiah propheſied in the reign of Jehoiakim, and are partly laid before you in the former chapters, ought properly to be read with that commonly called the xxvith chapter at their head, for that ſhould preceed the ſeventh chapter; of which ſee more particularly their diſpoſal and the reaſon thereof in the introduction.

CHAP. vii. In this chapter, which you ought to hearken to with great attention, Jeremiah reproaches the Jews of their ſins, and eſpecially of their hypocriſy and vain confidence. He threatens them that God would deſtroy Jeruſalem, and the temple thereof, as he had formerly deſtroyed Shiloh, where the tabernacle was, and as he had lately deſtroyed the Iſraelites of the ten tribes, he declares, that it was in vain for the Jews to offer ſacrifices, whilſt they gave themſelves up to all kind of ſins, and particularly to idolatry; and he foretels, that the carcaſes ſhall be thrown out in the valley of Tophet, which was a place near Jeruſalem, deſcribed in the notes on the Prophecy of Iſaiah, where the Jews had offered their children to idols by making them paſs through the fire to Moloch.

Learn then from hence, that it is in vain for the wicked to pay a publick worſhip to God, that thoſe who come to proſtrate themſelves in his houſe, and are at the ſame time unrighteous, unclean, impious, and hypocrites, do turn that houſe into a den of thieves; and, that the only means to obtain the favour of God, is to reform ourſelves, and to do that which is right.

Reflect ſeriouſly upon the terrible threatening which God made to the Jews, to deſtroy them and their temple, as he had deſtroyed Shiloh, and the kingdom of the ten tribes, and grow wiſe by that example; as alſo by that of thoſe Chriſtian Churches, from which the candleſtick of God's word hath been removed, becauſe they abuſed it. Conſider with trembling how God forbade Jeremiah to pray for the Jews; and obſerve from thence that when the anger of God is kindled againſt a people, the prayers of the righteous cannot aſſwage it. Obſerve alſo in this chapter the Goodneſs and Long-ſuffering of God, in exhorting the Jews, and their invincible hardneſs of heart, and deafneſs to all his calls and exhortations. Finally, take notice of the terrible and juſt vengeance of God, upon the crimes and idolatries of the Jews, in deſtroying their city, and in cauſing their carcaſes to be expoſed in the very place they had exerciſed their abominable idolatries. All theſe things ought to produce in us a wholeſome dread of the judgments of God, and ſhould effectually move us to ſerve him in ſincerity and in truth.

Ver. 18.—*The queen of heaven*] This is the name that the Hebrew idolaters uſed to give the *moon*. This Prophet ſpeaks of this deity in another place hereafter. (chap. xlvi. 16, 17, 18) The diſobedient Iſraelites tell the ſame Prophet; *As for the word that thou haſt ſpoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatſoever thing goeth out of our own mouth, to burn incenſe unto the queen of heaven. But ſince we left off to burn incenſe to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been conſumed by the ſword, and by famine.* And with great reaſon the queen of heaven is thought to be the ſame that is called *meni* in the Hebrew of Iſaiah. chap. xlv. 2. *But ye are they that forſake the Lord that forget my holy mountain, that prepare a table for that troop, and that furniſh the drink-offering unto that number.* The Hebrew ſays, "that prepare a table for God, and furniſh the drink-offering to *Meni*." And it is probable that all theſe Goddeſſes following are no other than the *moon* under different names, *viz. Aſtarte, Trivia, Hechate, Diana*, the heavenly *Venus, Iſis*, according to the different ſuperſtition of the people. They ſet up altars to her upon the platforms or roofs of their houſes, at the corners of the ſtreets, near their doors, and in groves. They, you read in the text, offered cakes to her, knead up with oil or honey, and made libation to her with wine and other liquors. The Rabbins think, they ſtamped upon thoſe cakes the reſemblance of a ſtar or half-moon.

Ver. 21. *Thus ſaith the Lord of hoſts the God of Iſrael; Put your burnt-offerings unto your ſacrifices, and eat fleſh.*] i.e. eat the fleſh of them yourſelves. For, this is to be interpreted by the cuſtom among the Jews, who did always uſe to eat the fleſh of their ſacrifices or peace-offerings themſelves; but the fleſh of their burnt-offerings was conſumed by fire as an offering to God. But here the Prophet introduces the angry God bidding them with diſdain to eat the burnt-offerings alſo; for that he would not accept it.

Ver. 22. *For I ſpake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or ſacrifices.*] This text ſeemingly claſhes with ſome parts of the Levitical law, and has employed many learned pens to diſengage it from all ſhew of contradiction. Some read it thus:—*concerning burnt-offerings or ſacrifices*, "in ſuch manner as if the ſaid offerings or ſacrifices were the parts of religion which I, the Lord, chiefly regarded." Others obſerve, that God did not command any thing primilary concerning his worſhip by ſacrifices, and bring the preſent text in ſpecial evidence, and to explain the Levitical law concerning ſacrifices and offerings, thus: St. Hierom ſays, that it plainly appears, that as God gave the tables of commandments to the Jews, he ſignified, that therein was ſummed up the ſubſtance of his moſt deſired worſhip and pure religion: It is true that God, after he found them guilty of idolatry, in the affair of the *molten calf*, that he commanded them to ſacrifice certain victims of ſheep, oxen, and goats to him, rather than to the devil or his worſhip in the ſaid calf. Yet tho' we read (Exod. xx. 24.) that God commanded altars to be erected, yet he did not preſcribe any victims to be offered thereon, as he did afterwards in the book of Leviticus: Therefore he only commanded that they ſhould offer ſuch victims, as they had a mind to offer upon an earthly altar. In a word, God did not command any where ſacrifices or offerings out of any need he had of them; but that he might keep his people from running after and ſacrificing to ſtrange gods, ſtocks, ſtones, the elements, &c. All which will appear more particularly from the following account or hiſtory of ſacrifices.

——*Sacrifices* are offerings made to God upon his altars, by the hand of a lawful miniſter, to acknowledge his power, and to pay him homage. *Sacrifice* differs from a mere oblation, in this, that in a *ſacrifice* there muſt be a real change or deſtruction of the thing offered; whereas an oblation is but a ſimple offering of a gift. As men have always been under an obligation of acknowledging the ſupreme dominion of God over them, and whatever belongs to them, and as there have always been found perſons that have conſcientiouſly acquitted themſelves of this duty; we affirm, that there have always been *ſacrifices* in the world.

Adam, and his ſons, Noah and his deſcendants, Abraham and his poſterity, Job and Melchiſedech before the law, have offered to God real *ſacrifices*. The Law did nothing more than aſcertain the quality, the number, and other circumſtances of *ſacrifices*. Before that, all was arbitrary. They offered the fruits of the earth, the fat or the milk of animals, the fleeces of ſheep, or the blood and the fleſh of the victims. Every one purſued his own humour, his acknowledgment, his zeal, or his devotion: but among the Jews, the law appointed what they were to offer, and in what quantities. Before the law was given, every one was the prieſt and miniſter of his own *ſacrifices*; at leaſt he was at liberty to chuſe what prieſt he pleaſed, to offer his victims. Generally this honour was conferr'd upon the moſt antient, or head of a family, on princes, or men of the greateſt virtue and integrity: but after Moſes, this was wholly confined to the family of Aaron.

'Tis diſputed, whether at firſt, there were any other *ſacrifices* than burnt-offerings: no other appear in Scripture. The Talmudiſts aſſure us that Abel offered only Holocauſts, conſuming the fleſh of the victim by fire; becauſe it was not allow'd to eat any of it. Grotius is of opinion, that this patriarch did not offer any bloody *ſacrifices*. The text of Moſes informs us, that he offered of the *firſtlings of his flock, and of the fat thereof*: but the Hebrew may be tranſlated by, of the *firſt-fruits, and the milk*. We are told that the ancients offered to God only the fruits of the earth, herbs, flowers, honey, milk, wheat, wool:

Lacte mere veteres uſi narrantur, & herbis,
Sponte ſua ſi quas terra ferebat.

We are told alſo, that the ancients put no fire to their ſacrifices, but obtained it by their prayers; and moſt of the fathers think, it was thus that God declared the ſacrifices of Abel to be agreeable to him: he conſumed them, as they ſay, by a fire ſent from heaven; which was a favour not vouchſafed to Cain's *ſacrifices*. In the ſame manner he ſet fire to the *ſacrifices* offered at Aaron's conſecration, to thoſe offered by Gideon, to thoſe offered by Solomon, at the dedication of his temple, to thoſe of Elijah upon mount Carmel, and to thoſe offered by the Maccabees at reſtoring the worſhip of the temple, after it had been profaned by Antiochus Epiphanes. The Hebrews had properly but three ſorts of ſacrifices, which are, *the burnt-offering*, or Holocauſt; *the ſacrifice for ſin*, or the ſacrifice of expiation; and *the pacifick ſacrifice*, or the *ſacrifice* of thankſgiving; beſides theſe, there were ſeveral kinds of offerings, of corn, of meal, of cakes, of wine, of fruits; and one manner of ſacrificing, which has no relation to any we have now mentioned, which is, the ſetting at liberty one of the two ſparrows that were offer'd for the purification of leprous perſons; and the ſcape-goat, which was taken to a diſtant and ſteep place, where it was left at liberty: theſe animals, thus left to themſelves, were eſteemed as victims of expiation, which were loaded with the ſins of thoſe that offered them.

The holocauſt was offered and burnt quite up, on the altar of burnt-offerings, without any reſerve to the victim, or to the prieſt that killed and ſacrificed; only the prieſt had the benefit of the ſkin: for before the *ſacrifices* were offered to the Lord, their ſkins were fley'd off, and their feet and intrails were waſh'd.

The *ſacrifice* for ſin, or for expiation, or the purification of a man who had fallen into an offence againſt the law, was not intirely conſumed upon the fire of the altar; nothing of it returned to him that had given it, but the ſacrificing prieſt had a ſhare in it; and theſe are the particulars that were obſerved in this caſe: if it were the high prieſt who had offended through ignorance, he offered a calf without blemiſh: He brought it to the door of the tabernacle, put his hand upon the head of the ſacrifice, confeſs'd his ſin, asked pardon for it, killed and ſtuck the calf, carry'd its blood into the tabernacle, with his finger made ſeven aſperſions towards the veil that ſeparated the holy place from the ſanctuary, put a little of this blood upon the altar of incenſe, and afterwards poured out all the reſt at the foot of the altar of burnt-ſacrifices: after this, he took away the fat that covered the kidneys, the liver, the bowels; he put the whole upon the fire of the altar of burnt-ſacrifices; and as to the skin, the feet, the bowels, and the fleſh of the ſacrifice, he cauſed them to be burnt out of the camp, in a clean place, where they uſed to put the aſhes that were taken away from the altar of burnt-ſacrifices.

Secondly, if it were the whole people that had offended, they were to offer a calf in the like manner: the elders ſhall bring it to the altar of the tabernacle, ſhall put their hands upon its head, and confeſs their offence; after which, the prieſt ſhall ſtick the victim, ſhall carry its blood into the holy place, ſhall make ſeven aſperſions towards the veil, ſhall put ſome upon the horns of the altar of incenſe, ſhall pour out the reſt at the altar of burnt-ſacrifices, ſhall burn the fat upon the ſaid altar; and the reſt of the body, the feet, the skin, and the bowels, ſhall be burnt out of the camp, as has been ſaid of the ſin-offerings of the high-prieſt.

Thirdly, if it be the prince of the people that has offended, he ſhall offer a goat, and ſhall bring it to the door of the tabernacle, ſhall put his hands upon its head, and ſhall confeſs the ſin. The prieſt ſhall ſacrifice it, ſhall put of the blood of the victim upon the horns of the altar of burnt-ſacrifices, ſhall pour out the reſt of the blood at the foot of the ſame altar, ſhall burn the fat upon the fire of the altar, and the reſt of the ſacrifice ſhall be for himſelf: he ſhall be obliged to eat it in the tabernacle, and not dare to carry any of it without.

Fourthly, if it be only a private perſon, who has committed an offence, he ſhall offer a ſheep, or a ſhe-goat without blemiſh, ſhall preſent it to the prieſt of the tabernacle, ſhall put his hands upon the head of the *ſacrifice*. The prieſt ſhall ſacrifice it, ſhall put ſome of the blood upon the horns of the altar of burnt-ſacrifices, ſhall pour out the reſt at the foot of the ſame altar, upon which he ſhall burn the fat; and all the reſt ſhall be his own.

Laſtly, if the perſon was ſo poor, as that he could not afford to offer either a ſhe-goat, or two turtles, he might offer the tenth part of an ephah of meal, that is, a little more than a gallon of meal, without oil or ſpice. He preſented it to the prieſt, who took a handful of it, and threw it into the fire, and the reſt was for himſelf. There are ſome other circumſtances belonging to this matter, which may be ſeen in Leviticus, ch. v. 15, 16. and ch. vi. 1, 2, 3. Concerning the faults, in which, beſides the ſin-offering and ſacrifice of expiation, there is a kind of amends to be made, or obligation of reſtitution to the Lord, or to the perſons offended, according to the nature of the offence: For as to the reſt, the ceremonies were always the ſame.

As to the *ſacrifice for ſin*, where a ram was offered, his rump or tail was burnt alſo, which was very fat, along with the reſt of the fat: But if it was a goat, the fat only was burnt.

The *peace-offering* was offered, to return thanks to God for his benefits, or to ask favours from him, or to ſatisfy any one's private devotion: or, laſtly, for the honour of God only. The Iſraelites offered them when they pleaſed, and there was no law that obliged them to it. It was free for them to preſent what animals they would, provided they were ſuch as it was allowed them to ſacrifice. In theſe *ſacrifices* no diſtinction was made, either of the age or ſex of the victim, as was required in the *burnt-ſacrifices*, and the *ſacrifices for ſin*. The law only required, that their victims ſhould be without blemiſh. He that preſented them, came to the door of the tabernacle, put his hand on the head of the victim, and killed it. The prieſt poured out the blood about the altar of *burnt-offerings*; burnt upon the fire of the altar, the fat which is in the lower belly, that which covers the kidneys, the liver, and the bowels. And if it were a lamb, or a ram, he added to it the rump of the animal, which, in that country, is always very fat.

Before theſe things were ſet in order upon the fire of the altar, the prieſt put them into the hands of the perſon that provided the victim, then made him lift them up on high, and wave them to the four quarters of the world, the prieſt ſupporting and directing his hands. The breaſt and the right ſhoulder of the *ſacrifice* belong'd to the prieſt that perform'd the ſervice; and it appears, that each of them were put into the hands of him that offered them, tho' Moſes mentions only the breaſt of the animal. After this, all the reſt of the *ſacrifice* belong'd to him that preſented it to the prieſt, and he might eat it with his family and friends, as any other meat.

The *ſacrifices* or offerings of meal, or liquors, which were offered for ſin, were in favour of the poorer ſort, who could not afford *ſacrifices* of oxen, of goats, or of ſheep: They contented themſelves with offering meal or flour, ſprinkled with oil, with ſpice (or frankincenſe) over it. And the prieſt taking an handful of this flour, with all the frankincenſe, ſprinkled them upon the fire of the altar; and all the reſt of the flour was his own: he was to eat of it without any leaven in the tabernacle, and none but the prieſts were to taſte of it. As to the other offerings, where they preſented fruits, wine, meal, wafers, or any thing elſe, the prieſt always caſt a part of it upon the altar, all the reſt belong'd to him, and the other prieſts. Theſe offerings were always accompanied with ſalt and wine, but without any leaven, Levit. ii. 1, 2, 3, *&c.*

Thoſe *ſacrifices*, in which they ſet at liberty a bird or a goat, were not properly *ſacrifices*; becauſe there was no ſhedding of blood, and the victim remained alive and ſound. It was thus they ſet at liberty the ſparrow that was offered for the purification of a leper, or of a houſe ſpotted with leproſy. They preſented to the prieſt a couple of ſparrows, or two clean birds, with a bundle made up of cedar-wood and hyſſop, and tied with a ſcarlet ſtring. The prieſts kill'd one of the birds over running water, which was in a clean veſſel of freſh earth; afterwards, tying the living ſparrow to the bundle of cedar and hyſſop, with the tail turn'd towards the handle of the veſſel, he plunged it in the water drench'd with the blood of the firſt ſparrow, ſprinkled the leper or the houſe with it; then ſet the living ſparrow at liberty, and let it go where it pleaſed.

The other ſort of animal that was ſet at liberty was a goat; and this is the occaſion upon which it was done: On the day of ſolemn expiation, the multitude of the children of Iſrael preſented to the high-prieſt at the door of the tabernacle, two goats for a ſin-offering. The high-prieſt then caſt lots upon the two goats, which ſhould be ſacrificed to the Lord, and which ſhould be ſet at liberty, or the ſcape-goat, the *azazel*, as the Hebrews call it. He that was determined by lot to be ſacrificed, was put to death, and offered for the ſins of the people. He that, on the other hand, was to be ſet at liberty, was brought alive before the Lord. The high-prieſt ſaid over him certain prayers, laid his two hands upon his head, confeſs'd the ſins of the whole congregation, charged therewith the head of the goat with imprecations, then ſent him into the wilderneſs by a man appointed to that office.

The *ſacrifices* of birds were offered on three occaſions. Firſt, for ſin, when the perſon offering was not rich enough to provide a four-footed animal for a victim. Secondly, for the purification of a woman after her lying-in. When ſhe could offer a lamb and a young pidgeon, ſhe gave them both; the lamb for a burnt-offering, and the pidgeon for a ſin-offering. But if ſhe was not of ability to offer a lamb, ſhe gave a pair of turtles, or a pair of young pidgeons, to be offered, one for a burnt-offering, and the other for a ſin-offering. Thirdly, they offered two ſparrows for thoſe who were purified from the leproſy; one as a burnt-offering, and the other was a ſcape-ſparrow, as we have ſaid before.

The *perpetual ſacrifice*, called by the Hebrews, *Thamid*: The Lord had appointed, that they ſhould offer every day two lambs upon the altar of burnt-offering, one in the morning, and another at evening. They were burnt as holocauſts, but by a ſmall fire, that they might continue burning the longer. The ſheep of the morning was offered about ſun-riſing, after the incenſe was burnt upon the golden altar, and before any other *ſacrifice.* That in the evening was offered *between the two veſpers,* that is to ſay, at the decline of the day, and before the night began. With each of theſe victims was offered half a pint of wine, as much of the pureſt oil, and an *aſſaron,* or about three pints of the fineſt flour.

And ſuch were the *ſacrifices* of the Hebrews: *Sacrifices* were indeed very imperfect, and altogether incapable of themſelves to purify the defilements of the ſoul. St. Paul has comprehended the *ſacrifices,* and the other ceremonies of the law under the character of *weak and beggarly elements.* They repreſented grace and purity; but they did not communicate it, ſays St. Auſtin: *Gratiam multiplicatio victimarum ſignificabat, non efficiebat.* They convinced the ſinner of the neceſſity that was incumbent on him to purify himſelf, and make ſatisfaction to God; but they did not impart innocence to him. *Convincebantur peccatores potius quam mundabantur.* Laſtly, all theſe *ſacrifices* were no other than prophecies and figures of the true *ſacrifice* which is offered in the *chriſtian* Church, and which eminently includes all the virtues and qualities of the other *ſacrifices*; being at the ſame time an holocauſt, *a ſacrifice* for ſin, and a *ſacrifice* for thankſgiving; but with this difference, that it contains in it the whole ſubſtance and efficacy, of which the ancient *ſacrifices* were only the ſhadow and repreſentation.

The *ſacrifice* of the chriſtian Church is only one; it conſiſts in the ſpiritual body and blood of Jeſus Chriſt, offered and ſacrificed by the miniſtry of the prieſt upon the table of the Lord's Supper, under the ſpecies of bread and wine. 'Twas this ſacrifice that was repreſented by all thoſe of the Jews, and which was the object of the confidence of all the ſaints, and of all the Prophets of the Old Teſtament, who had in view this one oblation, in all thoſe bloody *ſacrifices* they offered to the Lord. The paſchal lamb, the burnt-offerings of every day, the offerings of flour and wine, and all the other oblations of whatever nature they were, promiſed and repreſented the death of Jeſus Chriſt, of which the ſacrifice of the altar is the renewal and real repreſentation. It was this ſacrifice that was foretold in an expreſs manner by Malachi, in theſe words: "I have no pleaſure in you, ſaith the Lord of hoſts, neither will I accept an offering from your hand. For, from the riſing of the ſun, even unto the going down of the ſame, my name ſhall be great among the Gentiles, and in every place, incenſe ſhall be offered to my name, and a pure offering; for my name ſhall be great among the heathen, ſaith the Lord of hoſts." In this prophecy may be ſeen two eſſential points of Chriſtianity admirably well eſtabliſhed: 1ſt, The *abolition* of the ſacrifices and ceremonies of the old law: And 2dly, A *new ſacrifice* offered in the name of the Lord, in every place, and in the midſt of the nations.

The ſacrifice of an humble and contrite heart, is that ſacrifice, that on our part, conſtitutes the whole merit of all the other ſacrifices that we can offer to God. *The ſacrifices of God are a broken ſpirit; a broken and contrite heart, O God, thou wilt not deſpiſe,* Pſal. li. 17. The Jews without theſe diſpoſitions, could not offer to God any offering that was agreeable to him; and even the Chriſtian ſacrifice becomes of no uſe, but even dangerous to thoſe that offer it, or that partake of it with inclinations and diſpoſitions contrary to thoſe, or at leaſt, who do not deſire them, and endeavour to acquire them. God often explains himſelf upon this matter in the Prophets: *Sacrifice and offerings thou didſt not deſire, mine ears haſt thou opened: burnt-offering and ſin-offering haſt thou not required,* Pſal xl. 6. *To what purpoſe is the multitude of your ſacrifices unto me, ſaith the Lord; I am full of the burnt-offerings of rams, and the fat of fed beaſts; and I delight not in the blood of bullocks or of lambs or of he-goats when ye come to appear before me, who hath required this at your hands to tread my courts, bring no more vain oblations: incenſe is an abomination unto me, the new moons and ſabbaths, the calling of aſſemblies, I cannot away with, it is iniquity, even the ſolemn meeting. Your new moons, and your appointed feaſts my ſoul hateth, they are a trouble unto me; I am weary to bear them.* Compared with Jer. xxxv. 15. Amos v. 21, 22. Hoſea xiv. 2, 3, 4. Joel xi. 12, 13, &c. Pſal. xl. 2.

The natural notion common to all mankind, that we muſt offer to God whatever we have that is moſt valued by us, has prevail'd on ſeveral, ſo far as to offer *human-ſacrifices*; tho' it is not agreed who was the firſt that introduced this cuſtom. Some aſcribe it to *Hus,* or Saturn, who, they ſay, brought it into practice among the Phœnicians. He offered up to the gods his own ſon Jehid, whom he had by the nymph Anobroth. Philo the Jew inſinuates, that the cuſtom of offering ſuch ſacrifices was known in the land of Canaan before Abraham: And ſome learned men think, that the example of theſe people took much of that horror that Abraham would otherwiſe have had at the intention of ſacrificing his own ſon, when he had received that command from God. But,

It is much more probable, that Abraham was the firſt who attempted *to ſacrifice his own ſon*; and that it was his example ill applied, that gave riſe to this cuſtom. Sanconiathon, who is quoted for the ſacrifice of Jehid, as above, is an author of no credit. Philo does not indeed deny, but that the cuſtom of offering *human ſacrifice* might obtain in Paleſtine before Abraham's time; but he maintains that this patriarch, in his intended ſacrifice, had no intention to imitate thoſe people, whoſe cuſtoms and idolatry he abhorr'd. What motive could he have to this action? was it fear, hope, vanity, oſtentation, the deſire of praiſe, or of riches? Iſaac was every thing to him: Yet the expreſs command of God would not allow him to heſitate upon a matter ſo contrary to his inclinations, and ſo oppoſite to his intereſt. As to the human ſacrifice cuſtomary in Paleſtine, in Africa, in Gaul, and almoſt all the world over, it muſt be own'd they were very ancient, and that they did really ſacrifice men to their falſe gods. I know that ſome learned men have thought, that among the Canaanites and Moabites, they contented themſelves with making the children to paſs through the flames, or between two fires, which they called *luſtrare per ignem, to purge by fire:* And I doubt not, but ſometimes they did ſo, yet for the moſt part, they really conſumed them in the flames, as could be eaſily proved.

Moſes in Leviticus forbids them to make their children paſs through the fire in honour of Moloch, Lev. xviii. 21. The Hebrew renders the phraſe thus, Thou ſhalt not give your children to make them paſs to Moloch. Which ſome underſtand of a luſtration only, like what is mentioned in prophane authors;

Moxque per ardentes ſtipulæ crepitantes acervos,
Trajicias coleri ſtrenua membra pede;
Omnia purgat adax ignis.———

Beſides, the Scripture makes mention of a ſon of king Ahaz, who had been offered to Moloch, 2 Kings xvi. 3. and yet reigned after his father. And there are ſo many other evidences that they burned their children in honour of falſe gods, that it cannot reaſonably be call'd in queſtion. Thus the Scripture ſpeaks of this crime, (Levit. xx. 1, 2, 3.) *Whatſoever he be of the children of Iſrael, or of the ſtrangers, that ſojourn in Iſrael, that giveth any of his ſeed to Moloch, he ſhall ſurely be put to death, the people of the land ſhall ſtone him with ſtones. And I will ſet my face againſt that man, and will cut him off from among his people: becauſe he hath given of his ſeed unto Moloch, to defile my ſanctuary, and to prophane my holy name. And if the people of the land do any ways hide their eyes from the man, when he giveth of his ſeed unto Moloch, and kill him not, then I will ſet my face againſt that man, and againſt his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Moloch, from among their people.* Moſes again repeats theſe prohibitions in Deut. xviii. 10. And it appears from Amos, that notwithſtanding theſe prohibitions, the people did not forbare even in the deſert, to carry with them a tent conſecrated to the god Moloch.

Chap. viii. In this chapter Jeremiah foretells, 1ſt, that the bones of the Jews, and even of the chief men amongſt them ſhould be caſt out, and their bodies taken out of their graves, and ſpread before the ſun and moon, and all the hoſt of heaven, which they had worſhipped; and that their condition ſhould be ſo deplorable, that they that remain would prefer immediate death to a miſerable

Proſpect of their life in captivity. 2dly. He ſhews the cauſe of all theſe calamities; that they are the puniſhments of an angry God, for the extreme hardneſs of the people, who refuſed to be converted at the many warnings they had received through his grace and long-ſuffering; and he particularly inveighs againſt the impiety of their prieſts and Prophets. And then he denounces againſt Jeruſalem and all Judæa, the ſure deſolation and ruin they muſt then ſoon undergo from the Babylonians. This was the Prophecy to the Jews; and

We Chriſtians from thence may improve that misfortune to our own benefit. For, let us firſt conſider, in the threatning which Jeremiah denounces againſt the Jews, that their carcaſes and bones ſhould be ſpread before the ſun, and, that ſuch as lived at the time of their deſtruction, ſhould rather wiſh for death than life, and we ſhall raiſe a lively idea not only of the dreadfulneſs of God's judgments, but of his righteouſneſs and juſtice alſo, who does only recompenſe to man, what he draws upon himſelf by his habitual and obſtinate crimes againſt a good and gracious God. 2dly, we ſhall learn, that when we have offended ſo good a God, at leaſt to repent ſincerely of our miſdoings: for, if a man fails in this firſt part of reformation; if he be ſo addicted to evil, that he is no longer aſhamed of it, it is a ſure ſign of a deſperate hardneſs of his heart, and his approaching ruin; as the Prophet has well and pathetically expreſs'd it here: *Shall they fall, and not ariſe? ſhall he turn away, and not return? were they aſhamed when they had committed abomination? nay, they were not aſhamed, neither could they bluſh.* Beſides, 3dly, theſe frequent complaints, that God makes of the hypocriſy and infidelity of the prieſts and Prophets, ſhew, how much God is offended, and what great evils happen, when thoſe who are the paſtors of the flock do not diſcharge their duty. And laſtly, let us particularly conſider, that the ſame God who brought ſo many calamities upon Judah, is the ſame in juſtice and power over us; his arm is not ſhortened, and will ſtill puniſh the guilty, impenitent people and nations, after the ſame manner, if they provoke him to anger: yet theſe temporal calamities are only ſlight puniſhments, in compariſon of thoſe, with which the goſpel threatens impenitent ſinners.

Ver. 16. *The ſnorting of his horſes were heard from Dan.*] This is an induction of the Prophet repreſenting the terribleneſs of the Chaldean army, whoſe horſes, ſays he here, may be heard to neigh and ſnort from the very entrance into the land of Iſrael; for Dan ſignifies commonly the north extremity of the border of Iſrael, it being a little city ſituate northward (as Beerſheba was ſouthward) of the land of promiſe, at the foot of mount Libanus, upon the ſpring of Dan, or Jordan: ſo that ſeveral authors are of opinion, that the river Jordan took its name from the Hebrew *Jor*, a ſpring, and this city *Dan*.

Ver. 22. *Is there no balm in Gilead? is there no phyſician there? why then is not the health of the daughter of my people recovered?*] The interpretation is obvious: *the balm of Gilead* is a great medicine, and particularly in uſe among the Jews of Paleſtine, to heal wounds, &c. in the natural body. A phyſician is he that hath skill how to apply a ſovereign remedy. The Prophet here ſpeaketh to men, and conſequently in a natural way for a ſpiritual uſe, as if he had ſaid, "God hath ſent his Prophets as ſpi-" ritual phyſicians, and they have preſcribed the beſt and " only remedy for the recovery of the people of Judah " from falling into thoſe calamities, which are coming on " them, and the fault is wholly in themſelves, if they do " recover even becauſe they will not follow the preſcrip-" tions or advice of the Prophets of the Lord, to repent " and obey the voice of the Lord".

Chap. ix. Here Jeremiah lamenteth the intended deſtruction of his nation, which the Lord brought upon the Jews for their adulteries, ſlander, lying, and all ſorts of ſins. He ſays, that Jeruſalem would be reduced to a wilderneſs, and to a moſt deplorable condition, becauſe the Jews had forſaken the law and ſervice of God; and at the ſame time declares to them, that neither their wiſdom, nor ſtrength, nor circumciſion itſelf, ſhould ſecure them againſt thoſe evils wherewith they were threatned. Where

1ſt, We learn from the good example of the Prophet bewailing the crimes and deſolation of his countrymen, that all thoſe, who love God, and eſpecially his true miniſters, are affected with a bitter grief at the ſight of mens ſins, and at the calamities which thoſe ſins bring upon them. 2dly, we ſee in this chapter, that the Jews had let themſelves looſe to all manner of iniquity; that diſſimulation, fraud, and perfidiouſneſs reign'd among them to ſuch a degree, that no man could be truſted, not even the neareſt relations; that they gave themſelves up to adultery, and to uncleaneſs; and that there was no more knowledge or fear of God in Jeruſalem. From whence we may infer, that mens abandoning themſelves to evil, is a ſure ſign of the wrath of God againſt a people; and ſo God himſelf declares in theſe words: *Who is the wiſe man that may underſtand this, and who is he to whom the mouth of the Lord hath ſpoken, that he may declare it, for what the land periſheth and is burnt up like a wilderneſs, that none paſſeth through? And the Lord ſaith, becauſe they have forſaken my law, which I ſet before them, and have not obeyed my voice, neither walked therein; but have walked after the imagination of their own heart.* 3dly, the concluſion of this chapter teacheth us, that we ought not to boaſt in *human wiſdom*, or ſtrength, or becauſe we enjoy the outward marks of the divine covenant; but that we ought only to boaſt of our knowing God, and of fearing him, as theſe words of Jeremiah import, which are quoted by St. Paul, 1 Cor. i. and 2 Cor. x. *Let not the wiſe man glory in his wiſdom, neither let the mighty man glory in his might; let not the rich man glory in his riches: but let him that glorieth, glory in this, that he underſtandeth and knoweth me, that I am the Lord.*

Ver. 15.——*I will feed them with wormwood, and give them water of gall to drink.*] The Prophet does not here ſpeak ſpecifically, that the people ſhould eat the herb *wormwood*, the bittereſt of all herbs; and that they ſhould drink *the water of gall* for to quench their thirſt: but he ſpeaks by ſimilitude, and compares thereby the dreadful affliction of their captivity, wherein they were to live in a poor and very miſerable condition for a conſiderable time, to ſomething he thought would be moſt ungrateful to the dainty palate of a luxuriant people, to whom he ſpake.

Chap. x. Here Jeremiah deſcribes the folly of thoſe that paid divine honours to the ſtars of the firmament, and ſerved the idols, which they themſelves had made; and then oppoſe to that abominable practiſe the worſhip of the one only great and ſupreme God. Then he foretells, that the Jews were going to be reduced to extreme miſery, for having abandoned themſelves to idolatry; and at the ſame time he beſeeches the Lord not to chaſtiſe them in his wrath, nor to deſtroy them utterly. Now, though by the grace of God we are delivered from the groſs idolatry of the heathens; yet we ought ſeriouſly to conſider what the Prophet ſays, to expoſe the madneſs of thoſe nations, which adored the ſtars of heaven, and idols of wood, gold, or ſilver, made by mens hands, and which, being without ſenſe or life, were incapable of doing either good or hurt. This ought to make us own; 1ſt, How gracious God has been toward us, by enlightening us with his knowledge, and inſpiring us with a great horror of idolatry, and of all kinds of ſuperſtitions. 2dly, We ought likewiſe carefully to obſerve, how the Prophet ſets, in oppoſition to the impotence and nothingneſs of idols, the majeſty and power of God, who created heaven and earth, governs it, and does therein whatever he pleaſes. This ought to ſtir us up to reverence the almighty God, and to ſay with Jeremiah: *There is none like unto thee, O Lord, thou art great, and thy name is great in might. Who would not fear thee, O king of nations? for to thee doth it appertain.* 3dly, You have ſeen, that the Jews were delivered to the Babylonians, and reduc'd to the utmoſt deſolation, for not having ſhunned idolatry, and ſerved God as they ought. This example ſhould terrify all thoſe, who after having known God, do not glorify him as God. 4thly, We may gather from this chapter, that if God chaſtiſes men with ſeverity, he does not do it for their deſtruction, but in compaſſion to them, as the Prophet teaches us in this prayer which we ought always to offer up to God: *O Lord, correct me, but with Judgment, not in thine anger, leſt thou bring me to nothing.*

God ſets before the eyes of the *Jews*, the covenant he made with them; and he reproaches them for having obſtinately broken it by their ſins, and eſpecially idolatry. He tells them that he was about to deſtroy them for that reaſon, and forbids Jeremiah to pray for them. God particularly threatens the inhabitants of *Anathoth*, which was the city of Jeremiah, becauſe they would have hindred that Prophet from ſpeaking to them, and becauſe they even threatned to take away his life.

When we hear the reproaches that God made the Jews, for having violated the covenant which he had made with their fathers, when he brought them out of Egypt, we ſhould remember; 1ſt, That God has made a more excellent covenant with us, when he redeemed us by his ſon. That this covenant does likewiſe engage us to hear his voice, and to do all the things which he has commanded us; wherefore if we break it, we ſhall incur a much heavier puniſhment. 2dly, We ought to conſider, that it is not only by worſhipping idols, that the divine covenant is broken, but that it is likewiſe done when we forſake God, to give up our hearts to the world, and to purſue its luſts; and that this is called idolatry in the Holy Scriptures. 3dly, We ſee in this chapter, how highly God was provoked againſt the Jews, ſince he forbad Jeremiah even to pray for them; and this teaches us, that when the wickedneſs of men is come to its fulneſs, the prayers of the righteous cannot any longer turn away the wrath of God. 4thly, The threatnings which the Lord made againſt the inhabitants of Anathoth, who would have hindred Jeremiah from propheſying in the name of the Lord, and would have taken away his life too, ſhew, that it is a very great ſin to reject the ſervants of the Lord, and to perſecute them, when they ſpeak in his name; and that particularly thoſe, who have the miniſters of the Lord among them, will be ſeverely puniſh'd, if they do not improve by their miniſtry.

Chap. xii. Begins with a query to the almighty and moſt juſt God, why he permits the wicked and hypocritical Jews to remain unpuniſhed, and enjoy ſo much perfect tranquility. Then the Lord is introduced anſwering and telling Jeremiah, that he ought to bear with the contradiction of the Jews, and even thoſe of his acquaintance and neareſt relations; but that he ſhould ſoon ſee the accompliſhment of his threatnings; and that this people ſhould be forſaken, and tranſported into a ſtrange country; from whence, however upon their repentance he would bring them back.

God declares, moreover, that he would puniſh the neighbouring nations, becauſe of the evils they had done his people; and that theſe nations ſhould one day ſerve the true God. Laſtly, he threatens total deſtruction to the Jews, if they perſiſt in their rebellion.

Here conſider, 1ſt. never to believe that the wicked and the hypocrites ſhall eſcape unpuniſhed, becauſe God ſpares them for a while; nor that the threatnings of God are leſs ſure, becauſe they are not immediately executed. 2dly That the ſervants of God ought not to be diſcouraged, although they ſhould be expoſed to the gainſaying, and to the ſcoffs of the wicked. 3dly, That the threatnings of the Lord have at laſt their effect; and that neither the covenant of God, nor the love he has ſhewn to a nation, can ſecure them from his anger, as we are taught by theſe remarkable expreſſions; *I have forſaken mine houſe, I have left my heritage, I have given the dearly beloved of my ſoul into the hands of her enemies.* 4thly, When we ſee that God reſolved firſt to chaſtiſe his own people, and afterwards, other nations, who had oppreſſed the Jews, and at laſt to call both Jews and Gentiles to repentance, we muſt confeſs, that God is both juſt and merciful together, that he ſeeks nothing but the ſalvation of men; and that he deſtroys none but thoſe that obſtinately refuſe to be converted.

Chap. xiii. The Prophet repreſents to the Jews, by the figure of a rotten girdle, that God was about to reject them, becauſe they had broken his covenant. He exhorts all the people, and particularly the king, and the great ones, to humble themſelves, and prevent their ruin; and he warns them, that their invincible hardneſs would bring down the Divine Vengeance upon them. Now

Hearken to the inſtructions which this chapter affords us: The firſt is, that the covenant we have with God, procures us very great advantages, and unites us to him in the ſtricteſt manner, but if we happen to infringe it, it will become unprofitable to us, as it likewiſe fell out with the Jews, to whom it was no advantage to have been in the covenant with God, or to have been his choſen people. The ſecond inſtruction is, that when God cauſes us to hear his threatnings, we ſhould humble ourſelves, and give glory to him before the calamity comes upon us. The third is, that when men refuſe to hear the voice of the Lord calling them to repentance, the miniſters of God can do nothing more, than to bewail the hardneſs and deſtruction of ſinners. In the fourth place, the exhortations which Jeremiah makes to the king, and to the chief men, to humble themſelves, ſhew us, that as great men are commonly the authors of the corruption of the people, and of the miſeries that follow it; they may, and they ought likewiſe to turn away the wrath of God by their humiliation. Laſtly, let us conſider the ſtrange hardneſs of the Jews, which is expreſſed in theſe words: *Can the Ethiopian change his ſkin, or the leopard his ſpots? Then may ye alſo do good, that are accuſtomed to do evil.* Thus it is that ſinners, by reſiſting the grace of God, may arrive to the higheſt degree of corruption, and periſh at laſt in their impenitency.

Chap. xiv. Jeremiah foretels a drought and a famine, which were to happen in Judæa, and intercedes for the people; but God tells him, that his prayers were in vain; that he was about to extirpate the Jews, by all ſorts of plagues; and that thoſe Prophets, who had promiſed peace to the people, ſhould be confounded, and involved in their ruin. Nevertheleſs, Jeremiah beſeeches God to pardon the Jews, and not to caſt them off entirely.

Where we may obſerve five principal inſtructions. The firſt is, that as God ſent a drought and a famine upon Judæa, to ſignify to the Jews, that they had provoked him; we ought to conſider theſe temporal calamities, as tokens of the wrath of God, and incitements to repentance. The ſecond is, that the duty of the leaders of the Church is, to labour by their prayers, as Jeremiah did, to prevent the judgments of God, when he is ready to diſplay them. The third is, that the piety and interceſſion of good people become unprofitable to men, when their hardneſs is arrived to the higheſt degree. This is what the Lord teacheth us, when he tells the Prophet: *Pray not for this people for their good. When they faſt, I will not hear their cry.* And then he declares, that the Jews ſhould be conſumed, not only by drought and famine, but likewiſe by war and peſtilence. 4thly, The miniſters of the Lord ought ſeriouſly to reflect upon what is here ſaid, of the crime and puniſhment of thoſe falſe prophets, who promiſed peace to the Jews, at the ſame time their ruin was approaching; that it may be a warning to them, never to ſuffer ſinners, nor to lull them in their ſecurity; but let them always ſpeak what God has commanded them: and we ought likewiſe to learn from thence, to hearken to thoſe that declare the truth to us ſincerely, and without flattery. Laſtly, the paſtors, and all good people, in imitation of Jeremiah, ought always to intercede for ſinners; and if they cannot altogether turn away God's wrath, yet they ſhould uſe their utmoſt endeavours, to aſſwage it.

Chap. xv. God continues to declare to Jeremiah, who again interceded for the Jews, that his prayers were in vain; that their ruin was determined, becauſe they had intirely forſaken the Lord; and that God was about for to deliver them to their enemies, who would deſtroy them; to the wild beaſts and fowls of the air who would devour them; and to all kind of miſeries. The Prophet complains of the contradictions he ſuffered from the Jews, becauſe of his threatning them with the judgments of God; but the Lord comforts him, and aſſures him of his protection.

From whence we may gather theſe three inſtructions: The *firſt is*, that although the piety of the Saints be well pleaſing to God, and that their prayers have great power with him, yet they cannot prevail in favour of thoſe, whoſe hardneſs is deſperate. This God declares after the ſtrongeſt manner, when he tells Jeremiah, that tho' Moſes and Samuel, who had formerly turned away the wrath of God from the people of Iſrael, by their interceſſion ſhould pray to him for the Jews, he would not regard them. The *ſecond* inſtruction is, that the ruin of ſinners, be it never ſo ſevere, yet is ſo juſt, that they do not deſerve to be lamented; as God ſhews by theſe words, which are well worthy your conſideration: *Who ſhall have pity on thee, O Jeruſalem? or who ſhall bemoan thee? or who ſhall go aſide to ask how thou doeſt? becauſe thou haſt forſaken me. Thirdly*, the miniſters of Jeſus Chriſt, ſee here, by the example of Jeremiah, that they are often called to tell men hard and diſagreeable things; and for that reaſon are expoſed to the hatred of many people; but for all that they are bound always to diſcharge their duty, as well in declaring faithfully what God commands them to ſay, as in preſerving themſelves pure and undefiled in the midſt of the general corruption; by which means they may be aſſured, that God will take them under his protection; and that thoſe who oppoſe them ſhall not prevail againſt them.

Chap. xvi. God, to convince the Jews and Jeremiah too, that the utmoſt calamities were coming upon Judæa, forbids the Prophet to marry, or to go into any houſe of mourning, or be preſent at any feaſt. He tells him next, that the crimes of the Jews, and their prodigious hardneſs would be the cauſe of all their miſeries; but he promiſes alſo, that after having carried them to Babylon for their correction, he would deliver them out of their captivity.

You may obſerve here, 1ſt, that if God forbade Jeremiah to marry, to enter into the houſes of mourning, or to go to any feaſt, it was to affect them the more, and to make them underſtand, that their deſolation drew near; that the next generation ſhould be expoſed to all kind of calamities; that the children newly born, would come to fatal ends; and that there remained no comfort for this people: which is an excellent admonition to all their poſterity to the end of the world; that, when we are threatened with any calamity, we ſhould humble ourſelves, and even abſtain from things which we might lawfully do at another time. 2dly, We continue to ſee in this chapter, that all theſe evils perſecuted the Jews, becauſe they had forſaken God and his Law, as God here ſolemnly declares by the mouth of his holy Prophet; and this may ſuffice to convince us, that God would never bring any evil upon men, if they did not provoke his juſtice, and draw it upon themſelves, through their own fault. 3dly, We ſee in the conduct of the Lord towards his antient people, an admirable mixture of juſtice and mercy, in that he decreed to deliver them from the babyloniſh captivity, after having firſt chaſtiſed them for their iniquity, and thereby brought them back from their backſliding ways.

Thus, God puniſhes men juſtly, and at the ſame time mercifully too, that by their correction they may become the more ſenſible of his loving-kindneſs towards mankind.

Chap. xvii. Jeremiah here declares to the Jews, that their ſins, and particularly their idolatry, would be the occaſion of their ruin; that the truſt which they put in men could not ſerve them; and that in order to be happy, we muſt rely upon God alone, who ſearches and knows the heart. The Prophet complains of the injuries they did him; but he comforts and encourages himſelf in the Lord. Laſtly, he exhorts the king and all the people, to repentance; and eſpecially, that they ſhould not prophane the *ſabbath-day*, promiſing them, that God would bleſs them, if they obſerved it as they ought; and threatned them with utter deſtruction if they continued in their ſins. Where

I would adviſe you to make the following reflections: 1ſt, That as the Jews were given up to their enemies, becauſe of their ſins, God will alſo make thoſe that offend him ſooner or later feel the effects of his anger. 2dly, That thoſe who confide in man, and in the arm of fleſh, are accurſed of God; but that he bleſſes all thoſe that put their truſt and confidence in him. 3dly, We ſhould carefully attend to thoſe words of the Prophet: *The heart is deceitful above all things, and deſperately wicked, who can know it? I the Lord ſearch the heart, I try the reins even to give to every man according to his ways:* for this reflection will oblige us to diſtruſt ourſelves, to ſtudy to know our own hearts, and to fear God, whoſe knowledge is infinite, and who is the judge of all men. 4thly, That thoſe who acquire riches unjuſtly, do not enjoy them long. 5thly, Here is a good leſſon for the miniſters of God's word and ſacraments; who ſhould learn from the example of good Jeremiah, not to think it hard if the wicked reject their miniſtry, and always to abound with love and charity for thoſe to whom they are ſent. And the complaint which the Prophet makes upon this occaſion, ſhews, that thoſe who reject the ſervants of God, expoſe themſelves to his vengeance. Laſtly, Magiſtrates, and the people ought to learn from this chapter, that the way to obtain the protection of God, and to turn away his wrath, is to perform what he commands; and particularly to reverence the Divine Service, and to ſee that it be not profaned in any manner.

Ver. 21. *Thus ſaith the Lord, take heed to your ſelves, and bear no burden on the* ſabbath-day, *nor bring it in by the gates of Jeruſalem*, (22) *neither carry forth a burden out of your houſes on the* ſabbath-day, *neither do ye any work, but hallow the* ſabbath-day, *as I commanded your father*, &c. Which words are an accuſation of ſin, or breach of the *ſabbath*, which the Lord had commanded to be kept holy; and of which I ſhall oblige my reader with a particular account, as follows,

The *ſabbath* in Hebrew, ſignifies *reſt*. God having created the world in ſix days, reſted on the ſeventh; that is to ſay, he left off producing any new beings, in the outward and viſible creation. He bleſſed this day, and ſanctified it, becauſe he had reſted upon it. From that time he ſet it apart, and appointed it in peculiar manner for his worſhip. And the Hebrews afterwards, in conſequence of this deſignation, and to preſerve the memory of the creation, ſanctify'd, by his order, the *Sabbath-day*, or the ſeventh day, by abſtaining from all work, labour, and ſervile employments, and by applying themſelves to the ſervice of the Lord, to the ſtudy of his law, and to prayer.

Sabbath (or *ſabbathum)* is ſometimes taken meerly for *reſt*; ſometimes, for eternal reſt and felicity in heaven, ſee Hebrews iv. 4, *&c.*

The days of *ſabbath (ſabbatha)* are taken, ſometimes, for all the *jewiſh* feſtivals indifferently. *Keep my ſabbath*, that is, my feaſts, as the *Paſſover*, *Pentecoſt*, *feaſt of tabernacles*, and the reſt.

Sabbathum is alſo taken for the whole week. *Jejuno bis in ſabbatho*, (Luke xviii. 12 vulgate.) I faſt twice a week. *una ſabbathi* (John xx. 1, 19. Luke xxiv. 1. Acts xx. 7. 1 Cor. xvi. 2.) the firſt day of the week.

Upon occaſion of the *ſabbath*, it is diſputed, whether God created the whole by one only *fiat*, all at once, by a ſimultaneous action, and by a ſimple act; or if he perform'd it at ſix diſtinct operations, and in ſix days ſucceſſively, ſo that the ſeventh day was really and truly a day of reſt to the Lord, at the end of his ſucceſſive creation. Authors are much divided upon this queſtion. (*Philo allog. l.* 1. *& de mundi opificio, p.* 6, 41. *Origen, l.* 6. *cont. celſ. St. Auſtin l. de geneſ. ad litter. c.* 18, *&c. lib.* xi. *de civit. l.* 7. *lib.* xii. *Conſ.* 29. *Procopius, Cajetanus*,) and ſome moderns, maintain that God not only created matter all at once, and in an inſtant, but that at the ſame time he diſpoſed it in order, and gave every thing its proper form, without ſtaying for a term of ſix days. That the account Moſes gives of it, and the diſtribution of the works of the creator into ſix days, is not a ſucceſſion of time, but only a ſucceſſion of order and reaſon, propos'd by way of accommodation to the comprehenſion of the people, and to give them a diſtinct notion of the material creation, by diſtributing it into parts, and into a certain diſpoſition or order.

But the greateſt part of the fathers and commentators maintain a ſucceſſive creation, agreeable to the account given by Moſes. And indeed, there is no neceſſity of departing from the literal ſenſe of Scripture in this place. The reiterated acts, and the different operations mention'd by Moſes, ought indeed to be explain'd in ſuch a manner, as is conſiſtent with the infinite power, and perfect ſimplicity of the acts of the Creator, and which may exclude any manner of notion of his weakneſs, wearineſs or imperfection. But all this may be done without receding from a ſucceſſive creation. God, by his infinite power, drew forth out of nothing, all the matter of the univerſe, or the *chaos*; and, by his wiſdom, he gave the parts all the motions neceſſary, that the *chaos* might diſplay itſelf; and that its parts being diſengaged from one another, and each united again with others of the ſame nature, might form what we call the univerſe in the condition in which we find it. This motion, conducted by the ſpirit and wiſdom of God, might continue ſix days; after which, God reſted himſelf, or ceaſed to produce any outward being, but he continued ſtill to act by his providence and concurrence, and to preſerve the work he had made, in the ſtate of beauty and perfection in which he had created it.

As to thoſe particular beings that could not be produced by a continuation of the general laws of motion, communicated by God to matter, as for example, men, plants, and animals, it muſt neceſſarily be acknowledged, that God form'd them ſucceſſively; as Moſes acquaints us, by applying, forming, animating matter, agreeably to the deſigns of his wiſdom, by inſpiring into man a reaſonable ſoul, by giving other animals their ſeveral inſtincts, for their preſervation and producing their kind; by putting into the plants thoſe qualities that diſtinguiſh them from each other, and their ſeeds and grains that are proper for their renovation.

Another great queſtion that is moved about the *ſabbath*, is, Whether, from the beginning of the world God gave the law of the *ſabbath*; and whether this day was always obſerved, at leaſt among the better ſort of the firſt men, as the patriarchs, before the promulgation of the law. Whether this be the ſenſe of theſe words, *And God bleſſed the ſeventh day and ſanctified it.* Some fathers (vide, ſi placet, Clem. Alex. l. 5. Strom. Euſeb. Præpar. l. 13. c. 12.) and ſome Jewiſh doctors (Men. B. Iſ. de Creat. Prob. 8.) have aſſerted the affirmative; and Manaſſeh Ben Iſrael. (Vide Rab. apud Selden, de Jure Nat. & Gent. l. 3. c. 13, *&c.*) aſſures us, that, according to the tradition of the ancients, Abraham and his poſterity having preſerved the memory of the creation, obſerved the ſabbath alſo, in conſequence of the natural law that obliged them thereto. There are ſome alſo that believe, that the religion of the ſeventh day is preſerved among the Pagans, and that the obſervation of this day is as old as the world itſelf.

In a word, Philo ſays, that the ſabbath is not a feſtival peculiar to any one people or country, but is common to the whole world, and that it may be named the general and publick feaſt, and that of the nativity of the world. Joſephus advances, that there is no city, either of Greeks or Barbarians, or any other nation, where the religion of the ſabbath was not known. Ariſtobulus, in Euſebius, quotes Homer and Heſiod, who ſpeak of the ſeventh day, as of a day that is ſacred and venerable. Clemens Alexandrinus ſpeaks of the ſabbath in the ſame terms as Ariſtobulus, juſt now cited; and he adds ſome paſſages from the ancients, which celebrate the ſeventh day.

There are ſome that believe, that Job obſerved the *ſabbath-day*; becauſe at the end of ſeven days he offered a ſacrifice to the Lord for his children. Some Rabbins inform us, that Joſeph alſo obſerved the ſabbath in Egypt.

But the contrary opinion is not without its proofs alſo. The greateſt part of the fathers and commentators hold, that the benediction and ſanctification of the ſabbath, mentioned by Moſes in the beginning of Geneſis, ſignifies only that appointment then made of the ſeventh day, to be afterwards ſolemnized and ſanctified by the Jews. It does not appear from any paſſage of Scripture, that the ancient Patriarchs have obſerved the ſabbath, or that God had any deſign to oblige them thereto, before the law took place. Philo ſays, that the Hebrews having forgot which was the day of the creation of the world, began again to be appriſed of it, when God having cauſed it to rain manna all the other days of the week, did not permit it to rain any on the *ſabbath-day*; the ſeventh day which was honoured by ſome Pagans, and of which they have ſpoke as of an holy day, was either dedicated to the honour of Apollo; or it was in imitation of the Jewiſh ſabbath, which ſome Pagans had in honour heretofore, either out of ſuperſtition or devotion.

Ezekiel ſays expreſly, that the ſabbath, and the other feaſts of the Jews, are ſigns that God has given to his people, to diſtinguiſh them from other nations. *I gave them my* ſabbaths, *to be a ſign between me and them, that they might know that I am the Lord that ſanctiſy them.* And again, *Hallow my* ſabbaths, *and they ſhall be a ſign between me and you, that ye may know that I am the Lord your God.* And Moſes in Deuteronomy, v. 15. *The Lord hath brought thee out of Egypt, therefore the Lord thy God commanded thee to keep the* ſabbath-day. Juſtin Martyr (*Juſt. Dial. cum Tryph. Tertul. lib.* 4. *cont. jud. c.* 4.) (*Euſeb. hiſt. eccl. lib. i. c.* 4. *præp. lib.* 7. *c.* 3. *dem. lib.* 1. *c.* 6. *in Pſal.* xci. 1. *Bern. in Cantic. ſerm.* 50.) advance, as a matter not to be doubted, that neither the Patriarchs before the deluge, nor thoſe which came afterwards, obſerved the ſabbath. Irenæus ſays expreſly, *that Abraham had faith, and was call'd the friend of God, and yet was neither circumciſed, nor obſerved the* ſabbath. *Abraham ipſe ſine circumciſione, & ſine obſervatione ſabbathorum, Deo credidit, & amicus Dei appellatus eſt.* On this ſubject may be ſeen *Selden de jure naturali & gentium, juxta diſciplinam Hebræorum ritualem, l.* 1. *c.* 4. *ſect.* 7, &c.

God gave the precept of the ſabbath to the Hebrews, when they came to Marah, one month after their coming out of Egypt, on the 15th of the month Abib, which anſwers to our March, in the year of the world 2513, before Chriſt 1487, and before the vulgar Æra 1491, manna began to fall, according to ſeveral of the fathers, (*Origen. Homil.* 7. *in Exod. ſynod. Cæſar apud bed. Ambroſiaſter in* 1 *Cor.* x. 5. *Athanaſ. ſerm.* 25. *de temp. apud Aug.*) upon the ſunday, ſix days before the ſabbath. According to others, it fell upon the eve of the ſabbath. However this be, 'twas probably upon the occaſion of manna, that God commanded the Hebrews to obſerve the ſeventh day, and not to go out to gather any that day, for none would fall then. The ſame command of celebrating the ſabbath is found ſeveral times repeated in the law. (Exod. xx. 8, 9, 10, 11. Levit. xxiii. 3. Deut. v. 12.) *Remember to ſanctify the* ſabbath-day. *You ſhall labour for ſix days, and you ſhall do whatever you have to do; but the ſeventh day is the* ſabbath *of the Lord your God. Upon this day you ſhall do no work, neither you, nor your ſon, nor your daughter, nor your manſervant, nor your maid-ſervant, nor your labouring beaſts, nor the ſtranger that ſhall reſide among you. For the Lord in ſix days made the heaven and the earth, and whatever is contain'd in them, and reſted upon the ſeventh day. Wherefore he bleſſed the ſeventh day, and hath conſecrated it to his ſervice.*

In another place it is ſaid, that God eſtabliſh'd his *ſabbath* among the children of Iſrael, as a ſign to make them call to mind, that he is the Lord that ſanctifies them. He adds, that whatſoever ſhall profane the *ſabbath*, ſhall be puniſhed with death; and we ſee the execution of this law upon man, who having gathered wood on the *ſabbath-day*, was ſtoned by all the people for this offence. Upon other holy days it was allow'd to light a fire, and to dreſs victuals; but this was expreſly forbid on the *ſabbath-day*. The Rabbins confine this prohibition to ſervile works only; as to bake bread, to dreſs meat, to forge metals, *&c.* They ſuppoſe that for ſuch ſort of works it is forbid to light a fire, but not for one to warm himſelf. On the *ſabbath-days* the miniſters of the temple enter'd upon their week; and thoſe that attended the foregoing week went out on that day. They put upon the golden table new loaves of ſhew bread, and took away the old ones: alſo upon this day were offered particular ſacrifices of two lambs, for a burnt-offering, with the wine and the meal, that always accompanied theſe ſacrifices. Laſtly, the *ſabbath* was celebrated, as alſo the other feſtivals, from evening to evening. They began in the evening, at which time alſo they ended. *A veſpera uſque ad veſpram celebrabitis* ſabbatha *veſtra.* And this is the whole, or very near it, that is commanded in the law, concerning the obſervation of the *ſabbath*.

And now let us inquire what has been the practice of the Jews, in conſequence of this inſtitution. The firſt obligation, of the *ſabbath* expreſs'd in the law, is to ſanctify it. *Remember to ſanctify the* ſabbath-day. But it is ſanctified by doing good works upon it, by prayers, by praiſes, and thankſgivings, by publick and private worſhip of God, by the ſtudy of his law, by juſtice, innocence, and tranquility of mind. The ſecond obligation is that of reſt. *Thou ſhalt do no work upon the* ſabbath. It was forbid to do any ſervile or laborious works, that might fix the mind, and interrupt that attention which was to be given to God, and which is neceſſary when we pay any worſhip to him worthy of his majeſty. The Jews have often varied about the manner, in which they think they ought to obſerve the reſt of the *ſabbath*. In the time of the Maccabees, they carried their reſpect for this day ſo far, as that they durſt not ſo much a defend themſelves from any invaſion of the enemy on this day, even in the moſt preſſing neceſſity. Since this time they have not ſcrupled to take arms, and ſtand upon their neceſſary defence: but it may be ſeen by Joſephus, that they would not attack their enemies, nor hinder them from advancing their works; nor would they march with the armies, even in time of war, or in the enemies country upon the *ſabbath-day*.

In the time of our Saviour, they would not water their cattle, or take the beaſt out of the ditch that ſhould happen to fall in on the *ſabbath-day*: But by a falſe delicacy they could not bear with our Saviour's healing the ſick on that day. Since that time they have determined, that a man might give food to a beaſt, that ſhould happen to fall in a pit, but muſt not take him out on that day. The ſame Jews complained of our Saviour's diſciples, that paſſing through the corn-fields on the *ſabbath-day*, and being preſſed with hunger, they gathered ſome ears of corn, and rubbed them between their hands, in order to eat the grains of wheat. This action of his Apoſtles, our Saviour excuſed only from the neceſſity of the thing, and becauſe they had need of nouriſhment; adding, that the prieſts themſelves in the temple do ſome work, which every where elſe would be eſteemed violations of the *ſabbath*; and that the ſon of man was the Lord of the *ſabbath*; and laſtly, that the *ſabbath* was for man, and not man for the *ſabbath*.

The Rabbins reckon up nine and thirty primary prohibitions, which ought to be obſerved on the *ſabbath* days, and ſeveral other ſecondary ones dependant on them, which are alſo obligatory. Their number is ſo great, that it is almoſt impoſſible to keep them all; and the Rabbins make no difficulty to own, that if the people of Iſrael could keep but two *ſabbaths* as they ought to be kept, they ſhould ſoon ſee themſelves delivered from the evils under which they groan. Their ſcrupuloſity goes ſo far, as even to forbid to peel or roaſt an apple; to kill a flea, a fly, or any other inſect, if it is big enough as that the ſex may be diſtinguiſhed; to ſing, or to play upon an inſtrument, if it be loud enough to awaken a child. Yet notwithſtanding all this, the Samaritans (See the letter of the Samaritans to Mr. Huntingdon) petend, that the Jews are not religious enough in the obſervation of the *ſabbath*. As for them, they will not light a fire on this day; they abſtain from the uſe of the marriage-bed, they don't ſtir from their places, ſave only to go to the houſe of the Lord. They employ themſelves wholly upon that day in reading the law, in praying to God, and in thankſgivings.

Of all the feſtivals that God has enjoined them in his law, there are none of which the Jews are ſo jealous, or of which they ſpeak ſo magnificently, as of the *ſabbath*. They call it their *ſpouſe*, becauſe he has given it to them alone, excluſive of all other nations of the world. (Vide Selden & Rabb. ab. eo Citatos l. 3. c. 10. de jure nat. & gent.) Here is an extract of what may be found concerning this matter, in Leo of Modena, (part. 3. c. 1. of the ceremonies of the Jews) who alone is equivalent to all the modern Jews. The Rabbins, ſays he, have reduced all that is forbid to be done on the *ſabbath-day*, to theſe thirty nine heads, each of which have their circumſtances and dependencies: Theſe are to till the ground, to ſow, to reap, to ſhear, to whiten, to comb, or card wool, to ſpin, to twine or twiſt, to warp, to dye, to tye, to untye, to ſew, to tear or pull in pieces, to build, to pull down, to knock with a hammer, to hunt or fiſh, to kill a beaſt, to flay it, to dreſs it, to ſcrape the skin, to tan it, to cut leather, to write, to ſcratch out, to rule paper for writing, to light a fire, to extinguiſh it, to carry any thing from place to place, to expoſe any thing to ſale.

Beſides theſe there are other things forbid, as conſequences from theſe. For inſtance, to *file* is comprehended under *grinding*; to *curdle* milk under *building*; and ſo of others. They muſt neither light or put out fire or lamp; and commonly they keep Chriſtian ſervants in their houſes, to do ſuch offices for them on the *ſabbath*-day. They not only forbear (now in their diſperſion, whatever they did in the days of their nation's proſperity) from bearing burdens; but upon this day they will not put on their own cloaths, even what are neceſſary; and carry their exactneſs ſo far, as to inſpect the ornaments and cloaths of their women, children and ſervants. On this day they ſpeak of no buſineſs or worldly affairs; they neither give nor receive, ſell nor buy, nor make any bargain: They handle no tool, nor any thing that is heavy: They touch no money, neither will they go on horſeback or in a boat: They don't bathe themſelves, nor uſe any chirurgical operations, but in caſes of *great* neceſſity. They may walk as much as they pleaſe within the city or ſuburbs wherein they inhabit; but they muſt not exceed thoſe ſuburbs above two thouſand cubits.

Their *ſabbath* beginning on friday evening, they forecaſt their work of that day, as to finiſh before the commencement of the *ſabbath*. And in about an hour before ſun-ſet, they put into a warm place, what they have prepared to eat on the day following; and ſo about half an hour before ſun-ſet they reſt from all their labour, and the *ſabbath* is ſuppoſed to be begun. Then the women are obliged to light a lamp of ſix or at leaſt four wicks, in their chambers to burn great part of the night. They alſo ſet out a table covered with a fair table-cloth, whereon they ſet bread covered with another long, narrow cloth. There are ſome that, to begin, ſay they, the *ſabbath* well; will put on clean linen, and waſh their hands and face. They all go to the ſynagogue, where they rehearſe certain prayers ſet down in their books for that purpoſe, after which they return to their houſes, and ſalute one another by wiſhing each other a good *ſabbath*.

Being come home, the fathers bleſs their children, and the maſters their diſciples; then ſitting down to table, the maſter of the family bleſſes the bread and wine, and mentions the inſtitution of the *ſabbath*, and drinking firſt himſelf, hands the wine about to the reſt of the family. He does the ſame by the bread, and then they entertain themſelves as well as they can.

On the morning of the *ſabbath* they riſe later than ordinarily upon other days; and the firſt thing they do is to haſte to the ſynagogue to praiſe the Lord in their forms of prayer and thankſgiving, always in commendation of the *ſabbath*. After the prayers are ended the Pentateuch is brought forth, and ſeven perſons read each his ſection in order. Then they read a ſection out of the Prophets, which has ſome relation to that part of the law juſt read before. And laſtly, he that holds the book in his hands, lifts it up on high, and gives his bleſſing to all preſent. Afterwards they pray for the princes or governors under whoſe juriſdiction and protection they live, and they make a ſermon or exhortation in the morning or afternoon, according to the cuſtom of the place.

When night comes, and they can diſcover in the heavens three ſtars of a moderate ſize, the *ſabbath* is ended, and every one may return to his proper employments and diverſions. Thoſe who go to the ſynagogue, add to the common evening prayers, certain leſſons and benedictions, which have relation to the *ſabbath*; and as they think that the puniſhment of ſouls in purgatory, (a corruption they have inherited from the ſuperſtition of popiſh countries, wherein they have been kept in ignorance,) ceaſes on that day; they prolong its continuance as much as they can. When every one is return'd home, they light a taper or lamp, which burns at leaſts with two wicks; the maſter of the houſe takes wine in a cup and ſweet-ſcented ſpices, and after pronouncing ſome benedictions he bleſſes thoſe creatures for the uſe of his family. Thus the ceremony of the *ſabbath* is ended, and thoſe that meet one another make their compliment, by wiſhing each other a happy week. O happy had it been for that nation, had they always kept thus the *ſabbath* of the Lord their God!

Chap. xviii. Jeremiah repreſents to the Jews, by the compariſon of a potter, that God might deſtroy them, becauſe of their ſins; and re-eſtabliſh them, if they were converted. He exhorts them to repentance, and threatens them, that if they continued to forget God, they would be diſperſed over all the earth. Laſtly, he complains of the Conſpiracies which the Jews had form'd to take away his life, and he denounces the vengeance of the Lord againſt them.

The compariſon of a potter, which is propos'd in this chapter, does not ſignify, that God has created men to deſtroy them, nor that he will render them unhappy, by the ſingle effect of his will; but the deſign of it is, to teach the Jews, that they were in the hands of God; and that he was able to re-eſtabliſh them, provided they would be converted: after the ſame manner as a potter, who, thinking he had made a good veſſel, but did not ſucceed, might break it, and make another with the ſame clay. God himſelf

ſelf explains this, by ſaying, *If that nation againſt whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what inſtant I ſhall ſpeak concerning a nation, and concerning a kingdom, to build, and to plant it; if it do evil in my ſight, that it obey not my voice, then I will repent of the good wherewith I ſaid I would benefit them.* He declares moreover, that though he had formed the deſign of deſtroying the Jews, yet he was ready to pardon them, and that they ſhould not be deſtroyed, provided they did not obſtinately follow the hardneſs of their own hearts. All this ſhews, that God never wants either power or goodneſs to do well to men, and that no evil befalls them, but what they bring upon themſelves. We ſee in the impious proceeding of the Jews, who contrived to kill Jeremiah, that the ſervants of God, by diſcharging their duty, incur the hatred of the wicked; but that they ought not to be diſcouraged upon that account. As for what relates to the laſt words of this chapter, where Jeremiah ſeems to make imprecations againſt the Jews; they muſt not be underſtood, as if he had deſired their ruin, for he takes God to witneſs, in the foregoing chapter, that he did not wiſh for their calamity; but theſe are threatnings which he makes as from God, to ſhew, that their deſtruction was inevitable, and that all kind of curſes was about to fall upon him.

Ver. 2. *Ariſe and go down to the potter's houſe, and there I will cauſe thee to hear my words,* &c.] There is frequent mention made of potter in the Scriptures. Jeremiah in this chapter repreſents him to us at work, ſitting upon two ſtones; and the author of Eccleſiaſtes ſays, (38, 29, 30.) *ſo does the potter ſitting at his work, and turning the wheel about with his feet; who is always carefully ſet at his work, and maketh all his work by number: he faſteneth the clay with his arm, and boweth down his ſtrength before his feet.* Homer quoted by Strabo ſays, "that the potter "turns his wheel with his hands". And at this day there is a great difference in the ſeveral manners and poſtures uſed by the potters when they work at their art.

When God intended to ſhew his abſolute dominion over men, and his irreſiſtible power over their hearts; he has often recourſe to the ſimilitude of a potter, who makes what he pleaſes of his clay; ſometimes a veſſel of honour, and ſometimes of diſhonour; now forming it, and then breaking it; now preſerving it, and then rejecting it. *Thou ſhalt brake them with a rod of iron, thou ſhalt daſh them in pieces like a potter's veſſel. As the clay is in the potter's hand to faſhion it at his pleaſure, ſo man is in the hand of him that made him, to render to them as liketh him beſt. Shall the thing formed, ſay to the thing that formed it, why haſt thou made me thus? Has not the potter power over the clay of the ſame lump to make one veſſel to honour, and another unto diſhonour?* Pſalm xi, 9. Eccleſiaſticus xxxiii, 13. Rom. xi, 21. compared with the current text of Jeremiah.

Chap. xix. The deſign of this chapter is, to make the Jews underſtand, that God, for the puniſhment of their idolatry, and eſpecially for having ſacrificed their children to the idols in the valley of *Tophet*, would cauſe them to periſh in a moſt lamentable manner; and that their carcaſes ſhould be eaten by the beaſts in the ſame valley, of which the Prophet gave a token, by breaking an earthen pot in that place; ſignifying thereby, that God would deſtroy them with the ſame caſe, and as ſuddenly as a man breaks an earthen pot; and that as the pieces of a broken pot cannot be joined together, and are of no uſe, ſo likewiſe, their ruin ſhall be total, and moſt of them ſhould periſh without recovery. Where

You may obſerve in the firſt place, that the Jews, a little before their deſtruction, had rendred themſelves guilty of the blackeſt crimes, and of the moſt execrable idolatry that ever was heard of, ſince they were come to that paſs, as even to burn their own children in honour to idols. This is a remarkable inſtance, that men, even thoſe who have known God, are capable of falling into the greateſt wickedneſs, and of renouncing all ſentiments of religion, and of nature alſo, when they have once broken their allegiance to God, and have given themſelves up to blindneſs and hardneſs of heart. 2dly, You muſt conſider, that God, for the puniſhment of thoſe horrible crimes of the Jews, ſuffered them to be killed and expoſed dead in the ſame valley, where they had ſacrificed their children in ſuch a manner, and to be reduced to ſuch dreadful extremities through famine, that they were forced to eat the fleſh of their ſons, and of their daughters.—In this we ſee the righteouſneſs of God, and that he commonly puniſheth men in ſuch a manner, as may bare a relation to the ſins they have committed; and this ought to inſpire us with an awful apprehenſion of his judgments.

Chap. xx. In this chapter we ſee how a prieſt named Paſhur, ſtruck Jeremiah and threw him into the priſon, becauſe he foretold the deſtruction of Jeruſalem and of the people; but Jeremiah foretold to him, that he ſhould be carried captive to Babylon with all his family, and all his friends, and that he ſhould die there. The Prophet complains, that his office expoſed him to the hatred of the Jews, and he abandons himſelf to a bitter grief upon that very account. And this preſents us with two chief reflections. For,

1ſt, When we ſee Jeremiah was beaten and put in priſon, for having propheſied againſt the Jews, but that he did not forbear, however, to continue foretelling their deſtruction; and, in particular, denounced to Paſhur, that he ſhould be carried into captivity, and die at Babylon. ——The inſtruction which this offers to us, is, that the wicked are provoked againſt the ſervants of God, for diſcharging their duty; but that the true miniſters of the Lord do not forbear always to do what God commands them; and that thoſe who ſet themſelves againſt them, ſhall not eſcape unpuniſhed. 2dly, We ſee here, how Jeremiah was aſtoniſhed and afflicted at the oppoſition he met with from the Jews; but that he ſtrengthened himſelf nevertheleſs by truſting in God. This is what the miniſters of the Goſpel ought to think upon carefully, to the end they may not be diſcouraged when they meet with obſtacles. As for what relates to the laſt verſes of this chapter; in which Jeremiah ſeems to curſe the day of his birth, ſeveral are of opinion, that the Prophet does not ſpeak of himſelf here, but of the Jews; and that he is repreſenting what the Jews would ſay at the time of their deſtruction; and ſignify, that it would be ſo terrible, that it would have been more happy for them if they had never been born, and that they themſelves would wiſh for death; which I take to be the real and genuine ſenſe. After all, tho' theſe words ſhould relate to Jeremiah, we muſt not believe he was guilty of murmuring or impatience; for in the ſame chapter he appears animated with joy and confidence; which led him to praiſe God; but only that he would ſhew, by theſe proverbial ways of ſpeaking, the thoughts he had had in ſeeing himſelf perſecuted; that is, that he would have been more happy had he not liv'd among a people corrupted, nor exerciſed the office of a Prophet in that country.

Ver. 1. *Immer the prieſt.*] This Immer was head of a family of prieſts, which was aſſigned the ſixteenth place in the ſervice of the temple.
The deſcendants of Immer return'd from Babylon, in number fifteen hundred and two. See 1 Chron. ix. 12. and xxiv. 13. compared with Ezra ii. 37.

Here, the reader is to obſerve, that according to the right order of time, as has been proved before in the Introduction, he ſhould read the xxv. xxxv, xxxvi. and xlv. chapters. Of which in the order of this book.

CHAP. XXI.

1 *Zedekiah enquireth the event of Nebuchadrezzar's war.*
3 *Jeremiah foretelleth a hard ſiege, and miſerable captivity.*

THE word which came unto Jeremiah from the LORD, when king Zedekiah ſent unto him Paſhur the ſon of Melchiah, and Zephaniah the ſon of Maaſeiah the prieſt, ſaying,

2 Enquire, I pray thee, of the LORD for us (for Nebuchadrezzar king of Babylon maketh war againſt us) if ſo be that the

Lord will deal with us according to all his wondrous works, that he may go up from us.

3 ¶ Then ſaid Jeremiah unto them, Thus Thus ſhall ye ſay to Zedekiah,

4 Thus ſaith the Lord God of Iſrael, Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight againſt the king of Babylon, and *againſt* the Chaldeans, which beſiege you without the walls, and I will aſſemble them into the midſt of this city.

5 And I myſelf will fight againſt you with an out-ſtretched hand, and with a ſtrong arm, even in anger, and in fury, and in great wrath.

6 And I will ſmite the inhabitants of this city, both man and beaſt: they ſhall die of a great peſtilence.

7 And afterwards, ſaith the Lord, I will deliver Zedekiah king of Judah, and his ſervants, and the people, and *ſuch as are* left in this city, from the peſtilence, from the ſword, and from the famine, into the hand of Nebuchadnezzar king of Babylon, and into the hand of their enemies, and into the hand of thoſe that ſeek their life, and he ſhall ſmite them with the edge of the ſword: he ſhall not ſpare them, neither have pity, nor have mercy.

8 ¶ And unto this people thou ſhalt ſay, Thus ſaith the Lord, Behold, I ſet before you the way of life, and the way of death.

9 He that abideth in this city ſhall die by the ſword, and by the famine, and by the peſtilence: but he that goeth out and falleth to the Chaldeans that beſiege you, he ſhall live, and his life ſhall be unto him for a prey.

10 For I have ſet my face againſt this city for evil, and not for good, ſaith the Lord; it ſhall be given into the hand of the king of Babylon, and he ſhall burn it with fire.

11 ¶ And touching the houſe of the king of Judah, *ſay*, Hear ye the word of the Lord.

12 O houſe of David, Thus ſaith the Lord, Execute judgment in the morning, and deliver *him that is* ſpoiled out of the hand of the oppreſſor, leſt my fury go out like fire, and burn that none can quench *it*, becauſe of the evil of your doings.

13 Behold, I *am* againſt thee, O inhabitant of the valley, *and* rock of the plain, ſaith the Lord; which ſay, Who ſhall come down againſt us? or who ſhall enter into our habitations?

14 But I will puniſh you according to the fruits of your doings, ſaith the Lord: and I will kindle a fire in the foreſt thereof, and it ſhall devour all things round about it.

CHAP. XXII.

1 He exhorteth to repentance with promiſes and threats. 10 The judgment of Shallum, 13 of Jehoiakim, 20 and of Coniah.

THUS ſaith the Lord, Go down to the houſe of the king of Judah, and ſpeak there this word,

2 And ſay, Hear the word of the Lord, O king of Judah, that ſitteſt upon the throne of David, thou, and thy ſervants, and thy people that enter in by theſe gates;

3 Thus ſaith the Lord, Execute ye judgment and righteouſneſs, and deliver the ſpoiled out of the hand of the oppreſſor: and do no wrong, do no violence to the ſtranger, the fatherleſs, nor the widow, neither ſhed innocent blood in this place.

4 For if you do this thing indeed, then ſhall there enter in by the gates of this houſe, kings ſitting upon the throne of David, riding in chariots, and on horſes, he and his ſervants, and his people.

5 But if ye will not hear theſe words, I ſwear by my ſelf, ſaith the Lord, that this houſe ſhall become a deſolation.

6 For thus ſaith the Lord unto the kings houſe of Judah, Thou *art* Gilead unto me, *and* the head of Lebanon: *yet* ſurely I will make thee a wilderneſs, *and* cities which *are* not inhabited.

7 And I will prepare deſtroyers againſt thee, every one with his weapons, and they ſhall cut down thy choice cedars, and caſt *them* into the fire.

8 And many nations ſhall paſs by this city, and they ſhall ſay every man to his neighbour, Wherefore hath the Lord done thus unto this great city?

9 Then they ſhall anſwer, Becauſe they have forſaken the covenant of the Lord their God, and worſhipped other gods, and ſerved them.

10 ¶ Weep ye not for the dead, neither bemoan him, *but* weep ſore for him that goeth away: for he ſhall return no more, nor ſee his native country.

11 For thus ſaith the Lord, touching Shallum the ſon of Joſiah king of Judah, which reigned inſtead of Joſiah his father, which went forth out of this place, He ſhall not return thither any more

12 But he ſhall die in the place whither they have led him captive, and ſhall ſee this land no more.

13 ¶ Wo unto him that buildeth his houſe by unrighteouſneſs, and his chambers by wrong; *that* uſeth his neighbours ſervice without wages, and giveth him not for his work:

14 That ſaith, I will build me a wide houſe, and large chambers, and cutteth him out windows, and *it is* cieled with cedar, and painted with vermillion.

15 Shalt thou reign, becauſe thou cloſeſt *thy ſelf* in cedar? did not thy father eat and drink, and do judgment and juſtice, *and* then *it was* well with him?

16 He judged the cauſe of the poor and needy, then *it was* well *with him: was* not this to know me? ſaith the LORD.

17 But thine eyes and thine heart *are* not but for thy covetouſneſs, and for to ſhed innocent blood, and for oppreſſion, and for violence to do *it*.

18 Therefore thus ſaith the LORD concerning Jehoiakim the ſon of Joſiah king of Judah, they ſhall not lament for him, *ſaying*, Ah my brother, or ah ſiſter: they ſhall not lament for him, *ſaying*, Ah lord, or ah his glory.

19 He ſhall be buried with the burial of an aſs, drawn and caſt forth beyond the gates of Jeruſalem.

20 ¶ Go up to Lebanon and cry, and lift up thy voice in Baſhan, and cry from the paſſages: for all thy lovers are deſtroyed.

21 I ſpake unto thee in thy proſperity, *but* thou ſaidſt I will not hear: this *hath been* thy manner from thy youth, that thou obeyedſt not my voice.

22 The wind ſhall eat up all thy paſtors, and thy lovers ſhall go into captivity, ſurely then ſhalt thou be aſhamed and confounded for all thy wickedneſs.

23 O inhabitant of Lebanon, that makeſt thy neſt in the cedars, how gracious ſhalt thou be when pangs come upon thee, the pain as of a woman in travail?

24 *As* I live ſaith the LORD, though Coniah the ſon of Jehoiakim king of Judah were the ſignet upon my right hand, yet would I pluck thee thence,

25 And I will give thee into the hand of them that ſeek thy life, and into the hand *of them* whoſe face thou feareſt, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will caſt thee out and thy mother that bare thee, into another country, where ye were not born, and there ſhall ye die.

27 But to the land whereunto they deſire to return, thither ſhall they not return.

28 *Is* this man Coniah a deſpiſed broken idol? *is* he a veſſel wherein *is* no pleaſure? wherefore are they caſt out, he and his ſeed, and are caſt into a land which they know not?

29 O earth, earth, earth, hear the word of the LORD.

30 Thus ſaith the LORD, Write ye this man childleſs, a man *that* ſhall not proſper in his day: for no man of his ſeed ſhall proſper, ſitting upon the throne of David, and ruling any more in Judah.

CHAP. XXIII.

1 He propheſieth a reſtoration to the ſcattered flock: 5 Chriſt ſhall rule and ſave them. 9 Againſt falſe prophets.

WO be unto the paſtors that deſtoy and ſcatter the ſheep of my paſture, ſaith the LORD.

2 Therefore thus ſaith the LORD God of Iſrael againſt the paſtors that feed my people, Ye have ſcattered my flock, and driven them away, and have not viſited them; behold, I will viſit upon you the evil of your doings, ſaith the LORD.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds, aud they ſhall be fruitful and increaſe.

4 And I will ſet up ſhepherds over them, which ſhall feed them, and they ſhall fear no more, nor be diſmayed, neither ſhall they be lacking, ſaith the LORD.

5 ¶ Behold, the days come, ſaith the LORD, that I will raiſe unto David a righteous branch, and a king ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth.

6 In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely: and this *is* his name whereby he ſhall be called, THE LORD OUR RIGHTEOUSNESS.

7 Therefore behold, the days come, ſaith the LORD, that they ſhall no more ſay, The LORD liveth which brought up the children of Iſrael out of the land of Egypt:

8 But, the LORD liveth which brought up, and which led, the ſeed of the houſe of Iſrael out of the north-country, and from all countries whither I had driven them, and they ſhall dwell in their own land.

9 ¶ Mine heart within me is broken, becauſe of the prophets, all my bones ſhake: I am like a drunken man: and like a man whom wine hath overcome; becauſe of the LORD, and becauſe of the words of his holineſs.

10 For the land is full of adulterers, for becauſe of ſwearing the land mourneth: the pleaſant places of the wilderneſs are dried up, and their courſe is evil, and their force *is* not right.

11 For both prophet and prieſt are profane, yea, in my houſe have I found their wickedneſs, ſaith the LORD.

12 Wherefore their way ſhall be unto them as ſlippery *ways* in the darkneſs: they ſhall be driven on and fall therein: for I will bring evil upon them, *even* the year of their viſitation, ſaith the LORD.

13 And I have ſeen folly in the prophets of Samaria; they propheſied in Baal, and cauſed my people Iſrael to err.

14 I have ſeen alſo in the prophets of Jeruſalem an horrible thing: they commit adultery, and walk in lyes: they ſtrengthen alſo the hands of evil doers, that none doth return from his wickedneſs: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

14 Therefore thus ſaith the LORD of hoſts concerning the prophets, Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jeruſalem is profaneneſs gone forth into all the land.

16 Thus ſaith the LORD of hoſts, Hearken not unto the words of the prophets that propheſy unto you; they make you vain: they ſpeak a viſion of their own heart, *and* not out of the mouth of the LORD.

17 They ſay ſtill unto them that deſpiſe me, The LORD hath ſaid, Ye ſhall have peace; and they ſay unto every one that walketh after the imagination of his own heart, No evil ſhall come upon you.

18 For who hath ſtood in the counſel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it*?

19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind, it ſhall fall grievouſly upon the head of the wicked.

20 The anger of the LORD ſhall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye ſhall conſider it perfectly.

21 I have not ſent theſe prophets, yet they ran: I have not ſpoken to them, yet they propheſied.

22 But if they had ſtood in my counſel, and had cauſed my people to hear my words, then they ſhould have turned them from their evil way, and from the evil of their doings.

23 *Am* I a God at hand, ſaith the LORD, and not a God afar off?

24 Can any hide himſelf in ſecret places that I ſhall not ſee him? ſaith the LORD: do not I fill heaven and earth? ſaith the LORD.

25 I have heard what the prophets ſaid, that propheſy lies in my name, ſaying, I have dreamed, I have dreamed.

26 How long ſhall *this* be in the heart of the prophets that propheſy lies? yea, *they are* prophets of the deceit of their own heart:

27 Which think to cauſe my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name, for Baal.

28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him ſpeak my word faithfully; what *is* the chaff to the wheat? ſaith the LORD

29 *Is* not my word like as a fire? ſaith the LORD: and like a hammer *that* breaketh the rock in pieces?

30 Therefore behold, I *am* againſt the prophets, ſaith the LORD, that ſteal my words every one from his neighbour.

31 Behold, I *am* againſt the prophets, ſaith the LORD, that uſe their tongues, and ſay, He ſaith.

32 Behold, I *am* againſt them that propheſy falſe dreams, ſaith the LORD, and do tell them, and cauſe my people to err by their lies and by their lightneſs, yet I ſent them not, nor commanded them: therefore they ſhall not profit this people at all, ſaith the LORD.

33 ¶ And when this people, or the prophet, or a prieſt ſhall aſk thee, ſaying, What *is* the burden of the LORD? thou ſhalt then ſay unto them, What burden? I will even forſake you, ſaith the LORD.

34 And *as for* the prophet, and the prieſt, and the people that ſhall ſay, The burden of

the LORD, I will even puniſh that man and his houſe.

35 Thus ſhall ye ſay every one to his neighbour, and every one to his brother, What hath the LORD anſwered? and, What hath the LORD, ſpoken?

36 And the burden of the LORD ſhall ye mention no more: for every mans word ſhall be his burden: for ye have perverted the words of the living God, of the LORD of hoſts our God.

37 Thus ſhalt thou ſay to the prophet, What hath the LORD anſwered thee? and, What hath the LORD ſpoken?

38 But ſith ye ſay, The burden of the LORD; therefore thus ſaith the LORD, Becauſe you ſay this word, The burden of the LORD, and I have ſent unto you, ſaying, Ye ſhall not ſay, The burden of the LORD.

39 Therefore behold, I, even I will utterly forget you, and I will forſake you, and the city that I gave you and your fathers, *and caſt you* out of my preſence.

40 And I will bring an everlaſting reproach upon you, and a perpetual ſhame, which ſhall not be forgotten.

CHAP. XXIV.

1 *By good and bad figs,* 4 *he foreſheweth the reſtauration from captivity,* 8 *and the deſolation of Zedekiah and the reſt.*

THE LORD ſhewed me, and behold, two baskets of figs *were* ſet before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the ſon of Jehoiakim king of Judah, and the princes of Judah with the carpenters and ſmiths from Jeruſalem, and had brought them to Babylon.

2 One basket *had* very good figs, *even* like the figs *that are* firſt ripe: and the other basket *had* very naughty figs, which could not be eaten, they were ſo bad.

3 Then ſaid the LORD unto me, What ſeeſt thou, Jeremiah? and I ſaid, Figs: the good figs, very good; and the evil, very evil, that cannot be eaten, they are ſo evil.

4 ¶ Again the word of the LORD came unto me, ſaying,

5 Thus ſaith the LORD the God of Iſrael, Like theſe good figs, ſo will I acknowledge them that are carried away captive of Judah, whom I have ſent out of this place into the land of the Chaldeans for *their* good.

6 For I will ſet mine eyes upon them for good, and I will bring them again to this land, and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

7 And I will give them an heart to know me, that I *am* the LORD, and they ſhall be my people, and I will be their God: for they ſhall return unto me with their whole heart.

8 ¶ And as the evil figs, which cannot be eaten, they are ſo evil: (ſurely thus ſaith the LORD) ſo will I give Zedekiah the king of Judah, and his princes, and the reſidue of Jeruſalem, that remain in this land, and them that dwell in the land of Egypt.

9 And I will deliver them to be removed into all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and a curſe in all places wither I ſhall drive them.

10 And I will ſend the ſword, the famine, and the peſtilence among them, till they be conſumed from off the land, that I gave unto them, and to their fathers.

CHAP. XXV.

1 *Jeremiah reproving the Jews diſobedience to the Prophets,* 8 *foretelleth the ſeventy years captivity,* 12 *and after that the deſtruction of Babylon.*

THE word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the ſon of Joſiah king of Judah, that *was* the firſt year of Nebuchadrezzar king of Babylon:

2 The which Jeremiah the prophet ſpake unto all the people of Judah, and to all the inhabitants of Jeruſalem, ſaying,

3 From the thirteenth year of Joſiah the ſon of Amon king of Judah, even unto this day (that *is* the three and twentieth year) the word of the LORD hath come unto me, and I have ſpoken unto you, riſing early and ſpeaking, but ye have not hearkened.

4 And the LORD hath ſent unto you all his ſervants the prophets, riſing early, and ſending *them*, but ye have not hearkened, nor inclined your ear to hear.

5 They ſaid, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever.

6 And go not after other gods to ſerve them, and to worſhip them, and provoke

me not to anger with the works of your hands, and I will do you no hurt.

7 Yet ye have not hearkened unto me, ſaith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.

8 ¶ Therefore thus ſaith the LORD of hoſts, Becauſe ye have not head my words.

9 Behold, I will ſend and take all the families of the north, ſaith the LORD, and Nebuchadrezzar the king of Baylon my ſervant, and will bring them againſt this land, and againſt the inhabitants thereof, and againſt all theſe nations round about, and will utterly deſtroy them, and make them an aſtoniſhment, and an hiſſing, and perpetual deſolations.

10 Moreover, I will take from them the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride, the ſound of the milſtones, and the light of the candle.

11 And this whole land ſhall be a deſolation, *and* an aſtoniſhment; and theſe nations ſhall ſerve the king of Babylon ſeventy years.

12 And it ſhall come to paſs when ſeventy years are accompliſhed, *that* I will puniſh the king of Babylon, and that nation, ſaith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual deſolations.

13 And I will bring upon that land all my words which I have pronounced againſt it, *even* all *that is* written in this book, which Jeremiah hath propheſied againſt all the nations.

14 For many nations and great kings ſhall ſerve themſelves of them alſo: and I will recompenſe them according to their deeds, and according to the works of their own hands.

15 ¶ For thus ſaith the LORD God of Iſrael unto me, Take the wine-cup of this fury at my hand, and cauſe all the nations to whom I ſend thee, to drink it.

16 And they ſhall drink, and be moved, and be mad, becauſe of the ſword that I will ſend among them.

17 Then took I the cup at the LORDS hand, and made all the nations to drink, unto whom the LORD had ſent me:

18 *To wit*, Jeruſalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a deſolation, an aſtoniſhment, an hiſſing, and a curſe, (as *it is* this day)

19 Pharaoh king of Egypt, and his ſervants, and his princes, and all his people,

20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philiſtines, and Aſhkelon, and Azzah, and Ekron, and the remnant of Aſhdod,

21 Edom, and Moab, and the children of Ammon,

22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the iſles which *are* beyond the ſea,

23 Dedan, and Tema, and Buz, and all *that are* in the utmoſt corners,

24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the deſert,

25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth; and the king of Sheſhach ſhall drink after them.

27 Therefore thou ſhalt ſay unto them, Thus ſaith the LORD of hoſts the God of Iſrael, Drink ye, and be drunken, and ſpue and fall, and riſe no more, becauſe of the ſword which I will ſend among you.

28 And it ſhall be, if they refuſe to take the cup at thine hand to drink, then ſhalt thou ſay unto them, Thus ſaith the LORD of hoſts, Ye ſhall certainly drink.

29 For lo, I begin to bring evil on the city which is called by my name, and ſhould ye be utterly unpuniſhed? Ye ſhall not be unpuniſhed: for I will call for a ſword upon all the inhabitants of the earth, ſaith the LORD of hoſts.

30 Therefore propheſy thou againſt them all theſe words, and ſay unto them, The LORD ſhall rore from on high, and utter his voice from his holy habitation, he ſhall mightily rore upon his habitation, he ſhall give a ſhout as they that tread *the grapes*, againſt all the inhabitants of the earth.

31 A noiſe ſhall come *even* to the ends of the earth; for the LORD hath a controverſy with the nations: he will plead with all fleſh, he will give them that are wicked to the ſword, ſaith the LORD.

32 Thus ſaith the LORD of hoſts, Behold, evil ſhall go forth from nation to nation, and a great whirlwind ſhall be raiſed up from the coaſts of the earth.

33 And the ſlain of the LORD ſhall be at that day from *one* end of the earth even unto the *other* end of the earth: they ſhall not be lamented, neither gathered, nor buried, they ſhall be dung upon the ground.

34 ¶ Howl ye ſhepherds and cry, and wallow your ſelves *in the aſhes*, ye principal of the flock: for the days of your ſlaughter, and of your diſperſions are accompliſhed, and ye ſhall fall like a pleaſant veſſel.

35 And the ſhepherds ſhall have no way to flee, nor the principal of the flock to eſcape.

36 A voice of the cry of the ſhepherds, and an howling of the principal of the flock *ſhall be heard:* for the LORD hath ſpoiled their paſture.

37 And the peaceable habitations are cut down, becauſe of the fierce anger of the LORD.

38 He hath forſaken his covert, as the lion: for their land is deſolate, becauſe of the fierceneſs of the oppreſſor, and becauſe of his fierce anger.

CHAP. XXVI.

1 Jeremiah exhorting to repentance, 8 is apprehended, 10 and arraigned: 11 His apology. 16 He is quit in judgment.

IN the beginning of the reign of Jehoiakim the ſon of Joſiah king of Judah, came this word from the LORD, ſaying,

2 Thus ſaith the LORD, Stand in the court of the LORDS houſe, and ſpeak unto all the cities of Judah, which come to worſhip in the LORDS houſe, all the words that I command thee to ſpeak unto them; diminiſh not a word.

3 If ſo be they will hearken and turn every man from his evil way, that I may repent me of the evil which I purpoſe to do unto them, becauſe of the evil of their doings.

4 And thou ſhalt ſay unto them, Thus ſaith the LORD, If ye will not hearken to me to walk in my law, which I have ſet before you,

5 To hearken to the words of my ſervants the prophets, whom I ſent unto you, both riſing up early, and ſending *them* (but ye have not hearkened)

6 Then will I make this houſe like Shiloh, and will make this city a curſe to all the nations of the earth.

7 So the prieſts and the prophets, and all the people heard Jeremiah ſpeaking theſe words in the houſe of the LORD.

8 ¶ Now it came to paſs when Jeremiah had made an end of ſpeaking all that the LORD had commanded *him* to ſpeak unto all the people, that the prieſts and the prophets, and all the people took him, ſaying, Thou ſhalt ſurely die.

9 Why haſt thou propheſied in the name of the LORD ſaying, This houſe ſhall be like Shiloh, and this city ſhall be deſolate without an inhabitant? and all the people were gathered againſt Jeremiah in the houſe of the LORD.

10 ¶ When the princes of Judah heard theſe things, then they came up from the kings houſe unto the houſe of the LORD, and ſat down in the entry of the new gate of the LORDS *houſe*.

11 Then ſpake the prieſts and the prophets unto the princes, and to all the people, ſaying, This man *is* worthy to die, for he hath propheſied againſt this city, as ye have heard with your ears,

12 ¶ Then ſpake Jeremiah unto all the princes, and to all the people, ſaying, The LORD ſent me to propheſy againſt this houſe, and againſt this city, all the words that ye have heard.

13 Therefore now amend your ways and your doings, and obey the voice of the LORD your God, and the LORD will repent him of the evil that he hath pronounced againſt you.

14 As for me, behold, I *am* in your hand: do with me as ſeemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye ſhall ſurely bring innocent blood upon your ſelves and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath ſent me unto you, to ſpeak all theſe words in your ears.

16 ¶ Then ſaid the princes and all the people unto the prieſts, and to the prophets, This man *is* not worthy to die: for he hath ſpoken to us in the name of the LORD our God.

17 Then roſe up certain of the elders of the land, and ſpake to all the aſſembly of the people, ſaying,

18 Micah the Moraſthite propheſied in the days of Hezekiah king of Judah, and ſpake to all the people of Judah, ſaying, Thus ſaith the LORD of hoſts, Zion ſhall be plowed *like* a field, and Jeruſalem ſhall become heaps, and the mountain of the houſe, as the high places of the foreſt.

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and beſought the LORD, and the LORD repented him of the evil which he had pronounced againſt them? Thus might we procure great evil againſt our ſouls.

20 And there was alſo a man that propheſied in the name of the LORD, Urijah the ſon of Shemaiah of Kirjath-jearim, who propheſied againſt this city, and againſt this land, according to all the words of Jeremiah.

21 And when Jehoiakim the king with all his mighty men, and all the princes heard his words, the king ſought to put him to death; but when Urijah heard it, he was afraid, and fled, and went into Egypt.

22 And Jehoiakim the king ſent men into Egypt, *namely*, Elnathan the ſon of Achbor, and *certain* men with him into Egypt.

23 And they ſet forth Urijah out of Egypt, and brought him unto Jehoiakim the king, who ſlew him with the ſword, and caſt his dead body into the graves of the common people.

24 Neverthelesſ, the hand of Ahikam the ſon of Shaphan, was with Jeremiah, that they ſhould not give him into the hand of the people, to put him to death.

CHAP. xxi. was a Prophecy in the fifth year of Jehoiakim, which anſwers to the year of the world 4109 (as is thought) and it relates things of the 10th of Zedekiah, in the year of the world 4125 (the year before the city was burnt.)

CHAP. xxii. We may learn from hence, that one of the things which does moſtly draw the favour and protection of God upon a people, is when great men and judges render juſtice to every one; and that eſpecially to the poor, and meaner ſort; that if the kings and princes of Judah had diſcharged their duty in that manner, they would have been ſpared; but for having failed therein, they were deſtroyed, and all the people involved in their ruin. Of this we have a very remarkable inſtance, in the deſcendants of good king Joſiah, who all of them came to a tragical end. Theſe examples ſhew likewiſe, that the piety of parents will not skreen their children from the judgments of God, if thoſe children be wicked; nor, on the other hand, will the children of wicked parents be puniſhed, if they do not imitate the ſins of their fathers. There is a paſſage in this chapter which is very remarkable; it is that where the Prophet ſays, That thoſe who pretend to raiſe and to eſtabliſh their families by wicked and diſhoneſt ways, will never proſper.

CHAP. xxiii. This chapter contains threatnings and curſes againſt the magiſtrates, and eſpecially againſt the Prieſts and Prophets, who, by their doctrine and bad examples, were the cauſe that all ſorts of crimes reigned in the kingdom of Judah. God complains that the Prophets of Judah were yet worſe than thoſe of the kingdom of Iſrael; that they abandon'd themſelves to the utmoſt exceſſes, and deceived the people, in promiſing them peace. He denounces his vengeance againſt them, and promiſes to re-eſtabliſh his people, and to give them good paſtors, and particularly to ſend the great ſhepherd that ſhould guide the church, meaning our Lord and Saviour Jeſus Chriſt.

You have heard the complaints that God makes againſt the kings and magiſtrates, and chiefly againſt the Prieſts and Prophets of Jeruſalem, ſaying, That if the land was filled with adulteries, perjuries, and all ſort of crimes, the Prieſts and Prophets were the occaſion of it: That if they had made known to the Jews the will of God, they would have been converted from their ſins; but inſtead of that, they had flatter'd them, by promiſing them peace. You have alſo ſeen the terrible threatnings that God denounces againſt thoſe falſe ſhepherds, and the vengeance he would take upon them. This particularly concerns thoſe who are appointed for paſtors and teachers of the church, they ſhould conſider the great evils that happen, when they ſet bad examples to the people; and inſtead of faithfully declaring the will of the Lord, and withdrawing ſinners from their wandrings, they flatter and ſooth them in their crimes. Jeremiah declares very expreſly, that God would puniſh theſe wicked ſhepherds, and that they cannot eſcape his knowledge and his vengeance. You may alſo take notice of what conſequence it is, that paſtors ſhould diſcharge their duty; and how much you are bound to pray to God that he would preſerve you from falſe paſtors, and give you good ones. Laſtly, You ought to bleſs him in that, according to his promiſes, he has ſent the great paſtor and king of the church, to wit, our Lord Jeſus Chriſt.

CHAP. xxiv. To underſtand this chapter, you muſt know that Nebuchadnezzar king of Babylon, came to deſtroy the city and temple of Jeruſalem in the reign of Zedekiah, one part of the people was already tranſported to Babylon, with Jeconiah, king of Judah. In that time the Prophet Jeremiah had the viſion which is here related, and in which he ſaw two baskets of figs, the one good, and the other bad; by which the good would ſignify the difference there was between the Jews that were carried away with Jeconiah, and thoſe that remained at Jeruſalem; which was, that the firſt ſhould be preſerved, and that God would re-eſtabliſh them; whereas the others ſhould be almoſt all deſtroyed by war, famine, and peſtilence, together with Zedekiah the laſt king of Judah.

We are to conſider upon this chapter, that when God ſuffered Jeconiah, and one part of the people of Judah, to be carried away captives to Babylon, it was a warning which God gave the Jews, and a forerunning token of their laſt deſtruction. And thus it is, that God puniſhed men by degrees, and that before he deſtroys them quite, he warns them by ſeveral corrections, that if they perſiſt in their hardneſs, their ruin is not far off. It is to be obſerved next, that the Jews, who were firſt carried away to Babylon, were to be re-ſtabliſhed; whereas, thoſe that ſtay'd at Jeruſalem, and thought themſelves much more happy than their captive country-men, were almoſt all deſtroyed by the ſword, peſtilence, and famine, when Nebuchadnezzar came up the laſt time againſt Jeruſalem, and that Zedekiah their king came to a fatal end, with all the great men of his court. This is an example to prove, that thoſe whom God afflicts the firſt, are commonly ſuch as he loves the moſt; and that thoſe whom he leaves in the enjoyment of proſperity, are often overwhelmed with his ſevereſt judgments.

CHAP. xxv. is a continuation of that part of Jeremiah's Prophecies in the reign of Jehoiakim, which was interrupted at the end of the 20th chapter, where by the order of time, this chapter ſhould immediately follow, as I have ſhewn more particularly in the Introduction to this Book.

This chapter contains three remarkable things: The firſt, That the Jews had deſpiſed the exhortations of the Prophets, and moreover, that they had eſpecially deſpiſed thoſe they had received from Jeremiah during the ſpace of twenty-three years; becauſe of which they were to be given up to the Babylonians. The ſecond, That the captivity of Babylon ſhould laſt ſeventy years. And the third, That ſince God did not ſpare his people, he would not ſpare others, but would puniſh them by the means of the king of Babylon, and after that, he would alſo deſtroy the Babylonians themſelves, as hath been more fully ſhewn in the Notes upon the Prophet Iſaiah. Jeremiah repreſents this, by ſaying that all the people here named ſhould *drink of the cup of the wine of the wrath of God*; which is a way or phraſe of ſpeech uſed by the Prophets, to ſignify the Divine Vengeance. Now, here

It would be very profitable for a devout reader to meditate and draw the following reflections from theſe particulars:

Firſt, Reflect how God here bears with man with great patience; that he exhorts them a long time to repentance; but yet, if they continue to offend him, he at laſt executes his threatnings. Thus it is, after God had call'd the Jews to repentance by the miniſtry of Jeremiah, for the ſpace of twenty-three years brought the king of Babylon to deſtroy them; becauſe they continued to provoke him to wrath by their ſins. Secondly, You ſee how God, to comfort his people, promiſed to bring them back from the Babyloniſh captivity at the end of ſeventy years, and then to puniſh the Babylonians themſelves; which actually came to paſs; for at the end of thoſe ſeventy years, the Jews returned into their country by the permiſſion of Cyrus, king of Perſia, and the Babylonians were ſubdued by the Medes and Perſians. In which events of juſtice we ſee the truth of the promiſes of God, his protection towards his church, and his juſtice upon thoſe that perſecute it. Thirdly, God declares that the Egyptians, the Philiſtines and other nations mentioned here in the text, ſhould be brought under ſubjection to the king of Babylon, as well as the Jews; after which, that the king ſhould himſelf be deſtroyed for the puniſhment of his pride.——Let us learn from hence, that if God ſpares not his church and his children, the wicked ſhall not eſcape his vengeance; that God makes uſe of wicked kings, to puniſh backſliding nations; after which he renders to thoſe proud and impious princes the puniſhment that is due to them.——Which ſhews, how providence over-rules all things with wiſdom, juſtice and goodneſs.

CHAP. xxvi. This chapter properly begins, in order of time, the 2d part of Jeremiah's Prophecies, and ſhould therefore immediately come after chap. vi.

We ſee in this chapter how the prieſts and teachers of Jeruſalem laid hold of Jeremiah, and required of the magiſtrates that he ſhould be put to death; becauſe he had foretold the deſtruction of the city and temple. Yet Jeremiah was not diſcouraged, but continued to foretel the ſame things in the preſence of the ſaid magiſtrates and judges, who, after having heard him, ſent him away unpuniſhed; God having particularly made uſe of an officer of the king, named Ahikam, to ſave his life. At the end of this chapter, we have the hiſtory of a Prophet named Urijah, whom king Jehoiakim cauſed to be aſſaſſinated for having foretold the ſame things as Jeremiah. So that

This chapter preſents to us three notable examples: 1ſt, that of the Prieſts, the Prophets, and the people of Jeruſalem, who would have put Jeremiah to death; becauſe he foretold the ruin of their city and temple: by which, we may ſee the wickedneſs of the Jews was exceeding great; that the ſervants of God are ſometimes expoſed to great dangers, and that the wicked can't bear to be admoniſhed. The ſame reflections may be made upon the crime which king Jehoiakim committed in ſlaying the Prophet Urijah. The 2d example is that of Jeremiah, who finding himſelf threatened with death, told the Jews, that it was in their power to take away his life, but that he had ſaid nothing to them, but what God had commanded him to ſay.——This is an example of patience, of moderation, and of meekneſs, and at the ſame time of zeal and courage too; which ought to be imitated particularly by the miniſters of chriſtianity. Laſtly, we have ſeen, how that ſeveral among the magiſtracy, eſpecially Ahikam, one of the chief miniſters of State, took the part of Jeremiah; and acknowledged, that he ſpoke in the name of the Lord. Whence we may infer that God, when he pleaſes, finds out ways to ſecure his ſervants, who are like to be oppreſſed. Magiſtrates, and great men, ought to meditate upon this hiſtory, and learn from hence to fear God, and defend his miniſters, when they diſcharge their duty as Ahikam did, as well as king Hezekiah, who is here alſo mention'd upon the ſame account.

CHAP. XXVII.

1 Under the type of bonds and yokes, he propheſieth the ſubduing of the neighbour kings unto Nebuchadnezzar. 8 He exhorteth them to yield, and not to believe the falſe prophets, 12 The like he doth to Zedekiah. 19 He foretelleth the remnant of the veſſels ſhall be carried to Babylon, and there continue unto the day of viſitation.

IN the beginning of the reign of Jehoiakim the ſon of Joſiah king of Judah, came this word unto Jeremiah from the LORD, ſaying,

2 Thus ſaith the LORD to me, Make thee bonds and yokes, and put them upon thy neck.

3 And ſend them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the meſſengers which come to Jeruſalem unto Zedekiah king of Judah:

4 And command them to ſay unto their maſters, Thus ſaith the LORD of hoſts the God of Iſrael, Thus ſhall ye ſay unto your maſters,

5 I have made the earth, the man and the beaſt that *are* upon the ground, by my great power, and by my outſtretched arm, and have given it unto whom it ſeemed meet unto me.

6 And now have I given all theſe lands into the hand of Nebuchadnezzar the king of Babylon my ſervant, and the beaſts of the field have I given him alſo to ſerve him.

7 And all nations ſhall ſerve him, and his ſon, and his ſons ſon, until the very time of his land come; and *then* many nations, and great kings ſhall ſerve themſelves of him.

8 And it ſhall come to paſs, *that* the nation and kingdom which will not ſerve the ſame Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I puniſh, ſaith the LORD, with the ſword, and with the famine, and with the peſtilence, until I have conſumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your ſorcerers, which ſpeak unto you, ſaying, Ye ſhall not ſerve the king of Babylon:

10 For they prophecy a lie unto you, to remove you far from your land, and that I ſhould drive you out, and ye ſhould periſh.

11 But the nations that bring their neck under the yoke of the king of Babylon, and

ſerve him, thoſe will I let remain ſtill in their own land, ſaith the LORD, and they ſhall till it, and dwell therein.

12 ¶ I ſpake alſo to Zedekiah king of Judah according to all theſe words, ſaying, Bring your necks under the yoke of the king of Babylon, and ſerve him and his people, and live.

13 Why will ye die, thou and thy people, by the ſword, by the famine, and by the peſtilence, as the Lord hath ſpoken againſt the nation that will not ſerve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that ſpeak unto you ſaying, Ye ſhall not ſerve the king of Babylon: for they propheſy a lie unto you.

15 For I have not ſent them, ſaith the LORD, yet they propheſy a lie in my name, that I might drive you out, and that ye might periſh, ye, and the prophets that propheſy unto you.

16 Alſo I ſpake to the prieſts, and to all this people, ſaying, Thus ſaith the LORD, Hearken not to the words of your prophets, that propheſy unto you, ſaying, Behold, the veſſels of the LORDS houſe ſhall now ſhortly be brought again from Babylon; for they propheſy a lie unto you.

17 Hearken not unto them, ſerve the king of Babylon and live: wherefore ſhould this city be laid waſte?

18 But if they *be* prophets, and if the word of the LORD be with them, let them now make interceſſion to the LORD of hoſts, that the veſſels *which are* left in the houſe of the LORD, and *in* the houſe of the king of Judah, and at Jeruſalem, go not to Babylon.

19 ¶ For thus ſaith the LORD of hoſts, concerning the pillars, and concerning the ſea, and concerning the baſes, and concerning the reſidue of the veſſels that remain in this city.

20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the ſon of Jehoiakim king of Judah, from Jeruſalem to Babylon, and all the nobles of Judah and Jeruſalem:

21 Yea, thus ſaith the LORD of hoſts the God of Iſrael, concerning the veſſels that remain in the houſe of the LORD, and in the houſe of the king of Judah, and of Jeruſalem,

22 They ſhall be carried to Babylon, and there ſhall they be until the day that I viſit them, ſaith the LORD: then will I bring them up, and reſtore them to this place.

CHAP. XXVIII.

1 Hananiah prophecieth falſly the return of the veſſels and of Jeconiah. 5 Jeremiah wiſhing it to be true, ſheweth that the event will declare who are true Prophets. 10 Hananiah breaketh Jeremiah's yoke. 12 Jeremiah telleth of an iron yoke, 15 and foretelleth Hananiah's death.

AND it came to paſs the ſame year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the ſon of Azur the prophet, which *was* of Gibeon, ſpake unto me in the houſe of the LORD, in the preſence of the prieſts, and of all the people, ſaying,

2 Thus ſpeaketh the LORD of hoſts the God of Iſrael, ſaying, I have broken the yoke of the king of Babylon.

3 Within two full years will I bring again into this place all the veſſels of the LORDS houſe, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon.

4 And I will bring again to this place Jeconiah the ſon of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, ſaith the LORD; for I will break the yoke of the king of Babylon.

5 ¶ Then the prophet Jeremiah ſaid unto the prophet Hananiah in the preſence of the prieſts, and in the preſence of all the people that ſtood in the houſe of the LORD.

6 Even the prophet Jeremiah ſaid, Amen: the LORD do ſo, the LORD perform thy words which thou haſt propheſied to bring again the veſſels of the LORDS houſe, and all that is carried away captive from Babylon into this place.

7 Nevertheleſs, hear thou now this word that I ſpeak in thine ears, and in the ears of all the people,

8 The prophets that have been before me, and before thee of old, propheſied both againſt many countries, and againſt great kingdoms, of war, and of evil, and of peſtilence.

9 The prophet which propheſieth of peace, when the word of the prophet ſhall come to paſs, *then* ſhall the prophet be known, that the LORD hath truly ſent him.

10 ¶ Then Hananiah the prophet took the yoke from off the prophet Jeremiahs neck, and brake it off.

11 And Hananiah ſpake in the preſence of all the people ſaying, Thus ſaith the LORD, even ſo will I break the yoke of

Nebuchadnezzar king of Babylon from the neck of all nations, within the ſpace of two full years. And the prophet Jeremiah went his way.

12 ¶ Then the word of the LORD came unto Jeremiah *the prophet* (after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah) ſaying,

13 Go, and tell Hananiah, ſaying, Thus ſaith the LORD, Thou haſt broken the yokes of wood, but thou ſhalt make for them yokes of iron.

14 For thus ſaith the LORD of hoſts, the God of Iſrael, I have put a yoke of iron upon the neck of all theſe nations, that they may ſerve Nebuchadnezzar king of Babylon, and they ſhall ſerve him; and I have given him the beaſts of the field alſo.

15 ¶ Then ſaid the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah, The LORD hath not ſent thee, but thou makeſt this people to truſt in a lie.

16 Therefore thus ſaith the LORD, Behold, I will caſt thee from off the face of the earth: this year thou ſhalt die, becauſe thou haſt taught rebellion againſt the LORD.

17 So Hananiah the prophet died the ſame year in the ſeventh month.

CHAP. XXIX.

1 *Jeremiah ſendeth a letter to the captives in Babylon, to be quiet there,* 8 *and not to believe the dreams of their prophets,* 10 *and that they ſhall return with grace after ſeventy years.* 15 *He foretelleth the deſtruction of the reſt for their diſobedience. He ſheweth the fearful end of Ahab and Zedekiah, two lying prophets.* 24 *Shemaiah writeth a letter againſt Jeremiah.* 30 *Jeremiah readeth his doom.*

Now theſe *are* the words of the letter, that Jeremiah the prophet ſent from Jeruſalem unto the reſidue of the elders which were carried away captives, and to the prieſts, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jeruſalem to Babylon.

2 (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jeruſalem, and the carpenters, and the ſmiths were departed from Jeruſalem)

3 By the hand of Elaſah the ſon of Shaphan, and Gemariah the ſon of Hilkiah, (whom Zedekiah king of Judah ſent unto Babylon to Nebuchadnezzar king of Babylon) ſaying,

4 Thus ſaith the LORD of hoſts the God of Iſrael unto all that are carried away captives, whom I have cauſed to be carried away from Jeruſalem unto Babylon.

5 Build ye houſes, and dwell *in them*, and plant gardens, and eat the fruit of them.

6 Take ye wives, and beget ſons and daughters, and take wives for your ſons, and give your daughters to husbands, that they may bear ſons and daughters, that ye may be increaſed there, and not diminiſhed.

7 And ſeek the peace of the city whither I have cauſed you to be carried away captives, and pray unto the LORD for it: for in the peace thereof ſhall ye have peace.

8 ¶ For thus ſaith the LORD of hoſts the God of Iſrael, Let not your prophets and your diviners that *be* in the midſt of you, deceive you, neither hearken to your dreams which ye cauſe to be dreamed.

9 For they propheſy falſly unto you in my name: I have not ſent them, ſaith the LORD.

10 ¶ For thus ſaith the LORD, that after ſeventy years be accompliſhed at Babylon, I will viſit you, and perform my good word towards you, in cauſing you to return to this place.

11 For I know the thoughts that I think towards you, ſaith the LORD, thoughts of peace, and not of evil, to give you an expected end.

12 Then ſhall ye call upon me, and ye ſhall go and pray unto me, and I will hearken unto you.

13 And ye ſhall ſeek me, and find *me*, when ye ſhall ſearch for me with all your heart.

14 And I will be found of you, ſaith the LORD, and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, ſaith the LORD, and I will bring you again into the place whence I cauſed you to be carried away captive.

15 ¶ Becauſe ye have ſaid, The LORD hath raiſed us up prophets in Babylon:

16 *Know* that thus ſaith the LORD, of the king that ſitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus ſaith the LORD of hoſts, Behold, I will ſend upon them the ſword, the famine, and the peſtilence, and will make them like vile figs, that cannot be eaten, they are ſo evil.

18 And I will perſecute them with the ſword, with the famine, and with the peſtilence,

ſtilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curſe, and an aſtoniſhment, and an hiſſing, and a reproach among all the nations whither I have driven them :

19 Becauſe they have not hearkened to my words, ſaith the LORD, which I ſent unto them by my ſervants the prophets, riſing up early, and ſending *them*, but ye would not hear, ſaith the LORD.

20 ¶ Hear ye therefore the word of the LORD, all ye of the captivity, whom I have ſent from Jeruſalem to Babylon :

21 Thus ſaith the LORD of hoſts, the God of Iſrael, of Ahab the ſon of Kolaiah, and of Zedekiah the ſon of Maaſeiah, which propheſy a lie unto you in my name, Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon, and he ſhall ſlay them before your eyes.

22 And of them ſhall be taken up a curſe by all the captivity of Judah, which *are* in Babylon, ſaying, The LORD make thee like Zedekiah, and like Ahab, whom the king of Babylon roaſted in the fire.

23 Becauſe they have committed villany in Iſrael, and have committed adultery with their neighbours wives, and have ſpoken lying words in my name, which I have not commanded them, even I know and *am* a witneſs, ſaith the LORD.

24 ¶ *Thus* ſhalt thou alſo ſpeak to Shemaiah the Nehelamite, ſaying,

25 Thus ſpeaketh the LORD of hoſts, the God of Iſrael, ſaying, Becauſe thou haſt ſent letters in thy name unto all the people that *are* at Jeruſalem, and to Zephaniah the ſon of Maaſeiah the prieſt, and to all the prieſts, ſaying,

26 The LORD hath made thee prieſt in the ſtead of Jehoiada the prieſt, that ye ſhould be officers in the houſe of the LORD, for every man *that is* mad, and maketh himſelf a prophet, that thou ſhouldeſt put him in priſon, and in the ſtocks :

27 Now therefore, why haſt thou not reproved Jeremiah of Anathoth, which maketh himſelf a prophet to you ?

28 For therefore he ſent unto us *in* Babylon, ſaying, This *captivity is* long, build ye houſes and dwell *in them*, and plant gardens, and eat the fruit of them.

29 And Zephaniah the prieſt read this letter in the ears of Jeremiah the prophet.

30 ¶ Then came the word of the LORD unto Jeremiah, ſaying,

31 Send to all them of the captivity, ſaying, Thus ſaith the LORD, concerning Shemaiah the Nehelamite, Becauſe that Shemaiah hath propheſied unto you, and I ſent him not, and he cauſed you to truſt in a lie :

32 Therefore thus ſaith the LORD, Behold, I will puniſh Shemaiah the Nehelamite and his ſeed: he ſhall not have a man to dwell among this people, neither ſhall he behold the good that I will do for my people, ſaith the LORD, becauſe he hath taught rebellion againſt the LORD.

CHAP. XXX.

1 *God ſheweth Jeremiah the return of the Jews.* 4 *After their trouble, they ſhall have deliverance.* 10 *He comforteth Jacob.* 18 *Their return ſhall be gracious.* 20 *Wrath ſhall fall on the wicked.*

THe word that came to Jeremiah from the LORD, ſaying,

2 Thus ſpeaketh the LORD God of Iſrael, ſaying, Write thee all the words that I have ſpoken unto thee, in a book.

3 For lo, the days come, ſaith the LORD, that I will bring again the captivity of my people Iſrael and Judah, ſaith the LORD, and I will cauſe them to return to the land that I gave to their fathers and they ſhall poſſeſs it.

4 ¶ And theſe *are* the words that the ſpake concerning Iſrael, and concerning Judah.

5 For thus ſaith the LORD, We have heard a voice of trembling, of fear, and not of peace.

6 Ask ye now, and ſee whether a man doth travail with child ? wherefore do I ſee every man with his hands on his loyns, as a woman in travail, and all faces are turned into paleneſs ?

7 Alas, for that day *is* great, ſo that none *is* like it : it *is* even the time of Jacobs trouble, but he ſhall be ſaved out of it.

8 For it ſhall come to paſs in that day, ſaith the LORD of hoſts, *that* I will break his yoke from off thy neck, and will burſt thy bonds, and ſtrangers ſhall no more ſerve themſelves of him.

9 But they ſhall ſerve the LORD their God, and David their king, whom I will raiſe up unto them.

10 ¶ Therefore fear thou not, O my ſervant Jacob, ſaith the LORD, neither be diſmayed, O Iſrael; for lo, I will ſave thee from afar; and thy ſeed from the land of

their captivity, and Jacob ſhall return, and ſhall be in reſt and quiet, and none ſhall make *him* afraid.

11 For I *am* with thee, ſaith the LORD, to ſave thee: though I make a full end of all nations whither I have ſcattered thee, yet will I not make a full end of thee: but I will correct thee in meaſure, and will not leave thee altogether unpuniſhed.

12 For thus ſaith the LORD, Thy bruiſe *is* incurable, *and* thy wound *is* grievous.

13 *There is* none to plead thy cauſe, that thou mayeſt be bound up: thou haſt no healing medicines.

14 All thy lovers have forgotten thee: they ſeek thee not, for I have wounded thee with the wound of an enemy, with the chaſtiſement of a cruel one, for the multitude of thine iniquity: *becauſe* thy ſins were increaſed.

15 Why crieſt thou for thine affliction? thy ſorrow *is* incurable, for the multitude of thine iniquity: *becauſe* thy ſins were increaſed, I have done theſe things unto thee.

16 Therefore all they that devour thee, ſhall be devoured, and all thine adverſaries, every one of them ſhall go into captivity: and they that ſpoil thee ſhall be a ſpoil, and all that prey upon thee, will I give for a prey.

17 For I will reſtore health unto thee, and I will heal thee of thy wounds, ſaith the LORD, becauſe they called thee an outcaſt, *ſaying*, This *is* Zion, whom no man ſeeketh after.

18 ¶ Thus ſaith the LORD, Behold, I will bring again the captivity of Jacobs tents, and have mercy on his dwelling-places: and the city ſhall be builded upon her own heap, and the palace ſhall remain after the manner thereof.

19 And out of them ſhall proceed thankſgiving, and the voice of them that make merry: and I will multiply them, and they ſhall not be few, I will alſo glorify them, and they ſhall not be ſmall.

20 Their children alſo ſhall be as aforetime, and their congregation ſhall be eſtabliſhed before me, and I will puniſh all that oppreſs them.

21 And their nobles ſhall be of themſelves, and their governor ſhall proceed from the midſt of them, and I will cauſe him to draw near, and he ſhall approach unto me: for who *is* this that engaged his heart to approach unto me? ſaith the LORD.

22 And ye ſhall be my people, and I will be your God.

23 Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind, it ſhall fall with pain upon the head of the wicked.

24 The fierce anger of the LORD ſhall not return, until he have done *it*, and until he have performed the intents of his heart: in the latter days ye ſhall conſider it.

CHAP. XXXI.

1 The reſtoration of Iſrael. 10 The publication thereof, 15 Rahel mourning is comforted. 18 Ephraim repenting is brought home again. 22 Chriſt is promiſed. 27 His care over the Church. 31 His new covenant, 35 The ſtability, 38 and amplitude of the Church.

AT the ſame time, ſaith the LORD, will I be the God of all the families of Iſrael, and they ſhall be my people.

2 Thus ſaith the LORD, The people *which were* left of the ſword, found grace in the wilderneſs; *even* Iſrael, when I went to cauſe him to reſt.

3 The LORD hath appeared of old unto me, *ſaying*, Yea, I have loved thee with an everlaſting love: therefore with loving-kindneſs have I drawn thee.

4 Again I will build thee, and thou ſhalt be built, O virgin of Iſrael, thou ſhalt again be adorned with thy tabrets, and ſhalt go forth in the dances of them that make merry.

5 Thou ſhalt yet plant vines upon the mountains of Samaria, the planters ſhall plant, and ſhall eat *them* as common things.

6 For there ſhall be a day, *that* the watchmen upon the mount Ephraim ſhall cry, Ariſe ye, and let us go up to Zion unto the LORD our God.

7 For thus ſaith the LORD, Sing with gladneſs for Jacob, and ſhout among the chief of the nations: publiſh ye, praiſe ye, and ſay, O LORD, ſave thy people the remnant of Iſrael.

8 Behold, I will bring them from the north-country, and gather them from the coaſts of the earth, *and* with them the blind, and the lame, the woman with child, and her that travaileth with child together, a great company ſhall return thither.

9 They ſhall come with weeping, and with ſupplications will I lead them: I will cauſe them to walk by the rivers of waters, in a ſtraight way wherein they ſhall not ſtumble: for I am a father to Iſrael, and Ephraim is my firſt-born.

10 ¶ Hear the word of the LORD, O ye nations, and declare *it* in the iſles afar off, and ſay, He that ſcattered Iſrael will gather him, and keep him, as a ſhepherd *doth* his flock.

11 For the LORD hath redeemed Jacob, and ranſomed him from the hand of *him that was* ſtronger than he.

12 Therefore they ſhall come and ſing in the height of Zion, and ſhall flow together to the goodneſs of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their ſoul ſhall be as a watered garden, and they ſhall not ſorrow any more at all.

13 Then ſhall the virgin rojoyce in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoyce from their ſorrow.

14 And I will ſatiate the ſoul of the prieſts with fatneſs, and my people ſhall be ſatisfied with my goodneſs, ſaith the LORD.

15 ¶ Thus ſaith the LORD, A voice was heard in Ramah, lamentation *and* bitter weeping: Rahel weeping for her children, refuſed to be comforted for her children, becauſe they *were* not.

16 Thus ſaith the LORD, Refrain thy voice from weeping, and thine eyes from tears: for thy work ſhall be rewarded, ſaith the LORD, and they ſhall come again from the land of the enemy.

17 And there is hope in thine end, ſaith the LORD, that *thy* children ſhall come again to their own border.

18 ¶ I have ſurely heard Ephraim bemoaning himſelf *thus*, Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed *to the yoke:* turn thou me, and I ſhall be turned; for thou *art* the LORD my God.

19 Surely after that I was turned, I repented; and after that I was inſtructed, I ſmote upon *my* thigh: I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth.

20 *Is* Ephraim my dear ſon? *is he* a pleaſant child? for ſince I ſpeak againſt him, I do earneſtly remember him ſtill: therefore my bowels are troubled for him; I will ſurely have mercy upon him, ſaith the LORD.

21 Set thee up way-marks, make thee high heaps: ſet thine heart toward the highway, *even* the way *which* thou wenteſt: turn again, O virgin of Iſrael, turn again to theſe thy cities.

22 ¶ How long wilt thou go about, O thou backſliding daughter? for the LORD hath created a new thing in the earth, A woman ſhall compaſs a man.

23 Thus ſaith the LORD of hoſts, the God of Iſrael, As yet they ſhall uſe this ſpeech in the land of Judah, and in the cities thereof, when I ſhall bring again their captivity, The LORD bleſs thee, O habitation of juſtice, *and* mountain of holineſs.

24 And there ſhall dwell in Judah itſelf, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For I have ſatiated the weary ſoul, and I have repleniſhed every ſorrowful ſoul.

26 Upon this I awaked and beheld; and my ſleep was ſweet unto me.

27 ¶ Behold, the days come, ſaith the LORD, that I will ſow the houſe of Iſrael, and the houſe of Judah with the ſeed of man, and with the ſeed of beaſt.

28 And it ſhall come to paſs, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to deſtroy, and to afflict; ſo will I watch over them, to build and to plant, ſaith the LORD.

29 In thoſe days they ſhall ſay no more, The fathers have eaten a ſowre grape, and the childrens teeth are ſet on edge.

30 But every one ſhall die for his own iniquity, every man that eateth the ſowre grape, his teeth ſhall be ſet on edge.

31 ¶ Behold, the days come, ſaith the LORD, that I will make a new covenant with the houſe of Iſrael, and with the houſe of Judah:

32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand, to bring them out of the land of Egypt (which my covenant they brake, although I was an husband unto them, ſaith the LORD.)

33 But this *ſhall be* the covenant that I will make with the houſe of Iſrael, After thoſe days, ſaith the LORD, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they ſhall be my people.

34 And they ſhall teach no more every man his neighbour, and every man his brother,

ther, ſaying, Know the LORD: for they ſhall all know me, from the leaſt of them, unto the greateſt of them, ſaith the LORD: for I will forgive their iniquity, and I will remember their ſin no more.

35 ¶ Thus ſaith the LORD, which giveth the ſun for a light by day, *and* the ordinances of the moon and of the ſtars for a light by night, which divideth the ſea when the waves thereof roar; the LORD of hoſts *is* his name.

36 If thoſe ordinances depart from before me, ſaith the LORD, *then* the ſeed of Iſrael alſo ſhall ceaſe from being a nation before me for ever.

37 Thus ſaith the LORD, If heaven above can be meaſured, and the foundations of the earth be ſearched out beneath, I will alſo caſt off all the ſeed of Iſrael, for all that they have done, ſaith the LORD.

38 ¶ Behold, the days come, ſaith the LORD, that the city ſhall be built to the LORD from the tower of Hananeel unto the gate of the corner.

39 And the meaſuring-line ſhall yet go forth over-againſt it, upon the hill Gareb, and ſhall compaſs about to Goath.

40 And the whole valley of the dead bodies, and of the aſhes, and all the fields unto the brook of Kidron, unto the corner of the horſe-gate towards the eaſt, *ſhall be* holy unto the LORD, it ſhall not be plucked up, nor thrown down any more for ever.

CHAP. xxvii. God commands Jeremiah to ſend bonds and yokes to the neighbouring kings bordering upon Judea, to give them to underſtand, that they ſhould be brought under the dominion of the king of Babylon. He ſhews, that the empire of the Babylonians, ſhould laſt till the reign of the grandſon of Nebuchadnezzar, after which it ſhould come to an end. He exhorts all thoſe nations, and particularly king Zedekiah, the prieſts and the people of Jeruſalem, to ſubmit themſelves to the king of Babylon, and not to believe the falſe prophets, who told them the contrary, and made them believe, that the veſſels of the temple, which had been carry'd to Babylon with king Jehoiakim, ſhould be brought back again. Jeremiah declares, that, quite contrary, the remainder of the holy veſſels ſhould likewiſe be taken away, when Nebuchadnezzar came to deſtroy the city and temple. Whence

We may make theſe four reflections upon this chapter: 1ſt, Concerning the commands that God gave Jeremiah to ſend bonds and yokes to the kings round about Judea, by the hands of their ambaſſadors, who were at Jeruſalem, to ſhew them, that they ſhould be conquer'd by Nebuchadnezzar king of Babylon, who is called the ſervant of the Lord, becauſe he was to execute the decrees of providence. This ſhould have taught Zedekiah and the Jews, that they were not to look for any aſſiſtance from thoſe kings againſt the Babylonians; and it tended likewiſe to convince all thoſe kings, that the Lord was the only true God, and that he govern'd all things by his providence. 2dly, It is to be obſerv'd, that Jeremiah foretold, that the monarchy of the Babylonians ſhould ſubſiſt till the grandſon of Nebuchadnezzar; which was verify'd by the event; that monarchy ending in Belſhazzar, when Babylon was taken by the Medes and Perſians. 3dly, The exhortations made by Jeremiah to all thoſe kings, and eſpecially to Zedekiah, the king of Judah, to ſubmit themſelves to the king of Babylon, teach us, that it is in vain to pretend to reſiſt the will of God; and that it is much better humbly to ſubmit to it. Laſtly, The miniſters of the Lord ought to obſerve what is here ſaid of the falſe prophets, who promiſed the Jews peace, and the return of the holy veſſels, to the end, that they may never flatter ſinners, by a baſe compliance, and connivance at their ſins. And from thence you ought likewiſe to learn to hearken to the true ſervants of God, who declare his will to you with faithfulneſs, and without diſguiſe.

Ver. 1. *In the beginning of the reign of Jehoiakim —— came this word to Jeremiah.*] Here it is to be obſerved, that this verſe ſeems to have been inſerted by ſome miſtake; and indeed, if we believe the matter at the third verſe, it will appear, that theſe things were ſpoken in the reign of Zedekiah eleven or twelve years after the beginning of Jehoiakim's. For, it could never be ſuppoſed, that a word ſhould come in the beginning of Jehoiakim's reign, bidding the Prophet ſend yokes to the foreign kings, by their embaſſadors that came to king Zedekiah, who was nothing till a long time after; nor indeed was then likely ever to be king, for Jehoiakim had a ſon, who ſucceeded his father. And this very Prophet at the 20th verſe, mentions him as now in captivity. The author of the chronology in the margin of the Engliſh Bible was aware of this; and therefore, though the text be the beginning of Jehoiakim, yet he ſets it to the year before Chriſt 598; year of J. P. 4116, which anſwers to the beginning of Zedekiah, and not of Jehoiakim. And, I doubt not, if this verſe was ever in the old Hebrew, it was then and there read Zedekiah; which is confirmed from the firſt verſe of the next chapter, *and it came* to *paſs in* the ſame year, *in the beginning of the reign of Zedekiah.* So that this twenty-ſeventh chapter begins a courſe of prophecies under the government of king Zedekiah, by Jeremiah the Prophet; which, in order of time, are contained in the 27, 28, 29, 30, 31, 21, 22, 23, 24, 34, 37, 38, 32, 33 and 39, of which order ſee the Introduction to this book.

CHAP. xxviii. A falſe prophet, named Hananiah, ſets himſelf againſt Jeremiah, and foretels that Jeruſalem ſhould not be taken by the Babylonians, and that even the holy veſſels, which had been carry'd away to Babylon ſome years before, ſhould be brought back to Jeruſalem; and to confirm his prediction, he breaks a yoke that Jeremiah had made by the order of God, and which repreſented that the Jews ſhould be ſubjected to the Babylonians, as you have ſeen in the foregoing chapter; but Jeremiah told that falſe prophet, that the event would ſhew the falſeneſs of his predictions, and he takes a yoke of iron, inſtead of the wooden yoke which Hananiah had broken, and prophecies to him that he ſhould die that year, which alſo came to paſs. So that

The chief conſideration this chapter offers to us is, that the time when the deſtruction of the Jews drew near, there were among them falſe prophets, and amongſt others, one Hananiah, who oppoſed Jeremiah, and promiſed the people, that within the ſpace of two years, the veſſels of the temple ſhould be brought back to Jeruſalem, and that king Jehoiakim ſhould then return with the people that had been carried captive to Babylon. Upon which you are to conſider, that there have been in all ages falſe teachers in the Church, who have lull'd the people in their ſecurity, and taught falſe things, very dangerous to be heard; and that therefore God is very gracious to you, when he ſends you faithful and zealous miniſters and paſtors. The courage which Jeremiah ſhew'd, in reſiſting Hananiah, and in making a yoke of iron, inſtead of that of wood, which the falſe prophet had broken, ſhews, that the true ſervants of God ought never to ſubmit to the wicked, but that they ſhould oppoſe them always, and diſcharge their duty with boldneſs. The puniſhment of Hananiah, who died that ſame year, according to the prediction of Jeremiah, was to teach the Jews, that Hananiah was a falſe prophet, and that the reſt of Jeremiah's threatnings ſhould be fulfill'd. We ſee likewiſe from hence, that divine vengeance purſues thoſe, who reſiſt God and his holy word, and that it is often diſplay'd, in a remarkable manner, upon falſe miniſters, and falſe teachers.

Chap. xxix. This is a letter that Jeremiah writ to the Jews, who had been carry'd away to Babylon with king Jeconiah: In this letter the Prophet does four things: 1ſt, He exhorts them to ſtay in Babylon, and to be faithful to the king and the government. 2dly, He warns them not to believe the falſe prophets, who promiſed them that they ſhould be deliver'd before the ſeventy years of their captivity were expired. 3dly, He declares to them, that the Jews, who were yet in Judea, and their king Zedekiah, were going to be reduced to the utmoſt deſolation. 4thly, He foretels the puniſhment of Ahab and Zedekiah, two lying prophets, and particularly of Shemaiah, who had written letters from Babylon to Jeruſalem againſt the Prophet Jeremiah. Where obſerve

The inſtructions contained in this chapter are the following: 1ſt, The order that Jeremiah gave the Jews, who were at Babylon, to ſtay there, and to pray for the proſperity of that city and government, ſhews us, that when God thinks fit to chaſtiſe us, we ought to acquieſce in it, and to continue in the condition, to which he is pleaſed to reduce us; this teaches us likewiſe, that the duty of ſubjects is, to pray for their kings, and to pray for the government under which they live. 2dly, We ſee the care God had of his people, and of his church, by the promiſes he made the Jews to bring them back to their own country, at the end of ſeventy years. 3dly, It appears from this chapter, that tho' the Jews, who were at Jeruſalem, ſeem'd to be in a more happy ſtate than thoſe, who had been led into captivity; yet it was decreed, that they ſhould be overwhelm'd with all the ſcourges of God, and periſh by war, peſtilence, and famine: Which ſhews, that thoſe whom God puniſhes laſt of all, are commonly the moſt culpable, and are reſerv'd to be moſt miſerable. 4thly, We ſee here, that there were at Jeruſalem, and at Babylon, falſe prophets, who ſet themſelves up againſt Jeremiah, and who were moreover impure and corrupt men. Thus it is that God, for the tryal of men, permits that there ſhould be falſe prophets; and this obliges us to be upon our guard againſt ſuch people, according to the exhortation of our Lord, and to diſtinguiſh them from the true miniſters of God. You muſt alſo obſerve the puniſhment that God inflicted upon thoſe falſe prophets who are mention'd; ſince Ahab and Zedekiah were burnt by the king of Babylon, and that Shemaiah periſh'd with his family, without ſeeing the deliverance of the Jews. This is an inſtance of the condemnation of falſe miniſters; and theſe examples ought to fill with dread all ſuch as exerciſe the ſacred miniſtry in the church.

Chap. xxx. The Prophet Jeremiah, after having declared to the Jews, that they ſhould be led captives to Babylon, promiſes here, that God would deliver them; that the Babylonians ſhould taſte of his vengeance; and that after having chaſtiſed his people, he would diſplay his infinite power for their re-eſtabliſhment. Where

We ſee 1ſt, The love of God towards this people; and 2dly, His infinite power, which appears in delivering his church, at a time when there ſeems to be no manner of appearance of its deliverance. 3dly, The juſtice of God is likewiſe ſhewn in the vengeance he reſolv'd to take of the Babylonians, who had oppreſs'd the Jews with ſo much hardſhip and injuſtice. Laſtly, We are to take notice, that God is true and faithful in his promiſes, ſince all that was foretold in this chapter concerning the re-eſtabliſhment of the Jews, happen'd to them, when they return'd from Babylon into their own country, under the conduct of Zorobabel, and other leaders. From all which we may gather, that God always watches for the good of his Church; and if he appears ſometimes to be angry with her, he gives her at laſt viſible tokens of his love and protection.

Chap. xxxi. This chapter, as well as the foregoing, is a Prophecy concerning the deliverance of the people of Iſrael. God promiſes, that after he had chaſtiſed this people, and they ſhould be converted, he would ſettle them in a happy and glorious condition, and would make a new covenant with them. Theſe Prophecies do not only relate to the deliverance which God granted the Jews, in not calling them from the captivity of Babylon, but they concern likewiſe, and chiefly, the times of the Goſpel. From whence it is proper, that

You may make theſe three conſiderations: Firſt, That if the Prophets were ſent to threaten the people of God, they were alſo ſent for their conſolation; and that God was pleaſed to make thoſe promiſes to the Jews, which you have now heard, to the end, that they might comfort themſelves therewith, during their captivity in Babylon. Secondly, That God promiſes the Jews to re-eſtabliſh them, and cauſe them to dwell in their land after they were converted; from whence we may gather, that as it is only upon the account of mens ſins that God is angry with them, he will not be pacified, nor will he pardon them, but upon their humiliation and repentance. Thirdly, And that which chiefly concerns us, is, that God here promiſes to make a more excellent covenant, than that which he had made with the children of Iſrael, when he brought them out of the land of Egypt. The author of the Epiſtle to the Hebrews, (ch. viii.) applies this Prophecy to the covenant of the Goſpel: Wherefore we ought to meditate upon it with faith, and learn from hence wherein that covenant conſiſts; it is, that God hath enlightned us with the knowledge of himſelf, that he pardons our ſins, and manifeſts it by putting his law within our hearts, and writing it in our inner parts.—— This obliges us to thank God for the favours he is pleaſed to ſhew us, and faithfully to diſcharge the duties of this covenant, to the end that we may be his people, and that he likewiſe may always be our God.

Ver. 31. *Behold, the days come, ſaith the Lord, that I will make a new covenant,* &c.] This is a clear prediction of the Chriſtian covenant through Jeſus Chriſt, who reconciled us to the father, and ſealed our covenant with his own blood. The phraſe, *I will make a new covenant*, is variouſly interpreted by the Jews; ſome underſtand it to ſignify, I will make *a new law*, and I will make them *new promiſes*: Again, Others introduce the Lord Almighty ſaying, I will declare to them, that I will do ſome *new thing*, and add ſome *new bleſſings* to them, whereby I will compleat all the conditions of my part of our covenant; and this is the tenor of the ſaid phraſe in Exod. xxxiv. 10. and other places; as alſo the very context of this Prophecy confirms the force of this phraſe; for it is certain from ver 23, 24. following, that all thoſe good things promiſed ſhould come to paſs had before been eſtabliſhed by the firm purpoſe of God: And therefore had almoſt the force of a covenant ratified, becauſe it had been ſhewn before to the fathers by promiſe, and the fathers had believed in God, who could not lye to them. Therefore, if we regard his promiſes, we ſhall find them teſtifying that God is true, and in him is not ſo much as the ſhadow of changing, whoſe purpoſes are fix'd, ſure, and will abſolutely come to paſs, in their due time. Whence we learn, that the word *new* in this place, does not refer to any new purpoſe of God, or intimate that he has altered the courſe of his eternal decrees, that would be almoſt blaſphemy to be ſuppoſed of the eternal power and Godhead; but, it amounts only to this; that the diſciples of Chriſt Jeſus the Meſſiah ſhould enjoy the completion of thoſe things, which the fathers, with whom the covenant had before been made, only attained by faith: See Heb. xi.

Ver. 38. *The city ſhall be built to the Lord from the tower of Hananeel unto the gate of the corner.*] The tower of Hananeel was in the north corner of the city northward from the ſheep-gate, (Nehem. iii. 1.) The gate of the corner was ſouth from the ſheep-gate, (xvi. 31, 32) Jehoaſh in Amaziah's time (2 Kings xiv. 13.) broke down the wall from the gate of Ephraim to the corner gate, all which part of this wall is probably what here is foretold ſhould be rebuilt.

Ver. 39. *The meaſuring-line ſhall go forth upon the hill Goreb, and compaſs about to Goath.*] Theſe hills were without the gates of Jeruſalem on the weſt ſide. Goath is nigh mount Calvary, whereon Chriſt was crucified and buried. The Prophecy here, that they ſhould be taken into the city, whether it was fulfilled in the days of the Maccabees, I know not: but this we are certain of, that they are now within the compaſs of Adrian's wall, and do make the chief part of the city.

In the next verſe, the valley that is recorded lies eaſt of the city, between it and mount Olivet, in which Tophet, with its dead bodies, aſhes, *&c.* was: And the corner-gate, or horſe-gate, was the way that led to it from Jeruſalem. Whether this was ever taken into the city, is no where, that I can find, recorded. But the greater queſtion is, how it is to be underſtood what is comprehended in the laſt words; that Jeruſalem ſo rebuilt, ſhould *never be plucked up, nor thrown down any more for ever*: And therefore ſays Cornelius è Lapide

The Ptophet is not here to be underſtood ſpeaking abſolutely of Jeruſalem that then was, becauſe that would contradict what he had ſaid in the 15, 22, and 31. verſes before, and eſpecially ſince that city was entirely ruined and waſted by Titus, firſt: And afterwards wholly erazed under Adrian the emperor, and muſt ſo remain *a ruinous heap*, as it was alſo foretold by the Prophet Daniel, ch. ix. 26, 27. therefore Jeruſalem is here put myſtically for the Church of Chriſt; for this whole chapter treats thereof, and imports thus much, The church which the Lord ſhall eſtabliſh by Chriſt, the Meſſiah, ſhall ſpread itſelf into all nations, and it ſhall be like to a moſt extenſive and populous city, that it may be compared to the holy city of Jeruſalem encreaſed by the incloſure of the mountains Gareb, and Goath, and all the valleys and fields, and other places as far as the brook Cedron; which places, tho' before polluted with dead bodies, and Heatheniſh ſuperſtitious ſacrifices will be ſanctified, as all the other former parts of the holy city, and ſhall together be called *holy to the Lord*. So that the meaning of this laſt verſe is this

That the church of God which is there typified by the city Jeruſalem ſhall be reſtored in Chriſt Jeſus, our Saviour, and that the ſaid church *ſhall never be plucked up, nor thrown down any more for ever*, or, as the Evangeliſt expreſſes it, *The gates of hell ſhall not prevail againſt it.*

CHAP. XXXII.

1 Jeremiah being impriſoned by Zedekiah for his prophecy, 6 buyeth Hananeel's field. 13 Baruch muſt preſerve the evidences as tokens of the people's return. 16 Jeremiah in his prayer complaineth to God. 26 God confirmeth the captivity for their ſins, 36 and promiſeth a gracious return.

THE word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylons army beſieged Jeruſalem: and Jeremiah the prophet was ſhut up in the court of the priſon, which *was* in the king of Judahs houſe.

3 For Zedekiah king of Judah had ſhut him up, ſaying, Wherefore doſt thou propheſy, and ſay, Thus ſaith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he ſhall take it,

4 And Zedekiah king of Judah ſhall not eſcape out of the hand of the Chaldeans, but ſhall ſurely be delivered into the hand of the king of Babylon, and ſhall ſpeak with him mouth to mouth, and his eyes ſhall behold his eyes,

5 And he ſhall lead Zedekiah to Babylon, and there ſhall he be until I viſit him, ſaith the LORD: though ye fight with the Chaldeans, ye ſhall not proſper.

6 ¶ And Jeremiah ſaid, The word of the LORD came unto me ſaying,

7 Behold, Hananeel the ſon of Shallum thine uncle ſhall come unto thee, ſaying, Buy thee my field that *is* in Anathoth: for the right of redemption *is* thine to buy *it*.

8 So Hananeel mine uncles ſon came to me in the court of the priſon, according to the word of the LORD, and ſaid unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine, buy *it* for thy ſelf: then I knew that this *was* the word of the LORD.

9 And I bought the field of Hananeel my uncles ſon, that *was* in Anathoth, and weighed him the money, *even* ſeventeen ſhekels of ſilver.

10 And I ſubſcribed the evidence, and ſealed *it*, and took witneſſes, and weighed *him* the money in the balances.

11 So I took the evidence of the purchaſe, *both that which was* ſealed *according* to the law and cuſtom, and *that which was* open.

12 And I gave the evidence of the purchaſe unto Baruch the ſon of Neriah, the ſon of Maaſeiah, in the ſight of Hananeel mine uncles *ſon*, and in the preſence of the witneſſes that ſubſcribed the book of the purchaſe, before all the Jews that ſat in the court of the priſon.

13 ¶ And I charged Baruch before them ſaying,

14 Thus ſaith the LORD of hoſts the God of Iſrael, Take theſe evidences, this evidence of the purchaſe, both *which is* ſealed, and this evidence *which is* open, and put them in an earthen veſſel, that they may continue many days.

15 For thus ſaith the LORD of hoſts the God of Iſrael, Houſes and fields, and vineyards ſhall be poſſeſſed again in this land.

16 ¶ Now when I had delivered the evidence of the purchaſe unto Baruch the ſon of Neriah, I prayed unto the LORD, ſaying,

17 Ah Lord GOD, behold, thou haſt made the heaven and the earth by thy great power and ſtretched-out arm, *and* there is nothing too hard for thee.

18 Thou ſheweſt loving-kindneſs unto thouſands, and recompenceſt the iniquity of the fathers into the boſom of their children after them: the great, the mighty God, the LORD of hoſts *is* his name.

19 Great in counſel, and mighty in work (for thine eyes *are* open upon all the ways of the ſons of men, to give every

one according to his ways, and according to the fruit of his doings)

20 Which haſt ſet ſigns and wonders in the land of Egypt, *even* unto this day, and in Iſrael, and amongſt *other* men, and haſt made thee a name as at this day,

21 And haſt brought forth thy people Iſrael out of the land of Egypt, with ſigns and with wonders, and with a ſtrong hand, and with a ſtretched out arm, and with great terror,

22 And haſt given them this land which thou didſt ſwear to their fathers to give them, a land flowing with milk and hony.

23 And they came in and poſſeſſed it, but they obeyed not thy voice, neither walked in thy law, they have done nothing of all that thou commandeſt them to do: therefore thou haſt cauſed all this evil to come upon them.

24 Behold the mounts, they are come unto the city to take it, and the city is given into the hand of the Chaldeans that fight againſt it, becauſe of the ſword, and of the famine, and of the peſtilence; and what thou haſt ſpoken is come to paſs, and behold thou ſeeſt *it*.

25 And thou haſt ſaid unto me, O Lord God, buy thee the field for money, and take witneſſes: for this city is given into the hand of the Chaldeans.

26 ¶ Then came the word of the Lord unto Jeremiah, ſaying,

27 Behold, I *am* the Lord, the God of all fleſh: Is there any thing too hard for me?

28 Therefore thus ſaith the Lord, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he ſhall take it.

29 And the Chaldeans that fight againſt this city, ſhall come and ſet fire on this city, and burn it with the houſes, upon whoſe roofs they have offered incenſe unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

30 For the children of Iſrael and the children of Judah have only done evil before me from their youth: for the children of Iſrael have only provoked me to anger with the work of their hands, ſaith the Lord.

31 For this city hath been to me, *as* a provocation of mine anger and of my fury, from the day that they built it, even unto this day; that I ſhould remove it from before my face:

32 Becauſe of all the evil of the children of Iſrael, and of the children of Judah which they have done to provoke me to anger, they, their kings, their princes, their prieſts, and their prophets, and the men of Judah, and the inhabitants of Jeruſalem.

33 And they have turned unto me the back and not the face; though I taught them riſing up early and teaching *them*, yet they have not hearkened to receive inſtruction.

34 But they ſet their abominations in the houſe (which is called by my name) to defile it.

35 And they built the high places of Baal, which *are* in the valley of the ſon of Hinnom, to cauſe their ſons and their daughters to paſs through *the fire* unto Molech, which I commanded them not, neither came it into my mind, that they ſhould do this abomination to cauſe Judah to ſin.

36 ¶ And now therefore thus ſaith the Lord the God of Iſrael concerning this city, whereof ye ſay, It ſhall be delivered into the hand of the king of Babylon, by the ſword, and by the famine, and by the peſtilence;

37 Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cauſe them to dwell ſafely.

38 And they ſhall be my people, and I will be their God.

39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them.

40 And I will make an everlaſting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they ſhall not depart from me.

41 Yea, I will rejoice over them to do them good, and I will plant them in this land aſſuredly, with my whole heart, and with my whole ſoul.

42 For thus ſaith the Lord, Like as I have brought all this great evil upon this people, ſo will I bring upon them all the good that I have promiſed them.

43 And fields ſhall be bought in this land, whereof ye ſay, *It is* deſolate without man or beaſt, it is given into the hand of the Chaldeans.

44 Men ſhall buy fields for money, and ſubſcribe evidences, and ſeal *them*, and take witneſs in the land of Benjamin, and in the places about Jeruſalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the ſouth: for I will cauſe their captivity to return, ſaith the LORD.

CHAP. XXXIII.

1 *God promiſeth to the captivity, a gracious return,* 9 *a joyful ſtate,* 12 *a ſettled government,* 15 *Chriſt, the branch of righteouſneſs,* 17 *a continuance of kingdom and prieſthood,* 20 *and a ſtability of a bleſſed ſeed.*

MOreover, the word of the LORD came unto Jeremiah the ſecond time (while he was yet ſhut up in the court of the priſon) ſaying,

2 Thus ſaith the LORD the maker thereof, the LORD that formed it, to eſtabliſh it, the LORD *is* his name,

3 Call unto me, and I will anſwer thee, and ſhew thee great and mighty things, which thou knoweſt not.

4 For thus ſaith the LORD, the God of Iſrael, concerning the houſes of the city, and concerning the houſes of the kings of Judah, *which are* thrown down by the mounts, and by the ſword,

5 They come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have ſlain in mine anger, and in my fury, and for all whoſe wickedneſs I have hid my face from this city.

6 Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7 And I will cauſe the captivity of Judah, and the captivity of Iſrael to return, and will build them as at firſt.

8 And I will cleanſe them from all their iniquity, whereby they have ſinned againſt me, and I will pardon all their iniquities whereby they have ſinned, and whereby they have tranſgreſſed againſt me.

9 ¶ And it ſhall be to me a name of joy, a praiſe and an honour before all the nations of the earth, which ſhall hear all the good that I do unto them: and they ſhall fear and tremble for all the goodneſs, and for all the proſperity that I procure unto it.

10 Thus ſaith the LORD, Again there ſhall be heard in this place (which ye ſay *ſhall be* deſolate without man and without beaſt, *even* in the cities of Judah, and in the ſtreets of Jeruſalem *that are* deſolate without man and without inhabitant, and without beaſt)

11 The voice of joy and the voice of gladneſs, the voice of the bridegroom and the voice of the bride, the voice of them that ſhall ſay, Praiſe the LORD of hoſts, for the LORD *is* good, for his mercy *endureth* for ever, *and* of them that ſhall bring the ſacrifice of praiſe into the houſe of the LORD, for I will cauſe to return the captivity of the land, as at the firſt, ſaith the LORD.

12 Thus ſaith the LORD of hoſts, Again in this place, *which is* deſolate without man and without beaſt, and in all the cities thereof, ſhall be an habitation of ſhepherds cauſing *their* flocks to lie down.

13 In the cities of the mountains, in the cities of the vale, and in the cities of the ſouth, and in the land of Benjamin, and in the places about Jeruſalem, and in the cities of Judah ſhall the flocks paſs again under the hands of him that telleth *them*, ſaith the LORD.

14 Behold, the days come, ſaith the LORD, that I will perform that good thing which I have promiſed unto the houſe of Iſrael, and to the houſe of Judah.

15 ¶ In thoſe days, and at that time will I cauſe the branch of righteouſneſs to grow up unto David, and he ſhall execute judgment and righteouſneſs in the land.

16 In thoſe days ſhall Judah be ſaved, and Jeruſalem ſhall dwell ſafely: and this *is the name* wherewith ſhe ſhall be called, The LORD our righteouſneſs.

17 ¶ For thus ſaith the LORD, David ſhall never want a man to ſit upon the throne of the houſe of Iſrael.

18 Neither ſhall the prieſts the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do ſacrifice continually.

19 ¶ And the word of the LORD came unto Jeremiah, ſaying,

20 Thus ſaith the LORD, If you can break my covenant of the day, and my covenant of the night, and that there ſhould not be day and night in their ſeaſon:

21 *Then* may alſo my covenant be broken with David my ſervant, that he ſhould not have a ſon to reign upon his throne,

and with the Levites the prieſts, my miniſters.

22 As the hoſt of heaven cannot be numbred, neither the ſand of the ſea meaſured: ſo will I multiply the ſeed of David my ſervant, and the Levites that miniſter unto me.

23 Moreover, the word of the LORD came to Jeremiah, ſaying,

24 Conſideredſt thou not what this people have ſpoken, ſaying, The two families which the LORD hath choſen, he hath even caſt them off? Thus they have deſpiſed my people, that they ſhould be no more a nation before them.

25 Thus ſaith the LORD, If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth:

26 Then will I caſt away the ſeed of Jacob and David my ſervant, *ſo* that I will not take *any* of his ſeed *to be* rulers over the ſeed of Abraham, Iſaac, and Jacob: for I will cauſe their captivity to return, and have mercy on them.

CHAP. XXXIV.

1 Jeremiah propheſieth the captivity of Zedekiah, and the City. 8 The princes and the people having diſmiſſed their bond ſervants, contrary to the covenant of God, re-aſſume them. 12 Jeremiah for their diſobedience, giveth them and Zedekiah into the hands of their enemies.

THE word which came unto Jeremiah from the LORD (when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people fought againſt Jeruſalem, and againſt all the cities thereof) ſaying,

2 Thus ſaith the LORD the God of Iſrael, Go, and ſpeak to Zedekiah king of Judah, and tell him, Thus ſaith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he ſhall burn it with fire.

3 And thou ſhalt not eſcape out of his hand, but ſhalt ſurely be taken and delivered into his hand, and thine eyes ſhall behold the eyes of the king of Babylon, and he ſhall ſpeak with thee mouth to mouth, and thou ſhalt go to Babylon.

4 Yet hear the word of the LORD, O Zedekiah king of Judah, Thus ſaith the LORD of thee, Thou ſhalt not die by the ſword;

5 *But* thou ſhalt die in peace: and with the burnings of thy fathers the former kings which were before thee, ſo ſhall they burn *odours* for thee, and they will lament thee, *ſaying*, Ah lord: for I have pronounced the word, ſaith the LORD.

6 Then Jeremiah the prophet ſpake all theſe words unto Zedekiah king of Judah in Jeruſalem,

7 When the king of Babylons army fought againſt Jeruſalem, and againſt all the cities of Judah *that were* left, againſt Lachiſh, and againſt Azekah: for theſe defenced cities remained of the cities of Judah.

8 ¶ *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jeruſalem, to proclaim liberty unto them;

9 That every man ſhould let his manſervant, and every man his maid-ſervant, *being* an Hebrew, or an Hebreweſs, go free, that none ſhould ſerve himſelf of them, *to wit*, of a Jew his brother.

10 Now when all the princes, and all the people which had entred into the covenant, heard that every one ſhould let his man-ſervant, and every one his maid-ſervant go free, that none ſhould ſerve themſelves of them any more, then they obeyed, and let *them* go.

11 But afterwards they turned and cauſed the ſervants, and the handmaids, whom they had let go free, to return, and brought them into ſubjection for ſervants, and for handmaids.

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, ſaying,

13 Thus ſaith the LORD, the God of Iſrael, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the houſe of bondmen, ſaying,

14 At the end of ſeven years, let ye go every man his brother an Hebrew, which hath been ſold unto thee: and when he hath ſerved thee ſix years, thou ſhalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

15 And ye were now turned, and had done right in my ſight, in proclaiming liberty every man to his neighbour, and ye had made a covenant before me in the houſe which is called by my name.

16 But ye turned and polluted my name, and cauſed every man his ſervant, and every man his handmaid, whom he had ſet at liberty at their pleaſure, to return, and

brought them into ſubjection, to be unto you for ſervants and for handmaids.

17 Therefore thus ſaith the LORD, Ye have not hearkened unto me in maintaining liberty every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you ſaith the LORD, to the ſword, to the peſtilence, and to the famine, and I will make you to be removed into all the kingdoms of the earth.

18 And I will give the men that have tranſgreſſed my covenant, which have not performed the words of the covenant, which they had made before me, when they cut the calf in twain, and paſſed between the parts thereof,

19 The princes of Judah, and the princes of Jeruſalem, the eunuchs, and the prieſts, and all the people of the land which paſſed between the parts of the calf,

20 I will even give them into the hand of their enemies, and into the hand of them that ſeek their life; and their dead bodies ſhall be for meat unto the fowls of the heaven, and to the beaſts of the earth.

21 And Zedekiah king of Judah, and his princes will I give into the hand of their enemies, and into the hand of them that ſeek their life, and into the hand of the king of Babylons army which are gone up from you.

22 Behold, I will command, ſaith the LORD, and cauſe them to return to this city, and they ſhall fight againſt it, and take it, and burn it with fire, and I will make the cities of Judah a deſolation without an inhabitant.

CHAP. xxxii. Jeremiah being in priſon at Jeruſalem, when the Chaldeans beſieged that city, God commands him to buy a field, and to write down the evidence of the purchaſe, and to put it in a place where it might be preſerved; whereupon the Prophet asking the Lord, why he ordered him to buy lands, when the city and country was near to be delivered up to the Chaldeans; God explains the reaſon to him, by acquainting him, that he ſhould buy that field, that it might be an aſſurance to the Jews, that after they had been puniſhed for their ſins, and ſent into captivity to Babylon, they ſhould again return to their country, and there poſſeſs both fields and lands, as before, in the days of their liberty and proſperity.

The inſtruction to be reaped from hence, is, that nothing is impoſſible with God; that we muſt always truſt in his promiſes, never queſtioning the punctual performance of them, tho' we ſhould ſee no appearance thereof, according to the eventual proſpect of worldly things. Alſo,

We have in this chapter a further account of God's being ſo provoked by the rebellions of the Jews, that he drove them from their country, and delivered Jeruſalem to the Babylonians for its puniſhment; yet after that chaſtiſement of his people, he had compaſſion on them, and gathered them together again in the land of Judea. Where on one hand we are deterred from evil by the juſtice of God, who, tho' he is long-ſuffering, and willeth not the death of a ſinner, ſeverely chaſtiſeth and puniſheth the ſins of a rebellious ſeed; and on the other, we are delighted with a joyful proſpect of his goodneſs and mercy, which ſucceeded his wrath, like the ſun-ſhine after a ſtorm, and ſpread themſelves upon thoſe who are humbled and converted, turning unto the Lord our God with all their heart.

CHAP. xxxiii. Is a ſecond prophecy of Jeremiah during his detainment in the priſon, wherein he propheſies that Jeruſalem ſhould be taken and deſtroyed by the Babylonians, but that it ſhould be rebuilt; that the Jews ſhould return from Babylon, and divine ſervice reſtored, all which the Lord promiſed ſhould be done by virtue of his covenant.

We ſee by this, that God is always merciful and inclined to do good to men, and that he never afflicts them, but to make them ſenſible of his love, when they ſhall be converted. You ſee likewiſe from the contents of this chapter, the faithfulneſs of God, and the firmneſs of his covenant. It muſt nevertheleſs be obſerved, that the promiſes made to the kingdom of Iſrael, and to the people of Judah, were not entirely fulfilled after the babyloniſh captivity; ſince the greateſt part of the ten tribes did not return into their country, and thoſe who did return, did not continue there long. That they were afterwards deſtroyed by the Romans; and that the ſervice performed in the temple of Jeruſalem was quite aboliſhed. And this ſhews, that thoſe promiſes had a more diſtant view, and relate to the chriſtian Church, that was to be eſtabliſhed upon Jeſus Chriſt, its chief corner ſtone; and they will have their entire accompliſhment, when the whole body of the Jews ſhall be converted.—— We ought therefore to apply to our ſelves all thoſe glorious promiſes, which Jeremiah made the Jews, and to meditate upon them for our edification and comfort.

CHAP. xxxiv. The contents of this chapter happened when Nebuchadnezzar beſieged Jeruſalem. Jeremiah foretels to Zedekiah, that the city ſhould infallibly be taken and burnt, and that he ſhould be carried to Babylon, and there end his days. Which threatnings, at firſt, made Zedekiah very penſive and extorted from him ſome outward marks of repentance, for he ordered that the Jewiſh ſlaves ſhould be ſet at liberty, as the law of God directs in Deut. xv, 12. Exod. xxi. 1, 2. But this was ſoon repealed in fact, for he ſuffered his great men to put under ſlavery thoſe that had been juſtly releaſed: which repentance and releaſe, Jeremiah branded with its proper name, Hypocriſy; and declared to them, that, becauſe thereof, God would certainly make the Chaldeans to return, and deſtroy them. This is a very remarkable ſtory, and affords us two excellent reflections.

Firſt, that all, that Jeremiah had foretold againſt Zedekiah, happened to him; for Jeruſalem was taken, and that prince thereby falling into the hands of his enemy, Nebuchadnezzar was laid in chains, and carried to Babylon, where he died. And thus it is, that the threatnings of God are never in vain; he always puniſheth the wicked, eſpecially *evil Princes*.

The ſecond reflection relates to the behaviour of Zedekiah, and his ſubjects, the Jews; who finding themſelves beſieged, and the wrath of God coming upon them, as foretold by this Prophet, gave liberty to their Jewiſh ſervants, and mocked God with a pretence, that they intended thenceforward to keep and obſerve the law of God with all their heart; but, when they thought that God was appeaſed, and that their danger grew leſs, they again ſhewed what manner of men they were in their hearts; changed their behaviour, and forced their men again into their former ſlavery; from whence they pretended to have releaſed them on account of their religion, duty and fulfiling the law of the Lord their God.—— Thus ſinners pretend to humble themſelves, and to be converted, whilſt they are threatned; but as ſoon as the danger appears to be over, they return to their ſins, and break their promiſes.

The reproaches, that Jeremiah made the Jews for their hypocriſy and perfidiouſneſs, ſhew, that a ſhort and counterfeit repentance, inſtead of pacifying God, provokes him the more; and that thoſe who violate his covenant, after having vowed to obſerve it, ſhall not avoid the puniſhments which their hypocriſy and infidelity deſerve.

Ver. 8. *After that king Zedekiah had made a covenant with all the people which were at Jeruſalem, to proclaim liberty unto them.*

Ver. 9. *That every man ſhould let his man-ſervant, and every man his maid-ſervant, being an Hebrew, or Hebreweſs, go free, that none ſhould ſerve himſelf of them, to wit, of a Jew, his brother.*] Here you have an agreement of the king with his people, to put in execution that part of their covenant with God, where it was commanded them to ſet their ſlaves, every ſeventh year, at liberty. Now

The caſe with ſlaves amongſt the Jews of their own nation, ſtood thus: All men were created free and equal, or as our Engliſh proverb expreſſes it in an homely manner:

When Adam delved and Eve ſpan,
Where then was the genteel-man?

For, Slavery, we are very well aſſured, only entered into the world by the ſin of our firſt parents, entail'd upon all their poſterity.

Noah to puniſh the affront that his ſon Ham put upon him, by expoſing his nakedneſs; gave his curſe to Canaan the ſon of Ham, and made him ſubject to ſlavery, Gen. ix. 25.

When Abraham was choſen of God, to become the father of the race of the faithful, he received the badge of circumciſion, as a characteriſtick, that made him known to be the ſervant of the Lord, Gen. xvii. 10. His deſcendants always valued themſelves upon their liberty, *we never*, ſaid the Jews to Jeſus Chriſt, *were in bondage to any man*, John viii. 33. And St. Paul magnifies the liberty of the true children of Abraham, as being really free, born of a free mother, in oppoſition to the race of Iſhmael, born of a mother that was a ſlave, Gal. iv. 31. which I think is to be interpreted of moral liberty and ſervitude, *whereby Chriſt hath made us free.* But the Jewiſh Doctors maintain, that they never were in ſubjection to any one by a ſervitude, which they diſtinguiſh by what they call *intrinſick*, and which changes the condition of the perſon. So that, be it granted, that as they are reduced into bondage; yet, that does not deſtroy, ſay they, the ſtate of liberty to which they were born.

It is certain, I ſay, that the Jews have been ſubjected by ſeveral princes, and worldly powers; as the Egyptians, Philiſtines, Chaldeans, Grecians and Romans. Many compelled by neceſſity; have been forced to ſell their liberty; and others being taken in war, remained ſlaves to the conquerors; thus, Moſes himſelf takes notice of two or three ſorts of ſlaves among the Hebrews. They had *foreign* ſlaves, taken in war, bought with money, or born in their houſes of Heathen parents, over whom the maſters had an entire ſovereign authority, to ſell, change, puniſh, judge them, or even to put them to death without any form or proceſs in the court of judicature. *If a man*, ſays Moſes, *ſmite his ſervant, or his maid, with a rod, and he die under his hand, he ſhall ſurely be puniſhed. Notwithſtanding, if he continue a day or two, he ſhall not be puniſhed*; *for he is his money*, Exod. xxi. 20, 21.

This muſt be underſtood as the Rabbins ſay, (ſee Selden. de Jure Nat. & Gent. l. 4. c. 1.) of Jewiſh ſlaves, but not of foreign ſlaves, which a maſter might have, and uſe with impunity what ſeverity he pleaſed towards them; for in this caſe the law of Moſes had enjoyned nothing. They follow'd the rules common to other nations, among whom all maſters had an abſolute power of life and death over their ſlaves; (Selden ib. l. 1.) Yet wiſe men have always much diſapproved that liberty which certain maſters have aſſumed to themſelves, of this authority arrogated to themſelves, of putting their ſlaves to death. Cato, the Roman cenſor, ſays Plutarch in his life, would never put any of his ſlaves to death, before they had been condemned and found worthy of death by a jury of peers of the other ſlaves. Job teſtifies, (ch. xxxi. 13, 14, 15.) that he had never declined to enter into judgment with his ſlaves, when any difficulty aroſe between them. And the Athenians were ſo far from encouraging ſuch a barbarity, that they puniſhed him with death that had killed a ſlave, as much as if he had been a free man.

The Samaritan text in this paſſage, above cited, from Exodus, is very different from the Hebrew, for it reads thus: *He that ſhall ſtrike his man ſervant or his maid ſervant with a rod, if they die under his hand, he ſhall not be moleſted, he ſhall not die; and if the ſervant ſurvives for two or three days, he ſhall not be puniſhed, becauſe it is the price of his money.* As if all this related only to a ſlave, Canaanitiſh, or Gentile, which the civil laws allowed to be put to death with impunity.

The Chaldee Paraphraſt, ſome Rabbins, *&c.* are of opinion, that this paſſage of Exodus has no regard to Hebrew ſlaves; for, ſay they, it cannot be ſaid of the Iſraelitiſh ſlave, that he was *the price of his maſter's money*, for he was but in ſervitude for a few years, and the damage that his maſter would ſuffer by putting him to death, and ſo depriving himſelf of the ſervice he might have expected from him, would not have puniſhed him enough for it. Whereas the loſs of a foreign ſlave brought a conſiderable prejudice to an intereſted maſter, and he was in ſome meaſure juſtly puniſhed for his cruelty, by the death of a man that was his own for ever, and who might have left him children of the ſame condition with himſelf. Now,

The rules which Moſes ordained ſhould be obſerved in reſpect to Hebrew ſlaves are theſe: *If thy brother that dwelleth by thee, be waxen poor, and be ſold unto thee, thou ſhalt not compel him to ſerve as a bond ſervant, but as an hired ſervant and as a ſojourner, he ſhall be with thee, and ſhall ſerve thee unto the year of jubilee. And then ſhall he depart from thee, both he and his children with him; and ſhall return unto his own family, and unto the poſſeſſion of his fathers ſhall he return. For they are my ſervants, which I brought forth out of the land of Egypt, they ſhall not be ſold as bond-men. Thou ſhalt not rule over them with rigour, but ſhalt fear thy God. Both thy bond-men and bond-maids, which thou ſhalt have, ſhall be of the heathen that are round about you; of them ſhall ye buy bond-men and bond-maids*, Lev. xxv. 39, 40. It was not therefore the deſign of the Lord, that the Iſraelites ſhould be reduced to perpetual ſlavery by their brethren, or that they ſhould be ſold to ſtrangers, to remain ſlaves for their whole lives; but if an Hebrew ſhould have ſold himſelf to a ſtranger living in the country, this Hebrew might redeem his freedom by his patrimony, if he had means for it; if not, one of his neareſt relations might redeem him by paying to his maſter the ſum that he had given for him, deduction being made for the ſervice he had done him, and reckoning what time he had yet to ſerve to the year of jubilee, for then he had a right to quit his bondage without any ranſom. For,

Moſes in another place ſays: *If thou buy an Hebrew ſervant, ſix years he ſhall ſerve, and in the ſeventh he ſhall go out free for nothing*, Exod. xxi. 1, 2. The Jewiſh Doctors inſiſt upon it, that a ſlave was hereby obliged to ſerve for ſeven years compleat; but the generality of Commentators think the contrary, that he was hereby delivered from bondage or ſervitude in the *ſabbatical* year, come it as ſoon as it would, even tho' the ſlave had not ſerved two or three years. From whence it is eaſy to learn what the crime was, which the Jews were guilty of in the days of Zedekiah, when they revoked their act of ſetting their ſlaves at liberty, as the Lord had commanded, Exod. xxi. 1, 2.

CHAP. XXXV.

1 *By the obedience of the Rechabites,* 12 *Jeremiah condemneth the diſobedience of the Jews.* 18 *God bleſſeth the Rechabites for their obedience.*

THE word which came unto Jeremiah from the LORD, in the days of Jehoiakim, the ſon of Joſiah king of Judah, ſaying,

2 Go unto the houſe of the Rechabites, and ſpeak unto them, and bring them into the houſe of the LORD, into one of the chambers, and give them wine to drink.

3 Then I took Jaazaniah the ſon of Jeremiah, the ſon of Habazinian, and his

brethren, and all his ſons, and the whole houſe of the Rechabites.

4 And I brought them into the houſe of the LORD, into the chamber of the ſons of Hanan the ſon of Igdaliah a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaſeiah the ſon of Shallum, the keeper of the door.

5 And I ſet before the ſons of the houſe of the Rechabites, pots full of wine, and cups, and I ſaid unto them, Drink ye wine.

6 But they ſaid, We will drink no wine; for Jonadab the ſon of Rechab our father commanded us, ſaying, Ye ſhall drink no wine, *neither* ye, nor your ſons for ever.

7 Neither ſhall ye build houſe, nor ſow ſeed, nor plant vineyard, nor have *any*: but all your days ye ſhall dwell in tents, that ye may live many days in the land where ye *be* ſtrangers.

8 Thus have we obeyed the voice of Jonadab the ſon of Rechab our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our ſons, nor our daughters:

9 Nor to build houſes for us to dwell in: neither have we vineyard, nor field, nor ſeed.

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to paſs when Nebuchadrezzar king of Babylon came up into the land, that we ſaid, Come, and let us go to Jeruſalem, for fear of the army of the Chaldeans, and for fear of the army of the Syrians: ſo we dwell at Jeruſalem.

12 ¶ Then came the word of the LORD unto Jeremiah, ſaying,

13 Thus ſaith the LORD of hoſts, the God of Iſrael, Go, and tell the men of Judah, and the inhabitants of Jeruſalem, Will ye not receive inſtruction to hearken to my words? ſaith the LORD.

14 The words of Jonadab the ſon of Rechab, that he commanded his ſons not to drink wine, are performed; for unto this day they drink none, but obey their fathers commandment: notwithſtanding I have ſpoken unto you, riſing early, and ſpeaking, but ye hearkened not unto me.

15 I have ſent alſo unto you all my ſervants the prophets, riſing up early and ſending *them*, ſaying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to ſerve them, and ye ſhall dwell in the land which I have given to you, and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

16 Becauſe the ſons of Jonadab the ſon of Rechab have performed the commandment of their father which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus ſaith the LORD God of hoſts, the God of Iſrael, Behold, I will bring upon Judah, and upon all the inhabitants of Jeruſalem, all the evil that I have pronounced againſt them: becauſe I have ſpoken unto them, but they have not heard, and I have called unto them, but they have not anſwered.

18 ¶ And Jeremiah ſaid unto the houſe of the Rechabites, Thus ſaith the LORD of hoſts, the God of Iſrael, Becauſe ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus ſaith the LORD of hoſts, the God of Iſrael, Jonadab the ſon of Rechab ſhall not want a man to ſtand before me for ever.

CHAP. XXXVI.

1 Jeremiah cauſeth Baruch to write his prophecy, 5 and publickly to read it. 11 The princes having intelligence thereof by Michaiah, ſend Jehudi to fetch the roll and read it. 19 They will Baruch to hide himſelf and Jeremiah. 20 The king Jehoiakim being certified thereof, heareth part of it, and burneth the roll. 27 Jeremiah denounceth his judgment. 32 Baruch writeth a new copy.

AND it came to paſs in the fourth year of Jehoiakim the ſon of Joſiah king of Judah, *that* this word came unto Jeremiah from the LORD, ſaying,

2 Take thee a roll of a book, and write therein all the words that I have ſpoken unto thee againſt Iſrael, and againſt Judah, and againſt all the nations, from the day I ſpake unto thee, from the days of Joſiah, even unto this day.

3 It may be that the houſe of Judah will hear all the evil which I purpoſe to do unto them; that they may return every man from his evil way, that I may forgive their iniquity and their ſin.

4 Then Jeremiah called Baruch the ſon of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had ſpoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, ſaying, I *am* ſhut up, I cannot go into the houſe of the LORD:

6 Therefore go thou and read in the roll which thou haſt written from my mouth, the words of the LORD in the ears of the people in the LORDs houſe upon the faſting-day: and alſo thou ſhalt read them in the ears of all Judah, that come out of their cities.

7 It may be they will preſent their ſupplication before the LORD, and will return every one from his evil way; for great *is* the anger and the fury that the LORD hath pronounced againſt this people.

8 And Baruch the ſon of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORDs houſe.

9 And it came to paſs in the fifth year of Jehoiakim the ſon of Joſiah king of Judah, in the ninth month, *that* they proclaimed a faſt before the LORD to all the people in Jeruſalem, and to all the people that came from the cities of Judah unto Jeruſalem.

10 Then read Baruch in the book, the words of Jeremiah in the houſe of the LORD, in the chamber of Gemariah, the ſon of Shaphan the ſcribe, in the higher court, at the entry of the new gate of the LORDs houſe, in the ears of all the people.

11 When Michaiah the ſon of Gemariah the ſon of Shaphan, had heard out of the book all the words of the LORD.

12 Then he went down into the kings houſe into the ſcribes chamber, and lo, all the princes ſat there, *even* Eliſhama the ſcribe, and Delaih the ſon of Shemaiah, and Elnathan the ſon of Achbor, and Gemariah the ſon of Shaphan, and Zedekiah the ſon of Hananiah, and all the princes.

13 Then Micaiah declared unto them all the words that he had heard when Baruch read the book in the ears of the people.

14 Therefore all the princes ſent Jehudi the ſon of Nethaniah, the ſon of Shelemiah, the ſon of Cuſhi, unto Baruch ſaying, Take in thine hand the roll wherein thou haſt read in the ears of the people, and come. So Baruch the ſon of Neriah took the roll in his hand, and came unto them.

15 And they ſaid unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to paſs when they had heard all the words, they were afraid, both one and other, and ſaid unto Baruch, We will ſurely tell the king of all theſe words.

17 And they asked Baruch, ſaying, Tell us now, How didſt thou write all theſe words at his mouth?

11 Then Baruch anſwered them, He pronounced all theſe words unto me with his mouth, and I wrote *them* with ink in the book.

19 Then ſaid the princes unto Baruch, Go hide thee, thou and Jeremiah, and let no man know where ye *be*.

20 ¶ And they went in to the king into the court, but they laid up the roll in the chamber of Eliſhama the ſcribe, and told all the words in the ears of the king.

21 So the king ſent Jehudi to fet the roll, and he took it out of Eliſhama the ſcribes chamber, and Jehudi read it in the ears of the king, and in the ears of all the princes which ſtood beſide the king.

22 Now the king ſat in the winter-houſe, in the ninth month; and *there was a fire* on the hearth burning before him.

23 And it came to paſs *that* when Jehudi had read three or four leaves, he cut it with the penknife, and caſt *it* into the fire that *was* on the hearth, untill all the roll was conſumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor rent their garments, *neither* the king, nor any of his ſervants that heard all theſe words.

25 Nevertheleſs, Elnathan, and Delaiah, and Gemariah had made interceſſion to the king, that he would not burn the roll, but he would not hear them.

26 But the king commanded Jerahmeel the ſon of Hammelech, and Seraiah the ſon of Azriel, and Shelemiah the ſon of Abdeel, to take Baruch the ſcribe, and Jeremiah the prophet: but the LORD hid them.

27 ¶ Then the word of the LORD came to Jeremiah (after that the king had burnt the roll, and the words which Baruch wrote at the mouth of Jeremiah) ſaying,

28 Take thee again another roll, and write in it all the former words, that were in the firſt roll, which Jehoiakim the king of Judah hath burnt.

29 And thou ſhalt ſay to Jehoiakim king of Judah, Thus ſaith the LORD, Thou haſt burnt this roll, ſaying, Why haſt thou written therein, ſaying, The king of Babylon ſhall certainly come and deſtroy this land, and ſhall cauſe to ceaſe from thence man and beaſt?

30 Therefore thus ſaith the LORD of Jehoiakim king of Judah, He ſhall have none to ſit upon the throne of David, and his dead body ſhall be caſt out in the day to the heat, and in the night to the froſt.

31 And I will puniſh him and his ſeed, and his ſervants for their iniquity, and I will bring upon them, and upon the inhabitants of Jeruſalem, and upon the men of Judah all the evil that I have pronounced againſt them, but they hearkened not.

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the ſcribe the ſon of Neriah, who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burnt in the fire, and there were added beſides unto them many like words.

CHAP. XXXVII.

1 *The Egyptians having raiſed the ſiege of the Chaldeans, king Zedekiah ſendeth to Jeremiah to pray for the people.* 6 *Jeremiah propheſieth the Chaldeans cartrine return and victory.* 11 *He is taken for a fugitive, beaten and put in priſon.* 16 *He aſſureth Zedekiah of the captivity.* 18 *Intreating for his liberty, he obtaineth ſome favour.*

AND king Zedekiah the ſon of Joſiah reigned inſtead of Coniah the ſon of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

2 But neither he, nor his ſervants, nor the people of the land did hearken unto the word of the LORD, which he ſpake by the prophet Jeremiah.

3 And Zedekiah the king ſent Jehucal the ſon of Shelemiah, and Zephaniah the ſon of Maaſeiah the prieſt, to the prophet Jeremiah, ſaying, Pray now unto the LORD our God for us.

4 Now Jeremiah came in and went out among the people: for they had not put him into priſon.

5 Then Pharaohs army was come forth out of Egypt: and when the Chaldeans that beſieged Jeruſalem, heard tidings of them, they departed from Jeruſalem.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, ſaying,

7 Thus ſaith the LORD, the God of Iſrael, Thus ſhall ye ſay to the king of Judah, that ſent you unto me to enquire of me, Behold, Pharaohs army which is come forth to help you, ſhall return to Egypt into their own land.

8 And the Chaldeans ſhall come again, and fight againſt this city, and take it, and burn it with fire.

9 Thus ſaith the LORD, Deceive not your ſelves, ſaying, The Chaldeans ſhall ſurely depart from us: for they ſhall not depart.

10 For though he had ſmitten the whole army of the Chaldeans that fight againſt you, and there remained *but* wounded men among them, *yet* ſhould they riſe up every man in his tent, and burn this city with fire.

11 And it came to paſs that when the army of the Chaldeans was broken up from Jeruſalem for fear of Pharaohs army,

12 Then Jeremiah went forth out of Jeruſalem to go into the land of Benjamin, to ſeparate himſelf thence in the mids of the people.

13 And when he was in the gate of Benjamin, a captain of the ward *was* there, whoſe name *was* Irijah, the ſon of Shelemiah, the ſon of Hananiah, and he took Jeremiah the prophet, ſaying, Thou falleſt away to the Chaldeans.

14 Then ſaid Jeremiah, *It is* falſe, I fall not away to the Chaldeans: but he hearkned not unto him: ſo Irijah took Jeremiah, and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and ſmote him, and put him in priſon in the houſe of Jonathan the ſcribe; for they had made that the priſon.

16 ¶ When Jeremiah was entred into the dungeon, and into the cabins, and Jeremiah had remained there many days:

17 Then Zedekiah the king ſent, and took him out; and the king asked him ſecretly in his houſe, and ſaid, Is there *any* word from the LORD? And Jeremiah ſaid, There is: for, ſaid he, Thou ſhalt be delivered into the hand of the king of Babylon.

18 Moreover, Jeremiah ſaid unto king Zedekiah, What have I offended againſt thee, or againſt thy ſervants, or againſt this people, that ye have put me in priſon?

19 Where *are now* your prophets which propheſied unto you, ſaying, The king of Babylon ſhall not come againſt you, nor againſt this land?

20 Therefore hear now, I pray thee, O my lord the king, let my ſupplication I pray thee, be accepted before thee; that thou cauſe me not to return to the houſe of Jonathan the ſcribe, leſt I die there.

21 Then Zedekiah the king commanded that they ſhould commit Jeremiah into the court of the priſon, and that they ſhould give him daily a piece of bread out of the

bakers ſtreet, until all the bread in the city were ſpent. Thus Jeremiah remained in the court of the priſon.

CHAP. XXXVIII.

1 *Jeremiah by a falſe ſuggeſtion is put into the dungeon of Malchiah.* 7 *Ebed-melech by ſuit getteth him ſome enlargement.* 14 *Upon ſecret conference, he counſelleth the king by yielding to ſave his life.* 24 *By the kings inſtructions, he concealeth the conference from the princes.*

THEN Shephatiah the ſon of Mattan, and Gedaliah the ſon of Paſhur, and Jucal the ſon of Shelemiah, and Paſhur the ſon of Malchiah, heard the words that Jeremiah had ſpoken unto all the people, ſaying,

2 Thus ſaith the LORD, He that remaineth in this city ſhall die by the ſword, by the famine, and by the peſtilence: but he that goeth forth to the Chaldeans ſhall live; for he ſhall have his life for a prey, and ſhall live.

3 Thus ſaith the LORD, This city ſhall ſurely be given into the hand of the king of Babylons army, which ſhall take it.

4 Therefore the princes ſaid unto the king, We beſeech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in ſpeaking ſuch words unto them: for this man ſeeketh not the welfare of this people, but the hurt.

5 Then Zedekiah the king ſaid, Behold, he *is* in your hand: for the king *is* not *he that* can do *any* thing againſt you.

6 Then took they Jeremiah, and caſt him into the dungeon of Malchiah the ſon of Hammelech that *was* in the court of the priſon: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: ſo Jeremiah ſunk in the mire.

7 ¶ Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the kings houſe, heard that they had put Jeremiah in the dungeon, (the king then ſitting in the gate of Benjamin)

8 Ebed-melech went forth out of the kings houſe, and ſpake to the king, ſaying,

9 My lord the king, theſe men have done evil in all that they have done to Jeremiah the prophet, whom they have caſt into the dungeon, and he is like to die for hunger in the place where he is, for *there is* no more bread in the city.

10 Then the king commanded Ebed-melech the Ethiopian, ſaying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon before he die.

11 So Ebed-melech took the men with him, and went into the houſe of the king under the treaſury, and took thence old caſt clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian ſaid unto Jeremiah, Put now *theſe* old caſt clouts and rotten rags under thine arm-holes, under the cords. And Jeremiah did ſo.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon, and Jeremiah remained in the courts of the priſon.

14 ¶ Then Zedekiah the king ſent, and took Jeremiah the prophet unto him into the third entry that *is* in the houſe of the LORD; and the king ſaid unto Jeremiah, I will aſk thee a thing: hide nothing from me.

15 Then Jeremiah ſaid unto Zedekiah, If I declare *it* unto thee, wilt thou not ſurely put me to death? and if I give thee counſel, wilt thou not hearken unto me?

16 So Zedekiah the king ſware ſecretly unto Jeremiah, ſaying, *As* the LORD liveth, that made us this ſoul, I will not put thee to death, neither will I give thee into the hand of theſe men that ſeek thy life.

17 Then ſaid Jeremiah unto Zedekiah, Thus ſaith the LORD the God of hoſts, the God of Iſrael, If thou wilt aſſuredly go forth unto the king of Babylons princes, then thy ſoul ſhall live, and this city ſhall not be burnt with fire, and thou ſhalt live, and thine houſe.

18 But If thou wilt not go forth to the king of Babylons princes, then ſhall this city be given into the hand of the Chaldeans, and they ſhall burn it with fire, and thou ſhalt not eſcape out of their hand.

19 And Zedekiah the king ſaid unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, leſt they deliver me into their hand, and they mock me.

20 But Jeremiah ſaid, They ſhall not deliver *thee:* obey, I beſeech thee, the voice of the LORD, which I ſpeak unto thee: ſo it ſhall be well unto thee, and thy ſoul ſhall live.

21 But If thou refuſe to go forth, this *is* the word that the LORD hath ſhewed me:

22 And behold, all the women that are left in the king of Judahs houſe, *ſhall be* brought forth to the king of Babylons princes, and thoſe *women* ſhall ſay, Thy friends have ſet thee on, and have prevailed againſt thee: thy feet are ſunk in the mire, *and* they are turned away back.

23 So they ſhall bring out all thy wives and thy children to the Chaldeans, and thou ſhalt not eſcape out of their hand, but ſhalt be taken by the hand of the king of Babylon: and thou ſhalt cauſe this city to be burnt with fire.

24 ¶ Then ſaid Zedekiah unto Jeremiah, Let no man know of theſe words, and thou ſhalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and ſay unto thee, Declare unto us now what thou haſt ſaid unto the king, hide it not from us, and we will not put thee to death; alſo what the king ſaid unto thee:

26 Then thou ſhalt ſay unto them, I preſented my ſupplication before the king that he would not cauſe me to return to Jonathans houſe to die there.

27 Then came all the princes unto Jeremiah and asked him, and he told them according to all theſe words that the king had commanded: ſo they left off ſpeaking with him, for the matter was not perceived.

28 So Jeremiah abode in the court of the priſon, until the day that Jeruſalem was taken, and he was *there* when Jeruſalem was taken.

CHAP. XXXIX.

1 *Jeruſalem is taken.* 4 *Zedekiah is made blind, and ſent to Babylon.* 8 *The city ruinated,* 9 *the people captivated.* 11 *Nebuchadrezzar's charge for the good uſage of Jeremiah.* 15 *God's promiſe to Ebed-melech.*

IN the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon, and all his army againſt Jeruſalem, and they beſieged it.

2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was broken up.

3 And all the princes of the king of Babylon came in, and ſat in the middle gate, *even* Nergal-ſharezer, Samgar-nebo, Sarſechim, Rab-ſaris, Nergal-ſharezer, Rabmag, with all the reſidue of the princes of the king of Babylon.

4 ¶ And it came to paſs, *that* when Zedekiah the king of Judah ſaw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the kings garden, by the gate betwixt the two walls, and he went out the way of the plain.

5 But the Chaldeans army purſued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him.

6 Then the king of Babylon ſlew the ſons of Zedekiah in Riblah before his eyes: alſo the king of Babylon ſlew all the nobles of Judah.

7 Moreover, he put out Zedekiahs eyes, and bound him with chains to carry him to Babylon.

8 ¶ And the Chaldeans burnt the kings houſe, and the houſes of the people with fire, and brake down the walls of Jeruſalem.

9 Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and thoſe that fell away, that fell to him, with the reſt of the people that remained.

10 But Nebuzar-adan the captain of the guard left of the poor of the people which had nothing, in the land of Judah, and gave them vineyards and fields at the ſame time.

11 ¶ Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, ſaying,

12 Take him, and look well to him, and do him no harm, but do unto him even as he ſhall ſay unto thee.

13 So Nebuzar-adan the captain of the guard ſent, and Nebuſhasban, Rab-ſaris, and Nergal-ſharezer, Rab-mag, and all the king of Babylons princes:

14 Even they ſent and took Jeremiah out of the court of the priſon, and committed him unto Gedaliah the ſon of Ahikam, the ſon of Shaphan, that he ſhould carry him home: ſo he dwelt among the people.

15 ¶ Now the word of the LORD came unto Jeremiah, while he was ſhut up in the court of the priſon, ſaying,

16 Go and ſpeak to Ebed-melech the Ethiopian, ſaying, Thus ſaith the LORD of hoſts, the God of Iſrael, Behold, I will bring my words upon this city for evil, and

not for good, and they ſhall be *accompliſhed* in that day before thee.

17 But I will deliver thee in that day, ſaith the LORD, and thou ſhalt not be given into the hand of the men of whom thou *art* afraid.

18 For I will ſurely deliver thee, and thou ſhalt not fall by the ſword, but thy life ſhall be for a prey unto thee, becauſe thou haſt put thy truſt in me, ſaith the LORD.

CHAP. xxxv. For the underſtanding of this chapter, it muſt be obſerv'd, in general, that the Rechabites were Jews, who deſcended from Jonadab, the ſon of Rechab; who, upon account of a vow which their father had obliged them to make, drank no wine, nor dwelt in houſes. Theſe Rechabites having fled to Jeruſalem, when the Chaldeans entred Judea with ſword in hand, Jeremiah offered them wine to drink; which they refuſed, alledging their vow and the prohibition of their father. Whereupon Jeremiah reproached the Jews, for not ſhewing the ſame reſpect to the commandments of God, as the Rechabites had for thoſe injunctions of their father Jonadab: And then denounces to the Jews their certain deſtruction; and promiſes the Rechabites that God would bleſs them.

Let us, therefore, carefully attend to this example of the Rechabites, who, out of a principle of piety and conſcience, kept the vow their father had laid on them, of never drinking any wine; and alſo to the reproaches which God made the Jews for not ſhewing the ſame reſpect to the commandments he had given them.

This example ſhews the great guilt of the Jews, in not obſerving the laws of the Lord, although thoſe laws did not relate to indifferent matters, as the uſe of wine, but to neceſſary and indiſpenſible duties, of which God had continually warn'd them by his Prophets; and yet the Rechabites did religiouſly obſerve the vow laid upon them a long time before, without having ever broken it.

The inſtruction this furniſhes us with, is, that thoſe who do not fullfil the vows they have made to God, nor keep his covenant, muſt expect the puniſhments which are denounced in that covenant, againſt thoſe who ſhall tranſgreſs it; and on the contrary, thoſe who obſerve the duties required in it, ſhall be bleſſed of God; as the Rechabites were, becauſe of their piety.

Ver. 2. *Go unto the houſe of the Rechabites,* &c.] The Rechabites, ſo famous in Scripture for the ſingularity of their lives, were not content to excel in common moral virtues, but affected to diſtinguiſh themſelves from the reſt of the world, by a peculiar abſtinence from wine, from dwelling in houſes, from poſſeſſing either houſes, vineyards or fields, and from all kind of agriculture, as appears from the 6th and 7th verſes of this chapter.

Who the author of this inſtitution was, whether Jonadab, mentioned by the Scriptures to live in the days of Jehu, or any other before or after him, is far from being agreed. If we may believe a modern critick (J. Bolduc.) he hath found the etymon of Rechab in the Hebrew word *Rekeb*, or *chariot* of Elijah, and the etymon alſo of the Phariſees, his ſuppoſed diſciples, in the word *phraſhim*, or *horſes of it*, 2 Kings ii. 12. So that according to him, the words of Eliſha ſhould not be render'd, as we have given them in the Engliſh Bible, and in all other tranſlations, "My father, my father the chariot of Iſrael and the horſes thereof;" but, my father Rechab, *&c.* or, at leaſt, the former called themſelves Rechabites from the *Rechab*, *chariot*; and the latter from the *pheraſhim*, or horſes of it. Purſuant to this, our author obſerves, that when Joaſh, king of Iſrael, came to viſit Eliſha, as he lay on his death-bed, he addreſſed himſelf in the ſame words, *My father, the chariot of Iſrael and the horſemen thereof*, 2 Kings xiii. 14. He even ventures to prove that inſtitution of the Rechabites older than the flood: Which, allowing his far-fetched etymology, will be no difficult task, if we can but ſuppoſe Enoch was *tranſlated* in the ſame kind of vehicle.

Again, another bold critick, even ſuch a one as the learned Scaliger in his Elench. Trihæreſ. pretends that it did begin about the time of Jeremiah, and that the Jonadab mentioned in the hiſtory of Jehu, was only a perſon of the ſame name with the founder of that Rechabitiſh race, and that he was too great a courtier, and too fine a gentleman, to be author of ſuch an impolite inſtitution; yet it is not my province to trouble my readers with the diſproof of an argument only ſupported by an oratorial confidence. Therefore I add, that,

Between the extremes of thoſe two above-mentioned authors, there is a third claſs of authors, who give it as their opinion, that Hobab the ſon of Jethro, as he was a Kenite, was the founder of the Rechabites; that Rechab was one of his names, and Jonadab one of his deſcendants: And laſtly, that Heber the Kenite was alſo an obſerver of the Rechabitiſh inſtitution, for which I quote Sanctius upon this place. And Serarius is of the ſame opinion in moſt of theſe points, but diſtinguiſhes two ſorts of Rechabites; the one inſtituted by Jethro or Hobab, and the other by Jonadab, lib. 3. c. 9. But all this is aſſerted without any other than a fallacious conjecture. I ſhan't take any notice of thoſe who pretend, that they were either of the tribe of Judah; as Theodoret in 1 Chron. or of that of Levi; as Hegeſip. apud Euſeb. hiſt. Eccl. l. 2. c. 23; or that they were Rechabites or deſcendants of Jethro, by the father's ſide, and Levites by the mother's; and, as ſuch, that they were employed in much the ſame offices of the temple with the Nethinims. Sanctius and Cornel. in loc. It is plain the author of the book of Chronicles calls them Kenites, deſcended from Kemar, the father of the houſe of Rechab, 1 Chron. ii. 5. Tho' it doth not appear that all the Kenites obſerved the inſtitution of Jonadab, but only thoſe, who were his immediate deſcendants. For which reaſons

We rather chooſe the moſt received opinion, that Jonadab, Jehu's cotemporary and friend, whom he took up into his chariot and carried to Samaria, that he might be an eye-witneſs of his zeal againſt the impious worſhippers of Baal, was the founder of the Rechabitiſh life; for he is the only one of that name mentioned in the Scriptures, and there is nothing urged on any ſide that can give any of the contrary opinions the face of probability. Jehu's behaviour as before to him, argues him to have been an eminent perſon, not only for ſenſe and virtue, but alſo for his uncommon piety and zeal; and as ſuch he might have fallen into this new life, and enjoined the obſervance of it to his poſterity, perhaps through ſome diſguſt which he took at court, or at the idolatries of the Iſraelites, which made it needful to ſeparate from them, by living in the pure and untainted country, to avoid the danger of being either corrupted by them, or hated for not being ſo. The Kenites not being of the ſeed of Iſrael, many broils and diſputes might have ariſen between them about the poſſeſſion of lands, which might make him diſclaim even the uſe and culture of them. The almoſt continual depredations to which Iſrael was expoſed from their enemies round about, to ſay nothing of famine or peſtilence, made the paſtoral life ſeem to him much more eligible, becauſe in ſuch caſes it was more eaſy to remove into better or ſafer abodes, in imitation of the ancient patriarchs. Wine was of a too enſnaring nature, and might in time have tempted his deſcendants into a looſer and more luxurious life; for which reaſon he thought it neceſſary to forbid the uſe of it. Laſtly, whatever other private motives might determine him to that anachoretick life, he ſeems chiefly to endear it to his deſcendants by the advantageous proſpect of health, eaſe and length of days, ver. 7. How far the horrid debauchery, both in religion and morals, which reigned as well in Judah as in Iſrael for a conſiderable time, to ſay nothing of the frequent conſpiracies and rebellions, which happened in the latter of thoſe kingdoms, might contribute to determine, if not to force a man of his character and diſpoſition, to this kind of hermetic life, we need not ſay. So that

The queſtion will only be, how he could bind his poſterity to the ſtrict obſervance of his inſtitution. A queſtion eaſily ſolved by thoſe, who are acquainted with the power of parents in Scripture, in caſes of the like nature. Yet there is not even a neceſſity to flee to thoſe examples, which laid the children under a curſe for their diſobedience; for this was not the caſe of the Rechabites:

bites; Jonadab laid them under no ſuch malediction; on the contrary we read in this chapter, that the Prophet Jeremiah was directed by God to bring them to an apartment of the temple, to ſet *wine* before them and *invite* them to drink thereof, which could no ways be reconciled to the attributes of the Deity, if they had been under an abſolute indiſpenſible obligation to abſtain from it: So when the Rechabites *refuſed* the wine, it was not becauſe they lay under a curſe from their father for ſuch diſobedience, but becauſe he promiſed, that *they ſhould live many days in the land wherein they were ſtrangers*, if they obeyed his voice; which promiſe being alſo made to thoſe who honoured their parents (Exod. xx. 12.) might the more incline them to that ſtrict obedience, for which they are ſo highly commended by God in this chapter.

We may add further, that their retiring into Jeruſalem, during the time of the ſiege, which was a breach of the injunction, without being ſo much as blamed for it by Jeremiah, is a further proof of their not being under an indiſpenſible obligation to live in tents and in the country. Though even here one might think, it would have been more prudent for them to have removed further out of Nebuchadnezzar's way, inſtead of ſheltering themſelves in a beſieged city, which the Prophet had foretold ſhould be taken; where they not only ſuffered all the common calamities of a long ſiege, but were in all likelihood carried away captive with the tribe of Judah; for we find ſome of them, at their return from Babylon, ſettled at Jabeſh, or Jabez, 1 Chron. ii. 55. And the Septuagint and Vulgate have theſe words in the title of the 70th, which is our 71ſt Pſalm, *A pſalm of David to the ſons of Jonadab and the firſt captives*: but, foraſmuch as this title is not to be found in the Hebrew text, I don't pretend to lay any great ſtreſs on it. But,

What became of them afterwards, whether they continued to obſerve their father's injunction, or whether the Phariſees, Aſſidees and Eſſenians were their followers, is of no great concern for me to enquire at preſent.

But, this I ſay, if the Aſſideans were the ſame as the Eſſenians, their principles and opinions muſt be the ſame; yet it is moſt certain, that the manner of life of the Eſſenians, which is very well known, was very different from that of the Rechabites; as it appears from what Joſephus ſays of them, who informs us, that the Eſſenians had fields which they cultivated in common; that they dwelt in houſes; that they had neither wives nor children; and performed not their religious ceremonies with the other Jews in the temple of Jeruſalem. But all this was contrary to the practice of the Rechabites. Hegeſippus, as cited by Euſebius, lib. 2. c. 23. relates, that as St. James was led away to be put to death, one of the prieſts of the race of the Rechabites cried out to the Jews, as they were going to ſtone him, *What are ye going to do? The juſt man prays for you.* It is certain, that the Rechabites were not of the race of the prieſts; but as they ſerved in the temple, this author might have taken them for prieſts; or he may have taken prieſt in a generical ſenſe, which will include all the miniſters of the Lord.

It is true the Rechabites had a promiſe from God, as a reward of their obedience, in theſe words, *Jonadab the ſon of Rechab ſhall not want a man to ſtand before me for ever*, ver. 19. but this phraſe is far from implying, that the Rechabites were either prieſts or Levites, and, as ſuch, ſhould continually miniſter at the altar of the Lord; as ſome, Theodoret, *&c.* have fancied; or that they ſhould have a ſeat in the great Sanhedrin; which is the wildeſt notion of all, for it was not then in being; to which we may add upon equal credit what Benjamin de Tudela, a Jewiſh traveller of the 12th century, ſays, that they are ſtill in being, and ſtrict obſervers of their old inſtitution. Theſe are his words: "From Pundabita upon the Euphrates I went into the country of Seba, called at preſent Aliman, which borders upon the country of Sennaar or Shinar. After a journey of one and twenty days through deſarts, I arrived at the place inhabited by the Jews, called *the ſons of Rechab*, otherwiſe the people of *Theima*; for Theima is the beginning of their territory, which is governed at this day by the prince Hanan. The city of Theima is large and populous: The length of the country is twenty days journey, between the northern mountains; it abounds with fine, beautiful and ſtrong cities, that acknowledge no foreign juriſdiction. The people of this country make excurſions upon their neighbours, and extend their arms to diſtant nations. They cultivate their fields, and breed cattle in the midſt of a large and fruitful country. They appropriate the tythe of their whole income to the maintaining of the diſciples of the ſages, who continually attend upon preaching, and to the ſupport of the Phariſees, who bewail the misfortunes of Sion, and the deſtruction of Jeruſalem; never making uſe of either wine or fleſh, going always in black, and having no other habitations than the caves; faſting every day except the ſabbath, and being conſtantly at prayer, to obtain from God the liberty and return of Iſrael from their captivity.

All the Jews of Theima and Thelima, who are in number about one hundred thouſand men, join in the ſame prayers to the Lord. Their prince is Solomon the brother of Hanan, both of the race of David, as they prove from the genealogical hiſtories, preſerved in their archives. They generally wear torn mourning cloaths, and faſt forty days for all the Jews that are in captivity. The province contains about forty cities, two hundred towns, and an hundred caſtles. The metropolis of the country is Thenai; and the number of Jews inhabiting this province is about three hundred thouſand. The ſaid metropolis is encompaſſed with good walls, which encloſe a large ſpot of ground, where they ſow large quantities of wheat; for it is fifteen miles ſquare, and about fifteen leagues, or five and forty miles round: And in the midſt thereof ſtands the palace of the great king Solomon, beautified with very ſplendid gardens".

——*Give them wine to drink*] You ſee by the preceding note, that it was enjoined the Rechabites by their father, not to drink wine; here then it may be reaſonably queried, Why the Lord commanded the Prophet to *give them wine to drink?* It was not with a view to tempt them to break through the vow they had ſworn before the Lord, to obey the voice and direction of their father Rechab; but to twit the Jews for their diſobedience to the law of the Lord their God, and to prove to them by an argument *a fortiori*, as the ſchoolmen term it, that the Jews in their backſlidings were the worſt and moſt ungrateful of all people. The Lord knew that the Rechabites would not drink of the wine offered to them by Jeremiah, and directed Jeremiah immediately to make the application; "See now ye Jews that boaſt of your being the choſen of the Lord, theſe Rechabites punctually obſerve to do the commands of their father, who is dead, and can't help nor puniſh them, but ye will not obey the voice of the Lord your God who liveth for ever, and is able to deſtroy you both body and ſoul in hell."

Now, as it may be enquired of ſome, why Rechab ſhould prohibit the uſe of wine to his poſterity, it may not be improper to obſerve, that the uſe of wine was forbidden by the law to the Nazarites and prieſts during all the time they were in the tabernacle, and employed in the ſervice of the altar, Lev. x. 9. Numb. vi. 3. foraſmuch as wine is of that intoxicating quality, as to endanger the capacity of thoſe that drink it to perform their duty.

Several of the ancients were of opinion, that wine was not in uſe before the deluge, and that Noah was the firſt that brought this liquor into vogue. If wine, ſay they, had been known before the flood, Abel would not have fail'd to make an offering to the Lord thereof; for hardly any ſacrifices were made to the Lord, that were any thing conſiderable, but there were libations of wine alſo along with them. (See Exod. xxix. 40. Deut. xv. 5——7.) And Noah would have been upon his guard, ſo as not to have drank of it to exceſs. But on the other hand, it is maintain'd by others, that it is much more probable, that the firſt men ſhould have had the uſe of wine, which is a liquor ſo generally uſeful and agreeable, that it would not be unknown even to Adam himſelf. Jeſus Chriſt tells us, that the firſt inhabitants of the world were ſurprized by the deluge *as they were eating and drinking*, which is commonly underſtood of ſuch as *drink wine.* And, to clear Noah of the crime of drunkenneſs, it may be added, that though he knew the intoxicating quality of wine, yet he might think, that the quantity he drank of it was not capable of cauſing the drunkenneſs in him that he afterwards experienced.

They were uſed to adminiſter wine by way of phyſick to ſuch as were in trouble and ſorrow. "It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes ſtrong drink. Leſt they drink and forget the law, and pervert the judgment of any of the afflicted. Give ſtrong drink unto him that is ready to periſh, and wine to thoſe that be of heavy hearts. Let him drink and forget his poverty, and remember his miſery no more," Prov. xxxi. 4, *&c.* So the Rabbins inform us, that they uſed to give wine and ſtrong liquors to thoſe that were condemned to die, at their execution, to ſtupify them, and to take off ſome part of the fear and ſenſe of their pain. There were certain charitable women at Jeruſalem, as they tell us, who uſed to mix certain drugs with wine to make it ſtronger and more efficacious to extinguiſh the ſenſe of pain; but how far ſuch a practice was conſiſtent with the law of God, and the juſtice of the ſentence paſt upon the criminal, which is not properly executed except he undergoes the pain in its full rigour, I leave my reader to determine. However, 'tis thought it was ſuch a kind of mixture that was offered to Jeſus Chriſt to drink before he was faſtened to the croſs. *And they gave him to drink wine mingled with myrrhe, but* (obſerve how Chriſt condemned ſuch a practice) *he received it not*, Mark xv. 23. thereby ſhewing that ſuch a practice was unlawful.

Chap. xxxvi. Here you read that Jeremiah cauſed his Prophecies and threatnings againſt the Jews to be written in a book, and how he orders Baruch to read them in the temple upon a day of faſting. Baruch obeyed the direction of the Prophet, and having read it in the preſence of the people, and of the officers of king Jehoiakim, that prince cauſed the book to be brought unto him, who having alſo read part of it, cut it in pieces, caſt it into the fire, and ordered both Jeremiah and Baruch to be ſeized. Then God commanded Jeremiah to write another book containing the ſame things, as that had in it, which Jehoiakim had burnt, and to tell the king, that God would puniſh him for his impiety; that his judgments ſhould fall upon him, and his poſterity; and, finally, that his body ſhould be deprived of decent burial.

In which hiſtory we ſee, Firſt, the great goodneſs of God towards the Jews, in warning them by Jeremiah of their approaching ruin, who cauſed the exhortations and threatnings, which he had orders to make to them, to be read in publick on a faſt day. Secondly, You ſee the extreme impiety of king Jehoiakim, who, inſtead of humbling himſelf upon the hearing of theſe threatnings, tore and burnt the book in which they were contain'd, and commanded Jeremiah and Baruch to be caſt into priſon.—— Which example ſhews us how the wicked, inſtead of making a good uſe of the warnings they receive from God, grow angry at it, and even quarrel with God, his holy word, and faithful ſervants. Thirdly, The order that Jeremiah received, to write in another book the ſame things that had been written in the former book, which the king burnt, and to add thereto more particular threatnings againſt him, ſhews, that it is in vain for the wicked to pretend to ſtop the mouth of God's ſervants, or to ſcoff at his word: That the threatnings of the Lord cannot be fruſtrated: And that ſooner or later, prophane and impious men will bear the puniſhment that is due to them; as it happened to king Jehoiakim, who periſhed miſerably, and his carcaſe was thrown out into the draught-houſe; ſee the notes on chap. 1.

Chap. xxxvii. Shews how king Zedekiah, having deſired Jeremiah to intercede for him and for the Jews at the time when the Chaldeans made war againſt them, the Prophet acquainted him, that although the Chaldeans had raiſed the ſiege of Jeruſalem, to go and fight with the Egyptians, yet they ſhould return and take the city. After this, Jeremiah going out of Jeruſalem, was ſtopped and accuſed of deſigning to paſs over to the ſide of the Chaldeans, upon which charge he was very much abuſed and thrown into a loathſome dungeon; yet when king Zedekiah cauſed him to be brought before him again, the Prophet perſiſted in his prediction, that he and all the people ſhould fall into the hand of the king of Babylon. Then he pray'd not to be ſent back to the dungeon, leaſt he ſhould die there; the king granted his requeſt, and ordered him to be kept in the court of the priſon, and to be fed there during the ſiege of Jeruſalem. Whence

We have matter for theſe reflections: Firſt, wicked men have ſometimes recourſe to God in danger, yet their ſincerity is to be doubted of, as we may ſee in the preſent caſe of king Zedekiah, who, when he was beſieged, deſired the interceſſion of good Jeremiah, but refuſed to follow the wholeſome advice which the Prophet gave him. A ſecond conſideration may be taken from what Jeremiah declared to the king, that he ſhould not depend upon the aſſiſtance of the Egyptians, nor upon the king of Babylon's raiſing the ſiege of Jeruſalem, for as much as that city ſhould certainly be taken by the Chaldeans. Which teaches how vain it is to truſt in the help of man, when God is not on our ſide, and that nothing can hinder the execution of his purpoſes. Thirdly, it is viſible in the example of Jeremiah, who was thrown into a loathſome dungeon, and yet did not forbear telling the king that he ſhould be ſubdued by the Chaldeans, that the miniſters of the Lord muſt ſometimes undergo great afflictions, but that the fear of men ought never to ſtop their mouths. Fourthly, we have ſeen that God ſoften'd the heart of Zedekiah towards Jeremiah, in that he not only ſaved him from the dungeon, but fed him likewiſe, whilſt the famine prevail'd in Jeruſalem. Thus providence ſtops the malice of the wicked, and makes good men meet with comfort and help in the worſt of times.

Chap. xxxviii. Theſe are the contents of this chapter: The officers of Zedekiah caus'd Jeremiah to be put into a dungeon full of mire, becauſe he continued to propheſy the taking of Jeruſalem; but an officer, named Ebed-melech, interceded for him, and took him out of the dungeon. Jeremiah was afterwards brought before the king. He ſtill propheſies, that the city ſhould be taken by the Chaldeans, and earneſtly exhorts Zedekiah to ſurrender himſelf to them; promiſing him, that if he did ſo, he and his houſhold would be ſaved, and the city ſhould not be burnt. The king was mov'd, and almoſt perſuaded, but had not the courage to follow the advice of the Prophet, who was ſent back to priſon, and remained there till the taking of Jeruſalem.

Here we ſee, firſt, by what happened to Jeremiah, who was accuſed and impriſoned as a traytor to his king and his country, for adviſing the Jews to yield to the Chaldeans, that the ſervants of God are often perſecuted and ſlander'd, for ſaying no more than what God has commanded them to declare on his behalf. 2dly, In the deliverance of Jeremiah, (who, by the care of Ebed-melech, was taken out of the dungeon, in which he muſt have periſh'd) a proof of God's protection of the righteous, when perſecuted; and the piety of Ebed-melech, who had the courage to intercede for Jeremiah, is an example which ought to ſtir us up to take the part of God's ſervants, and of oppreſſed innocency. We ſhall ſee in the following chapter, that the piety of Ebed-melech did not go unrewarded. 3dly, and above all, you ought to obſerve the behaviour of Zedekiah, who was almoſt prevail'd upon to take the counſels Jeremiah gave him, but durſt not do it, for fear of the people and his chief officers, though the Prophet had aſſured him, that no evil ſhould befal him on that account. By this we may ſee, how God ſeeks after ſinners; how they are ſometimes touch'd in their conſciences, and form good reſolutions, but have not the courage to go through with them, being with-held by a falſe ſhame, and by the reſpect they have for men. From whence it happens, that, after long ſtruggling and reſiſtance, they take the worſt ſide, and periſh in their hardneſs; as it happen'd to Zedekiah, who, notwithſtanding the warnings of Jeremiah, and the ſollicitations of his own conſcience, reſolv'd not to yield to the Chaldeans, and thereby drew upon his ſubjects, and himſelf too, a total deſtruction.

Chap. xxxix. We ſee in this chapter, how Jeruſalem was taken by the Chaldeans, and king Zedekiah carry'd away to Babylon, after that Nebuchadnezzar had cauſed his ſons to be ſlain before him, and then put out his eyes. We ſee next what happen'd to Jeremiah, and the reſpect which the Chaldeans ſhew'd this Prophet of the Lord.

Laſtly, this chapter teaches us, that Ebed-melech, who had ſaved the Prophet's life, was himſelf alſo ſaved in the taking of Jeruſalem, as Jeremiah had promiſed him before; which, together, may be a proper ſubject for the following reflections.

Firſt, that God will not withdraw his hand from the puniſhment of thoſe who are the authors of ſins, and of publick miſeries; and eſpecially, that perjured perſons never eſcape being made examples of the wrath of God.

Secondly, that God will never forſake thoſe that rely on his help, and protection; but does certainly protect good men in the day of calamity; eſpecially thoſe who protect the innocent, and take upon them to defend the ſervants of the Lord, when they ſhall be oppreſſed, will be delivered; and receive the due reward of their zeal and piety.

Now, for the better underſtanding of this whole hiſtory of the means by which God delivered his ſervants, puniſhed the ſinners, and raiſed to himſelf a name above his enemies, I ſhall relate the contents of what you have read, from the noted Jewiſh hiſtorian Joſephus.

In the ninth year of the reign of king Zedekiah, ſays he, on the tenth day of the tenth month, the Babylonian king returned to the inveſtiture of Jeruſalem, with a numerous army. He opened his trenches before that city, and continued a moſt vigorous ſiege againſt it for the ſpace of eighteen months, till he reduced its inhabitants to the utmoſt extremities of famine and peſtilence which daily increaſed within the walls thereof in a moſt terrible manner. Then Jeremiah, who was ſhut up in priſon, cried aloud, and admoniſhed the people to open their gates, and ſubmit to the Babylonians, as the only remedy to preſerve their lives; for, on the contrary, their reſiſtance would prove their utter deſtruction, and inevitable death; for, ſaid he, thoſe that remain in the city muſt periſh either by famine, or become a prey to an enraged enemy, and be all put to the ſword; but thoſe that flee to the enemy ſhall eſcape death. When the leading men heard theſe words, they were ſo far from giving credit to them, that they utterly rejected them; and though themſelves were upon the point of deſtruction, they went in an enraged manner to the king, and acquainting him with the whole of the Prophet's diſcourſe, accuſed him as a mad-man, and demanded puniſhment, as for one who had taken off the edge of the peoples courage, to defend their country, by his denouncing inevitable calamities and inſupportable miſeries; who elſe were vigorous and well-diſpoſed to undergo any danger in withſtanding the enemy for the protection of their king and city; concluding that the Prophet alſo adviſed them to flee to the enemy for protection, telling them, that the city would ſhortly be taken and entirely demoliſhed.

The king was not prone to anger, but of a mild and peaceable diſpoſition; neither did he entertain any unjuſt thought againſt the Prophet. Yet, leaſt he might procure the diſpleaſure of ſo many great men about his perſon, at ſuch a critical juncture, he ſurrendered him into their power, to be treated by them according to their deſire. Being poſſeſſed of his perſon, and empowered to execute their wicked intentions upon the Prophet Jeremiah, they hurried him away to priſon, and let him down by a rope into a ditch full of ſoil and naſtineſs, intending thereby to ſmother him to death. He ſtood in this filthy place up to the mouth, when one of the king's ſervants, an Ethiopian by birth, but in great eſteem with the king, laid the Prophet's caſe before his royal maſter, and repreſented the inhumanity of his friends and princes of the people, for letting the Prophet down into ſo loathſome a place, which was much worſe than the death he could reaſonably expect if he fell into the hands of his enemies, in ſuch a pathetic manner, that the king repented he had ſurrendered him into the hands of his princes, and commanded the Ethiopian to take thirty of his ſervants, ropes, and whatſoever elſe was neceſſary to preſerve the Prophet, and to go quickly and draw him out of the ditch; and the Ethiopian, according to theſe orders, took the men and other neceſſaries, and delivered him from his nauſeous confinement.

The king, after his releaſe, ſent privately for him, and asked him if he could acquaint him with any thing from the oracle of God, that could aſſiſt him in his preſent calamity. He anſwered in the affirmative, but added, that his advice would not be follow'd, altho' the royal decree ſhould enjoin its obſervance: for, ſaid he, your friends have reſolved to put me to death, as tho' I were ſome notorious offender. Where are thoſe impoſtors now, who ſaid the Babyloniſh war would not be renew'd? I am ſtill apprehenſive, that if I preſume to declare the truth, you will put me to death for it. Wherefore the king promiſed him upon his oath, not to kill or ſurrender him again into the hands of his princes. Then Jeremiah, relying upon the king's honour, adviſed him to ſurrender the city into the hands of the Babylonians, ſaying, that he was commiſſioned by the oracle of God to tell him ſo, provided he had any thoughts of ſaving himſelf, or of averting the danger which threatned him, or any inclination the city ſhould not be levelled with the ground, and the temple burnt. He added moreover, that if he refuſed to embrace this good advice, but act contrary thereto, all the calamities, which his citizens, himſelf, or his kindred were to ſuſtain, would be principally and wholly attributed to him.

When the king had heard this, he was leaning to the good advice, but was deterred from executing it, leaſt, ſaid he, ſome of his people, who had revolted to the Chaldeans, ſhould calumniate him before the king, and aggravate his puniſhment. To which the Prophet reply'd, that he might caſt away his fears, for his ſuſpicions of puniſhment were groundleſs; and, if he was reſolved to ſurrender the city to the Babylonians, neither he, nor his wives, nor children ſhould be in any wiſe injured, and the temple ſhould remain unpolluted. Then the king diſmiſſed Jeremiah, and charged him not to divulge the leaſt thing that had paſs'd between them, either to the citizens or princes; but ordered him, if it ſhould chance to take wind, and any queſtions were asked about his being ſent for, or the like, to pretend he came to interceed for his enlargement. The Prophet punctually obeyed theſe orders, and anſwered thoſe that enquired, as he was here directed.

The king of Babylon in the mean time carried on the ſiege with vigour. He erected many high towers, and other batteries, to command and clear the wall of its defenders; notwithſtanding, the beſieged ſuſtained the attacks with courage and reſolution, nor were they dejected under the dreadful diſcouragements of the famine and peſtilence; and tho' they were in this terrible manner afflicted within, and the enemy without had planted their batteries againſt the walls, for a general aſſault, yet they ſeemed ſtill animated with freſh vigour, and without the leaſt diſmay, fronted the enemies with their own engines of war; inſomuch, that the inhabitants of Jeruſalem ſeemed for a while to vie with the Babylonians in diligence and military skill: for, while the Babylonians relied on their numbers, and thought themſelves ſtrong enough to take the city, the Jeruſolymites put all their hopes in defending it; and therefore vigorouſly oppoſed their aſſaults and attacks againſt it, till they were almoſt all cut off from the batteries of the enemy. So

The city was taken in the eleventh year of king Zedekiah, on the ninth day of the fourth month, by the captains, with whom Nebuchadnezzar had entruſted the management of the ſiege, for he remained at Riblath. When Zedekiah found himſelf in the power of the Chaldeans he fled out of the city, but was purſued and taken alive, and carried with his wives, and children to the king of Babylon; who commanded them to be ſlain in his and the reſt of the priſoners ſight, and then pulled out the eyes of Zedekiah, and carried him bound in chains to Babylon.

We have been more particular in this matter, to convince the ignorant of the power, and to explain to them the nature of God; for tho' his operations are various, yet there is a conſtant harmony, and regularity preſerved throughout the whole. His predictions expoſe man's ignorance and incredulity but the more, which blind his eyes from obſerving their events, by means whereof he hurries himſelf into dangers, whence he finds no poſſibility of eſcaping.

What follows to the forty-fifth chapter, contains an account of the Jews left in Judea, after the deſtruction of Jeruſalem, and God's forewarning them not to go into Egypt, and the judgments denounced againſt them for doing contrary, and their idolatry in Egypt.

CHAP. XL.

1 *Jeremiah being ſet free by Nebuzaradan, goeth to Gedaliah.* 7 *The diſperſed Jews repair unto him.* 13 *Johanan revealing Iſhmaels conſpiracy, is not believed.*

THE word which came to Jeremiah from the LORD, after that Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jeruſalem and Judah, *which were* carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and ſaid unto him, The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought *it*, and done according as he hath ſaid; becauſe ye have ſinned againſt the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now behold, I looſe thee this day from the chains which *were* upon thine hand: if it ſeem good unto thee to come with me into Babylon, come, and I will look well unto thee: but if it ſeem ill unto thee to come with me into Babylon, forbear: behold, all the land *is* before thee: whither it ſeemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, *he ſaid*, Go back alſo to Gedaliah the ſon of Ahikam, the ſon of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go whereſoever it ſeemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the ſon of Ahikam, to Mizpah, and dwelt with him among the people *that were* left in the land.

7 ¶ Now when all the captains of the forces which *were* in the fields, *even* they and their men heard that the king of Babylon had made Gedaliah the ſon of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon:

8 Then they came to Gedaliah to Mizpah, even Iſhmael the ſon of Nethaniah, and Johanan and Jonathan the ſons of Kareah, and Seraiah the ſon of Tanhumeth, and the ſons of Ephai the Netophathite, and Jezaniah the ſon of a Maachathite, they and their men.

9 And Gedaliah the ſon of Ahikam the ſon of Shaphan, ſware unto them, and to their men, ſaying, Fear not to ſerve the Chaldeans: dwell in the land, and ſerve the king of Babylon, and it ſhall be well with you.

10 As for me, behold, I will dwell at Mizpah, to ſerve the Chaldeans which will come unto us: but ye, gather ye wine and ſummer-fruits, and oyl, and put *them* in your veſſels, and dwell in your cities that ye have taken.

11 Likewiſe when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had ſet over them Gedaliah the ſon of Ahikam the ſon of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah unto Mizpah, and gathered wine, and ſummer-fruits very much.

13 ¶ Moreover, Johanan the ſon of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah.

14 And ſaid unto him, Doſt thou certainly know that Baal the king of the Ammonites hath ſent Iſhmael the ſon of Nethaniah to ſlay thee? But Gedaliah the ſon of Ahikam believed them not.

15 Then Johanan the ſon of Kareah ſpake to Gedaliah in Mizpah ſecretly, ſaying, Let me go, I pray thee, and I will ſlay Iſhmael the ſon of Nethaniah, and no man ſhall know *it*: wherefore ſhould he ſlay thee, that all the Jews *which are* gathered unto thee ſhould be ſcattered, and the remnant of Judah periſh?

16 But Gedaliah the ſon of Ahikam ſaid unto Johanan the ſon of Kareah, Thou ſhalt not do this thing, for thou ſpeakeſt falſly of Iſhmael.

CHAP. XLI.

1 *Iſhmael, treacherouſly killing Gedaliah and others, purpoſeth with the reſidue to flee unto the Ammonites.* 11 *Johanan recovereth the captives, and mindeth to flee into Egypt.*

NOW it came to paſs in the ſeventh month, *that* Iſhmael the ſon of Nethaniah the ſon of Eliſhma, of the ſeed royal, and the princes of the king, even ten men with him, came unto Gedaliah the ſon of Ahikam to Mizpah, and there they did eat bread together in Mizpah.

2 Then aroſe Iſhmael the ſon of Nethaniah, and the ten men that were with him, and ſmote Gedaliah the ſon of Ahikam the ſon of Shaphan with the ſword, and ſlew him, whom the king of Babylon had made governor over the land.

3 Iſhmael alſo ſlew all the Jews that were with him, *even* with Gedaliah at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to paſs the ſecond day after he had ſlain Gedaliah, and no man knew *it*,

5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* fourſcore men, having their beards ſhaven and their clothes rent, and having cut themſelves, with offerings and incenſe in their hand, to bring *them* to the houſe of the LORD.

6 And Iſhmael the ſon of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to paſs as he met them, he ſaid unto them, come to Gedaliah the ſon of Ahikam.

7 And it was *ſo* when they came into the midſt of the city, that Iſhmael the ſon of Nethaniah ſlew them, *and caſt them* into the midſt of the pit, he, and the men that *were* with him.

8 But ten men were found among them that ſaid unto Iſhmael, Slay us not: for we have treaſures in the field, of wheat, and of barley, and of oyl, and of honey. So he forbare, and ſlew them not among their brethren.

9 Now the pit wherein Iſhmael had caſt all the dead bodies of the men (whom he had ſlain becauſe of Gedaliah) *was* it which Aſa the king had made for fear of Baaſha king of Iſrael; *and* Iſhmael the ſon of Nethaniah filled it with *them that were* ſlain.

10 Then Iſhmael carried away captive all the reſidue of the people that *were* in Mizpah, *even* the kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the ſon of Ahikam, and Iſhmael the ſon of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 ¶ But when Johanan the ſon of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Iſhmael the ſon of Nethaniah had done,

12 Then they took all the men, and went to fight with Iſhmael the ſon of Nethaniah, and found him by the great waters that *are* in Gibeon.

13 Now it came to paſs *that* when all the people which *were* with Iſhmael ſaw Johanan the ſon of Kareah, and all the captains of the forces that *were* with him, then they were glad.

14 So all the people that Iſhmael had carried away captive from Mizpah, caſt about and returned, and went unto Johanan the ſon of Kareah.

15 But Iſhmael the ſon of Nethaniah eſcaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the ſon of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Iſhmael the ſon of Nethaniah, from Mizpah (after *that* he had ſlain Gedaliah the ſon of Ahikam) *even* mighty men of war, and the women, and the children, and the eunuchs whom he had brought again from Gibeon,

17 And they departed and dwelt in the habitation of Chimham, which *is* by Bethlehem, to go to enter into Egypt,

18 Becauſe of the Chaldeans: for they were afraid of them, becauſe Iſhmael the ſon of Nethaniah had ſlain Gedaliah the ſon of Ahikam, whom the king of Babylon made governor in the land.

CHAP. XLII.

1 Johanan deſireth Jeremiah to enquire of God, promiſing obedience to his will. 7 Jeremiah aſſureth him of ſafety in Judea, 13 and deſtruction in Egypt. 19 He reproveth their hypocriſy in requiring of the Lord that which they meant not.

THEN all the captains of the forces, and Johanan the ſon of Kareah, and Jezaniah the ſon of Hoſhaiah, and all the people from the leaſt even unto the greateſt came near,

2 And ſaid unto Jeremiah the prophet, Let, we beſeech thee, our ſupplication be accepted before thee, and pray for us unto the LORD thy God, *even* for all this remnant (for we are left *but* a few of many, as thine eyes do behold us)

3 That the LORD thy God may ſhew us the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet ſaid unto them, I have heard *you*; behold, I will

pray unto the LORD your God according to your words, and it ſhall come to paſs, *that* whatſoever thing the LORD ſhall anſwer you, I will declare *it* unto you: I will keep nothing back from you.

5 Then they ſaid to Jeremiah, The LORD be a true and faithful witneſs between us, if we do not even according to all things for the which the LORD thy God ſhall ſend thee to us.

6 Whether *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we ſend thee; that it may be well with us when we obey the voice of the LORD our God.

7 ¶ And it came to paſs after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the ſon of Kareah, and all the captains of the forces which *were* with him, and all the people, from the leaſt even to the greateſt,

9 And ſaid unto them, Thus ſaith the LORD the God of Iſrael, unto whom ye ſent me to preſent your ſupplication before him,

10 If ye will ſtill abide in this land, then will I build you, and not pull *you* down, and I will plant you, and not pluck *you* up: for I repent me of the evil that I have done unto you.

11 Be not afraid of the king of Babylon, of whom ye are afraid: be not afraid of him, ſaith the LORD: for I *am* with you to ſave you, and to deliver you from his hand.

12 And I will ſhew mercies unto you, that he may have mercy upon you, and cauſe you to return to your own land.

13 ¶ But if ye ſay, we will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No, but we will go into the land of Egypt, where we ſhall ſee no war, nor hear the ſound of the trumpet, nor have hunger of bread, and there will we dwell:

15 (And now therefore hear the word of the LORD, ye remnant of Judah, Thus ſaith the LORD of hoſts the God of Iſrael, If ye wholly ſet your faces to enter into Egypt, and go to ſojourn there)

16 Then it ſhall come to paſs, *that* the ſword which ye feared ſhall overtake you there in the land of Egypt, and the famine whereof ye were afraid, ſhall follow cloſe after you there in Egypt, and there ye ſhall die.

17 So ſhall it be with all the men that ſet their faces to go into Egypt to ſojourn there, they ſhall die by the ſword, by the famine, and by the peſtilence: and none of them ſhall remain or eſcape from the evil that I will bring upon them.

18 For thus ſaith the LORD of hoſts the God of Iſrael, As mine anger and my fury hath been poured forth upon the inhabitants of Jeruſalem; ſo ſhall my fury be poured forth upon you, when ye ſhall enter into Egypt: and ye ſhall be an execration, and an aſtoniſhment, and a curſe, and a reproach, and ye ſhall ſee this place no more.

19 ¶ The LORD hath ſaid concerning you, O ye remnant of Judah, Go ye not into Egypt: know certainly that I have admoniſhed you this day.

20 For ye diſſembled in your hearts, when ye ſent me unto the LORD your God, ſaying, Pray for us unto the LORD our God; and according unto all that the LORD our God ſhall ſay, ſo declare unto us, and we will do *it*.

21 And *now* I have this day declared *it* to you, but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath ſent me unto you.

22 Now therefore know certainly, that ye ſhall die by the ſword, by the famine, and by the peſtilence, in the place whither ye deſire to go, *and* to ſojourn.

CHAP. XLIII.

1 Johanan diſcrediting Jeremiah's propheſy, carrieth Jeremiah and others into Egypt. 8 Jeremiah propheſieth by a type the conqueſt of Egypt by the Babylonians.

AND it came to paſs, *that* when Jeremiah had made an end of ſpeaking unto all the people, all the words of the LORD their God, for which the LORD their God had ſent him to them, *even* all theſe words,

2 Then ſpake Azariah the ſon of Hoſhaiah, and Johanan the ſon of Kareah, and all the proud men, ſaying unto Jeremiah, Thou ſpeakeſt falſly: the LORD our God hath not ſent thee to ſay, Go not into Egypt to ſojourn there.

3 But Baruch the ſon of Neriah ſetteth thee on againſt us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the ſon of Kareah, and all the captains of the forces, and all the people,

ple, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the ſon of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations whither they had been driven, to dwell in the land of Judah.

6 *Even* men, and women, and children, and the kings daughters, and every perſon, that Nebuzar-adan the captain of the guard had left with Gedaliah the ſon of Ahikam the ſon of Shaphan, and Jeremiah the prophet, and Baruch the ſon of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD, thus came they *even* to Tahpanhes.

8 ¶ Then came the word of the LORD unto Jeremiah in Tahpanhes, ſaying,

9 Take great ſtones in thine hand, and hide them in the clay in the brick-kiln, which is at the entry of Pharaohs houſe in Tahpanhes, in the ſight of the men of Judah:

10 And ſay unto them, Thus ſaith the LORD of hoſts the God of Iſrael, Behold, I will ſend and take Nebuchadrezzar the king of Babylon my ſervant, and will ſet his throne upon theſe ſtones that I have hid, and he ſhall ſpread his royal pavilion over them.

11 And when he cometh, he ſhall ſmite the land of Egypt, *and deliver* ſuch *as are* for death, to death; and ſuch *as are* for captivity, to captivity; and ſuch *as are* for the ſword, to the ſword.

12 And I will kindle a fire in the houſes of the gods of Egypt, and he ſhall burn them, and carry them away captives, and he ſhall array himſelf with the land of Egypt, as a ſhepherd putteth on his garment, and he ſhall go forth from thence in peace.

13 He ſhall break alſo the images of Beth-ſhemeſh that *is* in the land of Egypt; and the houſes of the gods of the Egyptians ſhall he burn with fire.

CHAP. XLIV.

1 *Jeremiah expreſſeth the deſolation of Judah for their idolatry.* 11 *He propheſieth their deſtruction, who commit idolatry in Egypt.* 15 *The obſtinacy of the Jews.* 20 *Jeremiah threatneth them for the ſame,* 29 *And for a ſign propheſieth the deſtruction of Egypt.*

THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, ſaying,

2 Thus ſaith the LORD of hoſts, the God of Iſrael, Ye have ſeen all the evil that I have brought upon Jeruſalem, and upon all the cities of Judah; and behold, this day they *are* a deſolation, and no man dwelleth therein.

3 Becauſe of their wickedneſs which they have committed to provoke me to anger, in that they went to burn incenſe, *and* to ſerve other gods whom they knew not, *neither* they, you, nor your fathers.

4 Howbeit, I ſent unto you all my ſervants the prophets, riſing early and ſending *them*, ſaying, Oh do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedneſs, to burn no incenſe unto other gods.

6 Wherefore my fury and mine anger was poured forth and was kindled in the cities of Judah, and in the ſtreets of Jeruſalem, and they are waſted *and* deſolate, as at this day.

7 Therefore now thus ſaith the LORD, the God of hoſts the God of Iſrael. Wherefore commit ye *this* great evil againſt your ſouls, to cut off from you man and woman, child and ſuckling out of Judah, to leave you none to remain;

8 In that ye provoke me unto wrath with the works of your hands, burning incenſe unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut your ſelves off, and that ye might be a curſe, and a reproach among all the nations of the earth?

9 Have ye forgotten the wickedneſs of your fathers, and the wickedneſs of the kings of Judah and the wickedneſs of their wives, and your own wickedneſs, and the wickedneſs of your wives, which they have committed in the land of Judah, and in the ſtreets of Jeruſalem?

10 They are not humbled, *even* unto this day neither have they learned nor walked in my law, nor in my ſtatutes that I ſet before you and before your fathers.

11 ¶ Therefore thus ſaith the LORD of hoſts, the God of Iſrael, Behold, I will ſet my face againſt you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that have ſet their faces to go into the land of Egypt to ſojourn there, and they ſhall all be conſumed, *and* fall in the land of Egypt: they ſhall *even* be conſumed by the ſword, *and* by the famine: they ſhall die, from the leaſt, even unto the

greateſt by the ſword, and by the famine: and they ſhall be an execration, *and* an aſtoniſhment, and a curſe, and a reproach.

13 For I will puniſh them that dwell in the land of Egypt, as I have puniſhed Jeruſalem, by the ſword, by the famine, and by the peſtilence:

14 So that none of the remnant of Judah which are gone into the land of Egypt to ſojourn there, ſhall eſcape or remain, that they ſhould return into the land of Judah, to the which they have a deſire to return to dwell there: for none ſhall return but ſuch as ſhall eſcape.

15 ¶ Then all the men which knew that their wives had burnt incenſe unto other gods, and all the women that ſtood by, a great multitude, even all the people that dwelt in the land of Egypt in Pathros anſwered Jeremiah, ſaying,

16 *As for* the word that thou haſt ſpoken unto us in the name of the LORD, we will not hearken unto thee.

17 But we will certainly do whatſoever thing goeth forth out of our own mouth, to burn incenſe unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the ſtreets of Jeruſalem; for *then* had we plenty of victuals, and were well, and ſaw no evil.

18 But ſince we left off to burn incenſe to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been conſumed by the ſword, and by the famine.

19 And when we burnt incenſe to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worſhip her, and pour out drink-offerings unto her without our men?

20 ¶ Then Jeremiah ſaid unto all the people, to the men and to the women, and to all the people which had given him *that* anſwer, ſaying,

21 The incenſe that ye burnt in the cities of Judah, and in the ſtreets of Jeruſalem, ye and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear, becauſe of the evil of your doings, *and* becauſe of the abominations which ye have committed: therefore is your land a deſolation, and an aſtoniſhment, and a curſe without an inhabitant as at this day.

23 Becauſe you have burnt incenſe, and becauſe ye have ſinned againſt the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his ſtatutes, nor in his teſtimonies: therefore this evil is happened unto you, as at this day.

24 Moreover, Jeremiah ſaid unto all the people, and to all the women, Hear the word of the LORD, all Judah, that *are* in the land of Egypt.

25 Thus ſaith the LORD of hoſts, the God of Iſrael, ſaying, Ye and your wives have both ſpoken with your mouths, and fulfilled with your hand, ſaying, We will ſurely perform our vows that we have vowed, to burn incenſe to the queen of heaven, and to pour out drink-offerings unto her: ye will ſurely accompliſh your vows, and ſurely perform your vows.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt, Behold, I have ſworn by my great name, ſaith the LORD, that my name ſhall no more be named in the mouth of any man of Judah, in all the land of Egypt, ſaying, The Lord GOD liveth.

27 Behold, I will watch over them for evil, and not for good, and all the men of Judah that *are* in the land of Egypt ſhall be conſumed by the ſword, and by the famine, until there be an end of them.

28 Yet a ſmall number that eſcape the ſword, ſhall return out of the land of Egypt into the land of Judah; and all the remnant of Judah that are gone into the land of Egypt to ſojourn there, ſhall know whoſe word ſhall ſtand, mine or theirs.

29 ¶ And this *ſhall be* a ſign unto you, ſaith the LORD, that I will puniſh you in this place, that ye may know that my words ſhall ſurely ſtand againſt you for evil.

30 Thus ſaith the LORD, Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that ſeek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon his enemy, and that ſought his life.

CHAP. xl. This and the following chapter contain the hiſtory of what happened to the Jews, whom the king of Babylon had left in Judea after the taking of Jeruſalem. The captain of the guard to that king gave Jeremiah his choice, either of going to Babylon, or ſtaying in his own country with the remaining Jews; the Prophet choſe the laſt, and went to Gedaliah, whom Nebuchadnezzar had appointed governor of the land of Judah. Gedaliah being thus advanced, exhorts the Jews to ſubmit themſelves quietly to the power of the king of Babylon, their conqueror; and backs his advice with aſſurances, that they might remain in their land with ſafety. This governor, however prudently he behaved in his exalted ſtation, was much to blame in regard to his own preſervation, in not believing thoſe who informed him of a conſpiracy formed againſt him by Iſhmael and the king of the Ammonites. And,

We have here four principal inſtructions: 1ſt, We ſee the favour which the Chaldeans ſhewed to Jeremiah, after they had taken Jeruſalem, a particular proof of God's care in defending thoſe that fear him. 2dly, Jeremiah's choice to remain among his own countrymen, in their ſtate of oppreſſion, rather than to go to Babylon, as it was offered to him, to be careſſed in the court of the great king Nebuchadnezzar, teaches us always to prefer our own duty, and the edification of our brethren, before all worldly advantages. 3dly, We have ſeen that Gedaliah being eſtabliſhed governor of Judæa, promiſed to the Jews, that they ſhould live there in ſafety, provided they would ſubmit themſelves to the Chaldeans; and they had even in that year a plentiful harveſt. This was a token of God's goodneſs towards the obedient Jews, and ſhews, that when God thinks fit to chaſtiſe us, we muſt ſubmit thereto, and continue in the condition which he pleaſes to allot us, without ſtriving to releaſe ourſelves by any unwarrantable means. 4thly, It is to be obſerved upon the notice given to Gedaliah, of a conſpiracy againſt him, and upon his refuſing to believe it, that thoſe, who act ſincerely, never diſtruſt others; that good men do not eaſily give credit to tale-bearers, and that they always judge charitably of all men.

Ver. 10. *As for me, I will dwell at Mizpah.*] Theſe are the words of Gedaliah the ſon of Ahikam, the ſon of Shephan, whom the king of Babylon made governor of the land of Judea; and hereby he declares his reſolution not to ſet up his reſidence in the king's palace, in the royal city of Jeruſalem, but that he would retire to the town of Mizpah or Maſphath, becauſe it was ſituate on the borders of Canaan, in the high road from Judæa to Babylon; ſo that he judged it would be more convenient to negotiate the affairs of his country with the Babylonians; wherefore he adds, *to ſerve the Chaldeans that come unto us*, i. e. that I may be ready always to anſwer and execute thoſe charges, which I may receive from the court at Babylon. This appears to be the natural import of the words before us; tho' Lyranus and Iſidore two celebrated authors put this conſtruction upon them, "I will fix my ſeat at Mizpah, that when the Chaldeans come I may be ready to anſwer for you, before they penetrate into the country: Live ye therefore, in ſafety, I will act the part of a good ſhepherd, who layeth down his life for his ſheep."

Ver. 13. *Moreover Johanan the ſon of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah.*] This verſe ſeems to repeat the ſame account which is given before at the 8th verſe of this ſame chapter; wherefore it is neceſſary, that you ſhould obſerve that this 13th verſe records a ſecond coming of theſe people to Gedaliah. They came as it is ſaid at the 8th verſe, but they were ſent away by Gedaliah to get in their harveſt and vintage, and in the way they heard of the conſpiracy between the king of the Ammonites and Iſhmael, againſt Gedaliah, ſo that they immediately return'd, to inform Gedaliah thereof.

This conſpiracy and indolence of Gedaliah, is a good inſtruction to princes to be always watchful againſt evil ſubjects and envious neighbours, but more eſpecially to fortify and ſtrengthen themſelves againſt all innovations and conſpiracies, which too often diſturb the acceſſion to a throne.

Chap. xli. Iſhmael kills Gedaliah the governor of Judea, by treachery, as he had been forewarned, and murders ſeveral other Jews, as they went to pray and offer their gifts upon the ruins of the temple; and he takes all the Jews that were in Mizpah priſoners, to carry them to the Ammonites: but Johanan met them in the way, deliver'd them from the intended ſlavery, and put Iſhmael to flight. This treacherous and bloody murder by Iſhmael, made the Jews dread its revenge at their coſt, and therefore form'd the deſign of retiring into Egypt.

Where, 1ſt. We ſee, in the death of Gedaliah, and ſeveral other Jews, who were aſſaſſinated by Iſhmael, and his fellow conſpirators, on the one hand, an inſtance of extreme wickedneſs and treachery; which ſhews that the Jews who remain'd in Judea, were, for the moſt part of them, exceeding wicked; and on the other hand, that God permits ſometimes the innocent to be oppreſſed. The other thing to be obſerved, is, that God did not ſuffer the traytor Iſhmael, and his accomplices, to ſucceed in the deſign they had formed, of making themſelves maſters of the Jews; but ſet bounds to their wickedneſs by the means of Johanan; which ſhews that evil men do not proſper long, neither do they always ſucceed in their wicked enterprizes.

Ver. 2. *And ſlew him, whom the king of Babylon had made governor over the land.*] This, ſays Cornelius è Lapide, was the cauſe of Gedaliah's murder; for Iſhmael being of the royal extraction, envied Gedaliah for accepting of that truſt and power, which he thought were his own by right of birth. This example is a proof of that excellent ſaying of Seneca in his Thebaid.

Simul iſta mundi conditor poſuit Deus
Odium atque regnum.

And again in his Agamemn.

Nec regna ſocium, nec tedæ, (i. e. *nuptiæ*) *ſciunt.*

Here note, that the Jews appointed an annual faſt for the murder of Gedaliah, in the 7th month mentioned by Zechar. viii. 19. and the Jewiſh Menology.

Ver. 5.——*There came certain from Shechem——with offerings and incenſe in their hand, to bring them to the houſe of the Lord.*] This verſe has been the ſubject of much ſpeculation, it being not underſtood how theſe fourſcore men mentioned in the text, can be ſaid to bring any thing to the houſe of the Lord, knowing it to have been burnt down with the city two months before, for Shechem was not far from Jeruſalem: therefore, many learned men have given their opinions variouſly upon theſe words. The learned Maldonate, and after him our countryman, D. Wall, in his Critical Notes on the Bible, ſuppoſe, that *the houſe of the Lord* in this place, is not the houſe of the Lord at Jeruſalem, but a houſe at Mizpah, ſet apart for the preſent occaſion, to accommodate the remnant of the Jews who had follow'd Gedaliah to that place. But, others, and indeed almoſt all the Commentators of any note, underſtand here by *the houſe of the Lord*, the ruins of the temple, whereon theſe men intended to offer up their gifts, *&c.* and I muſt fall in with this litteral explication; 1ſt. Becauſe, the temple at Jeruſalem is properly call'd *the houſe of the Lord* in the phraſe of the Old Teſtament, and no other: 2dly, The very behaviour of theſe men ſhews, that they went to bewail the deſtruction of the holy city and temple, lying in their aſhes; juſt ſo St. Jerome writes (in c. 1. Sophon.) the Jews in his time, and I am aſſured they yet continue to do, viſited, bewail'd and lamented over the ruins of the holy city and temple ſince their deſtruction by Titus and Veſpaſian.

Ver. 6. *And Iſhmael the ſon of Nethaniah, went forth from Mizpah to meet them, weeping all along as he went.*] This is Iſhmael the conſpirator and murderer, juſt come from the ſlaughter of his governor and a good man; puts on an hypocritical mask of ſanctity, with which he endeavours to gain the devout men, who were for Gedaliah, and journeying to Jeruſalem with their offerings to the Lord, into his power, that he might deſtroy them alſo. Wherefore he pretends to join himſelf unto them in *weeping*, faſting and prayer, that they might not ſuſpect his evil intentions, and ſo Judas-like betrays them with a kiſs, and poured out their blood for the ſake of gain, which he propoſed to have in obtaining the kingdom.

But this whole hiſtory will be more ſatisfactory when laid together, and illuſtrated with the characters of the parties concerned, which receive as follows:

Nebuzar-adan, the general, made all the Jews of condition priſoners when he had taken the city, and carried them away with him; but the poorer and meaner ſort he left behind under the government of Gedaliah, a very honeſt man, the ſon of Ahikam, a nobleman. He aſſigned them lands to cultivate, under a condition of paying a certain tribute to the king. He alſo diſcharged Jeremiah the Prophet out of priſon, and ſent for him: upon his coming, he perſwaded him to go to Babylon with him; for the king had given orders to allow him all things neceſſary, but if he had not a mind for that journey, he bid him tell him, where elſe he would inhabit, that he might write and acquaint the king with it. The Prophet anſwered, that he was unwilling to go with him, or remove into any other country, but had rather, end his days, amidſt the ruins, and poor remains of his own. The general hearing his reſolution, and leaving the government in the hands of Gedaliah, bid him take all the care of him he could, and ſupply him with whatever he wanted; he then made him ſeveral handſome preſents, and gave him leave to go whereever he pleaſed. Jeremiah upon this, went and lived in the city Mizpah, having firſt deſired Nebuzar-adan, to give Baruch his diſciple, his liberty; Baruch was the ſon of Ner, of an honourable family, and well vers'd in the language of his country.

Nebuzar-adan having granted his requeſt, went to Babylon; but thoſe, who during the ſiege of Jeruſalem, had fled and ſheltered themſelves in different parts of the country, now hearing that the Babylonians were departed, and that many of the Jews ſtill remained about Jeruſalem, and had liberty given them of tilling the country, throng'd from all parts to Mizpah unto Gedaliah. Their leaders were Johanan, ſon of Careas; Jezanias, Sercas, and ſome others. There was alſo Iſhmael, a perſon of the royal blood, but a very wicked and crafty man. While Jeruſalem was beſieged, he fled to Baalim king of the Ammonites, and lived with him all the time. Gedaliah perſuaded all who came to him, to ſtay, and entertain no manner of apprehenſions of fear about the Babylonians; for, if they cultivated the land, they would receive no harm. He gave them aſſurance of what he had ſaid by an oath; and told them, he would defend them from any injuries or hoſtilities offer'd them; and adviſed them to chuſe any cities they pleaſed to live in, and he would ſend ſome of his people with them, but at the ſame time admoniſhed them, while the ſeaſon continued, to gather in the corn, wine, and oyl, to ſupply their neceſſities during the winter. Having thus deliver'd himſelf, he diſmiſſed them to go and ſeek out habitations agreeable to every one's inclinations.

The report of Gedaliah's civil treatment of all thoſe who fled to him, and the liberty given them to till land for their ſubſiſtance, under a condition of paying a certain tribute to the king of Babylon, coming to the knowledge of the nations, bordering upon Judea, brought a vaſt concourſe of people, out of them to Gedaliah, to live in the ſame country with him. Johanan, and the other leaders, finding the land governed in a profound peace, the pure reſult of the clemency and humanity of Gedaliah, entertained extraordinary ſentiments of him. Therefore out of the love they had conceived for him, they acquainted him, that Baalim king of the Ammonites, had a deſign of ſending Iſhmael of the royal blood, who would treacherouſly, and privately, if he had an opportunity, put him to death; for his deſigns were to get the government over the Iſraelites into his own hands. But they ſaid, they would deliver him from his ſnares, if he would permit them to kill him; for, added they, if you happen to be ſlain by him, we are apprehenſive the poor remains of the Iſraelites will meet with the ſame fate. Gedaliah ſaid he could not be induced to believe ſo vile a thing of a man who was under ſo many obligations to him; for he thought it improbable, that one, who had received from him abundance of all things in his extremeſt wants, ſhould ſo ungratefully and barbarouſly uſe his benefactor, as ſecretly to ſeek his life, and endeavour to kill him with his own hand, when out of gratitude, he ought rather to defend him, and prevent, if poſſible, the wicked deſigns of others. But he told them, if they were to be credited in this affair, he eſteemed it better he ſhould be ſlain by him, than for himſelf to kill a perſon who had fled to him for refuge, and put his ſafety in his hands.

Johanan, and the leaders with him, finding their remonſtrances could not prevail upon the mind of Gedaliah, went away from him: but in thirty days Iſhmael came to Mizpah unto Gedaliah, attended by ten men, and was entertain'd in a very elegant manner. The cups went round plentifully, until Gedaliah became heavy-headed. Iſhmael perceiving him quite over-powered with the wine, gave a ſignal to his friends, who, ſuddenly ariſing from the table, ſlew Gedaliah and all his gueſts: After which they ruſhed out into the city, and put to death all the Jewiſh inhabitants and Babyloniſh ſoldiers left there in garriſon. The next day, fourſcore perſons, ignorant of what had happened, came with preſents for Gedaliah, ſays Joſephus. Aſſoon as Iſhmael ſaw them, he ordered them to ſtep into Gedaliah's houſe: Shut them in and killed almoſt every man of them; and for fear of expoſing their bodies, threw them into a deep ditch. Out of theſe fourſcore perſons, a few preſerved their lives, who petitioned to live till they had made a diſcovery of ſome goods, clothes, and corn, that lay concealed in the fields under ground. This fair pretext engaged the traytor to ſpare their lives. But for the inhabitants of Mizpah, their wives and children, he made them his priſoners, and carried them away with him. Among thoſe were the daughter of Zedekiah, whom Nebuzar-adan had left with Gedaliah. Immediately after this, they returned to the king of the Ammonites.

Johanan, with the reſt of the leading men, having heard of the bloody maſſacre by Iſhmael at Mizpah, and his murder of Gedaliah, were vaſtly enraged. They muſtered up the forces under each perſon's command, and marched them againſt Iſhmael, whom they found near the fountain Chebron, with a deſign to attack him. The captives taken by Iſhmael ſeeing Johanan and the other leaders advancing forwards, were extremely glad, ſuppoſing they were come to their aſſiſtance; and immediately quitting their conqueror, they went over to Johanan, Iſhmael, keeping with him only eight perſons, fled to the king of the Ammonites; but Johanan taking all Iſhmael's eunuchs, wives and children, went to a place called Mandra, and abode there that day. Now they all reſolved to travel into Egypt, fearing if they remained any longer in that country, the Babylonians would certainly puniſh them with death, for the murder of Gedaliah, who had been entruſted by them with the government. During this conſultation, Johanan and the chiefs, his companions, went to Jeremiah the Prophet, and ſuppliantly beſought him to aſk God to diſcover him; at the ſame time ſwearing faithfully to put in execution whatſoever he ſhould order them to do. The Prophet hereupon promiſed to make interceſſion to God for them. Accordingly the Almighty, at the end of ten days, appeared to him, and bade him acquaint Johanan and the other chiefs, that his care ſhould be extended to them, provided they remained in the land they were in; nay, that he would preſerve them unhurt, from any hoſtilities of the Babylonians: but if they went into Egypt, then his anger ſhould be kindled againſt them, and they be liable to the very ſame calamities, their forefathers had undergone. After Jeremiah had acquainted them with this admonition of the Lord, they ſo little regarded it, that they believed he had, upon his own authority, commanded them to abide where they were; and to gain the good opinion of Baruch his diſciple, had ſafely made God the author of perſuading them not to depart: which would give the Babylonians an opportunity of puniſhing them with death: Wherefore diſobeying the voice of God, which he had given to his Prophet, they marched to Egypt, and conſtrain'd Jeremiah and Baruch to go with them, as the next chapter more fully relates. Thus

Chap. xlii. and xliii. ſhew how the Jews, who remain'd in Judea after the taking of Jeruſalem, adviſed, as you have heard above, with Jeremiah upon their deſign of retiring into Egypt, and promiſed to do as he ſhould direct them. You have read what was the reſult of their enquiry. And, the Prophet being arrived in Egypt, foretold that the king of Babylon ſhould deſtroy the Egyptians and all the Jews that were with them. So that theſe chapters preſent us with three reflections:

The firſt is, that upon the Jews aſking counſel of the Lord by Jeremiah, whether they ſhould go into Egypt, God ordered them to ſtay in Judea, and promiſed them that they ſhould be there in peace; whereas if they went into Egypt, his vengeance would overtake them there.

This was a token of God's great goodneſs, who ſtill ſhew'd his care for the Jews, though the moſt part of them were very wicked, and would have preſerved them in their country, and ſecured them from the miſeries that were coming upon the Egyptians. The 2d reflection is, about the hypocriſy and impiety of thoſe Jews, who, contrary to the advice of the Prophet, and their own oath, they had ſworn to adhere thereto, went into Egypt. Thus it is, that the wicked do ſometimes make believe that they are ready to do what God ſhall command them; but, nevertheleſs, always follow their own wills, and reject the moſt wholeſome counſels of God and his miniſters, if they do not directly agree with their inclinations and blind paſſions. Thirdly, it is remarkable that God ſuffered Jeremiah to be compell'd to go into Egypt with them, that he might there, upon the ſpot, denounce the ruin of the Egyptians, as he had before, and now of the Jews, who put their truſt in them; whence we may learn that, whereever the wicked are, the hand of God finds them out; and that ſuch as truſt in men, or in the multitude of an hoſt, neglecting to call upon the Lord, or refuſing to walk in his commands, are at laſt confounded in their hopes.

Chap. xlii. Ver. 15.——*Hear the word of the Lord ye remnant of Judah*, &c.] The word which we tranſlate remnant, in the old Engliſh phraſe, is render'd in the Latin by *reliquiæ*, which is commonly in the Scriptures, put for poſterity, as Pſ. xxxvi. 17. The peaceable man ſhall ſee a numerous poſterity, *ſunt reliquiæ homini pacifico:* but the poſterity of the wicked ſhall be rooted out, *reliquiæ impiorum interibunt*. It is often uſed for a ſmall number that eſcapes out of a war, from captivity, or a peſtilence, Numb. xxiv. 19. *perdat reliquias civitatis*, no-body ſhall remain alive in the city. The Iſraelites, that returned from the captivity of Babylon are called *reliquiæ Iſrael*, as Iſaiah xxxvii. 32. *de Jeruſalem exibunt reliquiæ*, Hebrews ſhall ſtill be ſeen going out of Jeruſalem, this city ſhall be reſtored, and again in the paſſage of Jeremiah before us, *hear the word of the Lord ye remnant*, or remains *of Judah*, i. e. *Audite verbum Domini reliquiæ Juda*. The remnant of Iſrael ſhall not commit iniquity, ſays the author of the Book of Wiſdom, iii. 13. The Iſraelites, who ſhall return from captivity, ſhall not fall from idolatry, as their anceſtors have done heretofore. The like phraſe is uſed by St. Paul to the Romans (ix. 27. xi. 5.) A remnant of Iſrael, ſays he, were ſaved by faith in Jeſus Chriſt: As if he had ſaid, though God rejected the Iſraelites becauſe of their hardneſs and infidelity, yet he has ſaved a remainder; thoſe to whom he has thought fit to give his holy Spirit and the grace of faith: As a conqueror ſpares a ſmall number of rebels, when they ſubmit, and ſue for his clemency and pardon.

Chap. xliii. Ver. 6-*Nebuzar-adan captain of the guard*, &c.] How our tranſlators happened to give Nebuzar-adan this title, I know not; for the original ſhould have been render'd, *Nebuzar-adan general of the armies*, for he was not a private captain, nor ſo little as the governor of a city, but chief general of Nebuchadnezzar's armies: or, as we expreſs it, *generaliſſimo* of all the power of Babylon, and chief officer of Nebuchadnezzar's houſhold. It was in this poſt that he managed the ſiege of Jeruſalem, and made himſelf maſter of the city, while Nebuchadnezzar remain'd at Riblah in Syria. He not only (as has been ſhewn) ſent king Zedekiah to him thither, with the chief of the captives, but he plundered the temple and city, and, ſetting them on fire, reduced them to aſhes. He preſerved for his own and maſter's uſe, all the conſecrated veſſels of the temple, and broke in pieces the braſen ſea, the two great pillars of Jakin and Boaz, and all the other veſſels that could not be carried away whole. Some have thought that Nebuzar-adan gave Jeremiah the ark of the covenant, the golden candleſtick, the tables of incenſe and of the ſhew-bread, and that this Prophet hid them in a cave of mount Nebo in the land of Moab. But this opinion is built entirely upon uncertainties.

Ver. 8. *Then came the word of the Lord to Jeremiah in Tahpanhes.*] The place Tahpanhes or Taphnis, as it is call'd in profane hiſtory, was a city of Egypt, whither the Jews had obliged Jeremiah to retire with them, as you have heard before. Jeremiah often ſpeaks of it, (ch ii. 16. xliii. 7, 8, 9. xliv. 1. xlvi. 14.) and we are told by ancient authors, that he was buried there. 'Tis thought that Taphnis or Taphne, is the ſame as Daphne Peluſiæ, ſixteen miles from Peluſium towards the ſouth, according to the itinerary of Antonine. Jeremiah, I ſay, and the Iſraelites being retired to Taphnis, the Lord, you read in the text, revealed it to Jeremiah, that Nebuchadnezzar ſhould take this city, and ſhould ſet up his throne in the very place, where the Prophet had hid ſtones. This was then a royal city; and Herodotus ſays, that in the reign of Pſammiticus king of Egypt, there was a garriſon at Daphne Peluſiæ, againſt the incurſions of the Barbarians.

Chap. xliv. This is a prophecy which Jeremiah pronounced in Egypt againſt the Jews that were fled thither. Where it would be proper to obſerve, firſt, that the Jews were not ſubdued nor humbled by all the miſeries that befel them, and that they obſtinately continued in their ſins. Thus the wicked harden themſelves under the chaſtiſements of God, and inſtead of becoming better in affliction, curſe the God that made and preſerves them, and ſtrengthen themſelves more and more in their wickedneſs. And we ought above all to obſerve, that the Jews told Jeremiah, they would not hear him; nay, they came to that paſs as to affirm, that ſince they had left off ſacrificing to the moon, and worſhipping idols, they had met with nothing but misfortunes. This is an example of a moſt deſperate wickedneſs, and of an impiety that creates horror in us. Conſider this well, and ſee what men are capable of, when they have once forſaken God. Obſerve, laſtly, that God being juſtly provoked againſt thoſe wretches, proteſted that they ſhould be extirpated with the Egyptians by war, famine, and all kind of plagues. The reflection to be made upon this is, that God is righteous; and that thoſe who harden themſelves againſt his word, and under his correction, and continue in their crimes, do, at laſt, become the objects of his juſt vengeance.

Ver. 17. *But we will certainly do whatſoever thing goeth forth out of our own mouth, to burn incenſe unto the queen of heaven*, &c.] This is the Jews reſolution in oppoſition to the Prophet's good advice; Jeremiah had ſpoken unto them *in the name of the Lord*, to reclaim them from their wickedneſs and idolatry, by which they provoked him to anger; but they would not hearken unto him, and replied that they would worſhip *Meni*, the moon, which is the queen of heaven. So when you read at the nineteenth verſe of *making cakes to worſhip her*, it is to be obſerved, that they ſhewed their worſhip to the moon in thoſe cakes, by an impreſſion of a moon upon the paſte; thus the Turks, who to this day worſhip the moon, carry her reſemblance in their enſigns of war, before them to battle, and ſign all their feaſts and meat with the ſame mark, alledging it as a reaſon, and defending their ſtupid worſhip by introducing the received opinion, that the moon influences and rules over all things upon earth, and therefore they worſhip her as their queen. Hence proceeded that ancient error of the Egyptians and Chaldeans, that the fate of all things depended on the courſe and diſpoſition of the ſtars. And *Orpheus* in his hymn of the ſtars, calls them

Fatales fatorum omnium indices:

which *Juvenal* has almoſt tranſcribed in his 7th ſatyr, where he ſays,

Sydus & occulti mira potentia fati.

And indeed I can't clear thoſe people in our days, who pretend to calculate nativities, *i. e.* to tell caſualties of man's life by the influence of that planet under which he is born; I ſay, I cannot clear ſuch conjurers from this groſs miſtake of the Heathens, and idolatry of the Jews, who reſolved to burn incenſe to and worſhip *the queen of heaven*. Let all ſuch fortune-tellers remember that futurity belongeth unto God, and let a man be born under what planet he will, he is ſure to be under the protection of the great God of heaven, who made the ſun, moon and ſtars, and all things viſible and inviſible; if he will ſeek the Lord and walk in his ways, taught him by his word and miniſters, he need not fear the influences of the moon or any thing elſe, which muſt all obey the voice of the Lord our God, to do his commands.

Ver. 26. — *Behold I have ſworn by my great name, ſaith the Lord, that my name ſhall no more be named in the mouth of any man of Judah, in all the land of Egypt, ſaying, The Lord God liveth.*] This is a declaration of God's great anger, which he endeavours to exaggerate by proper epithets to expreſs his greater wrath. Therefore he ſays, not as in other places of Scripture, *by my name*, but by my *great* name, or by my immenſe majeſty; or as ſome interpret it, by my proper name Jehovah. And you hear the thing he ſwares to is this, that no Jew ſhould thence forward ſay in the land of Egypt, *the Lord God liveth*; which has been interpreted different ways: ſome commentators ſuppoſe, that God hereby threatens to kill all the Jews that were fled into Egypt, or to lead them captives to Babylon, except a very few, who turning back to Judea, ſhall not be accounted worthy to mention his holy name, and ſo underſtand the text of the Prophet to be a command, as if the Lord had ſaid, "I forbid thoſe Jews to mention and pollute my holy name." But the learned Sanchez oppoſes this comment. The Jews, ſays he, did not think, nor deſire to dwell long in the ſtrange land of Egypt, having only retired there, till the affairs of Judah ſhould turn about to their advantage and liking; that they might alſo return to exerciſe their religion in that place and manner, as the Lord had appointed, and had been practiſed for many generations holily and righteouſly by their fathers. This, ſays Sanchez, is what the Lord refuſes them in the words before us, telling them that, on the contrary, they ſhould never return into their own country, and never recover a free exerciſe of that holy religion, they had ſo wickedly thrown off and abandoned, but ſhould be quite made an end of in Egypt by the victorious and exaſperated Chaldeans, and then the words of the text will run thus, "The man of Judah, which dwells in Egypt, ſhall in vain call upon me and ſware by my name."

Ver. 30. *Thus ſaith the Lord, Behold, I will give Pharaoh-hophra, king of Egypt, into the hand of his enemies*, &c.] This Pharaoh-hophra, is he whom Herodotus calls Apries, and Euſebius Vaphres. His people, and his own ſon Amaſis rebelled againſt him; and Nebuchadnezzar came and ravaged the whole country. It is very remarkable, that at the ſame time that Jeremiah in Egypt, propheſied this, Ezekiah in Babylon, being then among the captive Jews there, propheſied the ſame thing, chap. xxxii. ver. 11. and through all that chapter. It was at the ſame time; for Ezekiah ſays, it was the twelfth year of Jeconiah's captivity, in the twelfth month: and by Jeremiah's account here, it muſt be about a year or ſomething more after the captivity of Zedekiah, who had reigned after Jeconiah's captivity eleven years.

This ends the fourth part of Jeremiah's prophecies.

CHAP. XLV.

1 *Baruch being diſmayed,* 4 *Jeremiah inſtructeth and comforteth him.*

THE word that Jeremiah the prophet ſpake unto Baruch the ſon of Neriah, when he had written theſe words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the ſon of Joſiah king of Judah, ſaying,

2 Thus ſaith the LORD the God of Iſrael unto thee, O Baruch,

3 Thou didſt ſay, Wo is me now, for the LORD hath added grief to my ſorrow, I fainted in my ſighing, and I find no reſt.

4 ¶ Thus ſhalt thou ſay unto him, The LORD ſaith thus, Behold, *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And ſeekeſt thou great things for thyſelf? ſeek *them* not: for behold I will bring evil upon all fleſh, ſaith the LORD: but thy life will I give unto thee for a prey in all places whither thou goeſt.

CHAP. XLVI.

1 *Jeremiah propheſieth the overthrow of Pharoah's army at Euphrates,* 13 *and the conqueſt of Egypt, by Nebuchadrezzar.* 27 *He comforteth Jacob in their chaſtiſement.*

THE word of the LORD which came to Jeremiah the prophet, againſt the Gentiles;

2 Againſt Egypt, againſt the army of Pharoah-necho king of Egypt, which was by the river Euphrates in Carchemiſh, which Nebuchadrezzar king of Babylon ſmote in the fourth year of Jehoiakim the ſon of Joſiah king of Judah.

3 Order ye the buckler and ſhield, and draw near to battle.

4 Harneſs the horſes, and get up, ye horſemen, and ſtand forth with *your* helmets, furbiſh the ſpears, *and* put on the brigandines.

5 Wherefore have I ſeen them diſmayed, *and* turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: *for* fear *was* round about, ſaith the LORD.

6 Let not the ſwift flee away, nor the mighty man eſcape? they ſhall ſtumble, and fall toward the north by the river Euphrates.

7 Who *is* this *that* cometh up as a flood, whoſe waters are moved as the rivers?

8 Egypt riſeth up as a flood, and *his* waters are moved like the rivers, and he ſaith, I will go up, *and* will cover the earth, I will deſtroy the city, and the inhabitants thereof.

9 Come up, ye horſes, and rage, ye chariots, and let the mighty men come forth, the Ethiopians, and the Lybians, that handle the ſhield, and the Lydians, that handle *and* bend the bow.

10 For this *is* the day of the Lord GOD of hoſts, a day of vengeance, that he may avenge him of his adverſaries: and the ſword ſhall devour, and it ſhall be ſatiate, and made drunk with their blood: for the Lord GOD of hoſts hath a ſacrifice in the north country by the river Euphrates.

11 Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain

ſhalt thou uſe many medicines: *for* thou ſhalt not be cured.

12 The nations have heard of thy ſhame, and thy cry hath filled the land: for the mighty man hath ſtumbled againſt the mighty, *and* they are fallen both together.

13 ¶ The word that the LORD ſpake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon ſhould come *and* ſmite the land of Egypt.

14 Declare ye in Egypt, and publiſh in Migdol, and publiſh in Noph, and in Tahpanhes: ſay ye, Stand faſt, and prepare thee; for the ſword ſhall devour round about thee.

15 Why are thy valiant *men* ſwept away? they ſtood not becauſe the LORD did drive them.

16 He made many to fall, yea, one fell upon another, and they ſaid, Ariſe, and let us go again to our own people, and to the land of our nativity, from the oppreſſing ſword.

17 They did cry there, Pharoah king of Egypt *is but* a noiſe, he hath paſſed the time appointed.

18 *As* I live, ſaith the King, whoſe name is the LORD of hoſts, Surely as Tabor *is* among the mountains, and as Carmel by the ſea, *ſo* ſhall he come.

19 Oh thou daughter dwelling in Egypt, furniſh thy ſelf to go into captivity: for Noph ſhall be waſte and deſolate without an inhabitant.

20 Egypt *is like* a very fair heifer, *but* deſtruction cometh: it cometh out of the north.

21 Alſo hired men *are* in the midſt of her, like fatted bullocks, for they alſo are turned back, *and* are fled away together; they did not ſtand, becauſe the day of their calamity was come upon them, *and* the time of their viſitation.

22 The voice thereof ſhall go like a ſerpent, for they ſhall march with an army, and come againſt her with axes, as hewers of wood.

23 They ſhall cut down her foreſt, ſaith the LORD, though it cannot be ſearched, becauſe they are more than the graſhoppers, and *are* innumerable.

24 The daughter of Egypt ſhall be confounded, ſhe ſhall be delivered into the hand of the people of the north.

25 The LORD of hoſts, the God of Iſrael ſaith, Behold, I will puniſh the multitude of No, and Pharoah, and Egypt, with their gods, and their kings, even Pharoah, and *all* them that truſt in him.

26 And I will deliver them into the hand of thoſe that ſeek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his ſervants: and afterwards it ſhall be inhabited, as in the days of old, ſaith the LORD.

27 ¶ But fear not thou, O my ſervant Jacob, and be not diſmayed, O Iſrael; for behold, I will ſave thee from afar off, and thy ſeed from the land of their captivity, and Jacob ſhall return, and be in reſt, and at eaſe, and none ſhall make *him* afraid.

28 Fear thou not, O Jacob my ſervant, ſaith the LORD, for I *am* with thee, for I will make a full end of all the nation whither I have driven thee, but I will not make a full end of thee, but correct thee in meaſure, yet will I not leave thee wholly unpuniſhed.

CHAP. XLVII.

The deſtruction of the Philiſtines.

THE word of the LORD that came to Jeremiah the Prophet againſt the Philiſtines before that Pharaoh ſmote Gaza.

2 Thus ſaith the LORD, Behold, waters riſe up out of the north, and ſhall be an overflowing flood, and ſhall overflow the land, and all that is therein, the city and them that dwell therein: then the men ſhall cry, and all the inhabitants of the land ſhall howl.

3 At the noiſe of the ſtamping of the hoofs of his ſtrong *horſes*, at the ruſhing of his chariots, *and* at the rumbling of his wheels, the fathers ſhall not look back to *their* children for feebleneſs of hands.

4 Becauſe of the day that cometh to ſpoil all the Philiſtines, *and* to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will ſpoil the Philiſtines, the remnant of the country of Caphtor.

5 Baldneſs is come upon Gaza, Aſhkelon is cut off *with* the remnant of their valley: how long wilt thou cut thy ſelf?

6 O thou ſword of the LORD, how long *will it be* ere thou be quiet? put up thy ſelf into thy ſcabbard, reſt and be ſtill.

7 How can it be quiet, ſeeing the LORD hath given it a charge againſt Aſhkelon, and againſt the ſea-ſhore? there hath he appointed it.

CHAP. XLVIII.

1 *The judgment of Moab,* 7 *for their pride,* 11 *for their ſecurity,* 14 *for their carnal confidence,* 26 *and for their contempt of God and his people.* 47 *The reſtauration of Moab.*

AGAINST Moab thus ſaith the LORD of hoſts, the God of Iſrael, Wo unto Nebo, for it is ſpoiled: Kiriathaim is confounded *and* taken, Miſgab is confounded and diſmayed.

2 *There ſhall be* no more praiſe of Moab: in Heſhbon they have deviſed evil againſt it: come and let us cut it off from *being* a nation; alſo thou ſhalt be cut down, O Madmen, the ſword ſhall purſue thee.

3 A voice of crying *ſhall be* from Horoniam, ſpoiling and great deſtruction.

4 Moab is deſtroyed, her little ones have cauſed a cry to be heard.

5 For in the going up of Luhith, continual weeping ſhall go up; for in the going down of Horoniam the enemies have heard a cry of deſtruction.

6 Flee, ſave your lives, and be like the heath in the wilderneſs.

7 ¶ For becauſe thou haſt truſted in thy works and in thy treaſures, thou ſhalt alſo be taken, and Chemoſh ſhall go forth into captivity, *with* his prieſts and his princes together.

8 And the ſpoiler ſhall come upon every city, and no city ſhall eſcape: the valley alſo ſhall periſh, and the plain ſhall be deſtroyed, as the LORD hath ſpoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof ſhall be deſolate, without any to dwell therein.

10 Curſed *be* he that doeth the work of the LORD deceitfully, and curſed *be* he that keepeth back his ſword from blood.

11 ¶ Moab hath been at eaſe from his youth, and he hath ſettled on his lees, and hath not been emptied from veſſel to veſſel, neither hath he gone into captivity: therefore his taſte remained in him, and his ſcent is not changed.

12 Therefore behold, the days come, ſaith the LORD, that I will ſend unto him wanderers that ſhall cauſe him to wander, and ſhall empty his veſſels, and break their bottles.

13 And Moab ſhall be aſhamed of Chemoſh, as the houſe of Iſrael was aſhamed of Beth-el their confidence.

14 ¶ How ſay ye, We *are* mighty and ſtrong men for the war?

15 Moab is ſpoiled, and gone up out of her cities, and his choſen young men are gone down to the ſlaughter, ſaith the King, whoſe name *is* the LORD of hoſts.

16 The calamity of Moab *is* near to come, and his affliction haſteth faſt.

17 All ye that are about him bemoan him, and all ye that know his name, ſay, How is the ſtrong ſtaff broken, *and* the beautiful rod!

18 Thou daughter that doſt inhabit Dibon, come down from *thy* glory, and ſit in thirſt; for the ſpoiler of Moab ſhall come upon thee, *and* he ſhall deſtroy thy ſtrong holds.

19 O inhabitant of Aroer, ſtand by the way, and eſpy, aſk him that fleeth, and her that eſcapeth, *and* ſay, What is done?

20 Moab is confounded, for it is broken down: howl and cry, tell ye it in Arnon, that Moab is ſpoiled.

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath.

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

25 The horn of Moab is cut off, and his arm is broken, ſaith the LORD.

26 ¶ Make ye him drunken: for he magnified *himſelf* againſt the LORD: Moab alſo ſhall wallow in his vomit, and he alſo ſhall be in deriſion.

27 For was not Iſrael a deriſion unto thee? was he found among thieves? for ſince thou ſpakeſt of him, thou skippedſt for joy.

28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove *that* maketh her neſt in the ſides of the holes mouth.

29 We have heard the pride of Moab (he is exceeding proud) his loftineſs, and his arrogancy, and his pride, and the haughtineſs of his heart.

30 I know his wrath, ſaith the LORD, but *it ſhall* not *be* ſo, his lies ſhall not ſo effect *it*.

31 Therefore will I howl for Moab, and I will cry out for all Moab, *mine heart* ſhall mourn for the men of Kir-heres.

32 O vine of Sibmah, I will weep for thee with the weeping of Jazer; thy plants are gone over the ſea, they reach *even* to the ſea of Jazer, the ſpoiler is fallen upon thy ſummer-fruits, and upon thy vintage.

33 And joy and gladneſs is taken from the plentiful field, and from the land of Moab, and I have cauſed wine to fail from the wine-preſſes, none ſhall tread with ſhouting, *their* ſhouting *ſhall be* no ſhouting.

34 From the cry of Heſhbon *even* unto Elealeh, *and even* unto Jahaz have they uttered their voice, from Zoar *even* unto Horonaim, *as* an heifer of three years old: for the waters alſo of Nimrim ſhall be deſolate.

35 Moreover, I will cauſe to ceaſe in Moab, ſaith the LORD, him that offereth in the high places, and him that burneth incenſe to his gods.

36 Therefore mine heart ſhall ſound for Moab like pipes, and mine heart ſhall ſound like pipes for the men of Kir-heres: becauſe the riches *that* he hath gotten is periſhed.

37 For every head *ſhall be* bald, and every beard clipt: upon all the hands *ſhall be* cuttings, and upon the loyns ſackcloth.

38 *There ſhall be* lamentation generally upon all the houſe-tops of Moab, and in the ſtreets thereof: for I have broken Moab like a veſſel, wherein *is* no pleaſure, ſaith the LORD.

39 They ſhall howl, *ſaying*, How is it broken down! how hath Moab turned the back with ſhame! ſo ſhall Moab be a deriſion, and a diſmaying to all them about him.

40 For thus ſaith the LORD, Behold he ſhall flie as an eagle, and ſhall ſpread his wings over Moab:

41 Kerioth is taken, and the ſtrong holds are ſurprized, and the mighty mens hearts in Moab at that day ſhall be as the heart of a woman in her pangs.

42 And Moab ſhall be deſtroyed from *being* a people, becauſe he hath magnified *himſelf* againſt the LORD.

43 Fear, and the pit, and the ſnare *ſhall be* upon thee, O inhabitant of Moab, ſaith the LORD.

44 He that fleeth from the fear, ſhall fall into the pit, and he that getteth up out of the pit, ſhall be taken in the ſnare: for I will bring upon it, *even* unto Moab, the year of their viſitation, ſaith the LORD.

45 They that fled, ſtood under the ſhadow of Heſhbon, becauſe of the force: but a fire ſhall come forth out of Heſhbon, and a flame from the midſt of Sihon, and ſhall devour the corner of Moab, and the crown of the head of the tumultuous ones.

46 Wo be unto thee, O Moab, the people of Chemoſh periſheth: for thy ſons are taken captives, and thy daughters captives.

47 ¶ Yet will I bring again the captivity of Moab in the latter days, ſaith the LORD, Thus far *is* the judgment of Moab.

CHAP. XLIX.

1 *The judgment of the Ammonites.* 6 *Their reſtauration.* 7 *The judgment of Edom,* 23 *of Damaſcus,* 28 *of Kedar,* 30 *of Hazor,* 34 *and of Elam.* 39 *The reſtauration of Elam.*

Concerning the Ammonites, thus ſaith the LORD, Hath Iſrael no ſons? hath he no heir? why *then* doth their king inherit Gad, and his people dwell in his cities?

2 Therefore behold, the days come, ſaith the LORD, that I will cauſe an alarm of war to be heard in Rabbah of the Ammonites, and it ſhall be a deſolate heap, and her daughters ſhall be burnt with fire: then ſhall Iſrael be heir unto them that were his heirs, ſaith the LORD.

3 Howl, O Heſhbon, for Ai is ſpoiled: cry ye daughters of Rabbah, gird ye with ſackcloth: lament and run to and fro by the hedges, for their king ſhall go into captivity, *and* his prieſts and his princes together.

4 Wherefore glorieſt thou in the valleys, thy flowing valley, O backſliding daughter? that truſted in her treaſures, *ſaying*, Who ſhall come unto me?

5 Behold, I will bring a fear upon thee, ſaith the Lord GOD of hoſts, from all thoſe that be about thee, and ye ſhall be driven out every man right forth, and none ſhall gather up him that wandreth.

6 And afterward I will bring again the captivity of the children of Ammon, ſaith the LORD.

7 ¶ Concerning Edom, thus ſaith the LORD of hoſts, *Is* wiſdom no more in Teman? is counſel periſhed from the prudent? is their wiſdom vaniſhed?

8 Flee ye, turn back, dwell deep, O inhabitants of Dedan, for I will bring the calamity of Eſau upon him, the time *that* I will viſit him.

9 If grape-gatherers come to thee, would they not leave *ſome* gleaning-grapes? if thieves by night, they will deſtroy till they have enough.

10 But I have made Eſau bare, I have uncovered his ſecret places, and he ſhall not be able to hide himſelf: his ſeed is ſpoiled, and his brethren and his neighbours, and he *is* not.

11 Leave thy fatherleſs children, I will preſerve *them* alive, and let thy widows truſt in me:

12 For thus ſaith the LORD, Behold, they whoſe judgment *was* not to drink of the cup, have aſſuredly drunken, and *art* thou he *that* ſhalt altogether go unpuniſhed? thou ſhalt not go unpuniſhed, but thou ſhalt ſurely drink *of it.*

13 For I have ſworn by my ſelf, ſaith the LORD, that Bozrah ſhall become a deſolation, a reproach, a waſte, and a curſe, and all the cities thereof ſhall be perpetual waſtes.

14 I have heard a rumour from the LORD, and an ambaſſador is ſent unto the heathen, *ſaying*, Gather ye together, and come againſt her, and riſe up to the battel.

15 For lo, I will make thee ſmall among the heathen, *and* deſpiſed among men.

16 Thy terribleneſs hath deceived thee, *and* the pride of thine heart, O thou that dwelleſt in the clefts of the rock, that holdeſt the height of the hill: though thou ſhouldſt make thy neſt as high as the eagle, I will bring thee down from thence, ſaith the LORD.

17 Alſo Edom ſhall be a deſolation: every one that goeth by it, ſhall be aſtoniſhed, and ſhall hiſs at all the plagues thereof.

18 As in the overthrow of Sodom and Gomorrah, and the neighbour *cities* thereof, ſaith the LORD: no man ſhall abide there, neither ſhall a ſon of man dwell in it.

19 Behold, he ſhall come up like a lion, from the ſwelling of Jordan againſt the habitation of the ſtrong: but I will ſuddenly make him run away from her, and who *is* a choſen *man*, *that* I may appoint over her? for who *is* like me? and who will appoint me the time? and who *is* that ſhepherd that will ſtand before me?

20 Therefore hear the counſel of the LORD, that he hath taken againſt Edom, and his purpoſes that he hath purpoſed againſt the inhabitants of Teman: ſurely the leaſt of the flock ſhall draw them out; ſurely he ſhall make their habitations deſolate with them.

21 The earth is moved at the noiſe of their fall: at the cry, the noiſe thereof was heard in the Red-ſea.

22 Behold, he ſhall come up and fly as the eagle, and ſpread his wings over Bozrah: and at that day ſhall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 ¶ Concerning Damaſcus. Hamath is confounded, and Arpad: for they have heard evil-tidings, they are faint-hearted, there *is* ſorrow on the ſea, it cannot be quiet.

24 Damaſcus is waxed feeble, *and* turneth herſelf to flee, and fear hath ſeized on *her:* anguiſh and ſorrows have taken her as a woman in travail.

25 How is the city of praiſe not left, the city of my joy?

26 Therefore her young men ſhall fall in her ſtreets, and all the men of war ſhall be cut off in that day, ſaith the LORD of hoſts.

27 And I will kindle a fire in the wall of Damaſcus, and it ſhall conſume the palaces of Ben-hadad.

28 ¶ Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon ſhall ſmite, thus ſaith the LORD, Ariſe ye, go up to Kedar, and ſpoil the men of the eaſt.

29 Their tents and their flocks ſhall they take away, they ſhall take to themſelves their curtains, and all their veſſels, and their camels, and they ſhall cry unto them, Fear *is* on every ſide.

30 ¶ Flee, get you far off, dwell deep, O ye inhabitants of Hazor, ſaith the LORD; for Nebuchadrezzar king of Babylon hath taken counſel againſt you, and hath conceived a purpoſe againſt you.

31 Ariſe, get you up into the wealthy nation that dwelleth without care, ſaith the LORD, which have neither gates nor bars, *which* dwell alone.

32 And their camels ſhall be a booty, and the multitude of their cattle a ſpoil, and I will ſcatter into all winds them *that are* in the utmoſt corners, and I will bring their calamity from all ſides thereof, ſaith the LORD.

33 And Hazor ſhall be a dwelling for dragons, *and* a deſolation for ever; there ſhall no man abide there, nor *any* ſon of man dwell in it.

34 ¶ The word of the LORD that came to Jeremiah the prophet againſt Elam, in

the beginning of the reign of Zedekiah king of Judah, ſaying,

35 Thus ſaith the LORD of hoſts, Behold, I will break the bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and will ſcatter them towards all thoſe winds, and there ſhall be no nation whither the outcaſts of Elam ſhall not come.

37 For I will cauſe Elam to be diſmayed before their enemies, and before them that ſeek their life: and I will bring evil upon them, *even* my fierce anger, ſaith the LORD, and I will ſend the ſword after them, till I have conſumed them.

38 And I will ſet my throne in Elam, and will deſtroy from thence the king and the princes, ſaith the LORD.

39 ¶ But it ſhall come to paſs in the latter days, *that* I will bring again the captivity of Elam, ſaith the LORD.

CHAP. L.

1. 9. 21. 35 *The judgment of Babylon.* 4. 17. 33 *The redemption of Iſrael.*

THE word that the LORD ſpake againſt Babylon, *and* againſt the land of the Chaldeans, by Jeremiah the prophet.

2 Declare ye among the nations, and publiſh, and ſet up a ſtandard, publiſh, *and* conceal not: ſay, Babylon is taken, Bel is confounded, Merodach is broken in pieces, her idols are confounded, her images are broken in pieces.

3 For out of the north there cometh up a nation againſt her, which ſhall make her land deſolate, and none ſhall dwell therein: they ſhall remove, they ſhall depart both man and beaſt.

4 ¶ In thoſe days, and in that time, ſaith the LORD, the children of Iſrael ſhall come, they and the children of Judah together, going and weeping: they ſhall go, and ſeek the LORD their God.

5 They ſhall aſk the way to Zion with their faces thitherward, *ſaying*, Come, and let us joyn ourſelves to the LORD, in a perpetual covenant *that* ſhall not be forgotten.

6 My people hath been loſt ſheep: their ſhepherds have cauſed them to go aſtray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their reſting-place.

7 All that found them have devoured them, and their adverſaries ſaid, We offend not, becauſe they have ſinned againſt the LORD, the habitation of juſtice, even the LORD, the hope of their fathers.

8 Remove out of the midſt of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks.

9 ¶ For lo, I will raiſe and cauſe to come up againſt Babylon, an aſſembly of great nations from the north-country, and they ſhall ſet themſelves in array againſt her, from thence ſhe ſhall be taken: their arrows *ſhall be* as of a mighty expert man: none ſhall return in vain.

10 And Chaldea ſhall be a ſpoil: all that ſpoil her ſhall be ſatisfied, ſaith the LORD.

11 Becauſe ye were glad, becauſe ye rejoyced, O ye deſtroyers of mine heritage, becauſe ye are grown fat, as the heifer at graſs, and bellow as bulls.

12 Your mother ſhall be ſore confounded, ſhe that bare you ſhall be aſhamed: behold, the hindermoſt of the nations *ſhall be* a wilderneſs, a dry land, and a deſert.

13 Becauſe of the wrath of the LORD, it ſhall not be inhabited, but it ſhall be wholly deſolate: every one that goeth by Babylon ſhall be aſtoniſhed, and hiſs at all her plagues.

14 Put your ſelves in array againſt Babylon round about: all ye that bend the bow, ſhoot at her, ſpare no arrows: for ſhe hath ſinned againſt the LORD.

15 Shout againſt her round about: ſhe hath given her hand: her foundations are fallen, her walls are thrown down: for it *is* the vengeance of the LORD: take vengeance upon her; as ſhe hath done, do unto her.

16 Cut off the ſower from Babylon, and him that handleth the ſickle in the time of harveſt: for fear of the oppreſſing ſword, they ſhall turn every one to his people, and they ſhall flee every one to his own land.

17 ¶ Iſrael *is* a ſcattered ſheep, the lions have driven *him* away: firſt the king of Aſſyria hath devoured him, and laſt this Nebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus ſaith the LORD of hoſts, the God of Iſrael, Behold, I will puniſh the king of Babylon and his land, as I have puniſhed the king of Aſſyria.

19 And I will bring Iſrael again to his habitation, and he ſhall feed on Carmel

and Baſhan, and his ſoul ſhall be ſatisfied upon mount Ephraim and Gilead.

20 In thoſe days, and in that time, ſaith the LORD, the iniquity of Iſrael ſhall be ſought for, and *there ſhall be* none; and the ſins of Judah, and they ſhall not be found: for I will pardon them whom I reſerve.

21 ¶ Go up againſt the land of Merathaim, *even* againſt it, and againſt the inhabitants of Pekod: waſte and utterly deſtroy after them, ſaith the LORD, and do according to all that I have commanded thee.

22 A ſound of battle *is* in the land, and of great deſtruction.

23 How is the hammer of the whole earth cut aſunder and broken! how is Babylon become a deſolation among the nations!

24 I have laid a ſnare for thee, and thou art alſo taken, O Babylon, and thou waſt not aware: thou art found and alſo caught, becauſe thou haſt ſtriven againſt the LORD.

25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this *is* the work of the Lord GOD of hoſts, in the land of the Chaldeans.

26 Come againſt her from the utmoſt border, open her ſtorehouſes: caſt her up as heaps, and deſtroy her utterly: let nothing of her be left.

27 Slay all her bullocks: let them go down to the ſlaughter: wo unto them, for their day is come, the time of their viſitation.

28 The voice of them that flee and eſcape out of the land of Babylon to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

29 Call together the archers againſt Babylon, all ye that bend the bow, camp againſt it round about; let none thereof eſcape: recompenſe her according to her work; according to all that ſhe hath done, do unto her: for ſhe hath been proud againſt the LORD, againſt the holy One of Iſrael.

30 Therefore ſhall her young men fall in the ſtreets, and all her men of war ſhall be cut off in that day, ſaith the LORD.

31 Behold, I *am* againſt thee, O *thou* moſt proud, ſaith the Lord GOD of hoſts: for thy day is come, the time *that* I will viſit thee.

32 And the moſt proud ſhall ſtumble and fall, and none ſhall raiſe him up: and I will kindle a fire in his cities, and it ſhall devour all round about him.

33 ¶ Thus ſaith the LORD of hoſts, The children of Iſrael, and the children of Judah *were* oppreſſed together, and all that took them captives, held them faſt, they refuſed to let them go.

34 Their redeemer *is* ſtrong, the LORD of hoſts *is* his name, he ſhall throughly plead their cauſe, that he may give reſt to the land, and diſquiet the inhabitants of Babylon.

35 ¶ A ſword *is* upon the Chaldeans, ſaith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wiſe *men*.

36 A ſword *is* upon the liars, and they ſhall dote: a ſword *is* upon her mighty men, and they ſhall be diſmayed.

37 A ſword *is* upon their horſes, and upon their chariots, and upon all the mingled people that *are* in the midſt of her, and they ſhall become as women: a ſword *is* upon her treaſures, and they ſhall be robbed.

38 A drought *is* upon her waters, and they ſhall be dried up: for it *is* the land of graven images, and they are mad upon *their* idols.

39 Therefore the wild beaſts of the deſert, with the wild beaſts of the iſlands ſhall dwell *there*, and the owls ſhall dwell therein: and it ſhall be no more inhabited for ever: neither ſhall it be dwelt in from generation to generation.

40 As God overthrew Sodom and Gomorrah, and the neighbour *cities* thereof, ſaith the LORD: *ſo* ſhall no man abide there, neither ſhall any ſon of man dwell therein.

41 Behold, a people ſhall come from the north, and a great nation, and many kings ſhall be raiſed up from the coaſts of the earth.

42 They ſhall hold the bow and the lance: they *are* cruel, and will not ſhew mercy: their voice ſhall rore like the ſea, and they ſhall ride upon horſes, *every one* put in array like a man to the battel, againſt thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguiſh took hold of him, *and* pangs as of a woman in travail.

44 Behold, he ſhall come up like a lion from the ſwelling of Jordan, unto the habitation of the ſtrong: but I will make them

ſuddenly run away from her: and who *is* a choſen *man that* I may appoint over her? for who *is* like me, and who will appoint me the time? and who *is* that ſhepherd that will ſtand before me?

45 Therefore hear ye the counſel of the LORD, that he hath taken againſt Babylon, and his purpoſes that he hath purpoſed againſt the land of the Chaldeans: ſurely the leaſt of the flock ſhall draw them out: ſurely he ſhall make *their* habitation deſolate with them.

46 At the noiſe of the taking of Babylon the earth is moved, and the cry *is* heard among the nations.

CHAP. LI.

1 The ſevere judgment of God againſt Babylon, in revenge of Iſrael. 59 Jeremiah delivereth the book of this propheſy to Sheraiah, to be caſt into Euphrates, in token of the perpetual ſinking of Babylon.

THUS ſaith the LORD, Behold, I will raiſe up againſt Babylon, and againſt them that dwell in the midſt of them that riſe up againſt me, a deſtroying wind;

2 And will ſend unto Babylon fanners, that ſhall fan her, and ſhall empty her land: for in the day of trouble they ſhall be againſt her round about.

3 Againſt *him that* bendeth let the archer bend his bow, and againſt *him that* lifteth himſelf up in his brigandine; and ſpare ye not her young men, deſtroy ye utterly all her hoſt.

4 Thus the ſlain ſhall fall in the land of the Chaldeans, and *they that are* thruſt through in her ſtreets.

5 For Iſrael *hath* not *been* forſaken, nor Judah of his God, of the LORD of hoſts; though their land was filled with ſin againſt the holy One of Iſrael.

6 Flee out of the midſt of Babylon, and deliver every man his ſoul: be not cut off in her iniquity: for this *is* the time of the LORDS vengeance: he will render unto her a recompence.

7 Babylon *hath been* a golden cup in the LORDS hand, that made all the earth drunken: the nations have drunken of her wine, therefore the nations are mad.

8 Babylon is ſuddenly fallen and deſtroyed: howl for her, take balm for her pain, if ſo be ſhe may be healed.

9 We would have healed Babylon, but ſhe is not healed: forſake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up *even* to the skies.

10 The LORD hath brought forth our righteouſneſs: come and let us declare in Zion the work of the LORD our God.

11 Make bright the arrows: gather the ſhields: the LORD hath raiſed up the ſpirit of the kings of the Medes: for his device *is* againſt Babylon, to deſtroy it; becauſe it *is* the vengeance of the LORD, the vengeance of his temple.

12 Set up the ſtandard upon the walls of Babylon, make the watch ſtrong, ſet up the watchmen, prepare the ambuſhes: for the LORD hath both deviſed and done that which he ſpake againſt the inhabitants of Babylon.

13 O thou that dwelleſt upon many waters, abundant in treaſures, thine end is come, *and* the meaſure of thy covetouſneſs.

14 The LORD of hoſts hath ſworn by himſelf, *ſaying*, ſurely I will fill thee with men, as with caterpillers; and they ſhall lift up a ſhout againſt thee.

15 He hath made the earth by his power, he hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the heaven by his underſtanding.

16 When he uttereth *his* voice, *there is* a multitude of waters in the heavens, and he cauſeth the vapours to aſcend from the ends of the earth, he maketh lightnings with rain, and bringeth forth the wind out of his treaſures.

17 Every man is brutiſh by *his* knowledge, every founder is confounded by the graven image: for his molten image *is* falſhood, and *there is* no breath in them.

18 They *are* vanity, the work of errors: in the time of their viſitation they ſhall periſh.

19 The portion of Jacob *is* not like them, for he *is* the former of all things, and *Iſrael is* the rod of his inheritance: the LORD of hoſts *is* his name.

20 Thou *art* my battel-ax *and* weapons of war: for with thee will I break in pieces the nations, and with thee will I deſtroy kingdoms:

21 And with thee will I break in pieces the horſe and his rider, and with thee will I break in pieces the chariot and his rider:

22 With thee alſo will I break in pieces man and woman, and with thee will I break in pieces old and young, and with thee will

I break in pieces the young man and the maid:

23 I will alſo break in pieces with thee the ſhepherd and his flock, and with thee will I break in pieces the husbandman and his yoke of oxen, and with thee will I break in pieces captains and rulers.

24 And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your ſight, ſaith the LORD.

25 Behold I *am* againſt thee, O deſtroying mountain, ſaith the LORD, which deſtroyeſt all the earth, and I will ſtretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

26 And they ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations, but thou ſhalt be deſolate for ever, ſaith the LORD.

27 Set ye up a ſtandard in the land, blow the trumpet among the nations, prepare the nations againſt her, call together againſt her the kingdoms of Ararat, Minni and Aſhchenaz, appoint a captain againſt her, cauſe the horſes to come up as the rough caterpillers.

28 Prepare againſt her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominions.

29 And the land ſhall tremble and ſorrow: for every purpoſe of the LORD ſhall be performed againſt Babylon, to make the land of Babylon a deſolation without an inhabitant.

30 The mighty men of Babylon have forborn to fight, they have remained in *their* holds, their might hath failed, they became as women: they have burnt her dwelling-places, her bars are broken.

31 One poſt ſhall run to meet another, and one meſſenger to meet another, to ſhew the king of Babylon that his city *is* taken at *one* end.

32 And that the paſſages are ſtopped, and the reeds they have burnt with fire, and the men of war are affrighted.

33 For thus ſaith the LORD of hoſts the God of Iſrael, The daughter of Babylon *is* like a threſhing-floor, *it is* time to threſh her: yet a little while, and the time of her harveſt ſhall come.

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath cruſhed me, he hath made me an empty veſſel, he hath ſwallowed me up like a dragon, he hath filled his belly with my delicates, he hath caſt me out.

35 The violence done to me, and to my fleſh, *be* upon Babylon, ſhall the inhabitant of Zion ſay; and my blood upon the inhabitants of Chaldea, ſhall Jeruſalem ſay.

36 Therefore thus ſaith the LORD, Behold, I will plead thy cauſe, and take vengeance for thee, and I will dry up her ſea, and make her ſprings dry.

37 And Babylon ſhall become heaps, a dwelling-place for dragons, an aſtoniſhment, and an hiſſing without an inhabitant.

38 They ſhall rore together like lions, they ſhall yell as lions whelps.

39 In their heat I will make their feaſts, and I will make them drunken, that they may rejoyce and ſleep a perpetual ſleep and not wake, ſaith the LORD.

40 I will bring them down like lambs to the ſlaughter, like rams with he-goats.

41 How is Sheſhach taken! and how is the praiſe of the whole earth ſurpriſed! how is Babylon become an aſtoniſhment among the nations!

42 The ſea is come up upon Babylon: ſhe is covered with the multitude of the waves thereof.

43 Her cities are a deſolation, a dry land, and a wilderneſs, a land wherein no man dwelleth, neither doth *any* ſon of man paſs thereby.

44 And I will puniſh Bel in Babylon, and I will bring forth out of his mouth that which he hath ſwallowed up, and the nations ſhall not flow together any more unto him, yea, the wall of Babylon ſhall fall.

45 My people, go ye out of the midſt of her, and deliver ye every man his ſoul from the fierce anger of the LORD.

46 And leſt your heart faint, and ye fear for the rumour that ſhall be heard in the land: a rumour ſhall both come *one* year, and after that in *another* year *ſhall come* a rumour, and violence in the land ruler againſt ruler.

47 Therefore behold, the days come, that I will do judgment upon the graven images of Babylon, and her whole land ſhall be confounded and all her ſlain ſhall fall in the midſt of her.

48 Then the heaven, and the earth and all that *is* therein, ſhall ſing for Babylon: for the ſpoilers ſhall come unto her from the north, ſaith the LORD.

49 As Babylon *hath cauſed* the ſlain of Iſrael to fall: ſo at Babylon ſhall fall the ſlain of all the earth.

50 Ye that have eſcaped the ſword, go away, ſtand not ſtill: remember the LORD afar off, and let Jeruſalem come into your mind.

51 We are confounded, becauſe we have heard reproach, ſhame hath covered our faces: for ſtrangers are come into the ſanctuaries of the LORDs houſe.

52 Wherefore behold, the days come, ſaith the LORD, that I will do judgment upon her graven images, and through all her land the wounded ſhall groan.

53 Though Babylon ſhould mount up to heaven, and though ſhe ſhould fortify the height of her ſtrength, *yet* from me ſhall ſpoilers come unto her, ſaith the LORD.

54 A ſound of a cry *cometh* from Babylon, and great deſtruction from the land of the Chaldeans.

55 Becauſe the LORD hath ſpoiled Babylon, and deſtroyed out of her the great voice, when her waves do rore like great waters, a noiſe of their voice is uttered.

56 Becauſe the ſpoiler is come upon her, *even* upon Babylon, and her mighty men are taken every one of their bows is broken, for the LORD God of recompences ſhall ſurely requite.

57 And I will make drunk her princes, and her wiſe *men*, her captains and her rulers, and her mighty men: and they ſhall ſleep a perpetual ſleep, and not wake, ſaith the King, whoſe name *is* the LORD of hoſts.

58 Thus ſaith the LORD of hoſts. The broad walls of Babylon ſhall be utterly broken, and her high gates ſhall be burnt with fire, and the people ſhall labour in vain, and the folk in the fire, and they ſhall be weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah the ſon of Neriah, the ſon of Maaſeiah, when he went with Zedekiah the king of Judah into Babylon, in the fourth year of his reign; and *this* Seraiah *was* a quiet prince.

60 So Jeremiah wrote in a book all the evil that ſhould come upon Babylon, *even* all theſe words *that are* written againſt Babylon.

61 And Jeremiah ſaid to Seraiah, When thou comeſt to Babylon, and ſhalt ſee, and ſhalt read all theſe words,

62 Then ſhalt thou ſay, O LORD, thou haſt ſpoken againſt this place, to cut it off, that none ſhall remain in it, neither man, nor beaſt, but that it ſhall be deſolate for ever.

63 And it ſhall be when thou haſt made an end of reading this book, *that* thou ſhalt bind a ſtone to it, and caſt it into the midſt of Euphrates:

64 And thou ſhalt ſay, Thus ſhall Babylon ſink, and ſhall not riſe from the evil that I will bring upon her: and they ſhall be weary. Thus far *are* the words of Jeremiah.

CHAP. xlvi. 2.——*Nebuchadnezzar king of Babylon,* &c.] Nebuchadnezzar, ſon and ſucceſſor of Nabopolaſſar, ſucceeded to the kingdom of Chaldea in the year of the world *3399*, before Chriſt *601*, before the Vulgar Æra *605*. Some time before this, Nabopolaſſar had taken him as a partner in the kingdom, and ſent him to recover Carchemiſh, which had been conquered from him four years, by Necho king of Egypt. Nebuchadnezzar having been ſucceſsful in this expedition, marched againſt the governor of Phœnicia, and againſt Jehoiachim king of Judah, who was a tributary to Necho king of Egypt. He took Jehoiachim, and put him in chains, in order to carry him captive to Babylon: but on further thoughts, he left him in Judea, under the condition of paying him a large tribute. He took away ſeveral perſons of the firſt quality from Jeruſalem; among others, Daniel, Hananiah, Miſhael, and Azariah, all of the royal family, whom the king of Babylon cauſed to be brought up in his court, in the language and in the learning of the Chaldeans, that they might be employed at court.

Nabopolaſſar dying about the end of the year of the world *3399*, before Chriſt *601*, before the Vulgar Æra *605*: Nebuchadnezzar, who was then either in Egypt or Judea, made haſte to Babylon, and left to his generals the care of bringing to Chaldea the captives he had taken in Syria, Judea, Phœnicia, and Egypt; for according to Beroſus, he had ſubdued all theſe countries. He diſtributed theſe captives into ſeveral colonies, and in the temple of his god Belus he depoſited the Sacred Veſſels of the temple of Jeruſalem; and the other rich ſpoils he had taken from his enemies.

Jehoiachim king of Judah continued three years in fealty to king Nebuchadnezzar; but then being weary of paying tribute to the Chaldeans, he threw oft their yoke, and would not acknowledge them any longer. The king of Chaldea did not think fit to march in perſon againſt him, but ſent troops of Chaldeans, Syrians, Moabites and Ammonites, who haraſs'd all Judea. This war continued three or four years; in which, at laſt, Jehoiachim was beſieged and taken in Jeruſalem, put to death, and his body thrown to the birds of the air, according to the predictions of the Prophet Jeremiah. See ch. 1. in the notes.

In the mean time, Nebuchadnezzar, being then at Babylon, in the ſecond year of his reign, had a very myſterious dream, in which he ſaw a ſtatue made up of ſeveral metals, having a head of gold, a breaſt of ſilver, the belly and thighs of braſs, the legs of iron, and the face half of iron, and half of clay: A little ſtone coming of its own accord from the mountain, ſtruck againſt the ſtatue, and broke it to pieces. The king having had this dream, which gave him a great deal of uneaſineſs, afterwards had ſo far forgot it, that he could not recover the leaſt notion of it. He ordered all his diviners and interpreters of dreams to be ſent for, but none of them could tell him either the dream or the interpretation. Nebuchadnezzar being then in wrath, pronounced a ſentence of death againſt them all, which was going to be put in execution, when Daniel was informed of it. He went immediately to the king, and deſired him to reſpite the ſentence a little while, and he would endeavour to ſatisfy the king's deſire. Daniel addreſſed himſelf to God, who in the night revealed to him the king's dream, and alſo the interpretation.

The day following Daniel went to Arioch, who had orders to put to death all the diviners of Babylon, and told him that he was then ready to ſatisfy the king's deſire concerning the dream in queſtion. The Prophet was admitted to Nebuchadnezzar's preſence, and told him, that it was from the God of heaven, and not from the wiſe men of Babylon, that he was to expect the interpretation of his dream. He then informed him that his dream was, as is above related; to which he added this explication. You are the king of kings, and the moſt puiſſant monarch in the whole world. 'Tis you that is repreſented by the golden head of the ſtatue. After you there will ariſe a kingdom inferior to yours, repreſented by the breaſt of ſilver; and after this, another inferior to the former, which is denoted by the belly and thighs of braſs. After theſe three empires, which are thoſe of the Chaldeans, Perſians, and Greeks, there will ariſe a fourth, denoted by the legs of iron, and which repreſents the empire of the Romans. Under this laſt empire God will raiſe a new one, which ſhall be of greater ſtrength, power, and extent, than all the others. This is that of the Meſſiah, repreſented the little ſtone coming from the mountain, and overthrowing the ſtatue.

When Nebuchadnezzar had heard this explication, he proſtrated himſelf to the ground, and worſhipped Daniel; and commanded that ſacrifices and incenſe ſhould be offered to him. He acknowledged that the God of Daniel, was the God of gods, and the Lord of kings, who only knew the moſt hidden things, and reveals them when he pleaſes Then the king raiſed Daniel to great honour, made him noble preſents, ſet him over all the wiſe men of Jeruſalem.

Jehoiachim, or Jechoniah, king of Judah, having revolted againſt Nebuchadnezzar, this prince marched againſt him with an army, and beſieged him in Jeruſalem. Jehoiachim was forced to ſurrender himſelf, and ſubmit to the king of Babylon's mercy. But this prince took him with his chief officers, and led him captive to Babylon, with his mother, his wives, and the beſt workmen in Jeruſalem, to the number of ten thouſand men. From the reſt of the country he took away alſo ſeven thouſand men bearing arms, with a thouſand ſmiths and carpenters. Among the captives were Mordecai the uncle of Eſther, and Ezekiel the Prophet. Laſtly, he took away all the veſſels of gold which Solomon had made for the uſe of the temple, and whatever valuable things were to be found in the king's treaſury. Inſtead of Jeconiah, Nebuchadnezzar ſet up Mattaniah his uncle, by the father's-ſide, to whom he gave the name of Zedekiah.

When Zedekiah had continued faithful to Nebuchadnezzar for nine years, being then weary of ſubjection, herevolted againſt him, and entered into a confederacy with the neighbouring princes, that he might oppoſe him with the greater ſecurity. The king of Babylon came into Judea with a powerful army, and having reduced the chief places of the country, he laid ſiege to Jeruſalem. But Pharoah-hophra, or Vapheres coming out of Egypt to the aſſiſtance of Zedekiah, Nebuchadnezzar raiſed the ſiege for ſome time, went to meet the king of Egypt, overcame him in battle, and forced him to retire into his own country. After which he returned to the ſiege of Jeruſalem; and was three hundred and ninety days before the place, before he could reduce it. But at laſt, in the eleventh year of Zedekiah, and in the year of the world 3416, before Chriſt 584, and before the Vulgar Æra 588, the city was taken. Then Zedekiah attempted to make his eſcape, but he was ſeized and brought to Nebuchadnezzar, who was then at Riblah a city of Syria. The king of Babylon, as you may remember in the preceding notes, condemned him to die, cauſed his children to be put to death in his preſence, and then bored out his eyes, loaded him with heavy chains and ſent him to Babylon. Nebuzar-adan, the general of the Chaldean troops, took care of Jeremiah, according to the orders he had received from the king his lord, and left him at full liberty to go where he pleaſed. Then ſetting fire to the city and temple, he brought to Babylon all the captives he had got during the war. He left Gedaliah in the country, as governor to the ſmall remains of the people, whom the ſword and other miſeries of war had left ſurviving.

Nebuchadnezzar being returned to Babylon after the end of the Jewiſh war, out of the ſpoils he made, erected in the plain of Dura to the honour of his god Bel, a golden image ſixty cubits high, and ſixty cubits broad. Then he ſummoned all the princes, counſellors, captains, and other officers of his empire to adore this image, and to be preſent at the dedication thereof, when Shadrach, Meſhach, and Abednego, three captive Jews preferred to poſts of honour in Babylon, were informed againſt for refuſing to worſhip the ſaid image. The king ordered them to attend his preſence, when, with a holy boldneſs and reſolution refuſing to give the glory of the Immortal God to a molten image, which would convict them of the groſſeſt idolatry: He commanded them to be thrown into a burning fiery furnace, in which they were wonderfully preſerved, free of any hurt, by the intermediate power of the Almighty God: For, *by faith they quenched the violence of fire*, Heb. xi. 34. Then the king being convinced of the greatneſs and reality of the miracle, called them out of the furnace, gave honour to the true God, and promoted thoſe faithful champions of the true faith to great employments and dignities in the province of Babylon.

Three years after the Jewiſh war, Nebuchadnezzar came to beſiege the city of Tyre; of which Ithobaal was then king, and it kept him at hard work for full thirteen years together, before he could be maſter of it; for it was a ſtrong wealthy city, of great fame in thoſe times for traffick and merchandize; whereby ſeveral of its inhabitants had made themſelves great as princes, for riches and ſplendor. It was during this ſiege that Nebuzar-adan being ſent out with a part of the royal army, invaded the land of Iſrael, to revenge the death of Gedaliah; and he ſeized all the Jews he could meet with, who amounted to no more than 745 perſons; by which the deſolation of the land appears to have been very great, and this compleated it. By the bye we may obſerve that there are ſomething in the laſt chapter of Jeremiah, particularly from the 29th to the 34th verſe, that ſeem not to have been written by the Prophet himſelf, becauſe the facts there related were done after his death, but to have been added by Ezra, or ſome inſpired writer, to preſerve thoſe remarkable events in perpetual remembrance. But during this interval of time, he made war alſo with the people bordering upon the Jews, as the Sidonians, Moabites, Ammonites, and Idumeans; and theſe he treated much as he had done the Jews before; of which wars and their deſolation I have treated largely in the notes upon the prophecy of the Prophet Iſaiah who alſo foretold their deſtruction by Nebuchadnezzar.

The Lord alſo, as a reward to the army of Nebuchadnezzar alſo, gave up Egypt alſo as a ſpoil to them; for he had very little trouble in its conqueſt, they being divided among themſelves by civil wars. So he, enriched with the booty he had taken, and ſubdued that great nation, returned with all his army in triumph to Babylon, attended by a vaſt number of captives, in the year of the world 3433.

Nebuchadnezzar being now in peace at Babylon, applyed himſelf to the adorning, aggrandizing, and enriching that city with magnificent buildings. It was then he undertook thoſe famous gardens which were ſupported by arches, and which have been eſteemed as one of the wonders of the world. Several alſo have aſcribed to him the walls of Babylon, though many others have given that honour to Semiramis, not without ſufficient authority. About this time, Nebuchadnezzar had a dream of a great tree very tall and loaden with fruit; which viſion with its interpretation, is fully recorded in the fourth chapter of Daniel, to which I refer you.—At the end of twelve months after this dream, as Nebuchadnezzar was walking in his palace at Babylon, and probably in the uppermoſt terraſs of his hanging gardens, from whence he might have a full proſpect of all the city, and proudly boaſting of the works he had done, ſaid, *Is not this great Babylon which I have built, for the houſe of the kingdom, by the might of my power, and for the honour of my majeſty*, Dan. iv. 29, 30. When he heard a voice from heaven that intercepted his ſpeech, and rebuked his pride, told him, that his kingdom was departed from him; that he ſhould be driven from the ſociety of men, and for ſeven years have his dwelling with the beaſts of the field, and immediately his ſenſes being taken from him, he fell into a diſtracted condition, in which he continued for ſeven years, living in the fields, and eating graſs like oxen, till his hair was grown like eagles feathers, and his nails like birds claws. At the expiration of the ſeven years, his underſtanding returned to him, and he was reſtored to his kingdom, and former dignity and honour; whereon being fully ſenſible of the Almighty Power of the God of heaven and earth, he praiſed him, *whoſe works are truth and his ways judgment; and thoſe that walk in pride he is able to abaſe*, Dan. iv. 31—37.

Nebuchadnezzar died this ſame year, being the year of the world 3442, before Chriſt 558, before the Vulgar Æra 562, after having reigned three and forty years. Megaſthenes, quoted by Euſebius, ſays, that this prince having aſcended to the top of his palace, was there ſeized with a fit of Divine Enthuſiaſm, and cry'd out, "O Babylonians, I declare to you a miſfortune, that neither our father Belus, nor queen Baltis, have been able to prevent. A Perſian mule ſhall one day come into this country, who, ſupported by the aſſiſtance of your gods, ſhall bring you into ſlavery. He ſhall be aſſiſted by the Mede, the glory of the Aſſyrians." Now this *Perſian mule* was Cyrus, whoſe mother was a Mede, and father a Perſian. The Mede who aſſiſted Cyrus was Cyaxares, or Darius the Mede. Then Nebuchadnezzar added, "Would to God this conqueror might periſh in the depths of the ſea, or in ſome diſmal wilderneſs where no human creature ſets his foot, that we may not ſee the evils with which we are threatned. And would to God that I myſelf had had an happier fate before this had come into my mind." At which words he diſappeared. 'Tis doubted, whether theſe words, *he diſappeared*, are to denote his death, or only his flight and retreat, which follow'd his metamorphoſis into an ox.

The name Nebuchadnezzar, or Nebuchadonoſor in the Chaldean tongue, may ſignify, *a treaſure defended by the god Nebo*. For,

Perſian authors relate, that Lohoraſh the fourth king of Perſia, of the dynaſty of the Caianides, who ſucceeded Kaikhoſtrot, made great conqueſts in the eaſt, and afterwards carried his victorious arms to the weſtern parts of his empire. For he ſent into Paleſtine one of his generals, call'd Raham, and ſurnamed Bakthalnaſſar, that is to ſay, *the happineſs of victory*, from which the Hebrews have formed the name Nebuchadnezzar, and the Greeks, that of Nebuchadonoſor: For the ſame king of Perſia, under whoſe conduct and command, all Syria was reduced to his obedience. The king of Judah, of the race of Solomon, who then reigned at Jeruſalem, refuſing to ſubmit himſelf, was attacked by Raham, who beat the Jews, took the city of Jeruſalem, ſacked and entirely deſtroyed it, after which he returned into Perſia, loaded with rich ſpoils, and accompanied by an almoſt infinite number of priſoners of war.

Other hiſtorians give to Nebuchadnezzar the name of Gudarz, and ſay, he was lieutenant-general to king Lohoraſh; who having ſpent the greateſt part of his life in the moſt weſtern parts of the empire, was almoſt unknown to the Hebrews and Arabians, while Gudarz, call'd alſo Raham, or Nebuchadnezzar, acquired a very great reputation, though he was but the ſubaltern or lieutenant-general of Lohoraſh's army. But how different all theſe accounts about his name appear, all are agreed in their relations of his great valour and martial exploits, and maintain, that king Lohoraſh was contemporary with the Prophets Jeremiah, Daniel, and with the holy man Eſdras.

It would not be amiſs I think to add a word here concerning the metamorphoſis of this prince into an ox; for there are many opinions about this great matter. Origen believed the thing to be impoſſible, and therefore, as his manner was, turned this whole account into an allegory. But, Bodin thought that Nebuchadnezzar was really changed into a bull, and did not only looſe the ſhape and ſentiments, but even the ſoul of a man. And again others maintain, that his change was only in his body, and outward form, but not in his ſoul; the king preſerving his reaſon in the midſt of his miſfortune, as Apuleius during his change into an aſs, and like thoſe Italians mentioned by St. Auſtin (in his city of God, lib. xviii. c. 18.) who after they had taſted ſome cheeſe that was given them by ſome magicians of that country, were immediately changed into beaſts of burden, and then after a certain time recovered their own ſhape again, and returned to their former condition. Some Rabbins have pretended, that the ſoul of Nebuchadnezzar quitted the body of that prince, and gave place for a time to that of an ox, which communicated its ſentiments to him, and imparted to his body the ſame motions, the ſame taſte, the ſame inclinations as are common and may be obſerved in oxen. Others have acknowledged in Nebuchadnezzar only a vitiated imagination, and in his ſubjects a kind of faſcination of the eyes, which made both believe that Nebuchadnezzar was changed into an ox, and had the form of one, tho' really there was no ſuch thing. But the moſt received opinion is, that by the effect of the power of God, Nebuchadnezzar fell into a deep and black melancholy, and in his frenzy he imagined that he was really transformed into an ox: as, in the diſeaſe called a lycanthropy, a man is perſuaded that he is changed into a wolf, a dog, a cat, &c. a change which only exiſts in his diſtempered brain, and in his own heated imagination, ſince thoſe that are about him perceive no ſuch mutation in his outward figure; but only in his inclinations, motions and outward geſture. So that he howls and bites like a wolf, eats raw meat, runs into the fields, and avoids the ſociety of men. Thus,

Nebuchadnezzar imagining that he was become an ox, grazed upon herbs like ſuch a beaſt; butted with his head, as an ox doth with his horns; let his hair and nails grow; lowed, went naked, and imitated all the external actions of an ox. His people aſtoniſhed at ſuch a change, bound him as mad-men or ideots are wont to be bound; but at laſt he eſcaping out of their hands, fled into the fields, living there naked like an ox, expoſed to the dew of heaven, and to the other inclemencies of the weather, ſo that his hair grew like the feathers of an eagle, and his nails like the claws of a lion. And ſo, I think, nothing more than this is required to account for all that the Scripture ſays of Nebuchadnezzar; for, there was nothing miraculous in this whole affair, except the foretelling of the diſtemper, its approach and concluſion, becauſe they happened juſt at the time foretold by the Prophet of the Almighty.

A queſtion is moved concerning the duration of this diſeaſe. Some, as Theodoret, maintain, that the Perſians diſtinguiſhing their years into two ſeaſons, winter and ſummer; the ſeven years of Nebuchadnezzar muſt be reckoned in this manner, which will reduce it to three years and an half. Dorotheus, and the ſpurious Epiphanius affirm, that in truth God had condemned Nebuchadnezzar to a ſeven years habitation with the brutes, but that at the inſtances of Daniel, the ſeven years were reduced to ſeven months. The ſpurious Epiphanius adds, that as Daniel did not ceaſe to foretel to the great men of Chaldea, that Nebuchadnezzar ſhould again aſcend the throne of his dominion, and as the courtiers disbelieved and derided theſe predictions, in order to convince them he obtained of God by his prayers, that this time might be ſhortened. Others maintain, that this prince was changed into an ox only for the ſpace of twenty one months, explaining theſe words of Daniel, *donec ſeptem tempora mutentur ſuper eum*, of ſeven times the ſpace of three months; for, *tempus* there made uſe of, according to them, is a quarter of a year, or three months. Again, Peter Comeſtor, makes it but ſeven months, which he thus divides; for the firſt forty days Nebuchadnezzar continued in his frenzy as a madman; in the forty days following he bewailed his offences, and during the laſt forty days he recovered by degrees from his infirmity. Yet according to the counſel he had received from Daniel, he did not omit to remain for ſeven years in the exerciſe of repentance, eating nothing but herbs and pulſe, as an attonement for his pride and folly. But

In anſwer to this, we need ſeek no other interpreter for the *tempus* or *time* of Daniel, than Daniel himſelf. And it is certain, that this Prophet by *tempus* or *a time*, means nothing leſs than a year, as you will find it more particularly explained in the notes to the ninth chapter of his prophecy. For example, to denote the ſpace of *three years and an half*, he ſays, *Tempus & tempora & dimidium temporis*. So we find the ſame way of ſpeaking in the Revelations of John the divine, and in the ſame ſenſe, ch. xii. v. 14.

Ver. 11. *In vain ſhalt thou uſe many medicines: for thou ſhalt not be cured.*] Here the Prophet introduceth the country of Egypt, as a virgin ſick and applying to one ſkilled in phyſick for a remedy, when it is too late to cure her diſeaſe. So that he tells the Egyptians that the time of their repentance is paſt, and that now *is the day of the Lord God of hoſts, a day of vengeance, that he may avenge* *him of his adverſaries.* And the metaphor is very excellently applied, if we aſcribe, as Jeſus the ſon of Sirach does, the invention of phyſick to God himſelf. *Honour a phyſician,* ſays he, *with the honour due unto him, for the uſes which you may have of him; for the Lord hath created him. For, of the moſt high cometh healing, and he ſhall receive honour of the king. The skill of the phyſician ſhall lift up his head, and in the ſight of great men he ſhall be in admiration. The Lord hath created medicines out of the earth, and he that is wiſe will not abhor them*; Eccluſ. xxxviii. 1, 2, 3, &c. But the Scripture makes no mention of phyſicians before the days of the patriarch Joſeph, where it is written that he had commanded his ſervants the phyſicians of Egypt, to embalm the body of his father Jacob. Gen. l. 2. The buſineſs of theſe phyſicians was to embalm the bodies of the dead, and to cure the diſtempered living: yet the art of medicine was very ancient in Egypt, according to their hiſtorians, who aſcribe the invention of it to *Thaut*, or to *Hermes*, or to *Oſiris* or *Iſis*; and ſome of the learned have thought, that Moſes having been inſtructed in all the learning of the Egyptians, he muſt alſo have known all the chief ſecrets of medicine. They pretend alſo to prove it, by what he ordered in the law concerning the diſeaſe of the leproſy; the ordinary infirmities of women, clean and unclean animals, and the ſweetning of the waters of Mara, &c. It does not appear that phyſicians were very common among the Hebrews, eſpecially for internal maladies; but for wounds, fractures, bruiſes, and all external injuries, they had phyſicians, who underſtood dreſſing and binding up of wounds, and the application of certain medicaments, as roſin, balm, fat, oil, &c. "For the hurt of the daughter of my people, ſays the Prophet Jeremiah, ch. viii. 22. by an alluſion; am I hurt, I am black, aſtoniſhment hath taken hold upon me. Is there no balm in Gilead? Is there no phyſician there? Why then is not the health of the daughter of my people recovered?" And again he ſays in the text before us, *Go up into Gilead and take balm, O virgin, the daughter of Egypt; in vain ſhalt thou uſe many medicines, for thou ſhalt not be cured.* And the Prophet Ezekiel cries out, *Son of man, I have broken the arm of Pharaoh king of Egypt, and lo it ſhall not be bound up to be healed, to put a roller to bind it, to make it ſtrong to hold the ſword.*

But in diſtempers that did not appear outwardly, as fevers, the gout, pains of the bowels or of the head, the plague, &c. we hear neither of remedies nor phyſicians. Aſa being diſeaſed in his feet, and having applied himſelf to the phyſicians, he was upbraided with it as an action contrary to that confidence which he ought to have had in the Lord, 1 Kings xv. 23. 2 Chron. xvi. 12. Hezekiah having a boil of which he was ready to die, was cured by Iſaiah, only by the application of a plaiſter of figs, 2 Kings xx. 7. Iſa. xxxviii. 21. There was no remedy known for the leproſy, or for thoſe diſtempers which are the conſequences of incontinence, and which we often meet with in Scripture. When Job was ſtricken with a very terrible diſtemper we hear no mention of any recourſe that he had to phyſick or phyſicians; his malady was looked on as an immediate ſtroke from God, his friends reaſon with it according to their prejudices, and undertake to prove that it was ſent him as a juſt puniſhment for his paſt ſins.

The little uſe that was made of medicine, and the perſuaſion they had imbibed, that diſtempers were the effects of God's anger, and cauſed by evil ſpirits, the miniſters of his vengeance was the reaſon that in extraordinary maladies they applied themſelves to diviners, magicians, enchanters, or to the falſe gods of the pagans, who had the reputation of giving oracles, and foretelling future events. Or ſometimes they applied to the Prophets of the Lord, to receive a cure from them, or at leaſt to know whether they ſhould recover or no. When Ahaziah king of Iſrael, by a fall from the roof of his houſe, had got a great hurt, he ſent to conſult Baal-zebub at Ekron, a city of the Philiſtines. Our Prophet at the eighth chapter, ver. 17. ſpeaks of enchantments that were uſed againſt the biting of ſerpents, and other venemous animals. Hazael king of Syria ſent to conſult Eliſha the Prophet about his diſtemper, 2 Kings viii. 7. Naaman the Syrian came into the land of Iſrael to obtain from Eliſha a cure for his lerpoſy, 2 Kings v. 5, 6. At the ſame time our Saviour appeared in Paleſtina, no doubt but there were phyſicians in the country; but it appears that the people made little uſe of them, and placed but little confidence in them. They brought to our Saviour and his Apoſtles, as we read in the goſpel, a great multitude of diſeaſed from all parts.

The Jewiſh authors ſpeak of phyſicians in a very ſorry ſtile, according to Buxtorff's lexicon in *Rapha*: "The beſt of the phyſicians, ſay they, deſerve hell——the phyſician kills many perſons by his ignorance, whom he might cure by his art; he lets many of the poor periſh, whom he might cure by his medicines. He indulges many in a diet too high for them, which is the cauſe of their death. He alienates others from that confidence, which they ought to place in God alone, and makes them place it in his art." They ſpeak as follows by way of imprecation. "He that ſins againſt his Creator, let him fall into the hands of the phyſician." Then they conclude, "O that the ableſt of the phyſicians may go to hell, for he lives ſplendidly, he fears no diſtemper, he bruiſes not his heart before God, and kills the poor by refuſing him his aſſiſtance."

Tho' the Scripture does not make expreſs mention of phyſicians or of medicine before the days of the patriarch Joſeph, who ordered his phyſicians to embalm the body of his father Jacob; we are not to conclude from thence, that the art of medicine was a novelty in the world. Adam had received a perfect and extenſive knowledge of natural things; of the power of ſimples; of the virtues of juices, liquors and minerals; and therefore without doubt could not fail to cultivate and improve this knowledge, ſince he found himſelf condemned to diſeaſes and death itſelf, by an irrevocable decree. The occaſion he found himſelf under of recruiting his ſtrength, and of preſerving his health, put him under a neceſſity of having recourſe to natural remedies, and conſequently of ſtudying their nature in their effects and properties. And

A ſcience ſo uſeful as this could not fall into oblivion; it may be ſuppoſed that Adam taught his children, that they cultivated it farther, and tranſmitted it to their poſterity. The ancients ſpeak with great advantage of the knowledge that the Egyptians had acquired in phyſick. Homer tells us, that the Egyptians were the moſt skilful phyſicians in the world, and that every one of them underſtood phyſick, *Odyſſ. delta*: But this moſt certainly muſt be an hyperbole of that poet. Yet indeed Herodotus owns, that that country abounded with phyſicians, becauſe each part of the human body, and every diſtemper had its particular phyſician; for ſome were confined to the ſtudy of the eyes, others to the teeth, and others to diſeaſes of the head. Diodorus Siculus obſerves (lib. 1. Riblioth.) that theſe people had certain ſacred books, which contained the principles of medicine uſed in their country; and in the management of a patient, it was not lawful for the phyſician to depart from the rules preſcribed in thoſe books; if they ſucceeded by thoſe methods in the cure, well and good; if not, the phyſician fell under no reproach, becauſe he could purge himſelf from male-practice, by proving he had ſtrictly adhered in the whole matter, to the rules of his art. But if he deviated from theſe rules preſcribed, he was condemned to ſuffer death for not conforming to them, tho' he cured the patient.

Moſes had ſtudied all the ſciences of Egypt, Acts vii. 22; and without doubt had learned their phyſick as well as the reſt of their learning. What he ſays of the leproſy, of the way of knowing it, of diſtinguiſhing it by its ſeveral ſtages, of curing it, and of determining whether it was recent, inveterate and incurable, or whether there might be hopes of curing it, ſhews a great degree of skill in this diſtemper. 'Tis thought that the wood which he threw into the waters of Marah, to ſweeten a ſpring or a well of bitter water, and the brazen ſerpent that he ſet up in the wilderneſs to cure thoſe that had been bit by ſerpents, were the *arcana* of a ſecret and myſterious kind of phyſick. The diſtinction which he makes between clean and unclean animals, and of the defects of the prieſts, which diſqualified them for the ſacred miniſtry; and many other remarks upon the infirmities both of men and women, which are to be found in his books, prove ſufficiently that he was not ignorant of the art and ſecrets of phyſick. Clement of Alexandria ſays expreſly, that Moſes had learned the art of medicine under ſome of the moſt skilful maſters of Egypt. lib. 1. ſtrom.

But I would not however be underſtood to affirm, that the ancient Egyptian phyſicians I have been diſcourſing of, applied themſelves to the cure of internal diſeaſes, ſuch as the fever, and many other diſtempers, which are owing to an ill ſtate of blood, or of the other fluids of the body. 'Tis certain, that moſt of the famous phyſicians of Greece, yea, Eſculapius himſelf, were no other than a good chirurgeon. Their art did not go beyond curing a green wound, as Pliny himſelf obſerves: So Celſus takes notice, that Podalirius and Machaon, the ſons of Eſculapius, who accompanied king Agamemnon to the wars of Troy, were never made uſe of to cure the plague, nor other internal maladies, but only wounds and external injuries.

The phyſick of the Hebrews was hardly in any greater degree of perfection. Solomon, who knew ſo well the ſecrets of nature, and the virtues of ſimples; who had wrote Treatiſes upon beaſts, birds, and fiſhes; and had compoſed natural hiſtories of trees and plants, from the cedar of Libanus to the hyſſop on the wall, 1 Kings iv. 33. This prince, I ſay, ſo illuminated, as he was, with Divine Knowledge and Wiſdom, might have given us great light into theſe matters, if God had been ſo pleaſed as to have permitted his works to have come down to our hands. Joſephus in his 8th Book of Antiquities records, that Solomon had obtained a power of expelling Devils, and of curing thoſe evils, which they bring upon mankind: That he had compoſed charms againſt diſtempers, and forms of exocriſms to drive out evil ſpirits from the bodies of poſſeſſed people, and to prevent their returning again. He adds, that the Jews in his time made great uſe of theſe remedies. A Jew called Eleazar cured ſeveral poſſeſſed perſons in the preſence of Veſpaſian, of his two ſons and of many officers and ſoldiers, In this manner:

He put a ring under the noſtrils of the poſſeſſed, in which a root was concealed, as preſcribed by Solomon. At the ſame time he pronounced the name of this prince, and the words directed by him. The demoniack preſently fell upon the ground, and the Devil returned no more into his body. And as a proof of the power and efficacy of his art, the ſame Jew order'd a baſon of water to be ſet at ſome diſtance from the poſſeſſed, and commanding the Devil to come out, he bid him alſo to overturn the baſon as he paſſed by; ſo he did, and the poſſeſſed was made whole.

The ſame Joſephus (de bello Jud. l. vii. c. 25.) ſpeaks of a wonderful root call'd *baaras*, which produced the effect here mentioned, and perhaps was the ſame as that included in Eleazar's ring. Theſe are not the only inſtances of cures by ſuperſtitious methods, found to be in uſe among the ancient Hebrews; for the Scripture often ſpeaks of charms uſed in the bitings of ſerpents, and enchantments made uſe of to lay a-ſleep or enchant theſe animals, and to prevent their being noxious; as plainly appears from Jer. viii. 17. Job xl. 25. Pſalm lviii. 5. Eccluſ. xii. 13.

The ancient Greeks had the ſame cuſtoms: For, Pindar tells us, that Eſculapius cured all ſorts of fevers, ulcers, wounds and pains, by ſoothing enchantments, ſweetning poiſons, topical and external remedies, or laſtly, by inciſion: Pyth. Od. iii. Homer relates in his *Odyſſ. tau*, that by enchantments the blood was ſtopped that iſſued out of Ulyſſes's wound. Cato has preſerved in his de re ruſt. art. 160. certain verſes which were repeated at the replacing or reducing a diſlocated member. Plato tells us, that the midwives of Athens had a ſecret by means of certain drugs and charms, to forward the birth in travailing women.

The Hebrews were neither leſs curious nor leſs ſuperſtitious than other nations. They made uſe of charms, enchantments, curious arts, taliſmans, phylacteries, the ſound of inſtruments, and ſuch like, to cure or relieve ſick perſons, or to ſecure them againſt the biting of ſerpents and witchcraft. Thus we read, that Saul's ſervants provided a muſician to relieve their maſter, when he was oppreſſed by an evil ſpirit. The Jews judging after their own practice, aſcribed the miracles wrought by Jeſus Chriſt, to Beel-zebub. We have juſt related the ſtory of Eleazar the Jew, who recovered a man from the power of Satan, by the ſcent of a root, and certain words. The angel Raphael, as we read in Tobit, drove away the Devil by the fume of the broiled liver of a fiſh.

This is what I can learn of medicine and the art of phyſick, and as this paſſage of Jeremiah is the laſt place I could propoſe to take an opportunity to acquaint you with this ſhort hiſtory, I hope it will not be thought any ways a digreſſion from the ſubject of the text, which ſhews the antiquity of that noble ſcience, of divine original. I ſhall now conclude this chapter with the two following conſiderations:

Firſt, God foretold here by his Prophet, that the Egyptians ſhould be conquered by the king of Babylon, to the end that the Jews who were fled into Egypt, might take notice that they ought not to put their truſt in the Egyptians; and you have read above in the hiſtory of Nebuchadnezzar, that theſe predictions by the mouth of Jeremiah, were punctually accompliſhed in two ſeveral defeats of the Egyptians; once near the river Euphrates, and the ſecond when he marched into Egypt, and ſubdued it; by this means it pleaſed God to puniſh the Egyptians, and at the ſame time, to chaſtiſe thoſe Jews who took ſhelter in that country, contrary to the command of God. Secondly, here obſerve, how God comforts the captive Jews, aſſuring them, that he would re-eſtabliſh them, and deſtroy thoſe who had oppreſſed them. Thus we ſee, that God never forſakes his church and people; but always protects them in the midſt of the greateſt revolutions and changes that happen in the world.

CHAP. xlvii. VER. 4. *Becauſe of the day that cometh to ſpoil all the Philiſtines*, &c.] The Philiſtines were a people that came from the iſle of Caphtor in Paleſtine being deſcendants from the Caphtorims, who came from, the Caſluhims, children of Mizraim, as Moſes in Gen. x. 13, 14. informs us; and, by conſequence, are originally from Mizraim the father of the Egyptians. Moſes ſays elſewhere, that the Caphtorims, being come out of Caphtor, drove out the Avims which dwelt from Harerim to Azzah (or Gaza) and dwelt in their ſtead, Deut. ii. 23. therefore it is only ſince the time of the Avims (or Avites) or Canaanites, that the Philiſtines came into Paleſtine, and that they have ſo long poſſeſſed the country of which they made themſelves maſters. We do not preciſely know the time of their coming out of the iſle of Caphtor; but they had been a long time in the land of Canaan, when Abraham came thither, in the year of the world 2083, before Chriſt 1917.

The name of Philiſtine is not Hebrew; and the Septuagint generally tranſlate it by *allophyloi*, which is interpreted *ſtrangers*. The Pelethites and Cherethites were alſo Philiſtines, and the Septuagint ſometimes tranſlate Cherethim by *Cretai*, i. e. Cretes.

However this be, we are certain, that the Philiſtines were a powerful people in Paleſtine, even in Abraham's time, for they had then kings, and were poſſeſſed of ſeveral conſiderable cities. They are not comprehended in the number of the nations devoted to extermination by the Hebrews at their return from Egypt, and whoſe territory the Lord had abandoned to the Jewiſh army; nor were they of the curſed ſeed of Canaan: Yet, Joſhua did not forbear to ſeize their land, for he ſet upon them by the command of the Lord, becauſe they poſſeſſed a country which was promiſed to the people of God, Joſhua xiii. 2, 3. xv. 45, *&c.* But theſe conqueſts of Joſhua muſt have been ill maintain'd, ſince under the judges, under Saul, and at the beginning of the reign of king David, the Philiſtines had their kings and their lords, which they called Sarenim; for, their ſtate was divided into five little kingdoms or principalities, and oppreſſed the Iſraelites during the government of the high-prieſt Eli and of Samuel, and the reign of king Saul, which was about 120 years, from the year of the world 2848, to 2960. Tho' we know that Tamgar, Sampſon, Samuel and Saul made head againſt them, and ſlew ſome of their people; but they did not reduce their power, till king David ſubdued them to his government, 2 Sam. v. 17. and viii. 1, 2, *&c.*

They continued in ſubjection to the kings of Judah to the reign of Jehoram the ſon of Jehoſhaphat, that is, for about two hundred and forty ſix years, when they revolted from Jehoram, 2 Chron. xxi. 16. Jehoram made war againſt them, and probably reduced them again to his obedience; becauſe it is obſerved in Scripture, that they revolted again from Uzziah, and that this prince kept them to their duty during his whole reign, 2 Chron. xxvi. 6, 7. and he began his reign in the year 3194 of the world. But during the unfortunate reign of Ahaz, the Philiſtines made great havock in the territory of Judah; but his ſon and ſucceſſor Hezekiah reduced them to their former ſubjection.

Laſtly, They regain their full liberty under the latter kings of Judah; and we may ſee by the menaces made to them by the Prophets, that they brought a thouſand hardſhips and calamities upon the children of Iſrael; for which cruelties God threatened to puniſh them with great misfortunes. Accordingly

Eſar-haddon, ſucceſſor to Sennacherib, beſieged Azoth, and took it by the conduct of his general Thaſton or Tartan, Iſa. xx. 1. Pſammiticus king of Egypt took the ſame city, after a ſiege of twenty-nine years, according to the accout thereof by Herodotus, lib. 2. c. 157. And, if true, this is the longeſt ſiege of any city recorded in hiſtory. During the ſiege of Tyre, as we learn from the context of this chapter, which held out for thirteen years, Nebuchadnezzar made uſe of a part of his army to ſubdue the Ammonites, Moabites, Egyptians, and other nations bordering upon the Jews, amongſt whom we number the Philiſtines, who moſt probably could not withſtand him, and were reduced to his dominion as well as the other people of Syria, Phœnicia and Paleſtine.

Afterwards they fell under the dominion of the Perſians, then under that of Alexander the Great, who (as Strabo, lib. 26. and Arrian. l. 2. *de expedit.* Alexand. relate) deſtroyed the city of Gaza, the only city of the Phœnicians that durſt oppoſe him.

After the perſecution of Antiochus Epiphanes, the Aſmoneans pared off by degrees ſeveral cities from the country of the Philiſtines, which they ſubjected to their juriſdiction: And Tryphon, regent of the kingdom of Syria, gave to Jonathan the Aſmonean, the government of the whole coaſt of the mediterranean, from Tyre as far as Egypt, 1 Macchab. xi. 59. and conſequently all the country of the Philiſtines.

The name Paleſtine, it may be remarked, comes from Philiſtine, altho' theſe people never poſſeſſed but a ſmall part of this country.

Chap. xlviii. Ver. 6. *The heath in the wilderneſs*, &c.] The word which is here tranſlated *heath* is by others rendered *a naked tree*, and in the Hebrew original is called *Aroer*, which term is uſed in the ſame ſenſe in two places by our Prophet, *viz.* here and ch. xvii. 6. But I think, and that from good authority, that the Hebrew word may be better explained by *an uſeleſs weed* that grows of itſelf in uncultivated places. So Symmachus tranſlates it *an uſeleſs ſhrub.* The vulgate Latin calls it *myrica*, e. q. *quaſi myrica in deſerto*; which *myrica* is the Tamarisk, a tree of a moderate height, whoſe leaves are ſmall, long, round, thin, approaching to thoſe of a cypreſs, of a pale green colour: Its flowers grow in cluſters, ſmall and purple without, white within, when they are blown, each compoſed of five leaves; which I mention more particularly to ſhew how little we are to lean to ſuch a tranſlation, that falls ſo wide of the truth as the vulgate does, in ſuch a ſmall matter. For certainly there is a wide difference between *Aroer a naked tree*, or *heath*, or *an uſeleſs ſhrub* or *weed*; and *Aroer* a *myrica*, a tamarisk loaded with fruit and flowers.

Ver. 17. *How is the ſtrong ſtaff broken*, &c] This word *ſtaff* is of various interpretations in Scripture, of which theſe are the ſum. Annæ ſays of her ſon Tobias, *Is he not the ſtaff of our hand?* Tob. v. 17. In the text you read that God threatens Moab to break the ſtaff of his glory, *i. e.* his ſtrength in which he placed his confidence; *how is the ſtrong ſtaff broken, and the beautiful rod?* When the Prophets threaten with a famine, they ſay, that God *will break the ſtaff of bread*, Ezek. iv. 16. or reduce them to the utmoſt neceſſity. Do you hope to find aſſiſtance in that *ſtaff* of a reed, in the king of Egypt? He is a brittle reed which will break under every one that would lean upon it, and its ſplinters will pierce his hand and wound him. The wicked ſhall be a ſtaff in the hand of God; he ſhall make uſe of it to prove the good, Iſa. x. 5. David makes a kind of imprecation againſt Joab, ſaying, that there ſhould be always of his family that ſhould walk with a *ſtaff*, 2 Sam. iii. 29. that is to ſay, always lame perſons; and in moſt other places, *ſtaff* is properly put for a walking-ſtick.

Ver. 29. *We have heard the pride of Moab*, &c.] Pride you hear was the deſtruction of Moab; pride drew down the heavy wrath of God upon this nation; for this is a ſin very odious to God, and condemned in many places of the Scripture. For, what is ſeen in the whole ſacred hiſtory, but the pride, the preſumption, and the vanity of men overthrown? What elſe on the contrary, can be ſeen, but the humility, meekneſs, and the acknowledgment of human weakneſs, to be exalted, ſupported, recompenſed? *God reſiſteth the proud, and giveth grace to the humble*, 1 Pet. v. 5. *A man's pride ſhall bring him low, but honour ſhall uphold the humble in ſpirit*, Jam. iv. 6. *Pride goeth before deſtruction, and a haughty ſpirit before a fall*, Prov. xxix. 23. *Better is it to be of an humble ſpirit with the lowly, than to divide the ſpoil with the proud*, Prov. xvi. 18, 19.

Pride is alſo put for the hardneſs and inſolence of a ſinner, in oppoſition to ſins of infirmity and ignorance: Thus, *the ſoul that doth ought preſumptuouſly, the ſame reporacheth the Lord, and that ſoul ſhall be cut off from among his people*, Numb. xv. 30. compared with Deut. xvii. 12. The Lord treateth the Egyptians with the ſtricteſt rigour, becauſe they acted with pride and inſolence towards the Hebrews, Exod. xviii. 11. Job and the Pſalmiſt have ſtigmatized, as with a note of God's diſpleaſure, Pharoah with the name of *proud*, Job. xxvii. 12. Pſal. lxxxviii. 11. compared with Iſa. li. 9. Ezek. xxxii. 12. and Nehem. ix. 16-29.

The Scripture alſo, we find, often reproaches the Moabites with their *pride*; it points them out under the name of children of haughtineſs, or pride. See Numb. xxiv. 17. compared with the text of Jer. xlviii. 29. The pride and the proud often repreſent Babylon and the Babylonians: And in fine, *the pride of Jordan* is known in the Prophets to expreſs the inundations of that river. See Jer. xii. 5. and xiii. 9. and xlix. 19. Zech. xi. 3.

Ver. 32. *O vine of Shibmah*, &c.] This Shibmah was alſo known by the name of Sabama or Sibma; it was a city of the tribe of Reuben. Here it is ſpoken of as producing many or good vines. Thus alſo Iſaiah mentions its name for the ſame purpoſe; for he ſpeaks of the vines of Shibmah, which were cut down by the enemies of Moab, Iſa. xvi. 8—19. For theſe people had taken the city of Shibmah, and others of the country of Renben; after this tribe was carried away into captivity by Tiglathpilnezer, 1 Chron v. 26. St. Jerom ſays, that there were hardly the diſtance of five hundred paces betwen Heſhbon and Sibmah.

Ver. 33. *Joy and gladneſs is taken from the plentiful field, and from the land of Moab, and I have cauſed the wine to fail from the wine preſſes, none ſhall tread with ſhouting, their ſhouting ſhall be no ſhouting.*] This viſibly is a declaration of a time of mourning, metaphorically deſcribed by a cuſtom in the Jewiſh manner of gathering in their vintage, which was always accompanied with feaſts and great rejoicings, even as at this time, the like cuſtom is ſtill kept up in ſome parts of England, by the farmers upon the laſt day of gathering in their harveſt, Iſaiah (ch. xxiv. 6.) ſays pertinently to this text, *In this mountain ſhall the Lord of hoſts make unto all his people, a feaſt of fat things, a feaſt of wines on the lees, of fat things full of marrow, of wines on the lees well refined*, according to the common tranſlation in our Bibles, but the Hebrews has it literally, *a feaſt of fatneſs, a feaſt of lees of marrowy fatneſſes, of clarified lees*; and then in another place he almoſt uſes the ſame words with Jeremiah; for, *gladneſs*, ſays he, *is taken away, and joy out of the plentiful field; and in the vineyards there ſhall be no ſinging, neither ſhall there be ſhouting; the treaders ſhall tread out no wine in their preſſes: I have made their vintage-ſhouting to ceaſe*, Iſa. xvi. 10. The Hebrew ſays out of Carmel. Now Carmel ſignifies an excellent vineyard: And ſo, alſo it ſhould be rendered in the preſent text of Jeremiah, *Joy and gladneſs is taken from the plentiful field* (from the Carmel) *and from the land of Moab* (which was fruitful in vines) *and I have cauſed wine to fail from the wine preſſes, none ſhall tread with ſhouting, their ſhouting ſhall be no ſhouting.* The Hebrew ſays literally, *they ſhall no longer tread the grape*, and he that cries Hedad, ſhall no more cry Hedad, Hedad, which term was the cry of the vintagers, from whence is formed by hard labouring men, the ſound *Heth* and *de Heth*, a way of ſpeaking, which is as much as to ſay, with vigour, with courage, along, chearfully.

But I may add, that vintager is often taken in a figurative ſenſe, for one that ravages a country, or carries on a bloody war in it. The Prophets alſo frequently make uſe of this metaphor, to expreſs the vengeance which the Lord takes of his enemies; for in many places where our tranſlation has rendered it *to afflict, afflicteth or afflicted, by the Lord in his fury*, as in the Lamentations i. 12. it is expreſſed metaphorically in the original, to gather or ſearch out as a vintager doth his grapes; and therefore the Latin has it *vindemiare*, to gather in a vintage.

Ver. 34. — *The waters alſo of Nimrim ſhall be deſolate.*] It is a probable conjecture of the learned Calmet that Nemra, Nimra, Nimrim, Nemrim and Beth-nemara are the ſelf ſame city, which Jeremiah mentions in this place, on account of its pleaſant waters, even as Iſaiah alſo had mentioned, ch. xv. *6.* St. Jerome ſays, that Nimrim is ſituate upon the dead ſea, and that its name Nimrim comes from the bitterneſs of its waters, which have contracted this quality only ſince the deſolation of this city, as had been denounced by the forementioned Prophets.

Chap. xlix. Ver. 18. *As in the overthrow of Sodom and Gomorrah, and the neighbour cities thereof*, &c.] See this account in the book of Geneſis, ch. 19. ver. 25. and ch. 50. ver. 40. This remembrance of the deſtruction of Sodom, *&c.* is introduced by the Prophet as an example of the manner how the Edomites ſhould be made deſolate, and alſo of the truth and infallibility of his prediction; as if he had ſaid: ſee there the deſolation of Sodom and Gomorrah and the neighbouring cities thereof, ſo ſure ſaith the Lord, who performed that, ſhall ye in like manner be made deſolate, ye ſhall not have one man in all your habitations, nor ſhall a ſon of man dwell with you. Now the hiſtory of Sodom, *&c.* is as follows,

Sodom was the capital city of Pentapolis, and for ſome time the reſidence of Lot the nephew of Abraham, Gen. xiii. 12. 13. The crimes of this city were come to ſuch an height, that God deſtroyed it by fire from heaven with three other neighbouring cities, Gomorrah, Zeboim and Admah, which were as wicked as it ſelf; Gen. xix. The plain whereon they ſtood, which before was pleaſant and fruitful, like an earthly paradiſe, was firſt ſet on fire by lightning, which ſet fire to the ſulphur of its ſoil, with which it was very full, and was afterwards overflowed by the waters of Jordan, which diffuſed themſelves there, and formed the dead ſea, or lake of Sodom; called alſo the lake Aſphaltites, becauſe of the aſphaltus or bitumen with which it abounded. 'Tis believed that Sodom was one of the moſt ſouthermoſt of the five cities that were deſtroyed by the fire from heaven, becauſe it was near Zoar, which was known to be beyond the ſouthermoſt point of the dead ſea. And

Not only in the paſſage before us, but in many other paſſages, the Prophets ſpeak of the deſtruction of Sodom and Gomorrah or make alluſions to it, and every where inſinuate that theſe places ſhall be deſert, dried up and uninhabited; that they ſhall be places covered with briars and brambles, a land of ſalt and ſulphur, where there can be neither planting nor ſowing. They ſhall be ſays Amos (ch. iv. 11.) *as* a fire-brand pluckt out of the burning, half burnt up and unprofitable to any uſe. In a word, through all the Scripture the ruin of Sodom and Gomorrah is repreſented as one of the moſt ſignal effects of God's vengeance; and it is here produced for the ſamo purpoſe by Jeremiah. For,

We are to obſerve, that all theſe prophecies of Jeremiah againſt the nations were fulfilled in their rigour, and that God was pleaſed to puniſh them by the Babylonians becauſe of their pride, as remarked before, and eſpecially becauſe they had been the enemies of the Jews, and had rejoiced in their misfortunes and miſery.

Chap. l. The prophecy of this chapter foretells two events; viz. the deſtruction of the Babylonians, and the deliverance of the Jews: both which happened when the Medes and Perſians took Babylon, and when the Jews came out of their captivity by the permiſſion of the king of Perſia. Upon the firſt of theſe events you are to obſerve, that after God had chaſtiſed the Jews, the Egyptians and the other nations (whoſe ruin Jeremiah had foretold from the Lord) by the means of the king of Babylon; then the Babylonians themſelves ſhould feel the vengeance of his juſtice: and all this happened to convince them, that their gods were but falſe gods, to confound their pride and to puniſh them for their injuſtice and tyranny, and particularly, becauſe they had reſiſted the Lord and oppreſſed the Jews. This is an example to ſhew, that unjuſt princes, and particularly perſecutors, and the enemies of the church do not always proſper, but at the laſt receive the puniſhment due to their offences. Upon the ſecond of thoſe events, which Jeremiah foretold, namely, the deliverance of the Jews from their yoke of bondage, you may remark, that though the Lord afflicts his church for a time, he does not forſake it, but is always watchful for her preſervation.

Ver. 2. — *Merodach is broken in pieces*, &c.] This Merodach was an ancient king of Babylon, who was placed among their gods, and worſhiped with divine honour among the Babylonians. And we find ſeveral of their kings names compounded with this name; as Evil-merodach, Merodach-baladan, but what the Prophet means in this place by Merodach, is the city of Babylon; giving to that city the name of its tutelar deity.

Ver. 27. — *The time of their viſitation.*] Time is commonly taken for the meaſure of motion, or for the duration of any thing, as well in ours as in other languages. It is alſo taken for opportunity, or the favourable moment for doing or omitting any thing. The time of any one ſignifies the time of his coming; Jeſus Chriſt, ſpeaking of his death, ſays, that his time was not yet come; John vii. 6, 7. But

Here *time* is put for the time when the vengeance of the Lord ſhall come upon a wicked unrepenting people; for his vengeance or juſtice is the viſitation of the Lord; then it is he viſits or puniſhes us for our ſins.

Ver. 44. *Behold he ſhall come up like a lion*, &c.] This ſimilitude is made of Nebuchadnezzar the king of Babylon, who ſhould come up as fierce as a lion againſt Judah. And this conqueror is compared to a lion by reaſon of his ſtrength and fierceneſs; to a lion ſallying from the pride of Jordan, where it lay amidſt the thickets, which cover the banks of that river, and falls with fury upon every thing that it meets with in the fields below. The Scripture ſpeaks of this ſwelling of Jordan, thereby deſcribing the inundations thereof. Travellers obſerve, that this river has, as we may ſay, two channels, one wherein it commonly flows, which is properly the river; and another which it takes up only while the ſnows of Libanus are melting, whereby it is much increaſed. At this time it is ſwelled, and out of that other channel, which extends on both ſides of its banks, it drives the lions and other ſtrong beaſts of the foreſt down its ſtream, which aſſemble there during the heats of ſummer.

Chap. li. The Prophet in this chapter continues to foretel the ruin of Babylon, and the deliverance of the Jews. And this prediction deſerves particular attention, becauſe it repreſents many circumſtantial points in the taking of that city. Jeremiah ſhews firſt that that city ſhould be taken by the Medes and Perſians, who ſhould enter at one end of it, after having turned away the waters of the river into another channel. That the king of Babylon ſhould know nothing of it till the enemies were got into the city. That he ſhould be ſurprized at a time, when he was giving himſelf up to his pleaſures, in the midſt of a feaſt provided for the entertainment of the great men of his kingdom. All which do entirely agree with what the Prophet Daniel, and other hiſtorians, relate about the taking of the city of Babylon; though this prediction was made in the fourth year of king Zedekiah, and long before the deſtruction of that city. Here

Obſerve, that God after he had exalted the Babylonians, and, uſed them as a ſcourge to other nations, he pulled them down and deſtroyed them, that it might be made manifeſt that he alone is the Almighty God, and that the gods of the heathens were only dead idols. 2dly, that he is an enemy to pride and injuſtice. Then obſerve from the exhortations which Jeremiah made to the Jews, to go out of Babylon for fear of being involved in its ruin; that we muſt alſo withdraw from thoſe places where idolatry and wickedneſs prevails, and which are threatened with the judgments of God; and in general, that we muſt ſeparate our ſelves from the evils and corruptions of this age, if we would not periſh with the world. Laſtly, we are to gather from this chapter, that as old Babylon was deſtroyed, God will likewiſe one day deſtroy the myſtical Babylon, *the ſcarlet whore*, and will entirely aboliſh the kingdom of antichriſt.

Ver. 27. *Call together againſt her the kingdoms of Ararat, Minni, and Aſhchenaz.*] Here the Prophet in the name of the Lord invites the kings of theſe nations to make war with one conſent againſt Babylon.

Ararat is a famous mountain in Armenia, on which the ark is ſaid to have reſted after the deluge. Gen. xiii. 4. It is affirmed, but without any good proof, that ſome remains of Noah's ark are ſtill to be ſeen upon the top of this mountain. John Strues in his voyages aſſures us, that he went up to the higheſt part of it, and that an hermit, who abode there, declared to him, that ſome broken pieces of the ark were to be ſeen there; and at the ſame time preſented him with a croſs made out of the wood, he ſaid, that was part of the remains of this famous veſſel. But Mr. Tournefort, who was upon the ſpot, did aſſure us to the contrary; that the top of mount Ararat is inacceſſible, both by reaſon of its great height, and of the quantity of ſnow, which perpetually covers it. This mountain is twelve leagues from Erivan eaſtward, and is ſituated in a vaſt plain in the midſt whereof it riſes, and has nothing contiguous to it on any ſide; it is called by the eaſtern people *Ar-dag* or *Parmak-dagh*, the finger mountain; becauſe it is ſtrait and ſtands by it ſelf like a finger when held up. It is ſo high as to be ſeen ten days journey off, according to the ſtages of the Caravans. Tavernier ſays, that the Armenians call it *Mereſouſcar*, becauſe the ark ſtopped there; and maintain by tradition, that ſince Noah, no one has been able to climb this mountain, becauſe it is perpetually covered with ſnow which never melts, but to make room for ſome newly fallen; that Noah when he left the ark ſettled at Erivan, twelve leagues diſtance, and that, at a league from this city, in a very happy aſpect, this patriarch planted the vine, in a place where there is at preſent excellent wine made. This mountain has obtained other names from divers different nations, and they all ſeem to agree upon this, that it is the mountain whereon the ark of Noah reſted. But here in the text it is not litterally to be underſtood ſimply of the mountain, but it is put for the whole country round about, it may be Armenia, or I don't think it will be any wrong interpretation of the text to ſay, that by the ignorance of a ſcribe, the word *Armenia* might have been corruptly ſplit and written, as we find it in two words *Ararat Minni*, or *Menni*; and ſo has been permitted to ſtand without examination, becauſe it can be proved there was ſuch places as mount *Ararat* and *Minni*. For,

Minni or *Menni*, is thought to denote *Minias*, a province of Armenia; and perhaps, ſays Calmet, Armenia took its name from Aram and Minni. But I think the former amendment more natural.

Ver. 33. *The daughter of Babylon is like a threſhing-floor, it is time to threſh her*, &c.] Here the Prophet alludes to the ancient cuſtom, yet in uſe among the ſouthern people, of treading out of corn, or rather treading the ſtraw under the feet of beaſts to make the corn come out. Thus St. Paul ſays, after Moſes, *thou ſhalt not muzzle the ox that treadeth out the corn.* 1 Cor. ix. 9. 1 Tim. v. 18. Deut. xxv. 4. They uſed to muzzle theſe animals, or they rubbed their ſnouts with cow-dung, that they might not eat the corn as they trod it. The buſineſs of threſhing was performed after this manner; they provided a floor in the fields, that was well beat, and very clean, about a tree, as near as poſſible. They ſet up ſheaves one by another very thick, round about the body of the tree. Then by whipping the oxen or horſes, they made them to mount up upon the ſaid ſheaves ſet up, and made them run altogether about the tree, to bruiſe the ſheaves, to reduce them to chaff, and to make the corn fall out of the ears. This was generally done at the hotteſt time of the day; and at evening they cleanſed the floor, by toſſing up the corn and chaff together into the air, which ſeparated one from the other, ſo that the corn fell into the floor, but the chaff was driven away.

Neither is Jeremiah the only Prophet that alludes to this manner of threſhing and winnowing of corn: For, Micah ſays, *Ariſe, and threſh, O daughter of Sion—and thou ſhalt beat in pieces* (or thou ſhalt bruiſe to duſt) *many people*, ch. iv. 13. And Iſaiah makes uſe of the ſimilitude in the text ſpeaking of the ſame deſtruction of Babylon; for, he ſays to Babylon, *O my threſhing and the corn of my floor*: Iſa. xxi. 10. as if he had ſaid: You are, as it were, my harveſt, gathered into the floor, and prepared to be trod out by beaſts: Your enemies are about to begin their threſhing, and you ſhall be reduced to chaff. The author of the Second Book of Kings in like manner, ſays, (ch. xiii. 7.) that the king of Syria had reduced Judea to the condition of a floor where corn was threſhed.

Ver. 42. *The ſea is come up upon Babylon*, &c.] This paſſage is very differently interpreted: Some underſtand it to allude to that great ſolitude and devaſtation to which it was to be reduced, but I rather think with the other commentators, that the Prophet here, as elſewhere, ſpeaks ironically, or by antiphraſis, becauſe Babylon was then a much frequented and populous city, ſituated upon great waters and upon the ſea coaſt; which is agreeable to what goes before at the 36th verſe. "I will dry up her ſea, and make her ſprings dry," as alſo to what Iſaiah ſtiles Babylon, *the deſert of the ſea*, Iſa. xxi. 1.

Ver. 59 ——*This Seraiah was a quiet prince.*] This Seraiah was the ſon of Neriah, and brother of Baruch, the companion and ſecretary of Jeremiah. Seraiah was ſent to Nebuchadnezzar at Babylon, in the fourth year of the reign of Zedekiah, and was the chief of the embaſſy or Prophecy appointed to carry the word, or the denunciations againſt Babylon. The Hebrew text reads verbatim, *he was the prince of Menucha*, which Menucha was a city or canton of the tribe of Benjamin (ſee 1 Chron. ii. 52. viii. 6.) or *prince of reſt*, guard of the king's chamber or bed; or *prince of the preſents*, diſtributer of the king's liberalities, his almoner, or intendant of the offerings the king made to the temple; or rather in this deputation Seraiah was charged with the tributes or preſents that Zedekiah ſent to Nebuchadnezzar; ſo that Jeremiah taking hold of this opportunity, ſent a letter by him which was to be read to the captives there. This letter contained a Prophecy of the fall of Babylon: And after it was read, Seraiah was ordered to tie it to a ſtone, and to plunge it into the Euphrates; and to ſay at the ſame time: *Thus ſhall Babylon ſink, and ſhall not riſe from the evil that I* (the Lord) *will bring upon her*: Not that theſe words are to be accepted in ſuch a ſenſe as to ſuppoſe that the ſeveral particulars foretold in this long Prophecy againſt Babylon ſhould happen *at one time*, or be brought againſt, or upon her, *by one enemy*; but as what were brought about *at ſeveral times*, or by divers enemies or expeditions, and ſo that its deſtruction or *evil* was compleated *by degrees*. Thus,

The firſt time referred to in this Prophecy, is the taking of Babylon by Cyrus and his uncle, call'd in Scripture Darius the Mede. When it was taken by ſurprize through the means of draining the Euphrates, and while king Belſhazzar and his princes were feaſting, as appears from the fifth chapter of Daniel. So that to this time may well be referred all the particulars contained in this Prophecy, and denoting the *ſuddeneſs* of the city's being taken, and by a *drought*, and in a time of *feaſting*, as in ch. l. 24,—38. and li. 8,—31, 32,—36,—39,—41,—43, —57.

The next time Babylon was taken by Darius the ſon of Hyſtaſpes, through the means of Zopyrus: Which being done likewiſe by a *ſtratagem*, and ſo *unexpectedly* by the Babylonians; to this time alſo may be referred ſuch texts as foretel Babylon's being taken *at unawares* or the like, as ch. l. 24. and li. 8,—41.

To this taking of Babylon by Darius laſt mentioned, is alſo to be referred what is foretold of *pulling down the walls and taking away the gates*, and alſo of *cutting off the ſower from Babylon*, as chapter l. 15, 16. and li. 44, —58. All theſe being done by the ſame Darius on his taking of Babylon.

What is foretold of their idols being *taken* and *broken in pieces* and the like, as chapter l. 2. and li. 44,—47,—52. may well be referred to Xerxes taking all the ſaid idols, and breaking them to pieces, and converting all the gold and ſilver thereof, and all the treaſures which belonged to the idol-temples to his own uſe, in order to recruit his vaſt expences in his war againſt Greece.

[r] Laſtly, the utter ruin of Babylon, and its being left without inhabitant, &c. was fulfilled exactly by the building of Seleucia not far from it; as you may read more fully in the eighth book of the firſt part of Dr. Prideaux's Connection of the Old and New Teſtament.

CHAP. LII.

1 Zedekiah rebelleth. 4 Jeruſalem is beſieged and taken. 8 Zedekiah's ſons killed, and his own eyes put out. 12 Nebuzar-adan burneth and ſpoileth the city. 24 He carrieth away the captives. 32 Evil-merodach advanceth Jehoiakim.

ZEdekiah *was* one and twenty years when he began to reign, and he reigned eleven years in Jeruſalem; and his mothers name *was* Hamutal, the daughter of Jeremiah of Libnah.

2 And he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had done.

3 For through the anger of the LORD it came to paſs in Jeruſalem and Judah, till he had caſt them out from his preſence, that Zedekiah rebelled againſt the king of Babylon.

4 ¶ And it came to paſs in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he, and all his army againſt Jeruſalem, and pitched againſt it, and built forts againſt it round about.

5 So the city was beſieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth *day* of the month, the famine was ſore in the city, ſo that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night, by the way of the gate between the two walls, which *was* by the kings garden (now the Chaldeans *were* by the city round about) and they went by the way of the plain.

8 ¶ But the army of the Chaldeans purſued after the king, and overtook Zedekiah in the plains of Jericho, and all his army was ſcattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.

10 And the king of Babylon ſlew the ſons of Zedekiah before his eyes: he ſlew alſo all the princes of Judah in Riblah.

11 Then he put out the eyes of Zedekiah, and the king of Babylon bound him in chains, and carried him to Babylon, and put him in priſon till the day of his death.

12 ¶ Now in the fifth month, in the tenth *day* of the month (which *was* the nineteenth year of Nebuchadrezzar king of Babylon) came Nebuzar-adan captain of the guard, *which* ſerved the king of Babylon, into Jeruſalem,

13 And burnt the houſe of the LORD, and the kings houſe; and all the houſes of Jeruſalem, and all the houſes of the great *men* burnt he with fire.

14 And all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jeruſalem round about.

15 Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the reſidue of the people that remained in the city, and thoſe that fell away, that fell to the king of Babylon, and the reſt of the multitude.

16 But Nebuzar-adan the captain of the guard, left *certain* of the poor of the land for vine-dreſſers, and for huſbandmen.

17 Alſo the pillars of braſs that *were* in the houſe of the LORD, and the baſes, and the braſen ſea that *was* in the houſe of the LORD, the Chaldeans brake, and carried all the braſs of them to Babylon.

18 The caldrons alſo, and the ſhovels, and the ſnuffers, and the bowls, and the ſpoons, and all the veſſels of braſs wherewith they miniſtred, took they away.

19 And the baſons, and the fire-pans, and the bowls, and the caldrons, and the candleſticks, and the ſpoons, and the cups; *that* which *was* of gold *in* gold, and *that* which *was* of ſilver *in* ſilver, took the captain of the guard away.

20 The two pillars, one ſea, and twelve braſen bulls that *were* under the baſes, which king Solomon had made in the houſe of the LORD: the braſs of all theſe veſſels was without weight.

21 And *concerning* the pillars, the height of one pillar *was* eighteen cubits, and a fillet of twelve cubits did compaſs it, and the thickneſs thereof *was* four fingers: *it was* hollow.

22 And a chapiter of braſs *was* upon it and the height of one chapiter *was* five cubits, with net-work, and pomegranates upon the chapiters round about, all *of* braſs; the ſecond pillar alſo, and the pomegranates *were* like unto theſe.

23 And there were ninety and ſix pomegranates on a ſide, *and* all the pomegranates upon the net-work *were* an hundred round about.

24 ¶ And the captain of the guard took Seraiah the chief prieſt, and Zephaniah the ſecond prieſt, and the three keepers of the door.

25 He took alſo out of the city an eunuch which had the charge of the men of war, and ſeven men of them that were near the kings perſon, which were found in the city, and the principal ſcribe of the hoſt, who muſtered the people of the land, and threeſcore men of the people of the land, *that were* found in the midſt of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon ſmote them, and put them to death in Riblah, in the land of Hamath. Thus Judah was carried away captive out of his own land.

28 This *is* the people whom Nebuchadrezzar carried away captive; in the ſeventh year, three thouſand Jews and three and twenty:

29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jeruſalem eight hundred thirty and two perſons:

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews ſeven hundred forty and five perſons: all the perſons *were* four thouſand and ſix hundred.

31 ¶ And it came to paſs in the ſeven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach king of Babylon, in the *firſt* year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of priſon,

32 And ſpake kindly unto him, and ſet his throne above the throne of the kings that *were* with him in Babylon,

33 And changed his priſon-garments: and he did continually eat bread before him all the days of his life.

34 And *for* his diet, there was a continual diet given him of the king of Babylon, every day a portion, until the day of his death, all the days of his life.

CHAP. lii. contains the hiſtory of the taking of Jeruſalem by Nebuchadnezzar king of Babylon, ſhewing us how the city and temple were plundered and burnt, and how the people were carried into captivity. Where,

We ſee firſt, that God delivered Jeruſalem to the Chaldeans, and that the Jews periſhed moſt miſerably, either by the famine or ſword, excepting thoſe that were carried into captivity, and ſuch as remained in Judea. Thus the threatnings of God, which he had ſo often made, were accompliſhed: And this ſhould inform and warn us, that God will at laſt puniſh thoſe people who perſiſt obſtinately in their ſins; ſince he did not ſpare even his elect, neither will he ſpare thoſe who are in his covenant.

Secondly we ſee, that the temple itſelf was involved in this deſtruction, and that God, who had put his name in it, permitted the Babylonians even to prophane and burn, after having robbed it of its moſt precious and valuable furniture, thereby revenging the profanation the Jews had made of his temple, and of his Divine Service; and ſhew'd likewiſe typically, that the ſervice which had been there eſtabliſhed, was not always to ſubſiſt, or be confined to that place.

Thirdly, we are to obſerve, that Zedekiah was carried in chains to Babylon, after he had ſeen his ſons put to death in his preſence, and his own eyes were put out; for, this was a terrible and juſt judgment of God upon that king, who, by his crimes, perjury and rebellion againſt the king of Babylon, and by refuſing to hearken to the Prophecies of Jeremiah, brought this ruin upon the Jews.

Fourthly, we ſee, that the king of Babylon treated Jehoiakim, king of Judah very kindly, in a long captivity, in which behaviour we may obſerve the goodneſs of God towards the Jews, and admire his providence, which cauſed them to find ſome eaſe in Babylon, to the end that they might be re-eſtabliſhed, after the ſeventy years of their captivity were elapſed.

This chapter ſeems not to have been written by Jeremiah himſelf, but to be an addition from the latter end of the ſecond book of Kings, beginning at the 18th verſe of the xxivth chapter, and continued to the end of that book of Kings, which reaches to times farther than the age of Jeremiah, *viz* 37 years after Jehoiakin's captivity. But there are ſome few alterations from the words of that chapter in the book of Kings.

Ver. 25.—*Scribe of the hoſt*, &c.] Where note that the word *ſcribe* is not always to be underſtood of a clerk, writer, ſecretary, nor of an able and ſkilful man, doctor of the law, a man of learning, and ſuch like; for, here it is uſed to ſignify a commiſſary, or muſter-maſter of an army, who makes the review of the troops. keeps the liſt or roll, and calls them over. See Judges v. 14. 2 Chron xxvi. 2. 2 Kings xxv. 19.

Ver. 28, 29, 30. *This is the people whom Nebuchadnezzar carried away captive*, &c.] Theſe three verſes are not in the Septuagint; nor are they in the 2 Kings xxv; from whence the reſt of this chapter is taken. They contain dates of years and numbers of men very difficult to be accounted for: Wherefore obſerve,

In the ſeventh year (this muſt be that year which (2 Kings xxiv. 12.) is called his 8th year, when Jehoiachin was carried captive) there were carried away by Nebuchadnezzar,

As here	3,023
At 2 Kings	10,000
More	7,000
In the 18th year (this muſt be that which a little before, at ver. 12. was call'd the 19th, when Zedekiah was carried captive by Nebuchadnezzar	832
In the twenty-third year (which muſt be four or five years after the deſtruction of Jeruſalem	745
So that Jeremiah's account here amounts to no more than	4,600
Whereas at Kings there were carried at the firſt captivity	17,000

Biſhop Uſher thinks this 23d year of Nebuchadnezzar to be one of the years that he lay before Tyre. But Judea then lay deſolate; thoſe that the Chaldeans had left were moſt of them fled to Egypt. Joſephus thinks that on this year, which was the fifth after the burning of Jeruſalem, Nebuchadnezzar invaded the Ammonites, *&c.* and conquered Egypt, but that cannot be; for he had ſpent thirteen years in the ſiege of Tyre before the conqueſt of Egypt.

The number in Joſephus is 10,832, at the time when Jehoiachin was carried away captive. And he had ſaid in the chapter before (l. 10. c. 7.) that he carried captive 3000 at the time he ſlew Jehoiakim, and cauſed his body to be caſt from the top of the walls without any burial. So this account of Joſephus does beſt explain what is ſaid in 2 Kings xxv. and what is ſaid here in Jeremiah.

They that deſire a more particular account of the relation of this chapter will, beſides the former direction, find it in our notes upon the prophecy of the Prophet Iſaiah.

Here ends the Book of the Prophecies of the Prophet JEREMIAH.

Critical and Explanatory ANNOTATIONS ON THE Lamentations of JEREMIAH.

The INTRODUCTION.

There was a book of the Lamentations, or a mournful poem ſo called, compoſed by Jeremiah, upon the occaſion of the death of the pious king Joſiah; it was a long time in the mouths of the ſinging men and ſinging women of Iſrael: but this famous poem is believed to be loſt.

The book before us is another compoſition by the ſame Prophet, which he compoſed upon the deſtruction of Jeruſalem by Nebuchadnezzar. The proofs of this aſſertion are to be found in every chapter of the Lamentations.

The preface which is very ancient ſhews it expreſly; Jeremiah ſpeaks throughout of the temple and Jeruſalem, as things deſtroyed, laid waſte and prophaned. The author of Eccleſiaſticus ſays, that after the taking of Jeruſalem, *the enemies made the ways which lead to it quite deſolate*, alluding to this paſſage of Lamentations, *The ways of Zion do mourn, becauſe none come to the ſolemn feaſts.*

In the two firſt chapters of the Lamentations, Jeremiah is principally taken up in deſcribing the calamities of the ſiege of Jeruſalem. In the third he deplores the perſecutions which he himſelf had ſuffered. The fourth turns upon the ruin and deſolation of the whole city and temple, and upon the misfortune of Zedekiah of whom he ſpeaks thus, mourning: *The anointed of the Lord whom we love as our life, who was as dear to us as our ſelves, was taken for our iniquities. This prince, ſo good, to whom we ſaid, we live under thy ſhadow among the heathen*; ch. iv. 20. The fifth chapter is a kind of form of prayer for the Jews in their diſperſion and captivity. At the end of all, he ſpeaks of the cruelty of the Edomites, who had inſulted Jeruſalem in her miſery, and contributed to the demolition thereof. Therefore he threatens them with the wrath of God. Where note, that, probably, this laſt chapter was written after the reſt, for it ſuppoſes the temple to be ſo deſtroyed, as to ſerve for a retreat to foxes, and that the people were already in captivity.

The four firſt chapters of the Lamentations are compoſed in acroſtick verſe, and in the abecedary method, *i. e.* every verſe or couplet beginning with one of the letters of the hebrew alphabet, ranged in alphabetical order. The firſt and ſecond chapters contain two and twenty verſes, according to an equal number of letters in the alphabet. The third chapter has three verſes together, which begin with the ſame letter, and includes in all ſixty ſix verſes. The fourth chapter is like the two firſt, and has only two and twenty verſes; the fifth is not an acroſtick.

There is one thing particular in the ſecond, third and fourth chapters; for the letter *Pe* is before *Ajin*; whereas in the firſt chapter and in all the acroſtick and abecedary pſalms, *Ajin* always goes before *Pe*; nor do we pretend to know the certain reaſon thereof; yet the copiſts have attempted to repair this ſuppoſed defect; but we judge that they have failed in their attempt, and that the ſequel of the diſcourſe requires, that things ſhould be left as they are.

The Hebrews call the book of Lamentations *Echa*, as their manner is, from the firſt word in the text; or *Kinnoth*, that is to ſay Lamentations. The Greeks call them *Threnoi*, which alſo is interpreted Lamentations.

The ſtile of theſe Lamentations of Jeremiah is lively, tender, pathetick and affecting; and it was the particular talent of this Prophet to write melancholy and moving things well. So as there never was a ſubject more worthy of tears, nothing was ever written with more tender and affecting ſentiments.

The Hebrews were uſed to make Lamentations or mournful elegies or ſongs upon the death of great men, princes and heroes, who had diſtinguiſhed themſelves in their martial exploits, or upon any occaſion of publick miſeries and calamities. They had collections of theſe ſorts of Lamentations, as appears from the Chronicles: *Behold, they are written in the Lamentations*, 2 Chron. xxxv. 25. Thoſe compoſed by David upon the death of Abſalom and Jonathan are ſtill extant with us. The Prophets made Lamentations upon the expected deſtruction of Egypt, Tyre, and Sidon, and Babylon. And it ſeems by Jeremiah that the Jews hired women on purpoſe to weep on mournful occaſions; for ſays he, ch. ix. 17. *Call for the mourning women, that they may come, and ſend for cunning women that they may come: and let them make haſte and take up a wailing for us*, &c.

CHAP. I.

1 The miſerable eſtate of Jeruſalem by reaſon of her ſin. 12 She complaineth of her grief, 18 and confeſſeth God's judgment to be righteous.

HOW doth the city ſit ſolitary, *that* was full of people! *how* is ſhe become as a widow! ſhe *that was* great among the nations, *and* princeſs among the provinces, *how* is ſhe become tributary.

2 She weepeth ſore in the night, and her tears *are* on her cheeks: among all her lovers ſhe hath none to comfort *her*, all her friends have dealt treacherouſly with her, they are become her enemies.

3 Judah is gone into captivity, becauſe of affliction, and becauſe of great ſervitude: ſhe dwelleth among the heathen, ſhe findeth no reſt: all her perſecutors overtook her between the ſtraits.

4 The ways of Zion do mourn, becauſe none come to the ſolemn feaſts: all her gates are deſolate: her prieſts ſigh, her virgins are afflicted, and ſhe *is* in bitterneſs.

5 Her adverſaries are the chief, her enemies proſper: for the LORD hath afflicted her; for the multitude of her tranſgreſſions, her children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no paſture, and they are gone without ſtrength before the purſuer.

7 Jeruſalem remembred in the days of her affliction, and of her miſeries, all her pleaſant things that ſhe had in the days of old, when her people fell into the hand of the enemy, and none did help her, the adverſaries ſaw her, *and* did mock at her ſabbaths.

8 Jeruſalem hath grievouſly ſinned: therefore ſhe is removed: all that honoured her, deſpiſe her, becauſe they have ſeen her nakedneſs: yea, ſhe ſigheth, and turneth backward.

9 Her filthineſs *is* in her skirts, ſhe remembreth not her laſt end, therefore ſhe came down wonderfully: ſhe had no comforter: O LORD, behold my affliction: for the enemy hath magnified *himſelf*.

10 The adverſary hath ſpread out his hand upon all her pleaſant things: for ſhe hath ſeen *that* the heathen entered into her ſanctuary, whom thou didſt command *that* they ſhould not enter into thy congregation.

11 All her people ſigh, they ſeek bread, they have given their pleaſant things for meat to relieve the ſoul: ſee, O LORD, and conſider, for I am become vile.

12 ¶ *Is it* nothing to you, all ye that paſs by? behold and ſee, if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the LORD hath afflicted *me*, in the day of his fierce anger.

13 From above hath he ſent fire into my bones, and it prevaileth againſt them: he hath ſpread a net for my feet, he hath turned me back: he hath made me deſolate, *and* faint all the day.

14 The yoke of my tranſgreſſions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my

ſtrength to fall, the LORD hath delivered me into *their* hands, *from whom* I am not able to riſe up.

15 The Lord hath troden under foot all my mighty *men* in the midſt of me: he hath called an aſſembly againſt me to cruſh my young men; the Lord hath troden the virgin, the daughter of Judah, *as* in a wine-preſs.

16 For theſe *things* I weep, mine eye, mine eye runneth down with water, becauſe the comforter that ſhould relieve my ſoul, is far from me; my children are deſolate, becauſe the enemy prevailed.

17 Zion ſpreadeth forth her hands, *and there is* none to comfort her: the LORD hath commanded concerning Jacob, *that* his adverſaries *ſhould be* round about him: Jeruſalem is as a menſtruous woman among them.

18 ¶ The LORD is righteous, for I have rebelled againſt his commandment: hear, I pray you, all people, and behold my ſorrow: my virgins and my young men are gone into captivity.

19 I called for my lovers, *but* they deceived me; my prieſts and mine elders gave up the ghoſt in the city, while they ſought their meat to relieve their ſouls.

20 Behold, O LORD, for I *am* in diſtreſs; my bowels are troubled; mine heart is turned within me, for I have grievouſly rebelled: abroad the ſword bereaveth, at home *there is* as death.

21 They have heard that I ſigh, *there is* none to comfort me: all mine enemies have heard of my trouble, they are glad that thou haſt done *it*: thou wilt bring the day *that* thou haſt called, and they ſhall be like unto me.

22 Let all their wickedneſs come before thee: and do unto them as thou haſt done unto me for all my tranſgreſſions: for my ſighs *are* many, and my heart *is* faint.

CHAP. i. This chapter ſets before our eyes, firſt a dreadful proof of the wrath and juſtice of God againſt the Jews. The ſeverity of this juſtice appears, not only in that the city of Jeruſalem was taken by the Chaldeans, and the people expoſed to the fury of their enemies, and carried into Slavery; but more eſpecially in the burning of the temple and the ſuppreſſion of the divine ſervice therein. This is an event which ſhews the righteouſneſs of God in taking away the tokens of his covenant from thoſe who abuſe them.

Secondly, the lamentations which Jeremiah pronounced over this deſolation ſhew, that thoſe who love God, are moſt ſenſibly afflicted, when they find that God is angry, and his church under perſecution and miſery.

Thirdly, as the Prophet owns, that all the evils that befel the Jews, were for the juſt puniſhment of their ſins; we ought likewiſe to adore the righteouſneſs of God in all that happens to us, and confeſs in our puniſhments, that we have deſerved worſe.

Fourthly, in imitation of Jeremiah we muſt implore God's mercy, when he is provoked againſt us, and above all let us fervently pray for the peace and deliverance of thoſe members of the chriſtian church, which ſuffer perſecution from a diabolical inquiſition; a French arbitrary power; or inteſtine broils or diſſentions one with another.

CHAP. II.

1 Jeremiah lamenteth the miſery of Jeruſalem. 20 He complaineth thereof to God.

HOW hath the LORD covered the daughter of Zion with a cloud in his anger, *and* caſt down from heaven unto the earth the beauty of Iſrael, and remembred not his footſtool in the day of his anger.

2 The Lord hath ſwallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the ſtrong holds of the daughter of Judah: he hath brought *them* down to the ground: he hath polluted the kingdom, and the princes thereof.

3 He hath cut off in *his* fierce anger all the horn of Iſrael: he hath drawn back his right hand from before the enemy, and he burned againſt Jacob like a flaming fire *which* devoureth round about.

4 He hath bent his bow like an enemy: he ſtood with his right hand as an adverſary, and ſlew all *that were* pleaſant to the eye, in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 The Lord was an enemy: he hath ſwallowed up Iſrael, he hath ſwallowed up all her palaces: he hath deſtroyed his ſtrong holds, and hath increaſed in the daughter of Judah mourning and lamentation.

6 And he hath violently taken away his tabernacle, as *if it were of* a garden, he hath deſtroyed his places of the aſſembly: the LORD hath cauſed the ſolemn feaſts and ſabbaths to be forgotten in Zion, and hath deſpiſed in the indignation of his anger the king and the prieſt.

7 The Lord hath caſt off his altar: he hath abhorred his ſanctuary: he hath given up into the hand of the enemy the walls of her palaces; they have made a noiſe in the houſe of the LORD, as in the day of a ſolemn feaſt.

8 The LORD hath purpoſed to deſtroy the wall of the daughter of Zion; he hath ſtretched out a line, he hath not withdrawn his hand from deſtroying: therefore he made the rampart and the wall to lament; they languiſhed together.

9 Her gates are ſunk into the ground; he hath deſtroyed and broken her bars; her king and her princes *are* among the Gentiles; the law *is* no *more*, her prophets alſo find no viſion from the LORD.

10 The elders of the daughter of Zion ſit upon the ground, *and* keep ſilence: they have caſt up duſt upon their heads; they have girded themſelves with ſackcloth; the virgins of Jeruſalem hang down their heads to the ground.

11 Mine eyes do fail with tears; my bowels are troubled; my liver is poured upon the earth, for the deſtruction of the daughter of my people, becauſe the children and the ſucklings ſwoon in the ſtreets of the city.

12 They ſay to their mothers, Where *is* corn and wine? when they ſwooned as the wounded in the ſtreets of the city, when their ſoul was poured out into their mothers boſom.

13 What thing ſhall I take to witneſs for thee? what thing ſhall I liken to thee, O daughter of Jeruſalem? what ſhall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the ſea; who can heal thee?

14 Thy prophets have ſeen vain and fooliſh things for thee, and they have not diſcovered thine iniquity, to turn away thy captivity; but have ſeen for thee falſe burdens and cauſes of baniſhment.

15 All that paſs by clap *their* hands at thee; they hiſs and wag their head at the daughter of Jeruſalem, *ſaying*, *Is* this the city that *men* call the perfection of beauty, the joy of the whole earth?

16 All thine enemies have opened their mouth againſt thee: they hiſs and gnaſh the teeth: they ſay, We have ſwallowed *her* up: certainly this *is* the day that we looked for: we have found, we have ſeen *it*.

17 The LORD hath done *that* which he had deviſed: he hath fulfilled his word that he had commanded in the days of old: he hath thrown down and hath not pitied: and he hath cauſed *thine* enemy to rejoyce over thee, he hath ſet up the horn of thine adverſaries.

18 Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thy ſelf no reſt, let not the apple of thine eye ceaſe.

19 Ariſe, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the LORD: lift up thy hands towards him, for the life of the young children, that faint for hunger in the top of every ſtreet.

20 ¶ Behold, O LORD, and conſider to whom thou haſt done this: ſhall the women eat their fruit, *and* children of a ſpan long? ſhall the prieſt and the prophet be ſlain in the ſanctuary of the LORD?

21 The young and the old lie on the ground in the ſtreets, my virgins and my young men are fallen by the ſword: thou haſt ſlain *them* in the day of thy anger, thou haſt killed, *and* not pitied.

22 Thou haſt called as in a ſolemn day my terrors round about, ſo that in the day of the LORDS anger none eſcaped nor remained: thoſe that I have ſwaddled and brought up, hath mine enemy conſumed.

CHAP. ii. I would exhort you in reading this chapter, to do it with great deliberation and attention: I ſay,

Firſt conſider well the picture that is preſented unto you, which gives you a clear idea of the miſeries that befel the Jews; and obſerve therein the ſeverity of God and his juſtice too againſt a people, formerly loaded with his favours, even his choſen, whom he had delivered from a ſtate of bondage, given them victory over all their neighbouring nations, eſtabliſhed in a kingdom of their own, and with whom he had vouchſafed to enter into covenant.

Secondly, it is to be obſerved, that though the Babylonians had reduced Jeruſalem, and the Jews to that deplorable condition in which they found themſelves at that time; yet that the Prophet told them it was God who had deſtroyed his people, and delivered his temple, his altar, and his city into the hands of the idolaters, which inſtruct us, that nothing happens in this world, and particularly to the church of God whereſoever diſperſed and diffuſed, or howſoever diſtreſſed, but by the will of God; for it is he that diſpenſes to us evils and afflictions.

Thirdly, it ought to be eſpecially conſidered, that when God expoſes his people to ſuch like afflictions and ſufferings, as we read of, he does it in the ſtricteſt juſtice to the creature, not to ſatisfy a fleſhly perſecuting temper or humour, but that he may thereby reform and ſave thoſe that are otherwiſe ſinking careleſly in their ſins.

CHAP. III.

1 *The faithful bewail their calamities.* 22 *By the mercies of God they nouriſh their hope.* 37 *They acknowledge God's Juſtice.* 55 *They pray for deliverance,* 64 *and vengeance on their enemies.*

I Am the man *that* hath ſeen affliction by the rod of his wrath.

2 He hath led me and brought *me into* darkneſs, but not *into* light.

3 Surely againſt me is he turned, he turneth his hand *againſt me* all the day.

4 My fleſh and my skin hath he made old, he hath broken my bones.

5 He hath builded againſt me, and compaſſed *me* with gall and travel.

6 He hath ſet me in dark places, as *they that be* dead of old.

7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.

8 Alſo when I cry and ſhout, he ſhutteth out my prayer.

9 He hath incloſed my ways with hewen ſtone: he hath made my paths crooked.

10 He *was* unto me *as* a bear lying in wait, *and as* a lion in ſecret places.

11 He hath turned aſide my ways, and pulled me in pieces: he hath made me deſolate.

12 He hath bent his bow, and ſet me as a mark for the arrow.

13 He hath cauſed the arrows of his quiver to enter into my reins.

14 I was a deriſion to all my people, *and* their ſong all the day.

15 He hath filled me with bitterneſs, he hath made me drunken with wormwood.

16 He hath alſo broken my teeth with gravel ſtones, he hath covered me with aſhes.

17 And thou haſt removed my ſoul far off from peace: I forgat proſperity.

18 And I ſaid, My ſtrength and my hope is periſhed from the LORD.

19 Remembring mine affliction and my miſery, the wormwood and the gall.

20 My ſoul hath *them* ſtill in remembrance, and is humbled in me.

21 This I recall to my mind, therefore have I hope.

22 ¶ *It is of* the LORDS mercies that we are not conſumed, becauſe his compaſſions fail not.

23 *They are* new every morning: great *is* thy faithfulneſs.

24 The LORD *is* my portion, ſaith my ſoul, therefore will I hope in him.

25 The LORD *is* good unto them that wait for him, to the ſoul *that* ſeeketh him.

26 *It is* good that *a man* ſhould both hope and quietly wait for the ſalvation of the LORD.

27 *It is* good for a man that he bear the yoke in his youth.

28 He ſitteth alone and keepeth ſilence, becauſe he hath born *it* upon him.

29 He putteth his mouth in the duſt, if ſo be there may be hope.

30 He giveth *his* cheek to him that ſmiteth him, he is filled full with reproach.

31 For the LORD will not caſt off for ever.

32 But though he cauſe grief, yet will he have compaſſion according to the multitude of his mercies.

33 For he doth not afflict willingly, nor grieve the children of men.

34 To cruſh under his feet all the priſoners of the earth.

35 To turn aſide the right of a man before the face of the moſt High,

36 To ſubvert a man in his cauſe, the Lord approveth not.

37 ¶ Who *is* he *that* ſaith, and it cometh to paſs, *when* the Lord commandeth *it* not?

38 Out of the mouth of the moſt High proceedeth not evil and good?

39 Wherefore doth a living man complain, a man, for the puniſhment of his ſins.

40 Let us ſearch and try our ways, and turn again to the LORD.

41 Let us lift up our heart with *our* hands unto God in the heavens.

42 We have tranſgreſſed and have rebelled, thou haſt not pardoned.

43 Thou haſt covered with anger, and perſecuted us: thou haſt ſlain, thou haſt not pitied.

44 Thou haſt covered thy ſelf with a cloud, that *our* prayer ſhould not paſs through.

45 Thou haſt made us *as* the off-ſcouring, and refuſe in the midſt of the people.

46 All our enemies have opened their mouths againſt us.

47 Fear and a ſnare is come upon us, deſolation and deſtruction.

48 Mine eye runneth down with the rivers of water, for the deſtruction of the daughter of my people.

49 Mine eye trickleth down and ceaſeth not, without any intermiſſion:

50 Till the LORD look down, and behold from heaven.

51 Mine eye affecteth mine heart, becauſe of all the daughters of my city.

52 Mine enemies chaſed me ſore, like a bird, without cauſe.

53 They have cut off my life in the dungeon, and caſt a ſtone upon me.

54 Waters flowed over mine head, *then* I ſaid, I am cut off.

55 ¶ I called upon thy name, O LORD, out of the low dungeon.

56 Thou haſt heard my voice, hide not thine ear at my breathing, at my cry.

57 Thou dreweſt near in the day *that* I called upon thee: thou ſaidſt, Fear not.

58 O Lord, thou haſt pleaded the cauſes of my ſoul, thou haſt redeemed my life.

59 O LORD, thou haſt ſeen my wrong, judge thou my cauſe.

60 Thou haſt ſeen all their vengeance, *and* all their imaginations againſt me.

61 Thou haſt heard their reproach, O LORD, *and* all their imaginations againſt me.

62 The lips of thoſe that roſe up againſt me, and their device againſt me all the day.

63 Behold, their ſitting down and their riſing up, I *am* their muſick.

64 ¶ Render unto them a recompence, O LORD, according to the work of their hands.

65 Give them ſorrow of heart, thy curſe unto them.

66 Perſecute and deſtroy them in anger, from under the heavens of the LORD.

CHAP. iii. The Prophet does four things in this chapter; 1ſt, he repreſents, by ſeveral images, the miſeries wherewith the Jews had been overwhelmed. 2dly, he exhorts them to hope in God, and from his correction, to acknowledge his love; and upon this occaſion he ſhews, that afflictions were neceſſary to men, and that God diſpenſes to them good and evil with great wiſdom and kindneſs. 3dly, he exhorts the Jews to confeſs their ſins, and to be converted. 4thly, he returns to deſcribe the miſerable ſtate of the Jews, and implores God's aſſiſtance in their favour. Which particulars are a very proper inſtruction and comfort for perſons under affliction. For

Here we learn 1ſt, that God expoſes men and even his church to divers evils; that he puniſhes them ſome times with great ſeverity, and reduces them to ſuch a condition, that it ſeems as if he had forſaken them.

Secondly, that we ought to adore the goodneſs of God, in the very afflictions we undergo; ſince he does not wildingly afflict men, but does it with juſtice, and even out of his loving-kindneſs; that when he chaſtiſes men, he does not caſt them off, nor conſume them utterly, but only propoſes to bring them to a real ſenſe of their own nature and ſin, and ſo by a ſincere repentance, back to himſelf. Wherefore Jeremiah tells us, that afflictions are very uſeful and neceſſary to us; that it is good for a man to bear the yoke in his youth, and that it is by ſufferings that we learn to ſeek God, and to put our hope and truſt in him.

Thirdly, the Prophet teaches us again, that good and evil proceed from the commands of the Moſt High; and that nothing is done here below but by his will.

Fourthly, he inſtructs us in the duty incumbent upon afflicted perſons, where he ſays, *that a living man ought not to complain of (afflictions, which are) the puniſhment of his ſins*; but that we ought to *ſearch and try our ways*, and *lift up our hearts and hands* to the Almighty God confeſſing our faults.

Laſtly, Jeremiah aſſures us, that God is appeaſed towards thoſe, and accepts of their repentance, who thus humble themſelves under afflictions; and inſtead of condemning the juſtice of the Lord their creator, acknowledge their own faults and unworthineſs, and turn unto him with all their hearts; and that, after having tried them by divers troubles, he at laſt will deliver them out of all their afflictions, and receive them into the joy of their Lord.

CHAP. IV.

1 Zion bewaileth her pitiful eſtate. 13 She confeſſeth her ſins. 21 Edom is threatned. 22 Zion is comforted.

HOW is the gold become dim! *how* is the moſt fine gold changed! the ſtones of the ſanctuary are poured out in the top of every ſtreet.

2 The precious ſons of Zion, comparable to fine gold, how are they eſteemed as earthen pitchers, the work of the hands of the potter!

3 Even the ſea-monſters draw out the breaſt, they give ſuck to their young ones; the daughter of my people *is become* cruel, like the oſtriches in the wilderneſs.

4 The tongue of the ſucking child cleaveth to the roof of his mouth for thirſt: the young children aſk bread, *and* no man breaketh *it* unto them.

5 They that did feed delicately, are deſolate in the ſtreets: *they that were* brought up in ſcarlet, embrace dunghils.

6 For the puniſhment of the iniquity of the daughter of my people, is greater then the puniſhment of the ſin of Sodom, *that was* overthrown as in a moment, and no hands ſtayed on her.

7 Her Nazarites were purer than ſnow, they were whiter then milk, they were more ruddy in body then rubbies, their poliſhing *was* of ſapphire.

8 Their viſage is blacker than a cole: they are not known in the ſtreets: their skin cleaveth to their bones: it is withered, it is become like a ſtick.

9 *They that be* ſlain with the ſword, are better then *they that be* ſlain with hunger: for theſe pine away, ſtricken through for *want of* the fruits of the field.

10 The hands of the pitiful women have ſodden their own children, they were their meat in the deſtruction of the daughter of my people.

11 The LORD hath accompliſhed his fury, he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world would not have believed that the adverſary and the enemy ſhould have entred into the gates of Jeruſalem.

13 ¶ For the ſins of her prophets, *and* the iniquites of her prieſts, that have ſhed the blood of the juſt in the midſt of her;

14 They have wandred *as* blind *men* in the ſtreets, they have polluted themſelves with blood, ſo that men could not touch their garments.

15 They cried unto them, Depart ye, *it is* unclean, depart, depart, touch not, when they fled away and wandred: they ſaid among the heathen, They ſhall no more ſojourn *there*.

16 The anger of the LORD hath divided them, he will no more regard them: they reſpected not the perſons of the prieſts, they favoured not the elders.

17 As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not ſave *us*.

18 They hunt our ſteps that we cannot go in our ſtreets: our end is near, our days are fulfilled, for our end is come.

19 Our perſecutors are ſwifter than the eagles of the heaven: they purſued us upon the mountains, they laid wait for us in the wilderneſs.

20 The breath of our noſtrils, the anointed of the LORD was taken in their pits, of whom we ſaid, Under his ſhadow we ſhall live among the heathen.

21 Rejoyce and be glad, O daughter of Edom, that dwelleſt in the land of Uz; the cup alſo ſhall paſs through unto thee; thou ſhalt be drunken, and ſhalt make thy ſelf naked.

22 ¶ The puniſhment of thine iniquity is accompliſhed, O daughter of Zion, he will no more carry thee away into captivity: he will viſit thine iniquity, O daughter of Edom, he will diſcover thy ſins.

CHAP. iv. Conſiſts of three parts: In the firſt Jeremiah deſcribes the terrible judgments of God upon the Jews; and compares the happy ſtate they were in before their ruin, with their preſent deplorable condition. In the ſecond, he ſays, that it was their rebellion, and chiefly the ſins of the prieſts and the Prophets, which had brought all theſe miſeries upon them. In the third, he propheſies that God would deliver his people, and denounces the Divine wrath againſt their enemies, and particularly againſt the Edomites, becauſe they had much injured the Jews, and rejoiced at their deſtruction. Whence

You are to conſider firſt, the great change that happened in the condition of the Jews, who after having ſeen themſelves very happy, were deprived of all the advantages they had enjoyed, and overwhelmed with all imaginable evils; God having delivered them up to the ſword, to famine and to peſtilence, and poured out upon them all the fire of his wrath. Thus you ſee that thoſe, who had been the greateſt favourites of God, do feel his ſevereſt vengeance when they abuſe his mercies.

Secondly, Jeremiah ſays, that all theſe miſeries came upon the Jews becauſe of their ſins, and above all, becauſe of the ſins of their prieſts and prophets. From whence you may gather, that one of the things that moſt provoke the anger of God, are the ſins of the miniſters of religion, becauſe they are commonly followed by the corruption of all the people.

Thirdly, The threatenings which the Prophet made againſt the Edomites, becauſe they rejoiced at the ruin of the Jews, and had even contributed thereto, teach us, that God, after having chaſtiſed his people, does likewiſe puniſh their enemies; and particularly remark, that thoſe who rejoice at the misfortunes of other men, will one day receive juſt puniſhment of their cruelty and wickedneſs.

Ver. 3. *The daughter of my people is become cruel, like the oſtriches in the wilderneſs.*] The reaſon why the oſtrich is here and elſewhere uſed to exaggerate, or to be a ſymbol of cruelty, is ſuppoſed to be, that when ſhe has laid her eggs upon the ground, ſhe covers them with ſand, and then forſakes them: Of which read the following obſervation of holy Job, who breathing forth his groans, ſaith: *Gaveſt thou the goodly wings to the peacocks, or wings and feathers unto the oſtrich? Which leaveth her eggs in the earth, and warmeth them in the duſt; and forgetteth that the foot may cruſh them, or that the wild beaſt may break them. She is hardened again her young ones, as though they were not hers.* Job. xxxix. 13, &c.

CHAP. V.

1 *A pitiful complaint unto Zion, in prayer unto God.*

REmember, O LORD, what is come upon us: conſider and behold our reproach.

2 Our inheritance is turned to ſtrangers, our houſes to aliens.

3 We are orphans and fatherleſs, our mothers *are* as widows.

4 We have drunken our water for money, our wood is ſold unto us.

5 Our necks *are* under perſecution: we labour, *and* have no reſt.

6 We have given the hand to the Egyptians, *and* to the Aſſyrians, to be ſatisfied with bread.

7 Our fathers have ſinned, and *are* not, and we have born their iniquities.

8 Servants have ruled over us: *there is* none that doth deliver *us* out of their hand.

9 We gat our bread with *the peril of* our lives, becauſe of the ſword of the wilderneſs.

10 Our skin was black like an oven, becauſe of the terrible famine.

11 They raviſhed the women in Zion, *and* the maids in the cities of Judah.

12 Princes are hanged up by their hand: the faces of elders were not honoured.

13 They took the young men to grind, and the children fell under the wood.

14 The elders have ceaſed from the gate, the young men from their muſick.

15 The joy of our heart is ceaſed, our dance is turned into mourning.

16 The crown is fallen *from* our head: wo unto us that we have ſinned.

17 For this our heart is faint, for theſe *things* our eyes are dim.

18 Becauſe of the mountain of Zion, which is deſolate, the foxes walk upon it.

19 Thou, O Lord, remaineſt for ever: thy throne from generation to generation.

20 Wherefore doſt thou forget us for ever, *and* forſake us ſo long time?

21 Turn thou us unto thee, O Lord, and we ſhall be turned: renew our days as of old.

22 But thou haſt utterly rejected us; thou art very wroth againſt us.

Chap. v. is a prayer in which Jeremiah intreats the Lord to have compaſſion upon the condition, to which Jeruſalem and the Jews were reduced; he ſets before the Lord the greatneſs of the deſolation; confeſſes that the ſins of their fathers were the cauſe thereof; and earneſtly begs of God, that he would re-eſtabliſh Jeruſalem and the Jews in their former ſtate. So that We are to obſerve in this chapter, 1ſt, the ſeverity of the judgments of God upon the Jews, and the rigour wherewith he treated them, having delivered them as a prey into the hands of their enemies, and put them under the bondage of ſtrange nations. This is an example, which we ought to improve to our own advantage, and which ſhould engage us to fear God, and to ſtand in awe of his judgments.

Secondly obſerve, that the Prophet acknowledges, that the miſeries of the Jews were the juſt puniſhment of their fathers ſins; upon which we ought to conſider the truth of what God ſays in the ſecond commandment of the law: *That he puniſheth the iniquities of the fathers upon the children unto the third and fourth generation of them that hate him*; and from thence learn to confeſs the righteouſneſs of his chaſtiſements, and to acknowledge our ſins, when he expoſes us to ſufferings.

Laſtly, the humble and earneſt prayer of the Prophet to the Lord our God, ſhews that when God corrects us, and uſes us with the greateſt ſeverity, we ſhould have recourſe to him by a ſerious repentance; and implore his mercy in the words of Jeremiah.

Here ends the Lamentations of the Prophet JEREMIAH.

Critical and Explanatory ANNOTATIONS

On the Propheſy of

The Prophet EZEKIEL.

The INTRODUCTION.

Ezekiel is an Hebrew word, and is interpreted *the ſtrength* or *power of the Lord*, or one ſtrengthened by the Lord; and whereas names, eſpecially thoſe of eminent men, are for the moſt part adapted for a declaration of ſome thing to be expected from them, as Plato the prince of philoſophers, and experience teacheth; hence it is probable, that Ezekiel was not ſo called by chance, but for ſome wiſe purpoſes of the Almighty, eſpecially ſince we read, that he was ſo ſtrong and valiant, as to be thus ſpoken to by the Lord: *For all the houſe of Iſrael are impudent and heard-hearted, behold, I have made thy face ſtrong againſt their faces, and thy forehead ſtrong againſt their foreheads: As an adamant harder than flint have I made thy forehead*, &c. chap. iii. 7--9. where it is to be obſerved, that the Prophet is ſaid to have a *ſtrong forehead harder than flint*, becauſe he was appointed by the Lord, to foretel many things that ſhould be *hard* to be borne; for which he is called by Gregory Nazienzen, the moſt to be admired, the ſublimeſt of all the Prophets, as inſpector of great things, and an interpreter of myſteries and viſions: Wherefore Jerome ſcruples not to pronounce him *Oceanum Scripturarum & myſteriorum Dei labyrinthum.*

He was a Prophet, and a prieſt, receiving his miſſion from God himſelf, who often ſays to him, *ſon of man I ſend thee*, &c. Hence ſome have given him the name of an Apoſtle; as others have that of an Evangeliſt; for, ſay they, what St. Paul ſays, *quam ſpecioſi pedes Evangelizantium pacem, Evangelizantium bona!* How noble are the feet of them that preach peace, that preach good things to come! is agreeable to the character of Ezekiel, who ſays: *When I ſhall have gathered the houſe of Iſrael from the people among whom they are ſcattered, and ſhall be ſanctified by them in the ſight of the heathen, then ſhall they dwell in their land, that I have given, ſaith the Lord, to my ſervant Jacob, and they ſhall dwell ſafely therein*, &c. chap. xxviii. 25, 26. and again, at chap. xxxvii. 21. *Behold, I will take the children of Iſrael, from among the heathen whither they be gone, and will gather them on every ſide, and bring them into their own land*; and finally he adds: *I will ſave them out of all their dwelling-places, wherein they have ſinned, and will cleanſe them: ſo ſhall they be my people, and I will be their God, and David my ſervant ſhall be king over them, and all ſhall have one ſhepherd*, ver. 23, 24. To which the Evangeliſt St. John ſeems to reſpect when he ſays, in the words of Chriſt, *I am the good ſhepherd*, chap. x. 11, *i. e.* that ſhepherd promiſed by Ezekiel, and ſignified under the name of David.

He was born in the land of Serara, according to Epiphanius, and, as Jerome and Joſephus affirm, of the race of the high-prieſts: So Iſidore in his book of the life and death of the ſaints, ſpeaking of our Prophet, ſays, (chap. xxxix.) "*Ezekiel a prieſt, the ſon of Buzi*, born in the land of Serara, and was called the ſon of man as a type of Chriſt. He was led away into captivity with Jehoiachin to Babylon, where he prophecied to his fellow-captives, chiding them for their offences, and upbraiding them of all their crimes and concupiſcence," &c. He finiſhed his years with the crown of martyrdom; as Epiphanius and Dorotheus record; which is thus preſerved in the Roman Martyrology: "*This day is the feſtival of the Prophet Ezekiel,* who was ſlain at Babylon by a judge of the people of Iſrael, whom he had openly reproved for worſhipping idols, and he was buried in the ſepulchre of his forefathers, Shem, Arphaxad and Abraham," &c.

His writings have never been diſputed, but always received as canonical, both by Jews and Chriſtians: Nor has any heretick been ſo bold as yet to reject this book, excepting ſuch that deny the Divine Authority of the whole Bible, or at leaſt the Old Teſtament. No, there is not ſo much as a chapter or a verſe, that I can find, ever looked upon as ſpurious; but it has always been received whole and entire.

We learn the time in which Ezekiel began to prophecy from the very words of this Introduction. "Now it came to paſs in the thirteenth year in the fourth month, in the fifth day of the month, (as I was among the captives by the river of Chebar) that the heavens were opened, and I ſaw viſions of God; in the fifth day of the month (which was the fifth year of king Jehoiachin's captivity) the word of the Lord came expreſly unto Ezekiel the prieſt the ſon of Buzi, in the land of the Chaldeans, by the river Chebar," ch. i. 1, 2, 3. From whence it appears, that he began his miniſtry in the thirtieth year of his age, according to the general account, or rather in the thirtieth year after the covenant was renewed with God in the reign of Joſiah; which anſwers to the firſt year of Ezekiel's captivity, wherein he was firſt honoured with the ſpirit of Prophecy, for it does not appear that he had propheſied before his coming into Meſopotamia, ſo he began to prophecy in the year of the world 3409, and continued to the year 3430, which was the fourteenth year after the taking of Jeruſalem, before Jeſus Chriſt 570, and before the Vulgar Æra 574.

One day therefore as Ezekiel was amongſt the captives upon the river, or on the banks of the river Chebar, he had a viſion, wherein the Lord appeared to him upon a throne, or kind of chariot borne or drawn by four cherubims, ſupported upon four ſorts of wheels. He heard the voice of the Lord, who ſent him to declare what would happen to this people, ch. ii. There ſeemed to be preſented to him a book rolled up, and he thought that he did eat it. After which he went among the captives, and continued there for ſeven days, ſitting by the river Chebar; and weeping without ceaſing. At that time the Lord directed his word to him, and made him the watchman of his people; and again appeared to him in his glory, commanded him to ſhut himſelf up in his houſe, and foretold to him, that he ſhould be ſeized on, and bound with chains as a mad-man; which happened accordingly.

While he was thus confined in his apartment, God commanded him to delineate upon a brick, or a piece of ſoft earth, the city of Jeruſalem beſieged and ſurrounded with ramparts, after the old way of beſieging cities, to put a wall of iron between him and the city; and to fix his eyes upon it, and to continue three hundred and ninety days lying upon his left ſide, to ſignify the iniquity of the children of Iſrael; and after this to turn again, and lie forty days upon his right ſide, to ſignify the iniquities of Judah, ch. iv. By theſe four hundred and thirty days, was denoted the ſiege of Jeruſalem by Nebuchadnezzar; for though the ſiege of Jeruſalem began upon the tenth day of the tenth month, in the ninth year of Zedekiah, and the city was not taken before the ninth day of the fourth month, in the eleventh year of the ſame prince's reign, in all nineteen months or 570 days, yet as Nebuchadnezzar interrupted the ſiege to march againſt the king of Egypt, we may reaſonably take four months and an half out of this number, and there will remain but four hundred and thirty, its duration, and that of the captivity of the ten tribes, which was to laſt three hundred and ninety years; and the captivity of Judah, which was to continue forty years, beginning at the laſt time of Jeruſalem's being taken in the reign of Zedekiah, or rather in the fourth year after this ſiege, when Nebuzar-adan carried away what remains there were of the Jews in the country, and tranſported them to Babylon, in the year of the world 3420; and ending at the death of Belſhazzar, about the year 3466, according to the learned archbiſhop of Armagh; or reckoning from the taking of Jeruſalem, in 3416, to 3457, which, according to our computation, is the firſt year of Cyrus's reign at Babylon.

God afterwards commanded him to take wheat, barley, beans, lentiles, millet and fitches; and with theſe to make as many loaves, as he was to continue days lying upon his ſide, and to rub them over with excrements iſſuing from an human body. Ezekiel expreſſing ſome reluctancy to this laſt command, God permitted him to uſe cow-dung inſtead of it. All which was a figure of what was to happen in Jeruſalem, where the Iſraelites were reduced, during the ſiege, to the neceſſity of eating unclean bread; and that alſo in ſmall quantity, and in continual apprehenſion and uneaſineſs, ch. iv. 9, *&c.* After this, he was ordered by the Lord to cut off his hair, to divide it into three parts; to burn one, to cut another in pieces with a ſword, and to ſcatter the reſt in the wind; to ſhew thereby ſymbolically, that the inhabitants of Jeruſalem ſhould partly be conſumed by famine, and peſtilence; that another part of them ſhould be put to the ſword, and a third diſperſed into different places of the world.

In the year next following Ezekiel was tranſported in ſpirit to Jeruſalem; and God ſhewed him the abominations and idolatries committed by the Jews there, which were to draw down upon them the moſt terrible effects of Divine Vengeance. While he was yet in the temple, God commanded five angels, who carried each an inſtrument of death, to kill all thoſe in Jeruſalem, who were not diſtinguiſhed by the ſign of life; and at the ſame time enjoined an angel, who was the other five, to go into the midſt of the city, and mark all thoſe with the letter *T*, who ſighed and were afflicted at the diſorders of Jeruſalem, ch. ix. All this was executed, and vengeance began at the temple of the Lord, which was ſoon filled with blood and ſlaughter. The Lord having again appeared in his glory, commanded the ſame angel, who had impreſſed the ſign of life on thoſe, who were to be ſaved, to take coals of fire from between the cherubims, which bore the throne of the Lord, and ſcatter them over the city, this was an indication of the fire of war, and of Divine Vengeance, which was to fall very ſoon upon it, ch. x.

Five years before the laſt ſiege of Jeruſalem, the Lord ſaid to Ezekiel, prepare thy ſelf like one, who quits his country to go to ſome other place, thou ſhalt remove thy goods before thy people in full day, and ſhalt paſs from one place to another in their ſight, to ſee if they will conſider it. Dig through the wall of thine houſe, and go out through the breach which thou ſhalt have made. Thou ſhalt have men, who ſhall bear thee upon their ſhoulders in the dark, and thou ſhalt cover thy face, with a veil, that ſo this ſpectacle may ingage their attention. Thou ſhalt tell them what thou doſt ſhall be executed, when the enemy ſhall take Jeruſalem, and that king Zedekiah ſhall be treated after this manner, and carried away by force from his palace into ſlavery. He added that theſe things were not very remote, and that the accompliſhment of them ſhould ſoon come to paſs. Laſtly, he makes a ſtrong invective againſt falſe prophets and propheteſſes, and againſt thoſe, who ſuffer themſelves to be ſeduced by their vain preaching, ch. xii.

While theſe things paſſed in Meſopotamia, Zedekiah king of Judah entered into ſecret meaſures with the kings of Egypt, Edom, and ſome other neighbouring princes, in order to rebel againſt Nebuchadnezzar king of Babylon. This prince marched againſt Jeruſalem and beſieged it in the year of the world 3414, before Jeſus Chriſt 586, upon the tenth day of the tenth month in the ninth year of the reign of king Zedekiah. On the ſame day of the ſame year, Ezekiel, who was in Meſopotamia, at above two hundred leagues diſtance from Jeruſalem, declared this event to the Jews, who were with him in captivity; he repreſented to them the future ruin of Jeruſalem, and of its inhabitants, under the ſymbol or figure of a caldron full of fleſh and bones ſet upon the fire, till the fleſh and bones were conſumed, and the very copper of the caldron melted and burnt. At the ſame time the Prophet's wife dying, God forbad him to mourn or weep for her. The people asking the Prophet, what was the meaning of all theſe figurative actions? he anſwered them, that God was going to deprive them of all that was moſt dear to them, of their temple, city, country, friends and relations, and that they ſhould not have even the ſad conſolation of mourning for them, ch. xxiv.

During the ſiege of Jeruſalem, Ezekiel alſo propheſied againſt Egypt, and Tyre. He was informed that Jeruſalem was taken, but not till the fifth day of the tenth month in the year of the world 3417, about ſix months after the city had been ſurrendered, which happened on the ninth day of the fourth month in the eleventh year of Zedekiah; from whence we may judge, that the Prophet dwelt in ſome very retired corner of the province, and very remote from Babylon, where this news without doubt was brought very ſoon. In the evening of that day when the meſſenger arrived, the Lord opened the Prophet's mouth, and inſpired him to foretel, that the remains of the people which were left in Judea, and flattered themſelves with the hopes of a ſpeedy delivery, and reſtoration, would likewiſe be diſperſed, as it accordingly happened four years after. It was probably at the ſame time, that he foretold the calamities of the Zidonians, Tyrians, Edomites, and Ammonites, which happened five years after the deſtruction of Jeruſalem, in the year of the world 3421. See Joſephus Antiq. b. x.

The ſiege of Tyre and Nebuchadnezzar's war againſt Egypt, are, next to the affairs of the Jews, what is moſt remarkable in Ezekiel. After theſe melancholy viſions, God ſhewed him more comfortable objects; ſuch as the return from the captivity; the rebuilding both of the temple and city; the reſtitution of the kingdom and cities of Judah and Iſrael: their victories over their enemies, and the re-eſtabliſhment of their ſtate in a more flouriſhing condition, than it had been in before. All which is compriſed in the xxxvi, xxxvii, xxxviii, and following chapters to the end of the book.

St. Jerome is of opinion, that as Jeremiah propheſied at Jeruſalem, at the ſame time as Ezekiel did beyond the Euphrates, the prophecies of the laſt were ſent to Jeruſalem, and thoſe of Jeremiah reciprocally to Meſopotamia, in order to comfort and encourage the captive Jews in their exile. It is ſaid that Ezekiel was put to death by the prince of his people; but we cannot tell who this prince could be of the Jewiſh people on the banks of the river Chebar, where Ezekiel dwelt. It is affirmed for certain likewiſe, by the Roman martyrology as above, that his body was laid in the ſame ſepulchre, wherein Shem and Arphaxad had been before many ages depoſited upon the banks of the Euphrates. Benjamin Tudela ſays, that this tomb ſtands behind the ſynagogue, between the Euphrates and the Chebar; that it is placed in a very fine vault built by king Jehoiachin; that the Jews keep a lamp always burning there, and boaſt, that they have there the Prophet's books written with his own hand, which they read every year upon the great day of expiation.

Joſephus ſays, that Ezekiel left two books concerning the captivity of Babylon, Antiq. b. x. c. 6. and in another place, c. x. that this Prophet having foretold the ruin of the temple, and that Zedekiah ſhould not ſee Babylon, this writing was ſent to Jeruſalem. Spinoza thinks, that what we have of this Prophet is only a fragment of ſome larger work. But both of theſe accounts are given gratis, without any manner of proof, or apparent foundation for what is ſaid.

It is ſaid before, that the writings of this Prophet have been at all times acknowledged to be canonical; nor was it ever diſputed that he was the author of them. Nevertheleſs the Jews ſay, that the Sanhedrim deliberated a long time whether this book ſhould be admitted into the canon. The obſcurity of his prophecy both in the beginning and ending of it was firſt objected, and then what he ſays in the xviiith chap. ver. 2--20. that the ſon ſhould not bear the iniquity of his father, which, ſay they, is contrary to the law of Moſes, (which is their rule of faith) who ſays, that the Lord viſiteth the ſins of the fathers upon the children unto the third and fourth generation; but this difficulty was removed by Ananias, as you ſhall ſee hereafter in the notes upon the text. Yet it is obſervable, that the Jews did not permit any to read this Prophet, at leaſt the beginning of the book, till they were thirty years of age.

There was another reaſon alledged for laying this Prophet aſide, and ſuppreſſing his works, becauſe they were obſcure, eſpecially in the firſt chapter, where you read his viſion of the myſterious chariot, the votes of almoſt all had been given againſt him, if Rabbi Chananias, who was living at that time had not offered to remove all theſe difficulties. His propoſal, ſay they, was approved, and he was preſented with three hundred tons of oyl for the uſe of his lamps, to give him light in his future ſtudy. So that we may eaſily comprehend that this whole account is an hyperbole of the Talmudiſts, to exaggerate the difficulty of explaining the prophecy of Ezekiel, ſo that it is credible alſo, that what they relate concerning the deliberations of the Sanhedrim on his works, is a mere fable.

Benjamin Tudela tells us in his travels, that he ſaw a magnificent mauſolæum at ſome leagues from Bagdat, upon the top whereof was a famous library. The mauſolæum was the Prophet Ezekiel's tomb, which was frequented every year by the heads of the captivity, who reſorted thither with a numerous retinue. It is a place of devotion, not only for the Jews, but likewiſe for the Perſians, Medes, and for abundance of Muſſulmen, who go thither to make their preſents and perform their vows. This place among the people I have mentioned, is in ſingular veneration, their very armies never touch it. There is a lamp continually burning upon the Prophet's tomb, and the head of the captivity of Bagdat is at the expence of keeping it up. This pilgrimage continues ſtill at this day with much devotion.

The tomb is upon the banks of the Chaboras. There are ſixty towers belonging to it, and a ſynagogue in each. Near it is another edifice built by Jeconiah, when Evil-merodach reſtored him to liberty. The portrait of Jechoniah was ſtill to be ſeen in the time of Benjamin Tudela in one of the vaults of this edifice; and all the officers that accompanied him: in the rear of whom was the Prophet Ezekiel.

Ezekiel we know, ſpeaks of a famous reſurrection, chap. xxxvii. 1. and that being conducted one day into a field full of bones, the ſpirit of God induced him to walk round the field, and ſaid to him, Do you believe that theſe bones ſhall be raiſed up? And at the ſame time he ſaid, Propheſy upon theſe bones, and ſay to them, O ye dry bones, hear the word of the Lord, behold I will cauſe breath to enter into you, and ye ſhall live. Accordingly, as the Prophet was ſpeaking, all theſe bones began to ſtir, and come together, and at laſt were reſtored to life. There has been much diſputing concerning this event, whether it were real, or only figurative, and happened mentally in ſpirit to deſcribe, in a more expreſs and lively manner, the return of the Jews from their captivity. Many Rabbins have been of opinion, that the thing did ſtrictly ſo happen, as the Prophet relates it: but the generality of commentators believe, that it all paſſed in idea and viſion only.

The Mahometans report this affair in the following manner. The little town of Davardan, which is a dependant of the city of Vaſſith, having been attacked with the plague, many of the inhabitants forſook their habitations to preſerve their lives. Another year the plague broke out a-freſh, and all the inhabitants left it with their flocks. As they were got into a large valley, two angels appeared at the extremities of it, and declared to them from God, that they ſhould die very ſuddenly; accordingly they all did ſo, together with their cattle. The inhabitants of the neighbourhood being informed thereof, came thither in order to bury them; but the number of the dead was ſo great, that they could not accompliſh their deſign. They ſhut up the valley therefore with two walls, at the two ends, and left a great part of the carcaſes upon the ground, where they were very ſoon conſumed, and nothing but the bones remained of them. The Prophet Ezekiel going by this way ſome years after, put up this prayer to God. "O God thou haſt been pleaſed to manifeſt thy power upon theſe perſons with great terror, look upon them with an eye of clemency and mercy." God heard his prayer, and reſtored them all to life. Such is the character of the eaſtern people, there is ſcarce any hiſtory which they do not diſguiſe and imbelliſh after their own manner.

The firſt viſion takes up all the firſt and ſecond chapters, and part of the third to the end of the fifteenth verſe, being that which he ſaw on the fifth day of the fourth month, and the fifth year of the captivity of king Jehoiachin.

The ſecond begins at the ſixteenth verſe of the third chapter, and ends with the ſeventh chapter compleat, which he ſaw on the eighth day from the firſt.

The third viſion takes up the eighth, ninth, tenth and eleventh chapters, and is that which he ſaw in the ſixth year on the fifth day of the ſixth month.

The fourth part contains various intercourſes and ſpeeches of God, and takes up all the chapters from the beginning of the tenth to the end of the nineteenth.

The fifth is that he ſaw in the ſeventh year, on the tenth day of the fifth month, and is included in the twentieth chapter

The ſixth begins at the twenty-firſt, and ends with the concluſion of the twenty-third.---The ſeventh is that viſion he ſaw on the tenth day of the tenth month in the ninth year, and is contained in the twenty-fourth chapter; as the eighth is in the twenty-fifth; the ninth in the twenty-ſixth. The tenth in the twenty-ſeventh, and twenty-eighth, and the eleventh is included within the ſeventeen firſt verſes of the twenty-ninth chapter, in the 27th year on the firſt day of the firſt month, and that is continued from the ſeventh which he ſaw in the tenth year on the twelfth day of the tenth month. But there is ſubjoined to it one of the like ſort, upon the ſame ſubject, which he received in the 27th year, on the firſt day of the firſt month, and that is continued from the 17th verſe of the twenty-ninth chapter, to the twentieth verſe of the 30th chapter, which concludes with another viſion, he had in the eleventh year, on the ſeventh day of the firſt month.--The twelfth viſion is that which the Prophet obtained in the eleventh year on the firſt day of the third month, and makes up the thirty-firſt chapter; and the fourteenth begins with the thirty-third chapter, with which may be continued, that which begins at the twenty-firſt verſe, which he had the day before the meſſenger brought the news of the cities being taken, in the twelfth year, on the fifth day of the tenth month, and this completes the thirty-fourth chapter. The fifteenth takes up all the 35th and 36th, as the ſixteenth does the 37th, 38th, and 39th. And the ſeventeenth reaches to the end of the forty-eighth, which was ſeen on the fourth day of the firſt month in the twenty-firſt year of the captivity, and fourteenth after the city was taken.

CHAP. I.

1 The time of Ezekiel's prophecy at Chebar. 4 His viſion of four Cherubims, 15 Of the four wheels, 26 and of the glory of God.

NOW it came to paſs in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, (as I *was* among the captives by the river of Chebar) *that* the heavens were opened, and I ſaw viſions of God.

2 In the fifth *day* of the month (which *was* the fifth year of king Jehoiachins captivity)

3 The word of the LORD came expreſly unto Ezekiel the prieſt, the ſon of Buzi, in the land of the Chaldeans, by the river Chebar, and the hand of the LORD was there upon him.

4 ¶ And I looked, and behold, a whirlwind came out of the north, a great cloud and a fire infolding it ſelf, and a brightneſs *was* about it, and out of the midſt thereof as the colour of amber, out of the midſt of the fire.

5 Alſo out of the midſt thereof *came* the likeneſs of four living creatures. And this *was* their appearance, they had the likeneſs of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet *were* ſtraight feet, and the ſole of their feet *was* like the ſole of a calves foot, and they ſparkled like the colour of burniſhed braſs.

8 And *they had* the hands of a man under their wings on their four ſides, and they four had their faces and their wings.

9 Their wings *were* joined one to another; they turned not when they went, they went every one ſtraight forward.

10 As for the likeneſs of their faces, they four had the face of a man, and the face of a lion on the right ſide, and they four had the face of an ox on the left ſide: they four alſo had the face of an eagle.

11 Thus *were* their faces: and their wings *were* ſtretched upward, two *wings* of every one *were* joyned one to another, and two covered their bodies.

12 And they went every one ſtraight forward: whither the ſpirit was to go, they went: *and* they turned not when they went.

13 As for the likeneſs of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures, and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran, and returned as the appearance of a flaſh of lightning.

15 ¶ Now as I beheld the living creatures, behold, one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels, and their work *was* like unto the colour of a beryl: and they four had one likeneſs, and their appearance and their work *was* as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four ſides: *and* they returned not when they went.

18 As for their rings they were ſo high that they were dreadful, and their rings *were* full of eyes round about them four.

19 And when the living creatures went, the wheels went by them: and when the living creatures were lift up from the earth, the wheels were lift up.

20 Whitherſoever the ſpirit *was* to go, they went, thither *was their* ſpirit to go, and the wheels were lifted up over againſt them: for the ſpirit of the living creature *was* in the wheels.

21 When thoſe went, *theſe* went; and when thoſe ſtood, *theſe* ſtood; and when thoſe were lifted up from the earth, the wheels were lifted up over againſt them: for the ſpirit of the living creature *was* in the wheels.

22 And the likeneſs of the firmament upon the heads of the living creature, *was* as the colour of the terrible cryſtal, ſtretched forth over their heads above.

23 And under the firmament *were* their wings ſtraight, the one toward the other; every one had two, which covered on this ſide, and every one had two, which covered on that ſide, their bodies.

24 And when they went, I heard the noiſe of their wings, like the noiſe of great waters, as the voice of the Almighty, the voice of ſpeech as the noiſe of an hoſt: when they ſtood, they let down their wings.

25 And there was a voice from the firmament, that *was* over their heads, when they ſtood, *and* had let down their wings.

26 ¶ And above the firmament that *was* over their heads, *was* the likeneſs of a throne, as the appearance of a ſapphire-ſtone, and upon the likeneſs of the throne *was* the likeneſs as the appearance of a man above upon it.

27 And I ſaw as the colour of amber, as the appearance of fire round about within it: from the appearance of his loyns even upward, and from the appearance of his loyns even downward, I ſaw as it were the appearance of fire, and it *had* brightneſs round about.

28 As the appearance of the bow that is in the cloud in the day of rain, ſo *was* the appearance of the brightneſs round about. This *was* the appearance of the likeneſs of the glory of the LORD: and when I ſaw *it*, I fell upon my face, and I heard a voice of one that ſpake.

CHAP. II.

1 *Ezekiel's commiſſion:* 6 *His inſtruction.* 9 *The roll of his heavy propheſy.*

AND he ſaid unto me, Son of man, ſtand upon thy feet, and I will ſpeak unto thee.

2 And the ſpirit entred into me, when he ſpake unto me, and ſet me upon my feet, that I heard him that ſpake unto me.

3 And he ſaid unto me, Son of man, I ſend thee to the children of Iſrael, to a rebellious nation that hath rebelled againſt me; they and their fathers have tranſgreſſed againſt me, *even* unto this very day.

4 For *they are* impudent children, and ſtiff-hearted: I do ſend thee unto them, and thou ſhalt ſay unto them, Thus ſaith the Lord GOD.

5 And they, whether they will hear, or whether they will forbear (for they *are* a rebellious houſe) yet ſhall know that there hath been a prophet among them.

6 ¶ And thou, ſon of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee, and thou doſt dwell amongſt ſcorpions: be not afraid of their words, nor be diſmayed at their looks, though they *be* a rebellious houſe.

7 And thou ſhalt ſpeak my words unto them, whether they will hear, or whether they will forbear, for they *are* moſt rebellious.

8 But thou, ſon of man, hear what I ſay unto thee, Be not thou rebellious like that rebellious houſe: open thy mouth, and eat that I give thee.

9 ¶ And when I looked, behold, an hand *was* ſent unto me, and lo, a roll of a book *was* therein.

10 And he ſpread it before me, and it *was* written within and without, and *there was* written therein lamentations, and mourning, and wo.

Here begins the Book of Ezekiel, who was in Chaldea with the Jews, who had been carried thither with king Jehoiachin, eleven years before Nebuchadnezzar took the city of Jeruſalem and burnt the temple. He propheſied from the fifth year of the captivity to the twenty-ſeventh; that is to ſay, during the ſpace of twenty-two years. He was ſent by God to inſtruct and exhort the Jews that were at Babylon, and to foretel the ruin of Jeruſalem, and of the Jews, who had remained behind in Judea, under the government of king Zedekiah, whom the king of Babylon had ſet up and made his tributary. He propheſied alſo concerning the ruin of ſeveral nations; the deliverance of the Jews; the coming of the Meſſiah; the calling of the Gentiles, and of the ſure eſtabliſhment of the kingdom of God, which ſhall be all remarked in their proper places. But,

He begins firſt with an account of the time and place where God called him to his office. Then he gives us a general idea of a ſplendid viſion, in which God cauſed him to ſee his glory. And then declares the order or command he had received of God to ſpeak to the Jews, and to reprove them of their ſins and ingratitude.

In which particulars I obſerve three things that demand our attention. Firſt, the calling of Ezekiel and the command he received from God, to declare the things contain'd in this book, engage us to hearken to it with reſpect. Secondly, the magnificent viſion, in which God manifeſted his glory to the Prophet, tends to ſhew that God governs all things by his providence; that his knowledge and power are infinite; and this ought to fill us with fear and reverence, and at the ſame time with ſure hopes of God's mercy when we turn to him with all our hearts. Thirdly, the order Ezekiel received to ſpeak to the Jews, as from God, and to tell them boldly, and without fear, all that the Lord ſhould command him to ſay, ſhews that the ſervants of God ought to diſcharge their duty with zeal, and to reprove men without reſpect of perſons, neither fearing their hatred nor ill-will: Above all, let us make a proper application of thoſe remarkable words of God to Ezekiel, ſaying: *Thou ſhalt ſpeak my words unto them, whether they will hear or whether they will forbear*; for, this teaches us that the miniſters of the Lord ſhould do their duty, and declare the whole will of God, without being concerned at what ſhall happen; and that even when they are not hearkened to, they ſhould always follow their calling.——It appears likewiſe from hence, that thoſe who are warned, and do not lay hold on the gracious time the Lord gives them to repent in, are inexcuſable. Which is the ſum of the two firſt chapters; in which are contain'd the following particulars.

Chap. i. Ver. 1. *Now it came to paſs in the thirtieth year*, &c.] This is the date of the firſt viſion. It was the fifth year of Jehoiakim's captivity, and therefore about the middle of Zedekiah's reign; when Judea reſted in peace. But it is recorded that there were many falſe prophets in thoſe days, that pretended to foretel the return of Jehoiakim out of captivity, and that the Jews would be able to break off the Babyloniſh yoke of ſlavery from their necks; which probably put Zedekiah upon that bad piece of policy to make a confederacy with his neighbouring kings and ſtates againſt the king of Babylon, ſee ver. 27. and 28. So that as Jeremiah had a hard task to oppoſe the credulity and infidelity of his nation, and to confound the falſe prophets in Judea, Ezekiel was much in the ſame among the captive Jews in Chaldea.

This thirtieth year is numbered from the eighteenth year of the reign of king Joſiah, in which the paſſover was celebrated, and the covenant of that nation renew'd with God, 2 Kings xxiii. 23. 2 Chron. xxxiv. Which was therefore a celebrated epocha in the Jewiſh Calendar. Joſiah reigned fourteen years after this paſſover; Jehoiakim eleven, and was carried five years to Babylon a captive, which in all amounts to thirty years.

——*I was among the captives by the river of Chebar.*] This Chebar was a river of Aſſyria, which empties itſelf into the Euphrates through the upper part of Meſopotamia; and is taken notice of by Ptolemy, as alſo by Strabo and Marcellinus ſaying that theſe two laſt call it Abora or ἀϐόῤῥας. Ptolemy mentions the own Chabora ſituate at the mouth of the river of Chebar. Whence obſerve, That as God had choſen the Jewiſh nation for his elect people, and call'd the land of Canaan his own poſſeſſion, in which he had a houſe built to his name, and a people to whom he gave that land for an inheritance, ſo when he was wroth, and began to drive them from thence, he did not forſake them, but as it were went with them into captivity, and gave them Prophets even in the middle of the nations, in an unclean land, and ſent them viſions of many great futurities, by Daniel and Ezekiel; which has not been vouchſafed to the Jews in their general diſperſion, ſince the laſt deſtruction of their temple and nation. They are deſtitute of prophecy from that time. But the diſciples of Chriſt preached the Goſpel and propheſied, whom the Jews deſpiſed, and ſo ejected the ſpirit of God out of the ſynagogue. God is always there, where his viſion, *i. e.* the revelation by his word is known. He takes up his abode there, where his word is loved and received with faith. There is the ſanctuary, ch. xi. 16. Thus, though Jehoiakim, and his attendance of the beſt of the people, were carried forcibly a great diſtance from the temple of the Lord, yet the king of Babylon could not ſeparate them from their God, who accompanied them in their diſtreſs, as he will every one that call upon, and put their truſt in, him; plainly ſignifying that the time was now nigh at hand, that *equitet in deſerto, i. e.* he ſhall ſet up his kingdom among the nations in all the world, ſo that the Jews who had remained at Jeruſalem and ſeen the temple after them, ſhould have no reaſon to boaſt themſelves of God's favour above their brethren in captivity, becauſe they did not obey the voice of the Prophets of the Lord, nor put their truſt in his temple. For altho' it was grievous for them to be deprived of that pledge of God's covenant with them; by which they expected the coming of the Meſſiah, and the appearance of the glory of God in that land and in that temple, for which reaſon they ſaid, *if I don't prefer Jeruſalem above my chief joy, let my tongue cleave to the roof of my mouth*, Pſ. cxxxvii. 6. yet when they were informed that the abolition of the houſe of David, which had hitherto exiſted, was a ſtep to the approach of the kingdom of God and of Chriſt, it muſt have given them great comfort in their deplorable ſtate of bondage.

— *The heavens were opened and I ſaw viſions of God.*] This is the Prophet Ezekiel ſpeaking of himſelf as more particularly mentioned at the third verſe; where we are to underſtand by *the heavens being open*, that the ſight he ſaw was not any thing that was aſcended from, or ever exiſted on the earth, but ſomething that appeared to him deſcending from the heavens; therefore they were called *the viſions of God*, becauſe they were ſights exhibited to him from God. Thus we read in Mat. iii. 16. *Lo, the heavens were open, and he ſaw the ſpirit of God deſcending like a dove, and lightning upon him*, i. e. he ſaw the ſpirit deſcending from the higheſt part of the heavens to which his ſight could penetrate, for when any thing comes in ſight from that azure firmament, all the circumambient ſky ſeems to open.

The heavens are called *the throne* or *habitation of* the Lord our God, not that God is locally abiding in any place, for all things are in him; but becauſe he ſhews his glory from the heavens, and makes himſelf known there to his holy Angels, and *to the ſpirits of juſt men made perfect*. Therefore when the ſon of God began to manifeſt himſelf here upon earth, he was ſaid, *to have deſcended from heaven*; becauſe, though he had not been known heretofore upon earth by that character, yet he was known in heaven from all eternity. And I may add, that the deſcent of the ſon of God was prefigured by what Ezekiel ſays he ſaw deſcending from heaven; for amongſt other things there is the ſon of man ſitting upon the throne of God.

Ver. 4. *And I looked, and behold a whirl-wind came out of the north*, &c.] This is the firſt particular of the viſion, for which, as well as for all that follows, I will bring no other interpretation than what can be ſtrictly applied from things evident, and as much as poſſible, to be found in the Scriptures themſelves. Now

The whirl-wind is in this place a certain emblem of that great ſtorm, which then was ready to fall upon the holy land, which was to be attacked by the Babyloniſh army, marching from the north; which deſtroyed and prophaned both their land, city and temple, and carried away the greateſt part of its inhabitants into captivity. This whirl-wind was followed by

A great cloud, which denoted the deplorable melancholy ſtate of thoſe that were oppreſſed by the expedition and eruption of the northern people towards the ſouth; for the Jews were detained full ſeventy years in a lamentable captivity. Yet, altho' this was a ſtate of trouble, ſorrow, and dejection or obſcurity, it was alſo their protection; for a cloud alſo ſerves to ſkreen us in the time of exceſſive heat.

And a fire infolding it ſelf and a brightneſs round about it.] This is an emblem of God, ſhewing that he aſſiſted them in their calamity, for he is *a devouring fire, charity and light*; ſignifying hereby, that though he puniſhed them for their ſins, he was not reſolved to root them out for ever, but that he would one day be revenged of their enemies, and reſtore them in peace. And the reaſon for aſcribing *brightneſs* to the cloud, is certainly to be accounted for from the nearneſs of the fire ſhining upon it. Thus God is recorded to deſcend to the Iſraelities in their captivity with light and great burning, that they might be converted to God with all their heart, as it is promiſed in Deut. iv. 29, 30, 31.

Ver. 5. *Alſo out of the midſt thereof came the likeneſs of four living creatures*, &c.] The ſum of the whole viſion is this; there firſt appeared *a great cloud* with *fire*, and out of the middle of the fire a great *brightneſs*, and out of the midſt of that brightneſs appeared *four animals, wheels*, the likeneſs of the *firmament, a throne*, and *one ſitting* thereon ſhining *like to the bow that is in the cloud in the day of rain.* Now any one that is the leaſt converſant with the enigmatical ſtile of the Prophets, will readily obſerve, that he is directed to the church of Chriſt for the interpretation of this viſion. For,

God who inhabits that light which no man can approach, and therefore as it were covered with a cloud or a vail, and inviſible to us, manifeſting himſelf in his divine attributes of holineſs, eternity, power and goodneſs, does at length ſhew forth his glory in the viſible manifeſtation of the ſon of man, to whom he has ſubjected the univerſal church enriched with various gifts, and his holy angels, who partake of the ſame ſpirit with his church, in whom alſo he liveth and reigneth world without end. For,

—— *The four animals*, as explained in the Revelations, ch. v. ver. 8, 9. denote the church of *the redeemed.* Therefore I ſay again, the intention of this viſion was to ſhew, that the Jewiſh nation was ſuddenly to be invaded with a cruel war; that the remains of that war, though led into much miſery and ſorrow, ſhould be protected by the Almighty power of God; and that God would ſtill continue in the midſt of them, not in his full manifeſtation, yet not ſo obſcurely as to hide the tokens of his greatneſs, majeſty and power; not exerciſing his wrath to conſume them, but rather to enlighten them and raiſe in them a flame of divine love, and eſpecially to manifeſt the riches of the divine grace, in the exhibition of the Angel of his will to declare openly the certainty and greatneſs of his juſtice, holineſs and mercy; by which attributes he chuſes chiefly to be made known: And finally, that there ſhould be a time in which he would enliven his church again, and raiſe up in it the kingdom of Chriſt, which ſhould be united to the church triumphant in heaven, by the holy lives and pious endeavours of good miniſters, in the promotion of the ſalvation of the elect. All which will eaſily appear more plainly in the following particulars.

Animals is rendered by the Greeks ζῶα, and properly ſignifies ſomething living, or endued with vital motion, as to be capable of acting or moving.

Four, this number is particularly mentioned by the Prophet, as an alluſion to the four different parts of the world; to inform us, that the church ſhould be gathered out of all nations; as it is alſo read in the book of Revelations, *The four beaſts and the four and twenty elders fell down before the lamb — and they ſung a new ſong, ſaying, thou art worthy to take the book and to open the ſeals thereof, for thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation*, ch. v. 8, 9. Thus alſo we read in this Prophet, ch. xlviii. ver. 31, &c. that the holy city had four ſides with their proper gates. As for the ſame likeneſs of the four animals, it was a type of the unity of the church, which howſoever diſperſed, or differing in cuſtoms, is united in Chriſt the head thereof.

The deſcription of theſe animals begins at the ſeventh verſe, ſaying; — Ver. 7. *And their feet were ſtraight feet, and the ſole of their feet was like the ſole of a calves foot, and they ſparkled like the colour of burniſhed braſs.*] Here by the metaphor *ſtraight feet*, is denoted ſure confidence in God's mercy and goodneſs, in oppoſition to a *ſlip or turning away of the feet.* Thus the Pſalmiſt ſays, *my foot ſtandeth right*, Pſ. xxv. 12. I have purpoſed the paths of righteouſneſs.

The ſole being *like the ſole of a calves foot*, ſignifies a ſure treading foot that doth not ſtagger; one whoſe faith and practice always perſeveres in the true worſhip of God his maker. And this paſſage may be properly illuſtrated from Rom. xi. 20, 22. *Thou ſtandeſt by faith, if thou continue in his goodneſs*; and other like paſſages which abound in Scripture.

And they ſparkled like the colour of burniſhed braſs.] Here we have a lively emblem of that good diſpoſition, with which we ſhould ſet about all our actions, *that we ſhould let our light ſo ſhine before men, that they may ſee our good works and glorify our father which is in heaven.*

Ver. 8. *And they had the hands* of a *man under their wings* on their *four ſides*, &c. This metaphor informs us, that man ſhould never grieve the holy ſpirit of God, but be ready always by a good life, to concur with the divine grace in the operations of the holy ſpirit.

Ver. 9. *Their wings were joined*, &c.] ſignifies that elevation of the ſoul raiſed up in the meditation of the great and good God; for we read at ch. xl. ver. 31. of the Prophet Iſaiah, *They that wait upon the Lord ſhall renew their ſtrength, they ſhall mount up with wings as eagles.*

They turned not when they went.] This is an emblem of perſeverance, that there muſt be no going back in the ways of the Lord; we muſt always direct our actions to the divine rule of his will, ſo ſays the wiſe ſon of David, *Let thine eyes look right on, and let thine eye-lids look ſtraight before thee; ponder the path of thy feet, and let all thy ways be eſtabliſhed. Turn not to the right hand nor to the left, remove thy foot from evil.* Prov. iv. 25, 26, 27. Therefore ſays St. Paul, *I preſs toward the mark for the prize of the high calling of God in Chriſt Jeſus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you*, Philip. ii. 14, 15.

Ver. 10. — *They four had the face of a man, and the face of a lion on the right ſide, and they four had the face of an ox on the left ſide; they four alſo had the face of an eagle.*] The faces of theſe animals repreſent the virtues or perfections, which are eminent in thoſe animals. Thus rationality, and a true perception and love of truth are the ſuperior perfections of human nature; for even a bad man would not willingly be deceived. In the love of truth is the image of God. The *face of a lion* ſignifies a great and undaunted ſoul; for, *the righteous are bold as a lion.* Prov. xxviii. 1. *The face of an ox* is an emblem of labour and patience, for horns are uſed to ſignify ſtrength, to conquer all our enemies: Thus Moſes, *his glory is like the firſtling of a bullock, and his horns are like the horns of unicorns: with them he ſhall puſh the people together, to the ends of the earth.* Deut xxxiii. 17. *The face of an eagle* inſtructs us to be always upon our guard againſt thoſe that ſhall at any time diſturb the church of Chriſt. For *there ſhall ariſe falſe chriſts and falſe prophets, and ſhall ſhew great ſigns and wonders, inſomuch that (if it were poſſible,) they ſhall deceive the very elect.* Mat. xxiv. 4.

Ver. 11. *Their wings were ſtretched upwards*, &c.] ſhews, that the members of the church of Chriſt ſhould never divide, but with one conſent unite in the ſervice and faith towards the throne of grace, and the working out their ſalvation.

Thus, in fine, we are to carry the alluſion quite through this viſion by applying the actions of theſe animals to our own practice; and therefore I ſhall proceed to the deſcription of ſome other particulars.

Ver. 16. *And their work were as a wheel in the middle of a wheel.*] In Scripture frequent mention is made of the wheels of chariots of war, of chariots uſed in threſhing corn, and laſtly of the wheels of the chariot of the Lord, which you read here appear'd to Ezekiel, and afterwards to Daniel, vii. Theſe were of a wonderful magnitude, beauty and ſplendor, as you ſee in the deſcription mentioned in the text; for, ſays Ezekiel, they were living and animated ſpirits, full of eyes, or inlaid with precious ſtones and jewels, that glittered the eyes, and made as if one wheel were within another. Whence we learn, that theſe wheels ſignify; 1ſt, ſomething pertaining to the church; 2d, rational; 3d, endued with the ſame ſpirit; 4th, acting in the ſame manner as a wheel doth with a chariot.

Ver. 22. *The firmament*, &c.] This word is in Hebrew *rakiah*, which is tranſlated *expanſum*, ſomething expanded abroad, or *firmamentum*, ſomething firm and ſolid. The verb *rakab* from whence *rakiah* is derived, ſignifies to ſpread metal with the hammer, to make flat, to cruſh to pieces, to beat. Moſes uſes this word to deſcribe the gold which was beaten, in order to cover the ark and the tables of the holy with it. Ezek. vi. 11, 35, 36. our author, and the author of the ſecond book of Samuel, xxii. 43. uſe it to ſignify to beat, overwhelm, and trample enemies under foot: Iſaiah, and the Pſalmiſt, to expreſs the ſpreading forth of the earth, and its floating on the waters, for this was the conception the Hebrews had of it. Laſtly, Jeremiah, to ſignify the plates of gold, or the beaten gold brought from Tarſhiſh.

All this intimates, that by the word firmament, *rakiah*, the Hebrews underſtood the heavens, which like a ſolid and immenſe arch, ſerved as a bank and barrier between the upper and lower waters, and that the ſtars are ſet in this arch, like ſo many precious ſtones in gold and ſilver. But we are not to infer from this idea of the Hebrews, that it really was ſo. In matters of this kind, the knowledge whereof is very indifferent, the ſacred writers generally ſuit their expreſſions to the popular prejudices of mankind.

CHAP. III.

1 *Ezekiel eateth the roll.* 4 *God encourageth him.* 15 *God ſheweth him the rule of prophecy.* 22 *God ſhutteth and openeth the prophet's mouth.*

MOreover he ſaid unto me, Son of man, eat that thou findeſt; eat this roll, and go ſpeak unto the houſe of Iſrael.

2 So I opened my mouth, and he cauſed me to eat that roll.

3 And he ſaid unto me, Son of man, cauſe thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it*, and it was in my mouth as honey for ſweetneſs.

4 ¶ And he ſaid unto me, Son of man, go, get thee unto the houſe of Iſrael, and ſpeak with my words unto them.

5 For thou *art* not ſent to a people of a ſtrange ſpeech, and of an hard language, *but* to the houſe of Iſrael:

6 Not to many people of a ſtrange ſpeech, and of an hard language, whoſe words thou canſt not underſtand: ſurely, had I ſent thee to them, they would have hearkened unto thee.

7 But the houſe of Iſrael will not hearken unto thee; for they will not hearken unto me: for all the houſe of Iſrael *are* impudent and hard-hearted.

8 Behold, I have made thy face ſtrong againſt their faces, and thy forehead ſtrong againſt their foreheads.

9 As an adamant harder than flint have I made thy forehead: fear them not, neither be diſmayed at their looks, though they *be* a rebellious houſe.

10 Moreover he ſaid unto me, Son of man, all my words that I ſhall ſpeak unto thee, receive in thine heart, and hear with thine ears.

11 And go get thee to them of the captivity, unto the children of thy people, and tell them, Thus ſaith the Lord GOD, whether they will hear, or whether they will forbear.

12 Then the ſpirit took me up, and I heard behind me a voice of a great ruſhing, *ſaying*, Bleſſed *be* the glory of the LORD from his place.

13 *I heard* alſo the noiſe of the wings of the living creatures that touched one another, and the noiſe of the wheels over againſt them, and a noiſe of a great ruſhing.

14 So the ſpirit lifted me up, and took me away, and I went in bitterneſs, in the heat of my ſpirit, but the hand of the LORD was ſtrong upon me.

15 ¶ Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I ſat where they ſat, and remained there aſtoniſhed among them ſeven days.

16 And it came to paſs at the end of ſeven days, that the word of the LORD came unto me, ſaying,

17 Son of man, I have made thee a watchman unto the houſe of Iſrael: therefore hear the word at my mouth, and give them warning from me.

18 When I ſay unto the wicked, Thou ſhalt ſurely die; and thou giveſt him not warning, nor ſpeakeſt to warn the wicked from his wicked way, to ſave his life: the ſame wicked *man* ſhall die in his iniquity; but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedneſs, nor from his wicked way, he ſhall die in his iniquity; but thou haſt delivered thy ſoul.

20 Again, when a righteous *man* doth turn from his righteouſneſs, and commit iniquity, and I lay a ſtumbling-block before him, he ſhall die: becauſe thou haſt not given him warning, he ſhall die in his ſin, and his righteouſneſs which he hath done ſhall not be remembred; but his blood will I require at thine hand.

21 Nevertheleſs, if thou warn the righteous *man*, that the righteous ſin not, and he doth not ſin; he ſhall ſurely live, becauſe he is warned: alſo thou haſt delivered thy ſoul.

22 ¶ And the hand of the LORD was there upon me, and he ſaid unto me, Ariſe, go forth into the plain, and I will there talk with thee.

23 Then I aroſe, and went forth into the plain, and behold, the glory of the

LORD ſtood there, as the glory which I ſaw by the river of Chebar; and I fell on my face.

24 Then the ſpirit entred into me, and ſet me upon my feet, and ſpake with me, and ſaid unto me, Go, ſhut thy ſelf within thine houſe.

25 But thou, O ſon of man, behold, they ſhall put bands upon thee, and ſhall bind thee with them, and thou ſhalt not go out among them.

26 And I will make thy tongue cleave to the roof of thy mouth, that thou ſhalt be dumb, and ſhalt not be to them a reprover; for they *are* a rebellious houſe.

27 But when I ſpeak with thee, I will open thy mouth, and thou ſhalt ſay unto them, Thus ſaith the Lord GOD, He that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious houſe.

CHAP. IV.

1 Under the type of a ſiege, is ſhewed the time from the defection of Jeroboam to the captivity. 9 By the proviſion of the ſiege, is ſhewed the hardneſs of the famine.

THOU alſo, ſon of man, take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jeruſalem.

2 And lay ſiege againſt it, and build a fort againſt it, and caſt a mount againſt it: ſet the camp alſo againſt it, and ſet *battering* rams againſt it round about.

3 Moreover, take thou unto thee an iron pan, and ſet it *for* a wall of iron between thee and the city, and ſet thy face againſt it, and it ſhall be beſieged, and thou ſhalt lay ſiege againſt it: this *ſhall be* a ſign to the houſe of Iſrael.

4 Lie thou alſo upon thy left ſide, and lay the iniquity of the houſe of Iſrael upon it: *according* to the number of the days that thou ſhalt lie upon it, thou ſhalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: ſo ſhalt thou bear the iniquity of the houſe of Iſrael.

6 And when thou haſt accompliſhed them, lie again on thy right ſide, and thou ſhalt bear the iniquity of the houſe of Judah forty days: I have appointed thee each day for a year.

7 Therefore thou ſhalt ſet thy face toward the ſiege of Jeruſalem; and thine arm *ſhall be* uncovered, and thou ſhalt propheſy againſt it.

8 And behold, I will lay bands upon thee, and thou ſhalt not turn thee from one ſide to another, till thou haſt ended the days of thy ſiege.

9 ¶ Take thou alſo unto thee, wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one veſſel, and make thee bread thereof, *according* to the number of the days that thou ſhalt lie upon thy ſide: three hundred and ninety days ſhalt thou eat thereof.

10 And thy meat which thou ſhalt eat *ſhall be* by weight twenty ſhekels a day: from time to time ſhalt thou eat it.

11 Thou ſhalt drink alſo water by meaſure, the ſixth part of an hin: from time to time ſhalt thou drink.

12 And thou ſhalt eat it *as* barley-cakes, and thou ſhalt bake it with dung that cometh out of man, in their ſight.

13 And the LORD ſaid, Even thus ſhall the children of Iſrael eat their defiled bread among the Gentiles, whither I will drive them.

14 Then ſaid I, Ah, Lord GOD, behold, my ſoul hath not been polluted: for from my youth up even till now, have I not eaten of that which dieth of it ſelf, or is torn in pieces, neither came there abominable fleſh into my mouth.

15 Then he ſaid unto me, Lo, I have given thee cows dung for mans dung, and thou ſhalt prepare thy bread therewith.

16 Moreover he ſaid unto me, Son of man, behold, I will break the ſtaff of bread in Jeruſalem, and they ſhall eat bread by weight, and with care, and they ſhall drink water by meaſure and with aſtoniſhment.

17 That they may want bread and water, and be aſtonied one with another, and conſume away for their iniquity.

CHAP. V.

1 Under the type of hair, 5 is ſhewed the judgment of Jeruſalem for their rebellion, 12 by famine, ſword, and diſperſion.

AND thou, ſon of man, take thee a ſharp knife, take thee a barbers raſor, and cauſe *it* to paſs upon thine head, and upon thy beard; then take thee balances to weigh, and divide the *hair*.

2 Thou ſhalt burn with fire a third part in the midſt of the city, when the days of the ſiege are fulfilled; and thou ſhalt take a third part, *and* ſmite about it with a knife; and a third part thou ſhalt ſcatter in the

wind, and I will draw out a ſword after them.

3 Thou ſhalt alſo take thereof a few in number, and bind them in thy skirts.

4 Then take of them again, and caſt them into the midſt of the fire, and burn them in the fire; *for* thereof ſhall a fire come forth into all the houſe of Iſrael.

5 ¶ Thus ſaith the Lord GOD, This *is* Jeruſalem: I have ſet it in the midſt of the nations and countries *that are* round about her.

6 And ſhe hath changed my judgments into wickedneſs more than the nations, and my ſtatutes more than the countries that *are* round about her: for they have refuſed my judgments, and my ſtatutes, they have not walked in them.

7 Therefore thus ſaith the Lord GOD, Becauſe ye multiplied more than the nations that *are* round about you, *and* have not walked in my ſtatutes, neither have kept my judgment, neither have done according to the judgments of the nations that *are* round about you:

8 Therefore thus ſaith the Lord GOD, Behold, I, even I *am* againſt thee, and will execute judgments in the midſt of thee, in the ſight of the nations.

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like; becauſe of all thine abominations.

10 Therefore the fathers ſhall eat the ſons in the midſt of thee, and the ſons ſhall eat their fathers, and I will execute judgments in thee, and the whole remnant of thee will I ſcatter into all the winds.

11 Wherefore, *as* I live, ſaith the Lord GOD, Surely becauſe thou haſt defiled my ſanctuary with all thy deteſtable things, and with all thine abominations, therefore will I alſo diminiſh *thee*, neither ſhall mine eye ſpare, neither will I have any pity.

12 ¶ A third part of thee ſhall die with the peſtilence, and with famine ſhall they be conſumed, in the midſt of thee; and a third part ſhall fall by the ſword round about thee; and I will ſcatter a third part into all the winds, and I will draw a ſword after them.

13 Thus ſhall mine anger be accompliſhed, and I will cauſe my fury to reſt upon them, and I will be comforted: and they ſhall know that I the LORD have ſpoken *it* in my zeal, when I have accompliſhed my fury in them.

14 Moreover, I will make thee waſte, and a reproach among the nations that *are* round about thee, in the ſight of all that paſs by.

15 So it ſhall be a reproach and a taunt, an inſtruction and an aſtoniſhment unto the nations that *are* round about thee, when I ſhall execute judgments in thee in anger and in fury, and in furious rebukes: I the LORD have ſpoken *it*.

16 When I ſhall ſend upon them the evil arrows of famine, which ſhall be for *their* deſtruction, *and* which I will ſend to deſtroy you: and I will encreaſe the famine upon you, and will break your ſtaff of bread.

17 So I will ſend upon you famine and evil beaſts, and they ſhall bereave thee; and peſtilence and blood ſhall paſs through thee, and I will bring the ſword upon thee: I the LORD have ſpoken *it*.

CHAP. VI.

1 The judgment of Iſrael for their idolatry. 8 A remnant ſhall be bleſſed, 11 The faithful are exhorted to lament their calamities.

AND the word of the LORD came unto me, ſaying,

2 Son of man, ſet thy face towards the mountains of Iſrael, and propheſy againſt them,

3 And ſay, Ye mountains of Iſrael, hear the word of the Lord GOD, Thus ſaith the Lord GOD to the mountains and to the hills, to the rivers and to the valleys, Behold, I, *even* I will bring a ſword upon you, and I will deſtroy your high places.

4 And your altars ſhall be deſolate, and your images ſhall be broken: and I will caſt down your ſlain *men* before your idols.

5 And I will lay the dead carcaſes of the children of Iſrael before their idols, and I will ſcatter your bones round about your altars.

6 In all your dwelling-places the cities ſhall be laid waſte, and the high places ſhall be deſolate; that your altars may be laid waſte and made deſolate, and your idols may be broken and ceaſe, and your images may be cut down, and your works may be aboliſhed

7 And the ſlain ſhall fall in the midſt of you, and ye ſhall know that I *am* the LORD.

8 ¶ Yet will I leave a remnant, that ye may have *ſome* that ſhall eſcape the ſword

among the nations, when ye ſhall be ſcattered through the countries.

9 And they that eſcape of you ſhall remember me among the nations, whither they ſhall be carried captives, becauſe I am broken with their whoriſh heart which hath departed from me, and with their eyes which go a whoring after their idols: and they ſhall loath themſelves for the evils which they have committed in all their abominations.

10 And they ſhall know that I *am* the LORD, *and that* I have not ſaid in vain that I would do this evil unto them.

11 ¶ Thus ſaith the Lord GOD, Smite with thine hand, and ſtamp with thy foot, and ſay, Alas, for all the evil abominations of the houſe of Iſrael: for they ſhall fall by the ſword, by the famine, and by the peſtilence.

12 He that is far off ſhall die of the peſtilence, and he that is near ſhall fall by the ſword, and he that remaineth and is beſieged ſhall die by the famine: thus will I accompliſh my fury upon them.

13 Then ſhall ye know that I *am* the LORD, when their ſlain *men* ſhall be among their idols round about their altars, upon every high hill in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer ſweet ſavour to all their idols.

14 So will I ſtretch out my hand upon them, and make the land deſolate; yea, more deſolate than the wilderneſs *towards* Diblath, in all their habitations, and they ſhall know that I *am* the LORD.

CHAP. VII.

1 The final deſolation of Iſrael. 16 The mournful repentance of them that eſcape. 20 The enemies defile the Sanctuary, becauſe of the Iſraelites abominations. 23 Under the type of a chain, is ſhewed their miſerable captivity.

MOreover the word of the LORD came unto me ſaying,

2 Alſo thou, ſon of man, thus ſaith the Lord GOD unto the land of Iſrael, An end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and I will ſend mine anger upon thee, and will judge thee according to thy ways, and will recompence upon thee all thine abominations.

4 And mine eye ſhall not ſpare thee, neither will I have pity: but I will recompenſe thy ways upon thee, and thine abominations ſhall be in the midſt of thee, and ye ſhall know that I *am* the LORD.

5 Thus ſaith the Lord GOD, An evil, an only evil, behold, is come.

6 An end is come, the end is come, it watcheth for thee, behold, it is come.

7 The morning is come upon thee, O thou that dwelleſt in the land: the time is come, the day of trouble *is* near, and not the ſounding again of the mountains.

8 Now will I ſhortly pour out my fury upon thee, and accompliſh mine anger upon thee: and I will judge thee according to thy ways, and recompenſe thee for all thine abominations.

9 And mine eye ſhall not ſpare, neither will I have pity: I will recompenſe thee according to thy ways, and thine abominations *that* are in the midſt of thee, and ye ſhall know that I *am* the LORD that ſmiteth.

10 Behold the day, behold, it is come, the morning is gone forth, the rod hath bloſſomed, pride hath budded.

11 Violence is riſen up into a rod of wickedneſs: none of them *ſhall remain*, nor of their multitude, nor any of theirs, neither *ſhall there be* wailing for them.

12 The time is come, the day draweth near, let not the buyer rejoice, nor the ſeller mourn: for wrath *is* upon all the multitude thereof.

13 For the ſeller ſhall not return to that which is ſold, although they were yet alive: for the viſion *is* touching the whole multitude thereof, *which* ſhall not return: neither ſhall any ſtrengthen himſelf in the iniquity of his life.

14 They have blown the trumpet, even to make all ready, but none goeth to the battle: for my wrath *is* upon all the multitude thereof.

15 The ſword *is* without, and the peſtilence and the famine within: he that *is* in the field ſhall die with the ſword; and he that *is* in the city, famine and peſtilence ſhall devour him.

16 ¶ But they that eſcape of them ſhall eſcape, and ſhall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All hands ſhall be feeble, and all knees ſhall be weak *as* water.

18 They ſhall alſo gird *themſelves* with ſackcloth, and horror ſhall cover them, and ſhame *ſhall be* upon all faces, and baldneſs upon all their heads.

19 They ſhall caſt their ſilver in the ſtreets, and their gold ſhall be removed: their ſilver and their gold ſhall not be able to deliver them in the day of the wrath of the LORD: they ſhall not ſatisfy their ſouls, neither fill their bowels: becauſe it is the ſtumbling block of their iniquity.

20 ¶ As for the beauty of his ornament, he ſet it in majeſty: but they made the images of their abominations, *and* of their deteſtable things therein: therefore have I ſet it far from them.

21 And I will give it into the hands of the ſtrangers for a prey, and to the wicked of the earth for a ſpoil, and they ſhall pollute it.

22 My face will I turn alſo from them, and they ſhall pollute my ſecret *place:* for the robbers ſhall enter into it and defile it.

23 ¶ Make a chain: for the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worſt of the heathen, and they ſhall poſſeſs their houſes: I will alſo make the pomp of the ſtrong to ceaſe, and their holy places ſhall be defiled.

25 Deſtruction cometh, and they ſhall ſeek peace, and *there ſhall be* none.

26 Miſchief ſhall come upon miſchief, and rumour ſhall be upon rumour, then ſhall they ſeek a viſion of the prophet: but the law ſhall periſh from the prieſt, and counſel from the ancients.

27 The king ſhall mourn, and the prince ſhall be cloathed with deſolation, and the hands of the people of the land ſhall be troubled: I will do unto them after their way, and according to their deſerts will I judge them, and they ſhall know that I *am* the LORD.

CHAP. iii. In this chapter God renews the order he had given the Prophet, to ſpeak to the Jews in Chaldea, and not to fear them, though they ſhould be obſtinate in their ſins. Then Ezekiel goes to the Jews that were in Tel-abib, where God inſtructed him again in his duty, and in the functions of his charge. He confirms him in his calling by a viſion, in which he ſhews him his glory; and acquaints him again with the obſtinacy and hardneſs of the Jews. Where

Obſerve firſt, that as God tells the Prophet, that he ſent him not to ſtrange nations, but to the Jews, though the Jews would not hear him; let us therefore take heed, leſt we, who are the people of God, members of the body of Chriſt, become guilty of the like diſobedience; and let us make a better uſe than the Jews did of thoſe favourable warnings, which God gives us in his Divine Word, and by his ſervants the miniſters and preachers thereof.

Secondly, It is to be conſidered, that altho' God knew the obſtinacy of the Jews, he was pleaſed, nevertheleſs, to ſend Ezekiel to them; by which we ſee, that God always ſhews mercy before he executes his juſtice, and tries firſt what his goodneſs will do, and then if his people will not obey, and make a right uſe of his call, he will certainly puniſh their hard and impenitent heart with ſeverity, and the juſtice of his wrath.

Thirdly, the promiſes God made Ezekiel to aſſiſt him, ought to inſpire the ſervants of the Lord, with zeal and becoming boldneſs in the execution of their office, and aſſure them, that they have nothing to fear ſo long as they exceed not the bounds he hath preſcribed them in their ſingular callings. But,

Fourthly, it ſhould moſt diligently be obſerved, that inaſmuch as God appeared in his glory to Ezekiel, and moſt expreſly charged him to warn the Jews in his name, telling him if he ſhould be remiſs in his duty, he ſhould anſwer for their loſs, ſhews with what faithfulneſs the paſtors of the church of God ought to diſcharge their reſpective offices, and to warn ſinners, and if they neglect this particular, that they will in the ſight of God be reſponſible for the ſouls that may periſh through their fault. This ſhould alſo teach us, that thoſe people who refuſe to accept of the wholeſome advice, and timely warning given them to forſake their bad lives, are without excuſe, and will die in their ſins. This is the ſum of the third chapter, in which we ſhall obſerve the following particulars.

Ver. 1. —*Eat this roll*, &c.] This is a continuation of the viſion in the two former chapters; where by the ſymbol of eating a roll, is ſignified to us the revelation of the myſteries of God, by which he intended to inſtruct him, that he might be able to ſpeak in his name, and the people and church which ſhould thence after be eſtabliſhed, might be inſtituted by his means in thoſe myſteries. — He ſays, that he eat it greedily. — Then the Lord anſwers and ſays, that this roll would enter into his belly and fill his bowels. So thoſe are typified, who greedily hear the word of God, for it entereth into their heart, and as it were into their bowels, and becomes in them a treaſure, from whence they may always be ſupplied with all neceſſary doctrine. And where it is ſaid, that the word of the Lord was in the Prophet's *mouth as honey for ſweetneſs*, we are taught that it is the greateſt comfort and refreſhment of a chriſtian ſoul, to meditate in the law of the Lord.

Ver. 4, and 5. *And he ſaid unto me, ſon of man, go, get thee unto the houſe of Iſrael, and ſpeak with my words unto them*, &c.] Where the Lord acquaints the Prophet, that he ſhould not ſpeak any thing to his people, but what was ſtrictly deduced from Moſes and the other Prophets.

Ver. 7. *But the houſe of Iſrael will not hearken unto thee*, &c. Here the Lord informs the Prophet beforehand, what treatment he was to expect from the *impudent and hard-hearted Jews*; that he ſhould not wonder at their deafneſs to his preaching, when they would not hearken unto the Lord himſelf, that ſent him. They did not hear the Lord, becauſe they had not his word abiding in them, *i. e.* they did not believe Moſes, nor hearken unto him, tho' they knew and believed him to be the faithful ſervant of the Lord. Thus alſo Chriſt afterwards reproved the Jews, *and ye have not his word abiding in you: for whom he hath ſent, him ye believe not* —— *For had ye believed Moſes, ye would have believed me.* John v. 38, 46. Where we are not to underſtand, that the Jews either in the days of the Prophet Ezekiel, or in the time of Chriſt our ſaviour, disbelieved either that God gave the law, or that the law was good and holy; or, that God prohibited men to ſin: no, they believed all this, for St. Matthew records of one, that he had kept all theſe things from his youth up. ch. xix. 20. Yet our ſaviour ſaith, *that it would be a hard matter for him to enter into the kingdom of heaven.* ver. 28. becauſe he, and ſuch like, were in love with this world, and its goods, and imagined themſelves juſt; being content with the outward appearance of holineſs, without once thinking on the righteouſneſs of the law, the juſtice of God, the kingdom of heaven, and Chriſt.

Ver. 11. *And go, get thee to them of the captivity, unto the children of thy people*, &c.] The contents of this verſe was to inſtruct the Prophet, and with him all preachers of the word of God, that it is ſufficient for them to execute his commands, and that it is incumbent upon the people to make the application; and that the ſaid miniſters ſhall not be anſwerable for the obſtinacy or hard-heartedneſs of the people, if without partiality, without fear or reſpect of perſons, they have informed them of their duty, and rebuked them in the name of the Lord for their offences, ſee ver. 18, 19. Here endeth the firſt viſion.

Chap. iv. This chapter relates to the ſiege of Jeruſalem, in the time of Jeroboam the ſecond of the name, king of Iſrael, who was the ſon of Jehoaſh; ſo that the beſt interpretation thereof, that I can propoſe, will be to give you his hiſtory. This Jeroboam began his reign after his father, in the year of the world 3179, before Jeſus Chriſt 821, before the vulgar *Æra* 825. He did evil in the ſight of the Lord, and walked in the ways of Jeroboam the ſon of Nebat, who made Iſrael to ſin. Yet his reign was long and happy; but the reaſon why God ſhewed Jeroboam ſuch favour, was, becauſe he *ſaw the affliction of Iſrael was very bitter, there was none to help them*; and the decree for their utter deſtruction was not yet come forth. He reſtored the kingdom of Iſrael to its ancient ſplendor, from which it was extremely fallen under his predeceſſors, and re-conquered the provinces and cities, which the kings of Syria had uſurped, and diſmembred from his dominions; for he reduced to his obedience all the countries on the other ſide Jordan, as far as the dead ſea. And all this in execution of the promiſes, which God had made by the Prophet Jonah, the ſon of Amathi, from whom we have other prophecies; but not thoſe which he pronounced in favour of Jeroboam the IId, nor the particulars of the conqueſts made by this prince, which were written in the chronicles of the kings of Iſrael.

The Prophets Hoſea, Amos, and Jonah, propheſied under Jeroboam the IId. We ſee by their writings, that in his reign, idleneſs, effeminacy, magnificence and injuſtice reigned in Iſrael; that the licentiouſneſs of the people in point of religion was extreme; that they not only frequented Dan and Bethel, where the golden calves were placed, but likewiſe at Mizpah in Gilead, Beerſheba, Tabor, Carmel, and Gilgal, and in general the ſeveral places where God had at any time appeared to the patriarchs, and on almoſt all the high places in Iſrael. Not that they deſigned always to worſhip idols there, but hereby they acted with diſobedience to God, and expoſed themſelves to opportunities of falling into infamous diſorders, by being preſent in aſſemblies, where there was ſo much gaiety and pleaſure, and in places remote from view and obſervation. It is remarkable alſo, that in his reign ſeveral articles of the ceremonial law were obſerved in Iſrael. The firſt-fruits and tythes were paid; the feaſts and ſabbath were obſerved; and Nazarites were conſecrated.

The Prophet Amos was raiſed up by God to threaten the houſe of Jeroboam with the utmoſt calamities. He ſaid, that the high places conſecrated to idols ſhould be deſtroyed, and that Jeroboam's family ſhould be cut off by the ſword. Amaziah the prieſt of Bethel informed the king, that Amos was a rebellious ſubject; that he inſpired the people with an inclination to revolt, and ſaid publickly, Jeroboam ſhall die by the ſword, and Iſrael ſhall ſurely be led away captive out of their own land; all which came to paſs, and is prefigured by this chapter of Ezekiel.

Chap. v, and vi. In theſe chapters ye read that God commanded Ezekiel to ſhave his head and beard, to burn one part of his hair; to cut another part aſunder with a ſword; to caſt another part into the wind; and to ſhut up the reſt. Which was to ſignify, that the Jews who were in Jeruſalem ſhould be deſtroyed, ſome by peſtilence, and famine; ſome by the war, and that others ſhould be diſperſed throughout the whole world; and that a ſmall number of them ſhould be preſerved. The Lord makes known to the Prophet, that all theſe evils ſhould befal the Jews, becauſe of their idolatry, and other flagrant crimes committed not only in the holy city, Jeruſalem, but throughout all Judea.

We ſee here firſt in the myſterious action that is related in the fifth chapter, and in what the Prophet did by the order of God, an exact type of the evils that befel the Jews; which proves that nothing happens but by the diſpenſations of providence.

Secondly, God declares that the Jews ſhould be overwhelmed with theſe plagues, becauſe they had rejected his ordinances, and prophaned his ſanctuary; and eſpecially becauſe they had imitated, and even exceeded their neighbouring nations in their idolatries; becauſe of which, he would puniſh them in the ſight of thoſe nations; he would do ſuch things to them, the like of which he never before had done; he would execute his judgments with wrath and fury; he would deſtroy thoſe places where they had adored the idols, and cauſed their dead bodies to be expoſed to the open air. All this ſhews how ſeverely God revenges the prophanation of his ſervice, and of his laws; and by the rigour of theſe temporal judgments that fell upon the Jews, we ought to judge how heavily he will puniſh the contempt that is made of his Goſpel of grace and liberty.

Thirdly, we ſee the tokens of God's goodneſs, by his promiſing to ſpare a ſmall remnant of the Jews, and to re-eſtabliſh thoſe that ſhould confeſs their ſins and be converted.

It may be obſerved, that the Prophet ſpeaks of God as endued with the like paſſions as a creature, ſuch as anger, zeal, fury, &c. Therefore let me admoniſh you not to make a litteral application of ſuch paſſages; for God is not a man, nor can he be ſubject to the infirmities of human paſſions. —— I know that the Scripture often attributes *anger* unto God, not that he is capable of thoſe irregular motions, which this paſſion produces, but becauſe he puniſhes the wicked with the ſeverity of a provoked maſter or father. — Anger is often joined to fury, when God is ſpoken of; but this is in order to aggravate the effects of his anger, or the juſt occaſions of his indignation, as, *turn from us the fury of thine anger.* Deut. xxix. 24. — *The day of wrath*, is the day of God's judgment, the day of his vengeance. John the Baptiſt calls it the wrath to come. Mat. iii. And St. Paul to the Theſſalonians, *Thou treaſureſt up wrath againſt the day of wrath or vengeance.* 1 Theſſ. i. 10. — *The veſſels of God's wrath.* Jer. l. 25. are the inſtruments made uſe of by him in puniſhing the ſinful creature; ſuch as war, ſcarcity, barrenneſs, diſeaſes, &c. but particularly war; which is the conjunction of all miſfortunes, and the fulneſs of *the cup of God's wrath. To conſummate, finiſh, fill* his anger, is to cauſe the effects of it to be felt with the utmoſt rigour.

Chap. vii. Ezekiel continues to deſcribe the ruin of the Jews; he declares, that the time of their deſolation was come, and that nothing could ſecure them from it; that God was going to take vengeance of their ſins, in cauſing them to periſh by the ſword, peſtilence and famine; by driving them out of their country, and ſending them into captivity. Now,

Theſe repeated threatnings of Ezekiel to the Jews, and which were at laſt accompliſhed, ſhould ſerve as a warning and example to us. For, we ſee here firſt, that after God has a long time borne with ſinners, the end comes, and a time in which he will infallibly execute his threatnings upon thoſe that aforetime deſpiſed them.

Secondly, we may obſerve the ſeverity of divine juſtice, which appears, in that God proteſted he would not ſpare the Jews, nor take any pity on them; and that is a warning to us, never to rely upon the mercy of God, when we are in a ſtate of impenitence; ſince the goodneſs and patience of the Lord, will ſoon come to an end when they are abuſed.

Thirdly, this chapter teaches us, that neither the riches of the Jews, nor any other peculiar advantages could ſave them from ruin; but that they were to be plundered and deſtroyed by the Chaldeans; from whence we may gather that nothing can ſkreen men from the wrath of God, when they draw his juſtice upon them by their repeated ſins and hardneſs of their heart.

CHAP. VIII.

1 *Ezekiel in a viſion of God, at Jeruſalem,* 5 *is ſhewed the image for jealouſy.* 7 *The chambers of imagery.* 13 *The mourners for Tammuz,* 15 *the worſhippers towards the ſun.* 18 *God's wrath for their idolatry.*

AND it came to paſs in the ſixth year, in the ſixth *month*, in the fifth *day* of the month, *as* I ſat in mine houſe, and the elders of Judah ſat before me, that the hand of the Lord GOD fell there upon me.

2 Then I beheld, and lo, a likeneſs as the appearance of fire: from the appearance of his loyns even downwards, fire: and from his loyns even upwards, as the appearance of brightneſs, as the colour of amber.

3 And he put forth the form of an hand, and took me by a lock of mine head, and the ſpirit liſt me up between the earth and the heaven, and brought me in the viſions of God to Jeruſalem, to the door of the inner-gate, that looketh toward the north, where *was* the ſeat of the image of jealouſy, which provoketh to jealouſy.

4 And behold, the glory of the God of Iſrael *was* there, according to the viſion that I ſaw in the plain.

5 ¶ Then ſaid he unto me, Son of man, liſt up thine eyes now the way towards the north: ſo I liſt up mine eyes the way toward the north, and behold, north-ward at the gate of the altar, this image of jealouſy in the entry.

6 He ſaid furthermore unto me, Son of man, ſeeſt thou what they do? *even* the great abominations that the houſe of Iſrael committeth here, that I ſhould go far off from my ſanctuary? but turn thee yet again, *and* thou ſhalt ſee greater abominations.

7 ¶ And he brought me to the door of the court; and when I looked, behold, a hole in the wall.

8 Then ſaid he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

9 And he ſaid unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and ſaw, and behold every form of creeping things, and abominable beaſts, and all the idols of the houſe of Iſrael pourtrayed upon the wall round about.

11 And there ſtood before them ſeventy men of the ancients of the houſe of Iſrael, and in the midſt of them ſtood Jaazaniah the ſon of Shaphan, with every man his cenſer in his hand, and a thick cloud of incenſe went up.

12 Then ſaid he unto me, Son of man, haſt thou ſeen what the ancients of the houſe of Iſrael do in the dark, every man in the chambers of his imagery? for they ſay, The LORD ſeeth us not, the LORD hath forſaken the earth.

13 ¶ He ſaid alſo unto me, Turn thee yet again, *and* thou ſhalt ſee greater abominations that they do.

14 Then he brought me to the door of the gate of the LORDS houſe, which *was* towards the north, and behold, there ſat women weeping for Tammuz.

15 ¶ Then ſaid he unto me, Haſt thou ſeen *this*, O ſon of man? turn thee yet again, *and* thou ſhalt ſee greater abominations than theſe.

16 And he brought me into the inner-court of the LORDS houſe, and behold, at the door of the temple of the LORD, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the eaſt, and they worſhipped the ſun toward the eaſt.

17 ¶ Then he ſaid unto me, Haſt thou ſeen *this*, O ſon of man? Is it a light thing to the houſe of Judah, that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger; and lo, they put the branch to their noſe.

18 Therefore will I alſo deal in fury: mine eye ſhall not ſpare, neither will I have pity: and though they cry in mine ears with a loud voice, *yet* will I not hear them.

CHAP. IX.

1 *A viſion whereby is ſhewed the preſervation of ſome,* 5 *and the deſtruction of the reſt.* 8 *God cannot be intreated for them.*

HE cried alſo in mine ears with a loud voice, ſaying, Cauſe them that have charge over the city, to draw near, even every man *with* his deſtroying weapon in his hand.

2 And behold, ſix men came from the way of the higher gate, which lieth toward the north, and every man a ſlaughter-weapon in his hand: and one man among them *was* cloathed with linen, with a writers inkhorn by his ſide, and they went in, and ſtood beſide the braſen altar.

3 And the glory of the God of Iſrael was gone up from the cherub whereupon he was, to the threſhold of the houſe, and he called to the man cloathed with linen, which *had* the writers inkhorn by his ſide;

4 And the LORD ſaid unto him, Go through the midſt of the city, through the midſt of Jeruſalem, and ſet a mark upon the foreheads of the men that ſigh, and that cry for all the abominations *that be* done in the midſt thereof.

5 ¶ And to the others he ſaid in mine hearing, Go ye after him through the city, and ſmite: let not your eye ſpare, neither have ye pity.

6 Slay utterly old *and* young, both maids and little children, and women; but come not near any man upon whom *is* the mark; and begin at my ſanctuary: then they began at the ancient men which *were* before the houſe.

7 And he ſaid unto them, Defile the houſe, and fill the courts with the ſlain, go ye forth: and they went forth and ſlew in the city.

8 ¶ And it came to paſs while they were ſlaying them, and I was left, that I fell upon my face, and cried, and ſaid, Ah, Lord GOD, wilt thou deſtroy all the reſidue of Iſrael, in thy pouring out of thy fury upon Jeruſalem?

9 Then he ſaid unto me, The iniquity of the houſe of Iſrael and Judah *is* exceeding great, and the land is full of blood, and the city full of perverſeneſs: for they ſay, The LORD hath forſaken the earth, and the LORD ſeeth not.

10 And as for me alſo, mine eye ſhall not ſpare, neither will I have pity, *but* I will recompenſe their way upon their head.

11 And behold, the man cloathed with linen, which *had* the inkhorn by his ſide, reported the matter, ſaying, I have done as thou haſt commanded me.

CHAP. X.

1 The viſion of the coals of fire, to be ſcattered over the city. 8 The viſion of the cherubims.

THEN I looked, and behold, in the firmament that *was* above the head of the cherubims, there appeared over them as it were a ſapphire-ſtone, as the appearance of the likeneſs of a throne.

2 And he ſpake unto the man cloathed with linen, and ſaid, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and ſcatter *them* over the city. And he went in, in my ſight.

3 Now the cherubims ſtood on the right ſide of the houſe, when the man went in, and the cloud filled the inner court.

4 Then the glory of the LORD went up from the cherub, *and ſtood* over the threſhold of the houſe, and the houſe was filled with a cloud, and the court was full of the brightneſs of the LORDS glory.

5 And the ſound of the cherubims wings was heard *even* to the utter court as the voice of the Almighty God when he ſpeaketh.

6 And it came to paſs, *that* when he had commanded the man cloathed with linen, ſaying, Take fire from between the wheels, from between the cherubims; then he went in and ſtood beſide the wheels.

7 And *one* cherub ſtretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* cloathed with linen: who took *it*, and went out.

8 ¶ And there appeared in the cherubims, the form of a mans hand under their wings.

9 And when I looked, behold, the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub; and the appearance of the wheels *was* as the colour of a beryl-ſtone.

10 And *as for* their appearances, they four had one likeneſs, as if a wheel had been in the midſt of a wheel.

11 When they went, they went upon their four ſides; they turned not as they went, but to the place whither the head looked, they followed it; they turned not as they went.

12 And their whole body, and their backs, and their hands, and their wings, and the wheels *were* full of eyes round about, *even* the wheels that they four had.

13 As for the wheels, it was cried unto them in my hearing, O wheel.

14 And every one had four faces: the firſt face *was* the face of a cherub, and the ſecond face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up: this *is* the living creature that I ſaw by the river of Chebar.

16 And when the cherubims went, the wheels went by them: and when the cherubims lift up their wings, to mount up from the earth, the ſame wheels alſo turned not from beſide them.

17 When they ſtood, *theſe* ſtood; and when they were lifted up, *theſe* lift up themſelves *alſo*: for the ſpirit of the living creature *was* in them.

18 Then the glory of the LORD departed from off the threſhold of the houſe, and ſtood over the cherubims.

19 And the cherubims lift up their wings, and mounted up from the earth in my ſight: when they went out, the wheels alſo *were* beſides them, and *every one* ſtood at the door of the eaſt-gate of the LORDS houſe, and the glory of the God of Iſrael *was* over them above.

20 This *is* the living creature that I ſaw under the God of Iſrael, by the river of Chebar, and I knew that they *were* the cherubims.

21 Every one had four faces apiece, and every one four wings, and the likeneſs of the hands of a man *was* under their wings.

22 And the likeneſs of their faces *was* the ſame faces which I ſaw by the river of Chebar, their appearances and themſelves: they went every one ſtraight forward.

CHAP. XI.

1 *The preſumption of the princes.* 4 *Their ſin and judgment.* 13 *Ezekiel complaining, God ſheweth him his purpoſe in ſaving a remnant,* 21 *and puniſhing the wicked.* 22 *The glory of God leaveth the city.* 24 *Ezekiel is returned to the captivity.*

MOreover, the ſpirit lift me up, and brought me unto the eaſt-gate of the LORDS houſe, which looketh eaſt-ward: and behold, at the door of the gate five and twenty men; among whom I ſaw Jaazaniah the ſon of Azer, and Pelatiah the ſon of Benaiah, princes of the people.

2 Then ſaid he unto me, Son of man, theſe *are* the men that deviſe miſchief, and give wicked counſel in this city:

3 Which ſay, *It is* not near, let us build houſes: this *city is* the caldron, and we *be* the fleſh.

4 Therefore propheſy againſt them, propheſy, O ſon of man.

5 And the ſpirit of the LORD fell upon me, and ſaid unto me, Speak, Thus ſaith the LORD, Thus have ye ſaid, O houſe of Iſrael: for I know the things that come into your mind, every one of them.

6 Ye have multiplied your ſlain in this city, and ye have filled the ſtreets thereof with the ſlain.

7 Therefore thus ſaith the Lord GOD, Your ſlain whom ye have laid in the midſt of it, they *are* the fleſh, and this *city is* the caldron: but I will bring you forth out of the midſt of it.

8 Ye have feared the ſword, and I will bring a ſword upon you, ſaith the Lord GOD.

9 And I will bring you out of the midſt thereof, and deliver you into the hands of ſtrangers, and will execute judgments among you.

10 Ye ſhall fall by the ſword, I will judge you in the border of Iſrael, and ye ſhall know that I *am* the LORD.

11 This *city* ſhall not be your caldron, neither ſhall ye be the fleſh in the midſt thereof; *but* I will judge you in the border of Iſrael.

12 And ye ſhall know that I *am* the LORD: for ye have not walked in my ſtatutes, neither executed my judgments, but have done after the manners of the heathen that *are* round about you.

13 ¶ And it came to paſs when I propheſied, that Pelatiah the ſon of Benaiah died: then fell I down upon my face, and cried with a loud voice, and ſaid, Ah Lord GOD, wilt thou make a full end of the remnant of Iſrael?

14 Again the word of the LORD came unto me, ſaying,

15 Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the houſe of Iſrael wholly, *are* they unto whom the inhabitants of Jeruſalem have ſaid, Get ye far from the LORD: unto us is this land given in poſſeſſion.

16 Therefore ſay, Thus ſaith the Lord GOD, Although I have caſt them far off among the heathen, and although I have ſcattered them among the countries, yet will I be to them as a little ſanctuary in the countries where they ſhall come.

17 Therefore ſay, Thus ſaith the Lord GOD, I will even gather you from the people, and aſſemble you out of the countries where ye have been ſcattered, and I will give you the land of Iſrael.

18 And they ſhall come thither, and they ſhall take away all the deteſtable things thereof, and all the abominations thereof from thence.

19 And I will give them one heart, and I will put a new ſpirit within you; and I will take the ſtony heart out of their fleſh, and will give them an heart of fleſh:

20 That they may walk in my ſtatutes, and keep mine ordinances, and do them: and they ſhall be my people, and I will be their God.

21 But *as for them* whoſe heart walketh after the heart of their deteſtable things, and their abominations, I will recompenſe their way upon their own heads, ſaith the Lord GOD.

22 ¶ Then did the cherubims lift up their wings, and the wheels beſides them; and the glory of the God of Iſrael *was* over them above.

23 And the glory of the LORD went up from the midſt of the city, and ſtood upon the mountain, which *is* on the eaſt-ſide of the city.

24 ¶ Afterwards the ſpirit took me up, and brought me in viſion by the ſpirit of God into Chaldea, to them of the captivity: ſo the viſion that I had ſeen, went up from me.

25 Then I ſpake unto them of the captivity, all the things that the LORD had ſhewed me.

CHAP. viii, and ix. God carries Ezekiel to the city of Jeruſalem in a viſion, and there ſhews him the abominations committed by the Jews, in worſhipping all ſorts of idols. Then God orders his angels to root out all the inhabitants of Jeruſalem, only ſparing ſome few good men that yet remained in that city. Ezekiel enquires of the Lord, whether he intended to deſtroy his people utterly; and he received in reply from God, that he would not ſpare the Jews, for that he would render to them according to all the wickedneſs of their deeds. Therefore,

The ſubject of theſe two chapters is worthy of a particular attention; we ſee here firſt, That the Jews had abandoned themſelves to the greateſt abominations; that they worſhipped the ſun, and the images of all kind of beaſts; that they committed theſe idolatries in their houſes, and in the very temple; and that they carried their impieties ſo far, as to ſay: *The Lord ſeeth us not: the Lord hath forſaken the earth.*

Secondly, we may obſerve, that God revealed all theſe abominations of the Jews in a viſion to the Prophet Ezekiel. This ſhews that God knows all things, and that men cannot hide the knowledge of their ſins from him, tho' they ſhould commit them in the dark, and never ſo ſecretly.

Thirdly, you ought carefully to conſider the command which God gave to the miniſters of his wrath, to ſlay and root out the old and the young, the women and the children. This is what the Chaldeans executed, when they took Jeruſalem; and it is a terrible inſtance of the anger of God, which ought to inſpire us with fear, and cauſe us to adore the righteouſneſs of his judgments.

Laſtly, and above all, we ſhould ſeriouſly reflect upon the command which the Lord gave his Angel, to mark and ſpare all ſuch as grieved and ſighed, that were troubled and ſorry at what they had not in their power to correct and amend, the abominations committed in the holy city, the city Jeruſalem. This place we ſay is very deſerving our beſt meditation; for here we learn the character of a good man, and of the elect children of God; they afflict themſelves at the ſight or knowledge of other mens ſins. You may alſo obſerve here, how dear to God pious perſons are, what care he takes of them; how he ſpares and ſhields them from the judgments which he diſplays upon hardneſs and unrepenting ſinners.

CHAP. x, and xi. Relate a viſion by which God ſignified to Ezekiel, that he was going to forſake Jeruſalem; the Lord declares, that the Jews, who remained in Judea, were near to be deſtroyed alſo, though they believed they had nothing to fear; and that the other Jews, who had been carried away to Babylon, ſhould be re-eſtabliſhed in their country; and that God would bleſs them there, after that they ſhould be converted to him. So that,

Firſt you muſt obſerve from this viſion, when God was about to withdraw his glory from among the Jews, and to deprive them of his preſence and protection, that the ſaid glory of God was not withdrawn from Jeruſalem all at once, but that it departed firſt from over the temple, next it ſtopped upon the mountain, and at laſt totally diſappeared. Thus it is, that God by an effect of his goodneſs, does not immediately deprive men of his grace, but bears with, and threatens them for a time; then at laſt abandons them wholly, if they perſevere in their hardneſs. You may obſerve,

Secondly, that there were at Jeruſalem ſome among the chief men, who ſcoffed at the threatnings of the Prophets, and encouraged the impious humours of the Jews. This teaches us, that when thoſe who are in authority, give themſelves up to licentiouſneſs, impiety and prophaneſs, it is one of the moſt certain tokens, that the judgments of God will make no long tarrying, but are near at hand, ready to execute vengeance upon every creature, that forſakes or tranſgreſſes the law of his Creator, and will not be converted. Therefore, let what God ſaid to the Jews ſink deep into your hearts, for he told them, that he knew all their thoughts one by one, and that he would take vengeance of all their ſins; and learn from thence, that God knows all the actions, and all the thoughts of men, and that he judges all men according to their deeds.

Laſtly, you have ſeen and read, that the Jews who were at Jeruſalem, were decreed to be extirpated, though they dwelt in a preſumptuous ſecurity; and that thoſe who were carried away captives into Chaldea, and had been diſperſed into ſeveral provinces, ſhould be re-eſtabliſhed and return to Jeruſalem to ſerve God there with pureneſs of heart, after they had repented and were converted. Upon which you may conſider, that the moſt guilty are not always puniſhed the firſt; and that God often reſerves them, that he may treat them with greater ſeverity; whilſt he chaſtiſes others, to bring them to repentance, and to make them the more ſenſible of his mercy.

Thus far the ſubſtance of the third viſion, which as well as the former, and the following viſions gives us a lively idea of a people, whom God had choſen for his own inheritance, caſt off, puniſhed and deſtroyed; which, if well conſidered, I doubt not, will ſufficiently convince every ſerious reader, that God has not predeſtinated ſome of his creatures to glory, and others to puniſhment; but that in every nation, he that worketh righteouſneſs, and doth juſtice, ſhall find favour in the ſight of God. So that I ſhall conclude this third viſion, with a particular account of the doctrine of predeſtination, as a proper induction to the better underſtanding of the text.

The word predeſtination or *to predeſtinate*, is taken from the *latin* word *prædeſtinare*, which ſometimes barely ſignifies a deſignation, or appointment of any particular thing, to a particular uſe; or of any perſon to ſome particular office or employment. But in a theological ſenſe, it is taken for the deſign that God has formed from all eternity, of bringing by his grace, to faith and eternal ſalvation ſome certain perſons; whilſt he leaves others to continue in their infidelity, or in their corruptions. Thoſe that are ſo left are the *reprobate*, and the other are the *predeſtinated*. Then

Predeſtination is diſtinguiſhed into two kinds; one to grace, and the other to glory. All that are predeſtinated to grace, are not therefore predeſtinated to glory; becauſe that ſeveral of thoſe may forfeit that grace, and may not perſevere in doing good: whereas, the others receive from God, the gift of calling to the faith, of juſtification, and of perſeverance; and, finally, of glory. 'Tis of theſe laſt, of whom St. Paul ſpeaks; *moreover, whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified.* Rom. viii. 30.

All divines agree, and according to our articles of religion it is taught, that predeſtination to grace is of mere favour; otherwiſe, that grace would not be grace; which is a palpable abſurdity. But there are many opinions concerning predeſtination: ſome will have it to be mere gratuitous; and others believe, that God has formed his decree of predeſtination upon a view of the future merits of the elect. St. Auſtin, the fathers that have ſucceeded him, &c. hold predeſtination to be of mere favour. Some Greek fathers, and ſome Popiſh divines, as alſo the Calviniſts, adhere to that predeſtination that is made upon a foreknowledge of the future behaviour of the elect. St. Auſtin therefore defines predeſtination to be, *a fore-knowledge, and pre-*

preparation of efficacious means, in virtue of which, the elect are moſt certainly ſaved.

The ancient Hebrews were perſuaded as well as we, that God had a fore-knowledge of what each of us ſhould be, do and become, both as to good and evil. This is included in the very notion of God, of his providence and infinite knowledge. Thus God ſays to Jeremiah: *Before I formed thee in the belly, I knew thee: and before thou cameſt forth out of the womb, I ſanctified thee, and I ordained thee a Prophet unto the nations.* ch. i. 5. But when we would form a juſt idea of their ſyſtem of *predeſtination*, and *reprobation*, and how they reconciled *grace* and *free-will*, we are put almoſt to a nonplus: for theſe niceties were not then ſo much enquired into, as they have been ſince; and men had not taken ſo much pains to form ſyſtems of Divinity to explain theſe myſteries, which ſtill, after all their great diſcoveries, remain profound and obſcure.

Philo, Joſephus, and the Jewiſh rabbins, deliver it as their opinion, that God in the beginning created all the ſouls that exiſt, and all the matter that compoſes the univerſe. So that when a new body is formed, it is not animated by a ſoul newly created, but by one that was newly created at the beginning of the world. Philo thinks, that Angels, dæmons, and the ſouls of men, are of the ſame nature, and only differ in the name. That as there are good and bad *genii*, ſo there are good and bad ſouls. That ſouls, as well as Angels, have their abode in the higheſt region of the air, from whence they deſcend to animate bodies, and bring with them their good or bad qualities. That they enjoy a perfect liberty; and, according to the good or bad uſe they make of it, they are puniſhed or rewarded to all eternity. —— Joſephus acknowledges, that the Phariſees ſtand up for fate, yet without excluding the free-will of man, and the Sovereign Power of God over his creatures. That ſouls, who have lived well, at their departure out of the body, return to the place from whence they came, with a power of returning afterwards to animate ſome other body; whereas, the ſouls of the wicked are condemned to everlaſting puniſhment. The Eſſenians think, that ſouls are attracted, by I know not what inclination, to incloſe themſelves in bodies; that ſuch as live an innocent life therein, depart after the death of the body, to certain delightful places beyond the ocean; and thoſe of the wicked to dark places, where they live in torment.

The author of *the Book of Wiſdom*, whom ſeveral have thought to be Philo, puts theſe words in the mouth of Solomon: *I was a witty child and had a good ſpirit: yea, rather, being good, I came into a body undefiled.* Wiſd. viii. 19, 20. Which is the ſame doctrine obſerved above, to have been taught by Philo. The Apoſtles in the Goſpel, (John ix. 2.) propoſed a queſtion to Jeſus Chriſt, when they ſaw a man that was born blind, whether it was for the puniſhment of his own ſins, or for thoſe of his parents, that this man was born blind? They therefore had a notion, that his ſoul had an exiſtence before, and had offended God, before he animated the preſent body.

Origen, who believed the pre-exiſtence of ſouls, as well as the Hebrews, had alſo probably, received from them his ſyſtem of the *predeſtination* and *reprobation* of men; according to which he affirmed, that God forms his decree of ſaving or damning, of rewarding or puniſhing men, upon the knowledge he has of the good or bad qualities with which their ſouls are endued, before their ſettlement in the preſent body; and of the good or bad uſe they have made of their liberty, before their birth; and of the uſe they will make of it when they ſhall live upon the earth. He was perſuaded, that before the ſoul animated the body, it was in full liberty of doing good or evil; and that all the good or evil, the proſperity or adverſity, that happens to it in this life, are either rewards or puniſhments for what it has performed well or ill in a former ſtate of exiſtence. That it was on this account that Jacob was preferred to Eſau; that one is beloved and the other hated; one appointed to dominion, and the other to ſubjection. Thus, according to Origen, we are not predeſtinated by the preſcience of God, but from a conſideration of our previous merits; for, ſays he, Jacob deſerved to be predeſtinated for the care he took of purifying his ſoul: whereas Eſau, having not uſed the ſame diligence to gain the favour of God, his Creator, deſerved to become *a veſſel of diſhonour*. That St. Paul alſo imputed, from himſelf, the cauſe of his election, to him who knows all things before they happen; God foreſeeing, that he would labour more abundantly in the vineyard of his Church, in Chriſt Jeſus our Saviour. And, it was from this ſyſtem of Origen, that Pelagius formed his ſentiments or doctrine concerning *predeſtination* and *reprobation*; which gave occaſion for St. Jerome to ſay, that the Pelagian hereſy is only a branch of the errors of Origen, and that Origen was the predeceſſor of Pelagius; *doctrina tua Originis ramuſcula eſt.* Hier. ep. ad Cteſiph.

St. Chryſoſtom, who may juſtly be conſidered as the oracle and mouth of the Greek Church, kept at a diſtance from the opinions of Origen, by maintaining that God does not reject nor predeſtinate men on account of their paſt good, or bad actions, but only upon the knowledge of their future merits or demerits. "Whence is it, *ſays he*, that Jacob is beloved, and Eſau hated? it is becauſe one is good, and the other is bad. And whence is it, that, before their birth, God determined, that the elder ſhould be in ſubjection to the younger? it is becauſe God has no need to ſtay for the event of things, as we muſt do, to judge whether a man ſhall be good or bad; he ſees that even before he is born. It was by the effect of his preſcience, that he loved Jacob, and rejected Eſau. He knew before their birth, what they would one day prove. When he choſe St. Matthew, there were ſeveral perſons who appeared more worthy than he, but by his infinite penetration, he knew how to diſcover the value of that precious jewel, which then lay upon a dunghil." in Epiſt. ad Rom. ix.

He adds, ſpeaking of Pharaoh, that this hardened prince became a veſſel of wrath, only by his own iniquity: That the Hebrews were veſſels of mercy, for nothing but their integrity and ſimplicity. In another place he ſays, that the kingdom of heaven was prepared for the elect from the beginning of the world, and before they were born, becauſe God fore-knew what they would be afterwards. And writing upon thoſe words of the Pſalmiſt: *Thou underſtandeſt my thoughts afar off*, he thus reaſons; ſome people are abſurd enough to ſay, ſuch a one is a good man, becauſe God has choſen him and loved him; but ſuch another is a wicked perſon, becauſe God hateth him. But the Prophet here tells us to the contrary, that God proves us by our works. He knows whether we will be virtuous or no, even before our birth. And by that he gives us proofs of his preſcience, he confirms it by our works, for fear it ſhould be imagined, that his preſcience was the cauſe of our virtue.

The Greek Fathers that came after Chryſoſtom have expreſſed themſelves much in the ſame manner, and the modern Greeks follow the ſentiments of the Fathers before them. So that from hence we may collect the doctrine of *reprobation*. Now,

Reprobation ſignifies a rejection of a thing or perſon, that had before been admitted and embraced; for example, St. Paul ſays, that God had reprobated, rejected or diſannulled the ceremonial law, becauſe of the weakneſs and unprofitableneſs thereof. We alſo read, that the ſtone which the builders (*reprobated* or) refuſed or rejected, is become the head of the corner. Mat. xxi 42. Pſ. cxviii. Or, *to reprobate*, expreſſes the decree of God to abandon the wicked to the greateſt of evils, by not taking them out of that maſs or deluge of corruptions, in which we are all involved by our birth, and in not affording them the graces neceſſary to their arriving at eternal happineſs. There are reprobates, who, at their entrance into the covenant with God, receive remiſſion of their ſins, and afterwards ſeveral other actual graces; but fall ſhort of the gift of final perſeverance. Others are loſt, either becauſe of their birth, which is corrupted by original ſin, or as a puniſhment of their actual ſins, as the Jews in the text are ſeen to be, of which they made themſelves guilty, and of which they did not repent, till the ſcourge of Divine Juſtice overtook them. Whence take this for a rule, that all thoſe whom God reprobates, he does not reprobate them by making them wicked, but by not granting them the benefits of his gratuitous mercy. Aug. ep 194.

Thus therefore, we are to account for the rejection of the Jews, whom the Lord had choſen for his inheritance upon earth, who boaſted of being the elect people of God, that during the time of their obedience and obſervance of his law, he granted them all the bleſſings he promiſed therein for ſuch purpoſes; but aſſoon as they turned aſide from obeying the voice of the Lord, and from walking in his ways, he gave them up for *reprobates*; he withdrew the benefits of his gratuitous mercy, and gave them up into the hands of their enemies, not that he made them wicked, but on the contrary to puniſh them for their own wicked deeds; this obſervation is of great uſe in the courſe of this Prophecy.

CHAP. XII.

1 *The type of Ezekiel's removing.* 8 *It ſhewed the captivity of Zedekiah.* 17 *Ezekiel's trembling ſheweth the Jews deſolation.* 21 *The Jews preſumptuous proverb is reproved.* 26 *The ſpeedineſs of the viſion.*

THE word of the LORD alſo came unto me, ſaying,

2 Son of man, thou dwelleſt in the midſt of a rebellious houſe, which have eyes to ſee, and ſee not; they have ears to hear, and hear not: for they *are* a rebellious houſe.

3 Therefore thou ſon of man, prepare thee ſtuff for removing, and remove by day in their ſight, and thou ſhalt remove from thy place to another place in their ſight: it may be they will conſider, though they *be* a rebellious houſe.

4 Then ſhalt thou bring forth thy ſtuff by day in their ſight, as ſtuff for removing: and thou ſhalt go forth at even in their ſight, as they that go forth into captivity.

5 Dig thou through the wall in their ſight, and carry out thereby.

6 In their ſight ſhalt thou bear *it* upon *thy* ſhoulders, *and* carry *it* forth in the twilight: thou ſhalt cover thy face that thou ſee not the ground: for I have ſet thee *for* a ſign unto the houſe of Iſrael.

7 And I did ſo as I was commanded: I brought forth my ſtuff by day, as ſtuff for captivity, and in the even I digged through the wall with mine hand, I brought *it* forth in the twilight, *and* I bare *it* upon *my* ſhoulder in their ſight.

8 ¶ And in the morning came the word of the LORD unto me, ſaying,

9 Son of man, hath not the houſe of Iſrael, the rebellious houſe, ſaid unto thee, What doeſt thou?

10 Say thou unto them, Thus ſaith the Lord GOD, This burden *concerneth* the prince in Jeruſalem, and all the houſe of Iſrael that *are* among them.

11 Say, I *am* your ſign: like as I have done, ſo ſhall it be done unto them: they ſhall remove *and* go into captivity.

12 And the prince that *is* among them ſhall bear upon *his* ſhoulder in the twilight, and ſhall go forth: they ſhall dig through the wall to carry out thereby: he ſhall cover his face that he ſee not the ground with *his* eyes.

13 My net alſo will I ſpread upon him, and he ſhall be taken in my ſnare; and I will bring him to Babylon, *to* the land of the Chaldeans, yet ſhall he not ſee it, though he ſhall die there.

14 And I will ſcatter toward every wind all that *are* about him to help him, and all his bands, and I will draw out the ſword after them.

15 And they ſhall know that I *am* the LORD, when I ſhall ſcatter them among the nations, and diſperſe them in the countries.

16 But I will leave a few men of them from the ſword, from the famine, and from the peſtilence, that they may declare all their abominations among the heathen whither they come, and they ſhall know that I *am* the LORD.

17 ¶ Moreover, the word of the LORD came to me, ſaying,

18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulneſs,

19 And ſay unto the people of the land, Thus ſaith the Lord GOD of the inhabitants of Jeruſalem, *and* of the land of Iſrael, They ſhall eat their bread with carefulneſs, and drink their water with aſtoniſhment, that her land may be deſolate from all that is therein, becauſe of the violence of all them that dwell therein.

20 And the cities *that are* inhabited, ſhall be laid waſte, and the land ſhall be deſolate, and ye ſhall know that I *am* the LORD.

21 ¶ And the word of the LORD came unto me, ſaying,

22 Son of man, what *is* that proverb, *that* ye have in the land of Iſrael, ſaying, The days are prolonged, and every viſion faileth?

23 Tell them therefore, Thus ſaith the Lord GOD, I will make this proverb to ceaſe, and they ſhall no more uſe it as a proverb in Iſrael: but ſay unto them, The days are at hand, and the effect of every viſion.

24 For there ſhall be no more any vain viſion, nor flattering divination within the houſe of Iſrael.

25 For I *am* the LORD: I will ſpeak and the word that I ſhall ſpeak ſhall come to paſs: it ſhall be no more prolonged: for in your days, O rebellious houſe, will I ſay

the word, and will perform it, ſaith the Lord GOD.

26 ¶ Again the word of the LORD came to me, ſaying,

27 Son of man, behold, *they of* the houſe of Iſrael ſay, The viſion that he ſeeth *is* for many days *to come*, and he propheſieth of the times *that are* far off.

28 Therefore ſay unto them, Thus ſaith the Lord GOD, There ſhall none of my words be prolonged any more, but the word which I have ſpoken ſhall be done, ſaith the Lord GOD.

CHAP. XIII.

1 The reproof of lying prophets. 10 and their untempered morter. 17 Of propheteſſes and their pillows.

AND the word of the LORD came unto me, ſaying,

2 Son of man, propheſy againſt the prophets of Iſrael that propheſy, and ſay thou unto them that propheſy out of their own hearts, Hear ye the word of the LORD.

3 Thus ſaith the Lord GOD, Wo unto the fooliſh prophets, that follow their own ſpirit, and have ſeen nothing.

4 O Iſrael, thy prophets are like the foxes in the deſerts.

5 Ye have not gone up into the gaps, neither made up the hedge for the houſe of Iſrael, to ſtand in the battle in the day of the LORD.

6 They have ſeen vanity and lying divination, ſaying, the LORD ſaith; and the LORD hath not ſent them: and they have made *others* to hope that they would confirm the word.

7 Have ye not ſeen a vain viſion, and have ye not ſpoken a lying divination, whereas ye ſay, The LORD ſaith *it*, albeit I have not ſpoken.

8 Therefore thus ſaith the Lord GOD, Becauſe ye have ſpoken vanity, and ſeen lies, therefore behold, I *am* againſt you ſaith the Lord GOD.

9 And mine hand ſhall be upon the prophets that ſee vanity, and that divine lies: they ſhall not be in the aſſembly of my people, neither ſhall they be written in the writing of the houſe of Iſrael, neither ſhall they enter into the land of Iſrael, and ye ſhall know that I *am* the Lord GOD.

10 ¶ Becauſe, even becauſe they have ſeduced my people, ſaying, Peace, and *there was* no peace; and one built up a wall, and lo, others daubed it with untempered *morter*:

11 Say unto them which daub *it* with untempered *morter*, that it ſhall fall: there ſhall be an overflowing ſhower, and ye, O great hailſtones, ſhall fall, and a ſtormy wind ſhall rent *it*.

12 Lo, when the wall is fallen, ſhall it not be ſaid unto you, Where *is* the daubing wherewith ye have daubed *it*?

13 Therefore thus ſaith the Lord GOD, I will even rent *it* with a ſtormy wind in my fury: and there ſhall be an overflowing ſhower in mine anger, and great hailſtones in *my* fury to conſume *it*.

14 So will I break down the wall that ye have daubed with untempered *morter*, and bring it down to the ground, ſo that the foundation thereof ſhall be diſcovered, and it ſhall fall, and ye ſhall be conſumed in the midſt thereof: and ye ſhall know that I *am* the LORD.

15 Thus will I accompliſh my wrath upon the wall, and upon them that have daubed it with untempered *morter*, and will ſay unto you, The wall *is* no *more*, neither they that daubed it;

16 *To wit*, the prophets of Iſrael, which propheſy concerning Jeruſalem, and which ſee viſions of peace for her, and *there is* no peace, ſaith the Lord GOD.

17 ¶ Likewiſe thou ſon of man, ſet thy face againſt the daughters of thy people, which propheſy out of their own heart; and propheſy thou againſt them,

18 And ſay, Thus ſaith the Lord GOD, Wo to the *women* that ſow pillows to all arm-holes, and make kerchiefs upon the head of every ſtature to hunt ſouls: Will ye hunt the ſouls of my people, and will ye ſave the ſouls alive *that come* unto you?

19 And will ye pollute me among my people for handfuls of barley, and for pieces of bread, to ſlay the ſouls that ſhould not die, and to ſave the ſouls alive that ſhould not live, by your lying to my people that hear *your* lies?

20 Wherefore thus ſaith the Lord GOD, Behold, I *am* againſt your pillows, wherewith ye there hunt the ſouls, to make *them* flie, and I will tear them from your arms, and will let the ſouls go, *even* the ſouls that ye hunt to make *them* flie.

21 Your kerchiefs alſo will I tear, and deliver my people out of your hand, and they ſhall be no more in your hand to be hunted, and ye ſhall know that I *am* the LORD.

22 Becauſe with lyes ye have made the heart of the righteous ſad, whom I have not made ſad; and ſtrengthned the hands of the wicked, that he ſhould not return from his wicked way, by promiſing him life:

23 Therefore ye ſhall ſee no more vanity, nor divine divinations, for I will deliver my people out of your hand, and ye ſhall know that I *am* the LORD.

CHAP. XIV.

1 God anſwereth idolaters according to their own heart. 6 They are exhorted to repent, for fear of judgments, by means of ſeduced prophets. 12 God's irrevocable ſentence of famine, 15 of noiſom beaſts, 17 of the ſword, 19 and of peſtilence. 22 A remnant ſhall be reſerved for example of others:

THEN came certain of the elders of Iſrael unto me, and ſat before me.

2 And the word of the LORD came unto me, ſaying,

3 Son of man, theſe men have ſet up their idols in their heart, and put the ſtumbling-block of their iniquity before their face: ſhould I be enquired of at all by them?

4 Therefore ſpeak unto them, and ſay unto them, Thus ſaith the Lord GOD, Every man of the houſe of Iſrael that ſetteth up his idols in his heart, and putteth the ſtumbling-block of his iniquity before his face, and cometh to the prophet, I the LORD will anſwer him that cometh according to the multitude of his idols,

5 That I may take the houſe of Iſrael in their own heart, becauſe they are all eſtranged from me through their idols.

6 ¶ Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord GOD, Repent and turn *your ſelves* from your idols, and turn away your faces from all your abominations.

7 For every one of the houſe of Iſrael, or of the ſtranger that ſojourneth in Iſrael, which ſeparateth himſelf from me, and ſetteth up his idols in his heart, and putteth the ſtumbling-block of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will anſwer him by my ſelf.

8 And I will ſet my face againſt that man, and will make him a ſign and a proverb, and I will cut him off from the midſt of my people, and ye ſhall know that I *am* the LORD.

9 And if the prophet be deceived when he hath ſpoken a thing, I the LORD have deceived that prophet, and I will ſtretch out my hand upon him, and will deſtroy him from the midſt of my people Iſrael.

10 And they ſhall bear the puniſhment of their iniquity: the puniſhment of the prophet ſhall be even as the puniſhment of him that ſeeketh *unto him:*

11 That the houſe of Iſrael may go no more aſtray from me, neither be polluted any more with all their tranſgreſſions: but that they may be my people, and I may be their God, ſaith the Lord GOD.

12 ¶ The word of the LORD came again unto me, ſaying,

13 Son of man, when the land ſinneth againſt me by treſpaſſing grievouſly, then will I ſtretch out mine hand upon it, and will break the ſtaff of the bread thereof, and will ſend famine upon it, and will cut off man and beaſt from it.

14 Though theſe three men, Noah, Daniel, and Job were in it, they ſhould deliver *but* their own ſouls by their righteouſneſs, ſaith the Lord GOD.

15 ¶ If I cauſe noiſom beaſts to paſs through the land, and they ſhall ſpoil it, ſo that it be deſolate, that no man may paſs through becauſe of the beaſts:

16 *Though* theſe three men *were* in it, *as* I live, ſaith the Lord GOD, they ſhall deliver neither ſons nor daughters; they only ſhall be delivered, but the land ſhall be deſolate.

17 ¶ Or *if* I bring a ſword upon that land, and ſay, Sword, go through the land; ſo that I cut off man and beaſt from it:

18 Though theſe three men *were* in it, *as* I live, ſaith the Lord GOD, they ſhall deliver neither ſons nor daughters, but they only ſhall be delivered themſelves.

19 ¶ Or *if* I ſend a peſtilence into that land, and pour out my fury upon it in blood, to cut off from it man and beaſt:

20 Though Noah, Daniel, and Job *were* in it, *as* I live, ſaith the Lord GOD, they ſhall deliver neither ſon nor daughter; they ſhall *but* deliver their own ſouls by their righteouſneſs.

21 For thus ſaith the Lord GOD, How much more when I ſend my four ſore judgments upon Jeruſalem, the ſword, and the famine, and the noiſom beaſt, and the peſtilence, to cut off from it man and beaſt?

22 ¶ Yet behold, therein ſhall be left a remnant that ſhall be brought forth, *both* ſons and daughters; behold, they ſhall come forth unto you, and ye ſhall ſee their way

and their doings: and ye ſhall be comforted concerning the evil that I have brought upon Jeruſalem, *even* concerning all that I have brought upon it.

23 And they ſhall comfort you when ye ſee their ways and their doings: and ye ſhall know that I have not done without cauſe, all that I have done in it, ſaith the Lord GOD.

CHAP. XV.

1 By the unfitneſs of the vine-branch for any work, 16 is ſhewed the rejection of Jeruſalem.

AND the word of the LORD came unto me, ſaying,

2 Son of man, What is the vine-tree more than any tree, *or than* a branch which is among the trees of the foreſt?

3 Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any veſſel thereon?

4 Behold, it is caſt into the fire for fewel; the fire devoureth both the ends of it, and the midſt of it is burnt: is it meet for *any* work?

5 Behold, when it was whole it was meet for no work: how much leſs ſhall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

6 ¶ Therefore thus ſaith the Lord GOD, As the vine-tree among the trees of the foreſt, which I have given to the fire for fewel, ſo will I give the inhabitants of Jeruſalem.

7 And I will ſet my face againſt them, they ſhall go out from *one* fire, and *another* fire ſhall devour them: and ye ſhall know that I *am* the LORD, when I ſet my face againſt them.

8 And I will make the land deſolate, becauſe they have committed a treſpaſs, ſaith the Lord GOD.

CHAP. xii. God commands the Prophet to go out of his houſe in the beginning of the night, with his face and his eyes covered; which was to ſhew that Zedekiah, king of Jeruſalem, ſhould flee out of that city by night; that he ſhould be taken by the Chaldeans, and carried away captive bound in chains to Babylon: That he ſhould die in that city, but not ſee it, becauſe his eyes would be put out. The Prophet likewiſe foretels, the total deſtruction of Jeruſalem, and the captivity of the people, its inhabitants. And laſtly, he declares, by the order of God, that the threatnings of the Prophets were now ripe and going to be put in execution, tho' the Jews imagined that their completion were ſtill at a great diſtance. Where,

You may ſee firſt a very poſitive prediction and repreſentation of all that was to happen to king Zedekiah, and the Jews, when Jeruſalem ſhould be taken by the Chaldeans. And this prediction very evidently proves, that God knows futurities, and that all things are directed by his providence.

Secondly, that God was reſolved to diſperſe the Jews among the nations, to the end, that the abominations and the ſins by which they had provoked the wrath of God, might be the better divulged. This ſhews us, that God diſpenſes his corrections with juſtice and impartiality, and that the end, which he propoſes in chaſtiſing men, is, to bring them to the confeſſion of their ſins and to repentance, that they may at length obtain everlaſting life.

The third thing to be learned from this chapter, is, that the Jews lived in a profound ſecurity; that they did not apprehend the threatnings of the Prophets, or at leaſt, that they believed it would be a long time before thoſe threatnings would be accompliſhed. And it was this ſecurity, that haſtened their ruin, and forced the Lord to deſtroy them. Let us therefore take example by them; that, when God threatens us, and is ſo good to ſend us warnings to repent of our miſdeeds, we may dread his judgments, and make haſte to prevent them, by a ſincere return to him, and a ſpeedy converſion.

Ver. 2. *Which have eyes to ſee and ſee not*, &c.] People may be ſaid two ways to *have eyes to ſee*, &c. Firſt, when any one is ſo enlightned as to be able to ſee, and to underſtand, what he ought; which gift is not to be found otherwiſe, than in the children of the regeneration. Therefore ſays the Apoſtle, *The natural man receiveth not the things of the ſpirit of God*, 1 Cor. ii. 14. 2dly, There are others that are ſo illuminated, that they ſee many things, through which they are led to the ſight of thoſe particulars they ought to ſee; and eſpecially to the knowledge of the word of God, in which is contained true wiſdom; and to acknowledge its authority and divinity. Yet ſuch a one may be ſaid, neither to ſee, nor hear, in ſuch a manner; or what it is their duty to ſee, and hear. For they may form a wrong judgment of God's will; becauſe the fleſh warreth againſt the ſpirit, and earthly wiſdom is often the means of wreſting the true ſenſe of the word of God. So that they, who are ſo unhappy to fall into this ſnare and blindneſs, become ſo much in love with their own inventions, as to ſubſtitute them in the place of the divine will and command; and can ſcarce be convinced of their folly and wickedneſs. Now all this ignorance of the word of God, proceeds from diſobedience; for carnal wiſdom, and the love thereof, is really diſobedience; agreeable to what the Prophet Jeremiah ſays upon a like occaſion, when he ſays, *hear this, O fooliſh people, and without underſtanding, which have eyes and ſee not, which have ears and hear not*, Jer. v. 21. And again, *behold, their ear is uncircumciſed, and they cannot hearken: behold, the word of the Lord is unto them a reproach, they have no delight in it*, ch. vi. 10. Jeſus Chriſt ſaith unto the unbelieving Jews: *Why do ye not underſtand my ſpeech, even becauſe ye cannot hear my word*, John viii. 43. Becauſe *they are wiſe in their own eyes, and prudent in their own ſight*, Iſa. v. 21.

Ver. 22. *The days are prolonged and every viſion faileth.*] Here the Prophet reproves the Iſraelites for deſpiſing the Prophecies, telling them, that they uſe this proverb in vain; for that thoſe things which the Prophets have told will come to paſs in their proper time, though they be dead, whom the Lord choſe to declare them unto his people.

CHAP. xiii. Ezekiel denounces the judgments of God againſt thoſe Prophets that had promiſed peace and proſperity to the people of Iſrael, at a time when they were going to be deſtroyed; and he threatens alſo ſuch as ſhould hearken to theſe falſe prophets, with the ſame miſeries. So that,

This chapter teaches us, that the miniſters of the Lord commit a very great ſin, and even expoſe themſelves to a dreadful condemnation, when inſtead of boldly reproving ſinners, and threatning them with the anger of God, they ſooth them in their crimes, and fill them with a falſe confidence. The Prophet expreſſes the ſin of theſe falſe prophets by their ſaying, *Peace, and there was no peace*; and *one built up a wall, and lo, others daubed it with untempered morter*; *and ſowing pillows to all arm-holes.* Hence the reading of this chapter ſhould engage all thoſe, whom God hath called to the miniſtry in his Church, to diſcharge their duty zealouſly and faithfully; and we may alſo obſerve hereby, which are the true ſervants of God, whom we ought to hear; to wit, thoſe who reprove and warn us ſincerely, and without flattery; and tell us all that God has commanded them to ſay, without hiding or ſuppreſſing any part thereof.

CHAP. xiv, and xv. The fourteenth chapter contains two parts: In the firſt, God declares his reſolution to puniſh the hypocritical Jews, who made as if they would learn his will, whilſt they worſhipped idols. In the ſecond, he declares, that though he ſhould reſolve to puniſh a country by any of his plagues, yet the good men in that country ſhould be preſerved themſelves, but could not be able to ſave others; by which God would ſhew, that the deſtruction of the Jews was inevitable, ſince he had reſolved to diſplay all his ſcourges at once upon them. In the fifteenth chapter the Prophet repreſents the entire deſolation of the Jews, under the type of the vine-branches that were good for nothing but to be burnt. And from the whole we may gather theſe reflections.

The firſt relates to the impiety and hypocriſy of the Jews, who enquired after the will of God, and when they were told what they ought to do, did not obey the voice of the Lord their God, who had brought them out of the land of Egypt, from the houſes of ſtrange people, made them a great nation, and ſo often ſpoke to them by his Prophets; but continued in their idolatries and rebellions. Let us ſhew the like proceedings, and when we draw near to God, let it be with a faithful heart and ſincere intention, both of knowing and doing his whole will.

The ſecond reflection ariſeth from this, that God perceiving that the Jews would not follow the wholſome counſels he had cauſed to be given them, ſuffered them to be ſeduced by falſe prophets. Yet this does not follow, as ſome pretend, that God is the author of ſuch ſeducing, but only that he forſakes, by a juſt judgment, thoſe who will be ſeduced, and obey not the truth. We learn alſo,

In the third place, that famine, peſtilence, and the other ſcourges which God makes uſe of in the humiliation of theſe nations, countries and people, he intends to bring into ſubjection to his will, are the effects of his juſt anger: and that when he has reſolved to puniſh a guilty people, the piety and good intentions of righteous men, cannot turn away his judgments; but that nevertheleſs, God takes care of his elect in the times of calamity, and by a particular providence, exempts them from thoſe puniſhments and miſeries to which the wicked are expoſed.

CHAP. XVI.

1 Under the ſimilitude of a wretched infant, is ſhewed the natural ſtate of Jeruſalem. 6 God's extraordinary love towards her. 15 Her monſtrous whoredom. 35 Her grievous judgment. 44 Her ſin matching her mother, and exceeding her ſiſters, Sodom and Samaria, calleth for judgment. 60 Mercy is promiſed her in the end.

AGain the word of the LORD came unto me, ſaying,

2 Son of man, cauſe Jeruſalem to know her abominations.

3 And ſay, Thus ſaith the Lord GOD unto Jeruſalem, Thy birth, and thy nativity *is* of the land of Canaan, thy father *was* an Amorite, and thy mother an Hittite.

4 And *as for* thy nativity in the day thou waſt born, thy navel was not cut, neither waſt thou waſhed in water to ſupple *thee:* thou waſt not ſalted at all, nor ſwaddled at all.

5 None eye pitied thee, to do any of theſe unto thee, to have compaſſion upon thee; but thou waſt caſt out in the open field, to the loathing of thy perſon in the day that thou waſt born.

6 ¶ And when I paſſed by thee, and ſaw thee polluted in thine own blood, I ſaid unto thee *when thou waſt* in thy blood, Live: ye, I ſaid unto thee *when thou waſt* in thy blood, Live.

7 I have cauſed thee to multiply as the bud of the field, and thou haſt increaſed and waxed great, and thou art come to excellent ornaments: *thy* breaſts are faſhioned, and thine hair is grown, whereas thou *waſt* naked and bare.

8 Now when I paſſed by thee, and looked upon thee, Behold, thy time *was* the time of love, and I ſpread my ſkirt over thee, and covered thy nakedneſs: yea, I ſware unto thee, and entred into a covenant with thee, ſaith the Lord GOD, and thou becameſt mine.

9 Then waſhed I thee with water: yea, I throughly waſhed away thy blood from thee, and I anointed thee with oyl.

10 I cloathed thee alſo with broidered work, and ſhod thee with badgers skin, and I girded thee about with fine linen, and I covered thee with ſilk.

11 I decked thee alſo with ornaments, and I put bracelets upon thine hands, and a chain on thy neck.

12 And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head.

13 Thus waſt thou decked with gold, and ſilver, and thy raiment *was of* fine linen, and ſilk, and broidered work; thou didſt eat fine flour, and hony, and oyl: and thou waſt exceeding beautiful, and thou didſt proſper into a kingdom.

14 And thy renown went forth among the heathen for thy beauty: for it *was* perfect through my comelineſs, which I had put upon thee, ſaith the Lord GOD.

15 ¶ But thou didſt truſt in thine own beauty, and playedſt the harlot becauſe of thy renown, and pouredſt out thy fornications on every one that paſſed by; his it was.

16 And of thy garments thou didſt take, and deckedſt thy high places with divers colours, and playedſt the harlot thereupon: *the like things* ſhall not come, neither ſhall it be *ſo*.

17 Thou haſt alſo taken thy fair jewels of my gold, and of my ſilver, which I had given thee, and madeſt to thy ſelf images of men, and didſt commit whoredom with them,

18 And tookeſt thy broidered garments, and coveredſt them: and thou haſt ſet mine oyl and mine incenſe before them.

19 My meat alſo which I gave thee, fine flour, and oyl, and hony, *wherewith* I fed thee, thou haſt even ſet it before them for a ſweet ſavour: and *thus* it was, ſaith the Lord GOD.

20 Moreover, thou haſt taken thy ſons and thy daughters, whom thou haſt born unto me, and theſe haſt thou ſacrificed unto them to be devoured: *is this* of thy whoredoms a ſmall matter,

21 That thou haſt ſlain my children, and delivered them to cauſe them to paſs through *the fire* for them?

22 And in all thine abominations and thy whoredoms thou haſt not remembred the days of thy youth, when thou waſt naked and bare, *and* waſt polluted in thy blood.

23 And it came to paſs after all thy wickedneſs (wo, wo unto thee, ſaith the Lord GOD)

24 *That* thou haſt alſo built unto thee an eminent place, and haſt made thee an high place in every ſtreet.

25 Thou haſt built thy high place at every head of the way, and haſt made thy beauty to be abhorred, and haſt opened thy feet to every one that paſſed by, and multiplied thy whoredoms.

26 Thou haſt alſo committed fornication with the Egyptians thy neighbours, great of fleſh, and haſt increaſed thy whoredoms, to provoke me to anger.

27 Behold, therefore I have ſtretched out my hand over thee, and have diminiſhed thine ordinary *food*, and delivered thee unto the will of them that hate thee, the daughters of the Philiſtines, *which are* aſhamed of thy lewd way.

28 Thou haſt played the whore alſo with the Aſſyrians, becauſe thou waſt unſatiable: yea, thou haſt played the harlot with them, and yet couldſt not be ſatisfied.

29 Thou haſt moreover multiplied thy fornication in the land of Canaan unto Chaldea, and yet thou waſt not ſatisfied herewith.

30 How weak is thine heart, ſaith the Lord GOD, ſeeing thou doſt all theſe *things*, the work of an imperious whoriſh woman?

31 In that thou buildeſt thine eminent place in the head of every way, and makeſt thine high place in every ſtreet, and haſt not been as an harlot (in that thou ſcorneſt hire)

32 *But as* a wiſe that committeth adultery, *which* taketh ſtrangers inſtead of her husband.

33 They give gifts to all whores, but thou giveſt thy gifts to all thy lovers, and hireſt them, that they may come unto thee on every ſide for thy whoredom.

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou giveſt a reward, and no reward is given unto thee; therefore thou art contrary.

35 ¶ Wherefore, O harlot, hear the word of the LORD.

36 Thus ſaith the Lord GOD, Becauſe thy filthineſs was poured out, and thy nakedneſs diſcovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didſt give unto them;

37 Behold therefore, I will gather all thy lovers with whom thou haſt taken pleaſure, and all *them* that thou haſt loved, with all *them* that thou haſt hated: I will even gather them round about againſt thee, and will diſcover thy nakedneſs unto them, that they may ſee all thy nakedneſs.

38 And I will judge thee, as women that break wedlock, and ſhed blood, are judged, and I will give thee blood in fury and jealouſy.

39 And I will alſo give thee into their hand, and they ſhall throw down thine eminent place, and ſhall break down thy high places: they ſhall ſtrip thee alſo of thy cloaths, and ſhall take thy fair jewels, and leave thee naked and bare.

40 They ſhall alſo bring up a company againſt thee, and they ſhall ſtone thee with ſtones, and thruſt thee through with their ſwords.

41 And they ſhall burn thine houſes with fire, and execute judgments upon thee in the ſight of many women: and I will cauſe thee to ceaſe from playing the harlot, and thou alſo ſhalt give no hire any more.

42 So will I make my fury towards thee to reſt, and my jealouſy ſhall depart from thee, and I will be quiet, and will be no more angry.

43 Becauſe thou haſt not remembred the days of thy youth, but haſt fretted me in all theſe *things*; behold therefore, I alſo will recompenſe thy way upon *thine* head, ſaith the Lord GOD, and thou ſhalt not

commit this lewdneſs, above all thine abominations.

44 ¶ Behold, every one that uſeth proverbs, ſhall uſe *this* proverb againſt thee, ſaying, As *is* the mother, *ſo is* her daughter.

45 Thou *art* thy mothers daughter, that loatheth her husband, and her children, and thou *art* the ſiſter of thy ſiſters, which loathed their husbands, and their children: your mother *was* an Hittite, and your father an Amorite.

46 And thine elder ſiſter *is* Samaria, ſhe and her daughters that dwell at thy left hand: and thy younger ſiſter that dwelleth at thy right hand, *is* Sodom and her daughters.

47 Yet haſt thou not walked after their ways, nor done after their abominations: but as *if that were* a very little *thing*, thou waſt corrupted more than they in all thy ways.

48 *As* I live, ſaith the Lord GOD, Sodom, thy ſiſter hath not done, ſhe nor her daughters as thou haſt done, thou and thy daughters.

49 Behold, this was the iniquity of thy ſiſter Sodom, Pride, fulneſs of bread, and abundance of idleneſs was in her and in her daughters, neither did ſhe ſtrengthen the hand of the poor and needy.

50 And they were haughty, and committed abomination before me: therefore I took them away as I ſaw *good*.

51 Neither hath Samaria committed half of thy ſins; but thou haſt multiplied thine abominations more than they, and haſt juſtified thy ſiſters in all thine abominations which thou haſt done.

52 Thou alſo which haſt judged thy ſiſters, bear thine own ſhame for thy ſins that thou haſt committed more abominable than they: they are more righteous than thou: yea, be thou confounded alſo, and bear thy ſhame in that thou haſt juſtified thy ſiſters.

53 When I ſhall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midſt of them:

54 That thou mayſt bear thine own ſhame, and mayſt be confounded in all that thou haſt done, in that thou art a comfort unto them.

55 When thy ſiſters, Sodom and her daughters ſhall return to their former eſtate, and Samaria and her daughters ſhall return to their former eſtate, then thou and thy daughters ſhall return to your former eſtate.

56 For thy ſiſter Sodom was not mentioned by thy mouth in the day of thy pride:

57 Before thy wickedneſs was diſcovered, as at the time of *thy* reproach of the daughters of Syria, and all *that are* round about her, the daughters of the Philiſtines which deſpiſe thee round about.

58 Thou haſt born thy lewdneſs, and thine abominations, ſaith the LORD.

59 For thus ſaith the Lord GOD, I will even deal with thee as thou haſt done, which haſt deſpiſed the oath in breaking the covenant.

60 ¶ Neverthe leſs, I will remember my covenant with thee in the days of thy youth, and I will eſtabliſh unto thee an everlaſting covenant.

61 Then thou ſhalt remember thy ways, and be aſhamed, when thou ſhalt receive thy ſiſters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

62 And I will eſtabliſh my covenant with thee, and thou ſhalt know that I *am* the LORD:

63 That thou mayſt remember and be confounded, and never open thy mouth any more becauſe of thy ſhame, when I am pacified toward thee for all that thou haſt done, ſaith the Lord GOD.

CHAP. XVII.

1 Under the parable of two eagles and a vine, 11 is ſhewed God's judgment upon Jeruſalem for revolting from Babylon to Egypt. 22 God promiſeth to plant the cedar of the Goſpel.

AND the word of the LORD came unto me, ſaying,

2 Son of man, put forth a riddle, and ſpeak a parable unto the houſe of Iſrael;

3 And ſay, Thus ſaith the Lord GOD, A great eagle with great wings, long-winged, full of feathers, which had divers colours, came unto Lebanon, and took the higheſt branch of the cedars.

4 He cropt off the top of his young twigs, and carried it into a land of traffick; he ſet it in a city of merchants.

5 He took alſo of the ſeed of the land, and planted it in a fruitful field, he placed *it* by great waters, *and* ſet it *as* a willow-tree.

6 And it grew, and became a ſpreading vine of low ſtature, whoſe branches turned

toward him, and the roots thereof were under him: ſo it became a vine, and brought forth branches, and ſhot forth ſprigs.

7 There was alſo another great eagle with great wings, and many feathers; and behold, this vine did bend her roots towards him, and ſhot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a good ſoil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus ſaith the Lord GOD, Shall it proſper? ſhall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it ſhall wither in all the leaves of her ſpring, even without great power, or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, ſhall it proſper? ſhall it not utterly wither, when the eaſt-wind toucheth it, it ſhall wither in the furrows where it grew.

11 ¶ Moreover, the word of the LORD came unto me, ſaying,

12 Say now to the rebellious houſe, Know ye not what theſe *things mean*? tell *them*, Behold, the king of Babylon is come to Jeruſalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

13 And he hath taken of the kings ſeed, and made a covenant with him, and hath taken an oath of him: and hath alſo taken the mighty of the land:

14 That the kingdom might be baſe, that it might not lift it ſelf up, *but* that by keeping of his covenant it might ſtand.

15 But he rebelled againſt him in ſending his ambaſſadors into Egypt, that they might give him horſes and much people: ſhall he proſper? ſhall he eſcape that doth ſuch *things*? or ſhall he break the covenant, and be delivered?

16 *As* I live, ſaith the Lord GOD, ſurely in the place *where* the king *dwelleth* that made him king, whoſe oath he deſpiſed, and whoſe covenant he brake, *even* with him, in the midſt of Babylon he ſhall die.

17 Neither ſhall Pharoah with *his* mighty army and great company make for him in the war by caſting up mounts, and building forts to cut off many perſons.

18 Seeing he deſpiſed the oath, by breaking the covenant (when lo, he had given his hand) and hath done all theſe *things*, he ſhall not eſcape.

19 Therefore thus ſaith the Lord GOD, *As* I live, ſurely mine oath that he hath deſpiſed, and my covenant that he hath broken, even it will I recompenſe upon his own head.

20 And I will ſpread my net upon him, and he ſhall be taken in my ſnare, and I will bring him to Babylon, and will plead with him there for his treſpaſs that he hath treſpaſſed againſt me.

21 And all his fugitives with all his bands ſhall fall by the ſword, and they that remain ſhall be ſcattered towards all winds: and ye ſhall know that I the LORD have ſpoken *it*.

22 ¶ Thus ſaith the Lord GOD, I will alſo take of the higheſt branch of the high cedar and will ſet *it*, I will crop off from the top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent.

23 In the mountain of the height of Iſrael will I plant it: and it ſhall bring forth boughs, and bear fruit, and be a goodly cedar: and under it ſhall dwell all fowl of every wing, in the ſhadow of the branches thereof ſhall they dwell.

24 And all the trees of the field ſhall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flouriſh: I the LORD have ſpoken and have done *it*.

CHAP. XVIII.

1 God reproveth the unjuſt parable of ſowre grapes. 5 He ſheweth how he dealeth with a juſt father: 13 with a wicked ſon of a juſt father: 14 with a juſt ſon of a wicked father: 19 with a wicked man repenting: 24 with a juſt man revolting. 25 He defendeth his juſtice, 31 and exhorteth to repentance.

THE word of the LORD came unto me again, ſaying,

2 What mean ye, that ye uſe this proverb concerning the land of Iſrael, ſaying, The fathers have eaten ſowre grapes, and the childrens teeth are ſet on edge?

3 *As* I live, ſaith the Lord GOD, ye ſhall not have *occaſion* any more to uſe this proverb in Iſrael.

4 Behold, all ſouls are mine, as the ſoul of the father, ſo alſo the ſoul of the ſon is mine: the ſoul that ſinneth, it ſhall die.

5 ¶ But if a man be juſt, and do that which is lawful and right,

6 *And* hath not eaten upon the mountains, neither hath liſt up his eyes to the idols of the houſe of Iſrael, neither hath defiled his neighbours wife, neither hath come near to a menſtruous woman,

7 And hath not oppreſſed any, *but* hath reſtored to the debter his pledge, hath ſpoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment,

8 He *that* hath not given forth upon uſury, neither hath taken any increaſe, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man,

9 Hath walked in my ſtatutes, and hath kept my judgments to deal truly; he *is* juſt, he ſhall ſurely live, ſaith the Lord GOD.

10 ¶ If he beget a ſon *that is* a robber, a ſhedder of blood, and *that* doth the like to *any* one of theſe *things*.

11 And that doth not any of thoſe *duties*, but even hath eaten upon the mountains, and defiled his neighbours wife,

12 Hath oppreſſed the poor and needy, hath ſpoiled by violence, hath not reſtored the pledge, and hath liſt up his eyes to the idols, hath committed abomination,

13 Hath given forth upon uſury, and hath taken increaſe: ſhall he then live? he ſhall not live: he hath done all theſe abominations, he ſhall ſurely die, his blood ſhall be upon him.

14 ¶ Now lo, *if* he beget a ſon that ſeeth all his fathers ſins which he hath done, and conſidereth, and doth not ſuch like,

15 *That* hath not eaten upon the mountains, neither hath liſt up his eyes to the idols of the houſe of Iſrael, hath not defiled his neighbours wiſe,

16 Neither hath oppreſſed any, hath not with-holden the pledge, neither hath ſpoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That* hath taken off his hand from the poor, *that* hath not received uſury nor increaſe, hath executed my judgments, hath walked in my ſtatutes; he ſhall not die for the iniquity of his father, he ſhall ſurely live.

18 *As for* his father, becauſe he cruelly oppreſſed, ſpoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he ſhall die in his iniquity.

19 ¶ Yet ſay ye, Why? doth not the ſon bear the iniquity of the father? when the ſon hath done that which is lawful and right, *and* hath kept all my ſtatutes, and hath done them, he ſhall ſurely live.

20 The ſoul that ſinneth, it ſhall die: the ſon ſhall not bear the iniquity of the father, neither ſhall the father bear the iniquity of the ſon; the righteouſneſs of the righteous ſhall be upon him, and the wickedneſs of the wicked ſhall be upon him.

21 But if the wicked will turn from all his ſins that he hath committed, and keep all my ſtatutes, and do that which is lawful and right, he ſhall ſurely live, he ſhall not die.

22 All his tranſgreſſions that he hath committed, they ſhall not be mentioned unto him: in his righteouſneſs that he hath done, he ſhall live.

23 Have I any pleaſure at all that the wicked ſhould die? ſaith the Lord GOD: *and* not that he ſhould return from his ways and live?

24 ¶ But when the righteous turneth away from his righteouſneſs, and committeth iniquity, *and* doth according to all the abominations that the wicked *man* doth, ſhall he live? all his righteouſneſs that he hath done ſhall not be mentioned: in his treſpaſs that he hath treſpaſſed, and in his ſin that he hath ſinned, in them ſhall he die.

25 ¶ Yet ye ſay, The way of the Lord is not equal. Hear now, O houſe of Iſrael, Is not my way equal? are not your ways unequal?

26 When a righteous *man* turneth away from his righteouſneſs, and committeth iniquity, and dieth in them; for his iniquity that he hath done, ſhall he die.

27 Again, when the wicked *man* turneth away from his wickedneſs that he hath committed, and doth that which is lawful and right, he ſhall ſave his ſoul alive.

28 Becauſe he conſidereth, and turneth away from all his tranſgreſſions that he hath committed, he ſhall ſurely live, he ſhall not die.

29 Yet ſaith the houſe of Iſrael, The way of the Lord is not equal. O houſe of Iſrael, are not my ways equal? are not your ways unequal?

30 Therefore I will judge you, O houſe of Iſrael, every one according to his ways, ſaith the Lord GOD: repent and turn *your ſelves* from all your tranſgreſſions; ſo iniquity ſhall not be your ruin.

31 ¶ Caſt away from you all your tranſgreſſions, whereby ye have tranſgreſſed, and make you a new heart, and a new ſpirit; for why will ye die, O houſe of Iſrael?

32 For I have no pleaſure in the death of him that dieth, ſaith the Lord GOD: wherefore turn *your ſelves*, and live ye.

CHAP. XIX.

1 *A lamentation for the princes of Iſrael, under the parable of lions whelps taken in a pit,* 10 *and for Jeruſalem, under the parable of a waſted vine.*

MOreover, take thou up a lamentation for the princes of Iſrael,

2 And ſay, What *is* thy mother? a lioneſs: ſhe lay down among lions, ſhe nouriſhed her whelps among young lions.

3 And ſhe brought up one of her whelps: it became a young lion, and it learned to catch the prey, it devoured men.

4 The nations alſo heard of him, he was taken in their pit, and they brought him with chains into the land of Egypt.

5 Now when ſhe ſaw that ſhe had waited, *and* her hope was loſt, then ſhe took another of her whelps, *and* made him a young lion.

6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured men.

7 And he knew their deſolate palaces, and he laid waſte their cities, and the land was deſolate, and the fulneſs thereof by the noiſe of his roaring.

8 Then the nations ſet againſt him on every ſide from the provinces, and ſpread their net over him: he was taken in their pit.

9 And they put him in ward in chains, and brought him to the king of Babylon; they brought him into holds, that his voice ſhould no more be heard upon the mountains of Iſrael.

10 ¶ Thy mother *is* like a vine in thy blood, planted by the waters, ſhe was fruitful and full of branches by reaſon of many waters.

11 And ſhe had ſtrong rods for the ſceptres of them that bear rule, and her ſtature was exalted among the thick branches, and ſhe appeared in her height with the multitude of her branches.

12 But ſhe was plucked up in fury, ſhe was caſt down to the ground, and the eaſt-wind dried up her fruit: her ſtrong rods were broken and withered, the fire conſumed them.

13 And now ſhe *is* planted in the wilderneſs, in a dry and thirſty ground.

14 And fire is gone out of a rod of her branches, *which* hath devoured her fruit, ſo that ſhe hath no ſtrong rod *to be* a ſceptre to rule: this *is* a lamentation, and ſhall be for a lamentation.

CHAP. xvi. The contents of this chapter are to be ſought for at the ſecond verſe, where we read this propoſition: *Cauſe Jeruſalem to know her abominations.* The Prophet firſt of all reproves the chief inhabitants of their inexcuſable ingratitude, luſt and diſobedience, as people that maliciouſly and on purpoſe endeavoured to anger the Lord their maker, as if they did not judge themſelves worthy of the grace of God and of eternal life, but were willing and deſirous to periſh on the condition that they might be permitted to ſpend this life in their abominable practices. But,

It is to be noted, that God puts them in mind of their abomination in a figurative declaration, under the allegory of whoredom; that they might be informed of the wickedneſs of their ſin and its abhorrence in the ſight of God, from a juſt compariſon of it with the known and deteſtable crime of fleſhly luſt or whoredom; and this is not the only place in Scripture, for this figure in ſpeech is uſed in many places for the ſame purpoſe.

Ver. 3. *And ſay, Thus ſaith the Lord God unto Jeruſalem, thy birth and thy nativity is of the land of Canaan.*] The Jews, you very well know from ſeveral paſſages of their hiſtory, ſtood much upon their pedigree, and their great glory was to boaſt of their deſcent from Abraham; but they were now become ſo abominable in their degenerate ſtate, that the Lord ſends the Prophet to upbraid them, and tell them from him, that their birth and nativity was rather of the Canaanites, Amorites and Hittites, than of the loins of Abraham; as if he had ſaid Your ways and doings are ſuch, that you ſeem rather to be the ſeed of any impious ſtock than of Abraham, who ſerved God with all his heart; your works are contrary to his, and are ſuch as the nations round about practiſe; for which the Lord drove them out before you, and gave you their lands for an inheritance, and ſo teſtify that you are rather of them, than of the ſeed of holy Abraham. For,

The Hebrew word which we render *thy birth*, Montanus interprets it by *manſiones tuæ*, thy habitation; the Septuagint have it ἡ ῥίζα σȣ, *thy root*, but Junius, and ſome others tranſlate it *commercia tua*, thy commerce and trafficking, *i. e.* in matters of religion, all which or any of them declare, that thou, O Jeruſalem, art originally of Canaan, of the Ammonites and Hittites; thy worſhip and practices are ſuch, that if any enquire whence thou art, where thou dwelleſt, or whom thou reſembleſt, they would readily conclude, that thou art of, dwelleſt among, and moſt like unto thoſe nations, I have driven out before thee, ſaith the Lord.

Some again think that the Hebrew word *mecorotheca* is here uſed by the Prophet to ſignify the ſtate and condition of the Jewiſh people before the Lord took them under his peculiar protection, when they were no better, but as barbarous and idolatrous as other nations; and theſe learned expoſitors derive it from *cor*, which ſignifies to dig and cut out; hence, ſays the Prophet Iſaiah, *Look unto the rock, whence ye are hewn, and to the hole of the pit, whence ye are digged*, ch. li.

— *Thy nativity.*] Or, as the original more properly has it, thy *nativities*, ſignifies their deſcent of both parents, that they were by father and mother of the Canaanites. They drew their pedigree from Abraham and Sarah, who were Chaldeans, Gen. xi. 13. but no better priviledged than the reſidue of another nation, till God pleaſed to call them and diſtinguiſh them from others, Joſh. xxiv. 2.

— *Of the land of Canaan.*] This was a country in Aſia the leſs, ſo called from Canaan the ſon of Cham, Gen. x. 6—18, 19. poſſeſſed by him and his ſons. Now,

Canaan was curſed by Noah, Gen. x. 25. *Curſed be Canaan, a ſervant of ſervants ſhall he be*, that is, extreme vile and baſe; and from him came the curſed race of Canaanites, who was ſo wicked, that Abraham made his ſervant ſware unto him, that he would not take a wife unto his ſon of the daughters of the Canaanites, (Gen. xxiv. 3.) becauſe they were given to all thoſe abominable ſins, as that the Lord vomited them out for, Lev. xviii. 25. and when the Iſraelites came to poſſeſs Canaan, they were ſo hateful to God, that he charged his people utterly to deſtroy them, Deut. vii. 2. *thou ſhalt ſmite them, and utterly deſtroy them, thou ſhalt make no covenant with them.* Ver. 16. *Thine eye ſhall have no pity upon them*, for they had all abominations among them.

— *Thy mother an Hittite.*] The original has it *Chethæa.* Now the Chethites or Hittites were alſo, as the Amorites deſcended from Cham or Canaan, Gen. x. 15. for Heth is recorded to be the ſon of Canaan, and from him ſprung up the Chethites or Hittites, as they are called, Gen. v. 20. You may judge of the character of theſe people from prophane Eſau, who took two wives from among the Hittites, which were a continual grief to Iſaac and Rebecca, Gen. xxvi. 35. Yea verily ſuch an affliction to Rebecca, that ſhe ſaid, *I am weary of my life becauſe of the daughters of Heth*, Gen. xxvii. 49. for as the Greek Chaldee Paraphraſt and Targum obſerve, they were a contentious, ſtubborn and idolatrous people. Thus,

You ſee how wicked theſe nations before mentioned were; and the Jews, to whom the Lord directed this Prophecy, were become ſo degenerate in Jeruſalem, that the Holy City was become ſo wicked, that they ſeemed as if they were removed into the midſt of the Canaanites, and were the curſed offspring of the Amorites and Hittites.

The Prophet has repreſented this whole account in allegory, and calls the Jews, who imitated the vices of ſuch nation, their children, becauſe men are properly underſtood to be the children of thoſe, whoſe ways and manners, and examples they follow. I ſay, when men live according to the courſes, natures, and manners of others; they are not only ſtiled their ſons or children, but they who are imitated, are accounted to be their fathers; as when Chriſt reproved the Jews, he ſaid, *Ye are of your father the Devil, and the luſts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, ſo ye abide not in the truth, you ſeek to kill me.* And herein you reſemble the Devil, and he is your father; if Abraham were your father, as you pretend, *you would do the works of Abraham. If God were your father, you would love me*, John viii. 32, *&c.* In like manner

The Apoſtle, when Elimas the ſorcerer would have hindered the converſion of Sergius Paulus, the governor calls him *the child of the Devil,* Acts xiii. 10. becauſe his works and ways were deviliſh; and therefore the Devil was his ſpiritual father. From whence it would be profitable for us to make two obſervations.

Firſt, that the Lord judges and pronounces otherwiſe of ſinners, than they do of themſelves; for inſtance, the Jews were puffed up with a vain opinion of their own merit, they thought themſelves better than their neighbours, they called other nations by way of diſgrace *Goiim*, i. e. *Gentiles*; and tho' they bragged of their holy deſcent, to be the children of Abraham, and an honourable and bleſſed people; God declared to the contrary, that they were Canaanites and Hittites, even as bad as the worſt of nations. *They ſaid they were Jews, when they were the ſynagogue of Satan.* Therefore,

Secondly, Let us look to it whoſe ways we take up; if we imitate the word, we renounce our baptiſm, and become the children of the world. If we imitate Rome or Babylon, we are their children. The church of Rome is a very parallel caſe; ſhe boaſts that her birth is from the Apoſtle Peter, as the founder of that church; but let us aſk, doth ſhe embrace their doctrine, or imitate their examples? No, ſhe is like the nations for her idolatry, ſuperſtition, whoredom, deceit, cruelty, pomp and pride, *&c.* Therefore her father is an Amorite, and her mother an Hittite. When any ſays that they are of Chriſt, it muſt be examined, whether they are like unto Chriſt in their worſhip and lives? For,

All are not godly, that ſpring from godly parents and families; no, nor even all ſuch as have obtained a good report. The Jews came out of the loins of Abraham, Iſaac, and Jacob, the beſt families that were then in the world, and were accounted of all people the moſt holy and godly; but grace is not hereditary; ſo you ſee here, that their poſterity degenerated into ſo much wickedneſs, that God reckons them among the Canaanites, Amorites, *&c.* they were as bad as any of the nations if not worſe; for, *Jeruſalem hath changed my judgments into wickedneſs more than the nations, and my ſtatutes more than the countries that are round about her, ſaith the Lord,* by Ezekiel v. 6. compared to Rom. ix. 6. *They are not all Iſrael,* ſaith St. Paul, *which are of Iſrael*; neither becauſe they are the ſeed of Abraham, are they all children; they were all Iſraelites, and of the ſeed of Abraham after the fleſh, but they were not the children of God; therefore ſaith St. Paul in another place, *He is not a Jew which is one outwardly, neither is that circumciſion which is outward in the fleſh, but he is a Jew which is inwardly, and circumciſion is that of the heart, in the ſpirit, and not in the letter, whoſe praiſe is not of men but of God,* Rom. ii. 28. We are not to paſs out judgment from external things.

Ver. 4. *As for thy nativity in the day thou waſt born, thy navel was not cut, neither waſt thou waſhed in water to ſupple thee: thou waſt not ſalted at all, nor ſwaddled at all.*] This chapter is a continued allegory, and ſetteth forth the ſtate of the Jewiſh Church under the conſideration of a woman in her birth, education, marriage, adultery, divorce, and re-intertainment; and therefore depends very much upon the knowledge of theſe particulars.

Something was ſaid in the preceding verſe concerning the nativity of the Jews, as relating to their extraction, and now we proceed to ſhew what is the meaning of theſe words.

——*In the day thou waſt born.*] Here the word *thou* relates to the Iſraelitiſh nations repreſented in the perſon of a woman; and ſome make her birth-day to be, the calling of Abraham out of Chaldea, and the time when God entered into a covenant with him; bleſſed him, and promiſed to be a God to him, and his ſeed after him. For, *the Lord ſaid unto Abraham, get thee out of thy country, and from thy kindred, and from thy father's houſe, unto a land that I will ſhew thee, and I will make of thee a great nation, and I will bleſs thee and make thy name great,* Gen. xii. 1, 2. And afterwards he told him, *that his ſeed would be as the ſtars of heaven for multitude*, ch. xv. 5. *as the duſt upon the earth*, xiii. 6. *and as the ſand upon the ſea-ſhore*, xxii. 17. So that we may include all the time, from God's calling Abraham, to their going out of Egypt, to be the time of the birth of the Iſraelitiſh nation, referred to in this figure, Jer. ii. 2. As her grown eſtate moſt adaptly falls in with the proſperity of that nation under her judges and kings; ſo her old age is to commence with the Babyloniſh captivity, till the coming of Chriſt our Saviour.

———*The navel was cut off.*] The navel is that part of a human body, which unites or ties the child to the womb of the mother, in which there is a vein called *vena umbilicalis,* and two arteries. The vein conveys nouriſhment unto the liver of the child, and not into the ſtomach, and the arteries carry vital ſpirits, and ſerve to diſperſe the nouriſhment through the whole body of the *embryo.* Juſt as a tree is faſtened to the earth by its roots, whoſe little ſtrings draw nouriſhment and ſpirits from the earth; ſo it is with a child in the womb; the navel faſtens it to its mother, and by the vein and arteries in the navel it fetches in nouriſhment and ſpirits. Then we learn by this allegorical account, that as a child draws life, ſpirits and nouriſhment by the navel from the mother, ſo did the Iſraelitiſh ſtate draw from the nations, that were here parent, as at ver. 2. the life, ſpirit and nouriſhment of ſeveral impieties. In like manner where it is ſaid, that it *was not cut*, we are to underſtand, that when a child is born, the midwife or ſome skilful perſon muſt cut the navel, otherwiſe both the mother's and infant's life will be in danger; the child muſt certainly prove abortive and periſh in the birth; ſo here it is ſaid to the Jews, that they were in a loſt and deſperate condition, becauſe their navel was not cut, their corrupt affections never totally forſook the idolatrous worſhip, which Abraham was brought up in, Pſalm cvi. 7. *our fathers underſtood not thy wonders in Egypt*; they were an ignorant, perverſe, and ſuperſtitious people.

What follows relating to *waſhing* and *ſalting*, it relates to particular cuſtoms of the eaſtern countries, who according to Galen and Avicen, waſhed the bodies of infants in water, wherein ſalt had been melted, that the ſkin and navel may grow hard; but they were always careful not to touch the mouth and noſtrils with this compoſition. So that ſalting was thought uſeful for theſe purpoſes; to keep the navel that had been cut, from corruption, and to forward the healing thereof; to dry up the humours with which the tender body doth abound; to cleanſe away any roughneſs, ſcurf, or filth, cruſting upon the body; and finally, to thicken the tender ſkin, and confirm the inward parts of the body: therefore it was not in vain that the phyſician and philoſopher Bœtius ſays, *ſal eſt quaſi naturæ balſamum*. And,

That which the Prophet hereby leads us to underſtand, is, that this people had no Heavenly Wiſdom, no fear of God, no true grace, no ſalt to cure their wounds, to preſerve them from corruption; but abounded in nauſeous humours, and were altogether weak and feeble, as is emphatically included in the text words, *nor ſwaddled at all*, which ſhews, that this people having forſaken the Lord their God, were reduced to the utmoſt extremity, and could find none to help them; their condition was become ſo contemptible, that *there was not one eye to pity them*, but like a deſtitute infant were *caſt out into the open field*, expoſed to all dangers. Where,

Obſerve, that it was a cuſtom among the heathens, if the parents were poor and could not bring up their children; or, if the children were deformed, to carry them forth, and lay them in the open fields, and ſuch children had the name of *liberi expoſititi*; Ælian. de var. hiſt. lib. 11. This practice became ſo burdenſome to the ſtate, that the wiſe Thebans made a ſevere law againſt it, that whoſoever expoſed their infants in the woods or fields, ſhould ſuffer death.

Ver. 6. *And when I paſſed by thee, and ſaw thee polluted in thine own blood, I ſaid unto thee, when thou waſt in thy blood, live*, &c.] This is the Lord that ſpeaks; and theſe words begin the third general part of the chapter, containing the commemoration of God's dealing with this Iſraelitiſh metaphorical infant, when none pitied her, but ſhe was caſt out loathed, in a periſhing condition, the Lord himſelf had compaſſion and beſtowed choice mercies on her, which are particularized in the context to the 15th verſe. Whence,

Obſerve, that God when he is angry, and his Holy Spirit grieved with our enormities, lets men lie in their blood, *i. e.* affliction; or in their natural condition during his pleaſure. Thus they lay above 200 years afflicted in Egypt, before the Lord appeared and brought them forth. They were oppreſſed full ſeventy years in Babylon, before deliverance came; and the Jews have now been 1700 years, or near the matter, in an afflicted and diſperſed ſtate, and the Lord hath not appeared unto them.—In like manner, it is to be obſerved of man's natural condition, that God permits them for wiſe reaſons, paſt our finding out, to continue in their blood or affliction for many days, before he viſits them. For Abraham was ſeventy-five years old, when God ſpake unto him, called him out of his country, and from his ſinful condition, Gen. xii. 4. The Gentiles lay in their blood, *i. e.* in their blindneſs, unbelief, impenitence, idolatries, prophaneſs, ſome thouſands of years before the Lord granted them repentance unto life, and called them by his grace. So Nicodemus, we read, was a doctor in Iſrael, before the Lord let him know the nature of regeneration.

2dly, Obſerve, that, when God turneth to man, and delivers him from his ſpiritual death, there is nothing in the creature to move God to ſhew mercy; all that the godly can do is no more than debt; when we have done all, it is but our duty; for the will and deed are of the Lord, *he works in us*, ſaith St. Paul, *to will and to do of his good pleaſure.* Philip. ii. 13. He ſaves *and calls not according to our works, but according to his own purpoſe.* 2 Tim. i. 9.—God doth all freely; thus, *when I paſſed by thee, and ſaw thee in thine own blood, I ſaid unto thee, live*; at a time, when there was nothing in the creature, there was much in God to move him to compaſſion; for, the principle that ſets him to work, is that *good pleaſure*, Mat. xi. 26. that *purpoſe*, Rom. ix. 2. and *the counſel of his will*, Eph. i. 2. for which he is ſo remarkable and amiable to all his creatures.

Ver. 15. *But thou didſt truſt in thine own beauty, and playedſt the harlot becauſe of thy renown, and pouredſt out thy fornications on every one that paſſed by*, &c.] You have read above, from the ſixth to this fifteenth verſe, how God beſtowed many of his choice mercies upon the Jewiſh ſtate, even ſuch mercies as ſhould have engaged her heart and ſtrength to God for ever. And now we enter upon the fourth general part of this chapter, which contains the Lord's upbraiding and exprobration of this Iſraelitiſh woman, the Jewiſh nation, for her ingratitude. You have read, that he was exceeding kind and merciful unto her; and now you will hear, that ſhe was exceeding unkind and unthankful unto him: for, after all the great wonders that the Lord wrought for her, and notwithſtanding the penalty incurred by a breach of the covenant made with him, ſhe fell from and forſook her God, and followed after idolatrous practices, and ſacrificing her own children to ſtocks and ſtones, or at leaſt to the hoſt of heaven, the moon and ſtars. Therefore ſaith the Lord, *ſhe playeth the harlot.* Thus Hoſea, i. 2. ſaith, *the land hath committed great whoredom, departing from the Lord. They went a whoring after other gods, and bowed themſelves unto them*, Judg. ii. 17. So *when Gideon ſet up his Ephod, all Iſrael went thither a whoring after it.* viii. 27.

I ſhall therefore ſhew you the nearneſs of the ſimile between idolatry and fornication, or whoredom.

A whoriſh woman forſakes her huſband for another man; or as Solomon expreſſes it, *ſhe forſakes the guide of her youth*, *i. e.* her huſband; and colours her ſin with a pretence, that ſhe had not that content, delight, nor ſatisfaction, ſhe expected to find in him: So here in the text, the Iſraelitiſh metaphorical woman, forſook her huſband, and went out to other gods. Jer. ii. 11, 13. *Hath a nation changed their God, which yet are no gods? But my people have changed their glory, they have forſaken me the fountain of living waters*, Hoſea ix. 1. *Thou haſt gone a whoring from thy God*, even ſaith Jeremiah, *committing adultery with ſtocks and ſtones*, ch. iii. 9.

2. Whoredom is a breach of that covenant which is made at marriage between the huſband and wife; of which Solomon ſaith, *ſhe forgetteth the covenant of her God*, or the covenant made with her huſband in the preſence of God: ſo a people in covenant with God, and going out to idolatrous practices, break their covenant with him; therefore Jeremiah ſpeaks in the name of the Lord ſaying; *as a wife treacherouſly departeth from her huſband, ſo have ye dealt treacherouſly with me ſaith the Lord*, ch. iii. 20. But this was not the firſt time that God mentioned this, he foreſaw it long before, when he ſaid to Moſes, *they will go a whoring after other gods, they will forſake me, and break my covenant, which I* have *made with them*, Deut. xxxi. 16.

3. Whoredom is pleaſing to the wicked, but it is abhorred of God. The harlot in the Proverbs ſaith, *come let us go and take our fill of love until the morning. Let us ſolace ourſelves with loves*, Proverbs vii. 18. They had pleaſure and delight in their ſin, but it was abominable in the ſight of God, and therefore its called uncleanneſs in a ſpecial manner, Rom. i. 24. Eph. iv. 19. ſo in idolatrizing, and ſuperſtitionizing, there is that pleaſeth man, but provokes God greatly: they went a whoring after idols, they ſaw beauty in them, found pleaſure in letting out their hearts unto them, chap. xviii. 6. *They lifted up their eyes to their idols*, they took as much pleaſure in beholding them, as a man in beholding the beauty of a woman; their idolatry was delightful to them, Iſa. xliv. 9. Images are called their *delectable things*, or *deſirable* as the Hebrew is, but however, they were delightful to them, they were not ſo to God. Iſa. lxv. 12. *They did chooſe that wherein I delighted not.* God was ſo far from delighting in them that he abhorred them, and therefore calls them, *defiling abominations*, Jer. xxxii. 34. *Devils*, Deut. xxxii. 17. *Confuſion*, Iſaiah xli. 29. *Deteſtable things*, chap. v. 11.

4. Whoredom darkens mens underſtandings, infatuates the ſpirits of men, and ſteals away their hearts, Hoſ. iv. 11. *Whoredom, wine, and new wine, take away the heart.* Solomon that was exceeding wiſe, had his ſpirit ſo beſotted with women, that he was not able to ſee the ſinfulneſs of idolatry, but had his heart turned after other gods, 1 Kings ii.

Such is idolatry; it blinds mens underſtanding, and clouds their judgments, Rom. i. 21. *They became vain in their imaginations, and their fooliſh heart was darkened, and they profeſſing themſelves wiſe, became fools, in making images of God*, verſe 22, 23. ſee their folly, *They worſhipped the works of their own hands*, Jer. i. 16. *They truſted in that could neither hear, ſee, ſpeak, ſmell, nor go*, Pſal. cxv. 5, 6, 7, 8. *They asked counſel of ſtocks*, Hoſea iv. 12. *They ſaid to a ſtock, thou art my father, and to a ſtone, thou haſt brought me forth*, Jer. ii. 27.

5. Whoredom is a reproaching ſin, Prov. vi. 33. ſpeaking of a man committing adultery, he tells you, *A wound and diſhonour ſhall he get, and his reproach ſhall not be wiped away*. So idolatry brings reproach upon men, 2 Pet. iv. 3. they are called *abominable idolatries*, they make the names of men abominable, as well as their perſons and actions: they are termed *haters of God*, Exod. xx. 5. *Blaſphemers*, Iſa. lxv. 7. *Adulterers*, Jer. iii. 9. *Worſhippers of devils*, Rev. ix. 20.

6. It is an inflaming ſin, Job xxxi. 12. it is called, *a fire*, and kindles ſuch a flame in the houſe, as oftentimes conſumes it; idolatry is of the ſame nature, Iſaiah lvii. 5. *Inflaming themſelves with idols*, there was a ſpirit of whoredoms in them, which kindled ſtrong burning, inflaming luſts after their idols, Jer. l. 38. *They are mad upon their idols*. Where there is madneſs, there is a great inflammation of the blood and ſpirits.

7. Uncleanneſs is a ſin deſtructive to body and ſoul, Prov. v. 11. it *conſumes the body*, it *deſtroys the ſoul*, chap. vi. 32. and, *The harlots houſe is the way to hell, going down to the chambers of death*, ch. vii. 27. So idolatry is a dangerous ſin, it threatens deſtruction of body and ſoul; Baal's prophets loſt their lives for their idolatry, 1 Kings xviii. Gideon's Ephod was a ruin to him and to his houſhold, Judg. viii. and in 1 Cor. vi. 9, 10. there is a dreadful place againſt fornicators and idolaters. *Know ye not that the unrighteous ſhall not inherit the kingdom of God, be not deceived, neither fornicators, nor idolaters, nor adulterers*, &c. *ſhall inherit the kingdom of God*.

8. Whoredom is a coſtly ſin, much is waſted in veſtments, much in ornaments, much in meats, drinks, junkettings and perfumes, Prov. vii. 16, 17. *I have decked my bed with coverings of tapeſtry, with carved works, with fine linnen of Egypt, I have perfumed my bed with myrrhe, aloes and cinamon*. The dreſſings, deckings, banquettings, perfumings, which attend that vice are very coſtly; idolatry likewiſe is a chargeable thing, Iſa. xlvi. 6. *They laviſh gold out of the bag*. When nothing elſe could fetch the gold out of it, idolatry cou'd, and that in abundance; *they laviſh it out*, to maintain and adorn an idol-god: ſee Iſa. xl. 19. Jer. x. 4, 9. So here they decked their high places with broidered garments, with jewels of gold and ſilver, they beſtowed upon them oyl and incenſe, fine flower and honey.

Ver. 35. *Wherefore, O harlot, hear the word of the Lord*, &c.] Here begins the fifth general part of the chapter, *viz.* the commination or threatning of grievous judgments, together with an aggravation of their ſins, which brought upon them thoſe juſt judgments, and this extends to the 60th verſe.

When God formerly lead theſe people in his fear, and they obeyed the voice of the Lord their God, then he called them by the honourable titles of, *Iſrael my ſon, my firſt-born*, Exod. iv. 22. *a kingdom of prieſts* and *an holy nation*, xix. 6. *The Lord's portion and inheritance*, Deut. xxxii. 19. *The holy ſeed*, Iſa. vi. 13. *The virgin Iſrael*, Jer. xviii. 13. But now ſince they rebelled againſt the Lord, he calls her an *harlot*; for ſin, it is obſervable, brings reproachful names and terms upon nations and perſons.

Ver. 60. *I will remember my covenant with thee in the days of thy youth, and I will eſtabliſh unto thee an everlaſting covenant.*] This begins the fifth and laſt part of the chapter, which is evangelical, and contains promiſes of mercies and comfort. Before he had with other Prophets thundred out the threats of God againſt the multitude and wicked ones; here he brings forth cordials to refreſh the aching hearts and drooping ſpirits of the Saints, who were amongſt them ſighing, and continually praying to the Lord for mercy and redemption. Where

Note, that as God here, as elſewhere in the Scriptures is repreſented as a man, and makes known our obedience to his will, by adapting his ſpeech to the obedience and characters of men; yet we are not to conceive ſo lowly of God, as if he was ſubject to the infirmities or orginaration of the ſinful creature. So here in the text, he ſays, *I will remember*, he ſpeaks as a man; but God doth neither remember nor forget in propriety of ſpeech; for remembrance, or memory, and forgetfulneſs, are human acts. Remembrance is an act of the underſtanding, recollecting the appearance of things forgotten; and forgetfulneſs is a ſeparation between the underſtanding and the ſpecies of things, not always an abolition; in neither of which ſenſes, is it poſſible to apply theſe acts to God. But he is ſaid *to remember*, when he doth that which demonſtrates he hath regard to us, and ſo *to remember his covenant*, when he deals with us according to the grace and mercy comprehended in it; therefore ſaith the Pſalmiſt, *The Lord hath been mindful of us, he will bleſs us*, Pſ. cxv. 12. Where obſerve, that his bleſſing is the evidence of his mindfulneſs; *who remembred us in our low eſtate*, 136. 23. Again,

God is ſaid to remember in regard of us, not of himſelf; becauſe he makes us to know and remember. As when God executeth his wrath upon ſinners he remembers them, or puts them in mind of their iniquities.

Chap. xvii. The true light of this chapter is to be ſought for in the life of Zedekiah; for, when the kings of Babylon tranſported Jeconiah to his own country, with part of the Jews, he raiſed up Zedekiah to reign over thoſe that were left in Jeruſalem, and made him ſwear fealty to him; but Zedekiah broke his oath, rebelled againſt the king of Babylon, and made alliance with the king of Egypt, of whom he demanded aſſiſtance. So that Ezekiel prophecies in this chapter, that God would puniſh Zedekiah for his perjury, and would deliver him up to the Babylonians, with the whole reſidue of the people, that rebelled with him. This the Prophets repreſents in a parable, beginning with the third verſe, and ending with the eighth; and then ſubjoins the explanation or application of the ſaid parable, or ſimilitude, from the 11th to the 22d verſe. But,

This chapter requires great attention; you ſee here the crime of Zedekiah, who, after having ſworn fidelity to the king of Babylon, broke his oath, and deſired the Egyptians to aſſiſt him; and you ſee likewiſe, how Zedekiah was puniſhed for this his perfidiouſneſs. From whence we may learn, that oaths ought to be inviolably obſerv'd; that perjury is one of the greateſt crimes that can be committed; that this ſin brings down the Divine Vengeance, not only upon private perſons, but upon whole nations too, when it is committed by the great ones; and that as the Prophet declares: *Mine oath that he hath deſpiſed, and my covenant that he hath broken, even it will I recompenſe upon his own head*, ver. 19. This chapter teaches us moreover, that God does not bleſs thoſe means, to which perjured and unrighteous men have recourſe; and that it is in vain to truſt in men, when we have ſinned againſt God; as it appears by the example of Zedekiah, who thinking to meet with help from the Egyptians againſt the king of Babylon, was nevertheleſs taken and carried into captivity with all his people.

Chap. xviii. The Prophet refutes the murmurings of the captive Jews, who complained that God had puniſhed them for the ſins of their fathers. Whereupon he declares, Firſt, that God did not impute to the children the ſins which their fathers had committed, but that every one ſhould bear the puniſhment of his own faults. Secondly, that God deſired the ſalvation of ſinners, and that he was ready to pardon them as ſoon as they ſincerely repented. Laſtly, he exhorts the Jews with great warmth, to acknowledge the righteouſneſs of God, and to be converted. There is a great deal to be learned in this chapter, and we ought carefully to attend the reading of it. That,

Firſt, we may never murmur againſt God when he afflicts us, nor be guilty of the impiety of the Jews, who complained that God puniſhed them for the ſins of their fathers, and ſaid that the ways of God were not equal.

Secondly, God ſays here very expreſly, that children ſhall not bear the iniquity of their fathers, but that the ſoul which hath ſinned, it ſhall die; that if a good man has a wicked ſon, the father ſhall live, and the ſon ſhall die, becauſe of his ſin; and if a wicked man has a good ſon, the ſon ſhall live, and the father ſhall die. This is a doctrine that ought to be well remembred, and which teaches us, that God is perfectly juſt, and never puniſhes men but for their own ſins.

Thirdly, God ſhews in this chapter, that he is infinitely good; that he deſires not the deſtruction of men; that he only ſeeks their ſalvation; and that he is always ready to pardon repenting ſinners, as he aſſures us by theſe tender expreſſions: *Repent and turn yourſelves from all your tranſgreſſions, ſo iniquity ſhall not be your ruin. Make you a new heart, and a new ſpirit; for why will you die, O ye houſe of Iſrael? For I have no pleaſure in the death of him that dieth: Wherefore turn yourſelves, and live ye.* This great mercy of God ſhould ſtrongly excite us to repentance, when we have offended him, and ſhould likewiſe effectually turn us away from ſin.

Fourthly, you ought carefully to obſerve what that repentance is, to which God joins the promiſe of pardon and of life; 'tis that kind of repentance which withdraws a man from ſin, which leads him (as it has been ſeveral times repeated in this chapter) to repair the evil that he has done, and to reſtore whatever he poſſeſſes unjuſtly; and which produces in him an inward change of thoughts and inclinations, ſo that he may be ſaid to have a new heart, and a new ſoul.

CHAP. XX.

1 *God refuſeth to be conſulted by the elders of Iſrael.* 5 *He ſheweth the ſtory of their rebellions in Egypt,* 10 *in the wilderneſs,* 27 *and in the land.* 33 *He promiſeth to gather them by the Goſpel.* 45 *Under the name of a foreſt he ſheweth the deſtruction of Jeruſalem.*

AND it came to paſs in the ſeventh year, in the fifth *month*, the tenth *day* of the month, *that* certain of the elders of Iſrael came to enquire of the LORD, and ſat before me.

2 Then came the word of the LORD unto me, ſaying,

3 Son of man, ſpeak unto the elders of Iſrael, and ſay unto them, Thus ſaith the Lord GOD, Are ye come to enquire of me? *as* I live, ſaith the Lord GOD, I will not be enquired of by you.

4 Wilt thou judge them, ſon of man, wilt thou judge *them*? cauſe them to know the abominations of their fathers:

5 ¶ And ſay unto them, Thus ſaith the Lord GOD, In the day when I choſe Iſrael, and lifted up mine hand unto the ſeed of the houſe of Jacob, and made my ſelf known unto them in the land of Egypt, when I lifted up mine hand unto them, ſaying, I *am* the LORD your God,

6 In the day *that* I lifted up mine hand unto them to bring them forth of the land of Egypt, into a land that I had eſpied for them, flowing with milk and honey, which *is* the glory of all lands:

7 Then ſaid I unto them, Caſt ye away every man the abominations of his eyes, and defile not your ſelves with the idols of Egypt: I *am* the LORD your God.

8 But they rebelled againſt me, and would not hearken unto me: they did not every man caſt away the abominations of their eyes, neither did they forſake the idols of Egypt: then I ſaid, I will pour out my fury upon them, to accompliſh my anger againſt them in the midſt of the land of Egypt.

9 But I wrought for my names ſake, that it ſhould not be polluted before the heathen, among whom they *were*, in whoſe ſight I made my ſelf known unto them, in bringing them forth out of the land of Egypt.

10 ¶ Wherefore I cauſed them to go forth out of the land of Egypt, and brought them into the wilderneſs.

11 And I gave them my ſtatutes, and ſhewed them my judgments, which *if* a man do, he ſhall even live in them.

12 Moreover alſo, I gave them my ſabbaths, to be a ſign between me and them, that they might know that I *am* the LORD that ſanctify them.

13 But the houſe of Iſrael rebelled againſt me in the wilderneſs: they walked not in my ſtatutes, and they deſpiſed my judgments, which *if* a man do, he ſhall even live in them; and my ſabbaths they greatly polluted: then I ſaid, I would pour out my fury upon them in the wilderneſs to conſume them.

14 But I wrote for my names ſake, that it ſhould not be polluted before the heathen, in whoſe ſight I brought them out.

15 Yet alſo I lifted up my hand unto them in the wilderneſs, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands:

16 Becauſe they deſpiſed my judgments, and walked not in my ſtatutes, but polluted my ſabbaths: for their heart went after their idols.

17 Nevertheleſs, mine eye ſpared them from deſtroying them, neither did I make an end of them in the wilderneſs.

18 But I ſaid unto their children in the wilderneſs, Walk ye not in the ſtatutes of your fathers, neither obſerve their judgments, nor defile your ſelves with their idols.

19 I *am* the LORD your God; walk in my ſtatutes, and keep my judgments, and do them:

20 And hallow my ſabbaths; and they ſhall be a ſign between me and you, that ye may know that I *am* the LORD your God.

21 Notwithſtanding the children rebelled againſt me: they walked not in my ſtatutes, neither kept my judgments to do them, which *if* a man do, he ſhall even live in them; they polluted my ſabbaths: then I ſaid, I would pour out my fury upon them, to accompliſh my anger againſt them, in the wilderneſs.

22 Nevertheleſs I withdrew mine hand, and wrought for my names ſake, that it ſhould not be polluted in the ſight of the heathen, in whoſe ſight I brought them forth.

23 I lifted up mine hand unto them alſo in the wilderneſs, that I would ſcatter them among the heathen, and diſperſe them through the countries;

24 Becauſe they had not executed my judgments, but had deſpiſed my ſtatutes, and had polluted my ſabbaths, and their eyes were after their fathers idols.

25 Wherefore I gave them alſo ſtatutes *that were* not good, and judgments whereby they ſhould not live.

26 And I polluted them in their own gifts, in that they cauſed to paſs through *the fire*, all that openeth the womb, that I might make them deſolate, to the end, that they might know that I *am* the LORD.

27 ¶ Therefore, ſon of man, ſpeak unto the houſe of Iſrael, and ſay unto them, Thus ſaith the Lord GOD, Yet in this your fathers have blaſphemed me, in that they have committed a treſpaſs againſt me.

28 *For* when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then they ſaw every high hill, and all the thick trees, and they offered there their ſacrifices, and there they preſented the provocation of their offering: there alſo they made their ſweet ſavour, and poured out there their drink-offerings.

29 Then I ſaid unto them, What *is* the high place whereunto ye go? and the name thereof is called Bamah unto this day.

30 Wherefore ſay unto the houſe of Iſrael, Thus ſaith the Lord GOD, Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your ſons to paſs through the fire, ye pollute your ſelves, with all your idols, even unto this day: and ſhall I be enquired of by you, O houſe of Iſrael? *As* I live, ſaith the Lord GOD, I will not be enquired of by you.

32 And that which cometh into your mind ſhall not be at all, that ye ſay, We will be as the heathen, as the families of the countries, to ſerve wood and ſtone.

33 ¶ *As* I live, ſaith the Lord GOD, ſurely with a mighty hand, and with a ſtretched out arm, and with fury poured out, will I rule over you.

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are ſcattered, with a mighty hand, and with a ſtretched out arm, and with fury poured out.

35 And I will bring you into the wilderneſs of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderneſs of the land of Egypt, ſo will I plead with you, ſaith the Lord GOD.

37 And I will cauſe you to paſs under the rod, and I will bring you into the bond of the covenant.

38 And I will purge out from among you the rebels, and them that tranſgreſs againſt me: I will bring them forth out of the country where they ſojourn, and they ſhall not enter into the land of Iſrael, and ye ſhall know that I *am* the LORD.

39 As for you, O houſe of Iſrael, Thus ſaith the Lord GOD, Go ye, ſerve ye every one his idols, and hereafter *alſo* if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

40 For in mine holy mountain, in the mountain of the height of Iſrael, ſaith the Lord GOD, there ſhall all the houſe of Iſrael, all of them in the land ſerve me: there will I accept them, and there will I require your offerings, and the firſt-fruits of your oblations, with all your holy things.

41 I will accept you with your ſweet ſavour, when I bring you out from the people, and gather you out of the countries wherein ye have been ſcattered, and I will be ſanctified in you before the heathen.

42 And ye ſhall know that I *am* the LORD, when I ſhall bring you into the land of Iſrael, into the country *for* the which I lifted up mine hand to give it to your fathers.

43 And there ſhall ye remember your ways, and all your doings, wherein ye have been defiled, and ye ſhall loath your ſelves in your own ſight, for all your evils that ye have committed.

44 And ye ſhall know that I *am* the LORD, when I have wrought with you for my names ſake, not according to your wicked ways, nor according to your corrupt doings, O ye houſe of Iſrael, ſaith the Lord GOD.

45 ¶ Moreover, the word of the LORD came unto me, ſaying,

46 Son of man, ſet thy face toward the ſouth, and drop *thy word* toward the ſouth, and propheſy againſt the foreſt of the ſouth-field;

47 And ſay to the foreſt of the ſouth, Hear the word of the LORD, Thus ſaith the Lord GOD, behold I will kindle a fire in thee, and it ſhall devour every green tree in thee, and every dry tree: the flaming flame ſhall not be quenched, and all faces from the ſouth to the north ſhall be burnt therein.

48 And all fleſh ſhall ſee that I the LORD have kindled it: it ſhall not be quenched.

49 Then ſaid I, Ah, Lord GOD, they ſay of me, Doth he not ſpeak parables?

CHAP. XXI.

1 *Ezekiel propheſieth againſt Jeruſalem, with a ſign of ſighing.* 8 *The ſharp and bright ſword,* 18 *againſt Jeruſalem,* 25 *againſt the kingdom,* 28 *and againſt the Ammonites.*

AND the word of the LORD came unto me, ſaying,

2 Son of man, ſet thy face toward Jeruſalem, and drop *thy word* toward the holy places, and propheſy againſt the land of Iſrael,

3 And ſay to the land of Iſrael, Thus ſaith the LORD, Behold, I *am* againſt thee, and will draw forth my ſword out of his ſheath, and will cut off from thee the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore ſhall my ſword go forth out of his ſheath againſt all fleſh from the ſouth to the north.

5 That all fleſh may know that I the LORD have drawn forth my ſword out of his ſheath: it ſhall not return any more.

6 Sigh therefore, thou ſon of man, with the breaking of *thy* loyns; and with bitterneſs ſigh before their eyes.

7 And it ſhall be when they ſay unto thee, Wherefore ſigheſt thou? that thou ſhalt anſwer, For the tidings, becauſe it cometh: and every heart ſhall melt, and all hands ſhall be feeble, and every ſpirit ſhall faint, and all knees ſhall be weak *as* water: behold, it cometh, and ſhall be brought to paſs, ſaith the Lord GOD.

8 ¶ Again, the word of the LORD came unto me, ſaying,

9 Son of man, propheſy and ſay, Thus ſaith the LORD, Say, A ſword, a ſword is ſharpened, and alſo furbiſhed.

10 It is ſharpened to make a ſore ſlaughter, it is furbiſhed that it may glitter: ſhould we then make mirth? it contemneth the rod of my ſon, *as* every tree.

11 And he hath given it to be furbiſhed that it may be handled: the ſword is ſharpened, and it is furbiſhed to give it into the hand of the ſlayer.

12 Cry and howl, ſon of man, for it ſhall be upon my people, it *ſhall be* upon all the princes of Iſrael: terrors by reaſon of the ſword ſhall be upon my people: ſmite therefore upon *thy* thigh.

13 Becauſe *it is* a trial, and what if *the ſword* contemn even the rod? it ſhall be no *more*, ſaith the Lord GOD.

14 Thou therefore, ſon of man, propheſy, and ſmite *thine* hands together, and let the ſword be doubled the third time the ſword of the ſlain, it *is* the ſword of the great *men that are* ſlain, which entreth into their privy chambers.

15 I have ſet the point of the ſword againſt all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah, *it is* made bright, *it is* wrapt up for the ſlaughter.

16 Go thee one way or other, *either* on the right hand or on the left, whitherſoever thy face *is* ſet.

17 I will alſo ſmite mine hands together, and I will cauſe my fury to reſt: I the LORD have ſaid *it*.

18 ¶ The word of the LORD came unto me again, ſaying,

19 Alſo thou ſon of man, appoint thee two ways, that the ſword of the king of Babylon may come: both twain ſhall come forth out of one land, and chooſe thou a place, chooſe *it* at the head of the way to the city.

20 Appoint a way, that the ſword may come to Rabbath of the Ammonites, and to Judah in Jeruſalem the defenced.

21 For the king of Babylon ſtood at the parting of the way, at the head of the two ways, to uſe divination: he made *his* arrows bright, he conſulted with images, he looked in the liver.

22 At his right hand was the divination for Jeruſalem to appoint captains, to open the mouth in the ſlaughter, to lift up the voice with ſhouting, to appoint *battering* rams againſt the gates, to caſt a mount *and* to build a fort.

23 And it ſhall be unto them as a falſe divination in their ſight, to them that have ſworn oaths: but he will call to remembrance the iniquity, that they may be taken.

24 Therefore thus ſaith the Lord GOD, becauſe ye have made your iniquity to be remembred, in that your tranſgreſſions are diſcovered, ſo that in all your doings your ſins do appear: becauſe, *I ſay*, that ye are come to remembrance, ye ſhall be taken with the hand.

25 ¶ And thou profane wicked prince of Iſrael, whoſe day is come, when iniquity *ſhall have* an end,

26 Thus ſaith the Lord GOD, Remove the diadem, and take off the crown: this *ſhall* not *be* the ſame, exalt *him that is* low, and abaſe *him that is* high.

27 I will overturn, overturn, overturn it, and it ſhall be no *more* until he come whoſe right it is, and I will give it *him*.

28 ¶ And thou ſon of man, propheſy, and ſay, Thus ſaith the Lord GOD concerning the Ammonites, and concerning their reproach: even ſay thou, The ſword, the ſword *is* drawn: for the ſlaughter *it is* furbiſhed, to conſume becauſe of the glittering:

29 Whiles they ſee vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* ſlain, of the wicked whoſe day is come, when their iniquity *ſhall have* an end.

30 Shall I cauſe *it* to return into his ſheath? I will judge thee in the place where thou waſt created, in the land of thy nativity.

31 And I will pour out mine indignation upon thee, I will blow againſt thee in the fire of my wrath, and deliver thee into the hand of brutiſh men, *and* ſkilful to deſtroy.

32 Thou ſhalt be for fewel to the fire: thy blood ſhall be in the midſt of the land, thou ſhalt be no *more* remembred: for I the LORD have ſpoken *it*.

CHAP. XXII.

1 *A catalogue of ſins in Jeruſalem.* 13 *God will burn them as droſs in his furnace.* 23 *The general corruption of prophets, prieſts, princes, and people.*

MOreover the word of the LORD came unto me, ſaying,

2 Now thou ſon of man, wilt thou judge, wilt thou judge the bloody city? yea, thou ſhalt ſhew her all her abominations.

3 Then ſay thou, Thus ſaith the Lord GOD, the city ſheddeth blood in the midſt of it, that her time may come, and maketh idols againſt her ſelf to defile her ſelf.

4 Thou art become guilty in thy blood that thou haſt ſhed, and haſt defiled thy ſelf in thine idols, which thou haſt made, and thou haſt cauſed thy days to draw near, and art come *even* unto thy years; therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 *Thoſe that be* near, and *thoſe that be* far from thee, ſhall mock thee, *which are* infamous *and* much vexed.

6 Behold the princes of Iſrael, every one were in thee to their power to ſhed blood.

7 In thee have they ſet light by father and mother: in the midſt of thee have they dealt by oppreſſion with the ſtranger: in thee have they vexed the fatherleſs and the widow.

8 Thou haſt deſpiſed mine holy things, and haſt prophaned my ſabbaths.

9 In thee are men that carry tales to ſhed blood: and in thee they eat upon the mountains: in the midſt of thee they commit lewdneſs.

10 In thee have they diſcovered their fathers nakedneſs; in thee have they humbled her that was ſet apart for pollution.

11 And one hath committed abomination with his neighbours wife, and another hath lewdly defiled his daughter in law, and another in thee hath humbled his ſiſter, his fathers daughter.

12 In thee have they taken gifts to ſhed blood: thou haſt taken uſury and increaſe, and thou haſt greedily gained of thy neighbours by extortion, and haſt forgotten me, ſaith the Lord GOD.

13 ¶ Behold, therefore I have ſmitten mine hand at thy diſhoneſt gain which thou haſt made, and at thy blood which hath been in the midſt of thee.

14 Can thine heart endure, or can thine hands be ſtrong in the day that I ſhall deal with thee? I the LORD have ſpoken *it*, and will do *it*.

15 And I will ſcatter thee among the heathen, and diſperſe thee in the countries, and will conſume thy filthineſs out of thee.

16 And thou ſhalt take thine inheritance in thy ſelf in the ſight of the heathen, and thou ſhalt know that I *am* the LORD.

17 And the word of the LORD came unto me, ſaying,

18 Son of man, the houſe of Iſrael is to me become droſs, all they *are* braſs, and tin, and iron, and lead, in the midſt of the furnace, they are *even* the droſs of ſilver.

19 Therefore thus ſaith the Lord GOD, Becauſe ye are all become droſs, behold, therefore I will gather you into the midſt of Jeruſalem.

20 *As* they gather ſilver and braſs, and iron, and lead, and tin into the midſt of the furnace, to blow the fire upon it, to melt *it*; ſo will I gather *you* in mine anger, and in my fury, and I will leave *you there*, and melt you.

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye ſhall be melted in the midſt thereof.

22 As ſilver is melted in the midſt of the furnace, ſo ſhall ye be melted in the midſt thereof; and ye ſhall know that I the LORD have poured out my fury upon you.

23 ¶ And the word of the LORD came unto me, ſaying,

24 Son of man, ſay unto her, Thou art the land *that* is not cleanſed, nor rained upon in the day of indignation.

25 *There is* a conſpiracy of her prophets in the midſt thereof like a roaring lion ravening the prey: they have devoured ſouls: they have taken the treaſure and precious things: they have made her many widows in the midſt thereof.

26 Her prieſts have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they ſhewed *difference* between the unclean and the clean, and have hid their eyes from my ſabbaths, and I am profaned among them.

27 Her princes in the midſt thereof *are* like wolves ravening the prey, to ſhed blood, *and* to deſtroy ſouls, to get diſhoneſt gain.

28 And her prophets have daubed them with untempered *morter*, ſeeing vanity, and divining lies unto them, ſaying, Thus ſaith the Lord GOD, when the LORD hath not ſpoken.

29 The people of the land have uſed oppreſſion, and exerciſed robbery, and have vexed the poor and needy: yea, they have oppreſſed the ſtranger wrongfully.

30 And I ſought for a man among them, that ſhould make up the hedge, and ſtand in the gap before me for the land that I ſhould not deſtroy it: but I found none.

31 Therefore have I poured out mine indignation upon them, I have conſumed them with the fire of my wrath: their own way have I recompenſed upon their heads, ſaith the Lord GOD.

CHAP. XXIII.

1 *The whoredoms of Aholah and Aholibah.* 22 *Aholibah is to be plagued by her lovers.* 36 *The Prophet reproveth the adulteries of them both,* 45 *and ſheweth their judgments.*

THE word of the LORD came again unto me, ſaying,

2 Son of man, there were two women the daughters of one mother.

3 And they committed whoredoms in Egypt, they committed whoredoms in their youth: there were their breaſts preſſed, and there they bruiſed the teats of their virginity.

4 And the names of them *were*, Aholah the elder, and Aholibah her ſiſter: and they were mine, and they bare ſons and daughters: thus *were* their names, Samaria *is* Aholah, and Jeruſalem Aholibah.

5 And Aholah played the harlot when ſhe was mine, and ſhe doted on her lovers, on the Aſſyrians *her* neighbours,

6 *Which were* clothed with blue, captains and rulers, all of them deſirable young men, horſemen riding upon horſes.

7 Thus ſhe committed her whoredoms with them, with all them *that were* the choſen men of Aſſyria, and with all on whom ſhe doted, with all their idols ſhe defiled herſelf.

8 Neither left ſhe her whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruiſed the breaſts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Aſſyrians, upon whom ſhe doted.

10 Theſe diſcovered her nakedneſs, they took her ſons and her daughters, and ſlew her with the ſword: and ſhe became famous among women, for they had executed judgment upon her.

11 And when her ſiſter Aholibah ſaw *this*, ſhe was more corrupt in her inordinate love than ſhe, and in her whoredom more than her ſiſter in *her* whoredoms.

12 She doted upon the Aſſyrians *her* neighbours, captains and rulers clothed moſt gorgeouſly, horſemen riding upon horſes, all of them deſirable young men.

13 Then I ſaw that ſhe was defiled, *that* they *took* both one way,

14 And *that* ſhe increaſed her whoredoms: for when ſhe ſaw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermillion,

15 Girded with girdles upon their loyns, exceeding in dyed attire upon their heads all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 And aſſoon as ſhe ſaw them with her eyes, ſhe doted upon them, and ſent meſſengers unto them into Chaldea.

17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and ſhe was polluted with them, and her mind was alienated from them.

18 So ſhe diſcovered her whoredoms, and diſcovered her nakedneſs: then my mind was alienated from her, like as my mind was alienated from her ſiſter.

19 Yet ſhe multiplied her whoredoms in calling to remembrance the days of her youth wherein ſhe had played the harlot in the land of Egypt.

20 For ſhe doted upon their paramours, whoſe fleſh *is as* the fleſh of aſſes, and whoſe iſſue *is like* the iſſue of horſes.

21 Thus thou calledſt to remembrance the lewdneſs of thy youth, in bruiſing thy teats by the Egyptians, for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus ſaith the Lord GOD, Behold, I will raiſe up thy lovers againſt thee, from whom thy mind is alienated, and I will bring them againſt thee on every ſide;

23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, *and* all the Aſſyrians with them: all of them deſirable young men, captains and rulers, great lords and renowned, all of them riding upon horſes.

24 And they ſhall come againſt thee with chariots, wagons, and wheels, and with an aſſembly of people *which* ſhall ſet againſt thee buckler and ſhield, and helmet round about: and I will ſet judgment before them, and they ſhall judge thee according to their judgments.

25 And I will ſet my jealouſy againſt thee, and they ſhall deal furiouſly with thee: they ſhall take away thy noſe, and thine ears, and thy remnant ſhall fall by the ſword: they ſhall take thy ſons and thy daughters, and thy reſidue ſhall be devoured by the fire.

26 They ſhall alſo ſtrip thee out of thy clothes, and take away thy fair jewels.

27 Thus will I make thy lewdneſs to ceaſe from thee, and thy whoredom *brought* from the land of Egypt: ſo that thou ſhalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus ſaith the Lord GOD, Behold, I will deliver thee into the hand *of them* whom thou hateſt, into the hand *of them* from whom thy mind is alienated.

29 And they ſhall deal with thee hatefully, and ſhall take away all thy labour, and ſhall leave thee naked and bare, and the nakedneſs of thy whoredoms ſhall be diſcovered, both thy lewdneſs and thy whoredoms.

30 I will do theſe *things* unto thee, becauſe thou haſt gone a whoring after the heathen, *and* becauſe thou art polluted with their idols.

31 Thou haſt walked in the way of thy ſiſter, therefore will I give her cup into thine hand.

32 Thus ſaith the Lord GOD, Thou ſhalt drink of thy ſiſters cup deep and large: thou ſhalt be laughed to ſcorn, and had in deriſion; it containeth much.

33 Thou ſhalt be filled with drukenneſs and ſorrow, with the cup of aſtoniſhment and deſolation, with the cup of thy ſiſter Samaria.

34 Thou ſhalt even drink it, and ſuck *it* out, and thou ſhalt break the ſherds thereof, and pluck off thine own breaſts: for I have ſpoken *it*, ſaith the Lord GOD.

35 Therefore thus ſaith the Lord GOD, Becauſe thou haſt forgotten me, and caſt me behind thy back, therefore bear thou alſo thy lewdneſs, and thy whoredoms.

36 ¶

36 ¶ The LORD ſaid moreover unto me, Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

37 That they have committed adultery, and blood *is* in their hands, and with their idols have they committed adultery, and have alſo cauſed their ſons whom they bare unto me, to paſs for them through *the fire*, to devour *them*.

38 Moreover, this they have done unto me: they have defiled my ſanctuary in the ſame day, and have prophaned my ſabbaths.

39 For when they had ſlain their children to their idols, then they came the ſame day into my ſanctuary to profane it; and lo, thus have they done in the midſt of mine houſe.

40 And furthermore, that ye have ſent for men to come from far, unto whom a meſſenger *was* ſent, and lo, they came, for whom thou didſt waſh thy ſelf, paintedſt thy eyes, and deckedſt thy ſelf with ornaments.

41 And ſatteſt upon a ſtately bed, and a table prepared before it, whereupon thou haſt ſet mine incenſe and mine oyl.

42 And a voice of a multitude being at eaſe *was* with her, and with the men of the common ſort *were* brought Sabeans from the wilderneſs, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then ſaid I unto *her that was* old in adulteries, Will they now commit whoredoms with her, and ſhe *with them*?

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: ſo went they in unto Aholah, and unto Aholibah the lewd women.

45 ¶ And the righteous men, they ſhall judge them after the manner of adultereſſes, and after the manner of women that ſhed blood; becauſe they *are* adultereſſes, and blood *is* in their hands.

46 For thus ſaith the Lord GOD, I will bring up a company upon them, and will give them to be removed and ſpoiled.

47 And the company ſhall ſtone them with ſtones, and diſpatch them with their ſwords; they ſhall ſlay their ſons and their daughters, and burn up their houſes with fire.

48 Thus will I cauſe lewdneſs to ceaſe out of the land, that all women may be taught not to do after your lewdneſs.

49 And they ſhall recompenſe your lewdneſs upon you, and ye ſhall bear the ſins of your idols: and ye ſhall know that I *am* the Lord GOD.

CHAP. xx. This is an excellent diſcourſe, in which the Prophet repreſents to the elders of the Jews, the favours God had done for that people, ſince he had choſen them; and how he had given them his laws, and ſupported them for a long time; but he complains that the Jews had continually offended the Lord, ever ſince they came out of Egypt, both in the wilderneſs, and land of Canaan; becauſe of which, God denounces to them by him, that he would diſperſe them over all the world; but he, nevertheleſs promiſes, that he would have compaſſion upon ſome of his people, and would bring them back to Jeruſalem. So that

This chapter, in which God repreſents to the Jews, the favours he had heap'd upon them in all times, and their exceeding great ingratitude, obliges us to conſider, that God has ſhewn us much more excellent kindneſſes than he did to his ancient people; that he has manifeſted himſelf to us after a more plain and perfect manner; that he has taught us by the Lord Jeſus Chriſt, the way we ſhould walk in, if we would be happy; and he has given us his holy laws, by which we may obtain life; and therefore, that we ſhould be infinitely more blame-worthy than the Jews, if we were ungrateful for ſo many favours, and if we did not keep his commandments. That which happened to the Jews, whom God diſpers'd throughout the world, to puniſh them for their ingratitude and rebellions, is an example we ought to improve to our advantage, and which teaches us, that God does ſeverely revenge the abuſe of his mercies, and the contempt of his laws and of his covenant. Laſtly, the promiſes which God makes in this chapter, to re-eſtabliſh a part of the Jews in the land of their fore-fathers, after they ſhould have acknowledg'd their ſins, and born the puniſhment thereof, ſhew, that God does never entirely caſt off his people; that he does not correct men but out of a principle of goodneſs, and for their welfare; and that he is always diſpoſed to ſhew them mercy, whenever they humble themſelves, and grow better by his chaſtiſements.

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From whence we may learn, 1ſt, that when men provoke the wrath of God by their ſins, nothing can ſecure them from it. And, in the ſecond part we are very plainly taught, that God governs all things by his providence; that he even preſides over the lot, and over ſuch events as we imagine to depend upon pure hazard; and that men execute what he reſolves, without knowing it. You are further to conſider the ruin of the Jews, and eſpecially in the puniſhment of king Zedekiah, that a ſinful nation, and chiefly wicked princes, do at laſt meet with Divine Vengeance. The deſtruction of the Ammonites, who were ſpared at firſt, but afterwards conquer'd in their turn, ſhews, that God does not leave the wicked unpuniſh'd; and that if he forbears chaſtiſing them for a time, as they deſerve, he makes them, ſooner or later, feel the effects of his wrath.

CHAP. xxii. Ezekiel propheſies againſt Jeruſalem; he mentions the crimes that were there committed, ſuch as idolatry, contempt of parents, injuſtice, oppreſſion, murder, prophanation of the Divine Service, adultery, bribes, corruption and extortion. He ſays, that theſe crimes would cauſe the total ruin of Jeruſalem and of the people. But he complains above all, that the Prophets, the prieſts, and the magiſtrates, had likewiſe abandoned themſelves

10 Theſe diſcovered her nakedneſs, they took her ſons and her daughters, and ſlew her with the ſword: and ſhe became famous among women, for they had executed judgment upon her.

11 And when her ſiſter Aholibah ſaw *this*, ſhe was more corrupt in her inordinate love than ſhe, and in her whoredom more than her ſiſter in *her* whoredoms.

12 She doted upon the Aſſyrians *her* neighbours, captains and rulers clothed moſt gorgeouſly, horſemen riding upon horſes, all of them deſirable young men.

13 Then I ſaw that ſhe was defiled, *that* they *took* both one way,

14 And *that* ſhe increaſed her whoredoms: for when ſhe ſaw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermillion,

15 Girded with girdles upon their loyns, exceeding in dyed attire upon their heads all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 And aſſoon as ſhe ſaw them with her eyes, ſhe doted upon them, and ſent meſſengers unto them into Chaldea.

17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and ſhe was polluted with them, and her mind was alienated from them.

18 So ſhe diſcovered her whoredoms, and diſcovered her nakedneſs: then my mind was alienated from her, like as my mind was alienated from her ſiſter.

19 Yet ſhe multiplied her whoredoms in calling to remembrance the days of her youth wherein ſhe had played the harlot in the land of Egypt.

20 For ſhe doted upon their paramours, whoſe fleſh *is as* the fleſh of aſſes, and whoſe iſſue *is like* the iſſue of horſes.

21 Thus thou calledſt to remembrance the lewdneſs of thy youth, in bruiſing thy teats by the Egyptians, for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus ſaith the Lord God, Behold, I will raiſe up thy lovers againſt thee, from whom thy mind is alienated, and I will bring them againſt thee on every ſide;

23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, *and* all the Aſſyrians with them: all of them deſirable young men, captains and rulers, great lords and renowned, all of them riding upon horſes.

24 And they ſhall come againſt thee with chariots, wagons, and wheels, and with an aſſembly of people *which* ſhall ſet againſt thee buckler and ſhield, and helmet round about: and I will ſet judgment before them, and they ſhall judge thee according to their judgments.

25 And I will ſet my jealouſy againſt thee, and they ſhall deal furiouſly with thee: they ſhall take away thy noſe, and thine ears, and thy remnant ſhall fall by the ſword: they ſhall take thy ſons and thy daughters, and thy reſidue ſhall be devoured by the fire.

26 They ſhall alſo ſtrip thee out of thy clothes, and take away thy fair jewels.

27 Thus will I make thy lewdneſs to ceaſe from thee, and thy whoredom *brought* from the land of Egypt: ſo that thou ſhalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus ſaith the Lord God, Behold, I will deliver thee into the hand *of them* whom thou hateſt, into the hand *of them* from whom thy mind is alienated.

29 And they ſhall deal with thee hatefully, and ſhall take away all thy labour, and ſhall leave thee naked and bare, and the nakedneſs of thy whoredoms ſhall be diſcovered, both thy lewdneſs and thy whoredoms.

30 I will do theſe *things* unto thee, becauſe thou haſt gone a whoring after the heathen, *and* becauſe thou art polluted with their idols.

31 Thou haſt walked in the way of thy ſiſter, therefore will I give her cup into thine hand.

32 Thus ſaith the Lord God, Thou ſhalt drink of thy ſiſters cup deep and large: thou ſhalt be laughed to ſcorn, and had in deriſion; it containeth much.

33 Thou ſhalt be filled with drukenneſs and ſorrow, with the cup of aſtoniſhment and deſolation, with the cup of thy ſiſter Samaria.

34 Thou ſhalt even drink it, and ſuck *it* out, and thou ſhalt break the ſherds thereof, and pluck off thine own breaſts: for I have ſpoken *it*, ſaith the Lord God.

35 Therefore thus ſaith the Lord God; Becauſe thou haſt forgotten me, and caſt me behind thy back, therefore bear thou alſo thy lewdneſs, and thy whoredoms.

36 ¶

36 ¶ The LORD ſaid moreover unto me, Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

37 That they have committed adultery, and blood *is* in their hands, and with their idols have they committed adultery, and have alſo cauſed their ſons whom they bare unto me, to paſs for them through *the fire*, to devour *them*.

38 Moreover, this they have done unto me: they have defiled my ſanctuary in the ſame day, and have prophaned my ſabbaths.

39 For when they had ſlain their children to their idols, then they came the ſame day into my ſanctuary to profane it; and lo, thus have they done in the midſt of mine houſe.

40 And furthermore, that ye have ſent for men to come from far, unto whom a meſſenger *was* ſent, and lo, they came, for whom thou didſt waſh thy ſelf, paintedſt thy eyes, and deckedſt thy ſelf with ornaments.

41 And ſatteſt upon a ſtately bed, and a table prepared before it, whereupon thou haſt ſet mine incenſe and mine oyl.

42 And a voice of a multitude being at eaſe *was* with her, and with the men of the common ſort *were* brought Sabeans from the wilderneſs, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then ſaid I unto *her that was* old in adulteries, Will they now commit whoredoms with her, and ſhe *with them*?

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: ſo went they in unto Aholah, and unto Aholibah the lewd women.

45 ¶ And the righteous men, they ſhall judge them after the manner of adultereſſes, and after the manner of women that ſhed blood; becauſe they *are* adultereſſes, and blood *is* in their hands.

46 For thus ſaith the Lord GOD, I will bring up a company upon them, and will give them to be removed and ſpoiled.

47 And the company ſhall ſtone them with ſtones, and diſpatch them with their ſwords; they ſhall ſlay their ſons and their daughters, and burn up their houſes with fire.

48 Thus will I cauſe lewdneſs to ceaſe out of the land, that all women may be taught not to do after your lewdneſs.

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1ſt, The enumeration of the crimes that reigned in Jeruſalem, at the time when it was taken and deſtroyed by the Babylonians. The Jews had given themſelves up to idolatry, impiety, injuſtice, and uncleanneſs; and to all ſorts of abominations; and this it was that deprived them of the protection of the Lord, and expoſed them to his vengeance. Theſe are alſo the ſins which God does particularly abhor, and which he never fails to puniſh.

The ſecond thing to be obſerved here is, that God does particularly complain of the ſins of publick perſons, ſaying, that the Prophets ſeduced the people; that the prieſts broke the law, and profaned holy things; and that the magiſtrates were addicted to injuſtice, diſhoneſt gain, fraud, and violence: From whence we may learn, that when the rulers of the Church, and the civil magiſtrates, are men without religion and virtue, we can expect nothing but miſery; and this is what paſtors and governors ought ſeriouſly to conſider, to the end that they may not be the authors of corruption, and of publick calamities, nor draw the indignation of God on themſelves, or thoſe that are under them.

CHAP. XXIV.

1 *Under the parable of a boyling pot,* 6 *is ſhewed the irrevocable deſtruction of Jeruſalem.* 15 *By the ſign of Ezekiel not mourning for the death of his wife.* 19 *Is ſhewed the calamity of the Jews to be beyond all ſorrow.*

AGain in the ninth year, in the tenth month, in the tenth *day* of the month, the word of the LORD came unto me, ſaying,

2 Son of man, Write thee the name of the day, *even* of this ſame day: the king of Babylon ſet himſelf againſt Jeruſalem this ſame day.

3 And utter a parable unto the rebellious houſe, and ſay unto them, Thus ſaith the Lord GOD, ſet on a pot, ſet *it* on, and alſo pour water into it.

4 Gather the pieces thereof into it, *even* every good piece, the thigh and the ſhoulder, fill *it* with the choice bones.

5 Take the choice of the flock, and burn alſo the bones under it, *and* make it boyl well, and let them ſeeth the bones of it therein.

6 ¶ Wherefore thus ſaith the Lord GOD, Wo to the bloody city, to the pot whoſe ſcum *is* therein, and whoſe ſcum is not gone out of it; bring it out piece by piece, let no lot fall upon it.

7 For her blood is in the midſt of her, ſhe ſet it upon the top of a rock, ſhe poured it not upon the ground to cover it with duſt:

8 That it might cauſe fury to come up to take vengeance: I have ſet her blood upon the top of a rock, that it ſhould not be covered.

9 Therefore thus ſaith the Lord GOD, Wo to the bloody city, I will even make the pile for fire great.

10 Heap on wood, kindle the fire, conſume the fleſh, and ſpice it well, and let the bones be burnt.

11 Then ſet it empty upon the coals thereof, that the braſs of it may be hot, and may burn, and *that* the filthineſs of it may be molten in it, *that* the ſcum of it may be conſumed.

12 She hath wearied *her ſelf* with lyes, and her great ſcum went not forth out of her: her ſcum *ſhall be* in the fire.

13 In thy filthineſs *is* lewdneſs: becauſe I have purged thee, and thou waſt not purged, thou ſhalt not be purged from thy filthineſs any more, till I have cauſed my fury to reſt upon thee.

14 I the LORD have ſpoken *it*, it ſhall come to paſs, and I will do *it*, I will not go back, neither will I ſpare, neither will I repent; according to thy ways, and according to thy doings ſhall they judge thee, ſaith the Lord GOD.

15 ¶ Alſo the word of the LORD came unto me, ſaying,

16 Son of man, behold, I take away from thee the deſire of thine eyes with a ſtroke: yet neither ſhalt thou mourn nor weep, neither ſhall thy tears run down.

17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy ſhoes upon thy feet, and cover not thy lips, and eat not the bread of men.

18 So I ſpake unto the people in the morning, and at even my wife died; and I did in the morning as I was commanded.

19 ¶ And the people ſaid unto me, Wilt thou not tell us what theſe *things are* to us, that thou doeſt *ſo*?

20 Then I anſwered them, The word of the LORD came unto me, ſaying,

21 Speak unto the houſe of Iſrael, Thus ſaith the Lord GOD, Behold, I will profane my ſanctuary, the excellency of your ſtrength, the deſire of your eyes, and that which your ſoul pitieth; and your ſons and your daughters whom ye have left ſhall fall by the ſword.

22 And ye ſhall do as I have done: ye ſhall not cover *your* lips, nor eat the bread of men.

23 And your tires *ſhall be* upon your heads, and your ſhoes upon your feet: ye ſhall not mourn nor weep, but ye ſhall pine away for your iniquities, and mourn one towards another.

24 Thus Ezekiel is unto you a ſign: according to all that he hath done ſhall ye do: and when this cometh, ye ſhall know that I *am* the Lord GOD.

25 Alſo thou ſon of man, *ſhall it* not *be* in the day when I take from them their ſtrength, the joy of their glory, the deſire of their eyes, and that whereupon they ſet their minds, their ſons and their daughters:

26 *That* he that eſcapeth in that day ſhall come unto thee, to cauſe *thee* to hear *it* with *thine* ears?

27 In that day ſhall thy mouth be opened to him which is eſcaped, and thou ſhalt ſpeak, and be no more dumb, and thou ſhalt be a ſign unto them, and they ſhall know that I *am* the LORD.

CHAP. xxiv. God reveals to Ezekiel, who was then in Chaldea, that upon that very day, the king of Babylon had laid ſiege to Jeruſalem; and orders him to repreſent the deſtruction of that city, by the type of a cauldron in which fleſh was boiled. Then God tells him, that his wife ſhould die that day; but forbids him to weep, or to ſhew any tokens of mourning, to the end that it ſhould appear, that the deſolation of Jeruſalem would be ſo great and general, that husbands and wives, parents and children, and all the neareſt relations, could not be able to lament the death of each other. So that what you are to conſider in this chapter, is,

1ſt, That although Ezekiel was in Chaldea, and conſequently very far from Jeruſalem, God made known to him the day in which the king of Babylon had begun the ſiege of Jeruſalem; by which it appears, that God perfectly knows all that paſſes in the world.

2dly, The type of a cauldron, in which fleſh is boyl'd, and the explanation God gave of that ſimilitude, tend to inform us, that the wrath of God is a fire which devours every thing, and that the city of Jeruſalem ſhould be entirely deſtroy'd and burnt.

3dly, You muſt obſerve, that Jeruſalem was to be treated in this manner, becauſe it was defiled and full of abominations, and in which blood had been ſpilt, and all ſort of crimes committed. This ſhews that God puniſhes men righteouſly, and that when he treats them with the greateſt ſeverity, He only renders to them according to their works.

You may likewiſe conſider the ſeverity of God's judgments, in his forbidding the Prophet to weep for the death of his wife, which was to ſhew the Jews, how dreadful their ruin would be, ſince that thoſe who were deareſt to each other, ſhould not be able to lament their loſs in that deplorable juncture.

CHAP. XXV.

1 God's vengeance for their inſolency againſt the Jews, upon the Ammonites, 8 upon Moab and Seir, 12 upon Edom, 15 and upon the Philiſtines.

THE word of the LORD came again unto me, ſaying,

2 Son of man, ſet thy face againſt the Ammonites, and propheſy againſt them:

3 And ſay unto the Ammonites, Hear the word of the Lord GOD, Thus ſaith the Lord GOD, Becauſe thou ſaidſt, Aha, againſt my ſanctuary, when it was profaned, and againſt the land of Iſrael, when it was deſolate, and againſt the houſe of Judah, when they went into captivity;

4 Behold therefore, I will deliver thee to the men of the eaſt for a poſſeſſion, and they ſhall ſet their palaces in thee, and make their dwellings in thee: they ſhall eat thy fruit, and they ſhall drink thy milk.

5 And I will make Rabbah a ſtable for camels, and the Ammonites a couching-place for flocks: and ye ſhall know that I *am* the LORD.

6 For thus ſaith the Lord GOD, Becauſe thou haſt clapped *thine* hands, and ſtamped with the feet, and rejoiced in heart with all thy deſpite againſt the land of Iſrael:

7 Behold therefore, I will ſtretch out mine hand upon thee, and will deliver thee for a ſpoil to the heathen, and I will cut thee off from the people, and I will cauſe thee to periſh out of the countreys: I will deſtroy thee, and thou ſhalt know that I *am* the LORD.

8 ¶ Thus ſaith the Lord GOD, Becauſe that Moab and Seir do ſay, behold, the houſe of Judah *is* like unto all the heathen.

9 Therefore behold, I will open the ſide of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country Beth-jeſhimoch, Baal-meon, and Kiriathaim.

10 Unto the men of the eaſt with the Ammonites, and will give them in poſſeſſion, that the Ammonites may not be remembred among the nations.

11 And I will execute judgments upon Moab, and they ſhall know that I *am* the LORD.

12 ¶ Thus ſaith the Lord GOD, Becauſe that Edom hath dealt againſt the houſe of Judah by taking vengeance, and hath greatly offended and revenged himſelf upon them:

13 Therefore thus ſaith the Lord GOD, I will alſo ſtretch out mine hand upon Edom, and will cut off man and beaſt from it, and I will make it deſolate from Teman, and they of Dedan ſhall fall by the ſword.

14 And I will lay my vengeance upon Edom by the hand of my people Iſrael, and they ſhall do in Edom according to mine anger, and according to my fury, and they ſhall know my vengeance, ſaith the Lord GOD.

15 ¶ Thus ſaith the Lord GOD, Becauſe the Philiſtines have dealt by revenge, and have taken vengeance with a deſpiteful heart, to deſtroy *it* for the old hatred;

16 Therefore thus ſaith the Lord GOD, Behold, I will ſtretch out mine hand upon the Philiſtines, and I will cut off the Cherethims, and deſtroy the remnant of the ſea-coaſt.

17 And I will execute great vengeance upon them with furious rebukes; and they ſhall know that I am the LORD, when I ſhall lay my vengeance upon them.

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24 Theſe *were* thy merchants in all ſorts *of things*, in blue cloaths, and broidered

work, and in cheſts of rich apparel, bound with cords, and made of cedar among thy merchandiſe.

25 The ſhips of Tarſhiſh did ſing of thee in thy market, and thou waſt repleniſhed, and made very glorious in the midſt of the ſeas.

26 ¶ Thy rowers have brought thee into great waters: the eaſt-wind hath broken thee in the midſt of the ſeas.

27 Thy riches and thy fairs, thy merchandiſe, thy mariners and thy pilots, thy calkers, and the occupiers of thy merchandiſe, and all thy men of war that *are* in thee, and in all thy company, which *is* in the midſt of thee, ſhall fall into the midſt of the ſeas, in the day of thy ruin.

28 The ſuburbs ſhall ſhake at the ſound of the cry of thy pilots.

29 And all that handle the oar, the mariners, *and* all the pilots of the ſea, ſhall come down from their ſhips, they ſhall ſtand upon the land;

30 And ſhall cauſe their voice to be heard againſt thee, and ſhall cry bitterly, and ſhall caſt up duſt upon their heads, they ſhall wallow themſelves in the aſhes.

31 And they ſhall make themſelves utterly bald for thee, and gird them with ſackcloth, and they ſhall weep for thee with bitterneſs of heart, *and* bitter wailing.

32 And in their wailing they ſhall take up a lamentation for thee, and lament over thee, *ſaying*, What *city is* like Tyrus, like the deſtroyed in the midſt of the ſea?

33 When thy wares went forth out of the ſeas, thou filledſt many people, thou didſt enrich the kings of the earth, with the multitude of thy riches, and of thy merchandiſe.

34 In the time *when* thou ſhalt be broken by the ſeas in the depths of the waters, thy merchandiſe and all thy company in the midſt of thee ſhall fall.

35 All the inhabitants of the iſles ſhall be aſtoniſhed at thee, and their kings ſhall be ſore afraid, they ſhall be troubled in *their* countenance.

36 The merchants among the people ſhall hiſs at thee, thou ſhalt be a terror, and never *ſhalt be* any more.

CHAP. XXVIII.

1 God's judgment upon the prince of Tyrus for his ſacrilegious pride. 11 A lamentation of his great glory corrupted by ſin. 20 The judgment of Zidon. 24 The reſtoration of Iſrael.

THE word of the LORD came again unto me, ſaying,

2 Son of man, ſay unto the prince of Tyrus, Thus ſaith the Lord GOD, Becauſe thine heart *is* lifted up, and thou haſt ſaid, I *am* a god, I ſit *in* the ſeat of God, in the midſt of the ſeas: yet thou *art* a man, and not God, though thou ſet thine heart as the heart of God:

3 Behold, thou *art* wiſer than Daniel; there is no ſecret that they can hide from thee:

4 With thy wiſdom, and with thine underſtanding thou haſt gotten thee riches, and haſt gotten gold and ſilver into thy treaſures:

5 By thy great wiſdom, *and* by thy traffick haſt thou increaſed thy riches, and thine heart is lifted up becauſe of thy riches:

6 Therefore thus ſaith the Lord GOD, Becauſe thou haſt ſet thine heart as the heart of God:

7 Behold, therefore, I will bring ſtrangers upon thee, the terrible of the nations: and they ſhall draw their ſwords againſt the beauty of thy wiſdom, and they ſhall defile thy brightneſs.

8 They ſhall bring thee down to the pit, and thou ſhalt die the deaths of *them that are* ſlain in the midſt of the ſeas.

9 Wilt thou yet ſay before him that ſlayeth thee, I *am* God? but thou *ſhalt be* a man and no God in the hand of him that ſlayeth thee.

10 Thou ſhalt die the deaths of the uncircumciſed, by the hand of ſtrangers: for I have ſpoken *it*, ſaith the Lord GOD.

11 ¶ Moreover, the word of the LORD came unto me, ſaying,

12 Son of man, take up a lamentation upon the king of Tyrus, and ſay unto him, Thus ſaith the LORD God, Thou ſealeſt up the ſum full of wiſdom and perfect in beauty.

13 Thou haſt been in Eden the garden of God; every precious ſtone *was* thy covering, the ſardius, topaz, and the diamond, the beryl, the onyx, and the jaſper, the ſapphire, the emerald, and the carbuncle, and gold: the workmanſhip of thy tabrets and of thy pipes was prepared in thee, in the day that thou waſt created.

14 Thou *art* the anointed cherub that covereth: and I have ſet thee *ſo*; thou waſt upon the holy mountain of God; thou haſt walked up and down in the midſt of the ſtones of fire.

15 Thou *waſt* perfect in thy ways from the day that thou waſt created, till iniquity was found in thee.

16 By the multitude of thy merchandiſe they have filled the midſt of thee with violence, and thou haſt ſinned: therefore I will caſt thee as profane out of the mountain of God: and I will deſtroy thee, O covering cherub, from the midſt of the ſtones of fire.

17 Thine heart was lifted up becauſe of thy beauty, thou haſt corrupted thy wiſdom by reaſon of thy brightneſs: I will caſt thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou haſt defiled thy ſanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midſt of thee, it ſhall devour thee, and I will bring thee to aſhes upon the earth, in the ſight of all them that behold thee.

19 All they that know thee among the people, ſhall be aſtoniſhed at thee: thou ſhalt be a terror, and never *ſhalt* thou *be* any more.

20 ¶ Again the word of the LORD came unto me, ſaying,

21 Son of man, ſet thy face againſt Zidon, and propheſy againſt it,

22 And ſay, Thus ſaith the Lord GOD, Behold, I *am* againſt thee, O Zidon, and I will be glorified in the midſt of thee: and they ſhall know that I *am* the LORD, when I ſhall have executed judgments in her, and ſhall be ſanctified in her.

23 For I will ſend into her peſtilence, and blood into her ſtreets, and the wounded ſhall be judged in the midſt of her by the ſword upon her on every ſide; and they ſhall know that I *am* the LORD.

24 ¶ And there ſhall be no more a pricking brier unto the houſe of Iſrael, nor *any* grieving thorn of all *that are* round about them that deſpiſed them, and they ſhall know that I *am* the Lord GOD.

25 Thus ſaith the Lord GOD, When I ſhall have gathered the houſe of Iſrael from the people among whom they are ſcattered, and ſhall be ſanctified in them in the ſight of the heathen, then ſhall they dwell in their land that I have given to my ſervant Jacob.

26 And they ſhall dwell ſafely therein, and ſhall build houſes, and plant vineyards: yea, they ſhall dwell with confidence when I have executed judgments upon all thoſe that deſpiſe them round about them, and they ſhall know that I *am* the LORD their God.

CHAP. XXIX.

1 *The judgment of Pharaoh, for his treachery to Iſrael.* 8 *The deſolation of Egypt.* 13 *The reſtoration thereof, after forty years.* 17 *Egypt the reward of Nebuchadrezzar.* 21 *Iſrael ſhall be reſtored.*

IN the tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, ſaying,

2 Son of man, ſet thy face againſt Pharaoh king of Egypt, and propheſy againſt him, and againſt all Egypt.

3 Speak and ſay, Thus ſaith the Lord GOD, Behold, I *am* againſt thee, Pharaoh king of Egypt, the great dragon that lieth in the midſt of his rivers, which hath ſaid, My river *is* mine own, and I have made *it* for my ſelf.

4 But I will put hooks in thy jaws, and I will cauſe the fiſh of thy rivers to ſtick unto thy ſcales, and I will bring thee up out of the midſt of thy rivers, and all the fiſh of thy rivers ſhall ſtick unto thy ſcales.

5 And I will leave thee *thrown* into the wilderneſs, thee and all the fiſh of thy rivers: thou ſhalt fall upon the open fields, thou ſhalt not be brought together, nor gathered: I have given thee for meat to the beaſts of the field, and to the fowls of the heaven.

6 And all the inhabitants of Egypt ſhall know that I *am* the LORD, becauſe they have been a ſtaff of reed to the houſe of Iſrael.

7 When they took hold of thee by thy hand, thou didſt break, and rent all their ſhoulder: and when they leaned upon thee, thou brakeſt, and madeſt all their loyns to be at a ſtand.

8 ¶ Therefore thus ſaith the Lord GOD, Behold, I will bring a ſword upon thee, and cut off man and beaſt out of thee.

9 And the land of Egypt ſhall be deſolate and waſte, *and* they ſhall know that I *am* the LORD; becauſe he hath ſaid, The river *is* mine, and I have made *it*.

10 Behold therefore, I *am* againſt thee, and againſt thy rivers, and I will make the land of Egypt utterly waſte *and* deſolate, from the tower of Syene even unto the border of Ethiopia.

11 No foot of man ſhall paſs through it, nor foot of beaſt ſhall paſs through it, neither ſhall it be inhabited forty years.

12 And I will make the land of Egypt deſolate in the midſt of the countries *that are* deſolate, and her cities among the cities *that are* laid waſte ſhall be deſolate forty years: and I will ſcatter the Egyptians among the nations, and will diſperſe them through the countries.

13 ¶ Yet thus ſaith the Lord GOD, At the end of forty years will I gather the Egyptians from the people whither they there ſcattered.

14 And I will bring again the captivity of Egypt, and will cauſe them to return *into* the land of Pathros, into the land of their habitation, and they ſhall be there a baſe kingdom.

15 It ſhall be the baſeſt of the kingdoms, neither ſhall it exalt it ſelf any more above the nations: for I will diminiſh them, that they ſhall no more rule over the nations.

16 And it ſhall be no more the confidence of the houſe of Iſrael, which bringeth *their* iniquity to remembrance, when they ſhall look after them: but they ſhall know that I *am* the Lord GOD.

17 ¶ And it came to paſs in the ſeven and twentieth year, in the firſt *month*, in the firſt *day* of the month, the word of the LORD came unto me, ſaying,

18 Son of man, Nebuchadrezzar king of Babylon cauſed his army to ſerve a great ſervice againſt Tyrus: every head *was* made bald, and every ſhoulder *was* peeled: yet had he no wages, nor his army for Tyrus, for the ſervice that he had ſerved againſt it.

19 Therefore thus ſaith the Lord GOD, Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon, and he ſhall take her multitude, and take her ſpoil, and take her prey, and it ſhall be the wages for his army.

20 I have given him the land of Egypt *for* his labour wherewith he ſerved againſt it, becauſe they wrought for me, ſaith the Lord GOD.

21 ¶ In that day will I cauſe the horn of the houſe of Iſrael to bud forth, and I will give thee the opening of the mouth in the midſt of them, and they ſhall know that I *am* the LORD.

CHAP. XXX.

1 *The deſolation of Egypt, and her helpers.* 20 *The arm of Babylon ſhall be ſtrengthened to break the arm of Egypt.*

THE word of the LORD came again unto me, ſaying,

2 Son of man, propheſy and ſay, Thus ſaith the Lord GOD, Howl ye, wo worth the day.

3 For the day *is* near, even the day of the LORD *is* near, a cloudy day, it ſhall be the time of the heathen.

4 And the ſword ſhall come upon Egypt, and great pain ſhall be in Ethiopia, when the ſlain ſhall fall in Egypt, and they ſhall take away her multitude, and her foundations ſhall be broken down.

5 Ethiopia and Lybia, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, ſhall fall with them by the ſword.

6 Thus ſaith the LORD, They alſo that uphold Egypt ſhall fall, and the pride of her power ſhall come down: from the tower of Syene ſhall they fall in it by the ſword, ſaith the Lord GOD.

7 And they ſhall be deſolate in the midſt of the countries *that are* deſolate, and her cities ſhall be in the midſt of the cities *that are* waſted.

8 And they ſhall know that I *am* the LORD, when I have ſet a fire in Egypt, and *when* all her helpers ſhall be deſtroyed.

9 In that day ſhall meſſengers go forth from me in ſhips, to make the careleſs Ethiopians afraid, and great pain ſhall come upon them, as in the day of Egypt: for lo, it cometh.

10 Thus ſaith the Lord GOD, I will alſo make the multitude of Egypt to ceaſe by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, the terrible of the nations ſhall be brought to deſtroy the land: and they ſhall draw their ſwords againſt Egypt, and fill the land with the ſlain.

12 And I will make the rivers dry, and ſell the land into the hand of the wicked, and I will make the land waſte, and all that is therein, by the hand of ſtrangers: I the LORD have ſpoken *it*.

13 Thus ſaith the Lord GOD, I will alſo deſtroy the idols, and I will cauſe *their* images to ceaſe out of Noph: and there

ſhall be no more a prince of the land of Egypt, and I will put a fear in the land of Egypt.

14 And I will make Pathros deſolate, and will ſet fire in Zoan, and will execute judgments in No.

15 And I will pour my fury upon Sin, the ſtrength of Egypt, and I will cut off the multitude of No.

16 And I will ſet fire in Egypt, Sin ſhall have great pain, and No ſhall be rent aſunder, and Noph *ſhall have* diſtreſſes daily.

17 The young men of Aven and of Phibeſeth, ſhall fall by the ſword: and theſe *cities* ſhall go into captivity.

18 At Tehaphnehes alſo the day ſhall be darkned, when I ſhall break there the yokes of Egypt: and the pomp of her ſtrength ſhall ceaſe in her: as for her a cloud ſhall cover her, and her daughters ſhall go into captivity.

19 Thus will I execute judgments in Egypt: and they ſhall know that I *am* the LORD.

20 ¶ And it came to paſs in the eleventh year, in the firſt *month*, in the ſeventh *day* of the month, *that* the word of the LORD came unto me, ſaying,

21 Son of man, I have broken the arm of Pharaoh king of Egypt; and lo, it ſhall not be bound up to be healed, to put a roller to bind it, to make it ſtrong to hold the ſword.

22 Therefore thus ſaith the Lord GOD, Behold, I *am* againſt Pharaoh king of Egypt, and will break his arms, the ſtrong, and *that which was* broken; and I will cauſe the ſword to fall out of his hand.

23 And I will ſcatter the Egyptians among the nations, and will diſperſe them through the countries.

24 And I will ſtrengthen the arms of the king of Babylon, and put my ſword in his hand: but I will break Pharaohs arms, and he ſhall groan before him with the groanings of a deadly wounded *man*.

25 But I will ſtrengthen the arms of the king of Babylon, and the arms of Pharaoh ſhall fall down; and they ſhall know that I *am* the LORD, when I ſhall put my ſword into the hand of the king of Babylon, and he ſhall ſtretch it out upon the land of Egypt.

26 And I will ſcatter the Egyptians among the nations, and diſperſe them among the countries, and they ſhall know that I *am* the LORD.

CHAP. XXXI.

1 *A relation unto Pharaoh,* 3 *of the glory of Aſſyria,* 10 *and the fall thereof, for pride.* 18 *The like deſtruction of Egypt.*

AND it came to paſs in the eleventh year, in the third *month*, in the firſt *day* of the month, *that* the word of the LORD came unto me, ſaying,

2 Son of man, ſpeak unto Pharaoh king of Egypt, and to his multitude, Whom art thou like in thy greatneſs?

3 ¶ Behold, the Aſſyrian *was* a cedar in Lebanon with fair branches, and with a ſhadowing ſhroud, and of an high ſtature, and his top was among the thick boughs.

4 The waters made him great, the deep ſet him up on high, with her rivers running round about his plants, and ſent out her little rivers unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, becauſe of the multitude of waters, when he ſhot forth.

6 All the fowls of heaven made their neſts in his boughs, and under his branches did all the beaſts of the field bring forth their young, and under his ſhadow dwelt all great nations.

7 Thus was he fair in his greatneſs, in the length of his branches: for his root was by great waters.

8 The cedars in the garden of God could not hide him: the fir-trees were not like his boughs, and the cheſnut-trees were not like his branches; not any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches: ſo that all the trees of Eden, that *were* in the garden of God, envied him.

10 ¶ Therefore thus ſaith the Lord GOD, Becauſe thou haſt lifted up thy ſelf in height, and he hath ſhot up his top among the thick boughs, and his heart is lifted up in his height;

11 I have therefore delivered him into the hand of the mighty one of the heathen: he ſhall ſurely deal with him, I have driven him out for his wickedneſs.

12 And ſtrangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land, and all

the people of the earth are gone down from his ſhadow, and have left him.

13 Upon his ruin ſhall all the fowls of the heaven remain, and all the beaſts of the field ſhall be upon his branches:

14 To the end that none of all the trees by the waters exalt themſelves for their height, neither ſhoot up their top among the thick boughs, neither their trees ſtand up in their height, all that drink water: for they are all delivered unto death to the nether parts of the earth in the midſt of the children of men, with them that go down to the pit.

15 Thus ſaith the Lord GOD, In the day when he went down to the grave I cauſed a mourning, I covered the deep for him, and I reſtrained the floods thereof, and the great waters were ſtayed; and I cauſed Lebanon to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to ſhake at the ſound of his fall, when I caſt him down to hell with them that deſcend into the pit: and all the trees of Eden, the choice and beſt of Lebanon, all that drink water ſhall be comforted in the nether parts of the earth.

17 They alſo went down into hell with him unto *them that be* ſlain with the ſword, and *they that were* his arm *that* dwelt under his ſhadow in the midſt of the heathen.

18 ¶ To whom art thou thus like in glory and in greatneſs among the trees of Eden? yet ſhalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou ſhalt lie in the midſt of the uncircumciſed, with *them that be* ſlain by the ſword: this *is* Pharaoh and all his multitude, ſaith the Lord GOD.

CHAP. XXXII.

1 *A lamentation for the fearful fall of Egypt.* 11 *The ſword of Babylon ſhall deſtroy it.* 17 *It ſhall be brought down to hell among all the uncircumciſed nations.*

AND it came to paſs in the twelfth year, in the twelfth month, in the firſt *day* of the month, *that* the word of the LORD came unto me, ſaying,

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and ſay unto him, Thou art like a young lion of the nations, and thou *art* as a whale in the ſeas: and thou cameſt forth with thy rivers, and troubledſt the waters with thy feet, and fouledſt their rivers.

3 Thus ſaith the Lord GOD, I will therefore ſpread out my net over thee, with a company of many people, and they ſhall bring thee up in my net.

4 Then will I leave thee upon the land, I will caſt thee forth upon the open field, and will cauſe all the fowls of the heaven to remain upon thee, and I will fill the beaſts of the whole earth with thee.

5 And I will lay thy fleſh upon the mountains, and fill the valleys with thy height.

6 I will alſo water with thy blood the land wherein thou ſwimmeſt, *even* to the mountains; and the rivers ſhall be full of thee.

7 And when I ſhall put thee out, I will cover the heaven, and make the ſtars thereof dark: I will cover the ſun with a cloud, and the moon ſhall not give her light.

8 All the bright lights of heaven will I make dark over thee, and ſet darkneſs upon thy land, ſaith the Lord GOD.

9 I will alſo vex the hearts of many people, when I ſhall bring thy deſtruction among the nations, into the countries which thou haſt not known.

10 Yea, I will make many people amazed at thee, and their kings ſhall be horribly afraid for thee, when I ſhall brandiſh my ſword before them, and they ſhall tremble at *every* moment; every man for his own life, in the day of thy fall.

11 ¶ For thus ſaith the Lord GOD, The ſword of the king of Babylon ſhall come upon thee.

12 By the ſwords of the mighty will I cauſe thy multitude to fall, the terrible of the nations all of them; and they ſhall ſpoil the pomp of Egypt, and all the multitude thereof ſhall be deſtroyed.

13 I will deſtroy alſo all the beaſts thereof from beſides the great waters, neither ſhall the foot of man trouble them any more, nor the hoofs of beaſts trouble them.

14 Then will I make their waters deep, and cauſe their rivers to run like oyl, ſaith the Lord GOD.

15 When I ſhall make the land of Egypt deſolate, and the country ſhall be deſtitute of that whereof it was full, when I ſhall ſmite all them that dwell therein, then ſhall they know that I *am* the LORD.

16 This *is* the lamentation wherewith they ſhall lament her: the daughters of the nations ſhall lament her: they ſhall lament

for her, *even* for Egypt, and for all her multitude, ſaith the Lord GOD.

17 ¶ It came to paſs alſo in the twelfth year, in the fifteenth *day* of the month, *that* the word of the LORD came unto me, ſaying,

18 Son of man, wail for the multitude of Egypt, and caſt them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

19 Whom doſt thou paſs in beauty? go down, and be thou laid with the uncircumciſed.

20 They ſhall fall in the midſt of *them that are* ſlain by the ſword: ſhe is delivered to the ſword; draw her and all her multitudes.

21 The ſtrong among the mighty ſhall ſpeak to him out of the midſt of hell with them that help him: they are gone down, they lie uncircumciſed, ſlain by the ſword.

22 Aſhur *is* there, and all her company: his graves *are* about him: all of them ſlain, fallen by the ſword.

23 Whoſe graves are ſet in the ſides of the pit, and her company is round about her grave: all of them ſlain, fallen by the ſword, which cauſed terror in the land of the living.

24 There *is* Elam, and all her multitude round about her grave, all of them ſlain, fallen by the ſword, which are gone down uncircumciſed into the nether parts of the earth, which cauſed their terror in the land of the living, yet have they born their ſhame with them that go down to the pit.

25 They have ſet her a bed in the midſt of the ſlain with all her multitude: her graves *are* round about him: all of them uncircumciſed, ſlain by the ſword: though their terror was cauſed in the land of the living, yet have they born their ſhame with them that go down to the pit: he is put in the midſt of *them that be* ſlain.

26 There *is* Meſhech, Tubal, and all her multitudes: her graves *are* round about him: all of them uncircumciſed, ſlain by the ſword, though they cauſed their terror in the land of the living.

27 And they ſhall not lie with the mighty, *that are* fallen of the uncircumciſed, which are gone down to hell with their weapons of war: and they have laid their ſwords under their heads, but their iniquities ſhall be upon their bones, though *they were* the terror of the mighty in the land of the living.

28 Yea, thou ſhalt be broken in the midſt of the uncircumciſed, and ſhalt lie with *them that are* ſlain with the ſword.

29 There *is* Edom, her kings, and all her princes, which with their might are laid by *them that were* ſlain by the ſword: they ſhall lie with the uncircumciſed, and with them that go down to the pit.

30 There *be* the princes of the north, all of them, and all the Zidonians which are gone down with the ſlain, with their terror they are aſhamed of their might, and they lie uncircumciſed with *them that be* ſlain by the ſword, and bear their ſhame with them that go down to the pit.

31 Pharaoh ſhall ſee them, and ſhall be comforted over all his multitude, *even* Pharaoh and all his army ſlain by the ſword, ſaith the Lord GOD.

32 For I have cauſed my terror in the land of the living: and he ſhall be laid in the midſt of the uncircumciſed, with *them that are* ſlain with the ſword, *even* Pharaoh and all his multitude, ſaith the Lord GOD.

CHAP. xxvi. This whole chapter is a Propheſy againſt Tyrus a ſtrong and proud city upon the ſea, of which it hath been often ſpoken, eſpecially Iſa. xxiii. and the cauſe of the deſtruction thereof was the ſame that brought Ammon and Moab, &c. to ruin, her rejoicing at the fall of Jeruſalem.

Ver. 4. — *I will alſo ſcrape her duſt from her and make her like the top of a rock.*] This is ſpoken to ſhew the utter ruin of Tyre, being ſo overturned, as that not ſo much as any earth ſhould be left there, but as the city was built upon a rock, and the earth that was about it was brought from other places to make gardens, ſo that being now thrown down into the ſea, it ſhould be left, as a bare rock, as it was at the firſt. Ver. 6. — *Her daughters ſhall be ſlain in the field*, that is, Zidon and other cities in ſubjection to Tyrus, as the mother city.

Whereas it is threatned, that Tyrus ſhould be built no more, yet Eſa. xxiii. 15. it is ſaid, that it ſhould be built after ſeventy years, the meaning is, *not to be the head of a kingdom*, for although it were built again in the time of the Perſians, yet neither was it built by Tyrians, the poſterity of the old inhabitants, but by others, neither was it a kingdom, or *free city* any more, but tributary.

He ſpeaks of great waters brought upon her, meaning great forces, but called waters in alluding to the ſituation of Tyre, which was upon the ſea. For although the foundation of the city were an high rock, yet it is ſaid to be overflown with waters, and to go into the pit, becauſe places drowned are never any more ſeen, but lie perpetually in the bottom of the ſea, as in a pit.

The going down of Tyre into the pit, is further illuſtrated by comparing her going down with that of the old world long ago, intimating hereby, as Jerom hath it, the Tyrians deſtruction both temporally and eternally in the pit of hell, *When I ſhall ſet glory in the land of the living*, that is, I ſhall glorify my ſervants and bleſs them with *eternal life* in my Heavenly Kingdom.

CHAP. xxvii. In this chapter, that the ruin of Tyrus might appear to be the greater, the Prophet ſetteth forth at large the wealth and magnificence of that city, and the great command thereof over other places, ſo that it might ſeem to be of incomparable ſtrength and invincible. Here is nothing that needeth expoſition, till we come to

Ver. 11.--*The Gammadims were upon thy towers*, &c.] whereby, becauſe the word ſignifieth a cubit, ſome ſaith Junius, underſtand men but one cubit high, *viz.* the Pygmies, but how probable this is, let the reader judge, forſomuch as they are ſpoken of as part of the forces, which ſtood to defend Tyre. He therefore conjectureth, that the word is not proper, but appellative, by Gammadim cubit men, ſtrong armed men being underſtood to draw the bow, and ſhoot moſt mightily. Yet there were a people of this name, who as Pliny ſaith, inhabited a region in Phœnicia, lying upon the ſea in the form of a cubit, being from thence called Gammadim, which was devoured long ago by the ſea. Pliny's nat. hiſt. l. 2. c. 1.

Touching wheat of Minnith, v. 17. this was a city of the Ammonites ſmitten by Iphtah, and brought under long ago, ſee Judges xi. 35. and the wheat growing here moſt probably, was of the fineſt ſort, and of Panag, that is Phœnicia, as Junius hath it, Panag alſo ſignifieth balſome, whereby the *Vulg.* therefore rendereth it, or it is the proper name of a place, or ſignifieth a kind of potherb, and for *wheat of Minnith*, the *Vulg.* hath *triticum primum*, the *principal wheat*, reſpecting rather the ſenſe, then the word or name.

Ver. 18.— *The wine of Helbon*, &c.] is by the *Vulg.* called *fat wine*, the ſcholiaſt thinketh the city Malmaſia to be meant, which afforded a moſt delicate wine called Malmeſey, but then it muſt be of Damaſcus in Syria, of which he is ſpeaking, not of Crete.

Chap. xxviii. Ver. 2. *Son of man, ſay unto the prince of Tyrus, thus ſaith the Lord God, Becauſe thine heart is lifted up*, &c.] Having ſpoken againſt the whole city of Tyre in the two former chapters, here he cometh in particular to charge the prince with intolerable pride and ſelf-conceitedneſs in reſpect of his great riches and imaginary wiſdom, whereby he got them, he holding himſelf for this to be a god, as Eſa. xiv. ſo the Prophet ſpeaketh here of Belſhazzar, in a mixt ſpeech, ſomething being ſaid of the Devil *properly*, and ſome things of the king of Babylon in *alluſion* to him. His heart was ſo proud that he thought there was no god above him, or more excellent than he, ſo did he dote upon his own wit and wealth, and he was confident, that God would not diſturb, or bring him down from his high honour; yea, if we ſhall ſay, that that man ſpake ſo of himſelf, it is no more than Caius Caligula, a Roman Emperor did, and Heliogabalus, and Julius Cæſar ſuffered Divine Honours to be done unto them, and Nebuchadnezzar ſet up his image to be worſhipped by all men. And Optat. Milevit. applieth this of the prince of Tyre to Donatus, a biſhop, who thought himſelf in holineſs to excel all other men, and therefore he would not ſuffer any to come unto him but with moſt low reverence, and he would have them called by his name Donatiſts, and he was biſhop of Tyre a colony of Carthage, and ſo a ſpiritual prince. But none ever more notoriouſly lifted up himſelf as a god, than the Popes of Rome, eſpecially ſome of them have done, as he that ſuffered the Sicilian embaſſadors to uſe theſe words unto him, *Domine deus papa miſerere noſtrum*, i. e. *O Lord God the Pope have mercy on us.* And they generally take upon them to forgive ſins, not *miniſterially*, but *poteſtative*, i. e. *with power*, to make laws about Divine Things, and to diſpenſe with expreſs laws of God, and to ſet up and depoſe kings, which none but God can do.

Ver. 3. *Thou art wiſer than Daniel*, &c.] Here he ſeeks to make him aſhamed of that his moſt proud boaſting by deriding him, and ironically telling him, Ah! thou art wiſer than Daniel! as if he had ſaid, art thou not aſhamed to compare thy ſelf with God, I will name unto thee a man, who by the conſent of Nebuchadnezzar was the wiſeſt of men, if thou thinkeſt thy ſelf a god, thou muſt needs then much more think thy ſelf wiſer then he was, which is moſt ridiculous; for he, as wiſe as he was, attributed nothing to him, but all his underſtanding to God alone, verſe 12. *Thou ſealeſt up the ſum full of wiſdom and perfect in beauty*, Vulg. *Thou art the ſeal of the ſimilitude, full of wiſdom and perfect in comelineſs*; ſo that the meaning is, thou (O king of Tyre) art a very pattern of perfection, and full of wiſdom and glory in thy own conceit. He proſecutes the ſame argument againſt the pride of that inſolent king, who ſaid, that he was a god, for what is ſuch a one, but a pattern of perfection, and moſt wiſe and glorious? For a ſeal hath in it the perfect form of him, that is thereby repreſented; and then is a letter written perfected, when the laſt act of ſetting to a ſeal is done to it, wherein he goeth on further ironically to tax his fooliſh pride.

Ver. 13. *Thou haſt been in Eden, the garden of God, every precious ſtone was thy covering*, &c.] Here another point of felicity; like that of Adam in the ſtate of innocency, is mentioned; for he, through his pride, thought himſelf, for being prince of ſo rich and magnificent a city, moſt happy, and therefore adorned himſelf with all manner of precious ſtones, yea, he propoſed himſelf a pattern of perfection to other kings and princes, and equal to Adam in Paradiſe, and to the high-prieſt in the precious ſtones of his diadem.

Ver. 14. *Thou art the anointed cherub*, &c. *thou haſt walked up and down in the midſt of ſtones of fire.*] Here the Prophet goeth on ſtill in ſetting forth the exceeding great worldly glory of this king, that being ſet up ſo high; but for his pride and other ſins brought down, his miſery in falling might be the more aggravated, and ſo appear to be juſt matter of doleful lamentation to all his friends and ſuch as ſtood in relation to him, as followeth verſe 19. He is ſaid to be a cherub anointed in alluſion to the cherubims of gold in the Moſt Holy Place, ſpreading their wings from one ſide to the other, which ſanctuary, or Moſt Holy Place, ſtood upon the holy mountain of Zion, intimating, the extent of his dominion to all parts about, and that, as God in his providence had appointed, as the cherubims were by him appointed to be made, and ſo placed: For his walking amidſt the ſtones of fire, that was having the diadem upon his head ſet with precious ſtones, as was before ſaid, that ſparkled like fire, and ſhined brightly, thus alſo Lyra.

Ver. 15. *Thou waſt perfect in thy ways from the day that thou waſt created, till iniquity was found in thee.*] This is not meant of any righteouſneſs before God, or in his ways, but of his proſperity in worldly things, and therefore it is ſaid, *in thy ways*, he had perfect proſperity; when God ſet him up to be ſo glorious a king, which is intimated by ſaying, *in the day that he was created.* But being in this height of worldly honour, for his iniquity now he ſheweth, that he ſhould be brought down.

Then verſe 16, 17, 18. he declareth his iniquities, violence and pride, to which he fell by reaſon of his greatneſs, together with many other ſins not expreſſed. And he ſhould with his city, he ſheweth, be burnt to aſhes to the aſtoniſhment of all beholders, that had before known Tyre in her former magnificence.

Next unto Tyrus was the city of Zidon in wealth and proſperity, belonging to Tyrus, as may be gathered, ch. xxvii. 8. And both theſe cities he intimated to have been alſo vexing enemies to Iſrael, as were the Ammonites and Philiſtines, ver. 24. Becauſe he ſaith, that there ſhould be no more a pricking brier or thorn to Iſrael round about. And if it ſhould be doubted, how this could be ſpoken, forſomuch as Iſrael was now far enough off from theſe nations, *viz.* in Babylon, he ſaith, that the children of Iſrael ſhould return, *&c.* thus propheſying of their coming out of captivity again, as Jeremiah his colleague had done before, in ſpeaking of the nations round about as briers and thorns unto them; he alluded to that of Moſes touching the Canaanites, that ſhould prove, if they remained, as thorns in their eyes and goads in their ſides. And ſuch muſt the people of God always expect, who ſuffer a ſuperſtitious people to dwell amongſt them, and therefore they are not to be tolerated, but to be rooted out by all means allowable in the Goſpel of Chriſt.

Chap. xxix. Here is a Propheſy againſt Egypt, and the king thereof, becauſe he promiſed to help Zedekiah; whereupon he having rebelled againſt the king of Babylon to his own deſtruction, is therefore properly accuſed to be as a broken reed, as alſo Eſa xxxvi. 6. For time, it was *the tenth year, the tenth month, the tenth day*, that is, of Jehoiakim's captivity; and ſo the tenth year of Zedekiah's reign, but the Propheſy againſt Tyrus was in the eleventh year, ch. xxvi. which was after this; but the order of time moſt probably was thus, becauſe that although Tyre was laſt propheſied againſt, yet it was firſt deſtroyed by Nebuchadnezzar; as appeareth, ver. 17. where Egypt is ſaid to be given unto him, as a reward for his executing judgment upon Tyre. This

Propheſy alſo if we compare it with chap. xxiv 1. was a year after the ſiege of Jeruſalem began; and therefore proof was by this time given of the king of Egypt's failing to help the king of Judah in his ſtraits.

The king of Egypt is propheſied againſt as a great dragon in the midſt of rivers, and he is thus compared, becauſe Egypt ſtood a certain time of the year, every year, in a river, as being all drowned by the river Nilus. And in ſpeaking of the fiſhes ſticking to his ſcales he meaneth, whom he threatneth to draw out together with him; I ſay, he meaneth the Egyptians his ſubjects, who ſhould together be carried into captivity by the Chaldeans; for the whole land of Egypt is ſet forth by the name of a river, and the inhabitants, of fiſhes. Now this was not done, till the 27th year, the firſt month, as ver. 17. which was ſeven years after this, ſixteen after Judah was deſtroyed, ver. 5. he ſaith that this great dragon and all his fiſh ſhall be thrown into the wilderneſs, and there be meat to the beaſts of the field and to the fowls of the air, that is, ſome deſert places in Chaldea, where both the king, and his men, dying through famine, were ſuffered to lie unburied, and, ſo became a prey to the beaſts and fowls. The cauſe why the Egyptians were thus ſeverely puniſhed is laid down partly in ver. 3. their pride, *Thou ſaidſt the river is mine*, and ver. 6. their proving an help to tear and deſtroy Judah in ſtead of helping her, as a reed breaking, that a man leaneth, runneth into and teareth his ſhoulder.

Ver. 10. He threatneth to lay all Egypt waſte *from the tower of Syene to the border of Ethiopia*, that is, from the ſouth to the north.

Ver. 11. *No foot of man ſhall paſs through it, nor foot of beaſt ſhall paſs through it*, &c.] Of the fulfilling of this no hiſtory maketh mention, but at the expiration of this time after the deſtruction of Jeruſalem, the ſtate of the king of Babylon began to decline; it is moſt probable, that the Egyptians began to gather together again into their land, which all this time lay in deſolation, that now it began to be peopled again; that is, about ſixty years after the captivity of Judah; for if we add to ſeventeen years after Jeruſalem deſtroyed forty, we ſhall come near ſixty, and within ten years after Cyrus ſubdued Babylon; at which time they had a king again, called Amaſis; but it is ſaid then to be but a baſe kingdom, becauſe under the Perſians as long as that monarchy ſtood, and that of the Grecians under Alexander, till the time of the Ptolemies, which was about two hundred years; whereas then it is ſaid, that it ſhould riſe no more, it is meant only whilſt that monarchy ſtood, whereby it was brought down, or the monarchies ſucceeding it; that is the Grecian and Roman; for although it grew potent again under the Ptolemies, yet it was again ſubdued by the Romans, and ſo continued a baſe kingdom; and when the Roman ſtate declined, it came under the power of the Turk, and ſo continueth to this day.

Ver. 17. Here the Lord ſheweth by what means Egypt ſhould be thus brought down: Firſt it ſhould be given to Nebuchadnezzar for a reward of his labour in overthrowing Tyre, in the ſiege whereof he ſpent thirteen years, it is ſaid, *that every head was made bald and every ſhoulder peeled*; that is, off Nebuchadnezzar's ſoldiers by wearing their head-pieces, which did wear off their hair, and carrying burthens to fill up the ſea to the city upon their ſhoulders ſo long a time; thus Lyra, but Jerom, they made bald their heads alſo by carrying burthens upon them. And he is ſaid to have had there no recompenſe, becauſe the men of Tyre, when they ſaw that they ſhould be overcome, carried away their goods by ſea to Carthage and other parts, and went away themſelves to inhabit elſewhere; by which means Nebuchadnezzar found nothing at his entrance into Tyre, but a bare rock, ſo Jerom, who ſaith, that he read it in an old Aſſyrian book. And he ſaith, that Nebuchadnezzar had herein done his work, becauſe that by a ſecret inſtinct from God for the puniſhment of the Tyrians, he went ſo reſolutely on to the conqueſt of that city.

Ver. 21. *In that day I will cauſe the horn of the houſe of Iſrael to bud forth*, &c.] As he concluded, ch. xxviii. with comfort to the Iſraelites, ſo he doth this by the *horn budding forth*, underſtanding ſomething to come long after, bringing far greater, even ſpiritual and everlaſting comfort by Chriſt; wherefore *Chriſt*, and not Zerubbabel, as ſome ſay, is this *horn*, for ſo is he called, Luke i. 69. *The horn of ſalvation* raiſed up for Iſrael. Yet whereas the time ſeems not to agree; for it is ſaid, in *that day*; but Chriſt came not till five hundred years after; I anſwer, he came in *that day*, wherein Egypt was a baſe kingdom yet, as was before threatned, that it ſhould be; for it was then under the Romans more than ever it was, Anthony and Cleopatra being overcome by Auguſtus Cæſar. And if not ſo, yet if by a day we underſtand a day with the Lord, which is as a thouſand years, this horn budded in that day. If it ſhall ſeem to make againſt this that he ſaith, *I will give thee the opening of the mouth*, as was ſaid before, ch. xxiv. 27. The Lord by telling Ezekiel thus meaneth nothing elſe, but that his Propheſy againſt Tyre and Egypt being fulfilled, it ſhould then really appear, that he had not opened his mouth in propheſying as he did in vain; but all the men ſhould acknowledge him a true Prophet and worthy to be regarded in all his propheſyings, fearing therefore by the like ſins, to pull upon themſelves the like heavy judgments at any time hereafter.

Chap. xxx. In this chapter is another Propheſy againſt Egypt for further confirmation of that foregoing; whereas there it was ſaid, *From the tower of Syene to the border of Ethiopia*, here Ethiopia is threatned alſo, which adjoined to Egypt, and was ſometime under the ſame king, and commonly in league with him. *Lybia alſo, and Lydia, and Chub*, and all other his confederates are threatned likewiſe. It is to be noted, that the confederates of any wicked nation are in the ſame caſe that they are in, when judgments come; for ſuch commonly are all birds of a feather, and therefore worthy to be ruined together.

Ver. 9. *Meſſengers ſhall go forth from me in ſhips, to make the careleſs Ethiopians afraid*, &c.] That is, the Chaldeans ſailing thither from Egypt after the ſubduing thereof, ſhall ſubdue Ethiopia alſo: and the Lord calleth them his meſſengers, becauſe ſent by him to do that work there.

Ver. 15. *I will pour my fury upon Sin, the ſtrength of Egypt*, &c.] Vulg. and Jun. Peluſium in his Annotations, although in the text he hath it Sin, as it is in Hebrew; but now there is no part of Egypt ſo called, but Peluſium a ſtrong port or town in Egypt, over-againſt Arabia-Petræa, called Sin according to the name of the wilderneſs of that name where mount Sinai ſtood.

Ver. 18. *At Tehaphnehes the day ſhall be darkned*, &c.] This was alſo another chief city of Egypt, and ſo was No and Noph, and all the reſt here named: By going into darkneſs he meaneth into miſery, and likewiſe by being under a cloud, of which he next ſpeaketh, alluding to the darkneſs in Egypt of old in the days of that hard-hearted tyrant Pharaoh, and to the cloud going betwixt the Iſraelites and Egyptians, in Pihahiroth near the Red-ſea, which was ſo fatal to them.

Having hitherto threatned Egypt, the tenth year, the tenth month, now the forces of Pharaoh, which were coming to help Zedekiah, being broken in the 11th year, wherein Jeruſalem was deſtroyed, he threatneth the ſame over again with other words, ſaying, That the ſword ſhould be taken out of Pharaoh's hand and put into the hand of Nebuchadnezzar, to be by him uſed to deſtroy Egypt, by ſword, or power, as Rom. xiii.

Chap. xxxi. Ver. 1. *The eleventh year, in the third month*, &c.] The ſame argument of threatning Pharaoh and his land with deſtruction, is here further proſecuted at another time the ſame year, but three months after, which is more particularly ſet forth by the example of the king of Aſſyria's greatneſs and fall, who for his pride was as a moſt high cedar cut down, and ſo he ſheweth Pharaoh ſhould be, and not be ſpared. That if he would not be moved by any thing yet ſpoken by way of commination, he might by this example of his copartner, who was by far ſuperior to him in dominion, be moved, and humble himſelf and repent.

Chap. xxxii. Here the Prophet alſo proceedeth in the ſame argument, firſt, ſtirring up to lamentation for the horrible deſtruction of Egypt in the twelfth year, the twelfth month, the firſt day. Then he diverſly ſetteth forth the deſtruction thereof by mentioning other nations likewiſe deſtroyed, the fifteenth day of the ſame month, as Aſhur and Elam, Meſhech and Tubal, the princes of the north and Zidon, whoſe not only fall, but lying in the pit he ſpeaketh of, intimating their continuing in deſolation, and as nations buried after their deſtruction; which, as men dead and buried, are never ſeen no more, and often mentioneth uncircumciſion to denote their baſeneſs, and to ſhew, that although the Egyptians had learned of the Hebrews, living amongſt them, to be circumciſed, yet they ſhould fall and lie for ever, as the uncircumciſed, in the pit of miſery. Whence note, that no external rite profiteth, when they, to whom it is uſed, are uncircumciſed in heart, as is ſhewed more at large, Rom. ii. that is, uncomfortable to that which the Lord's peculiar people ought to be in humility, holineſs and righteouſneſs, and in the pure and incorrupt worſhip of God.

CHAP. XXXIII.

1 *According to the duty of a watchman, in warning the people,* 7 *Ezekiel is admoniſhed of his duty.* 20 *God ſheweth the juſtice of his ways toward the penitent, and towards revolters.* 17 *He maintaineth his juſtice.* 21 *Upon the news of the taking of Jeruſalem, he propheſieth the deſolation of the land.* 30 *God's judgment upon the mockers of the Prophets.*

AGAIN the word of the LORD came unto me, ſaying,

2 Son of man, ſpeak to the children of thy people, and ſay unto them, When I bring the ſword upon a land, if the people of the land take a man of their coaſts, and ſet him for their watchman:

3 If when he ſeeth the ſword come upon the land, he blow the trumpet, and warn the people:

4 Then whoſoever heareth the ſound of the trumpet, and taketh not warning; if the ſword come and take him away, his blood ſhall be upon his own head.

5 He heard the ſound of the trumpet, and took not warning, his blood ſhall be upon him: but he that taketh warning, ſhall deliver his ſoul.

6 But if the watchman ſee the ſword come, and blow not the trumpet, and the people be not warned: if the ſword come and take *any* perſon from among them, he is taken away in his iniquity, but his blood will I require at the watchmans hand.

7 ¶ So thou, O ſon of man, I have ſet thee a watchman unto the houſe of Iſrael: therefore thou ſhalt hear the word at my mouth, and warn them from me.

8 When I ſay unto the wicked, O wicked *man*, thou ſhalt ſurely die; if thou doſt not ſpeak to warn the wicked from his way, that wicked *man* ſhall die in his iniquity, but his blood will I require at thine hand.

9 Nevertheleſs, if thou warn the wicked of his way to turn from it: if he do not turn from his way, he ſhall die in his iniquity, but thou haſt delivered thy ſoul.

10 ¶ Therefore, O thou ſon of man, ſpeak unto the houſe of Iſrael, Thus ye ſpeak, ſaying, If our tranſgreſſions and our ſins *be* upon us, and we pine away in them, how ſhould we then live?

11 Say unto them, *As* I live, ſaith the Lord GOD, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O houſe of Iſrael?

12 Therefore, thou ſon of man, ſay unto the children of thy people, The righteouſneſs of the righteous ſhall not deliver him in the day of his tranſgreſſion: as for the wickedneſs of the wicked, he ſhall not fall thereby in the day that he turneth from his wickedneſs; neither ſhall the righteous be able to live for *his righteouſneſs* in the day that he ſinneth.

13 When I ſhall ſay to the righteous, *that* he ſhall ſurely live; if he truſt to his own righteouſneſs, and commit iniquity; all his righteouſneſs ſhall not be remembred, but for his iniquity that he hath committed, he ſhall die for it.

14 Again, when I ſay unto the wicked, Thou ſhalt ſurely die; if he turn from his ſin, and do that which is lawful and right;

15 *If* the wicked reſtore the pledge, give again that he had robbed, walk in the ſtatutes of life without committing iniquity; he ſhall ſurely live, he ſhall not die.

16 None of his ſins that he hath committed, ſhall be mentioned unto him: he hath done that which is lawful and right; he ſhall ſurely live.

17 ¶ Yet the children of thy people ſay, The way of the Lord is not equal: but as for them, their way is not equal.

18 When the righteous turneth from his righteouſneſs, and committeth iniquity, he ſhall even die thereby.

19 But if the wicked turn from his wickedneſs, and do that which is lawful and right, he ſhall live thereby.

20 Yet ye ſay, The way of the Lord is not equal: O ye houſe of Iſrael, I will judge you every one after his ways.

21 ¶ And it came to paſs in the twelfth year of our captivity, in the tenth *month*, in the fifth *day* of the month, *that* one that had eſcaped out of Jeruſalem, came unto me, ſaying, The city is ſmitten.

22 Now the hand of the LORD was upon me in the evening, before he that was

eſcaped came; and had opened my mouth until he came to me in the morning, and my mouth was opened, and I was no more dumb.

23 Then the word of the LORD came unto me, ſaying,

24 Son of man, they that inhabit thoſe waſtes of the land of Iſrael, ſpeak, ſaying, Abraham was one, and he inherited the land: but we *are* many, the land is given us for inheritance.

25 Wherefore, ſay unto them, Thus ſaith the Lord GOD, Ye eat with the blood, and lift up your eyes towards your idols, and ſhed blood, and ſhall ye poſſeſs the land?

26 Ye ſtand upon your ſword, ye work abomination, and ye defile every one his neighbours wife; and ſhall ye poſſeſs the land?

27 Say thou thus unto them, Thus ſaith the Lord GOD, *As* I live, ſurely they that are in the waſtes ſhall fall by the ſword, and him that is in the open field will I give to the beaſts to be devoured: and they that *be* in the forts and in the caves, ſhall die of the peſtilence.

28 For I will lay the land moſt deſolate, and the pomp of her ſtrength ſhall ceaſe: and the mountains of Iſrael ſhall be deſolate, that none ſhall paſs through.

29 Then ſhall they know that I *am* the LORD, when I have laid the land moſt deſolate, becauſe of all their abominations which they have committed.

30 ¶ Alſo thou ſon of man, the children of thy people ſtill are talking againſt thee by the walls, and in the doors of the houſes, and ſpeak one to another, every one to his brother, ſaying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And they come unto thee as the people cometh, and they ſit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth they ſhew much love, *but* their heart goeth after their covetouſneſs.

32 And lo, thou *art* unto them as a very lovely ſong of one that hath a pleaſant voice, and can play well on an inſtrument: for they hear thy words, but they do them not.

33 And when this cometh to paſs, (lo, it will come) then ſhall they know that a prophet hath been among them.

CHAP. xxxiii. Here are four things to be conſidered:

1ſt, God ſhews in what the duty of his miniſters conſiſt, and the obligation they lie under to warn ſinners.

2dly, To ſtop the murmurings of the Jews, he declares that he deſires not the death of the wicked, and that repenting ſinners ſhould be receiv'd to mercy; as on the other hand, the righteous, who ſuffer themſelves to be corrupted, ſhould be puniſhed.

3dly, Ezekiel receives the news of the taking of Jeruſalem, and foretels the deſtruction of thoſe Jews that remain'd in Judea.

4thly, God complains of the hypocriſy of the Jews that were at Babylon, who came to hear Ezekiel, but would not do that which he commanded them in the name of God.

This chapter, which is one of the fineſt in the whole book, furniſhes us with ſeveral excellent inſtructions.

1ſt, The compariſon of a centinel or a watchman, whereby God repreſents the office of the Prophet Ezekiel, and ſhews with what zeal and fidelity the paſtors ought to warn ſinners, if they would not be reſponſible for their ruin; and it likewiſe proves, that if ſinners don't amend when they are ſo warn'd, their deſtruction will be juſt, and their paſtors clear in the diſcharge of their duty.

2dly, We have here one of the ſtrangeſt aſſurances of the mercy of God that is to be found in the whole Scripture; to wit, that God deſires not by any means the death of the wicked, and that he is ready to forgive them aſſoon as they turn to him.

3dly, Ezekiel teaches us again, that God has no reſpect in his judgment, but to the good and evil which every man does; and that as ſinners, if they repent, they ſhall obtain mercy; ſo likewiſe the righteous, if they forſake their righteouſneſs, they ſhall die in their ſin. This doctrine ought to encourage ſinners to amend, and inſpire good men with a wholeſome fear.

4thly, We have a remarkable inſtance of the juſtice of God, and of the truth of his threatnings in taking of Jeruſalem, and of the calamities that fell upon the Jews that ſtill remained in Judea.

5thly and laſtly, The reproaches that God makes to the Jews of Babylon, for coming to hear the Prophet Ezekiel, and not regarding what he ſaid, are applicable to all ſuch as hear the ſervants of God, but do not grow better by their exhortations.

CHAP. XXXIV.

1 *A reproof of the ſhepherds.* 7 *God's judgment againſt them.* 11 *His providence for his flock.* 20 *The kingdom of Chriſt.*

AND the word of the LORD came unto me, ſaying,

2 Son of man, propheſy againſt the ſhepherds of Iſrael, propheſy and ſay unto them, Thus ſaith the Lord GOD unto the ſhepherds, Wo *be* to the ſhepherds of Iſrael that do feed themſelves: ſhould not the ſhepherds feed the flocks?

3 Ye eat the fat, and ye cloath you with the wooll, ye kill them that are fed: *but* ye feed not the flock.

4 The diſeaſed have ye not ſtrengthened, neither have ye healed *that which was* ſick, neither have ye bound up *that which was* broken, neither have ye brought again *that which was* driven away, neither have ye ſought *that which was* loſt; but with force and with cruelty have ye ruled them.

5 And they were ſcattered becauſe *there is* no ſhepherd: and they became meat to

all the beaſts of the field, when they were ſcattered.

6 My ſheep wandred through all the mountains, and upon every high hill: yea, my flock was ſcattered upon all the face of the earth, and none did ſearch or ſeek *after them*.

7 ¶ Therefore, ye ſhepherds, hear the word of the LORD;

8 *As* I live, ſaith the Lord GOD, ſurely becauſe my flock became a prey, and my flock became meat to every beaſt of the field, becauſe *there was* no ſhepherd, neither did my ſhepherds ſearch for my flock, but the ſhepherds fed themſelves, and fed not my flock:

9 Therefore, O ye ſhepherds, hear the word of the LORD;

10 Thus ſaith the Lord GOD, Behold, I *am* againſt the ſhepherds and I will require my flock at their hand, and cauſe them to ceaſe from feeding the flock, neither ſhall the ſhepherds feed themſelves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

11 ¶ For thus ſaith the Lord GOD, Behold, I, *even* I will both ſearch my ſheep, and ſeek them out.

12 As a ſhepherd ſeeketh out his flock in the day that he is among his ſheep *that are* ſcattered; ſo will I ſeek out my ſheep, and will deliver them out of all places, where they have been ſcattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Iſrael by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good paſture, and upon the high mountains of Iſrael ſhall their fold be: there ſhall they lie in a good fold, and *in* a fat paſture ſhall they feed upon the mountains of Iſrael.

15 I will feed my flock, and I will cauſe them to lie down, ſaith the Lord GOD.

16 I will ſeek *that which was* loſt, and bring again *that which was* driven away, and will bind up *that which was* broken, and will ſtrengthen *that which was* ſick: but I will deſtroy the fat and the ſtrong, I will feed them with judgment.

17 And *as for* you, O my flock, thus ſaith the Lord GOD, Behold, I judge between cattle and cattle, between the rams and the he-goats.

18 *Seemeth it* a ſmall thing unto you, to have eaten up the good paſture, but ye muſt tread down with your feet the reſidue of your paſtures? and to have drunk of the deep waters, but ye muſt foul the reſidue with your feet?

19 And *as for* my flock, they eat that which ye have troden with your feet: and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus ſaith the Lord GOD unto them, Behold, I, *even* I will judge between the fat cattle, and the lean cattle.

21 Becauſe ye have thruſt with ſide and with ſhoulder, and puſht all the diſeaſed with your horns, till ye have ſcattered them abroad:

22 Therefore will I ſave my flock, and they ſhall no more be a prey, and I will judge between cattle and cattle.

23 And I will ſet up one ſheperd over them, and he ſhall feed them, *even* my ſervant David; he ſhall feed them, and he ſhall be their ſhepherd.

24 And I the LORD will be their God, and my ſervant David a prince among them, I the LORD have ſpoken *it*.

25 And I will make with them a covanant of peace, and will cauſe the evil beaſts to ceaſe out of the land: and they ſhall dwell ſafely in the wilderneſs, and ſleep in the woods.

26 And I will make them and the places round about my hill, a bleſſing; and I will cauſe the ſhower to come down in his ſeaſon: there ſhall be ſhowers of bleſſing.

27 And the tree of the field ſhall yield her fruit, and the earth ſhall yield her increaſe, and they ſhall be ſafe in their land, and ſhall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of thoſe that ſerved themſelves of them.

28 And they ſhall no more be a prey to the heathen, neither ſhall the beaſts of the land devour them; but they ſhall dwell ſafely, and none ſhall make *them* afraid.

29 And I will raiſe up for them a plant of renown, and they ſhall be no more conſumed with hunger in the land, neither bear the ſhame of the heathen any more.

30 Thus ſhall they know that I the LORD their God *am* with them, and *that* they, *even* the houſe of Iſrael, *are* my people, ſaith the Lord GOD.

31 And ye, my flock, the flock of my paſture *are* men, *and* I *am* your God, ſaith the Lord GOD.

CHAP. xxxiv. This chapter contains two things:

1ſt, Threatnings againſt the falſe ſhepherds, that is to ſay, againſt the Prophets and magiſtrates, who, inſtead of taking care of the flock and ſheep of the Lord, are the occaſion of their ruin.

2dly, Promiſes, by which God declares that he would ſave his ſheep, that he would give his people good ſhepherds, and above all, that he would ſend the great ſhepherd of the Church, Jeſus Chriſt, who ſhould redeem his ſheep, and render them eternally happy. Upon which, both magiſtrates, and the rulers of the Church, ought to meditate very ſeriouſly.

The complaints that God here makes againſt falſe ſhepherds, who take no care of the flock, ſhew them with what application, and with what tenderneſs they are bound to watch over the ſheep, with which they are intruſted, and to provide for all their wants; and that if they ſuffer them to periſh, they muſt give an account to God for it.

We may likewiſe obſerve from thence, of what conſequence it is, that thoſe who are appointed to guide others, and eſpecially the teachers of the Church, ſhould faithfully diſcharge their duty; and how great reaſon we have to pray to God, that he would always raiſe up ſuch men.

This chapter alſo contains excellent promiſes which God has made to ſave his ſheep, and to be himſelf their guide and paſtor. The truth of theſe promiſes have appear'd, not only when he brought the Jews out of the Babyloniſh captivity into their own country; but more eſpecially when he ſent his ſon Jeſus Chriſt, who is the great paſtor of the ſheep, and the good ſhepherd that has laid down his life for them, who came to gather them together, who knows them all, who leads them, and gives them life everlaſting. Thus this chapter informs us of the happineſs we partake of in the Chriſtian Church, in which we may ſhare in the bleſſings that God pours down upon all thoſe who are truly of the number of his ſheep.

CHAP. XXXV.

The judgment of mount Seir, for their hatred of Iſrael.

MOreover the word of the LORD came unto me, ſaying,

2 Son of man, ſet thy face againſt mount Seir, and propheſy againſt it,

3 And ſay unto it, Thus ſaith the Lord GOD; Behold, O mount Seir, I *am* againſt thee, and I will ſtretch out mine hand againſt thee, and I will make thee moſt deſolate.

4 I will lay thy cities waſte, and thou ſhalt be deſolate, and thou ſhalt know that I *am* the LORD.

5 Becauſe thou haſt had a perpetual hatred, and haſt ſhed *the blood of* the children of Iſrael by the force of the ſword, in the time of their calamity, in the time *that their* iniquity *had* an end:

6 Therefore, *as* I live, ſaith the Lord GOD, I will prepare thee unto blood, and blood ſhall purſue thee: ſith thou haſt not hated blood, even blood ſhall purſue thee.

7 Thus will I make mount Seir moſt deſolate, and cut off from it him that paſſeth out, and him that returneth.

8 And I will fill his mountains with his ſlain *men*: in thy hills, and in thy valleys, and in all thy rivers ſhall they fall that are ſlain with the ſword.

9 I will make thee perpetual deſolations, and thy cities ſhall not return, and ye ſhall know that I *am* the LORD.

10 Becauſe thou haſt ſaid, Theſe two nations, and theſe two countries ſhall be mine, and we will poſſeſs it, whereas the LORD was there.

11 Therefore, *as* I live, ſaith the Lord GOD, I will even do according to thine anger, and according to thine envy which thou haſt uſed out of thy hatred againſt them: and I will make my ſelf known amongſt them, when I have judged thee.

12 And thou ſhalt know that I *am* the LORD, *and that* I have heard all thy blaſphemies, which thou haſt ſpoken againſt the mountains of Iſrael, ſaying, They are laid deſolate, they are given us to conſume.

13 Thus with your mouth ye have boaſted againſt me: and have multiplied your words againſt me: I have heard *them*.

14 Thus ſaith the Lord GOD, When the whole earth rejoyceth, I will make thee deſolate.

15 As thou didſt rejoyce at the inheritance of the houſe of Iſrael, becauſe it was deſolate, ſo will I do unto thee: thou ſhalt be deſolate, O mount Seir, and all Idumea, *even* all of it, and they ſhall know that I *am* the LORD.

CHAP. xxxv. Ezekiel foretels in this chapter, the ruin and deſolation of the Edomites, becauſe of the great miſchiefs they had done the Jews, and had even proudly oppoſed the Lord himſelf. Where you may obſerve, that the Edomites were decreed to feel the Heavenly Vengeance, and that their country was to be reduced to a wilderneſs, becauſe they bore a mortal hatred to the people of Iſrael, and had even blaſphemed againſt the Lord, as if he were not able to defend his own people. The inſtruction you are to draw from thence is, that God puniſhes ſuch as are poſſeſs'd with envy and hatred, and that take a pleaſure in doing evil to others; but eſpecially thoſe who perſecute his Church, and who violate his Divine Majeſty, by their impiety and prophaneneſs.

CHAP. XXXVI.

1 *The land of Iſrael is comforted, both by deſtruction of the heathen, who ſpitefully uſed it,* 8 *and by the bleſſings of God promiſed unto it.* 16 *Iſrael was rejected for their ſin,* 21 *and ſhall be reſtored without their deſert.* 25 *The bleſſings of Chriſt's kingdom.*

ALSO thou ſon of man, propheſy unto the mountains of Iſrael, and ſay, Ye mountains of Iſrael, hear the word of the LORD.

2 Thus ſaith the Lord GOD, Becauſe the enemy had ſaid againſt you, Aha, even the ancient high places are ours in poſſeſſion:

3 Therefore propheſy and ſay, Thus ſaith the Lord GOD, Becauſe they have made *you* deſolate, and ſwallowed you up on every ſide, that ye might be a poſſeſſion unto the reſidue of the heathen, and ye are taken up in the lips of talkers, and *are* an infamy of the people:

4 Therefore ye mountains of Iſrael, hear the word of the Lord GOD, Thus ſaith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the deſolate waſtes, and to the cities *that are* forſaken, which became a prey and deriſion to the reſidue of the heathen that *are* round about:

5 Therefore thus ſaith the Lord GOD, Surely in the fire of my jealouſy have I ſpoken againſt the reſidue of the heathen, and againſt all Idumea, which have appointed my land into their poſſeſſion, with the joy of all *their* heart, with deſpiteful minds to caſt it out for a prey.

6 Propheſy therefore concerning the land of Iſrael, and ſay unto the mountains and to the hills, to the rivers and to the valleys, Thus ſaith the Lord GOD, Behold, I have ſpoken in my jealouſy, and in my fury, becauſe ye have born the ſhame of the heathen.

7 Therefore thus ſaith the Lord GOD, I have lifted up mine hand, Surely the heathen that *are* about you, they ſhall bear their ſhame.

8 ¶ But ye, O mountains of Iſrael, ye ſhall ſhoot forth your branches, and yield your fruit to my people of Iſrael, for they are at hand to come.

9 For behold, I *am* for you, and I will turn unto you, and ye ſhall be tilled and ſown.

10 And I will multiply men upon you, all the houſe of Iſrael, *even* all of it, and the cities ſhall be inhabited, and the waſtes ſhall be builded.

11 And I will multiply upon you man and beaſt, and they ſhall increaſe and bring fruit, and I will ſettle you after your old eſtates, and will do better *unto you* then at your beginnings, and ye ſhall know that I *am* the LORD.

12 Yea, I will cauſe men to walk upon you, *even* my people Iſrael, and they ſhall poſſeſs thee, and thou ſhalt be their inheritance, and thou ſhalt no more henceforth bereave them *of men*.

13 Thus ſaith the Lord GOD, Becauſe they ſay unto you, Thou *land* devoureſt up men, and haſt bereaved thy nations;

14 Therefore thou ſhalt devour men no more, neither bereave thy nations any more, ſaith the Lord GOD.

15 Neither will I cauſe *men* to hear in thee the ſhame of the heathen any more, neither ſhalt thou bear the reproach of the people any more, neither ſhalt thou cauſe thy nations to fall any more, ſaith the Lord GOD.

16 ¶ Moreover, the word of the LORD came unto me, ſaying,

17 Son of man, when the houſe of Iſrael dwelt in their own land, they defiled it by their own way, and by their doings: their way was before me as the uncleanneſs of a removed woman.

18 Wherefore I poured my fury upon them for the blood that they had ſhed upon the land, and for their idols *wherewith* they had polluted it.

19 And I ſcattered them among the heathen, and they were diſperſed through the countries: according to their way, and according to their doings I judged them.

20 And when they entred unto the heathen whither they went, they profaned my holy name, when they ſaid to them, Theſe *are* the people of the LORD, and are gone forth out of his land.

21 ¶ But I had pity for mine holy name, which the houſe of Iſrael had profaned among the heathen whither they went.

22 Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord GOD, I do not *this* for your ſakes, O houſe of Iſrael, but for mine holy names ſake, which ye have profaned among the heathen, whither ye went.

23 And I will ſanctify my great name *which was* profaned among the heathen, which ye have profaned in the midſt of them, and the heathen ſhall know that I *am* the LORD, ſaith the Lord GOD, when I ſhall be ſanctified in you, before their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 ¶ Then will I ſprinkle clean water upon you, and ye ſhall be clean: from all your filthineſs, and from all your idols will I cleanſe you.

26 A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh.

27 And I will put my ſpirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do *them*.

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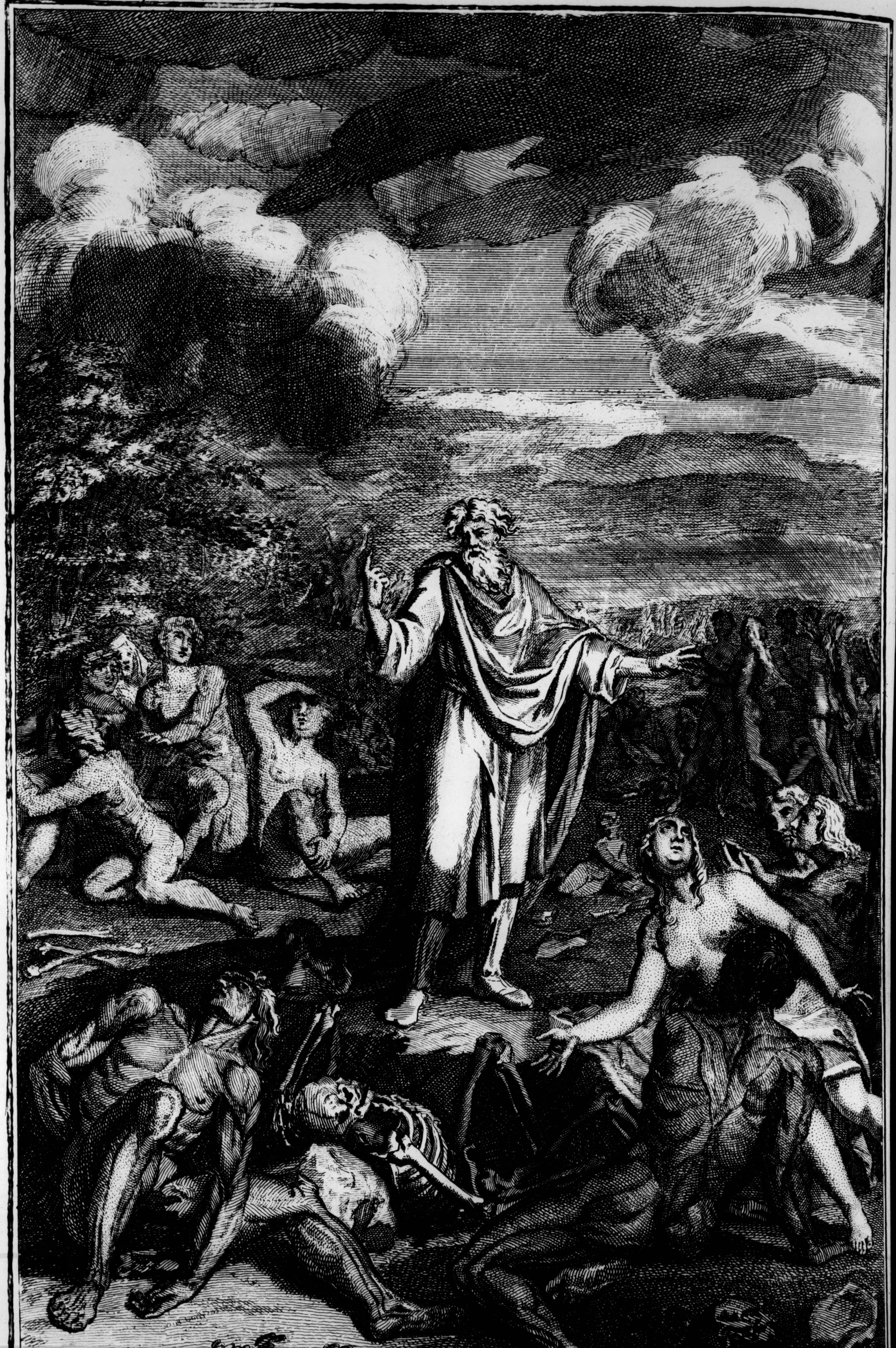


I. Basire sculp.

A Type of the Resurection of the Dead.

28 And ye ſhall dwell in the land that I gave to your fathers, and ye ſhall be my people, and I will be your God.

29 I will alſo ſave you from all your uncleanneſſes, and I will call for the corn, and will increaſe it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increaſe of the field, that ye ſhall receive no more reproach of famine among the heathen.

31 Then ſhall ye remember your own evil ways, and your doings that *were* not good, and ſhall loath your ſelves in your own ſight, for your iniquities, and for your abominations.

32 Not for your ſakes do I *this*, ſaith the Lord GOD, be it known unto you; be aſhamed and confounded for your own ways, O houſe of Iſrael.

33 Thus ſaith the Lord GOD, In the day that I ſhall have cleanſed you from all your iniquities, I will alſo cauſe *you* to dwell in the cities, and the waſtes ſhall be builded.

34 And the deſolate land ſhall be tilled, whereas it lay deſolate in the ſight of all that paſſed by.

35 And they ſhall ſay, This land *that was* deſolate, is become like the garden of Eden; and the waſte, and deſolate, and ruined cities *are become* fenced, *and* are inhabited.

36 Then the heathen that are left round about you, ſhall know that I the LORD build the ruined places, *and* plant *that that was* deſolate: I the LORD have ſpoken *it*, and I will do *it*.

37 Thus ſaith the Lord GOD, I will yet *for* this be enquired of by the houſe of Iſrael to do *it* for them, I will increaſe them with men like a flock.

38 As the holy flock, as the flock of Jeruſalem in her ſolemn feaſts; ſo ſhall the waſte cities be filled with flocks of men, and they ſhall know that I *am* the LORD.

CHAP. xxxvi. Ezekiel here foretels the ruin of the enemies of God's people, and the re-eſtabliſhment of the Jews. He ſays, that God had deſtroyed Jeruſalem, and ſcattered the people of Iſrael, becauſe of their ſins; but that the Lord would take compaſſion on them, that he would again cauſe them to inhabit their land, and that he would heap his favours upon them, by ſanctifying them and filling them with his knowledge, and his fear. Whence we may learn,

1ſt, That if God ſuffers his Church to be oppreſſed by her enemies for a while, it is not that he forſakes her, but he does it to purify her, and that, at laſt, he manifeſts his power, juſtice and goodneſs in delivering her, and in puniſhing thoſe that had afflicted her.

2dly, The promiſes Ezekiel makes in this chapter, that God would re-eſtabliſh his Church, and that he would protect and ſanctify her, are applicable not only to the deliverance of the Jews, and their return from Babylon, but more eſpecially to the ſpiritual bleſſings that God was to ſhed upon his Church, at the coming of the Meſſiah, in bringing men back from their ſins, and in ſanctifying them by his ſpirit; wherefore, theſe promiſes do properly belong to us, and we have great reaſon from thence to render our praiſes and thankſgivings to God.

3dly, We ought to conſider that the deſign of God, in granting us theſe bleſſings, is to ſanctify us, and to give us a new heart, and a new ſpirit to the end, that we may walk in his ſtatutes, and keep his commandments. This then is what we ought chiefly to labour for, and for that purpoſe, to lay hold of all thoſe mercies that God has ſhed upon us by Jeſus Chriſt our Lord.

CHAP. XXXVII.

1 *By the reſurrection of dry bones,* 11 *the dead hope of Iſrael is revived,* 15 *by the uniting of two ſticks,* 18 *is ſhewed the incorporation of Iſrael into Judah.* 20 *The promiſes of Chriſt's kingdom.*

THE hand of the LORD was upon me, and carried me out in the ſpirit of the LORD, and ſet me down in the midſt of the valley which *was* full of bones,

2 And cauſed me to paſs by them round about, and behold, *they were* very many in the open valley, and lo, *they were* very dry.

3 And he ſaid unto me, Son of man, can theſe bones live? And I anſwered, O Lord GOD, thou knoweſt.

4 Again he ſaid unto me, propheſy upon theſe bones, and ſay unto them, O ye dry bones, hear the word of the LORD.

5 Thus ſaith the Lord GOD unto theſe bones, Behold, I will cauſe breath to enter into you, and ye ſhall live.

6 And I will lay ſinews upon you, and will bring up fleſh upon you, and cover you with skin, and put breath in you; and ye ſhall live, and ye ſhall know that I *am* the LORD.

7 So I propheſied as I was commanded: and as I propheſied there was a noiſe, and behold a ſhaking, and the bones came together bone to his bone.

8 And when I beheld, lo, the ſinews and the fleſh came up upon them, and the skin covered them above; but *there was* no breath in them.

9 Then ſaid he unto me, propheſy unto the wind, propheſy, ſon of man, and ſay to the wind, Thus ſaith the Lord GOD, Come from the four winds, O breath, and breathe upon theſe ſlain, that they may live.

10 So I propheſied as he commanded me, and the breath came into them, and they lived and ſtood up upon their feet, an exceeding great army.

11 ¶ Then he ſaid unto me, Son of man, theſe bones are the whole houſe of Iſrael:

behold, they ſay, Our bones are dried, and our hope is loſt, we are cut off for our parts.

12 Therefore propheſy, and ſay unto them, Thus ſaith the Lord GOD, Behold, O my people, I will open your graves, and cauſe you to come up out of your graves, and bring you into the land of Iſrael.

13 And ye ſhall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves.

14 And ſhall put my ſpirit in you, and ye ſhall live, and I ſhall place you in your own land: then ſhall ye know that I the LORD have ſpoken *it*, and performed *it*, ſaith the LORD.

15 ¶ The word of the LORD came again unto me, ſaying,

16 Moreover, thou ſon of man, take thee one ſtick, and write upon it, For Judah, and for the children of Iſrael his companions: then take another ſtick, and write upon it, For Joſeph the ſtick of Ephraim, and *for* all the houſe of Iſrael and his companions.

17 And joyn them one to another into one ſtick, and they ſhall become one in thine hand.

18 ¶ And when the children of thy people ſhall ſpeak unto thee, ſaying, Wilt thou not ſhew us what thou *meaneſt* by theſe?

19 Say unto them, Thus ſaith the Lord GOD, Behold, I will take the ſtick of Joſeph which *is* in the hand of Ephraim, and the tribes of Iſrael his fellows, and will put them with him, *even* with the ſtick of Judah, and make them one ſtick, and they ſhall be one in mine hand.

20 ¶ And the ſticks whereon thou writeſt, ſhall be in thine hand before their eyes.

21 And ſay unto them, Thus ſaith the Lord GOD, Behold, I will take the children of Iſrael from among the heathen whither they be gone, and will gather them on every ſide, and bring them into their own land.

22 And I will make them one nation in the land upon the mountains of Iſrael, and one king ſhall be king to them all: and they ſhall be no more two nations, neither ſhall they be divided into two kingdoms any more at all:

23 Neither ſhall they defile themſelves any more with their idols, nor with their deteſtable things, nor with any of their tranſgreſſions: but I will ſave them out of all their dwelling-places, wherein they have ſinned, and will cleanſe them: ſo ſhall they be my people, and I will be their God.

24 And David my ſervant *ſhall be* king over them: and they all ſhall have one ſhepherd, they ſhall alſo walk in my judgments, and obſerve my ſtatutes, and do them.

25 And they ſhall dwell in the land that I have given unto Jacob my ſervant, wherein your fathers have dwelt, and they ſhall dwell therein, *even* they and their children, and their childrens children for ever, and my ſervant David *ſhall be* their prince for ever.

26 Moreover, I will make a covenant of peace with them, it ſhall be an everlaſting covenant with them, and I will place them, and multiply them, and will ſet my ſanctuary in the midſt of them for evermore.

27 My tabernacle alſo ſhall be with them: yea, I will be their God, and they ſhall be my people.

28 And the heathen ſhall know that I the LORD do ſanctify Iſrael, when my ſanctuary ſhall be in the midſt of them for evermore.

CHAP. xxxvii. This chapter conſiſts of two parts: In the firſt, Ezekiel relates the viſion he had of a great number of dead bodies that were brought to life again; by which God would aſſure the Jews that he was able to re-eſtabliſh them, and bring them back from the captivity of Babylon.

In the ſecond, the Prophet foretels, that God would ſpend his mercy, as well over the Jews of the kingdom of the ten tribes, as over thoſe of the kingdom of Judah; that he would receive them all into his covenant; that they ſhould all live under the ſame ſhepherd, and that he would ſanctify and render them eternally happy.

From the firſt of theſe, namely, the viſion of Ezekiel, we may obſerve two things:

Firſt, that although the Jews were then in a very deplorable condition, yet God would certainly re-eſtabliſh them by his infinite Power. Hence we learn, that nothing is impoſſible to God, and that he never wants means to accompliſh his promiſes.

Secondly, that this viſion ought to be conſidered as a moſt expreſs type of the general reſurrection. For we ſee by it, that notwithſtanding our bodies are reduced to duſt, God is able to raiſe them, and to join them again to our ſouls; and this we are taught in the Goſpel more plainly.

From the ſecond part, namely, the Propheſy; we are informed that the two nations, Iſrael and Judah, ſhould be one day gathered together, and reunited, and ſo ſhould become one people, and live under one king only, and ſerve God with one accord. This Propheſy has not yet been entirely fulfilled, and therefore muſt belong to the return and converſion of the Jews, which is to happen before the end of the world.

CHAP.

CHAP. XXXVIII.

1 *The army,* 8 *and malice of Gog.* 14 *God's judgment againſt him.*

AND the word of the LORD came unto me, ſaying,

2 Son of man, ſet thy face againſt Gog, the land of Magog, the chief prince of Meſhech and Tubal, and propheſy againſt him,

3 And ſay, Thus ſaith the Lord GOD, Behold, I *am* againſt thee, O Gog, the chief prince of Meſhech and Tubal.

4 And I will turn thee back, and put hooks into thy chaws, and I will bring thee forth, and all thine army, horſes and horſemen, all of them cloathed with all ſorts *of armour, even* a great company with bucklers and ſhields, all of them handling ſwords :

5 Perſia, Ethiopia and Lybia with them ; all of them with ſhield and helmet.

6 Gomer and all his bands, the houſe of Togarmah of the north quarters, and all his bands, *and* many people with thee.

7 Be thou prepared, and prepare for thy ſelf, thou and all thy company that are aſſembled unto thee, and be thou a guard unto them.

8 ¶ After many days thou ſhalt be viſited : in the latter years thou ſhalt come into the land *that is* brought back from the ſword, *and is* gathered out of many people againſt the mountains of Iſrael, which have been always waſte: but it is brought forth out of the nations, and they ſhall dwell ſafely all of them.

9 Thou ſhalt aſcend, and come like a ſtorm, thou ſhalt be like a cloud to cover the land, thou and all thy bands, and many people with thee.

10 Thus ſaith the LORD God, It ſhall alſo come to paſs, *that* at the ſame time ſhall things come into thy mind, and thou ſhalt think an evil thought.

11 And thou ſhalt ſay, I will go up to the land of unwalled villages, I will go to them that are at reſt, that dwell ſafely, all of them dwelling without walls, and having neither bars nor gates.

12 To take a ſpoil, and to take a prey, to turn thine hand upon the deſolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the midſt of the land.

13 Sheba and Dedan, and the merchants of Tarſhiſh, with all the young lions thereof, ſhall ſay unto thee, Art thou come to take a ſpoil ? haſt thou gathered thy company to take a prey ? to carry away ſilver and gold, take away cattle and goods, to take a great ſpoil ?

14 ¶ Therefore, ſon of man, propheſy and ſay unto Gog, Thus ſaith the Lord GOD, In that day when my people of Iſrael dwelleth ſafely, ſhalt thou not know *it* ?

15 And thou ſhalt come from thy place out of the north parts, thou and many people with thee, all of them riding upon horſes, a great company, and a mighty army.

16 And thou ſhalt come up againſt my people of Iſrael, as a cloud to cover the land, it ſhall be in the latter days, and I will bring thee againſt my land, that the heathen may know me when I ſhall be ſanctified in thee, O Gog, before their eyes.

17 Thus ſaith the Lord GOD, *Art* thou he of whom I have ſpoken in old time by my ſervants the prophets of Iſrael, which propheſied in thoſe days *many* years, that I would bring thee againſt them ?

18 And it ſhall come to paſs at the ſame time, when Gog ſhall come againſt the land of Iſrael, ſaith the Lord GOD, *that* my fury ſhall come up in my face.

19 For in my jealouſy, *and* in the fire of my wrath have I ſpoken : ſurely in that day there ſhall be a great ſhaking in the land of Iſrael :

20 So that the fiſhes of the ſea, and the fowls of the heaven, and the beaſts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, ſhall ſhake at my preſence, and the mountains ſhall be thrown down, and the ſteep places ſhall fall, and every wall ſhall fall to the ground.

21 And I will call for a ſword againſt him throughout all my mountains, ſaith the Lord GOD: every mans ſword ſhall be againſt his brother.

22 And I will plead againſt him with peſtilence and with blood, and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailſtones, fire and brimſtone.

23 Thus will I magnify my ſelf, and ſanctify my ſelf, and I will be known in the eyes of many nations, and they ſhall know that I *am* the LORD.

CHAP.

CHAP. XXXIX.

1 God's judgment upon Gog. 8 Iſrael's victory. 11 Gog's burial in Hamon-Gog. 17 The feaſt of the fowls. 23 Iſrael having been plagued for their ſins, ſhall be gathered again with eternal favour.

THerefore, thou ſon of man, propheſy againſt Gog, and ſay, Thus ſaith the Lord GOD, Behold, I *am* againſt thee, O Gog, the chief prince of Meſhech and Tubal.

2 And I will turn thee back, and leave but the ſixth part of thee, and will cauſe thee to come up from the north-parts, and will bring thee upon the mountains of Iſrael.

3 And I will ſmite thy bow out of thy left hand, and will cauſe thine arrows to fall out of thy right hand.

4 Thou ſhalt fall upon the mountains of Iſrael, thou and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every ſort, and *to* the beaſts of the field to be devoured.

5 Thou ſhalt fall upon the open field, for I have ſpoken *it* ſaith the Lord GOD.

6 And I will ſend a fire on Magog, and among them that dwell careleſly in the iſles, and they ſhall know that I *am* the LORD.

7 So will I make my holy name known in the midſt of my people Iſrael, and I will not let *them* pollute my holy name any more; and the heathen ſhall know that I *am* the LORD, the holy One in Iſrael.

8 ¶ Behold, it is come, and it is done, ſaith the Lord GOD; this *is* the day whereof I have ſpoken.

9 And they that dwell in the cities of Iſrael ſhall go forth, and ſhall ſet on fire and burn the weapons, both the ſhields and the bucklers, the bows and the arrows, and the hand-ſtaves and the ſpears, and they ſhall burn them with fire ſeven years.

10 So that they ſhall take no wood out of the field, neither cut down *any* out of the foreſts: for they ſhall burn the weapons with fire, and they ſhall ſpoil thoſe that ſpoiled them, and rob thoſe that robbed them, ſaith the Lord GOD.

11 ¶ And it ſhall come to paſs in that day, *that* I will give unto Gog a place there of graves in Iſrael, the valley of the paſſengers on the eaſt of the ſea; and it ſhall ſtop the *noſes* of the paſſengers: and there ſhall they bury Gog, and all his multitude, and they ſhall call *it*, the valley of Hamon-gog.

12 And ſeven months ſhall the houſe of Iſrael be burying of them, that they may cleanſe the land.

13 Yea, all the people of the land ſhall bury *them*, and it ſhall be to them a renown, the day that I ſhall be glorified, ſaith the Lord GOD.

14 And they ſhall ſever out men of continual employment, paſſing through the land to bury with the paſſengers thoſe that remain upon the face of the earth to cleanſe it: after the end of ſeven months ſhall they ſearch.

15 And the paſſengers *that* paſs through the land, when *any* ſeeth a mans bone, then ſhall he ſet up a ſign by it, till the buriers have buried it in the valley of Hamon-gog.

16 And alſo the name of the city *ſhall be* Hamonah: thus ſhall they cleanſe the land.

17 ¶ And thou, ſon of man, Thus ſaith the Lord GOD, Speak unto every feathered fowl, and to every beaſt of the field, Aſſemble your ſelves, and come, gather your ſelves on every ſide to my ſacrifices that I do ſacrifice for you, *even* a great ſacrifice upon the mountains of Iſrael, that ye may eat fleſh, and drink blood.

18 Ye ſhall eat the fleſh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Baſhan.

19 And ye ſhall eat fat till ye be full, and drink blood till ye be drunken, of my ſacrifice which I have ſacrificed for you.

20 Thus ſhall ye be filled at my table with horſes and chariots, with mighty men, and with all men of war, ſaith the Lord GOD.

21 And I will ſet my glory among the heathen, and all the heathen ſhall ſee my judgment that I have executed, and my hand that I have laid upon them.

22 So the houſe of Iſrael ſhall know that I *am* the LORD their God from that day and forward.

23 ¶ And the heathen ſhall know that the houſe of Iſrael went into captivity for their iniquity: becauſe they treſpaſſed againſt me, therefore hid I my face from them, and gave them into the hand of their enemies; ſo fell they all by the ſword.

24 According to their uncleanneſs, and according to their tranſgreſſions have I done unto them, and hid my face from them.

25 Therefore thus ſaith the Lord God, Now will I bring again the captivity of Jacob, and have mercy upon the whole houſe of Iſrael, and will be jealous for my holy name:

26 After that they have born their ſhame, and all their treſpaſſes, whereby they have treſpaſſed againſt me, when they dwelt ſafely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies lands, and am ſanctified in them in the ſight of many nations;

28 Then ſhall they know that I *am* the Lord their God, which cauſed them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them: for I have poured out my ſpirit upon the houſe of Iſrael, ſaith the Lord God.

Chap. xxxviii. and xxxix. In theſe two chapters the Prophet foretels, that the Church ſhould be aſſaulted by Gog and Magog; but that thoſe people ſhould be deſtroyed.

The meaning of theſe two chapters is obſcure; and as there is a like Propheſy in the Revelations, it is probable that it has not yet been accompliſhed.

In the nine laſt chapters, Ezekiel relates a viſion, in which God ſhews him the deſign and plan of a new temple, and of the ſervice that ſhould be performed in it; of the diviſion that was to be made of the land of Canaan among the twelve tribes of Iſrael, and of a new city that was to be built therein. This Propheſy is likewiſe obſcure: and we do not yet know the true meaning of it; ſome apply it to the temple that was re-built after the captivity; ſome underſtand it allegorically of the Chriſtian Church; and others are of opinion, that theſe predictions betoken the re-eſtabliſhment of the Jews, as it is to happen in the latter times.

CHAP. XL.

1 The time, manner, and end of the viſion. 6 The deſcription of the eaſt gate, 20 of the north gate, 24 of the ſouth gate, 32 of the eaſt gate, 35 and of the north gate. 39 Eight tables. 44 The chambers. 48 The porch of the houſe.

IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was ſmitten, in the ſelf-ſame day the hand of the Lord was upon me, and brought me thither.

2 In the viſions of God brought he me into the land of Iſrael, and ſet me upon a very high mountain, by which *was* as the frame of a city on the ſouth.

3 And he brought me thither, and behold, *there was* a man, whoſe appearance *was* like the appearance of braſs, with a line of flax in his hand, and a meaſuring-reed; and he ſtood in the gate.

4 And the man ſaid unto me, Son of man, behold with thine eyes, and hear with thine ears, and ſet thine heart upon all that I ſhall ſhew thee; for to the intent that I might ſhew *them* unto thee, *art* thou brought hither: declare all that thou ſeeſt to the houſe of Iſrael.

5 And behold, a wall on the outſide of the houſe round about, and in the mans hand a meaſuring-reed of ſix cubits *long* by the cubit, and an hand-breadth; ſo he meaſured the breadth of the building one reed, and the height one reed.

6 ¶ Then came he unto the gate which looketh toward the eaſt, and went up the ſtairs thereof, and meaſured the threſhold of the gate, *which was* one reed broad, and the other threſhold of the *gate, which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad, and between the little chambers *were* five cubits, and the threſhold of the gate, by the porch of the gate within *was* one reed.

8 He meaſured alſo the porch of the gate within, one reed.

9 Then meaſured he the porch of the gate, eight cubits, and the poſts thereof two cubits, and the porch of the gate *was* inward.

10 And the little chambers of the gate eaſt-ward, *were* three on this ſide, and three on that ſide, they three *were* of one meaſure, and the poſts had one meaſure on this ſide and on that ſide.

11 And he meaſured the breadth of the entry of the gate ten cubits, *and* the length of the gate thirteen cubits.

12 The ſpace alſo before the little chambers *was* one cubit *on this ſide*, and the ſpace *was* one cubit on that ſide, and the little chambers *were* ſix cubits on this ſide, and ſix cubits on that ſide.

13 He meaſured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door againſt door.

14 He made alſo poſts of threeſcore cubits, even unto the poſt of the court round about the gate.

15 And from the face of the gate of the entrance, unto the face of the porch of the inner gate, *were* fifty cubits.

16 And *there were* narrow windows to the little chambers, and to their poſts within the gate round about, and likewiſe to the arches: and windows *were* round about inward: and upon *each* poſt *were* palm-trees.

17 Then brought he me into the outward court, and lo, *there were* chambers, and a pavement made for the court round about: thirty chambers *were* upon the pavement.

18 And the pavement by the ſide of the gates, over-againſt the length of the gates, *was* the lower pavement.

19 Then he meaſured the breadth from the forefront of the lower gate, unto the forefront of the inner court without, an hundred cubits eaſt-ward, and north-ward.

20 ¶ And the gate of the outward court that looked toward the north, he meaſured the length thereof, and the breadth thereof.

21 And the little chambers thereof *were* three on this ſide, and three on that ſide, and the poſts thereof, and the arches thereof were after the meaſure of the firſt gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm-trees, *were* after the meaſure of the gate that looketh towards the eaſt, and they went up unto it by ſeven ſteps, and the arches thereof *were* before them.

23 And the gate of the inner court *was* over-againſt the gate toward the north, and toward the eaſt, and he meaſured from gate to gate an hundred cubits.

24 ¶ After that, he brought me toward the ſouth, and behold, a gate toward the ſouth, and he meaſured the poſts thereof, and the arches thereof, according to theſe meaſures.

25 And *there were* windows in it, and in the arches thereof round about, like thoſe windows; the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* ſeven ſteps to go up to it, and the arches thereof *were* before them, and it had palm-trees, one on this ſide, and another on that ſide, upon the poſts thereof.

27 And *there was* a gate in the inner court toward the ſouth, and he meaſured from gate to gate toward the ſouth an hundred cubits.

28 And he brought me to the inner court by the ſouth-gate, and he meaſured the ſouth-gate according to theſe meaſures:

29 And the little chambers thereof, and the poſts thereof, and the arches thereof, according to theſe meaſures, and *there were* windows in it, and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* five and twenty cubits long, and five cubits broad.

31 And the arches thereof *were* toward the utter court, and palm-trees *were* upon the poſts thereof; and the going up to it *had* eight ſteps.

32 ¶ And he brought me into the inner court toward the eaſt, and he meaſured the gate according to theſe meaſures.

33 And the little chambers thereof, and the poſts thereof; and the arches thereof *were* according to theſe meaſures, and *there were* windows therein, and in the arches thereof round about it; *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court, and palm-trees *were* upon the poſts thereof on this ſide, and on that ſide, and the going up to it *had* eight ſteps.

35 ¶ And he brought me to the north-gate, and meaſured *it* according to theſe meaſures:

36 The little chambers thereof, the poſts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And the poſts thereof *were* toward the utter court, and palm-trees *were* upon the poſts thereof on this ſide, and on that ſide, and the going up to it *had* eight ſteps.

38 And the chambers and the entries thereof *were* by the poſts of the gates, where they waſhed the burnt-offering.

39 ¶ And in the porch of the gate *were* two tables on this ſide, and two tables on that ſide, to ſlay thereon the burnt-offering and the ſin-offering, and the treſpaſs-offering.

40 And at the ſide without, as one goeth up to the entry of the north-gate, *were* two tables; and on the other ſide, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this ſide, and four tables on that ſide, by the ſide of the gate; eight tables, whereupon they ſlew *their ſacrifices*.

42 And the four tables *were* of hewn ſtone for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon alſo they

laid the inſtruments wherewith they ſlew the burnt-offering and the ſacrifice.

43 And within *were* hooks, an hand broad, faſtned round about; and upon the tables *was* the fleſh of the offering.

44 ¶ And without the inner gate *were* the chambers of the ſingers in the inner court, which *was* at the ſide of the north-gate: and their proſpect *was* toward the ſouth, one at the ſide of the eaſt-gate, *having* the proſpect toward the north.

45 And he ſaid unto me, This chamber whoſe proſpect *is* toward the ſouth, *is* for the prieſts the keepers of the charge of the houſe.

46 And the chamber whoſe proſpect *is* toward the north, *is* for the prieſts the keepers of the charge of the altar: theſe *are* the ſons of Zadok among the ſons of Levi, which come near to the LORD to miniſter unto him.

47 So he meaſured the court, an hundred cubits long, and an hundred cubits broad, four-ſquare, and the altar *that was* before the houſe.

48 ¶ And he brought me to the porch of the houſe, and meaſured *each* poſt of the porch, five cubits on this ſide, and five cubits on that ſide: and the breadth of the gate *was* three cubits on this ſide, and three cubits on that ſide.

49 The length of the porch *was* twenty cubits, and the breadth eleven cubits, and *he brought me* by the ſteps whereby they went up to it: and *there were* pillars by the poſts, one on this ſide, and another on that ſide.

CHAP. XLI.

The meaſures, parts, chambers, and ornaments of the temple.

AFterward he brought me to the temple, and meaſured the poſts, ſix cubits broad on the one ſide, and ſix cubits broad on the other ſide, *which was* the breadth of the tabernacle.

2 And the breadth of the door *was* ten cubits, and the ſides of the door *were* five cubits on the one ſide, and five cubits on the other ſide: and he meaſured the length thereof forty cubits, and the breadth twenty cubits.

3 Then went he inward, and meaſured the poſt of the door two cubits, and the door ſix cubits, and the breadth of the door ſeven cubits.

4 So he meaſured the length thereof twenty cubits, and the breadth twenty cubits before the temple; and he ſaid unto me, This *is* the moſt holy *place*.

5 After he meaſured the wall of the houſe ſix cubits, and the breadth of *every* ſide-chamber four cubits round about the houſe on every ſide.

6 And the ſide-chambers *were* three, one over another, and thirty in order, and they entred into the wall which *was* of the houſe for the ſide-chambers round about, that they might have hold, but they had not hold in the wall of the houſe.

7 And *there was* an enlarging and a winding about ſtill upward to the ſide-chambers, for the winding about of the houſe went ſtill upward round about the houſe; therefore the breadth of the houſe *was ſtill* upward, and ſo increaſed *from* the loweſt *chamber* to the higheſt by the midſt.

8 I ſaw alſo the height of the houſe round about: the foundations of the ſide-chambers *were* a full reed of ſix great cubits.

9 The thickneſs of the wall which *was* for the ſide-chamber without, *was* five cubits and *that* which *was* left, *was* the place of the ſide-chambers that *were* within.

10 And between the chambers *was* the wideneſs of twenty cubits round about the houſe on every ſide.

11 And the doors of the ſide-chambers *were* toward the *place that was* left, one door toward the north, and another door toward the ſouth, and the breadth of the place *that was* left, *was* five cubits round about.

12 Now the building that *was* before the ſeparate place, at the end toward the weſt, *was* ſeventy cubits broad, and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he meaſured the houſe, an hundred cubits long, and the ſeparate place, and the building, with the walls thereof, an hundred cubits long.

14 Alſo the breadth of the face of the houſe, and of the ſeparate place toward the eaſt, an hundred cubits.

15 And he meaſured the length of the building over-againſt the ſeparate place which *was* behind it, and the galleries thereof on the one ſide, and on the other ſide an hundred cubits with the inner temple, and the porches of the court.

16 The door-poſts, and the narrow windows, and the galleries round about on their

three ſtories, over-againſt the door cieled with wood round about, and from the ground up to the windows, and the windows *were* covered.

17 To that above the door, even unto the inner houſe and without, and by all the wall round about, within and without, by meaſure.

18 And *it was* made with cherubims and palm-trees, ſo that a palm-tree *was* between a cherub and a cherub, and *every* cherub had two faces:

19 So that the face of a man *was* toward the palm-tree on the one ſide, and the face of a young lion toward the palm-tree on the other ſide: *it was* made through all the houſe round about.

20 From the ground unto above the door *were* cherubims and palm-trees made, and *on* the wall of the temple.

21 The poſts of the temple *were* ſquared, *and* the face of the ſanctuary: the appearance *of the one* as the appearance *of the other*.

22 The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof *were* of wood: and he ſaid unto me, This *is* the table that *is* before the LORD.

23 And the temple and the ſanctuary had two doors.

24 And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*.

25 And *there were* made on them: on the doors of the temple, cherubims and palm-trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

26 And *there were* narrow windows and palm-trees on the one ſide, and on the other ſide, on the ſides of the porch, and *upon* the ſide-chambers of the houſe, and thick planks.

CHAP. XLII.

1 The chambers for the prieſts. 13 The uſe thereof. 19 The meaſures of the outward court.

THEN he brought me forth into the utter court, the way toward the north, and he brought me into the chamber that *was* over-againſt the ſeparate place, and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north-door, and the breadth *was* fifty cubits.

3 Over-againſt the twenty *cubits*, which *were* for the inner court, and over-againſt the pavement which *was* for the utter court, *was* gallery againſt gallery in three *ſtories*.

4 And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit, and their doors toward the north.

5 Now the upper chambers *were* ſhorter: for the galleries were higher than theſe, than the lower and than the middlemoſt of the building.

6 For they *were* in three *ſtories*, but had not pillars as the pillars of the courts: therefore *the building* was ſtraitned more than the loweſt, and the middlemoſt from the ground.

7 And the wall that *was* without over-againſt the chambers, towards the utter court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the utter court *was* fifty cubits: and lo, before the temple *were* an hundred cubits.

9 And from under theſe chambers *was* the entry on the eaſt-ſide, as one goeth into them from the utter court.

10 The chambers *were* in the thickneſs of the wall of the court toward the eaſt, over-againſt the ſeparate place, and over-againſt the building.

11 And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they, and all their goings out, *were* both according to their faſhions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the ſouth, *was* a door in the head of the way, *even* the way directly before the wall toward the eaſt, as one entreth into them.

13 ¶ Then ſaid he unto me, The north-chambers, *and* the ſouth-chambers, which *are* before the ſeparate place, they *be* holy chambers, where the prieſts that approach unto the LORD ſhall eat the moſt holy things: there ſhall they lay the moſt holy things, and the meat-offering, and the ſin-offering, and the treſpaſs-offering; for the place *is* holy.

14 When the prieſts enter therein, then ſhall they not go out of the holy *place* into

the utter court, but there they ſhall lay their garments, wherein they miniſter; for they *are* holy: and ſhall put on other garments, and ſhall approach to *thoſe things* which *are* for the people.

15 Now when he had made an end of meaſuring the inner houſe, he brought me forth toward the gate whoſe proſpect *is* toward the eaſt, and meaſured it round about.

16 He meaſured the eaſt-ſide with the meaſuring-reed, five hundred reeds with the meaſuring-reed round about.

17 He meaſured the north-ſide five hundred reeds, with the meaſuring-reed round about.

18 He meaſured the ſouth-ſide five hundred reeds, with the meaſuring-reed.

19 ¶ He turned about to the weſt-ſide, *and* meaſured five hundred reeds, with the meaſuring-reed.

20 He meaſured it by the four ſides: it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a ſeparation between the ſanctuary and the profane place.

CHAP. XLIII.

1 The returning of the glory of God into the temple. 7 The ſin of Iſrael hindred God's preſence. 10 The prophet exhorteth them to repentance, and obſervation of the law of the houſe. 13 The meaſures, 18 and the ordinances of the altar.

AFterward he brought me to the gate, *even* the gate that looketh toward the eaſt.

2 And behold, the glory of the God of Iſrael came from the way of the eaſt: and his voice *was* like a voice of many waters, and the earth ſhined with his glory.

3 And *it was* according to the appearance of the viſion which I ſaw, *even* according to the viſion that I ſaw, when I came to deſtroy the city: and the viſions *were* like the viſion that I ſaw by the river Chebar: and I fell upon my face.

4 And the glory of the LORD came into the houſe by the way of the gate whoſe proſpect *is* toward the eaſt.

5 So the ſpirit took me up, and brought me into the inner court, and behold, the glory of the LORD filled the houſe.

6 And I heard *him* ſpeaking unto me out of the houſe, and the man ſtood by me.

7 ¶ And he ſaid unto me, Son of man, the place of my throne, and the place of the ſoles of my feet, where I will dwell in the midſt of the children of Iſrael for ever, and my holy name ſhall the houſe of Iſrael no more defile, *neither* they, nor their kings, by their whoredom, nor by their carcaſes of their kings in their high places.

8 In their ſetting of their threſhold by my threſholds, and their poſt by my poſts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have conſumed them in mine anger.

9 Now let them put away their whoredom and the carcaſes of their kings far from me, and I will dwell in the midſt of them for ever.

10 ¶ Thou, ſon of man, ſhew the houſe to the houſe of Iſrael, that they may be aſhamed of their iniquities, and let them meaſure the pattern.

11 And if they be aſhamed of all that they have done, ſhew them the form of the houſe, and the faſhion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their ſight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the houſe; Upon the top of the mountain, the whole limit thereof round about *ſhall be* moſt holy: behold, this *is* the law of the houſe.

13 ¶ And theſe *are* the meaſures of the altar after the cubits; the cubit *is* a cubit and an hand-breadth; even the bottom *ſhall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *ſhall be* a ſpan, and this *ſhall be* the higher place of the altar.

14 And from the bottom *upon* the ground, *even* to the lower ſettle, *ſhall be* two cubits, and the breadth one cubit; and from the leſſer ſettle *even* to the greater ſettle *ſhall be* four cubits, and the breadth *one* cubit.

15 So the altar *ſhall be* twelve cubits, and from the altar and upward *ſhall be* four horns.

16 And the altar *ſhall be* twelve *cubits* long, twelve broad, ſquare in the four ſquares thereof.

17 And the ſettle *ſhall be* fourteen *cubits* long, and fourteen broad in the four ſquares thereof, and the border about it *ſhall be* half a cubit, and the bottom thereof *ſhall be*

a cubit about, and his ſtairs ſhall look toward the eaſt.

18 ¶ And he ſaid unto me, Son of man, thus ſaith the Lord GOD, Theſe *are* the ordinances of the altar, in the day when they ſhall make it, to offer burnt-offerings thereon, and to ſprinkle blood thereon.

19 And thou ſhalt give to the prieſts the Levites, that be of the ſeed of Zadok which approach unto me, to miniſter unto me, ſaith the Lord GOD, a young bullock for a ſin-offering.

20 And thou ſhalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the ſettle, and upon the border round about: thus ſhalt thou cleanſe and purge it.

21 Thou ſhalt take the bullock alſo of the ſin-offering, and he ſhall burn it in the appointed place of the houſe without the ſanctuary,

22 And on the ſecond day thou ſhalt offer a kid of the goats without blemiſh for a ſin-offering, and they ſhall cleanſe the altar, as they did cleanſe *it* with the bullock.

23 When thou haſt made an end of cleanſing *it*, thou ſhalt offer a young bullock without blemiſh, and a ram out of the flock, without blemiſh.

24 And thou ſhalt offer them before the LORD, and the prieſts ſhall caſt ſalt upon them, and they ſhall offer them up *for* a burnt-offering unto the LORD.

25 Seven days ſhalt thou prepare every day a goat *for* a ſin-offering: they ſhall alſo prepare a young bullock, and a ram out of the flock without blemiſh.

26 Seven days ſhall they purge the altar, and purify it, and they ſhall conſecrate themſelves.

27 And when theſe days are expired, it ſhall be *that* upon the eighth day and *ſo* forward, the prieſts ſhall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, ſaith the Lord GOD.

CHAP. XLIV.

1 *The eaſt gate aſſigned only to the prince.* 4 *The prieſts reproved for polluting of the ſanctuary.* 9 *Idolaters uncapable of the prieſts office.* 15 *The ſons of Zadok, are accepted thereto.* 17 *Ordinances for the prieſts.*

THEN he brought me back the way of the gate of the outward ſanctuary which looked toward the eaſt, and it *was* ſhut.

2 Then ſaid the LORD unto me, This gate ſhall be ſhut, it ſhall not be opened, and no man ſhall enter in by it; becauſe the LORD the God of Iſrael hath entred in by it, therefore it ſhall be ſhut.

3 *It is* for the prince, he ſhall ſit in it to eat bread before the LORD; he ſhall enter by the way of the porch of *that* gate, and ſhall go out by the way of the ſame.

4 ¶ Then brought he me the way of the north-gate before the houſe: and I looked, and behold, the glory of the LORD filled the houſe of the LORD; and I fell upon my face.

5 And the LORD ſaid unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I ſay unto thee concerning all the ordinances of the houſe of the LORD, and all the laws thereof, and mark well the entring in of the houſe, with every going forth of the ſanctuary.

6 And thou ſhalt ſay to the rebellious, *even* to the houſe of Iſrael, Thus ſaith the Lord GOD, O ye houſe of Iſrael, Let it ſuffice you of all your abominations,

7 In that ye have brought *into my ſanctuary* ſtrangers uncircumciſed in heart, and uncircumciſed in fleſh, to be in my ſanctuary to pollute it, *even* my houſe, when ye offer my bread, the fat and the blood, and they have broken my covenant, becauſe of all your abominations.

8 And ye have not kept the charge of mine holy things: but ye have ſet keepers of my charge in my ſanctuary for your ſelves.

9 ¶ Thus ſaith the Lord GOD, No ſtranger uncircumciſed in heart, nor uncircumciſed in fleſh ſhall enter into my ſanctuary, of any ſtranger that *is* among the children of Iſrael.

10 And the Levites that are gone away far from me, when Iſrael went aſtray, which went aſtray from me after their idols, they ſhall even bear their iniquity.

11 Yet they ſhall be miniſters in my ſanctuary, *having* charge at the gates of the houſe, and miniſtring to the houſe: they ſhall ſlay the burnt-offering, and the ſacrifice for the people, and they ſhall ſtand before them to miniſter unto them:

12 Becauſe they miniſtred unto them before their idols, and cauſed the houſe of Iſrael to fall into iniquity; therefore have I lift up mine hand againſt them, ſaith the Lord GOD, and they ſhall bear their iniquity.

13 And they ſhall not come near unto me to do the office of a prieſt unto me, nor to come near to any of my holy things, in the moſt holy *place*: but they ſhall bear

their ſhame, and their abominations which they have committed.

14 But I will make them keepers of the charge of the houſe for all the ſervice thereof, and for all that ſhall be done therein.

15 ¶ But the prieſts the Levites the ſons of Zadok, that kept the charge of my ſanctuary, when the children of Iſrael went aſtray from me, they ſhall come near to me to miniſter unto me, and they ſhall ſtand before me to offer unto me the fat and the blood, ſaith the Lord GOD.

16 They ſhall enter into my ſanctuary, and they ſhall come near to my table to miniſter unto me, and they ſhall keep my charge.

17 ¶ And it ſhall come to paſs, *that* when they enter in at the gates of the inner court, they ſhall be cloathed with linen garments, and no wool ſhall come upon them, whiles they miniſter in the gates of the inner court, and within.

18 They ſhall have linen bonnets upon their heads, and ſhall have linen breeches upon their loyns: they ſhall not gird *themſelves* with any thing that cauſeth ſweat.

19 And when they go forth into the utter court, *even* into the utter court to the people, they ſhall put off their garments wherein they miniſtred, and lay them in the holy chambers, and they ſhall put on other garments, and they ſhall not ſanctify the people with their garments.

20 Neither ſhall they ſhave their heads, nor ſuffer their locks to grow long, they ſhall only poll their heads.

21 Neither ſhall any prieſt drink wine, when they enter into the inner court.

22 Neither ſhall they take for their wives a widow, or her that is put away: but they ſhall take maidens of the ſeed of the houſe of Iſrael, or a widow that had a prieſt before.

23 And they ſhall teach my people *the difference* between the holy and profane, and cauſe them to diſcern between the unclean and the clean.

24 And in controverſy they ſhall ſtand in judgment, *and* they ſhall judge it according to my judgments: and they ſhall keep my laws and my ſtatutes in all mine aſſemblies, and they ſhall hallow my ſabbaths.

25 And they ſhall come at no dead perſon to defile themſelves: but for father, or for mother, or for ſon, or for daughter, for brother, or for ſiſter that hath had no husband, they may defile themſelves.

26 And after he is cleanſed, they ſhall reckon unto him ſeven days.

27 And in the day that he goeth into the ſanctuary, unto the inner court to miniſter in the ſanctuary, he ſhall offer his ſin-offering, ſaith the Lord GOD.

28 And it ſhall be unto them for an inheritance; I *am* their inheritance: and ye ſhall give them no poſſeſſion in Iſrael; I *am* their poſſeſſion.

29 They ſhall eat the meat-offering, and the ſin-offering, and the treſpaſs-offering; and every dedicate thing in Iſrael ſhall be theirs.

30 And the firſt of all the firſt-fruits of all *things*, and every oblation of all of every ſort of your oblations ſhall be the prieſts: ye ſhall alſo give unto the prieſt the firſt of your dough, that he may cauſe the bleſſing to reſt in thine houſe.

31 The prieſts ſhall not eat of any thing that is dead of it ſelf, or torn, whether it be fowl or beaſt.

CHAP. XLV.

1 The portion of land for the ſanctuary, 6 for the city, 7 and for the prince. 9 Ordinances for the prince.

MOreover, when ye ſhall divide by lot the land for inheritance, ye ſhall offer an oblation unto the LORD, an holy portion of the land: the length *ſhall be* the length of five and twenty thouſand *reeds*, and the breadth *ſhall be* ten thouſand: this *ſhall* be holy in all the borders thereof round about.

2 Of this there ſhall be for the ſanctuary five hundred *in length*, with five hundred *in breadth*, ſquare round about; and fifty cubits round about for the ſuburbs thereof.

3 And of this meaſure ſhalt thou meaſure the length of five and twenty thouſand, and the breadth of ten thouſand: and in it ſhall be the ſanctuary, *and* the moſt holy *place*.

4 The holy *portion* of the land ſhall be for the prieſts the miniſters of the ſanctuary, which ſhall come near to miniſter unto the LORD, and it ſhall be a place for their houſes, and an holy place for the ſanctuary.

5 And the five and twenty thouſand of length, and the ten thouſand of breadth, ſhall alſo the Levites, the miniſters of the houſe have for themſelves, for a poſſeſſion for twenty chambers.

6 ¶ And ye ſhall appoint the poſſeſſion of the city five thouſand broad, and five and twenty thouſand long over-againſt the

oblation of the holy *portion* : it ſhall be for the whole houſe of Iſrael.

7 ¶ And *a portion ſhall be* for the prince on the one ſide and on the other ſide of the oblation of the holy *portion*, and of the poſſeſſion of the city, before the oblation of the holy *portion*, and before the poſſeſſion of the city, from the weſt-ſide weſt-ward, and from the eaſt-ſide eaſt-ward : and the length *ſhall be* over-againſt one of the portions, from the weſt-border unto the eaſt-border.

8 In the land ſhall be his poſſeſſion in Iſrael, and my princes ſhall no more oppreſs my people, and *the reſt of* the land ſhall they give to the houſe of Iſrael according to their tribes.

9 ¶ Thus ſaith the Lord GOD, Let it ſuffice you, O princes of Iſrael : remove violence and ſpoil, and execute judgment and juſtice, take away your exactions from my people, ſaith the Lord GOD.

10 Ye ſhall have juſt balances, and a juſt ephah, and a juſt bath.

11 The ephah and the bath ſhall be of one meaſure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer : the meaſure thereof ſhall be after the homer.

12 And the ſhekels *ſhall be* twenty gerahs : twenty ſhekels, five and twenty ſhekels, fifteen ſhekels ſhall be your maneh.

13 This *is* the oblation that ye ſhall offer ; the ſixth part of an ephah of an homer of wheat, and ye ſhall give the ſixth part of an ephah of an homer of barley.

14 Concerning the ordinance of oyl, the bath of oyl, *ye ſhall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths ; for ten baths *are* an homer :

15 And one lamb out of the flock, out of two hundred, out of the fat paſtures of Iſrael, for a meat-offering, and for a burnt-offering, and for peace-offerings, to make reconciliation for them, ſaith the Lord GOD.

16 All the people of the land ſhall *give* this oblation for the prince in Iſrael.

17 And it ſhall be the princes part *to give* burnt-offerings, and meat-offerings, and drink-offerings, in the feaſts, and in the new-moons, and in the ſabbaths, in all ſolemnities of the houſe of Iſrael : he ſhall prepare the ſin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings, to make reconciliation for the houſe of Iſrael.

18 Thus ſaith the Lord GOD, In the firſt *month*, in the firſt *day* of the month, thou ſhalt take a young bullock without blemiſh, and cleanſe thy ſanctuary.

19 And the prieſt ſhall take of the blood of the ſin-offering, and put *it* upon the poſts of the houſe, and upon the four corners of the ſettle of the altar, and upon the poſts of the gate of the inner court.

20 And ſo thou ſhalt do the ſeventh *day* of the month, for every one that erreth, and for *him that is* ſimple : ſo ſhall ye reconcile the houſe.

21 In the firſt *month*, in the fourteenth day of the month, ye ſhall have the paſſover a feaſt of ſeven days, unleavened bread ſhall be eaten.

22 And upon that day ſhall the prince prepare for himſelf, and for all the people of the land, a bullock *for* a ſin-offering.

23 And ſeven days of the feaſt he ſhall prepare a burnt-offering to the LORD, ſeven bullocks, and ſeven rams without blemiſh, daily the ſeven days, and a kid of the goats daily *for* a ſin-offering.

24 And he ſhall prepare a meat-offering of an ephah for a bullock, and an ephah for a ram, and an hin of oyl for an ephah.

25 In the ſeventh *month*, in the fifteenth day of the month ſhall he do the like in the feaſt of the ſeven days, according to the ſin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oyl.

CHAP. XLVI.

1 *Ordinances for the prince in his worſhip,* 9 *and for the people.* 16 *An order for the princes inheritance.* 19 *The courts for boyling and baking.*

THUS ſaith the Lord GOD, The gate of the inner court that looketh toward the eaſt, ſhall be ſhut the ſix working-days : but on the ſabbath it ſhall be opened, and in the day of the new-moon it ſhall be opened.

2 And the prince ſhall enter by the way of the porch of *that* gate without, and ſhall ſtand by the poſt of the gate, and the prieſts ſhall prepare his burnt-offering, and his peace-offerings, and he ſhall worſhip at the threſhold of the gate : then he ſhall go forth, but the gate ſhall not be ſhut until the evening.

3 Likewiſe the people of the land ſhall worſhip at the door of this gate before the LORD, in the ſabbaths, and in the new-moons.

4 And the burnt-offering that the prince ſhall offer unto the LORD in the ſabbath-day, *ſhall be* ſix lambs without blemiſh, and a ram without blemiſh.

5 And the meat-offering *ſhall be* an ephah for a ram, and the meat-offering for the lambs as he ſhall be able to give, and an hin of oyl to an ephah.

6 And in the day of the new-moon *it ſhall be* a young bullock without blemiſh, and ſix lambs, and a ram: they ſhall be without blemiſh.

7 And he ſhall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram: and for the lambs according as his hand ſhall attain unto, and an hin of oyl to an ephah.

8 And when the prince ſhall enter, he ſhall go in by the way of the porch of *that* gate, and he ſhall go forth by the way thereof.

9 ¶ But when the people of the land ſhall come before the LORD, in the ſolemn feaſts, he that entreth in by the way of the north-gate to worſhip, ſhall go out by the way of the ſouth-gate: and he that entreth by the way of the ſouth-gate, ſhall go forth by the way of the north-gate: he ſhall not return by the way of the gate whereby he came in, but ſhall go forth over-againſt it.

10 And the prince in the midſt of them, when they go in, ſhall go in; and when they go forth, ſhall go forth.

11 And in the feaſts, and in the ſolemnities, the meat-offering ſhall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oyl to an ephah.

12 Now when the prince ſhall prepare a voluntary burnt-offering, or peace-offerings, voluntarily unto the LORD, *one* ſhall then open him the gate that looketh toward the eaſt, and he ſhall prepare his burnt-offering, and his peace-offerings, as he did on the ſabbath-day: then he ſhall go forth, and after his going forth, *one* ſhall ſhut the gate.

13 Thou ſhalt daily prepare a burnt-offering unto the LORD, *of* a lamb of the firſt year without blemiſh; thou ſhalt prepare it every morning.

14 And thou ſhalt prepare a meat-offering for it every morning, the ſixth part of an ephah, and the third part of an hin of oyl, to temper with the fine flour; a meat-offering continually, by a perpetual ordinance unto the LORD.

15 Thus ſhall they prepare the lamb, and the meat-offering, and the oyl, every morning *for* a continual burnt-offering.

16 ¶ Thus ſaith the Lord GOD, If the prince give a gift unto any of his ſons, the inheritance thereof ſhall be his ſons, it *ſhall be* their poſſeſſion by inheritance.

17 But if he give a gift of his inheritance to one of his ſervants, then it ſhall be his to the year of liberty; after, it ſhall return to the prince: but the inheritance ſhall be his ſons for them.

18 Moreover, the prince ſhall not take of the peoples inheritance, by oppreſſion to thruſt them out of their poſſeſſion; *but* he ſhall give his ſons inheritance out of his own poſſeſſion: that my people be not ſcattered every man from his poſſeſſion.

19 ¶ After, he brought me through the entry, which *was* at the ſide of the gate, into the holy chambers of the prieſts which looked toward the north: and behold, there *was* a place on the two ſides weſtward.

20 Then ſaid he unto me, This *is* the place where the prieſts ſhall boil the treſpaſs-offering, and the ſin-offering, where they ſhall bake the meat-offering: that they bear *them* not out into the utter court to ſanctify the people.

21 Then he brought me forth into the utter court, and cauſed me to paſs by the four corners of the court, and behold, in every corner of the court *there was* a court.

22 In the four corners of the court *there were* courts joyned of forty *cubits* long, and thirty broad: theſe four corners *were* of one meaſure.

23 And *there was* a row *of building* round about in them, round about them four, *it was* made with boiling-places under the rows round about.

24 Then ſaid he unto me, Theſe *are* the places of them that boil, where the miniſters of the houſe ſhall boil the ſacrifice of the people.

CHAP. XLVII.

1 The viſion of the holy waters. 6 The vertue of them. 13 The borders of the land. 22 The diviſion of it by lot.

AFterward he brought me again unto the door of the houſe, and behold, waters iſſued out from under the threſhold of the houſe eaſt-ward: for the forefront of the houſe *ſtood* toward the eaſt, and the waters came down from under from the right ſide of the houſe, at the ſouth-ſide of the altar.

2 Then brought he me out of the way of the gate north-ward, and led me about the way without unto the utter gate by the way that looketh eaſt-ward, and behold, there ran out waters on the right ſide.

3 And when the man that had the line in his hand, went forth eaſt-ward, he meaſured a thouſand cubits, and he brought me through the waters: the waters *were* to the ankles.

4 Again he meaſured a thouſand, and brought me through the waters; the waters *were* to the knees: again he meaſured a thouſand, and brought me through; the waters *were* to the loyns.

5 Afterward he meaſured a thouſand, *and it was* a river that I could not paſs over: for the waters were riſen, waters to ſwim in, a river that could not be paſſed over.

6 ¶ And he ſaid unto me, Son of man, haſt thou ſeen *this*? then he brought me, and cauſed me to return to the brink of the river.

7 Now when I had returned, behold, at the bank of the river *were* very many trees on the one ſide and on the other.

8 Then ſaid he unto me, Theſe waters iſſue out toward the eaſt-country, and go down into the deſert, and go into the ſea: *which being* brought forth into the ſea, the waters ſhall be healed.

9 And it ſhall come to paſs *that* every thing that liveth, which moveth, whitherſoever the rivers ſhall come, ſhall live: and there ſhall be a very great multitude of fiſh, becauſe theſe waters ſhall come thither: for they ſhall be healed, and every thing ſhall live whither the river cometh.

10 And it ſhall come to paſs, *that* the fiſhers ſhall ſtand upon it, from En-gedi even unto En-eglaim; they ſhall be a *place* to ſpread forth nets, their fiſh ſhall be according to their kinds as the fiſh of the great ſea, exceeding many.

11 But the miry places thereof, and the mariſhes thereof, ſhall not be healed, they ſhall be given to ſalt.

12 And by the river upon the bank thereof on this ſide and on that ſide, ſhall grow all trees for meat, whoſe leaf ſhall not fade, neither ſhall the fruit thereof be conſumed: it ſhall bring forth new fruit, according to his months, becauſe their waters they iſſued out of the ſanctuary, and the fruit thereof ſhall be for meat, and the leaf thereof for medicine.

13 ¶ Thus ſaith the Lord GOD, This *ſhall be* the border, whereby ye ſhall inherit the land, according to the twelve tribes of Iſrael: Joſeph *ſhall have two* portions.

14 And ye ſhall inherit it, one as well as another: *concerning* the which I lifted up mine hand to give it unto your fathers, and this land ſhall fall unto you for inheritance.

15 And this *ſhall be* the border of the land toward the north-ſide, from the great ſea, the way of Hethlon, as men go to Zedad:

16 Hamath, Berothah, Sibraim, which *is* between the border of Damaſcus, and the border of Hamath; Hazar-hatticon, which *is* by the coaſt of Hauran.

17 And the border from the ſea ſhall be Hazar-enan, the border of Damaſcus, and the north north-ward, and the border of Hamath: and *this is* the north-ſide.

18 And the eaſt-ſide ye ſhall meaſure from Hauran, and from Damaſcus, and from Gilead, and from the land of Iſrael *by* Jordan, from the border unto the eaſt-ſea: and *this is* the eaſt-ſide.

19 And the ſouth-ſide ſouth-ward from Tamar, *even* to the waters of ſtriſe, *in* Kadeſh, the river, to the great ſea: and *this is* the ſouth-ſide ſouth-ward.

20 The weſt-ſide alſo *ſhall be* the great ſea from the border, till a man come over-againſt Hamath: this *is* the weſt-ſide.

21 So ſhall ye divide this land unto you, according to the tribes of Iſrael.

22 ¶ And it ſhall come to paſs, *that* ye ſhall divide it by lot for an inheritance unto you, and to the ſtrangers that ſojourn among you, which ſhall beget children among you: and they ſhall be unto you as born in the country among the children of Iſrael, they ſhall have inheritance with you among the tribes of Iſrael.

23 And it ſhall come to paſs, *that* in what tribe the ſtranger ſojourned, there ſhall ye give *him* his inheritance, ſaith the Lord GOD.

CHAP. XLVIII.

1, 23 *The portions of the twelve tribes,* 8 *of the ſanctuary,* 15 *of the city and ſuburbs.* 21 *and of the prince.* 30 *The dimenſions and gates of the city.*

NOW theſe *are* the names of the tribes, from the north-end to the coaſt of the way of Hethlon, as one goeth to Hamath; Hazar-enan, the border of Damaſcus northward, to the coaſt of Hamath (for theſe are his ſides eaſt *and* weſt) a *portion* for Dan.

2 And by the border of Dan, from the eaſt-ſide unto the weſt-ſide, a *portion* for Aſher.

3 And by the border of Aſher, from the eaſt-ſide even unto the weſt-ſide, a *portion* for Naphtali.

4 And by the border of Naphtali, from the eaſt-ſide even unto the weſt-ſide, a *portion* for Manaſſeh.

5 And by the border of Manaſſeh, from the eaſt-ſide unto the weſt-ſide, a *portion* for Ephraim.

6 And by the border of Ephraim, from the eaſt-ſide even unto the weſt-ſide, a *portion* for Reuben.

7 And by the border of Reuben, from the eaſt-ſide even unto the weſt-ſide, a *portion* for Judah.

8 ¶ And by the border of Judah, from the eaſt-ſide unto the weſt-ſide ſhall be the offering which ye ſhall offer of five and twenty thouſand *reeds in* breadth, and *in* length as one of the *other* parts, from the eaſt-ſide unto the weſt-ſide, and the ſanctuary ſhall be in the midſt of it.

9 The oblation that ye ſhall offer unto the LORD *ſhall be* of five and twenty thouſand in length, and of ten thouſand in breadth.

10 And for them *even* for the prieſts ſhall be *this* holy oblation, toward the north, five and twenty thouſand *in length*, and toward the weſt ten thouſand in breadth, and toward the eaſt ten thouſand in breadth, and toward the ſouth five and twenty thouſand in length, and the ſanctuary of the LORD ſhall be in the midſt thereof.

11 *It ſhall be* for the prieſt *that are* ſanctified, of the ſons of Zadok, which have kept my charge, which went not aſtray when the children of Iſrael went aſtray, as the Levites went aſtray.

12 And *this* oblation of the land that is offered ſhall be unto them a thing moſt holy by the border of the Levites.

13 And over againſt the border of the prieſts, the Levites *ſhall have* five and twenty thouſand in length, and ten thouſand in breadth: all the length *ſhall be* five and twenty thouſand, and the breadth ten thouſand.

14 And they ſhall not ſell of it, neither exchange nor alienate the firſt-fruits of the land: for *it is* holy unto the LORD.

15 ¶ And the five thouſand *that are* left in the breath over againſt the five and twenty thouſand, ſhall be a profane *place* for the city, for dwelling and for ſuburbs, and the city ſhall be in the midſt thereof.

16 And theſe *ſhall be* the meaſures thereof, the north-ſide four thouſand and five hundred, and the ſouth-ſide four thouſand and five hundred, and on the eaſt-ſide four thouſand and five hundred, and the weſt-ſide four thouſand and five hundred.

17 And the ſuburbs of the city ſhall be toward the north two hundred and fifty, and toward the ſouth two hundred and fifty, and toward the eaſt two hundred and fifty, and toward the weſt two hundred and fifty.

18 And the reſidue in length over againſt the oblation of the holy *portion*, *ſhall be* ten thouſand eaſt-ward, and ten thouſand weſt-ward: and it ſhall be over againſt the oblation of the holy *portion*, and the increaſe thereof ſhall be for food unto them that ſerve the city.

19 And they that ſerve the city, ſhall ſerve it out of all the tribes of Iſrael.

20 All the oblation *ſhall be* five and twenty thouſand, by five and twenty thouſand: ye ſhall offer the holy oblation four-ſquare, with the poſſeſſion of the city.

21 ¶ And the reſidue *ſhall be* for the prince on the one ſide and on the other of the holy oblation, and of the poſſeſſion of the city over againſt the five and twenty thouſand, of the oblation toward the eaſt-border, and weſt-ward over againſt the five and twenty thouſand toward the weſt-border, over againſt the portions for the prince, and it ſhall be the holy oblation, and the ſanctuary of the houſe *ſhall be* in the midſt thereof.

22 Moreover, from the poſſeſſion of the Levites, and from the poſſeſſion of the city, *being* in the midſt *of that* which is the princes, between the border of Judah and the border of Benjamin, ſhall be for the prince.

23 As for the reſt of the tribes, from the eaſt-ſide unto the weſt-ſide, Benjamin *ſhall have* a *portion*.

24 And by the border of Benjamin, from the eaſt-ſide unto the weſt-ſide, Simeon *ſhall have* a *portion*.

25 And by the border of Simeon, from the eaſt-ſide unto the weſt-ſide, Iſſachar a *portion*.

26 And by the border of Iſſachar, from the eaſt-ſide unto the weſt-ſide, Zebulun a *portion.*

27 And by the border of Zebulun, from the eaſt-ſide unto the weſt-ſide, Gad a *portion.*

28 And by the border of Gad, at the ſouth-ſide ſouth-ward, the border ſhall be even from Tamar *unto* the waters of ſtriſe *in* Kadeſh, *and* to the river toward the great ſea.

29 This *is* the land which ye ſhall divide by lot unto the tribes of Iſrael for inheritance, and theſe *are* their portions, ſaith the Lord GOD.

30 ¶ And theſe *are* the goings out of the city on the north-ſide, four thouſand and five hundred meaſures.

31 And the gates of the city *ſhall be* after the names of the tribes of Iſrael, three gates north-ward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the eaſt-ſide four thouſand and five hundred: and three gates; and one gate of Joſeph, one gate of Benjamin, one gate of Dan.

33 And at the ſouth-ſide four thouſand and five hundred meaſures: and three gates; one gate of Simeon, one gate of Iſſachar, one gate of Zebulun.

34 At the weſt-ſide four thouſand and five hundred, *with* their three gates; one gate of Gad, one gate of Aſher, one gate of Naphtali.

35 *It was* round about eighteen thouſand *meaſures:* and the name of the city from that day *ſhall be,* The LORD *is* there.

As for the myſtical interpretation, which has filled ſo many volumes upon the preceding chapters, to ſo little purpoſe, and with as much uncertainty, I ſhall not meddle with; for, I think, that the whole viſion will be beſt underſtood, if my reader does but duely conſider what follows:

A temple, is the houſe of God, the ſanctuary, the tabernacle of the Lord, the palace of the Moſt High, *&c.* Theſe terms are often ſynonymous in Scripture, tho', ſtrictly ſpeaking, they ſignify very different things: For the ſanctuary was but one part of the tabernacle or temple; and the word temple, does not agree to the tabernacle, or the tabernacle to the temple. Laſtly, tho' the Hebrews before Solomon, could not perfectly be ſaid to have a temple, yet they did not ſcruple ſometimes to uſe the word temple for the tabernacle; as on the contrary, they ſometimes make uſe of the tabernacle of the Lord, to expreſs the temple built by Solomon.

After the Lord had revealed to David that Jeruſalem was the place he had choſen, in which to fix his dwelling, this pious prince began to think of executing the deſign he had projected, of preparing a temple for the Lord, that might be ſomething worthy of his Divine Majeſty. He open'd his mind to the Prophet Nathan, declaring to him, that he thought it a ſcandal for him to dwell in a a houſe of cedar, whereas the ark of the Lord was as yet in a tent of ſkins. But the Lord did not think fit that David ſhould execute this deſign, however laudable it was; he acquainted David by the Prophet above-named, that this honour was reſerved for Solomon, his ſon and ſucceſſor, who was to be a peaceable prince; for, as to himſelf, he had ſhed much blood in the many wars he had waged. Therefore God accepted of the good intentions of David; and David applied himſelf to the collecting great quantities of gold, ſilver, braſs, and iron, and ſuch other materials as were neceſſary for the accompliſhment of this great undertaking.

Solomon laid the foundations of the temple in the year of the world *2992*, before Chriſt 1008, before the Vulgar Æra 1012, and it was finiſhed in the year of the world 3000, and dedicated in 3001, before Chriſt *999*, before the Vulgar Æra 1003. The place that was pitch'd upon for erecting this magnificent ſtructure, was one ſide of mount Sion, called Moriah. Its entrance or frontiſpiece ſtood towards the eaſt, and the moſt holy and moſt retired part was towards the weſt. The author of the firſt book of Kings, and of the ſecond of the Chronicles, has chiefly made it his buſineſs to deſcribe the temple, properly ſo called; that is, the ſanctuary, the *ſanctum*, and the apartments belonging to them; as alſo the veſſels, the implements, and the ornaments of the temple; without giving any deſcription almoſt of the courts and open areas, which however, made a principal part of the grandeur of this auguſt edifice. But Ezekiel has ſupplied this defect, by the exact plan he has delineated of theſe neceſſary parts. Indeed it muſt be owned, that the temple, as deſcribed by Ezekiel, was never reſtored after the captivity of Babylon, according to the model and the menſurations that this Prophet has given of it. But as the meaſures he ſets down for the ſanctum and the ſanctuary, are within a ſmall matter the ſame as thoſe of the temple of Solomon; and as this Prophet, who was himſelf a prieſt, had ſeen the firſt temple, it is to be ſuppoſed, that the deſcription he gives us of the temple of Jeruſalem, is the ſame as that of the temple of Solomon.

The ground-plot upon which the temple was built, was a ſquare of ſix hundred cubits, or twenty five thouſand royal feet. This ſpace was encompaſſed with a wall of the height of ſix cubits, and of the ſame breadth. Beyond this wall was the court of the Gentiles, being fifty cubits wide. After this was ſeen a great wall, which encompaſſed the whole court of the children of Iſrael. This wall was a ſquare of five hundred cubits. The court of Iſrael was an hundred cubits in ſquare, and was encompaſſed all round with magnificent galleries, ſupported by two or three rows of pillars. It had four gates or entrances; one to the eaſt, another to the weſt, a third to the north, and a fourth to the ſouth. They were all of the ſame form and largeneſs, and each had an aſcent of ſeven ſteps. The court was paved with marble of divers colours, and had no covering; but the people, in caſe of need, could retire under the Galleries that were all round about. The court of the prieſts was placed in the midſt of the court of the people, and was a perfect ſquare, having every ſide the length of an hundred cubits. It was encompaſſed without by a great wall of an hundred cubits in the ſquare; and all within were covered galleries, and apartments round about. The apartments were to lodge the prieſts in, and to lay up ſuch things as were neceſſary for the uſe of the temple. There were but three ways to come in, to the eaſt, to the north, and to the ſouth; and they went to it by an aſcent of eight ſteps. Before, and over-againſt the gate of the court of the prieſts, in the court of Iſrael, was erected a throne for the king, being a magnificent alcove, where the king ſeated himſelf when he came into the temple. Within the court of the prieſts, and over-againſt the ſame eaſtern gate, was the altar of burnt-offerings, of twelve cubits ſquare, according to Ezekiel xliii. 12, 13, or of ten cubits high, and twenty broad, according to 2 Chron. iv. 1. they went up to it by ſtairs on the eaſtern ſide.

Beyond this, and to the weſt of the altar of burnt-offerings, was the temple, properly ſo called; that is to ſay, the ſanctuary, the ſanctum, and the porch or entrance. The porch was twenty cubits wide, and ſix cubits deep. Its gate was fourteen cubits wide. The ſanctum was forty cubits wide, and twenty deep. There ſtood the golden candleſtick, the table of ſhew-bread, and the golden altar upon which the incenſe was offered. The ſanctuary was a ſquare of twenty cubits. There was nothing in the ſanctuary, but the ark of the covenant, which included the tables of the law. The high-prieſt entered here but once a year, and none but himſelf was permitted to enter. Solomon had embelliſh'd the inſide of this Holy Place with palm-trees in relief, and cherubims of wood covered with plates of gold; and in general the whole ſanctuary was adorn'd, and as it were overlaid with plates of gold.

Round the ſanctum and ſanctuary were three ſtories of chambers, to the number of thirty-three. Ezekiel makes them but four cubits wide; but the firſt book of Kings vi. 5. allows five cubits to the firſt ſtory, ſix to the ſecond, and ſeven to the third. We have ſpoke in particular to the ſeveral parts of the temple, under their proper articles, which the reader may conſult.

Since the conſecration or dedication of the temple by Solomon, in the year of the world 3001, this edifice has ſuffered many revolutions, which it is proper to take notice of here.

In the year of the world 3033, before Chriſt 967, before the Vulgar Æra 971, Shiſhach king of Egypt having declared war with Rehoboam king of Judah, he took Jeruſalem, and carried away the treaſures of the temple.

In 3146 Joaſh, king of Judah, got ſilver together, to go upon the repairs of the temple; they began to work upon it in earneſt in 3148, before Chriſt 852, before the Vulgar Æra 856.

Ahaz king of Judah, having called to his aſſiſtance Tiglath-Pilneſer king of Aſſyria, againſt the kings of Iſrael and Damaſcus, who were at war with him, robbed the temple of the Lord of its riches, to give away to this ſtrange king; and not contented with this, he prophaned this holy place, by ſetting up there an altar, like one he had ſeen at Damaſcus, and taking away the braſen altar that Solomon had made. He alſo took away the braſen ſea from off the braſen oxen that ſupported it, and the braſen baſons from their pedeſtals, and the kings throne or oratory, which was of braſs. Theſe he took away, to prevent their being carried away by the king of Aſſyria. Nor did he ſtop here, but carried his wickedneſs ſo far, as to ſacrifice to ſtrange gods, and to erect prophane altars in all the corners of the ſtreets of Jeruſalem. He pillaged the temple of the Lord, broke the ſacred veſſels, and laſtly ſhut up the houſe of God. This happened from the year of the world 3264, before Chriſt 736, before the Vulgar Æra 740, to his death, which happened in 3278, before Chriſt 722, before the Vulgar Æra 726.

Hezekiah, the ſon and ſucceſſor of Ahaz, opened again, and repaired the gates of the temple, which his father had ſhut up, and robbed of their ornaments. He reſtored the worſhip of the Lord, and the ſacrifices, and made new ſacred veſſels, in the place of thoſe that Ahaz had deſtroyed. But in the 14th year of his reign, Sennacherib king of Aſſyria coming with an army into the land of Judah, Hezekiah was forced to take all the riches of the temple, and even the plates of gold that he himſelf had put upon the gates of the temple, to give them to the king of Aſſyria. But when Sennacherib was gone back into his own country, there is no doubt but that Hezekiah reſtored all theſe things to their firſt condition.

Manaſſeh, ſon and ſucceſſor of Hezekiah, prophaned the temple of the Lord, by ſetting up altars to all the hoſt of heaven, even in the courts of the houſe of the Lord. He ſet up idols there, and worſhipped them. God delivered him into the hands of the king of Babylon, who loaded him with chains, and carried him away beyond the Euphrates. There he acknowledged and repented of his ſins; and, being ſent back to his dominions, he redreſſed the prophanations he had made of the temple of the Lord, by taking away the idols, deſtroying the prophane altars, reſtoring the altar of burnt-offerings, upon which he offer'd his ſacrifices.

Joſiah king of Judah laboured with all his might in repairing the edifices of the temple, which had been either neglected or demoliſhed by the kings of Judah his Predeceſſors. He alſo commanded the prieſts and Levites to replace the ark of the Lord in the ſanctuary, in its appointed place; and ordered that it ſhould not any more be removed from place to place, as it had been during the reigns of the wicked kings his predeceſſors.

Nebuchadnezzar took away apart of the ſacred veſſels of the temple of the Lord, and placed them in the temple of his god at Babylon under the reign of Jehoiakim king of Judah. He alſo carried away others under the reign of Jeconiah. Laſtly, he took the city of Jeruſalem, and entirely deſtroyed the temple, in the eleventh year of Zedekiah, in the year of the world 3416, before Chriſt 584, before the Vulgar Æra 588.

The temple continued buried in its ruins for the ſpace of fifty-two years, till the firſt year of Cyrus at Babylon, in the year of the world 3468, before Chriſt 532, before the Vulgar Æra 536. When,

Cyrus having iſſued out his decree for the reſtoring of the Jews into their own land, and the rebuilding of the temple at Jeruſalem, they gathered together out of the ſeveral parts of the kingdom of Babylon, to the number of forty-two thouſand three hundred and ſixty perſons, with their ſervants, which amounted to ſeven thouſand three hundred thirty and ſeven more.

At the ſame time that Cyrus iſſued out his decree for the rebuilding of the temple of Jeruſalem, he ordered all the veſſels to be reſtored, which had been taken from thence. Nebuchadnezzar, on the burning of the former temple, had brought them to Babylon, and placed them there in the temple of Bel his god. From thence they were according to Cyrus's order, by Mithridath the king's treaſurer, delivered to Zerubbabel, who carried them back again to Jeruſalem. All the veſſels of gold and ſilver that were at this time reſtored, were five thouſand four hundred, the remainder was brought back by Ezra in the reign of Artaxerxes Longimanus many years after.

And not only thoſe of Judah and Benjamin, but ſeveral alſo of the other tribes took the benefit of this decree to return again into their own land. But, of the twenty-four courſes of the prieſts that were carried away to Babylon, only four returned; and they were the courſes of Jedaiah, Immer, Paſhur, and Harim, which made up the number of four thouſand two hundred eighty and nine perſons. The reſt either tarried behind, or were extinct. However the old number of the courſes, as eſtabliſhed by king David, were ſtill kept up. For of the four courſes that returned, each ſubdivided themſelves into ſix, and the new courſes taking the names of thoſe that were wanting, ſtill kept up the old titles, and hence it is, that after this Matthias is ſaid to have been of the courſe of Joarib, and Zacharias of the courſe of Abias, tho' neither of theſe courſes were of the number of thoſe that returned. For the new courſes took the names of the old ones, tho' they were not deſcended from them, and ſo they were continued by the ſame names under the ſecond temple, as they had been under the firſt; only the fifth courſe, tho' of the number of thoſe that returned, changed its name, and for that of Malchijah, under which it was firſt eſtabliſhed, took the name of Paſhur, that is, the name of the ſon inſtead of the father. For Paſhur was the ſon of Malchijah.

Thoſe who made this firſt return into Judea, arrived there in Niſan, the firſt month of the Jewiſh year (which anſwers to part of March and part of April in our calendar) for the ſecond month of the next year is ſaid to be in the ſecond year after their return, and therefore they muſt have been a whole year in the land. Aſſoon as they came thither, they diſperſed themſelves according to their tribes, and the families of their fathers, in their ſeveral cities, and there betook themſelves to rebuild their houſes, and again manure their lands; after they had now from the deſtruction of Jeruſalem, and the flight of the remainder of the people into Egypt on the death of Gedaliah, lain deſolate and uncultivated fifty-two years, according to the number of the *ſabbatical* years, which they had neglected to obſerve. For, according to the Moſaical law, they ought to have left their lands fallow every *ſeventh* year.

The firſt thing they did, was to reſtore the altar of the Lord for burnt-offerings. This ſtood in the middle of the inner court of the temple exactly before the porch leading into the Holy Place, and hereon were made the daily offerings of the morning and evening ſervice, and all other offerings ordinary and extraordinary, which were offered up to God by fire. It had been beaten down and deſtroyed by the Babylonians at the burning of the temple, and in the ſame place was it now again reſtored. That it was built, and ſtood in another place, with a tabernacle round it, till the rebuilding of the temple was fully finiſhed and compleated, is a fancy without any foundation. It was certainly built in its *proper* place, that is, the ſame place where it ſtood before, and there they daily offered ſacrifices upon it. It was a large pile built all of unhewn ſtones, 32 cubits (*i. e.* 48 feet) ſquare at the bottom. From thence it riſing one cubit, benched-in one cubit; and from thence, being 30 cubits ſquare, it did riſe five cubits, and benched-in one cubit. And from thence, being 28 cubits ſquare, it did riſe three cubits, and benched-in two cubits. From whence it did riſe one cubit, which was the hearth upon which the offerings were burned, and the benching-in of two cubits breadth was the paſſage round it, on which the prieſts ſtood, when they tended the fire, and placed the ſacrifices on it. So this hearth was a ſquare of twenty-four cubits, or thirty-ſix feet on every ſide, and one cubit high, which was all made of ſolid braſs, and from hence it was called the braſen altar. For it is not to be imagined, that it was all made of ſolid braſs. For to make up ſo big a pile all of that metal, would coſt a vaſt ſum of money, perhaps more than ſo ſmall a nation could afford. And beſides, if it were ſo made, it would not only be againſt the law, but alſo impracticable for the uſe intended. It would be *againſt the* law, becauſe thereby they are commanded, that wherеſoever they ſhould make an altar, other than the portable altar of the tabernacle, they ſhould make it of earth, or elſe of unhewn ſtone. And it would be *impracticable* for the uſe intended; becauſe, if it were all of braſs, the fire continually burning upon the top of it, would ſo heat the whole, and eſpecially that part of it next the hearth, that it would be impoſſible for the prieſts to ſtand on it, when they were to come thither to officiate in ſerving at the altar, and offering the ſacrifices thereon; and that eſpecially ſince they were always to officiate bareſooted, without any thing at all upon their feet, to fence them from ſo great a heat. It is not indeed any where commanded, that the prieſts ſhould officiate *bareſooted*, but among the garments aſſigned for the prieſts (Exod. 28.) *ſhoes* not being named, they were ſuppoſed therefore to be forbid, and the text ſaying (verſe the 4th.) *Theſe are the garments which they ſhall make*, this (they ſay) excludes all, that are not there named. And Moſes being commanded at the burning-buſh to put off his ſhoes, for that the ground, on which he ſtood, was holy; becauſe of the extraordinary preſence of God then in that place, this they make a further argument for it. For, ſay they, the temple was all Holy for the ſame reaſon, that is, becauſe of the *extraordinary* preſence of God there reſiding in the *Shecinah* over the mercy-ſeat. And for theſe reaſons it was moſt ſtrictly exacted, that the prieſts ſhould be always bareſooted in the temple, altho' their going there with their bare feet upon the marble pavement, was very pernicious to the health of many of them. On the four corners of the altar, on the laſt benching-in, where the prieſts ſtood, when they offered the ſacrifices, there were fixed four ſmall pillars of a cubit height, and a cubit on every ſide, in the form of an exact cube. And theſe were the horns of the altar ſo often mentioned in Scripture. The middle of each of them was hollow, becauſe therein was to be put ſome of the blood of the ſacrifices. The aſcent up to the altar was by a gentle riſing on the ſouth ſide, called the *Kibbeſh*, which was thirty-two cubits in length, and ſixteen in breadth, and landed upon the upper benching-in, next the hearth, or top of the altar. For, to go up to the altar by ſteps, was forbid by the law.

But their zeal for the temple being that which had brought moſt of them back again into Judea, the rebuilding of this was what they had their hearts moſt intent upon. And therefore, having imployed the firſt year in preparing materials, and contracting with carpenters and maſons for the work, in the ſecond month of the ſecond year they laid the foundation of the houſe, which was done with great ſolemnity. For, Zerubbabel, the governor, and Jeſhua, the high-prieſt, being preſent with all the congregation, the trumpeters blew their trumpets, and the muſicians ſounded their inſtruments, and ſingers ſung, all in praiſe to the Lord their God, and all the reſt of the people ſhouted for joy, while the firſt ſtones were laid; only the old men, *who had ſeen the glory of the firſt temple*, and had no expectation, that this, which was now a building by a few poor exiles, lately returned into their country, could ever equal that, which had all the riches of David and Solomon, two of the wealthieſt princes in the eaſt, expended in the erecting of it, wept at the remembrance of the old temple, while others rejoiced at the laying the foundations of the new. And indeed the difference between the former temple and this, which was now a building, was ſo great, that God himſelf tells the Prophet Haggai, that the latter, in compariſon of the former, was as nothing, ſo much did it come ſhort of it; but this is not to be underſtood of its bigneſs. For the ſecond temple was of the ſame dimenſions with the firſt, it being built upon the very ſame foundations, and therefore it was exactly the ſame length and breadth. Cyrus's commiſſion may ſeem to make it broader. For that allows 60 cubits to its breadth, whereas Solomon's temple is ſaid to have been but 20 cubits in breadth. But theſe different meaſures are to be underſtood in reſpect of the different diſtances, between which the ſaid meaſures were taken. The 20 cubits breadth ſaid of Solomon's temple, was only the breadth of the temple itſelf, meaſuring from the inſide of the wall on one ſide, to the inſide of the wall on the other ſide. But the 60 cubits breadth in Cyrus's commiſſion was the breadth of the whole building, meaſuring from the inſide of the outer wall of it on the one ſide, to the inſide of the outer wall on the other ſide. For, beſides the temple itſelf, which contained the *holy place*, and the *Holy of Holies*, each 20 cubits broad, there were thick walls incloſing it on each ſide, and without them, chambers on each ſide, then another wall, then a gallery, and then the outer walls of all, encloſing the whole building, being five cubits thick, which altogether made up the whole breadth to be ſeventy cubits from out to out, from which, deducting the five cubits breadth of the outer wall on each ſide, you have remaining the breadth of Cyrus's commiſſion, that is, ſixty cubits, which was the breadth of the whole building from the inſide of one outer wall, to the inſide of the other. So that the difference of the ſaid twenty cubits breadth, and of the ſaid ſixty cubits breadth, is no more than this, that one of them was meaſured from the inſide to the inſide of the inner walls, and the other from the inſide to the inſide of the outer walls of the ſaid temple.

But, the glory of Solomon's temple was not in the temple it ſelf, much leſs in the bigneſs of it. For that alone was but a ſmall pile of building, as containing no more than an hundred and fifty foot in length, and an hundred an five in breadth, taking the whole of it together from out to out, which is exceeded by many of our Pariſh-Churches.

The main grandeur and excellency of it conſiſted therefore, 1ſt, In its *ornaments*, its workmanſhip being every where exceeding curious, and its overlayings vaſt and prodigious. For, the overlayings of the *Holy of Holies* only, which was a room but 30 feet ſquare, and 30 feet high, amounted to ſix hundred talents of gold, which comes to four millions three hundred and twenty-ſeven thouſand pounds of our ſterling money. 2dly, In its *materials*. For, Solomon's temple was all built of new large ſtones, hewn out in the moſt curious and artful manner, whereas the ſecond temple was moſtly built of ſuch ſtones only, as they dug up, out of the ruins of the former. 3dly, In its *out-buildings*. For, the court, in which the temple ſtood, and that without it, called the court of the women, were built round with ſtately buildings and cloyſters; and the gates entring thereinto, were very beautiful and ſumptuous. And the outer court, which was a large ſquare, encompaſſing all the reſt of 750 feet on every ſide, was ſurrounded with a moſt ſtately and magnificent cloyſter, ſuſtain'd by three rows of pillars on three ſides of it, and by four on the fourth. And all the out-buildings, then lay in their rubbiſh, without any proſpect of a ſpeedy reparation. And there could then be no ſuch ornaments or materials in this new temple as there were in the former. In proceſs of time indeed, all the out-buildings were reſtored, and ſuch ornaments and materials were added on Herod's repairing of it, that the ſecond temple after that came little ſhort herein of the former. And there are ſome, who will ſay, that it exceeded it. But ſtill what was the main glory of the firſt temple, thoſe *extraordinary marks* of the Divine Favour with which it was honoured, were wholly wanting in the ſecond. The Jews reckon them up in theſe five particulars; 1. The ark of the covenant and the mercy-ſeat, which was upon it; 2. The Shecinah or Divine Preſence;

3. The *Urim* and *Thummim*; 4. The Holy Fire upon the altar; And 5. The ſpirit of Prophecy. Of which in order. And,

1. The *ark of the covenant* was a ſmall cheſt or coffer, three ſeet nine inches in breadth, and two feet three inches in height. In which were put the two tables of the law, as well the broken ones (ſay the Rabbins, tho' falſely) as the whole; and that there was nothing elſe in it, when it was brought into Solomon's temple, is ſaid in two places of Scripture, 1 Kings viii. 9. 2 Chron. v. 10. But the Rabbins raiſe a controverſy concerning Aaron's rod, and the pot of manna, and the original volume of the law, written by Moſes's own hand, whether they were not alſo in the ark. It is ſaid of Aaron's rod, Numb. viii. 10. and the pot of manna, Exod. xiii. 33. that they were laid up before the teſtimony, and it being agreed on all hands, that by the teſtimony are meant the two tables, thoſe, who interpret theſe words *before the teſtimony* in the ſtricteſt ſenſe, will have the ſaid rod, and pot of manna to have been laid up immediately before the tables within the ark. For otherwiſe (ſay they) they would not have been laid up before the teſtimony, but before the ark. But others, who do not underſtand the words in ſo ſtrict a ſenſe, ſay they were laid up in the *Holy of Holies* without the ark, in a place juſt before it, thinking that in this poſition without the ark, they may be as well ſaid to be laid up before the teſtimony or tables of the law, as if they had been placed immediately before them within the ark. But the holy Apoſtle St. Paul decides this controverſy. For, he poſitively tells us, that within the ark were the golden pot that had manna, and Aaron's rod, and the tables of the covenant. As to the book or volume of the law, it being commanded to be put *mitzzad*, i. e. on the ſide of the ark, thoſe who interpret that word of the inſide place it within the ark, and thoſe who interpret it of the outſide, place it on the outſide of it, in a caſe or coffer made of purpoſe for it, and laid on the right ſide, meaning by the right ſide, that end of it which was on the right hand. And the laſt ſeem to be in the right as to this matter. For, 1ſt, The ſame word *mitzzad*, is made uſe uſe of, where it is ſaid, that the Philiſtines ſent back the ark with an offering of jewels and gold, put in a coffer *by the ſide of it.* And there it is certain, that word muſt be underſtood of the outſide, and not of the inſide. 2dly, The ark was not of capacity enough to hold the volume of the whole law of Moſes, with the other things placed therein. 3dly, The end of laying up the original volume of the law in the temple was, that it might be reſerved there, as the authentick copy, by which all others were to be corrected, and ſet right; and therefore to anſwer this end, it muſt have been placed ſo, as that acceſs might be had thereto on all occaſions requiring it, which could not have been done, if it had been put within the ark, and ſhut up there by the cover of the mercy-ſeat over it, which was not to be removed. And, 4thly, When Hilkiah, the high-prieſt, in the time of Joſiah, found the copy of the law in the temple, there is nothing ſaid of the ark, neither is it there ſpoken of, as taken from thence, but as found elſewhere in the temple. And, therefore, putting all this together, it ſeems plain, that the volume of the law was not laid within the ark, but had a particular coffer, or repoſitory of its own, in which it was placed on the ſide of it. And the word *mitzzad*, which anſwers to the Latin *à latere*, cannot truly bear any other meaning in the Hebrew language. And therefore the Chaldee Paraphraſe, which goes under the name of Jonathan Ben Uzziel, in paraphraſing on theſe words of Deuteronomy, *Take this book of the law, and put it in the ſide of the ark of the covenant*, renders it thus, *Take the book of the law, and place it in a caſe or coffer, on the right ſide of the ark of the covenant of the Lord your God.*

Over the ark was the *mercy-ſeat*, and it was the covering of it. It was all made of ſolid gold, and of the thickneſs (ſay the Rabbins,) of an hand's breadth. At the two ends of it were two cherubims looking inward towards each other, with wings expanded, which, embracing the whole circumference of the mercy-ſeat, did meet on each ſide in the middle. All which (ſay the Rabbins) was made out of the ſame maſs, or bullion, without joining any of the parts by ſolder. Here it was where the *Shecinah*, or Divine Preſence, reſted both in the tabernacle and temple; and was viſibly ſeen in the appearance of a cloud over it. And from hence the Divine Oracles were given out by an audible voice, as often as God was conſulted in the behalf of his people. And hence it is, that God is ſo often ſaid in Scripture *to dwell between the cherubims*, that is, between the cherubims on the mercy-ſeat, becauſe there was the ſeat or throne of the viſible appearance of his glory among them. And for this reaſon the high-prieſt appeared before this mercy-ſeat once every year, on the the great day of expiation, when he was to make his neareſt approach to the Divine Preſence to meditate, and make atonement, for the whole people of Iſrael. And all others of that nation, who ſerved God according to the Levitical law, made it the center of their worſhip. And, not only in the temple, when they came up thither to worſhip, but every where elſe in their diſperſion through the whole world, whenever they prayed, they turned their faces towards the place where the ark ſtood, and directed all their devotions that way. And therefore the author of the book *Cozri* juſtly ſaith, "that the ark, with the mercy-ſeat, and cherubims, were the foundation, root, heart, and marrow of the whole temple, and all the Levitical worſhip therein performed." And, therefore, had there nothing elſe of the firſt temple been wanting in the ſecond, but the ark only, this alone would have been reaſon enough for the old men to have wept, when they remembred the firſt temple, in which it had been; and alſo for the ſaying of Haggai, That *the ſecond temple was as nothing in compariſon of the firſt*; ſo great a part had it in the glory of this temple, as long as it remained in it. However the defect was ſupplied, as to the outward form. For, in the ſecond temple, there was alſo an ark made of the ſame ſhape, and dimenſions, with the firſt, and put in the ſame place. But, tho' it was there ſubſtituted in its ſtead (as there was need that ſuch an one ſhould be, for the ſervice that was annually performed before it on the great day of expiation,) yet it had none of its prerogatives or honours conferred upon it. For, there were no tables of the law; no Aaron's rod; no pot of manna in it; no appearance of the Divine Glory over it; no oracles given from it. The firſt ark was made and conſecrated by God's appointment, and had all theſe prerogatives and honours, given unto it by him. But the ſecond being appointed and ſubſtituted by man only, to be in the ſtead and place of the other, could have none of them. And the only uſe, that was made of it, was to be a repreſentative of the former on the great day of expiation, and to be a repoſitory of the Holy Scriptures, that is of the *original copy* of that collection, which was made of them, *after the captivity*, by Ezra, and the men of the *Great Synagogue*. For, when this copy was perfected, it was there laid up in it. And, in imitation hereof, the Jews in all their ſynagogues have a like ark or coffer of the ſame ſize or form, in which they keep the Scriptures belonging to the ſynagogue, and from whence they take it out with great ſolemnity, whenever they uſe it, and return it with the like, when they have done with it. Yet it is denied by many Jewiſh writers, that there was any ark in the ſecond temple; who ſay, that the whole ſervice on the great day of expiation, was performed in the ſecond temple, not before any *ark*, but before the *ſtone*, on which the ark ſtood in the firſt temple. But, ſince on their building of the ſecond temple they found it neceſſary, for the carrying on of their worſhip in it, to make a new altar of incenſe, a new ſhew-bread table, a new candleſtick, inſtead of thoſe which the Babylonians had deſtroyed, tho' none of them could be conſecrated as in the firſt temple; there is no reaſon to believe, but that they made a new ark alſo, there being as much need of it for the carrying on of their worſhip, as there was of the others. And ſince the Holy of Holies, and the veil that was drawn before it were wholly for the ſake of the ark, what need had there been of theſe in the ſecond temple, if there had not been the other alſo? Were it clear that it is the figure of the ark, that is on the triumphal arch of Titus, ſtill remaining at Rome, this would be an undeniable demonſtration for what I here ſay. For therein his triumph for the taking of Jeruſalem being ſet forth in ſculpture, there is to be ſeen even to this day carried before him in that triumph, the golden candleſtick, and another figure, which Adrichomius and ſome others ſay, is the ark, but Villalpandus, Cornelius à Lapide, Ribara and the generality of learned men, who have viewed that triumphal arch, tell us, that it is the table of ſhew-bread. The obſcurity of the figures, now almoſt worn out by length of time, makes the difficulty; but by the exacteſt draughts, which I have ſeen of it, it plainly appears to have been the ſhew-bread table, eſpecially from the two cups on the top of it. For, two ſuch cups filled with frankincenſe were always put upon the ſhew-bread table, but never upon the ark. Joſephus, who was preſent at the triumph of Titus, and ſaw the whole of it, tells us of three things therein carried before him: 1ſt, The ſhew-bread table; 2dly, The golden candleſtick; (which he mentions in the ſame order, as they are on the arch) and 3dly, The law; which is not on the arch: Moſt likely it was omitted there, only for want of room to engrave it. For, as there is the figure of a table carried aloft before the ſhew-bread table, and another before the golden candleſtick, to expreſs by the writings on them, what the things were, which they were carried before; ſo after the golden candleſtick there is on the ſaid arch a third table without any thing after it, the arch there ending without affording room for any other ſculpture; where the thing omitted, no doubt, was, what Joſephus ſaith, was carried in the third place, that is, the *law*; which is not to be underſtood of any common volume (of which there were hundreds every where in common uſe, both in their ſynagogues, and in private hands) but of that, which was found in the temple (as the other two particulars were) and laid up there, as the authentick and moſt ſacred copy of it. And it cannot be imagined, it ſhould be carried otherwiſe, than in that repoſitory, in which it was laid, that is, in the ark, which was made for it under the ſecond temple. But, to return to the ark under the firſt temple, which was that I was deſcribing. It was made of wood, excepting only the mercy-ſeat, and overlaid with gold all over, both in the inſide and the outſide, with a ledge of gold ſurrounding it on the top in form of a crown, into which, as into a ſocket, the cover was let in. The place where it ſtood was the innermoſt and moſt ſacred part of the temple, called the Holy of Holies, and ſometimes, *The moſt holy place*, which was ordained and made of purpoſe for its reception. The whole end and reaſon of that moſt ſacred place being none other, but to be a tabernacle for it. This place or room was of an exact cubic form, as being thirty feet ſquare, and thirty feet high. In the center of it, the ark was placed upon a ſtone (ſay the Rabbins) riſing there three fingers breadth above the floor, to be, as it were, a pedeſtal for it. On the two ſides of it ſtood two cherubims fifteen feet high, one on one ſide, and the other on the other ſide, at equal diſtance between the center of the ark and each ſide wall; where having their wings expanded, with two of them they touched the ſaid ſide walls, and with the other two they did meet, and touch each other, exactly over the middle of the ark; ſo that the ark ſtood exactly in the middle between theſe two cherubims. But it is not in reſpect of theſe that God is ſo often ſaid in Scripture to dwell between the cherubims, but in reſpect of the cherubims only, which were on the mercy-ſeat, as hath been obſerved a little above. For, moſt of thoſe places of Scripture, wherein this phraſe is found, were written before Solomon's temple was built, and till then there were no ſuch cherubims in the moſt Holy Place; they being put there in the temple only, and not in the tabernacle. Theſe cherubims ſtood not with their faces outward, as they are commonly repreſented, but with their faces inward; and therefore were in the poſtures of figures *worſhipping*, and not in the poſtures of figures *to be worſhipped*, as ſome fautors of idolatry, the divines of the Romiſh Church, do aſſert in defence of their image worſhip, which ought to be abhorred by all Chriſtians. The ark, while it was ambulatory with the tabernacle, was carried by ſtaves on the ſhoulders of the Levites. Theſe ſtaves were overlaid with gold, and put thro' golden rings made for them, not on the ſides of the ark, as all hitherto have aſſerted, but on the two ends of it: Which plainly appears from this, that when it was carried into the temple of Solomon, and fixed there in the moſt Holy Place, which was ordained and prepared on purpoſe for it; the Scriptures tell us, that the ſtaves being drawn out reached downward towards the Holy Place, which was without the moſt Holy Place, or Holy of Holies. For, had they been on the ſides of the ark lengthway, they would on their being drawn out have reached towards the ſide wall, and not downward, unleſs you ſuppoſe the ark to have been put there ſideways with one of its ends downward, and the other upward, which no one will ſay. And, it is a plain argument againſt it, that the high-prieſt, when he appeared before the ark on the great day of expiation is ſaid to have gone up to it between the ſtaves; but if theſe ſtaves had been drawn out from the ſides, there would then have been but two feet three inches between them, which would not have afforded the high-prieſt room, with all his veſtments on, to go between them towards the ark for the performance of that duty. Neither could the bearers, in ſo near a poſition of the ſtaves to each other, go with any convenience in the carrying of the ark from place to place on their ſhoulders, but they muſt neceſſarily have incommoded each other both before and behind in going ſo near together.

What became of the old ark on the deſtruction of the temple by Nebuchadnezzar is a diſpute among the Rabbins. Had it been carried to Babylon with the other veſſels of the temple, it would again have been brought back with them at the end of the captivity. But that it was not ſo is agreed on all hands, and therefore it muſt follow, that it was deſtroyed with the temple, as were alſo the altar of incenſe, the ſhew-bread table, and the golden candleſtick. For all theſe in the ſecond temple were made a-new after the rebuilding of it. However the Jews contend, that it was hid and preſerved, as ſome ſay, by Jeremiah; ſupporting their aſſertion, out of the ſecond book of Maccabees. But moſt of them will have it, that king Joſiah, being foretold by Huldah the Propheteſs, that the temple would ſpeedily after his death be deſtroyed, cauſed the ark to be put in a vault under ground, which Solomon, foreſeeing this deſtruction, had cauſed of purpoſe to be built for the preſerving of it. And for proof hereof they produce the text, where Joſiah commands the Levites to put the Holy Ark in the houſe, which Solomon the ſon of David king of Iſrael did build, interpreting it of his putting the ark into the ſaid vault, where they ſay it hath lain hid ever ſince, even to this day, and from thence ſhall be manifeſted and brought out again in the days of the Meſſiah; whereas the words import no more, than that Manaſſeh, or Ammon, having removed the ark from whence it is reported to have ſtood, Joſiah commanded it again to be reſtored into its proper place. Other dotages of the Rabbins concerning this ark, I forbear troubling the reader with.

II. The ſecond thing wanting in the ſecond temple, which was in the firſt, was the *Shecinah*, or the Divine Preſence, manifeſted by a viſible cloud reſting over the mercy-ſeat, as hath been already ſhewn. This cloud did there firſt appear when Moſes conſecrated the tabernacle, and was afterwards on the conſecrating of the temple by Solomon tranſlated thither. And there it did continue in the ſame viſible manner, till that temple was deſtroyed, but after that it never appeared more. Its conſtant place was directly over the mercy-ſeat, but it reſted there only, when the ark was in its proper place in the tabernacle firſt, and afterwards in the temple, and not while it was in movement from place to place, as it often was during the time of the tabernacle.

III. The third thing wanting in the ſecond temple, which was in the firſt, was the *Urim* and *Thummim*. Concerning this many have written very much, but by offering their various opinions, have helped rather to perplex, than explain the matter. The points to be enquired into concerning it, are theſe two; 1ſt, What it was; and ſecondly, What was the uſe of it.

I. As to what it was, the Scripture hath no where explained it any further, than to ſay, that it was ſomething, which Moſes did put into the breaſt-plate of the high-prieſt. This *breaſt-plate* was a piece of cloth doubled, of a ſpan ſquare, in which were ſet in ſockets of gold twelve precious ſtones, bearing the names of the twelve tribes of Iſrael engraven on them, which being fixed to the *ephod*, or upper veſtment of the high-prieſts robes, was worn by him on his breaſt on all ſolemn occaſions. In this breaſt-plate the *Urim* and *Thummim*, ſay the Scriptures, were put. They, who held them to have been ſome corporeal things there placed beſides the ſtones, will have them to be encloſed within the folding, or doubling of the breaſt-plate, which they ſay was doubled for this very purpoſe, that it might be made fit as in a purſe to contain them. Chriſtophorus à Caſtro, and from him our countryman Dr. Spencer tell us, that they were two images, which being thus ſhut up in the doubling of the breaſt-plate did from thence give the oracular anſwer by a voice. But this is a conceit, which a late very learned man hath ſufficiently ſhewn to be both abſurd and impious, as favouring more of heatheniſm and idolatry, than of the pure inſtitution of a Divine Law. Some will have them to be the *Tetragrammaton*, or the ineffable name of God; which being written or engraven, ſay they, in a myſterious manner, and done in two parts, and in two different ways, were the things ſignified by the *Urim* and *Thummim*, which Moſes is ſaid to have put into the breaſt-plate, and that theſe did give the oracular power to it. And many of the Rabbins have eſpouſed this opinion. For they have all of them a great opinion of the miraculous power of this name. And therefore not being able to gainſay the evidence which there is for the miracles of Jeſus Chriſt; their uſual anſwer is, that *he ſtole this name out of the temple, from the ſtone of foundation, on which it was there written* (that is the ſtone on which the ark formerly ſtood) *and keeping it hid always about him, by virtue of that did all his wondrous works.* Others, who hold in general for the addition of ſome things corporeal denoted by the names of *Urim* and *Thummim*, think not fit to inquire, what they were as to the particular; but are of opinion, that they were things of a myſterious nature hid and cloſed up in the doubling of the breaſt-plate, which Moſes only knew of, who did put them there, and no one elſe was to pry into; and that theſe were the things that gave the oracular power to the high-prieſt, when he had the breaſt-plate on. But this looking too much like a *teleſme*, or a ſpell, which were of thoſe *abominations that God abhorred*, it will be ſafeſt to hold, that the words *Urim* and *Thummim* meant no ſuch things, but only the Divine Virtue and Power, given to the breaſt-plate in its conſecration, of obtaining an oracular anſwer from God, whenever counſel was asked of him by the high-prieſt with it on, in ſuch manner as his word did direct; and that the names of *Urim* and *Thummim* were given hereto only to denote the clearneſs and perfection, which thoſe oracular anſwers always carried with them. For *Urim* ſignifieth light, and *Thummim* perfection. For theſe anſwers were not like the heathen oracles, enigmatical and ambiguous, but always clear and manifeſt; not ſuch as did ever fall ſhort of perfection, either of fulneſs in the anſwer, or certainty in the truth of it. And hence it is, that the Septuagint tranſlate *Urim* and *Thummim* by the words Δήλωσιν ϗ Ἀλήθειαν, i. e. *Manifeſtation* and *Truth*, becauſe all theſe oracular anſwers given by *Urim* and *Thummim* were always clear and manifeſt, and their truth ever certain and infallible.

II. As to the uſe which was made of the *Urim* and *Thummim*, it was to ask counſel of God in difficult and momentous caſes relating to the whole ſtate of Iſrael. In order whereto the high-prieſt did put on his robes, and over them his breaſt-plate, in which the *Urim* and *Thummim* were; and then preſented himſelf before God to ask counſel of him. But he was not to do this for any private man, but only for the king; for the preſident of the *Sanhedrim*; for the general of the army, or for ſome other great prince or publick governor in Iſrael; and not for any private affairs, but for ſuch only as related to the publick intereſt of the nation, either in church or ſtate. For, he appeared before God with the names of the twelve tribes of Iſrael upon his breaſt-plate; and therefore whatever counſel he asked was in the name, and on the behalf, of all the tribes; and conſequently it muſt have been concerning matters which related publickly to them all. The place where he preſented himſelf before God, was before the ark of the covenant, not within the veil of the Holy of Holies (for thither he never entered but once a year on the great day of expiation) but without the veil in the Holy Place. And there ſtanding with his robes and breaſt-plate on, and his face turned directly towards the ark and the mercy-ſeat over it, on which the Divine Preſence reſted, he propoſed the matter, concerning which counſel of God was asked, and directly behind him at ſome diſtance without the Holy Place, perchance at the door (for further no layman could approach) ſtood the perſon, in whoſe behalf the counſel was asked, whether it were the king, or any other publick officer of the nation; and there with all humility and devotion expected the anſwer that ſhould be given. But,

How this anſwer was given, is that which is made the great diſpute. The moſt common receiv'd opinion among the Jews is, that it was by the ſhining and protuberating of the letters in the names of the twelve tribes graven on the twelve ſtones in the breaſt-plate of the high-prieſt, and that in them he did read the anſwer. They explain it by the example which we have in the firſt chapter of the book of Judges. There the children of Iſrael, either by the preſident of the *Sanhedrim*, or ſome other officer entruſted with the publick intereſt, did ask counſel of God; *Who ſhall go up for us againſt the Canaanites firſt to fight againſt them?* The anſwer given by the high-prieſt, who did by *Urim* and *Thummim* then ask counſel of God for them, was, *Judah ſhall go up.* For having asked the counſel, he did immediately (ſay they) look into the breaſt-plate, and ſaw there thoſe letters ſhining above the reſt, and protuberating beyond them, which being combined into words made up the anſwer which was given. And this notion was very ancient among them. For both Joſephus and Philo Judæus have it, and from them ſeveral of the ancient fathers of the Chriſtian Church, give the ſame account of this matter. But there are unanſwerable objections againſt it. For 1ſt, All the letters in the Hebrew alphabet are not to be found in theſe twelve names, four of them, that is *Cheth*, *Teth*, *Zaddi*, and *Koph*, being wholly wanting in them. And therefore an anſwer could not be given this way to every thing, concerning which counſel might have been asked of God. To ſolve this, they have added the names of Abraham, Iſaac, and Jacob to the breaſt-plate. But ſtill the letter *Teth* will be wanting; and therefore farther to botch up the matter, they have added alſo theſe words, *Col*, *elieh*, *ſhilte*, *Iſrael*, i. e. *All theſe are the tribes of Iſrael.* But this is only without any foundation in Scripture, but rather contrary to it. For, the deſcription of the breaſt-plate in Scripture, being very particular in the reckoning up of all its parts, ſeems, plainly to exclude whatever is not there named. 2dly, The aſſerters of this opinion do not tell us, where the words, which they would have added, were placed in the breaſt-plate. They could not be written or engraven on the breaſt-plate it ſelf; for that was only a piece of cloth. They muſt therefore be engraven either on ſome of the twelve ſtones, or elſe on others ſet there on purpoſe for it. They could not be on any of the twelve ſtones, becauſe on them were only engraven the names of the twelve tribes of Iſrael. And they could not be on other ſtones, becauſe there were none other ſet there, but theſe twelve ſtones only. And in theſe two particulars the Scriptures are ſufficiently poſitive to exclude all ſuch additions. 3dly, They that hold this opinion, are forced to have recourſe to the ſpirit of Prophecy in the high-prieſt for the right combining of thoſe ſhining and protuberating letters, that were to make up the words of which the anſwer did conſiſt, which is a difficulty of itſelf alone ſufficient to explode this conceit. 4thly, There were ſome anſwers given of that length (as particularly that in the ſecond of Samuel, chap. v. 23, 24.) that all the letters in the breaſt-plate, taking in all thoſe alſo, which the aſſerters of this opinion have added, will not ſuffice for them. It would be too tedious to add all other particulars that might be ſaid to ſhew the abſurdity of this opinion. Dr. Spencer deſervedly ſaith of it, "that it is a *Talmudical Camel*, which no one, that is in "his wits, can ever ſwallow."

There are alſo other opinions offered by others concerning this matter. But to me it appears plain from Scripture, that when the high-prieſt appeared before the veil to ask counſel of God, the anſwer was given him by an audible voice from the mercy-ſeat, which was within behind the veil. There it was that Moſes went to ask counſel of God in all caſes, and from thence he was anſwered by *an audible voice.* For, from thence God communed with him of all thoſe things which he gave him in commandment unto the children of Iſrael. And in the ſame way did God afterwards communicate his will to the governors of Iſrael, as often as he was conſulted by them; only with this difference, that whereas Moſes, through the extraordinary favour that was granted unto him, had immediate acceſs to the Divine Preſence, and God did there commune with him and ſpeak to him, as it were, *face to face*, as a man ſpeaketh to his friend, none other was admitted thither to ask counſel of him, but through the mediation of the high-prieſt, who, in his ſtead, asked counſel for him by *Urim* and *Thummim*, that is, by preſenting himſelf with the breaſt-plate on, over all his other robes, before the veil, exactly over-againſt the mercy-ſeat, where the Divine Preſence reſted. And, when he thus preſented himſelf in due manner according to the preſcription of the Divine Law, God gave him an anſwer in the ſame manner as he did unto Moſes, that is, by *an audible voice* from the mercy-ſeat. For, in many inſtances, which we have in Scripture of God's being conſulted this way, the anſwer in every one of them, except two, is uſhered in with *the Lord ſaid*; and when the Iſraelites made peace with the Gibeonites, they are blamed in that they asked not counſel at the mouth of God; both which phraſes ſeem plainly to expreſs a *vocal* anſwer; and taking them both together, I think, they can ſcarce import any thing elſe. And for this reaſon it is, that the Holy of Holies, the place where the ark and the mercy-ſeat ſtood, from whence this anſwer was given, is ſo often in Scripture called the oracle; becauſe from thence the Divine Oracles of God were uttered forth to thoſe, that asked counſel of him.

This, I take it to be plain, was the manner of conſulting God by *Urim* and *Thummim* in the tabernacle; but how it was done in the camp raiſeth another queſtion. For, it appeareth by Scripture, that either the high-prieſt, or another deputed in his ſtead, always went with the armies of Iſrael to the wars, and carried with him the *ephod*, and breaſt-plate, therewith to ask counſel of God by *Urim* and *Thummim* in all difficult emergencies, that might happen. Thus Phineas went to the wars againſt the Midianites with the holy inſtruments, that is, ſay the Jewiſh commentators, with the ephod and the breaſt-plate, which were, ſay they, put into an ark or coffer made on purpoſe for it, and carried by the Levites on their ſhoulders, as the other ark was. And of this ark they underſtand that place of Scripture, where Saul ſaith to Ahiah the high-prieſt, *Bring hither the ark of God*. For, this could not be the ark of the covenant, which was then at Kirjath-Jearim, and never ought to have been removed from its place in the tabernacle, to be carried to the wars, or to any other place from its proper ſtation, and never was ſo but once againſt the Philiſtines; and then God gave the armies of Iſrael, and alſo the ark itſelf into the hands of the enemy for the puniſhment hereof. It muſt therefore have been no other ark, which Saul called to Ahiah for, than that ark or coffer, in which the breaſt-plate and ephod were carried; and the and for which he called, ſhews the thing. For it was to ask counſel of God, for which the ephod and breaſt-plate ſerved. So that the ſaying of Saul to Ahiah (*bring hither the ark*) importeth no more, than the ſaying of David afterwards to Abiathar in the like caſe, *Bring hither the ephod*. For this ark was the coffer, in which the ephod was kept, and with which Abiathar fled to David, when Saul deſtroyed his father's houſe. And of the ſame ark they underſtand the ſaying of Uriah the Hittite unto David, when he excuſed his not going to his houſe, and lying with his wife. *The ark, and Iſrael, and Judah abide in Tents, and my lord Joab, and the ſervants of my lord are incamped in the open fields, ſhall I then go into my houſe to eat, and to drink, and to lie with my wife?* For if this be underſtood of the ark of the covenant, and the tent or tabernacle, in which it was kept, what he ſaid would have been a reaſon for him never to have lain with his wife. For that was always kept in ſuch a tent or tabernacle, till the temple of Solomon was built. It is moſt likely therefore that the ark, which he ſpeaks of, was the ark or coffer, in which the ephod and breaſt-plate were put, which the prieſt carried with him, who was ſent to the war.

The prieſt that was ſent on this occaſion, that he might be fully qualified to act in the high-prieſt's ſtead, whenever there ſhould be occaſion for him to ask counſel of God by *Urim* and *Thummim*, was conſecrated to the office by the holy anointing oil, in the ſame manner as the high-prieſt was; and therefore he was called *The anointed for the wars*. But how he had the anſwer is the difficulty. For there was no mercy-ſeat in the camp to appear before, or from whence to receive the oracle, as there was in the tabernacle. And yet, that ſuch oracles were given in the camp, is certain from ſeveral inſtances which we have of it in Scripture. For David did by the ephod and breaſt-plate only ask counſel of God three ſeveral times in the caſe of Keilah, and twice at Ziglag, once in the purſuit of thoſe who had burnt that city, and again on his going from thence to Hebron, there to take poſſeſſion of the kingdom of Judah on the death of Saul; and on every one of theſe times he had an anſwer given him; tho' it is certain the ark of the covenant was not then preſent with him. It is moſt likely, ſince God allowed that counſel ſhould be thus asked of him in the camp without the ark, as well as in the tabernacle, where the ark was; that the anſwer was given in the ſame manner by an audible voice. It ſeems moſt probable, that the prieſt anointed for the wars had a tent in the camp on purpoſe there erected for this uſe, in which a part was ſeparated by a veil, in the ſame manner as the Holy of Holies was in the tabernacle; and that when he asked counſel of God in the camp, he appeared there before that veil in the ſame manner, as the high-prieſt on the like occaſion did before that in the tabernacle; and that the anſwer was given from behind it, tho' no ark or mercy-ſeat was there. And the words of Uriah above recited plainly refer us to ſuch a tent. And it cannot be agreeable to a religion of ſo much ceremony and ſolemnity, to ſuppoſe them to be without it for ſo ſacred an office.

Although this way of asking counſel of God was frequently uſed during the tabernacle, and no doubt continued afterward till the deſtruction of Jeruſalem by the Chaldeans; yet we have no inſtance of it in Scripture during the whole time of the firſt temple, and it is moſt certain, that it was wholly wanting in the ſecond temple. For both Ezra and Nehemiah tell us as much. And hence is that ſaying among the Jews, " That the Holy Spirit ſpake to the children of Iſrael during the tabernacle by *Urim* and *Thummim*, and under the firſt temple by the Prophets, and under the ſecond by Bath-Kol."

They who would have the *Urim* and *Thummim* abſolutely to have ceaſed under the firſt temple, give two reaſons for it. 1ſt, That it was an apendant of the *Theocracy*. For as long as God was the immediate governor of Iſrael, it was neceſſary, ſay they, that a method ſhould be eſtabliſhed, whereby he might at all times be applied to, and conſulted with, by his people; and, for this reaſon, they tell us, the oracle by *Urim* and *Thummim* was appointed. But when the *Theocracy* ceaſed (which they ſay, it did, when Solomon the firſt hereditary king ſat upon the throne) this oracle ceaſed with it. And 2dly, They ſay, that the *Urim* and *Thummim* was eſtabliſhed to ask counſel only about that which belonged to the common intereſt of all Iſrael, as remarked above; and therefore, whenever the high-prieſt asked counſel of God this way, it was with the names of all the tribes of Iſrael upon his breaſt, to denote that what was asked, was for the common intereſt of all of them. But that common intereſt ceaſing upon the diviſion of the kingdom, this way of asking counſel of God muſt in the nature of the thing have then ceaſed alſo, as being no longer practicable. But how far theſe arguments may conclude, is left to every one to conſider; according to their own ſpeculation.

IV. The fourth thing wanting in the ſecond temple, which was in the firſt, was the *holy fire*, which came down from heaven upon the altar. It deſcended firſt upon the altar in the tabernacle at the conſecrating of Aaron, and his ſons, to the prieſthood; and afterwards it deſcended a-new upon the altar in the temple of Solomon, at the conſecrating of that temple. And there it was conſtantly fed and maintained by the prieſts day and night, without ſuffering it ever to go out, in the ſame manner, as it had been before in the tabernacle; and with this all the offerings were offered, that were made by fire. And Nadab and Abihu were conſumed by fire from the Lord for ſacrificing with other fire. This, ſay ſome of the Jews, was extinguiſhed in the days of Manaſſeh. But the more general opinion among them is, that it continued till the deſtruction of the temple by the Chaldeans. After that, it was never more reſtored, but inſtead of it they had only common fire in the ſecond temple.

V. The fifth thing wanting in the ſecond temple, which was in the firſt, was the *ſpirit of prophecy*; but this was not wholly wanting there. For the Prophets Haggai, Zechariah, and Malachi lived after the ſecond temple was built, and propheſied under it. But on their death, which (ſay the Rabbins) happened all in one year, the prophetic ſpirit wholly ceaſed from among them.

Beſides theſe five things, there were wanting alſo a ſixth, that is, *the holy anointing oil*; which was made by Moſes for the anointing and conſecrating of the king, the high-prieſt, and all the ſacred veſſels made uſe of in the houſe of God. And for this uſe it was commanded to be kept by the children of Iſrael throughout their generations. And therefore it was laid up before the Lord in the Moſt Holy Place. And as the original copy of the law was placed there on the right ſide of the ark of the covenant, ſo perchance the veſſel containing this oil was placed on the other ſide of it, and there kept till the firſt temple being deſtroyed, that alſo was deſtroyed with it. Every king was not anointed, but only the firſt of the family. For he being anointed for himſelf, and for all the ſucceſſors of his race, they needed no other anointing, only if there aroſe any difficulty or diſpute about the ſucceſſion, then he that obtained it, tho' of the ſame family, was anointed a-new to put an end to the controverſy, and after that no one was to queſtion the title, and this was the caſe of Solomon, Joaſh and Jehoahaz: but every high-prieſt was anointed at his conſecration, or firſt admiſſion to the office; and ſo alſo was the prieſt that went in his ſtead to the wars. The veſſels and utenſils that were anointed were the ark of the covenant, the altar of incenſe, the ſhew-bread table, the golden candleſtick, the altar of burnt-offerings, the laver, and all other the veſſels and utenſils belonging to them. And as by this anointing they were firſt conſecrated at the erecting of the tabernacle by Moſes, ſo in caſe any of them were afterwards decayed, deſtroyed, or loſt, they could as long as this anointing oil remained, be again reſtored, by making and conſecrating new ones in their place, of the ſame virtue and holineſs with the former. But this being wanting in the ſecond temple, the want hereof cauſed a want of ſanctity in all things elſe belonging to it. For, altho' on the return of the Jews from the Babyloniſh captivity, and the re-building of their temple, they did a-new make an ark, an altar of incenſe, a ſhew-bread table, a golden candleſtick, an altar of burnt-offerings, and a laver, with the other veſſels and utenſils belonging to them, and did put them all in their former places, and applied them to their former uſes, yet thro' want of the holy anointing oil to conſecrate them, theſe all wanted that holineſs under the ſecond temple, which they had under the firſt. And their high-prieſt, who officiated in that temple, was no otherwiſe conſecrated than by the putting on of his veſtments. So that the want of this one thing only in the ſecond temple cauſed a great want and defect in all things elſe, that were therein, every thing in it falling ſhort of its former holineſs by reaſon hereof. And therefore this anointing-oil might well under the ſecond temple have been reckoned among the principal things that were wanting in it. But the Jews ſuperſtitiouſly confine themſelves to the number of five particulars in this reckoning. For in the eighth verſe of the firſt chapter of Haggai, where God ſaith of the ſecond temple, *I will take pleaſure in it, and will be glorified*, the Hebrew word *aicabedha*, i. e. *I will be glorified*, being written without the letter *he* at the end of it, which it ought to have been written with, they make a myſtery of it, as if this letter (which is the numerical letter for five) were there left out for this purpoſe, that the want of it might denote the five things of the firſt temple, that were wanting in the ſecond, and therefore will not add a ſixth. But however, there are ſome among them, who to make room for it, contract the *Shecinah* and the ſpirit of Prophecy under one and the ſame head, and inſtead of them two (which are two of the particulars abovemention'd) put *The Holy Spirit*, as reckoning them no other than different manifeſtations of the ſame Holy Spirit of God, the one in a place, and the other in a perſon, and thereby without altering the number of five in the reckoning up of theſe defects, have given the holy anointing oil a place among them: and, therefore, name them as followeth: 1. The ark of the covenant with the mercy-ſeat. 2. The holy fire. 3. The Urim and Thummim. 4. The holy anointing oil. And, 5. The Holy Spirit. And theſe, as well as many other particulars of the glory of the firſt temple, being wanting in the ſecond, there was reaſon enough for thoſe to weep at the re-building of the ſecond temple, who remembred the firſt. But all theſe wants and defects were abundantly repaired in the ſecond temple, when the deſire *of all nations*, the Lord, whom they ſought, came to this his temple, and Chriſt our Saviour, who was the trueſt *Shecinah* of the Divine Majeſty, honoured it with his preſence, and in this reſpect the glory of the latter houſe did far exceed the glory of the former houſe. And herein the Prophecies of the Prophet Haggai, which foretold it ſhould be ſo, had a very full and thorough completion. Now

From this large account and compariſon between the old or former, and the ſecond temple, I doubt not but my readers have conceived proper ideas of the Prophet's deſign, and the real object of his viſion; yet as perſpicuity is as much my care as brevity, I think it won't be improper to ſum up the whole in the following general Argument to all the nine laſt chapters of this book, which is as follows:

God having forſaken the city and temple of Jeruſalem, and given them up to deſtruction, for the idolatries and other ſins committed there. In the 40th, and the following chapters, he ſheweth to the Prophet in viſion, the model or plan of another temple, of the ſame dimenſions with that built by Solomon; as Villalpandus, and other learned men, with great probability, ſuppoſe. David had the pattern of that temple, which Solomon was to build, revealed to him by God: See 1 Chron. xxviii. 11,—19. as Moſes had the model of the tabernacle repreſented to him by a viſion, while he was in the mount, Exod. xxv. 40. And here the plan of Solomon's temple is again diſcovered to Ezekiel, who foretelling the deſtruction of this temple by the Chaldeans, ſhews how highly it was valued by the Jews, when he he calls it, *The excellency of their ſtrength*, and *the deſire of their eyes*, chap. xxiv. 21. They looked upon it as the honour, glory, and ſafeguard of their nation. This lying in ruins at the time of this viſion, the Jews had need of being comforted, inſtructed, and humbled upon that occaſion; they would not have cared for the thoughts of returning home, were there no promiſe made of reſtoring the temple, as well as their commonwealth; the temple being the pledge of God's preſence among them. Moſes his ritual law would ſoon have been adapted to the manners of the Gentiles, where they lived, if the expectations of a new temple, to which moſt of its rites were fitted, had not reſtrained their propenſity to idolatry; and they would have been deſpirited beyond meaſure, as they were afterward, upon ſight of their ſecond temple, if the Prophet had plainly foretold, that their new temple ſhould fall ſhort of the glory of the old one: They were therefore to be encouraged to the obſervation of their law, with the hopes of returning to rebuild their temple, which ſhould be finiſhed after the plan of that of Solomon.

We cannot ſuppoſe any exact model of Solomon's temple remaining, which might be tranſmitted to thoſe that returned from the captivity; for it was above ſeventy years from the deſtruction of the firſt temple, to the finiſhing of the ſecond, in the ſixth year of Darius, Ezra vi. 15. During which interval, the ancient prieſts muſt be all dead; and thoſe that were younger could have but confuſed and very imperfect ideas of it. To direct them therefore in the dimenſions, parts, order, and rules of their new temple, is one reaſon, why Ezekiel is ſo particular in the deſcription of the old. And, no doubt, but Zerobabel's temple was accordingly conformable to that of Solomon in figure, diſpoſition of parts, and order of the whole fabrick and ſervice. If in ſtate or magnificence there was ſome variety, that is to be imputed to the neceſſity of their circumſtances, and doth not imply any eſſential alteration.

However, the building being found inferior to the model here preſcribed, the firſt diſcovery of which was a ſenſible mortification to the ancient men, that had ſeen the firſt temple, Ezra iii. 12. it was natural for the Jews of former ages, that ſtudied the ſtile of Prophecy, to conclude, as many of the Jewiſh writers of later times, have done, that Ezekiel's temple had a further view, and the chief intent and deſign of it was that to be fulfilled under the Meſſias. Whatever was auguſt and illuſtrious in the Prophetick figures, and not literally fulfilled in or near their own times, thoſe things were juſtly thought to belong to the days of the Meſſias, but as for minuter circumſtances, there is no more neceſſity of giving them a place in the ſpiritual application of a Prophecy, than in the explication of a parable. The temple, and the temple worſhip, was a proper figure of Chriſt's Church, and of the ſpiritual worſhip to be inſtituted by him: And the notions of the Jews were to be raiſed by degrees to a further and higher meaning, hereafter to be compleated, without deſtroying their obligations to the ſtatutes and ordinances God enjoined for the preſent.

There was the more reaſon for Ezekiel's keeping to the figure of Solomon's temple, in ſpeaking of the times of the Meſſias; becauſe Solomon was a type of the Meſſias, chiefly in this reſpect, that he was to build an houſe for the name and worſhip of God, according to Nathan's Prophecy concerning him, 2 Sam. vii. 13, 14. ſeveral parts of which Prophecy are applied to Chriſt in the New Teſtament: See Heb. i. 5. Luke i. 32. this expoſition of that place receives a further confirmation from hence, that other Prophets foretel the ſame thing concerning the Meſſias. Beſide thoſe paſſages in Ezekiel, which are under our preſent conſideration, Zechary after him propheſied that the *man whoſe name is the BRANCH ſhall build the temple of the LORD, and bear the glory, and ſit and rule upon his throne, and ſhall be a prieſt upon his throne, and the counſel of peace ſhall be between them both*, i. e. between the kingdom and the prieſthood; the ſame perſon ſhall be both king and prieſt, and his offices ſhall not interfere with, or obſtruct each other, Zech. vi. 12, 13.

The New Teſtament copies the ſtyle of the old: St. Paul in his epiſtles calls the Chriſtian Church by the name of the houſe or temple of God, ſee 1 Cor. iii. 16. 2 Cor. vi. 16. Eph. ii. 20, *&c.* 1 Tim. iii. 15. Heb. iii. 6. In purſuance of the ſame metaphor he tells us, that antichriſt ſhall ſit in the temple of God, meaning the Chriſtian Church, 2 Theſſ. ii. 4. And St. John in the Revelation not only deſcribes the Heavenly Sanctuary by repreſentations taken from the Jewiſh temple, Revel. xi. 19. xiv. 17. xv. 5, 8. but likewiſe tranſcribes ſeveral of Ezekiel's expreſſions, Revel. iv. 2, 3, 6. xi. 1, 2. xxi. 12, *&c.* xxii. 1, 2. and borrows his alluſions from the ſtate of the temple as it was built by Solomon, not as it ſtood in our Saviour's time; as if the former had a more immediate reference to the times of the Goſpel. Thus Revel. iv. 1, *&c.* the throne of God is repreſented like that over the ark, where the Shecinah, or Divine Glory ſat, encompaſſed with four cherubims (ſee the note upon verſe 6th of the firſt chapter) and with the ſeats of four and twenty elders, alluding to the heads of ſo many prieſtly courſes. And before the throne is placed a ſea of glaſs, like unto cryſtal, reſembling the famous molten ſea of Solomon. All theſe ornaments were proper to the firſt temple, as it was finiſh'd by Solomon, whereas in the ſecond temple there was no proper ark, no throne encompaſſed by cherubims, no viſible glory, no molten ſea; and but four of the four and twenty courſes of the prieſts returned from Babylon: See Ezra ii. 36, 39.

Upon the whole we may conclude, that the general ſcope of Ezekiel's temple is, by giving a promiſe of reſtoring Solomon's, to preſerve the Jews from defiling themſelves with idolatry during their captivity; and when the time of that ſhould be expired, to encourage them to go home, and rebuild their temple, and obſerve the laws and ordinances preſcribed by Moſes, for performing God's worſhip there, which yet was never to be equal to Solomon's in every reſpect, before the Meſſias ſhould come, who ſhould ſupply its deficiencies, and whoſe Church ſhould reſemble Solomon's temple in ſymmetry and beauty, in firmneſs and duration, in a regular, orderly and decent worſhip of the true God, and in the manifeſtation of the Divine Preſence, at firſt by the miraculous gifts of the Holy Ghoſt, and ever ſince by the inward aſſiſtances, comforts and protection of the ſame ſpirit.

CHAP. xl. VER. 1. *In the beginning*, &c.] *viz.* In the firſt month. The city, Jeruſalem was taken, ſacked, and deſtroyed.

Ver. 2. — *Very high mountain.*] This was mount Moriah, upon which the temple was built. Now, though it was but an indifferent high hill, yet being the figure of the height of the *ſpiritual temple* of the Church; it is repreſented in viſion, like unto an exceeding high mountain; ſee Iſa. ii. 2. Mic. iv. 1. Rev. xxi. 10.

As the frame.] Namely, the Temple of God, which for greatneſs, number of buildings, ſtrong walls and towers, ſhewed more like a city than a temple.

The ſouth.] Moriah did ſtand on the north-ſide of Jeruſalem, Pſal. xlviii. 2. but in reſpect of Babylon, which lay north-ward from Judea, from whence the Prophet is here tranſported in viſion to Jeruſalem, the temple appears ſouth-ward to him.

Ver. 3. *A man*] *viz.* The ſon of God himſelf in human ſhape, who is the ſovereign architect of his Church, Zech. vi. 12. Heb. iii. 3, 4, 6. Rev. xxi. 15.

In the gate.] It is likely that he means the north-gate of the temple, ſeeing the Prophet was come from the north.

Ver. 5. *A wall.*] This was the outward wall which went round about the whole building. Now the Lord ſheweth the Prophet the frame of Solomon's temple, which had been deſtroyed by the Chaldeans, that the memory of its incomparable magnificence might be preſerved in the Church, for a figure and aſſurance of her ſpiritual temple in this world, but eſpecially in the celeſtial glory, ſee Epheſ. iii. 18. Revel. xxi. 2, 10.

Ver. 6. *Then came he.*] *viz.* Paſſing through the Gentiles court, which was within ſide of that wall, and did wind from the north towards the eaſt. Therefore by the gate, here we underſtand the eaſt gate, by which they went into the court of the people of Iſrael, ſeparated from the Gentiles by a great building, framed of arches below, and two ſtories of chambers above. And again, by the word gate, he means a body of building which had two gates, at the two ends, with a gallery of fifty cubits in length, ver. 15. in which gallery were three little chambers on the one ſide, and three on the other, parted with pilaſters and arches.

The ſtairs.] Were in number, ſeven, as may be gathered by ver. 22, and 26. And this ſheweth that they went up from the court of the Gentiles to the court of the people by ſeven ſtairs or ſteps, and likewiſe from thence to the prieſts court by eight ſteps more, ver. xxxi. 34, 37. and from the prieſts court to the body of the temple by eight more, ver. 49. So that this whole maſs of building did riſe every way.

Ver. 7. *Little chamber.*] They were the lodgings belonging to the door-keepers of the temple, within ſide of the portal, which fronted upon the ſaid gallery.

Five cubits.] This ſpace was taken up by the poſts which bore up the vaults, under which the chambers were. And beſides thoſe five cubits of maſſy pillars there were the out-jettings in the baſes, and cornices, which with the pillars made ſeven cubits and a palm.

The threſhold.] In the gate there were two void ſpaces or door-ways, and the gallery from the one to the other; in the porch of the firſt ſpace coming from without, there were ſteps within ſide of it, ver. 9. In the other ſpace towards the inward court, there was a flat threſhold (a little raiſed from the floor) which was a reed in breadth, equal with the ſide poſt or jaumb, ver. 6.

Ver. 8. *The porch.*] Was the breadth of the jaumbs from eaſt to weſt.

Ver. 9. *Meaſured he the porch*, &c.] From the ſouth front to the north front oppoſite to it. Which fronts were the half columns ſet againſt the jambs without the gate, and thoſe whole columns being of two cubits of diameter; theſe half columns were of one cubit on each ſide, and theſe two cubits joined to the eight cubits of this verſe, make up the ten of ver. 11.

The porch of the gate was inward.] *i. e.* That gallery or open entry, which led to this gate of the court, was not *out* of the body of the building, but *within* it.

Ver. 10. *The poſts.*] *i. e.* The whole columns, before which were theſe fronts or half columns.

Ver. 11. *Ten*, &c. See annot. upon ver. 9. and hereby *the length*, is meant the height. And as there is no proportion in thirteen cubits of height upon eighth of breadth, ver. 9. theſe thirteen cubits muſt be taken either from the pedeſtal upward, or from the ground to the beginning of the arch of the gate.

Ver. 12. *The ſpace.*] The Hebrew has it *limit* or *bound.* And he ſeems to mean the walls which incloſed the chambers before and behind; for on the two ſides the pillars of the vaults ſerved for walls; which was one cubit in thickneſs, and ſix cubits long, and ſix broad. Now ver. 7. it is ſaid, that it was a reed long, and one broad; but in this groſs deſcription the palm, which the reed was more then ſix cubits, is omitted or neglected, as immaterial.

Ver. 13. *The gate,* &c.] All that body of building, a croſs, which contained the two rows of little chambers with the entry between them; drawing a direct line from the cornice of the hindermoſt wall of the chambers: which cornice going round about made as it were a covering or roof.

Ver. 14. *He made alſo poſts,* &c.] Or pilaſters, meaſuring the whole height of the building which went about the court, divided into three ſtories whereof the lowermoſt was vaulted, the other two cieled; and diſtinguiſhed or divided on the outſide with rows of pilaſters, which jetted out of the wall. So he found therein threeſcore cubits, the lower ſtory being of thirty cubits, the middle one, of twenty, and the uppermoſt, of ten. So that, the height was the ſame every where.

The gate.] By the word *gate* here is meant, as well the ſtructure of the gate itſelf, as alſo all thoſe bodies of buildings of the court, to which they went through that gate.

Ver. 15. *The face.*] *i. e.* The whole body of the gate in length from the one front where they went in, to the other, at which they went out into the court.

Ver. 17. *Outward court.*] This is the court of the people, oppoſite to the inward court, into which none went but the prieſts. Now this court was encompaſſed round with a portico, made with pillars and arches below; over which there were two rows of chambers, thirty in each row, of which ſee 1 Chron. xxviii. 11, 12, 13. *The pavement* or *floor* of this portico was wrought with Moſaic work, or inlaying, on which were erected thirty chambers. Eight towards the ſouth, eight towards the north, ſeven on the eaſt ſide, and ſeven on the weſt: the reaſon of the difference is, becauſe that on the eaſt and weſt ſide were the gates, whoſe columns were much thicker than the pillars of the other arches, and did with their thickneſs take up the ſpace between the two columns. Now the thickneſs of theſe pillars was alſo the ſame in the other ſtories where the chambers were over the gate, even to the top; as well for the ſymmetry, as the ſoundneſs of the building to bear up thoſe great ſquare towers which were over theſe gates.

Ver. 19. *The breadth from the fore front,* &c.] The whole building was ſquare, and divided into divers courts, encompaſſed with porticoes; of which courts there were ſeven for the people, which by the gates heretofore deſcribed, went all into the prieſts court, called the inner court, as the reſt are called outward courts; now they went up from one court to the other by ſteps, ſo that the upper gate was that by which they went into the peoples court. The outward front of the inner court, was the front of the portico which encloſed the prieſts court; which front was towards the peoples court; whereupon, in reſpect of the inner court, it was outward, or on the back part of this portico, being in all one hundred cubits ſquare, as is meant by the text, *eaſtward* and *northward.*

Ver. 21. *The firſt gate.*] This is the eaſt gate, becauſe it was firſt meaſured.

Ver. 22. *Their arches.*] Being gone up thoſe ſteps they went directly into the entry which had arches on both ſides, and in the middle ſpaces of them were the doorkeepers chambers.

Ver. 23. *Over againſt the gate towards the north,* &c.] The gates of the prieſts court and the peoples court, were directly one againſt the other, as well on that ſide, as on all the other ſides. And from that gate which went into the peoples court, to that as went out of it, to go into the prieſts court, there was the floor of this peoples court, which was *one hundred cubits* ſquare.

Ver. 26. *The arches thereof.*] See annot. upon ver. 22.

And it had palm-trees one on this ſide.] Theſe fronts or half columns, had palms upon their capitols inſtead of leaves, and there was a branch of palm on each ſide, which did always caſt out its ſprigs or tops to make the volutes or ſcroules on both ſides.

Ver. 30. *Long.*] That is, *high. Broad*] that is to ſay, *thick.*

Ver. 31. *The arches thereof.*] The portico with arches, was divided, and ſhut up by an incloſure towards the prieſts court, and open towards the peoples court. The uſe of this incloſure was to exclude the people out of that place which was forbidden them, that no man might go in there but at the gates; the height of this incloſure is not ſpecified; but it ſhould ſeem it was ſuch that it did hinder the paſſage, but not the ſight of what was done there, eſpecially upon the altar: And the court of the people had a wall, which went betwixt them and the Gentiles court, that they could not ſee any thing that was done in the temple: ſee chap. xlii. 20. and Eph. ii. 14.

Ver. 37. *The poſts thereof.*] or, *The fronts thereof.* Under which words are comprehended the pillars and arches, that is, the whole portico which was compoſed of them, as ver. 31.

Ver. 38. *By the poſts.*] or, *Between the pillars*; *viz.* within the prieſts court, near unto, and by the ſide of the ſouthern and northern gates between the pilaſters of the portico there were ſpaces ſhut up with doors, five on the one ſide, and five on the other, where the lavers or baſins ſtood which Solomon had made to waſh the holocauſts, 1 Kings vii. 39. 2 Chron. iv. 6.

Ver. 39. *In the porch of the ſide.*] This was the ſouth gate, and the word we tranſlate *in,* more properly is interpreted *near,* for the tables ſtood in the open court.

Ver. 41. *On this gate.*] On the ſouth gate ſide. *On that ſide.*] On the north gate ſide.

Ver. 43. *Hooks.*] Which it ſhould ſeem were driven into that ſtone wall which incloſed the prieſts court, ver. 31. to which they faſtned the beaſts for the offerings, whilſt they were flaying them, and their fleſh when they were cut in pieces.

Was the fleſh.] *viz.* That part which was to be offered to God was preſently laid upon theſe tables, the other portions belonging to the prieſts, or to the offerers, remained hanging upon the hooks, until they were ſhared out.

Ver. 44. *And without.*] *viz.* Being come forth of the porch which led into the prieſts court. *In the inner court.*] *viz.* on the eaſt ſide of the portico, which faced one way towards the north, and another towards the ſouth, and theſe chambers it ſeems were upon the ſecond and third floor.

Ver. 47. *The court.*] Namely, the prieſts court. *The altar.*] That is, of burnt-offerings, deſcribed, chap. xliii. *Before the houſe.*] *Viz.* the body of the temple, conſiſting of the portico, the holy and Moſt Holy Place.

Ver. 48. *To the porch.*] Which ſtood in the forefront of the temple, 1 Kings vi. 3. But in the next clauſe *the porch.*] Signifies the gate thereof, which was *five cubits* in the broadeſt place, within ſide of the gate.

CHAP. xli. VER. 1. *To the temple.*] Namely, to the forepart of the body of the temple, correſpondent to the ancient tabernacle, Exod. xxvi. 33.

———*The tabernacle.*] It ſeems we muſt take this for the upper ſill, or overmoſt part of the door which was ſquare.

Ver. 2. *The breadth.*] This was the breadth of the door-way, and not of the door, and thoſe two parts of wall which were on each ſide of the door from it to the corners of the houſe, were five cubits each broad.

Ver. 3. *Went he inward.*] Or into the moſt holy place or oracle, Exod. xxvi. 33. 1 Kings vi. 19. which was in the very bottom or end of the temple towards the weſt.

Ver. 4. *Before the temple.*] That is, before the *holy place.*

Ver. 5. *The wall.*] Which wall, according to the manner of high buildings, was garniſhed with buttreſſes, or props to ſtrengthen it. *Six cubits*] Namely, in thickneſs.

Ver. 6. *Thirty in order.*] Each buttreſs or prop did jet outwards ſixteen feet and a half: Wherefore the two which were one againſt the other, did both of them jet out three and thirty feet.

———*They entred*] Between each buttreſs there were certain chambers, and the beams of theſe chamber-floors were laid upon certain in-lets made upon the ſides of the buttreſſes; and then all theſe ſpaces, together with the buttreſſes, were encloſed with a wall on the outſide, which wall was garniſhed with pilaſters, anſwerable to the buttreſſes, ſo that the length of the buttreſſes ſerved for a wall to the chambers, which ſerved to lay up the holy veſſels and treaſures, 1 Chron. xxviii. 12. Nehem. xiii. 4, 5.

Ver. 7. *An enlarging.*] Or a void ſpace left within thoſe buttreſſes for a ſtair-caſe made ſnail-faſhion, whereby they went up to theſe three ſtories of chambers, which were between the two buttreſſes, in each of which there was a door to go from one chamber to the other, ver. 11. *To the ſide-chambers*, in two of the buttreſſes, which were at the head of the temple towards the gate, whereof one was on the ſouth-ſide, and the other on the north.

Ver. 9.——*And that which was left.*] The ſpace likewiſe that was between the buttreſs, which was left for the chambers, was of five cubits, from the outſide of the temple to the wall of the chambers, ver. 11.

Ver. 10. *Between the chambers.*] Namely, between theſe chambers which were joyned to the body of the temple, and the other which were right againſt them, over the porticoes round about the court, there was a void ſpace.

Ver. 11. *The doors.*] *viz.* The buttreſſes on each ſide; namely, the north and ſouth-ſide (under which is alſo comprehended the weſt) had doors made in them to go from the ſtair-caſe into the chambers, and from one chamber to the other. *And the breadth*, or the ſpace from the wall of the temple to the wall which incloſed the chambers and buttreſſes, was five cubits round about.

Ver. 12. *The building*, &c.] This whole circuit of chambers and buttreſſes, from the north and ſouth-ſide, which by a direct line looked full weſtward, *was ſeventy cubits broad*, or long, whereof ſixty were the length of the body of the temple, five the length of the chambers or buttreſſes, and five the thickneſs of the wall which incloſed them on the outſide. *Broad*, he calls the length ſo, compared with the height, which was of ninety cubits, *and the length* or height, was ninety cubits.

Ver. 13. *The houſe.*] That is, including all the parts and additions thereof together, as the portico, chambers, the dimenſions whereof from eaſt to weſt, being all put together, made up juſt one hundred cubits.

Ver. 14. *The ſeparate place.*] This was a void ſpace before the temple, upon which butted the other two that were on the ſides, ver. 10.

Ver. 15. *Of the building.*] Theſe were thoſe porticoes made with pillars and arches, wherewith the inward court was compaſſed.

——*The inner temple.*] Was in the middle of that court that was encompaſſed with pillars and arches.

Ver. 16. *The door-poſts.*] Or rather, he ſeems to mean the jaumbs of the windows, becauſe on the eaſt-ſide there was no portal, but only a plain incloſure of ſtone, which did ſeparate the prieſts court from the temple floor.

——*Cieled with wood.*] The cielings of the galleries were made of cedar wood, and not vaulted with ſtone.

Ver. 17. *Above the door.*] The meaning is; this order was obſerved over the gate of the temple, which was of the ſame height, as the three ſtories of chambers round about.

Ver. 18. *It was made with cherubims*, &c.] The walls of the temple were wainſcotted with cedar boards, 1 Kings vi. 18. and over them was wooden, carved, or imboſſed work gilded, 1 Kings vi. 20.

Ver. 21. *The poſts*, &c.] That is, the form and ſtructure of the gate was made ſquare, and not vaulted. And the door of the ſanctuary had the ſame form, order, and ornaments, as the temple gate had, only there was ſome difference in the dimenſions, 1 Kings vi. 31—33.

Ver. 22. *The altar.*] Of perfumes, which was within the temple was made of wood, (as Exod. xxx. 1. 1 Kings vi. 20.) covered over with plates of gold, 1 Kings vii. 48. fixed upon ſquare wooden poſts, in the midſt of which there was a little grate, or ſome ſuch other veſſel to hold the fire, wherewith the perfumes were made.

Ver. 25. *And there were thick planks.*] Namely, the heads of the beams of the floor of the portico, which was before the temple, did jet out in the void ſpace of the freeze, above the architrave, wrought in trigliphes, or modiglions, and menſolas, according to the ancient manner of architecture. In following ages the ſame form hath been obſerved, but all hath been made of ſtone.

CHAP. xlii. VER. 1. *The utter court.*] From the inner court, where the body of the temple ſtood; he brought me to the portico, which encompaſſed the outward court on the north-ſide. And thence into *the chamber*, or that long file or row of arches, over which there was a continued building of chambers in two rows, and at the eaſt end of this file there was a ſquare tower, which ſerved for a ſtair-caſe to go up to theſe chambers, which ſtairs were immediately oppoſite to the body of the temple.

——*The building.*] Namely, that addition of chambers between one buttreſs and the other. See chap. xli. 12.

Ver. 2. *Before the length*, &c.] He repreſents the four ſides or fronts of the tower: Whereof the firſt looked from the eaſt weſt-ward the length of the portico of a hundred cubits, equal to the length of the court, chap. xl. 19–47. The other was turned towards the breadth of the ſaid portico, which was of fifty cubits, chap. xl. 21.

——*The north door.*] Or on the ſide of this door, to which the other were equal in all dimenſions.

Ver. 3. *Over-againſt*, &c.] This is the third ſide; or front of the foreſaid tower, ſtanding towards the void ſpace of twenty cubits; called here *the inner court*, whereof is ſpoken, chap. xli. 10.

——*The pavement.*] This is the fourth ſide or front of the tower, where it ſhould alſo ſeem the door was at the end of the wrought pavement, upon the plain of the ground of the porticoes: See chap. xl. 17.

——*In three.*] *viz.* This tower ſtood on a place where three of theſe porticoes did meet; the eaſt, weſt, and north.

Ver. 4. *Before the chambers*, &c.] When you are gone up the ſtairs of that tower, you came to the chambers, borne up by the porticoes underneath, and thoſe chambers were divided into two orders or rows, one looked towards the inner court, and the other towards the outward, with an entry between, into which came theſe chamber-doors: Upon the walls of which chambers, which were one againſt the other, of each ſide of the entry there were pillars like to them in the portico underneath, jetting out one cubit without the wall; ſo that from wall to wall there were twelve cubits, and from pillar to pillar ten cubits.

Ver. 5. *Were ſhorter.*] The cieling of the uppermoſt chambers was not ſo high as the cieling of the lower, and theſe were alſo lower than the vaults below them.

—*For the galleries*, &c.]. The Heb. *For the pilaſters*; that is to ſay, the pilaſters and half columns which were ſet to the outſide of theſe chamber walls, were of a leſſer proportion, and not ſo maſſy as thoſe beneath; wherefore, according to reaſon, they ought not to be ſo high.

Ver. 6. *For they were in three ſtories*, &c.] Counting the portico which was made with pillars and arches for one. But they of the higheſt and middle ſtory were not made up with arches born up with maſſy pillars, as the lowermoſt row which ſtood upon the plain of the court, but with a continued wall divided with little pilaſters, or half columns, which from ſtory to ſtory were leſſened according to the rules of architecture; and they being leſſened in that kind, reaſon would have the height alſo to be abated.

Ver. 7. *The wall*] At which ended the northern file or row of theſe chambers toward the eaſt, unto the northern gate; for there was no wall that went croſs theſe rows, but only at the temple gate: *That was without*, at the head of theſe rows of chambers, to make a difference between them and the inward walls.

Ver. 8. *The length of the chambers*, &c.] That is, the extent in breadth, and not in length of this body of building, ver. 2. from one of the chambers oppoſite to the other; for ſo it ſeems were diſtinguiſhed the chambers of the porticoes, with which the outward courts were encompaſſed, from theſe chambers, which joined to the body of the temple, chap. xli. 9.

— *And lo.*] The Angel and the Prophet coming down from the northern tower, to go to the ſouthern, which was oppoſite to it, by the way found this place of a hundred cubits in length, and twenty in breadth, which was before the temple, chap. xli. 14.

Ver. 9. *Under theſe chambers*, &c.] Being come to the ſouthern portico, they found the tower with ſtairs, every way like to the oppoſite northern tower, the coming in of which below was towards the eaſt.

— *As one goeth.*] By theſe words he ſeems to ſignify, that there were in other places alſo, other towers and ſtairs to go up into theſe chambers, along the portico which encompaſſed this court.

Ver. 10. *In the thickneſs of the wall of the court toward the eaſt.*] Namely, in that ſpace of fifty cubits of breadth, ver. 2. where the porticoes were that encompaſſed the inward court. For along the ſouthern ſide, drawing towards the eaſt by a direct line over againſt the temple, and the chambers joined to it, there was ſuch another building of chambers as on the foreſaid northern ſide. *The building.* See Ezek. xli. 12.

Ver. 12. *Before the wall.*] The Hebrew word is of a very doubtful and obſcure ſignification: It may ſignify ſtraight; and it ſeems this cloſure was made like a wall breaſt high, or to ſome leaning place where one ſtood upright.

Ver. 13. *That approach unto the Lord*, &c.] That come near to the ſanctuary where God dwelt in the ſigns of his grace and virtue, while the people ſtood further off.

Ver. 14. *When the prieſts enter therein.*] *viz.* Into the prieſts court where the altar ſtood, and much more into the inner court where the temple was. *They ſhall not go out.*] *viz.* cloathed in their ſacred garments, in which they have done their ſervice; *But there they ſhall leave them*, in the aforeſaid chambers.

Ver. 15. *The inner houſe*] *i.e.* The temple, *viz.* Porticoes and all the buildings that were encloſed within the outward compaſs of the wall, meaſured hereafter and deſcribed, chap. xl. v.

Ver. 16. *The eaſt-ſide.*] The meaning is not, that there were five hundred reeds of every ſide; but that on which ſide ſoever they did begin, they found the ſame meaſure in the whole circuit; which ſeems to ſhew, that the building being of like proportion on all ſides, every ſide being of one hundred and five and twenty reeds; of which ſide ſoever a man ſtood, it appeared that the whole circuit was five hundred.

Ver. 20. *He meaſured it by the four ſides*, &c.] Namely, the inner ſquare, in which the porticoes, courts, and temple were; within which compaſs the Iſraelites only might come, purified according to the law; and without that, to the other encloſure and compaſs of five hundred reeds: The Gentiles and all were admitted; and therefore it is called the Gentiles court, Rev. xi. 2. *Between the ſanctuary and the profane place.*] Or that part of the temple which was appointed for God's people, from the other that was common to ſtrangers and heathens. And therefore called *profane.*

Chap. xliii. Ver. 1. *The gate.*] Namely, the chief gate; which by a direct line looked towards the temple and ſanctuary. See chap. xliv. 2, 3.

Ver. 3. *When I came*, &c.] In a viſion, chap. viii. 3. When I was preſent in ſpirit at the repreſentation of the deſtruction of Jeruſalem, and to denounce, and give notice of it to the people, chap. ix. and 10.

Ver. 6. *The man.*] As ſoon as ever I had heard the voice, preſently the man who did utter it, appeared cloſe by me, who was the ſon of God, as it plainly appeareth by the words following.

Ver. 7. *The place of my throne*, &c.] Is the figure of the ſpiritual temple of my Church, with which I will remain perpetually, being ſerved by her in ſpirit and truth.

— *Whoredom.*] This is a common expreſſion in the Prophets when they exclaim againſt the backſlidings of Iſrael (See Jer. v.) to enforce the great anger of the Lord and his deteſtation of their *idolatry*: So, in like manner, by *carcaſſes*, that immediately follows, we are to underſtand thoſe objects of their falſe worſhip, their idolatry. Idols, ſo called by way of deteſtation, Lev. xxvi. 30. Jer. xvi. 18. brought in, eſtabliſhed, and authorized by their kings. See 1 Kings xii. 28. 2 Kings xvi. 10. and xxi. 4.

Ver. 8. *In ſetting their threſhold by my threſholds, and their poſts by my poſts*, &c.] Which imports as much as to ſay, they ſet their idols, and perform their ſervice in my temple, in places and chapels near to thoſe which are conſecrated to my ſervice. See 2 Kings xvi. 14. and xxi. 7. Jer. xi. 15. Ezek. viii. 3. and xxiii. 39. and xliv. 7.

Ver. 9. *Now let them put away their whoredom*, &c.] As much as to ſay, Now I propoſe to ſend to them the expectation of Iſrael, the Meſſiah, and all thoſe that turn to him in ſpirit and truth; namely, all the true elect, and eſpecially the Jews, converted under the Goſpel, ſhall ſerve God in all purity.

Ver. 10. *That they may be*, &c.] Or that they may be truly converted to become my ſpiritual temple, well ſet out and inſtituted according to all mine ordinances.

Ver. 12. *Moſt holy.*] Dedicated in a moſt ſpecial manner to God and his ſervice, to make it different from thoſe places which were employed to mens uſes: For otherwiſe this place had alſo its diſtinction between the ſacred and profane, chap. xlii. 20.

Ver. 13. *Of the altar.*] *viz.* Of burnt-offerings, which was in the prieſts court, whereof the Prophet in viſion did ſee the form and dimenſions.

— *The bottom.*] By this word is meant a little channel half round, that encompaſſed the foot of the altar round every where; and into that they ſpilt the blood of the ſacrifices, which was carried away and cleanſed by certain pipes under ground, by which water did run out into the ſaid channel.

Ver. 14. *The lower ſettle.*] It was a cornice or moulding which jetted out beyond the body of the altar, like a kind of baſis about it.

Ver. 15. *The altar.*] This word originally ſignifieth hill of God, and by it is meant the upper part of the altar, after the ſecond out-jetting ſettle. The cauſe of this name is dubious, peradventure it was to ſhew, that was the only place for ſacrifices to be lawfully offered in, and not upon hills, and other places of idolaters.

Ver. 17. *The ſettle.*] Heb. *The out-jetting*; namely, the body of the altar, with its uppermoſt out-jetting of a cubit round about, ver. 15. Now you muſt ſuppoſe, that from the firſt lower out-jetting, the body of the altar leſſened by a cubit on every ſide; ſo that, if in the ſecond out-jetting, it was fourteen cubits, in the firſt it was ſixteen; and ſo with the body of the altar, the border, and a little addition at the foot of it, are found the twenty cubits of length and breadth, 2 Chron. iv. 1.

— *The border.*] Or crown and cornice, which encompaſſed the upper part of the altar, meant by that name of ſecond ſettle, or out-jetting.

— *His ſtairs ſhall look toward the eaſt.*] To the end, that the prieſt who officiated, might have his face turned toward the weſt, where the ſanctuary was; ſee the contrary done by idolaters, chap. viii. 16.

Ver. 18. *The ordinances.*] The pattern and model, with all its meaſures and figures.

Ver. 19. *Thou ſhalt give*, &c.] *viz.* As repreſenting, in the reſtoration of God's ſervice, the perſon of Moſes, who was the firſt inſtitutor of it, Lev. viii. 13, 14. Now all this ought to be underſtood ſpiritually, being figuratively ſpoken.

Ver. 20. *Purge it.*] See Exod. xxix. 36. Lev. viii. 14, 15.

Ver. 21. *In the appointed.*] During the voyage in the wilderneſs, the carcaſes of theſe ſacrifices, after the blood of them was ſpilt, and the fat offered, were burnt without the camp, Exod. xxix. 14. Lev. iv. 12. After the temple was built, it ſeems that it was done in ſome place within the great encloſure of it, without the ſanctuary, in ſome corner of the Gentiles court. See Ezek. xlii. 20.

Chap. xliv. Ver. 1. *He brought me.*] *viz.* After he had brought me through this gate into the inward court, chap. xliii. 5. he made me go back through the eaſtern porch, whoſe outward gate went into the court of the people.

— *Of the outward ſanctuary.*] Namely, by which they went out of the prieſt's court into the peoples. Others, by the holy place do underſtand the whole circuit of the court of God's people, ſeparated from that of the Gentiles, chap. xlii. 20. And ſo this gate ſhould be the firſt without all the temple.

Ver. 2. *Then ſaid the Lord unto me*, &c.] Or then ſaid the Angel, who was the everlaſting ſon of God, who ſpake to me, *this gate ſhall be ſhut*, to ſignify, that only the ſon of God hath directly preſented himſelf before his father, by virtue of his own merit, and righteouſneſs; whereas men come thither but as it were by collateral and ſide-doors, which looked all towards the altar, *viz.* by virtue of the mediator, and through the benefit of his death, imputed to them by grace.

Ver. 3. *It is for the prince,* &c.] *i. e.* The chief prieſt, or the king of the people, whereby we muſt mean Chriſt who hath both king and prieſt; ſo that if the *eating of the bread before the Lord* be referred to the high-prieſt, it muſt be underſtood of the Sacred Fleſh, Exod. xxix. 32. Lev. viii. 31. and xxiv. 9. if to the king, it muſt be underſtood of the ſacred feaſts upon ſolemn feſtival days, Deut. xvi. 11—14. both which will appear to be a real type or figure of the fruition of glory which the ſon of God hath in Heaven through his ſufferances, Iſa. liii. 11.

Ver. 6. *Let it ſuffice you.*] Ye have ſinned enough: continue no longer therein, chap. xlv. 9. 1 Pet. iv. 3.

Ver. 7. *To be in my ſanctuary.*] To practice their idolatries there: See 2 Kings xxiii. 5, 7. 2 Chron. xxxiv. 5. at the very time ye pretend to offer to me ſacrifices, and eſpecially the blood and fat thereof; the uſe of which was forbidden to men: See Lev. iii. 11—16, 17. and xxi. 8. Mal. i. 12. And I ſay, you have done my outward ſervice: and likewiſe practiſed your idolatries by thoſe ſtrange miniſters, chap. xx. 39. and xliii. 8.

Ver. 8. *Your ſelves.*] *viz.* Tranſgreſſing God's commandment concerning the vocation and calling of Aaron's poſterity only to be the Sacred Miniſters; who, it is likely, would not always yield to the wills of their idolatrous kings and people. Whereupon they were degraded, and others put in their places.

Ver. 11. *They ſhall.*] This is by figure taken from the example of Joſias, 2 Kings xxiii. 9. The meaning is, from prieſts they ſhall be degraded to be plain Levites, ſerving the prieſts and people in the meaneſt offices belonging to Levites; of which, ſee 1 Chron. xxiii. 28, 29. Whereby is meant the ſanctification and re-eſtabliſhment of all the miniſtry of the Church.

Ver. 12. *Cauſed the houſe,* &c.] *viz.* They, their prieſts, have been the occaſion, inducement, and means of idolatry.

Ver. 14. *Keepers.*] *viz.* Porters, which was one of the meaneſt offices.

Ver. 17. *Whilſt they miniſter.*] This ought chiefly to be underſtood of the act of ſacrificing, in which the blood would ſparkle upon their cloaths; for which cauſe they were forced to waſh and whiten them often. For the other prieſtly garments, which were dyed of divers colours, were without doubt, woollen.

Ver. 18. *With any thing that cauſeth ſweat.*] Under the arm-pits, and the flanks or ſides; but about the middle of the body. This belongeth to the *ceremonial* purity, a figure of the *ſpiritual.*

Ver. 19. *Shall not ſanctify.*] All that touched any conſecrated thing was alſo conſecrated, Exod. xxix. 37. and xxx. 29. Whereupon, if any of the people had touched theſe garments, he had been as it were, acquired to God, and could not have returned to an ordinary courſe of life. And not being of the tribe of Levi, he could not have been employed in God's ſervice; which muſt have cauſed a very great confuſion.

Ver. 22. *A widow that had a prieſt before.*] If in this place be meant the high-prieſt, this marriage with a widow might be lawful in two caſes: Namely, when the prieſthood did not paſs by a direct line from father to ſon, but by a collateral. And when one brother, a high-prieſt, being dead without children; his brother ſucceeded him with a right to marry his widow, for to raiſe poſterity to him, Deut. xxv. 5. But here is likely to be meant ſome of the ordinary prieſts.

Ver. 28. *I am their inheritance.*] That is, inſtead of inheritance, I have appointed them mine offerings, and other dues which I draw from my people, in recompenſe of the ſervice which they do me, Numb. xviii. 20.

CHAP. xlv. VER. 1. *When ye ſhall divide by lot the land,* &c.] By this new diviſion of the country, quite different from the ancient, which was made in Joſhua's time; is figured the reformation of the ſpiritual ſtate of the Church under the Meſſias.

Ver. 2. *For the ſanctuary.*] That is to ſay, for the temple, and all the fabricks belonging to it; to the Gentiles court excluſively. See chap. xlii. 20. Unleſs peradventure that alſo be comprehended in it.

——*The ſuburbs.*] It may be that ſpace of ground which is called Parbar, 1 Chron. xxvi. 18. Or, Parvarim, 2 Kings xxiii. 11.

Ver. 5. *Twenty chambers.*] In the porticoes of the temple. Now, by *chambers,* we muſt underſtand the chambers of the higher and lower floor, which were correſpondent to one another, as well above and beneath, as in the fore and hinder part of the porticoes; whereby theſe twenty chambers in effect came to be fourſcore. See chap. xl. 27. Otherwiſe, in twenty chambers, there would not have been room for ſo many ordinary miniſters belonging to the temple.

Ver. 6. *The poſſeſſion of the city.*] The territory or liberties of it; in which all the Iſraelites may indifferently have part, according as occaſion ſhall ſerve.

Ver. 8—*His poſſeſſion.*] *viz.* His proper inheritance wherewith he ſhall maintain himſelf without burthening of my people with exactions. So is the righteouſneſs of Chriſt's kingdom repreſented, Pſalm lxxii. 2. iv. 14. Iſa. xi. 3, 4. and xlii. 1, 2, 3.

Ver. 10. *Ephah.*] Was a meaſure of dry things, and *bath* of wet things.

Ver. 12. *Twenty ſhekels,* &c.] Or ſixty ſhekels in the whole. But the diſtribution ſeemeth to import, that there were coins of every one of thoſe ſeveral values.

Ver. 14. *The cor.*] Is the ſame meaſure as the homer.

Ver. 15. *Out of the fat paſtures,* &c.] Out of the watered and moſt fruitful paſtures. So he ſeems to intimate, that according to the proportion of the leſſer goodneſs of paſtures, the offering might alſo be diminiſhed.

Ver. 16. *All the people of the land ſhall give this oblation for the prince in Iſrael.*] So ſtand the words in our Tranſlation; which, however, import ſo much as this, in the original, That all the people of the land of Iſrael ſhall provide a peace-offering for their prince to offer unto the Lord: And this is alſo agreeable to the context, where it immediately follows: *And it ſhall be the princes part to give burnt-offerings,* &c. *i. e.* to provide them out of his own proper goods and inheritance.

Ver. 25. *The feaſt of the ſeven days.*] Is manifeſtly the celebrated feaſt of tabernacles in Autumn, concerning which, conſult Lev. xxiii. 34. Numb. xxix. 12. Deut. xvi. 13.

CHAP. xlvi. VER. 3. *At the door.*] *viz.* On the outſide of it.

Ver. 7. *According as his hand ſhall attain unto,* &c.] i. e. As he ſhall pleaſe: Or, as it ſhall happen: See Numb. vi. 21.

Ver. 10. *In the midſt of,* &c.] Or, at the ſame time as they.

Ver. 11. *As he is able to give.*] *viz.* The prince, for it belonged to him to furniſh offerings for the feaſt-days. This confirmeth what is ſaid at ver. 16. chap. 45.

Ver. 13. *Every morning.*] By this continual morning-ſacrifice, muſt alſo be underſtood that of the evening, Exod. xxix. 38. ſays Diodor. and others.

Ver. 17. *Of liberty.*] Namely, the year of jubilee: for which, ſee Lev. xxv. 10.

Ver. 19. *Through the entry.*] *viz.* By the door, which from the northern porch (at which the Prophet was come in) did lead to the porticoes where the prieſts chambers were, chap. xlii. 13.

——*And behold there was a place.*] An incloſed place appointed for kitchens, where they dreſſed the Moſt Holy Fleſh belonging to the prieſts, and thoſe parts of the offerings wherewith the people made their Sacred Feaſts.

Ver. 20. *Treſpaſs-offering.*] The offering for the people: The fleſh of which ſacrifice was to belong to the prieſts, after they had ſpilt the blood and burnt the fat: See Numb. xviii. 9.

——*The utter court.*] Hereby muſt be meant the Gentiles court, which was not incloſed within thoſe great porticoes: And therefore, is not the ſame as is mentioned in the following verſe.

Ver. 21. *Then he brought me forth into the utter court.*] There were about the temple ſeven plats of ground, encompaſſed with porticoes: And they were all called *utter courts,* or *the peoples court,* to make a difference between them and the inner court, which was the prieſts. Here it ſhould ſeem is meant the north-weſt plat.

——*And in every corner of the court there was a court.*] Or another little plat encompaſſed with walls and vaults; ſo that all the room of that *great utter court* was taken up, ſave only a croſs way.

Ver. 24. *The miniſters of the houſe,* &c.] This was one of the meaneſt offices of the Levites, who were employed in none but manual and laborious ſervices. See 1 Chron. xxiii. 29.

——*The ſacrifice of the people.*] i. e. Thoſe ſacrifices whereof thoſe of the people which ſhall offer them, may and ought to eat their ſhares in the temple: See Lev. vii. 15. Deut. xii. 18. or thoſe ſacrifices provided at the coſt and expence of the people.

Chap. xlvii. Ver. 1. *Waters iſſued out,* &c.] There were many conduits under ground in Solomon's temple, by which the water was brought for the uſe of ſo many ſacrifices and other ſervices. And amongſt the reſt there were ſome which came out by the altar, to waſh away the blood that was ſpilt there: And ſo did run out of the temple again. To the reſemblance of which, here are alſo repreſented ſpiritual waters: namely, the abundance of the grace, and the gifts of the Holy Ghoſt, which have been poured out upon the world by Chriſt's death, compared with Joel iii. 18. Zech. xiii. 1. and xiv. 8. Rev. xxii. 1.

Ver. 3. *The man.*] This again is the Son of God, who appeared to the Prophet in human ſhape.

——*The waters were to the ankles.*] This ſignifies the progreſs and increaſes of God's grace in the world, and in every particular believer, out of ſmall beginnings. See Matt. xiii. 31, 32.

Ver. 7. *Behold, at the bank of the river were very many trees.*] Whereby is ſhewn the ſpiritual fruitfulneſs of holy works, which God's grace bringeth forth in believers, who are as it were the trees thereof, compared to Job viii. 16. Pſal. i. 3. Jer. xvii. 8.

Ver. 8. *Go down into the deſert.*] *The plain*; in which was the lake of Sodom, therefore called the ſea of the plain, Deut. iii. 17. and iv. 49. Joſh. iii. 16. *Which being brought forth into the ſea, the waters ſhall be healed.* Thoſe waters which had been corrupted in the lake of Sodom ſhall be made pure, clear, ſweet, and have all other qualities of good waters; inſtead of the bituminous and ſulphurous matter whereof that lake is full: in which is ſet forth, how that human nature depraved by ſin, is regenerated and cleanſed by God's grace in the Goſpel.

Ver. 9. *The rivers.*] Heb. *thoſe two torrents*; it ſhould ſeem theſe waters divided themſelves into two branches; whereof the one did run eaſt-ward, and the other weſt-ward, as Zech. xiv. 8. but there is no mention made but only of that which did run into the ſea of Sodom eaſt-ward, by reaſon of the notable effect it wrought in this bituminous ſea.

Ver. 10. *The fiſhers.*] Is a figurative deſcription of the great life-giving power of God's grace in Chriſt. And Engedi, and that which followeth, are names of places near to the ſaid ſea of Sodom. But the great ſea, is the Mediterranean ſea.

Ver. 11. *The miry places.*] Hereby is meant, that the Goſpel, though it be largely ſpread over the world, yet it ſhall leave their natural malice uncorrected and unamended in the reprobates: this grace being not univerſal, nor common to all.

Ver. 12. *Becauſe their waters,* &c.] Theſe admirable effects ſhall be produced: becauſe the Goſpel ſhall be accompanied with a celeſtial power of God's Spirit.

— *And the fruit thereof ſhall be for meat.*] This may ſignify the double uſe of believers good works: the one to the glory of God, and advancement of their own ſalvation; the other, to the edification and correction of their neighbours.

Ver. 13. —— *Joſeph.*] Whoſe poſterity was divided into two families; Ephraim and Manaſſeh, Gen. xlviii. 5. 1 Chron. v. 1.

Ver. 15. *The great ſea.*] Namely, the Mediterranean ſea, called great, in regard of the little ſeas or lakes of Paleſtine, ſee ver. 10. Now theſe bounds or borders do ſignify, that Chriſt's Church and Kingdom ſhall have its perfect compoſition within itſelf, ſevered from the world.

Ver. 18. *The eaſt-ſea.*] Is the ſea of Sodom, Joel ii. 20. Zech. xiv. 8.

Ver. 19. *The river.*] This is the river Sihor, called the river of Egypt, Num. xxxiv. 5. Joſh. xiii. 3. and 15, 47. 1 Chron. xiii. 5.

Ver. 20. *From the border.*] Or, from the end of the foreſaid Northern line, unto that place where the land of Hamath buts upon the Mediterranean ſea towards the north.

Ver. 22. *The ſtrangers.*] This is a figure of the calling and ingraffing of the Gentiles into the Church of God.

Chap. xlviii. Ver. 1. *From the north end.*] The meaning ſeems to be, there ſhall be a line from the Mediterranean ſea, drawing along by the way of Hethlon, paſſing by Hazar-enan (which bordereth upon the land of Damaſcus) unto Hamath, where the north-eaſt corner of the land of Iſrael ſhall be.

A portion for Dan.] Theſe diviſions are quite differing from the ancient ones which Joſhua made: And by theſe, ſeems to be ſhewn the equal right which all Gods children ſhall have in his Church, and ſpiritual goods.

Ver. 9. *The oblation.*] Heb. *The portion.* This conſecrated portion which was five and twenty thouſand cubits in length, and as many in breadth, was divided into three parts; ten thouſand of thoſe cubits in breadth, was for the prieſts; and there was the temple: other ten thouſand cubits were for the Levites, v. 13. The other five thouſand were for the city of Jeruſalem, v. 15. And there being a great deal of ſpace yet left eaſt-ward and weſt-ward; beſides theſe five and twenty thouſand cubits in length, that was for the publick officers, and the prince, v. 18. 21.

Ver. 12. *Moſt holy.*] *viz.* Belonging only to the prieſts, who were to enjoy it in the preſence of God; in the exerciſe of their function in the temple, as they did the moſt holy parts of the offerings, Lev. ii. 3.

Ver. 14. *The firſt-fruits.*] *viz.* This part was conſecrated to God, as the firſt-fruits of the earth were.

Ver. 16. *And theſe ſhall be the meaſures,* &c.] This ſquare is altogether typical: repreſenting the perfect conſtruction and ordering of the body and ſtate of the Church, as Rev. xxi. 16.

Ver. 18. *That ſerve the city.*] All thoſe which do the publick ſervice in the meaneſt kinds of ſecular callings.

Ver. 28 *To the river.*] Called Sihor, or the river of Egypt, the ſouthern confine of Paleſtine.

Ver. 29 *This is the land which ye ſhall divide by lot unto the tribes of Iſrael for inheritance,* &c.] Now for the better underſtanding of this diviſion of the land for an inheritance unto the children of Iſrael, and to inform my reader what is here meant by the *tribes* of Iſrael, it will be neceſſary to obſerve, that the Patriarch Jacob had twelve ſons, who became the *heads* of ſo many great families, which altogether formed one great nation, and every one of theſe families was called a *tribe.* But Jacob on his death-bed adopted Ephraim and Manaſſeh, the ſons of Joſeph, (Gen. xlviii. 5.) and would have them alſo to conſtitute two tribes of the Iſraelitiſh nation; ſo that, inſtead of twelve tribes, there were now thirteen; for that of Joſeph was divided into two. However, in the diſtribution of lands to the people made by Joſhua, by God's appointment, they counted but twelve tribes yet; and conſequently made but twelve lots or portions. For, the tribe of Levi, which was appointed to the ſervice of the tabernacle of the Lord, had no ſhare in the diſtribution of the land, but only ſome cities to dwell in, and the firſt-fruits, tythes and oblations of the people, which was all their ſubſtance.

When the children of Iſrael marched out of Egypt under the conduct of Moſes and Aaron, theſe twelve tribes, being freed from the Egyptian bondage, and all fears of being retaken into ſervitude, for God fought for them and deſtroyed their enemies forces in the red ſea, they encamped in the deſart, round about the tabernacle of the covenant, according to ſeniority. Judah, Zabulun and Iſſachar, pitched their tents towards the eaſt: Ephraim, Manaſſeh and Benjamin towards the weſt: Reuben, Simeon and Gad in the ſouth: and Dan, Aſher and Naphthali in the north. The Levites were diſtributed round about the tabernacle, nearer the Holy Place than the other tribes: So that Moſes and Aaron, with their families, were to the eaſt; Gerſhom to the weſt; Kohath to the ſouth; and Merari to the north.

In the diviſion of the land of Canaan, made by Joſhua to the tribes of Iſrael; Reuben, Gad, and half the tribe of Manaſſeh had their lot beyond Jordan. All the other tribes, and the other half of that of Manaſſeh, had their portion on this ſide the river.

Theſe twelve tribes continued united under one head, making one ſtate, one people, and one monarchy till after the death of Solomon; then ten of the tribes revolted from the houſe of David, and ſet up Jeroboam, the ſon of Nebat, to be their king; and only the tribes of Judah and Benjamin continued under the government of Rehoboam This ſeparation may be looked upon as the chief cauſe of thoſe great misfortunes that afterwards befel thoſe two kingdoms, and thereby to the whole Hebrew nation. For, firſt, it was the cauſe of the alteration and change of the old religion, and of the ancient worſhip of their fathers. Jeroboam, the ſon of Nebat, ſubſtituted the worſhip of a golden calf inſtead of the worſhip of the Lord: Which was the occaſion of the ten tribes forſaking the temple of the Lord. Secondly, this ſchiſm cauſed an irreconcileable hatred between theſe ten tribes, and thoſe of Judah and Benjamin, attended with an infinite number of wars and diſputes between them. So the Lord being provoked, delivered them up to their enemies; ſo Tiglath-Pilneſer, firſt, took away captive the tribes of Reuben, Gad, Naphtali, and the half tribe of Manaſſeh, which were beyond Jordan, and carried them beyond the Euphrates in the year of the world 3264. Some years after, Salmaneſer, king of Aſſyria, took the city of Samaria, deſtroyed it, took away the reſt of the inhabitants of Iſrael, carried them beyond the Euphrates, and ſent other inhabitants into the country, to cultivate and poſſeſs it. Thus ended the kingdom of the ten tribes of Iſrael, in the year of the world 3283.

As to the tribes of Judah and Benjamin, when they had fulfilled the meaſure of their iniquity, God delivered them alſo up into the hands of their enemies. For, Nebuchadnezzar took the city of Jeruſalem, entirely ruined it, burnt the temple, and carried all the inhabitants of Judah and Benjamin to Babylon, and to be ſlaves in other provinces of his empire, 2 Kings xxv. 2 Chron. xxxvi. 17, *&c.* This happened in the year of the world 3416, and is that captivity in which the Prophet Ezekiel was at the time of this Prophecy.

The captivity of Judah continued for ſeventy years, as the Prophets had foretold them, Jer. xxv. 11, 12. xxix. 10. The beginning of it may be fixed in 3398, and the end in 3468, which is the firſt year of Cyrus, at Babylon. Or elſe, by putting the beginning in the year 3416, which is that of the taking of Jeruſalem, and of its deſtruction by Nebuchadnezzar, and the end in 3486; which is the beginning of the reign of Darius ſon of Hyſtaſpes, the ſpouſe of queen Eſther. The return of Judah is plainly aſſigned at the end of the ſecond book of the Chronicles, and in the books of Ezra and Nehemiah.

Ver. 35. *The name of that city*, &c.] God's preſence in his word, grace, ſpirit, and power, ſhall give the Church its true being: wherefore, to give it its eſſential name, we muſt ſay, that it is the aſſembly in which God is preſent in the aforeſaid manner; ſee Iſa. lxii. 4. Jer. xxxiii. 16.

Here ends the Book of the Prophet EZEKIEL.

Critical and Explanatory ANNOTATIONS

On the BOOK of

DANIEL.

The INTRODUCTION.

Daniel the Prophet of the Lord, was deſcended from the royal family of David, and carried captive to Babylon, when he was yet very young, in the fourth year of Jehoiakim king of Judah, in the year of the world 3398, before Jeſus Chriſt 602, before the Vulgar Æra 606. He was choſen with his three companions, Hananiah, Michael, and Azariah, to continue in Nebuchadnezzar's court, Dan. i. 1, 2, 3, 4, &c. and ſuch an education was given them, as was ſuitable to the employments for which they were deſigned. Daniel, and his companions, made very great progreſs in all the ſciences of the Chaldeans, and never would conſent to pollute themſelves, by eating ſuch proviſions as was ſerved up at the king's table.

The firſt occaſion on which Daniel made an eminent diſcovery of his wiſdom, was in the deliverance of Suſanna, who was accuſed unjuſtly, and condemned to die. He made her innocence appear, and laid open the ſlander of the elders, her accuſers. Sometime after Nebuchadnezzar having in a dream ſeen a large ſtatue, compoſed of ſeveral metals, (Dan. ii.) which was beaten to pieces by a ſtone cut off from the mountain, had a mind to have his dream explained to him. But as he had forgotten it, he inſiſted, that the magicians ſhould not only interpret it, but ſhould likewiſe recal it to his memory. As this was what they could not poſſibly do, they were all condemned to death. Daniel being informed of what paſſed, divined and explained the dream; and thereupon was eſtabliſhed governor of the province of Babylon, and chief of all the magicians and diviners in that country.

At another time Nebuchadnezzar having in a dream ſeen a large tree, which was hewn down and cut in pieces, but ſo notwithſtanding that its root remained; Daniel foretold to him, that he would be ſoon reduced to the condition of beaſts, and ſhould be driven from his palace. The event immediately follow'd the interpretation, and this prince was ſtruck with madneſs, and imagined that he was become an ox. He continued ſeven years in this ſad ſtate, after which he re-aſcended the throne, and reigned as before, Dan. iv. 1, 2, 3, &c.

Sometime after he ſet up a golden ſtatue, and made publick proclamation, that all men, when they heard the ſound of muſical inſtruments, ſhould fall down and worſhip the ſtatue which he had erected, Dan. iii. 1, 2, 3, &c. Daniel in all probability was at that time abſent from Babylon. But his three companions, having diſobey'd the king's order, were thrown into a fiery furnace, out of which they came without receiving any hurt. The greatneſs and evidence of this miracle engaged Nebuchadnezzar to put out an edict in favour of the Jewiſh religion. He died a little after in the year of the world 3444; and Evilmerodach ſucceeded him. Daniel under this prince maintained all that credit, which he had poſſeſſed under the king his father.

Belſhazzar ſucceeded Evilmerodach; and in his reign, Daniel had the famous viſions of the four Beaſts, which came out of the ſea, (Dan. vii.) and repreſented the four great empires of the Chaldeans, Perſians, Greeks and Romans, or rather of the *Seleu-*

cidæ and *Lagidæ*. After this, in the ſame viſion, God diſcovered to Daniel the perſecutions which the Jews were to ſuffer under Antiochus Epiphanes; the vengeance of God upon him for ſo oppreſſing them; and the victories which the Maccabees would obtain over him. In the following chapter God ſhewed to Daniel a ram, and an he-goat puſhing at each other with their horns. By the he-goat was meant Alexander the Great, and by the ram Darius Codomannus, the laſt of the Perſian kings, who were the ſucceſſors of Cyrus. The ram was overcome, and the he-goat became exceeding powerful. The Prophet deſcribed the ſucceſſors of Alexander, particularly Antiochus Epiphanes, under the repreſentation of horns riſing above the head of the he-goat. This was all explained to Daniel in the ſame viſion by the Angel Gabriel.

Belſhazzar king of Chaldea, being killed the very night, wherein he had profaned the ſacred veſſels of God's Temple, Darius the Mede, his great-uncle by the mother's ſide, ſucceeded him, Dan. v. 1, 2, 3, *&c.* This prince having eſtabliſhed an hundred and twenty governors over the provinces of his dominions, raiſed Daniel above all of them, and deſigned to give him the general adminiſtration of the whole kingdom; which having excited the envy of the other grandees, they engaged the king to make an edict, forbidding every man to aſk any thing of God, or of any other beſides the king. The edict was publiſhed, and obſerved by all the people. But Daniel continued to put up his prayers to God, regularly three times a day, with his face turned towards Jeruſalem. His enemies immediately gave the king notice of it, who was obliged to order that he ſhould be thrown into the Lions den. The next day early in the morning Darius went thither, and finding Daniel to be there in perfect health, commanded him to be taken out; and his accuſers, with their wives and families to be thrown into the ſame place in his room, Dan. vi. 1, 2, *&c.*

In this prince's reign, Daniel having read in the Prophet Jeremiah, that ſeventy years would be accompliſhed in the deſolation of Jeruſalem, he prayed earneſtly to God, and faſted, in order to receive the explanation of them: when he had thus devoutly prayed, the Angel Gabriel appear'd to him and revealed ſomething elſe of much greater importance, which was the death and ſacrifice of the Meſſiah, which was to happen at the end of ſeventy weeks, compoſed each of ſeven years, and which altogether make the ſum of four hundred and ninety years. In the third year of Cyrus's reign in Perſia, which falls in with the firſt of Darius at Babylon, Daniel had another remarkable viſion, wherein the Angel Gabriel told him, that Michael had aſſiſted him to overcome the king of Perſia, that is to ſay, Cyrus. After this, the Angel diſcover'd to him in a manner, almoſt as clear, as if he had related an hiſtory whatever was to happen in Perſia after Cyrus, Dan. x. The coming of Alexander the Great, (Dan. xi.) his conqueſts, the overthrow of the Perſian empire, the erecting that of the Greeks, the long and continued wars between the kingdoms of Syria and Egypt; the perſecutions of the Saints by Antiochus Epiphanes, the deſtruction of this perſecuting prince; and the victory and happineſs of the Saints.

After the death of Darius the Mede, Cyrus aſcended the throne of the Perſians and Medes. Daniel had always great authority in his dominions. We refer the hiſtory of Bel and the Dragon, who were worſhipped by the Babylonians, to the reign of this prince. Bel was a braſen idol, to which there were offered every day twelve meaſures of fine flour, forty ſheep, and ſix large veſſels of wine. The idol was believed to be alive, and to conſume all this that was preſented to it. Daniel hereupon undertook to undeceive the king. He told him, that not Bel, but others for him, eat what was put before him. The truth was, that there were ſeventy prieſts belonging to Bel, without reckoning their wives and children, who were ſupported this way, and entred by night into the temple, through ſubterraneous paſſages, without any one's perceiving it. Daniel therefore, coming to the temple with the king, directed the ordinary quantity of meat, bread and wine to be placed upon the altar; then obliging the prieſts to retire, he ſpread aſhes upon the pavement of the temple, and going out ſhut the door cloſe, and put the king's ſignet upon it.

In the night time the prieſts came, as uſual, with their wives and children, and ate up the proviſions on the altar. The next morning the king came with Daniel, and finding the door ſhut cloſe, and the ſeals to be entire, they opened the door, and the king obſerving

ſerving that there was nothing remaining of what was left upon the altar the evening before, cried out, "Great art thou, O Bel, and with thee is no deceit at all." Daniel hereupon laughed, and holding the king, to prevent his going any further, ſaid to him, "See this pavement, whoſe footſteps are theſe?" The king ſaid, "I ſee the footſteps of men, women and children;" and he was extremely angry. He commanded therefore the prieſts, their wives and children, to be ſeized; and they ſhewed him the private little doors through which they entred, and eat whatever was put upon the table: The king therefore commanded them to be put to death, and delivered the idol Bel into Daniel's power, who deſtroyed him and his temple.

There was a great dragon in the ſame city, which the Babylonians worſhipped. The king ſaid to Daniel, "You cannot ſay now, but this is a God, therefore adore him." Daniel replied, "I adore the Lord my God; but this is nothing like a Deity. Let me have your permiſſion, and I will ſlay him without making uſe either of ſtaff or ſword." The king permitting him, Daniel took pitch, fat, and hair, and ſeething them together, made lumps thereof; theſe he put into the dragon's mouth, and the dragon burſt aſunder. The Babylonians being ſtrangely provoked with this, came to the king and told him, that unleſs he delivered Daniel to them, they would deſtroy him and his family. The king therefore was compelled to put Daniel into their hands, and they caſt him into the lions den, where he remained ſix days. Now there were ſeven lions in the den, and every day they gave them the bodies of two men and two ſheep, which then were not given them, to the intent they might devour Daniel. At that time the Prophet Habakkuk, who was in Judea, having made proviſion for his reapers, the Angel of the Lord directed him to carry the dinner which he had prepared, to Babylon, and give it to Daniel, who was in the lions den. Habakkuk anſwered, "I never was at Babylon, and know not where the den is." Then the Angel of the Lord took him by the crown of the head, and holding him by the hair, carried him through the air to Babylon; there ſetting him upon the den, he gave Daniel his dinner; and the Angel immediately conveyed Habakkuk back to the place from whence he had taken him. Upon the ſeventh day, the king came to bewail Daniel, and as he approached near to the den, he ſaw Daniel ſitting among the lions: Whereupon he immediately cried with a loud voice, and ſaid, "Great art thou, O Lord God of Daniel;" and taking him out, he caſt thoſe in who would have deſtroyed this Prophet, and the lions devoured them in a moment before his face. This is what may be gathered from the Sacred and Apocryphal Books of Scripture, which however are all accepted by ſome Chriſtians as canonical; yet, for my own part, I can't act ſo weak a part, as to believe what is here related of Daniel, Habakkuk, and the Angel, for ſerious and certain truths. "May not we, ſays a certain critic, as well believe with the Chineſe, that people after death are tranſported to Heaven by the hair of their heads? For which reaſon, they ſuffer it to grow continually and preſerve it with great care." Where it is alſo to be obſerved, that among the aſſertors of the orthodox of theſe opinions there are ſome who maintain, that there were two Daniels, one of David's family, who is the Prophet, of whom we have been ſpeaking; the other of the tribe of Levi, and of Ithamar's family, who is ſaid to be the author of the hiſtory concerning the deliverance of Suſanna, and of that relating to the death of the dragon, and the deſtruction of Bel's temple. But there is no ſolid proof of this diſtinction of two Daniels.

The reputation of Daniel was ſo great, even in his life-time, that it became a proverb; "Thou art wiſer than Daniel, ſaid Ezekiel in an ironical way to the king of Tyre," Ezek. xxxiii. 3. And in another place of the ſame Prophet, God ſaid, "Tho' theſe three men, Noah, Daniel and Job were in it, they ſhould deliver but their own ſouls, by their righteouſneſs," Ezek. xiv. 14--20. Joſephus tells us, that God beſtowed many favours on him, and that he was advanced to the rank of the moſt conſiderable Prophets. He enjoy'd the good graces of the princes with whom he lived, and the affection of the people to his death, after which his reputations was immortal; tho' ſome of the Jews ſhew'd an inclination formerly to exclude Daniel from the number of the Prophets; but their diſlike to this Prophet proceeded from hence only, *viz.* that his predictions were too clear and too expreſs for Jeſus Chriſt, and that he points out the time of his coming too evidently.

It is believed that Daniel died in Chaldæa, and that he did not take the advantage of the permiſſion granted by Cyrus to all Jews, of returning to their country. The great employments which he poſſeſſed in the Perſian empire, kept him probably among them. St. Epiphanius ſays he died at Babylon; and herein he is followed by the generality of hiſtorians. Others think he died at Shuſhan or Suſa, where he paſſed a good part of his life, and had many viſions. Benjamin of Tudela relates, that his monument was ſhewn at Chuzeſtan, which is the antient Suſa. Joſephus, Antiq. l. x. c. ult. ſays, that in his time there was ſtill to be ſeen at Ecbatane, the capital of Media, a tower of admirable ſtructure, ſaid to have been built by Daniel. The kings of Media and Perſia were buried in it, and the guard of it was committed to a prieſt of Jewiſh extraction.

Among Daniel's writings, there are ſome pieces which have at all times conſtantly been eſteemed to be canonical; and others which have been long conteſted. Whatſoever is written in Hebrew, or Chaldee (for ſome parts of his works are in Chaldee mixed with Hebrew) is all generally acknowledged to be canonical, both by Jews and Chriſtians. But there has been great oppoſition to thoſe parts which are written in Greek only. Where note, that by the Greek part of Daniel's Book of Prophecies is meant the ſtories of Suſanna, and of Bel and the Dragon, which are excluded from our canon of Scripture, but make an addition of the thirteenth and fourteenth chapters in the Latin Vulgate, being tranſlated from the Greek of Theodotian. And in the ſame Latin verſion, after the 23d verſe of the third chapter, between that and the 24th verſe, is added the ſong of the three children. But theſe additions neither are, nor, as appears ever were extant in the Hebrew or Chaldee language, and never received into the Jewiſh, nor Chriſtian canon; till for ſome purpoſe of their own, the Emiſſaries of Popery admitted them into the canon of their church, by authority of the council of Trent.

In St. Jerom's time, the Jews were hereupon divided; ſome admitted the whole hiſtory of Suſanna, others rejected it intirely; ſome again received one part of it, and rejected another. Joſephus the hiſtorian, has ſaid nothing concerning the ſtory of Suſanna, nor of that of Bel and the Dragon. But Joſephus Ben-Gorion, a Jewiſh author, who wrote in Hebrew, relates at full length, every thing that has any reſpect to Bel and the Dragon, and ſays nothing of Suſanna. And the Church of England has excluded them from any place in her ſacred canon of the word of God, which ſhe has received and eſtabliſhed, upon the beſt grounded authority of ſound reaſon, and the pureſt antiquity.

The twelve canonical chapters of Daniel are partly in Hebrew, partly in Chaldee. He ſpeaks Hebrew, where what he delivers is a bare narrative; but he relates in Chaldee, the converſations which he had in this language with the magicians, and the kings Nebuchadnezzar, Belſhazzar, and Darius the Mede. In the ſame language he reports Nebuchadnezzar's edict, publiſhed by him after Daniel had interpreted his dream concerning a great golden image. This ſhews the extreme accuracy of this Prophet, who relates the very words of thoſe perſons whom he introduces as ſpeaking.

Porphyry pretended, that the Prophecies, which we have in Daniel's name were falſely aſcribed to him; that this work was written by an impoſtor, who lived in Judea, in the time of Antiochus Epiphanes, who in order to procure credit, counterfeited an inſpired perſon, and ſet down theſe things in a prophetic ſtyle, which he had ſeen with his own eyes, and were tranſacted in his own time: that if he advanced any thing beyond the time of Epiphanes, he did ſo by chance, and contrary to truth. This celebrated enemy of our religion, had obſerved ſo much clearneſs in the Prophecies of Daniel, that he took them to be hiſtories. But that Daniel lived at Babylon long before Antiochus Epiphanes, and there wrote the Prophecies, which go under his name, is what cannot reaſonably be conteſted.

The Chronology of Daniel we diſpoſe in this order: He was brought to Babylon in the year of the world 3398, at the age, perhaps of twelve years. The hiſtory of Suſanna, ſuppoſing it to be his, might have happened in 3401. Nebuchadnezzar's dream of a great ſtatue of gold in 3402. The ſame prince's dream of a great tree, which was cut down to the root, in 3434. The year following Nebuchadnezzar run mad, and imagined himſelf to be an ox. In 3443, he aſcended the throne again. The ſame year the hiſtory of the golden ſtatue erected by this prince, might have happened. Daniel had the viſion of the four beaſts in the beginning of Belſhazzar's reign, 3446. Two years after, that is to ſay, in 3448, he had that of the ram and the he-goat, who puſhed their horns one againſt the other. The viſions of Daniel ſet down in the ixth, xth, xith, and xiith chapters of his Prophecy, we refer to the year 3449, in the beginning of the reign of Darius the Mede. Laſtly, the hiſtory of Bel and the Dragon, ſuppoſing them to be his, are recorded to have happened in the reign of Cyrus, about the year 3468. But the time of Daniel's death is not known.

The Rabbins, who are out of humour with Daniel, in all probability, becauſe his prophecies are too evident proofs, that Jeſus Chriſt is the true Meſſiah, and that the time of his coming, who is called *the deſire of all nations*, is paſſed; maintain that he ought not to be ranked among the Prophets for two reaſons; Firſt, becauſe he did not live in the holy land, out of which the ſpirit of prophecy does not reſide: Secondly, becauſe he ſpent his life in the court of a great king, in the enjoyment of honours and pleaſures, and in a manner very different from the other Prophets way of living. Some add that he was an eunuch, which opinion they ground upon the following words of Iſaiah to Hezekiah, 2 Kings ix. 18. "And of thy ſons that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away, and they ſhall be eunuchs in the palace of the king of Babylon." Now the law excludes all ſorts of eunuchs from the Church or congregation of the Lord, Deut. xxiii. 1. *Non introibit Eunuchus Eccleſiam Domini.*

It is true, Aben-Ezra and the generality of the Rabbins purge him from this laſt defect, but the other accuſations remain; and many are content to place his writings among the *Hagiographa*, or devout writings, which are of much leſs authority than the *canonical* Scriptures. They add further another ſpiteful remark againſt this Prophet. They pretend that while his three companions Shadrach, Meſhech and Abednego reſiſted the impious orders of the king of Babylon, and were thrown into the fiery furnace, Daniel went into Egypt: (what to do?) to look for hogs, which he conveyed cunningly and by ſtealth out of this country. But Joſephus teſtifies the great merit of Daniel. The prophet Ezekiel commends him as one of the moſt illuſtrious perſons of his time; and Jeſus Chriſt in the Goſpel clearly acknowledges him to be a Prophet indeed.

Some believed that Daniel returned with Eſdras into Judea; and the eaſtern people declare, that he was ſent back thither by Bahaman, the ſon of Asfendias, king of Perſia. They add, that he returned into Perſia, and died in the City of Suſa. Joſephus relates that Daniel built a famous edifice at Ecbatane, in the form of a caſtle, which was ſtill in being in the time of this hiſtorian, and was ſo admirable for its workmanſhip, that it ſeem'd to have been but juſt finiſhed, ſo well did it preſerve its firſt luſtre. In this palace the kings of Perſia choſe to have the place of their interment; and in conſideration of its firſt founder, the guard of it was ſtill in his time committed to one of the Jewiſh nation.

Others are of opinion that he dwelt continually at Babylon or Suſa, and that he never returned into Judea: His great age, his employments, and the want which his brethren had of his protection when in captivity, might probably excuſe him from returning into his own country. There were many men who did not think it convenient to leave Chaldea, where they lived in repoſe and quiet, and had been long ſettled, to go and ſeek for an uncertain ſettlement in a land almoſt reduced to a wilderneſs.

Some oriental authors attribute to Daniel the invention of geomancy, which they call *Raml*; others aſcribe it to Edris, who is the ſame with the patriarch Enoch. This geomancy conſiſts in making many points on tables prepared for this purpoſe, which they call *Raml*. Theſe points thus diſpoſed in a certain number in many unequal Lines, may likewiſe be deſcribed with a pen on paper; and he who divines by the help of this art is called Rammal.

They likewiſe make Daniel the Author of a volume intitled *principles relating to the explanation of dreams*; and there is another book in the king of France's library with this title, *Odmath-al-mantoul an Danial al-nabi*, which contains predictions of the Prophet Daniel received by tradition from him. This is a work, which abounds with falſities, forged by the Mahometans, and founded on the real Prophecies of Daniel.

They further aſſert, that this Prophet preached the unity of God throughout all Chaldea; and that he converted the king of Perſia, Lohorasb, and Cyrus: That the latter gave Daniel the government of Syria, and the poſſeſſion of the city of Damaſcus. This is the whole that I can learn of Daniel and the authority of his writing, which I ſhall ſum up as follows:

Though it be granted, that Daniel did never exerciſe the publick calling nor function of a Prophet, in the quality of an eccleſiaſtical perſon, to preach to the people, and expound in ſacred aſſemblies the revelations which were ſent him by God; yet his book hath always been inſerted amongſt the number of the other Prophets, as containing moſt ſpecial and admirable predictions of the ſtate of the world and Church, from his time, until Chriſt's coming in the fleſh; gathered by himſelf, and publiſhed in this book. Which comprehends two general parts, the one *hiſtorical*, the other *prophetical*. In the firſt he ſets down what notable things happened concerning his own perſon, and his courſe of life, to make himſelf to be acknowledged a true Prophet, authoriſed by God; relating how that in his youth he was carried away captive to Babylon, and was with others of the ſame nation, age, and condition, choſen to be inſtructed, and conſequently employed in honourable employments in that empire. But that God having taken them into his particular care and charge, did enable thoſe humane inſtructions by an infuſion of divine gifts and graces. Firſt, in a ſpirit of ſanctification, zeal, and ſingular piety, tried by cruel torments inflicted upon Daniel's three companions in their youth; and upon Daniel himſelf in his old age: And beſides, in ſo eminent underſtanding and wiſdom, wherein Daniel was remarkable, and ſpoken of, as it were, by a common proverb; whereupon they were promoted to eminent dignities, to the great eaſe and ſuſtenance of the Church in her captivity and ſufferings at Babylon. And at the laſt in the ſpirit of prophecy in Daniel, which manifeſted it ſelf; Firſt, in putting Nebuchadnezzar in mind of his dreams which he had forgotten, and interpreting of them; and afterwards in the miraculous prediction, and ſetting forth of the evils which did hang over the head of Belſhazzar his grandchild. God willing thereby, that upon this occaſion, his terrible judgments upon the unmeaſurable pride of the one, and the prophane ſacriledge and inſolence of the other of theſe kings, under whom the people had been carried away, and kept in a long and cruel ſlavery, ſhould be tranſmitted to the knowledge of poſterity. But it did fully ſhine out in the incomparable viſions ſet down in the ſecond part of this book, concerning the four great Monarchies of the world, until the coming of Chriſt; and eſpecially touching Seleucides, king of Syria, and other ſucceſſors of Alexander; under whom the Jewiſh Church ſhould ſuffer moſt grievous and mournful accidents; and eſpecially under Antiochus Epiphanes, the moſt cruel, ſubtil, and peſtilent proſecutor that ever the Church had; his principal aim and end being to root out Gods worſhip in it, together with all impreſſion and motion of piety in mens hearts. Under whoſe figure are alſo foretold the perſecutions of Rome, whilſt it was heathen; and alſo of antichriſt, the laſt deadly enemy of the Chriſtian Church, as Antiochus had been of the Jewiſh; againſt whoſe outrages the Prophet comforteth and ſtrengthneth the Church by the promiſe of Gods help and deliverance in his appointed time; lifting their hearts, notwithſtanding, up for a ſovereign comfort to Gods promiſe of everlaſting ſalvation by Chriſt, who being eſtabliſhed by the Father to be the everlaſting king of the world, ſhould from time to time cauſe ruin to fall upon thoſe Empires; and at laſt lay the foundation of his own ſpiritual and everlaſting one, upon the redemption purchaſed by his death (the prefixed time whereof is more clearly ſhewn to him, than to any other Prophet) through which all ancient ceremonies being accompliſhed in their ſignification, the uſe of them ſhould alſo be aboliſhed to give way to the true ſervice of God in ſpirit and truth; foretelling alſo that as Chriſt's kingdom ſhould be exerciſed in juſtly puniſhing the Jewiſh nation for their incredulity and rebellion; ſo it ſhould contrariwiſe produce ſalvation, glorious reſurrection and everlaſting happineſs for all true believers; as is more fully promiſed and ſet forth by Chriſt himſelf and his holy Apoſtles and Evangeliſts in the Books of the New Teſtament.

CHAP. I.

1 Jehoiakim's captivity. 3 Aſhpenaz taketh Daniel, Hananiah, Miſhael and Azariah. 8 They refuſing the king's portion, do proſper with pulſe and water. 17 Their excellency in wiſdom.

IN the third year of the reign of Jehoiakim king of Judah, came Nebuchadnezzar, king of Babylon, unto Jeruſalem, and beſieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the veſſels of the houſe of God, which he carried into the land of Shinar to the houſe of his god, and he brought the veſſels into the treaſure-houſe of his god.

3 ¶ And the king ſpake unto Aſhpenaz the maſter of his eunuchs, that he ſhould bring *certain* of the children of Iſrael, and of the kings ſeed, and of the princes;

4 Children in whom *was* no blemiſh, but well-favoured, and ſkilful in all wiſdom, and cunning in knowledge, and underſtanding ſcience, and ſuch as *had* ability in them to ſtand in the kings palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily proviſion of the kings meat, and of the wine which he drank: ſo nouriſhing them three years, that at the end thereof they might ſtand before the king.

6 Now among theſe were of the children of Judah, Daniel, Hananiah, Miſhael, and Azariah:

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteſhazzar; and to Hananiah, of Shadrach; and to Miſhael, of Meſhach; and to Azariah, of Abednego.

8 ¶ But Daniel purpoſed in his heart, that he would not defile himſelf with the portion of the kings meat, nor with the wine which he drank: therefore he requeſted of the prince of the eunuchs, that he might not defile himſelf.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs ſaid unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why ſhould he ſee your faces worſe liking than the children which *are* of your ſort? then ſhall ye make *me* endanger my head to the king.

11 Then ſaid Daniel to Melzar, whom the prince of the eunuchs had ſet over Daniel, Hananiah, Miſhael, and Azariah.

12 Prove thy ſervants, I beſeech thee, ten days, and let them give us pulſe to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the kings meat: and as thou ſeeſt, deal with thy ſervants.

14 So he conſented to them in this matter, and proved them ten days.

15 And at the end of ten days, their countenances appeared fairer, and fatter in fleſh than all the children which did eat the portion of the kings meat.

16 Thus Melzar took away the portion of their meat, and the wine that they ſhould drink: and gave them pulſe.

17 ¶ As for theſe four children, God gave them knowledge and skill in all learning and wiſdom: and Daniel had underſtanding in all viſions and dreams.

18 Now at the end of the days that the king had ſaid he ſhould bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them, and among them all was found none like Daniel, Hananiah, Miſhael, and Azariah: therefore ſtood they before the king.

20 And in all matters of wiſdom *and* underſtanding that the king enquired of them, he found them ten times better than all the magicians *and* aſtrologers that *were* in all his realm.

21 And Daniel continued *even* unto the firſt year of king Cyrus.

CHAP. II.

1 Nebuchadnezzar forgetting his dream, required it of the Chaldeans, by promiſes and threatnings. 10 They acknowledging their inability, are judged to die. 14 Daniel obtaining ſome reſpite, findeth the dream. 19 He bleſſeth God. 24 He ſtaying the decree, is brought to the king. 31 The dream. 36 The interpretation. 46 Daniel's advancement.

AND in the ſecond year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his ſpirit was troubled, and his ſleep brake from him.

2 Then the king commanded to call the magicians, and the aſtrologers, and the ſorcerers, and the Chaldeans, for to ſhew the

king his dreams: ſo they came, and ſtood before the king.

3 And the king ſaid unto them, I have dreamed a dream, and my ſpirit was troubled to know the dream.

4 Then ſpake the Chaldeans to the king in Syriack, O king, live for ever: tell thy ſervants the dream, and we will ſhew the interpretation.

5 The king anſwered, and ſaid to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye ſhall be cut in pieces, and your houſes ſhall be made a dunghill.

6 But if ye ſhew the dream, and the interpretation thereof, ye ſhall receive of me gifts, and rewards, and great honour: therefore ſhew me the dream, and the interpretation thereof.

7 They anſwered again and ſaid, Let the king tell his ſervants the dream, and we will ſhew the interpretation of it.

8 The king anſwered and ſaid, I know of certainty that ye would gain the time, becauſe ye ſee the thing is gone from me.

9 But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to ſpeak before me, till the time be changed: therefore tell me the dream, and I ſhall know that ye can ſhew me the interpretation thereof.

10 ¶ The Chaldeans anſwered before the king, and ſaid, There is not a man upon the earth that can ſhew the kings matter: therefore *there is* no king, lord, nor ruler, *that* asked ſuch things at any magician, or aſtrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can ſhew it before the king, except the gods, whoſe dwelling is not with fleſh.

12 For this cauſe the king was angry and very furious, and commanded to deſtroy all the wiſe-*men* of Babylon.

13 And the decree went forth, that the wiſe-*men* ſhould be ſlain; and they ſought Daniel and his fellows to be ſlain.

14 ¶ Then Daniel anſwered with counſel and wiſdom to Arioch the captain of the kings guard, which was gone forth to ſlay the wiſe-*men* of Babylon:

15 He anſwered and ſaid to Arioch the kings captain, Why *is* the decree *ſo* haſty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and deſired of the king that he would give him time, and that he would ſhew the king the interpretation.

17 Then Daniel went to his houſe, and made the thing known to Hananiah, Miſhael, and Azariah, his companions:

18 That they would deſire mercies of the God of heaven concerning this ſecret; that Daniel and his fellows ſhould not periſh with the reſt of the wiſe-*men* of Babylon.

19 ¶ Then was the ſecret revealed unto Daniel in a night-viſion: then Daniel bleſſed the God of heaven.

20 Daniel anſwered and ſaid, Bleſſed be the name of God for ever and ever: for wiſdom and might are his.

21 And he changeth the times and the ſeaſons: he removeth kings, and ſetteth up kings: he giveth wiſdom unto the wiſe, and knowledge to them that know underſtanding.

22 He revealeth the deep and ſecret things: he knoweth what *is* in the darkneſs, and the light dwelleth with him.

23 I thank thee, and praiſe thee, O thou God of my fathers, who haſt given me wiſdom and might, and haſt made known unto me now what we deſired of thee: for thou haſt *now* made known unto us the kings matter.

24 ¶ Therefore Daniel went in unto Arioch whom the king had ordained to deſtroy the wiſe-*men* of Babylon: he went and ſaid thus unto him, Deſtroy not the wiſe-*men* of Babylon: bring me in before the king, and I will ſhew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haſte, and ſaid thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

26 The king anſwered and ſaid to Daniel, whoſe name *was* Belteſhazzar, Art thou able to make known unto me the dream which I have ſeen, and the interpretation thereof?

27 Daniel anſwered in the preſence of the king, and ſaid, The ſecret which the king hath demanded, cannot the wiſe-*men*, the aſtrologers, the magicians, the ſoothſayers ſhew unto the king;

28 But there is a God in heaven that revealeth ſecrets, and maketh known to the king Nebuchadnezzar, what ſhall be in the latter days. Thy dream, and the viſions of thy head upon thy bed, are theſe;

29 As for thee, O king, thy thoughts came into *thy mind*, upon thy bed, what ſhould come to paſs hereafter: and he that revealeth ſecrets, maketh known unto thee what ſhall come to paſs.

30 But as for me, this ſecret is not revealed to me, for *any* wiſdom that I have more then any living, but for *their* ſakes that ſhall make known the interpretation to the king, that thou mighteſt know the thoughts of thy heart.

31 ¶ Thou, O king, ſaweſt, and behold, a great image: this great image whoſe brightneſs *was* excellent, ſtood before thee, and the form thereof *was* terrible.

32 This images head *was* of fine gold, his breaſt and his arms of ſilver, his belly and his thighs of braſs,

33 His legs of iron, his feet part of iron, and part of clay.

34 Thou ſaweſt till that a ſtone was cut out without hands, which ſmote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the braſs, the ſilver, and the gold broken to pieces together, and became like the chaff of the ſummer-threſhing-floors, and the wind carried them away, that no place was found for them: and the ſtone that ſmote the image became a great mountain, and filled the whole earth.

36 ¶ This *is* the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and ſtrength, and glory.

38 And whereſoever the children of men dwell, the beaſts of the field, and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all: thou *art* this head of gold.

39 And after thee ſhall ariſe another kingdom inferior to thee, and another third kingdom of braſs, which ſhall bear rule over all the earth.

40 And the fourth kingdom ſhall be ſtrong as iron, foraſmuch as iron breaketh in pieces, and ſubdueth all *things*: and as iron that breaketh all theſe, ſhall it break in pieces, and bruiſe.

41 And whereas thou ſaweſt the feet and toes, part of potters clay, and part of iron: the kingdom ſhall be divided, but there ſhall be in it of the ſtrength of the iron, foraſmuch as thou ſaweſt the iron mixed with miry clay.

42 And *as* the toes of the feet *were* part of iron, and part of clay; *ſo* the kingdom ſhall be partly ſtrong, and partly broken.

43 And whereas thou ſaweſt iron mixt with miry clay, they ſhall mingle themſelves with the ſeed of men: but they ſhall not cleave one to another, even as iron is not mixed with clay.

44 And in the days of theſe kings ſhall the God of heaven ſet up a kingdom, which ſhall never be deſtroyed: and the kingdom ſhall not be left to other people, *but* it ſhall break in pieces, and conſume all theſe kingdoms, and it ſhall ſtand for ever.

45 Foraſmuch as thou ſaweſt that the ſtone was cut out of the mountain without hands, and that it brake in pieces the iron, the braſs, the clay, the ſilver, and the gold; the great God hath made known to the king what ſhall come to paſs hereafter: and the dream *is* certain, and the interpretation thereof ſure.

46 ¶ Then the king Nebuchadnezzar fell upon his face, and worſhipped Daniel, and commanded that they ſhould offer an oblation, and ſweet odours unto him.

47 The king anſwered unto Daniel, and ſaid, Of a truth *it is*, that your God is a God of gods, and a Lord of kings, and a revealer of ſecrets, ſeeing thou couldeſt reveal this ſecret.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wiſe-*men* of Babylon.

49 Then Daniel requeſted of the king, and he ſet Shadrach, Meſhach, and Abed-nego over the affairs of the province of Babylon: but Daniel *ſat* in the gate of the king.

CHAP. III.

1 Nebuchadnezzar dedicateth a golden image in Dura. 8 Shadrach, Meſhach and Abed-nego are accuſed for not worſhipping the image. 13 They being threatned, make a good confeſſion. 19 God delivereth them out of the furnace. 26 Nebuchadnezzar ſeeing the miracle, bleſſeth God.

NEbuchadnezzar the king made an image of gold, whoſe height *was* threeſcore cubits, *and* the breadth thereof ſix cubits: he ſet it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king ſent to gather together the princes, the governors, and the captains, the judges, the treaſurers, the counſellers, the Sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had ſet up.

3 Then the princes, the governors, and captains, the judges, the treaſurers, the counſellers, the ſheriffs, and all the rulers of the provinces were gathered together unto the dedication of the image that Nebuchadnezzar the king had ſet up; and they ſtood before the image that Nebuchadnezzar had ſet up.

4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

5 *That* at what time ye hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, dulcimer, and all kinds of muſick, ye fall down, and worſhip the golden image that Nebuchadnezzar the king hath ſet up.

6 And whoſo falleth not down and worſhippeth, ſhall the ſame hour be caſt into the midſt of a burning fiery furnace.

7 Therefore at that time, when all the people heard the ſound of the cornet, flute, harp, ſackbut, pſaltery, and all kinds of muſick, all the people, the nations, and the languages fell down *and* worſhipped the golden image, that Nebuchadnezzar the king had ſet up.

8 ¶ Wherefore at that time certain Chaldeans came near and accuſed the Jews.

9 They ſpake and ſaid to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, haſt made a decree, that every man that ſhall hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, and dulcimer, and all kinds of muſick, ſhall fall down and worſhip the golden image:

11 And whoſo falleth not down and worſhippeth, *that* he ſhould be caſt into the midſt of a burning fiery furnace.

12 There are certain Jews whom thou haſt ſet over the affairs of the province of Babylon, Shadrach, Meſhach, and Abednego: Theſe men, O king, have not regarded thee, they ſerve not thy gods, nor worſhip the golden image which thou haſt ſet up.

13 ¶ Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meſhach, and Abed-nego: then they brought theſe men before the king.

14 Nebuchadnezzar ſpake and ſaid unto them, *Is it* true, O Shadrach, Meſhach, and Abed-nego? do not ye ſerve my gods, nor worſhip the golden image which I have ſet up?

15 Now if ye be ready that at what time ye hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, and dulcimer, and all kinds of muſick, ye fall down and worſhip the image which I have made, *well:* but if ye worſhip not, ye ſhall be caſt the ſame hour into the midſt of a burning fiery furnace, and who *is* that God that ſhall deliver you out of my hands?

16 Shadrach, Meſhach, and Abed-nego, anſwered and ſaid to the king, O Nebuchadnezzar, we are not careful to anſwer thee in this matter.

17 If it be *ſo*, our God whom we ſerve, is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not ſerve thy gods, nor worſhip the golden image which thou haſt ſet up.

19 ¶ Then was Nebuchadnezzar full of fury, and the form of his viſage was changed againſt Shadrach, Meſhach, and Abednego: *therefore* he ſpake and commanded, that they ſhould heat the furnace one ſeven times more than it was wont to be heat.

20 And he commanded the moſt mighty men that *were* in his army, to bind Shadrach, Meſhach, and Abed-nego, *and* to caſt *them* into the burning fiery furnace.

21 Then theſe men were bound in their coats, their hoſen, and their hats, and their *other* garments, and were caſt into the midſt of the burning fiery furnace.

22 Therefore becauſe the kings commandment was urgent, and the furnace exceeding hot, the flame of the fire ſlew thoſe men that took up Shadrach, Meſhach, and Abednego.

23 And theſe three men, Shadrach, Meſhach, and Abed-nego, fell down bound into the midſt of the burning fiery furnace.

24 Then Nebuchadnezzar the king was aſtonied, and roſe up in haſte, *and* ſpake and ſaid unto his counſellers, Did not we caſt three men bound into the midſt of the fire? They anſwered and ſaid unto the king, True, O king.

25 He anſwered and ſaid, Lo, I ſee four men looſe, walking in the midſt of the fire, and they have no hurt; and the form of the fourth is like the ſon of God.

26 ¶ Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* ſpake and ſaid, Shadrach, Meſhach, and Abed-nego, ye ſervants of the moſt high God, come forth, and come *hither*. Then Shadrach, Meſhach, and Abed-nego came forth of the midſt of the fire.

27 And the princes, governors, and captains, and the kings counſellers being gathered together, ſaw theſe men, upon whoſe bodies the fire had no power, nor was an hair of their head ſinged, neither were their coats changed, nor the ſmell of fire had paſſed on them.

28 *Then* Nebuchadnezzar ſpake, and ſaid, Bleſſed *be* the God of Shadrach, Meſhach, and Abed-nego, who hath ſent his angel, and delivered his ſervants that truſted in him, and have changed the kings word, and yielded their bodies, that they might not ſerve nor worſhip any god, except their own God.

29 Therefore I make a decree, That every people, nation, and language, which ſpeak any thing amiſs againſt the God of Shadrach, Meſhach, and Abed-nego, ſhall be cut in pieces, and their houſes ſhall be made a dunghil, becauſe there is no other god that can deliver after this ſort.

30 Then the king promoted Shadrach, Meſhach, and Abed-nego in the province of Babylon.

CHAP. IV.

1 Nebuchadnezzar confeſſeth God's kingdom, 4 maketh relation of his dreams, which the magicians could not interpret. 8 Daniel heareth the dream. 19 He interpreteth it. 28 The ſtory of the event.

NEbuchadnezzar the king, unto all people, nations, and languages that dwell in all the earth, Peace be multiplied unto you.

2 I thought it good to ſhew the ſigns and wonders that the high God hath wrought toward me.

3 How great *are* his ſigns! and how mighty *are* his wonders! his kingdom *is* an everlaſting kingdom, and his dominion *is* from generation to generation.

4 ¶ I Nebuchadnezzar was at reſt in mine houſe, and flouriſhing in my palace:

5 I ſaw a dream which made me afraid, and the thoughts upon my bed, and the viſions of my head troubled me.

6 Therefore made I a decree to bring in all the wiſe-*men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the aſtrologers, the Chaldeans, and the ſoothſayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 ¶ But at the laſt Daniel came in before me (whoſe name *was* Belteſhazzar, according to the name of my God, and in whom *is* the ſpirit of the holy gods) and before him I told the dream, *ſaying*,

9 O Belteſhazzar, maſter of the magicians, becauſe I know that the ſpirit of the holy gods *is* in thee, and no ſecret troubleth thee, tell me the viſions of my dream that I have ſeen, and the interpretation thereof.

10 Thus *were* the viſions of mine head in my bed, I ſaw, and behold, a tree in the midſt of the earth, and the height thereof *was* great.

11 The tree grew, and was ſtrong, and the height thereof reached unto heaven, and the ſight thereof to the end of all the earth.

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beaſts of the field had ſhadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all fleſh was fed of it.

13 I ſaw in the viſions of my head upon my bed, and behold, a watcher, and an holy one came down from heaven.

14 He cried aloud, and ſaid thus, Hew down the tree, and cut off his branches, ſhake off his leaves, and ſcatter his fruit; let the beaſts get away from under it, and the fowls from his branches.

15 Nevertheleſs, leave the ſtump of his roots in the earth, even with a band of iron and braſs, in the tender graſs of the field, and let it be wet with the dew of heaven, and let his portion *be* with the beaſts in the graſs of the earth.

16 Let his heart be changed from mans, and let a beaſts heart be given unto him, and let ſeven times paſs over him.

17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will, and ſetteth up over it the baſeſt of men.

18 This dream I king Nebuchadnezzar have ſeen: now thou, O Belteſhazzar, declare the interpretation thereof, foraſmuch as all the wiſe-*men* of my kingdom are not able to make known unto me the interpretation: but thou art able, for the ſpirit of the holy gods *is* in thee.

19 ¶ Then Daniel (whoſe name *was* Belteſhazzar) was aſtonied for one hour, and his thoughts troubled him: the king ſpake, and ſaid, Belteſhazzar, let not the dream, or the interpretation thereof trouble thee. Belteſhazzar anſwered and ſaid, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou ſaweſt, which grew, and was ſtrong, whoſe height reached unto the heaven, and the ſight thereof to all the earth.

21 Whoſe leaves *were* fair, and the fruit thereof much, and in it *was* meat for all: under which the beaſts of the field dwelt, and upon whoſe branches the fowls of the heaven had their habitation:

22 It *is* thou, O king, that art grown and become ſtrong: for thy greatneſs is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king ſaw a watcher, and an holy one coming down from heaven, and ſaying, Hew the tree down, and deſtroy it, yet leave the ſtump of the roots thereof in the earth, even with a band of iron and braſs in the tender graſs of the field, and let it be wet with the dew of heaven, and *let* his portion *be* with the beaſts of the field, till ſeven times paſs over him:

24 This *is* the interpretation, O king, and this *is* the decree of the moſt High, which is come upon my lord the king:

25 That they ſhall drive thee from men, and thy dwelling ſhall be with the beaſts of the field, and they ſhall make thee to eat graſs as oxen, and they ſhall wet thee with the dew of heaven, and ſeven times ſhall paſs over thee, till thou know that the moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will.

26 And whereas they commanded to leave the ſtump of the tree-roots, thy kingdom ſhall be ſure unto thee, after that thou ſhalt have known that the heavens do rule.

27 Wherefore, O king, let my counſel be acceptable unto thee, and break off thy ſins by righteouſneſs, and thine iniquities by ſhewing mercy to the poor; if it may be a lengthning of thy tranquility.

28 ¶ All *this* came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

30 The king ſpake and ſaid, Is not this great Babylon, that I have built for the houſe of the kingdom, by the might of my power, and for the honour of my majeſty?

31 While the word *was* in the kings mouth, there fell a voice from heaven, *ſaying*, O king Nebuchadnezzar, to thee it is ſpoken, The kingdom is departed from thee.

32 And they ſhall drive thee from men, and thy dwelling *ſhall be* with the beaſts of the field: they ſhall make thee to eat graſs as oxen, and ſeven times ſhall paſs over thee, until thou know that the moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will.

33 The ſame hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat graſs as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles *feathers*, and his nails like birds *claws*.

34 And at the end of the days, I Nebuchadnezzar lift up mine eyes unto heaven, and mine underſtanding returned unto me, and I bleſſed the moſt High, and I praiſed and honoured him that liveth him for ever, whoſe dominion *is* an everlaſting dominion, and his kingdom *is* from generation to generation.

35 And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can ſtay his hand, or ſay unto him, What doſt thou?

36 At the ſame time my reaſon returned unto me, and for the glory of my kingdom, mine honour and brightneſs returned unto me; and my counſellers and my lords ſought unto me; and I was eſtabliſhed in my kingdom, and excellent majeſty was added unto me.

37 Now I Nebuchadnezzar praiſe and extol and honour the king of heaven, all whoſe works *are* truth, and his ways judgment, and thoſe that walk in pride he is able to abaſe.

CHAP. V.

1 Belſhazzar's impious feaſt. 5 A hand writing, unknown to the magicians, troubleth the king. 10 At the commendation of the queen, Daniel is brought. 17 He reproving the king of pride and idolatry, 25 readeth and interpreteth the writing. 30 The monarchy as tranſlated to the Medes.

BElſhazzar the king made a great feaſt to a thouſand of his lords, and drank wine before the thouſand.

2 Belſhazzar, whiles he taſted the wine, commanded to bring the golden and ſilver veſſels which his father Nebuchadnezzar had taken out of the temple, which *was* in Jeruſalem, that the king and his princes, his wives and his concubines might drink therein.

3 Then they brought the golden veſſels that were taken out of the temple of the houſe of God, which *was* at Jeruſalem; and the king and his princes, his wives and his concubines drank in them.

4 They drunk wine, and praiſed the gods of gold, and of ſilver, of braſs, of iron, of wood, and of ſtone.

5 ¶ In the ſame hours came forth fingers of a mans hand, and wrote over againſt the candleſtick upon the pilaſter of the wall of the kings palace; and the king ſaw the part of the hand that wrote.

6 Then the kings countenance was changed, and his thoughts troubled him, ſo that the joynts of his loyns were looſed, and his knees ſmote one againſt another.

7 The king cried aloud to bring in the aſtrologers, the Chaldeans, and the ſoothſayers: *and* the king ſpake and ſaid to the wiſe-*men* of Babylon, Whoſoever ſhall read this writing, and ſhew me the interpretation thereof, ſhall be cloathed with ſcarlet, and *have* a chain of gold about his neck, and ſhall be the third ruler in the kingdom.

8 Then came in all the kings wiſe-*men*, but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belſhazzar greatly troubled, and his countenance was changed in him, and his lords were aſtonied.

10 ¶ *Now* the queen by reaſon of the words of the king and his lords, came into the banquet-houſe; *and* the queen ſpake and ſaid, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdom, in whom *is* the ſpirit of the holy gods, and in the days of thy father, light and underſtanding and wiſdom like the wiſdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, *I ſay*, thy father made maſter of the magicians, aſtrologers, Chaldeans, *and* ſoothſayers;

12 Foraſmuch as an excellent ſpirit and knowledge, and underſtanding, interpreting of dreams, and ſhewing of hard ſentences, and diſſolving of doubts were found in the ſame Daniel, whom the king named Belteſhazzar: now let Daniel be called, and he will ſhew the interpretation.

13 Then was Daniel brought in before the king; *and* the king ſpake and ſaid unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my father brought out of Jewry?

14 I have even heard of thee, that the ſpirit of the gods *is* in thee, and *that* light and underſtanding, and excellent wiſdom is found in thee.

15 And now the wiſe-*men*, the aſtrologers have been brought in before me, that they ſhould read this writing, and make known unto me the interpretation thereof: but they could not ſhew the interpretation of the thing.

16 And I have heard of thee that thou canſt make interpretations, and diſſolve doubts: now if thou canſt read the writing, and make known to me the interpretation thereof, thou ſhalt be cloathed with ſcarlet, and *have* a chain of gold about thy neck, and ſhalt be the third ruler in the kingdom.

17 ¶ Then Daniel anſwered and ſaid before the king, Let thy gifts be to thy ſelf, and give thy rewards to another, yet will I read the writing unto the king, and make known to him the interpretation.

18 O thou king, the moſt high God gave Nebuchadnezzar thy father a kingdom, and majeſty, and glory, and honour.

19 And for the majeſty that he gave him, all people, nations, and languages trembled and feared before him: whom he would he ſlew, and whom he would he kept alive, and whom he would he ſet up, and whom he would he put down.

20 But when his heart was lifted up, and his mind hardned in pride, he was depoſed from his kingly throne, and they took his glory from him.

21 And he was driven from the ſons of men, and his heart was made like the beaſts, and his dwelling *was* with the wild aſſes:

they fed him with graſs like oxen, and his body was wet with the dew of heaven, till he knew that the moſt high God ruled in the kingdom of men, and *that* he appointeth over it whomſoever he will.

22 And thou his ſon, O Belſhazzar, haſt not humbled thine heart, though thou kneweſt all this:

23 But haſt lifted up thy ſelf againſt the Lord of heaven, and they have brought the veſſels of his houſe before thee, and thou and thy lords, thy wives and thy concubines have drunk wine in them, and thou haſt praiſed the gods of ſilver and gold, of braſs, iron, wood, and ſtone which ſee not, nor hear, nor know: and the God in whoſe hand thy breath *is*, and whoſe *are* all thy ways, haſt thou not glorified.

24 Then was the part of the hand ſent from him, and this writing was written.

25 ¶ And this *is* the writing that was written. MENE MENE, TEKEL, UPHARSIN.

26 This *is* the interpretation of the thing; MENE, God hath numbered thy kingdom, and finiſhed it.

27 TEKEL, thou art weighed in the balances, and art found wanting.

28 PERES, thy kingdom is divided, and given to the Medes and Perſians.

29 Then command Belſhazzar, and they cloathed Daniel with ſcarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he ſhould be the third ruler in the kingdom.

30 ¶ In that night was Belſhazzar the king of the Chaldeans ſlain.

31 And Darius the Median took the kingdom, *being* about threeſcore and two years old.

CHAP. VI.

1 *Daniel is made chief of the preſidents.* 4 *They conſpiring againſt him, obtain an idolatrous decree.* 10 *Daniel accuſed of the breach thereof, is caſt into the lions den.* 18 *Daniel is ſaved.* 24 *His adverſaries devoured,* 25 *and God magnified by a decree.*

IT pleaſed Darius to ſet over the kingdom an hundred and twenty princes, which ſhould be over the whole kingdom;

2 And over theſe, three preſidents (of whom Daniel *was* firſt) that the princes might give accounts unto them, and the king ſhould have no damage.

3 Then this Daniel was preferred above the preſidents and princes, becauſe an excellent ſpirit *was* in him; and the king thought to ſet him over the whole realm.

4 ¶ Then the preſidents and princes ſought to find occaſion againſt Daniel concerning the kingdom, but they could find none occaſion nor fault: foraſmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then ſaid theſe men, We ſhall not find any occaſion againſt this Daniel, except we find *it* againſt him concerning the law of his God.

6 Then theſe preſidents and princes aſſembled together to the king, and ſaid thus unto him, King Darius, live for ever.

7 All the preſidents of the kingdom, the governors, and the princes, the counſellors, and the captains have conſulted together to eſtabliſh a royal ſtatute, and to make a firm decree, that whoſoever ſhall ask a petition of any God or man for thirty days, ſave of thee, O king, he ſhall be caſt into the den of lions.

8 Now, O king, eſtabliſh the decree, and ſign the writing; that it be not changed, according to the law of the Medes and Perſians, which altereth not.

9 Wherefore king Darius ſigned the writing, and the decree.

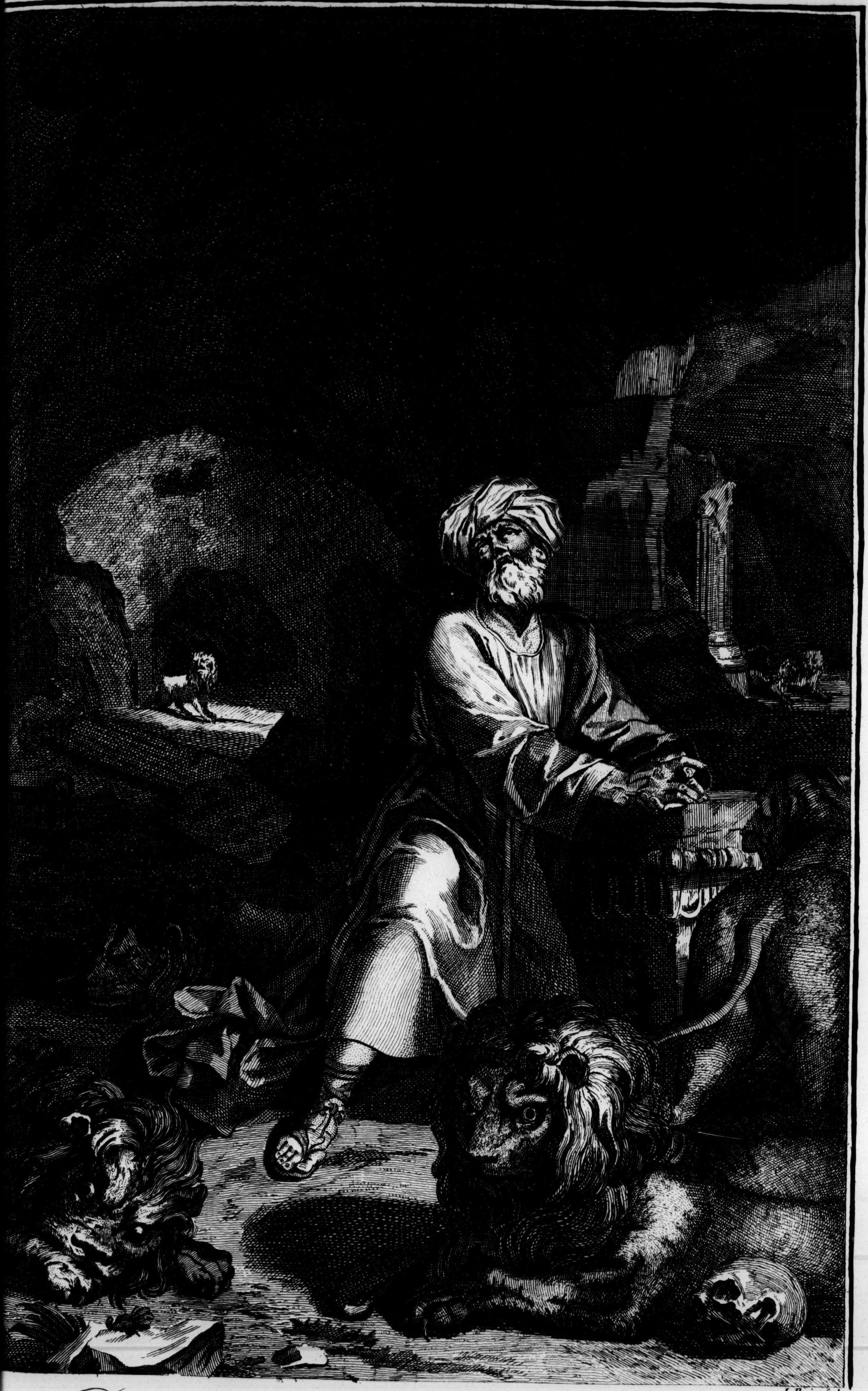
10 ¶ Now when Daniel knew that the writing was ſigned, he went into his houſe; and his windows being open in his chamber toward Jeruſalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then theſe men aſſembled and found Daniel praying, and making ſupplication before his God.

12 Then they came near, and ſpake before the king concerning the kings decree, Haſt thou not ſigned a decree, that every man that ſhall ask *a petition* of any God or man within thirty days, ſave of thee, O king, ſhall be caſt into the den of lions? The king anſwered and ſaid, The thing *is* true, according to the law of the Medes and Perſians, which altereth not.

13 Then anſwered they and ſaid before the king, That Daniel which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou haſt ſigned, but maketh his petition three times a day.

14 Then the king when he heard *theſe* words, was ſore diſpleaſed with himſelf, and ſet *his* heart on Daniel to deliver him: and he laboured till the going down of the ſun, to deliver him.



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Daniel in the Lions Den.

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15 Then theſe men aſſembled unto the king, and ſaid unto the king, Know, O king, that the law of the Medes and Perſians *is*, that no decree nor ſtatute which the king eſtabliſheth, may be changed.

16 Then the king commanded and they brought Daniel, and caſt *him* into the den of lions: *now* the king ſpake and ſaid unto Daniel, Thy God whom thou ſerveſt continually, he will deliver thee.

17 And a ſtone was brought and laid upon the mouth of the den, and the king ſealed it with his own ſignet, and with the ſignet of his lords; that the purpoſe might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and paſſed the night faſting: neither were inſtruments of muſick brought before him, and his ſleep went from him.

19 Then the king aroſe very early in the morning, and went in haſte unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel, *and* the king ſpake and ſaid to Daniel, O Daniel, ſervant of the living God, is thy God, whom thou ſerveſt continually, able to deliver thee from the lions?

21 Then ſaid Daniel unto the king, O king, live for ever.

22 My God hath ſent his angel, and hath ſhut the lions mouths that they have not hurt me: foraſmuch as before him innocency was found in me; and alſo before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they ſhould take Daniel up out of the den: ſo Daniel was taken up out of the den, and no manner of hurt was found upon him, becauſe he believed in his God.

24 ¶ And the king commanded, and they brought thoſe men which had accuſed Daniel, and they caſt *them* into the den of lions, them, their children, and their wives; and the lions had the maſtery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 ¶ Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth, Peace be multiplied unto you.

26 I make a decree, that in every dominion of my kingdom, men tremble and fear before the God of Daniel: for he *is* the living God, and ſtedfaſt for ever, and his kingdom *that* which ſhall not be deſtroyed, and his dominion *ſhall be even* unto the end.

27 He delivereth and reſcueth, and he worketh ſigns and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel proſpered in the reign of Darius, and in the reign of Cyrus the Perſian.

Chap. i. In this chapter, we ſee, how Daniel, being yet young, was brought to Babylon and educated at the court of king Nebuchadnezzar. From which we may gather theſe three reflections.

1ſt, That by the providence of God, Daniel was carried captive to Babylon with the other Jews; that he was brought up at the court of the king; and that he there render'd himſelf famous, by his wiſdom, piety, and by this gift of Prophecy. In which we muſt acknowledge the ways of God, who made uſe of Daniel for the conſolation of the captive Jews, and to make known the true God among thoſe idolatrous people.

2dly, We have a noble example of the piety and temperance of Daniel, who would not eat of the king's meat, but was fed only with water and pulſe. This behaviour of Daniel teaches every body, and eſpecially young perſons, to ſhun luxury, to be ſober, and never to do any thing contrary to religion, or their conſciences.

3dly, That God granted Daniel, together with health and ſtrength of body, underſtanding and extraordinary gifts, which raiſed him to conſiderable employments. Thus God bleſſes thoſe that fear him; beſtows his favours upon ſober and pious perſons, and often grants them temporal bleſſings as a reward of their godlineſs.

Ver. 1. *In the third year of the reign of Jehoiakim king of Judah, came Nebuchadnezzar king of Babylon to Jeruſalem.*] We read in the Prophet Jeremiah, *that the fourth year of Jehoiakim king of Judah, was the firſt year of Nebuchadnezzar king of Babylon*, chap. xxv. 1. How then, as it may reaſonably be objected, can Nebuchadnezzar be here ſaid to be king of Babylon in the third year of the ſaid Jehoiakim? Yet however difficult the anſwer may ſeem at firſt ſight, it is ingeniouſly and eaſily anſwered by that learned antiquarian, Dr. Prideaux, who ſays, that "in the third year of Jehoiakim, Nabopollaſar, king of Babylon, finding that on Necho's taking of Carchemiſh, all Syria and Paleſtine had revolted to him, and that he being old and infirm was unable to march thither himſelf to reduce them, he took Nebuchadnezzar, his ſon in partnerſhip with him in the empire, and ſent him with an army into thoſe parts, and from hence the Jewiſh computation of Nebuchadnezzar's reign begins, that is, from the end of the third year of Jehoiakim. For it was about the end of that year, that this was done, and therefore according to the Jews, Jer. xxv. 1. the fourth year of Jehoiakim was the firſt year of Nebuchadnezzar. But, according to the Babylonians, his reign is not reckoned to begin till after his father's death, which happened two years afterwards, and both computations being found in Scripture, it is neceſſary to ſay ſo much here for the reconciling of them." Script. connect. p. 1. p. 83. 8vo. 2d Edit. So that you may obſerve, that Daniel here, being among the Babylonians, who more punctually obſerved the time of Nebuchadnezzar, their king's acceſſion to the throne, begins his computation from the time that Nebuchadnezzar was taken into partnerſhip of the empire, and was ſent by his father to give battle to Pharaoh-Necho, king of Egypt, which was towards the latter end of the third year of Jehoiakim. In the beginning of the following year, which was really the fourth year of Jehoiakim, he conquered the Egyptians, as the ſame Jeremiah expreſly records ſaying, *which* (Egypt) *Nebuchadnezzar king of Babylon ſmote in the fourth year of Jehoiakim the ſon of Joſiah, king of Iſrael*, ch. xlvi. 2. And in the latter end of the ſame year, he came and beſieged Jeruſalem in the ninth month, according to the Jews account; at which time the ſeventy years of captivity and vaſſalage to Babylon began, for then Jehoiakim became tributary to the king of Babylon.

Ver. 2. *And the Lord gave Jehoiakim king of Judah into his hand.*] This is particularly related by the author of the ſecond book of Kings, and the ſecond book of Chronicles. The former has it, *Jehoiakim did that which was evil in the ſight of the Lord, and in his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his ſervant three years, then he turned and rebelled againſt him,* 2 Kings xxiii. 37. and xxiv. 1. Which the latter records in theſe words: *againſt him* (Jehoiakim) *came up Nebuchadnezzar king of Babylon, and bound him in fetters to carry him to Babylon. Nebuchadnezzar alſo carried off the veſſels of the houſe of the Lord to Babylon, and put them in his temple at Babylon,* 2 Chron. xxxvi. 6. Which ſeveral accounts are collateral evidences of the truth of our text, and together aſcertain the true meaning thereof: for though the Lord is here ſaid to give Jehoiakim into the hand of the king of Babylon, we are not to infer from thence, that the king of Judah was carried to Babylon; but only, that God gave the king of Babylon full poſſeſſion of his dominions, and power over his perſon, to do with them and him, what he pleaſed; and at firſt Nebuchadnezzar intended to carry him away captive, *he bound him in fetters to carry him to Babylon,* but Jehoiakim ſubmitting himſelf, and promiſing to be his tributary, the Babylonian left him in his kingdom, *and Jehoiakim became his ſervant three years.*

— *Into the land of Shinar.*—] or *Sennaar.* This was a province of Babylon, where the tower of Babel was undertaken to be built, Gen. xi. 2. And we read of one Amraphel king of Shinar, who was a potent prince in the days of Abraham, Gen. xiv. 1. So that, be it granted, that there is, and has been for ſome generations no country or province known by that name, this was the original name of the country about Babylon, as Gen. xi. 2. And ſays the learned Calmet, there is great probability that the mountains of Singares or Zagras, as well as the city and river of Singare take their name from Shinar, Sennaar, or Sengar, which is all the ſame place in the Hebrew.

— *And he brought the veſſels into the treaſure-houſe of his God.*] His god was Bel, of whom the Prophet Jeremiah ſpeaks, ſaying; *Bel is confounded,* ch. l. 2. and in another place, *I will puniſh Bel in Babylon,* &c. ver. 44. The Babylonians worſhipped Bel as a living god, in remembrance of ſome of their kings, or of the ſun, Saturn or Jupiter. But be that as it will, they attributed to him the power of healing diſeaſes, and believed he eat and drank like a living perſon. Baruch, ſays (ch. vi. 40.) that a dumb perſon was preſented to him to be reſtored by his power to the uſe of ſpeech. And in the Apocrypha attributed to Daniel, the author relates in what manner he diſcovered the cheat of Bel's prieſts. See the ſtory of Bel and the Dragon. Now it was in the temple of this god, that Nebuchadnezzar hung up the ſpoils of war which he had taken in this his expedition againſt Jeruſalem, according to the account of the ancient Beroſus, quoted by Joſephus, in lib. x. c. 11. antiq.

Ver. 3. *And the king ſpake unto Aſhpenaz,* &c.] This Aſhpenaz was one of the chief officers in the king's palace, or intendant over the band of eunuchs that attended about the king's perſon. It was he, whom afterwards you ſhall read, changed the name of Daniel into that of Belteſhazzar; that of Hannaniah into Shadrach, and that of Azariah into Abed-nego; and refuſed to grant Daniel's requeſt, that he and his companions might be permitted to live upon pulſe only, and ſuch other proviſions as was allowed by the law of Moſes, leſt the king ſhould perceive it by the meager air of their countenance. Notwithſtanding, as you will find in the courſe of this chapter, Melzar, whom Aſhpenaz had appointed to be their governor, gave them leave privately; and by God's bleſſing this diet, was ſo far from impairing their good complections, that it rather added to the ſtrength and beauty of their perſons, Dan. i. 6.

——*Eunuchs.*] This word comes from the Greek *eunouchos,* or Εὐνȣ̃χος, which ſignifies one who guards or attends upon the bed; becauſe generally in the courts of the eaſtern kings, the care of the beds, and apartments belonging to princes and princeſſes was committed to them; but chiefly of princeſſes, who live there, as is well known, in great confinement, remote from the ſight and company of men. The Hebrew word *ſaris* ſignifies a real eunuch, whether he be *naturally* born ſuch, or made an eunuch by *manual operation.* But this word *ſaris,* as well as the Greek *eunouchos* or Εὐνȣ̃χος, and thence the Latin *eunuchus* is in Scripture taken for an officer, belonging to ſome prince, attending at his court, and imployed in the inner part of the royal palace, whether he be really an eunuch or not. Witneſs the maſter of Joſeph, Potiphar, who, tho' he had a wife and children is called Pharaoh's eunuch, Gen. xxxix. 1—7. xli. 45. It was a name that denoted ſome office and dignity; and in the Perſian and Turkiſh courts, the principal employments are ſtill at this day poſſeſſed by real eunuchs; of which cuſtom Heliodorus ſays, that the eunuchs who ſerved in the Perſian court, *were the king's eyes and ears,* intimating hereby the authority of the firſt, and the great confidence which theſe monarchs placed in them.

——*That he ſhould bring certain of the children of Iſrael, and of the king's ſeed.*] Or rather, *even of the king's ſeed;* for according to Noldius p. 276. the conjunction copulative *and* is often uſed by way of explication, as then ſhould be rendered with us *even;* which being admitted, the text proves two things, 1ſt, That Daniel was deſcended of the royal family of the kings of Judah, becauſe he was one of thoſe whom Aſhpenaz made choice of, (ver. 6.) from the *king's ſeed:* And ſecondly, The completion of the Prophecy of Iſaiah to Hezekiah, ſaying: "Behold the days come, that all that is in thine houſe, and that which thy fathers have laid up in ſtore until this day, ſhall be carried to Babylon, nothing ſhall be left, ſaith the Lord. And of thy ſons that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away; and they ſhall be eunuchs (or *officers)* in the palace of the king of Babylon." Which Prophecy was punctually fulfilled in the perſon of Daniel.

Ver. 4. *Children in whom was no blemiſh,* &c.] The context clearly explains what is here meant by *no blemiſh:* And by *children* is not to be underſtood thoſe not yet paſt the years of childhood; but on the contrary, for ſuch as were arrived at years of diſcretion, at leaſt; for the original Hebrew word in this place *yeladim,* is properly uſed in Scripture for ſuch as are paſt the years of childhood, as we now diſtinguiſh the parts of man's life; and ſo it is rendered more properly *young men* in other parts of Scripture, as 1 Kings xii. 8, *&c.* Nor in the very reaſon of the thing can it be ſuppoſed that Daniel and his companions were of leſs than *twenty years* of age at this time of their admiſſion into the king's favour; becauſe they were ſoon after promoted to conſiderable poſts in the management of the affairs of the government, Dan. ii. 48, 49.

——*Learning of the Chaldeans.*] Theſe people were famed for learning, and particularly thoſe of them that were peculiarly called Chaldeans, who were their prieſts, philoſophers, aſtronomers, aſtrologers, ſoothſayers and the like. They acquired not their learning in the manner of the Greeks, but poſſeſſed what they knew by tradition from father to ſon, and being exempt from all offices or impoſitions to divert their ſtudies, they endeavoured to retain all the dictates of their predeceſſors, with which they were fully ſatisfied, and never departed from them, ſo that by a tenacious adherence to their point they became perfectly acquainted with what they profeſſed; Diodor. Sicul. Bibl. Hiſt. lib. 2. p. 82. Which, if true, we can eaſily account for their ſlow progreſs in polite litterature. Their peculiar doctrines were, 1ſt, That the world is eternal; that it never had beginning, and ſhall never have an end; though they at the ſame time acknowldged a Divine Providence; that the motions of the heavens were not directed by blind chance, or performed ſpontaneouſly; but by the guidance and direction of ſuperior agents, or gods. They are univerſally acknowledged to have been the firſt cultivators of aſtronomy, and are pretended to have made ſuch progreſs therein, as to have not only diſcovered the exact motions of the heavenly bodies, but to have found out certain influences, they have over things below, and to have thence been able to foretel what is hidden in the womb of futurity; *idem ibid.* From which deluſive amuſement of aſtrology, for to be ſure from this account, that muſt have rather been their ſtudy, they boaſted a knowledge of what was to come, of a power to avert evil and to procure good; hence chiefly they were conſidered as magicians, or as we call them *fortune-tellers*.

The planets they called *interpreters*, and made the greateſt account of their influence, and particularly, as we are told, of that we call Saturn; next to whom they placed Sol or the ſun, and then Mars, Venus, Mercury and Jupiter, by whoſe motions and aſpects they pretended in a more eminent manner to find out the will and pleaſure of the gods. Their judgment ſometimes was formed upon the manner of their riſing, and ſetting; ſometimes by the colour or degree of their light: Whence they foretold ſtorms of wind, or of rain, or exceeding droughts; as alſo the appearance of comets, eclipſes of the ſun and moon; earthquakes and the whole train of pretended fore-runners of the good or bad fortune of nations in general, and of kings and private perſons in particular.

Under theſe ſix planets they ranged thirty ſtars, which they called *the counſelling gods*: Half of which they alotted to take notice of what was done under the earth; and the buſineſs of the other half was to take cognizance of the action of men, and the motions of the gods. They alſo pretended that one of the ſuperior ſtars deſcended once in ten days, as it were a meſſenger from thoſe above, to the inferior: Which compliment was conſtantly returned by thoſe of the lower region; and ſhould continue ſo for ever. In like manner they taught, that the chief of theſe *counſelling gods* were *twelve* in number, and conſequently aſſigned to each of them one month in the year, and a whole ſign of the Zodiac.

They ſuppoſed that all thoſe ſtars had influences over the nativities of men, and were ominous of their future good or bad fortune in this life. Again, out of the Zodiac they ſelected twenty-four ſtars, and placed twelve of them towards the north-pole, and twelve towards the ſouth: And ſuch as were within our ſight they aſſigned to the living, and they called the others *the conſtellations of the dead*: And both ſets together, they termed the judges of all things. Thus the Chaldeans were compleat aſtrologers.

But their aſtronomy was quite coarſe and plain, which they ſeem'd to cultivate as a ſcience only ſecondary to the other. In ſhort, the whole of their philoſophy and learning, ſeem to have been chiefly what we now call *judicial* aſtrology; a ſcience, falſely ſo called, and as much, and deſervedly, contemned by us, as it was priced by the antients.

This is what hiſtory informs us of the learning of the Chaldeans, and from thence we are only able to collect what that *learning* was in which the king of Babylon commanded Daniel and his companions to be inſtructed, namely, aſtrology, or the knowledge or art of interpreting the motions and aſpects of the heavenly bodies, and the interpretation of dreams; as is particularly remarked by the Prophet at the ſeventeenth and twentieth verſes of this chapter.

Ver. 5—*A daily proviſion of the king's meat*——] *i. e.* Not only meat provided at the king's charge and expence; but even the beſt of his proviſion that was left at his own table; that it ſhould be ſerved up to them, his choice and beloved ſervants, according to the cuſtom of the kings of Perſia; Athanæus lib. iv. 4. c. 10.

Ver. 7. *He gave unto Daniel the name of Belteſhazzar*, &c.] Here you may obſetve, that the Heathen king, not only endeavoured to draw the minds of theſe young Jews from the worſhip and belief of the one true God by a new education according to the inſtitution of the Chaldeans, as above; but would not ſo much as ſuffer them to retain the leaſt badge of a Jew; therefore he ordered them to be named after his own gods, and ſo he ſays of Belteſhazzar, that he was named *according to the name of my god*, the idol Bel, chap. iv. 7. the chief idol in Babylon. And it is probable, that the other names impoſed upon Daniel's companions, Shadrach, Meſhach, and Abed-nego, were derived from ſome other of their idols, leſs known to us.——This cuſtom of changing proper names is ſtill very remarkably kept up by the monaſticks, monks, friars, Jeſuits and Nuns in the church of Rome; for every one of them, when they are profeſſed, or take upon them the obligation or vows of their different and reſpective communities or orders (I won't ſay renounce, I think the word is too harſh, tho' in effect it is the ſame) lay aſide their *Chriſtian* name received in baptiſm, and take upon them, and go ever after by another, which they call a *conventual* name: and is generally adapted to the honour and to preſerve the memory of ſome Saint of their own profeſſion. How far the parallel holds good between thoſe and Nebuchadnezzar's command, I leave the reader to judge; the fact is true.

Ver. 8. *But Daniel purpoſed in his heart that he would not defile himſelf with the portion of the king's meat*, &c.] All the difficulty in theſe words depends upon the words *defile himſelf with the portion of the king's meat*. I know that ſome have ſolved this queſtion, how he could be defiled? *&c.* with anſwering, that it was the cuſtom of moſt nations, before their meals, to make an oblation of ſome part thereof to their gods, as an acknowledgment that every thing that they eat was their gift; the oblation of meat was by the Romans called *proſiciæ*, and that of drink *libamina*; ſo that every entertainment, ſay they, had ſomething in it of the nature of a ſacrifice; which made Daniel and his companions look upon the proviſions coming from the king's table, as no better than meats offered to idols. But I think the interpretation is more eaſy and natural, to aſcribe Daniel's *purpoſe* to be founded upon the law of Moſes, Levit. x. 1. which commanded him to eat nothing common or unclean, and to abſtain from ſuch and ſuch meats therein particularly mentioned, and very probably in great requeſt with the Babylonians; and therefore Daniel would not eat thereof, and prayed that their governor would permit them *to eat pulſe*, &c. according to their Law, Deut. viii. 3. See note on ver. 12. below.

Ver. 10—*Than the children which are of your ſort.*] The word *gibe* which is here tranſlated *of your ſort*, ſignifies in the Arabic, *of your age*, which is rather to be accepted, as moſt agreeble to the context and reaſon.

Ver. 12. *Let them give us pulſe to eat.*] As much as if they had ſaid, if we can have no other meat than what is unclean, either offered to idols, or forbidden by our law, we will rather truſt in God, and with his bleſſing improve as well by eating garden-roots or herbs (which is the proper tranſlation of the Hebrew word *zeronim*) as others ſhall in faring ſumptuouſly every day; for we are taught, that *man doth not live by bread alone, but by every word, (or command) that proceedeth out of the mouth of God*, Deut. viii. 3. See ver. 8. above.

Ver. 17. *God gave them knowledge and skill*, &c.] Therefore God did not only give them a fairer countenance and made them fatter in the fleſh, than all the children which did eat the portion of the king's meat, (ver. 15.) but he endued them with ſuch a capacity as to make them excel all others in the Chaldean learning, which was neceſſary to recommend them to the kings of Babylon: *and*, therefore it is added, *Daniel had underſtanding in all viſions and dreams*, i. e. the action of the ſpirit of man when he is aſleep. And ſuch a knowledge as this, a capacity to interpret the meaning of dreams muſt neceſſarily ingratiate our Prophet very much in the favour of a people much addicted to conſult future events by dreams; we ſee the antiquity of this cuſtom ſo early as the days of Joſeph the patriarch, who was conſulted by the butler and baker, and afterwards by Pharaoh himſelf, the Egyptian monarch; and we read in the next chapter, that the king, under whom Daniel lived, even Nebuchadnezzar is an inſtance of the ſame among the Chaldeans; and therefore God enabled Daniel for his obedience to the Divine Law to interpret dreams, and not becauſe he approved of ſuch a ſtudy; but becauſe it was the only way to promote Daniel to the high eſteem of the king. For, God has very expreſly forbidden his people to obſerve dreams and to conſult thoſe, who took upon them to explain them, Levit. xxx. 26. He condemned any one to death, who pretended to have prophetic dreams, and to foretel what was to come to paſs, if after this he would engage the people in idolatry, Deut. xviii. 10. and xiii. 1, 2, 3, *&c.* But they were not forbid, when they thought they had any ſignificative dreams, to addreſs themſelves to the Lord's Prophets, or to the high-prieſt dreſſed in his ephod, in order to have it explained.——Wherefore, in that very place, wherein God forbids the Hebrews to conſult divines, magicians, and interpreters of dreams, he tells them, That the people whoſe land ye are going to poſſeſs conſult ſoothſayers and diviners: but ye have not been ſo taught. The Lord ſhall raiſe up from the midſt of you, and among your brethren, a Prophet, ſays Moſes, like unto me, him ye ſhall conſult and hearken unto.

The Iſraelites, therefore, were to addreſs themſelves to God and his Prophets to learn the explanation of their dreams, and the prediction of things to come. Thus, becauſe Saul, a little before that fatal battle of Gilboa, conſulted a woman with a familiar ſpirit, the Scripture ſaith, that *the Lord had departed from him, and would not anſwer him*, 1 Sam. xxviii. 6. nor diſcover the ſucceſs of this war to him, *neither by dreams, nor by Prophets*, ver. 15.

In condeſcenſion to the prejudices and ideas of this people, who believed that dreams often were ſignificative, and ſent by God, the Lord did indeed ſometimes diſcover his will in dreams, and raiſed up perſons to explain them. He informed Abimelech in a dream, that Sarah was the wife of Abraham, Gen. xx. 3, 6. He ſhewed Jacob in a dream the myſterious ladder, Gen. xxviii. 2, &c. and the way of multiplying his flocks, Gen. xxxi. 11, 12, *&c.* Joſeph was favoured very early with prophetick dreams, the ſignification whereof was eaſily diſcovered by old Jacob his father, Gen. xxxviii. 5, *&c.* The dreams of the butler and of the baker were explained, as well as thoſe of Pharaoh, by Joſeph, Gen. xl. and xli. God in honour to Moſes ſays, that he ſpake to other Prophets in viſions and dreams, but with him *face to face*, Numb. xii. 6.

Jeremiah exclaims againſt the falſe prophets, who pretended to have dreams, and abuſed the credulity of the people, who hearkened to them, Jer. xxiii. 25, 28, 29. And Joel promiſes from God, that in the new covenant, and in the reign of the Meſſiah, the effuſion of the Holy Spirit ſhall be more copious than formerly, that the old men ſhall have prophetick dreams, and the young men viſions, Joel iii. 1.

Thus we ſee that it was a received opinion in the early ages of the world; that dreams, when they were attended with unuſual circumſtances did intimate or forebode ſome future event; which may be largely confirmed from prophane authors; for Tully in his firſt book *of divination* is very copious on this ſubject, and alledges ſome very remarkable inſtances of that kind. Homer ſpeaks the general ſenſe of his age, who was much earlier than Tully, when he ſaith,

—— ϗ γάρ τ' ὄναρ ἐκ Διός ἐστιν.

Even a dream comes from God.

The authority of Joſeph is ſtill more ancient, who ſpeaks almoſt the ſame words, *Do not interpretations* [of dreams] *come from God*, ſaith he, Gen. xli. 8. To theſe I could add, the evidence of Eliphaz, who relates a night-viſion, whom he himſelf had, Job iv. 12, *&c.* That of Elihu, who affirms, that *God ſpeaks once, yea twice to men in a dream, in a viſion of the night*, Job xxxiii. 14, 15.

Ver. 18. *At the end of the days*, &c.] At the expiration of three years, as the king had commanded at verſe the fifth above —— *ſo nouriſhing them three years, that at the end thereof they might ſtand before the king.*

Ver. 19. *They ſtood before the king.*] Or, they were admitted to attend continually in the palace upon the king's perſon. In like manner Joſeph is ſaid to ſtand before Pharaoh, Gen. xli.

Ver. 21. *And Daniel continued even to the firſt year of king Cyrus.*] *i. e.* Daniel lived at leaſt to the firſt year of king Cyrus, and it is very probable from theſe words, that he lived longer, at leaſt till the third year of king Cyrus, as appears from chap. x. i. The reaſon then the text takes notice that Daniel lived ſo long is, becauſe it was ſo remarkable a year, in which Cyrus overthrew the Babyloniſh monarchy, and made way for fulfilling Jeremiah's Prophecy, concerning *the ſeventy weeks* in the return of the Jews from their captivity; which was accompliſhed in the ſaid firſt year of king Cyrus, Ezra i. 1. the accompliſhment whereof made Daniel very ſolicitious, chap. ix. 1, 2. In fine, if the text had directed us to the laſt year of Daniel's life, it would more naturally have ſaid, Daniel *died*, or *was gathered to his fathers*, in the firſt year of king Cyrus, than that he continued even to the firſt year of king Cyrus; which imports no more than this, Daniel was *ſtill alive* in that firſt year of his reign when Cyrus deſtroyed the Babyloniſh monarchy, and reſtored the Jews to their liberty.

CHAP. ii. This chapter contains the relation of a dream that Nebuchadnezzar had, in which he ſaw a great image compoſed of divers metals. Daniel explained the dream, which the magicians was not able to do; upon which account, the king of Babylon confeſs'd, that the God whom Daniel worſhipped, was the true God; and then he exalted the Prophet and his three friends to great honours.

The principal reflexions then, that may be made on this chapter, are theſe following,

1ſt, That God ſent Nebuchadnezzar the dream which is here related, and then permitted that prince to forget it, to the end, that he might be the better convinced of the truth of thoſe things that Daniel ſhould tell him, and that he might confeſs that this dream came from God, who only knows futurities.

2dly, The incapacity of the wiſe men of Babylon to relate the dream, diſcovers very plainly, that thoſe people were impoſtors, and that none but the true God can diſcover hidden things.

3dly, The ſtep that Daniel took, in interpoſing with the king to ſave the lives of the magicians, and in promiſing that he would expound the dream, are proofs of the charity of this Holy Man, as well as of his faith and great confidence in God.

4thly, We ſee how powerful the prayers of the righteous are, ſince God granted to the prayers of Daniel and his three friends, the revelation of Nebuchadnezzar's dream; but that which chiefly is to be obſerv'd, is,

5thly, The meaning of this dream, which ſhewed that there ſhould be four monarchies ſucceeding one another; to wit, the Chaldean, the Medes and Perſian, the Grecian, and the Roman; and that in the time of the fourth, the kingdom of God ſhould be eſtabliſhed. All thoſe things which Daniel here foretels, do perfectly agree with that which has happen'd, and with what we ſee at preſent; wherefore we cannot ſufficiently admire this noble Prophecy. And as Nebuchadnezzar, after hearing Daniel, gave glory to God, we ought to do it much more; we who have ſeen the accompliſhment of this Prophecy, are bound to acknowledge, that there is a God who governs all things, and that his knowledge and power are infinite; and this ſhould ſtrongly incite us to fear and ſerve him.

Ver. 1. *And in the ſecond year of the reign of king Nebuchadnezzar.*] This was the fourth year according to the Scripture computation; but this difference is adjuſted before in the note upon chap. i. for Daniel writing the following hiſtory in the Chaldee language, for the uſe of the Chaldeans, follows that computation of time, very properly, which was in uſe among them.

—— *Nebuchadnezzar dreamed dreams.*] So it is in the Chaldee; tho' it was but one continued dream, it contained divers ſpecies, divers ſcenes of affairs, being a deſcription of the ſucceſſion of the four monarchies, which were to continue under different forms unto the end of the world.

Ver. 2. — *The ſorcerers.*] This word is always taken in an ill ſenſe in Scripture by the Holy Writers, to ſignify thoſe that conſult with evil ſpirits.

—— *The Chaldeans.*] *i. e.* Aſtrologers; for the Chaldeans were ſo much addicted to the ſtudy of the Heavenly motions, and to make prognoſtications from thence, that the word Chaldean is uſed promiſcuouſly by Greek and Latin authors, for an aſtrologer; ſee notes on chap. i. 4.

Ver. 4. *Then ſpake the Chaldeans to the king in Syriac.*] It is here particularly to be remarked, that the Syrian and Chaldean language were the ſame; ſee Gen. xxxi. 47. 2 Kings xviii. 26. Ezra iv. 7. And this language is found in its greateſt purity in the books of Daniel and Ezra. The Jews, in the time of their captivity, mixed ſeveral Hebrew words with the Chaldean language, and they came from thence to be ſo united, that the *Targums* upon the law and the Prophets are writ in the Chaldee, tho' it is called the Hebrew tongue in the New Teſtament, from which the Syriac ſpoken in Antioch, and other parts of Syria, differs only as a dialect, and, tho' written in a different character, is what we now call Syriac. Walton's Prolegom. ch. xiii. ad Bibl. Polyglot. and Dr. Prideaux's connect. p. 2. p 539. Edit. prim. 8vo.

The following part of this chapter, and all the reſt to the end of the ſeventh chapter, is writ in the Chaldee tongue; becauſe thoſe parts of this book, particularly relate to the Babylonian empire, and was probably entered in their publick records.

Ver. 8. *I know of a certainty that you would gain the time.*] *viz.* By importunately renewing your requeſt, that I would recollect my dream, you only protract the time, and delay the execution of the ſentence pronounced againſt you, at verſe 5. Where note, that the buying or redeeming the time is a proverbial expreſſion, ſignifying that ſuch a one uſes his utmoſt endeavours to free himſelf out of ſome imminent danger or difficulty; *gaining time*, being a conſiderable advantage to that purpoſe.

Ver. 9. *There is but one decree* [or judgment] *for you.*] I have ſaid, ſays the king, and what I have decreed cannot be reverſed; for the decrees of the Medes and Perſians were unalterable. Therefore, if you don't anſwer my demand, the ſentence of death already pronounced againſt you, ſhall certainly be put in execution.

—— *Till the time be changed.*] All your expectations are, that by prolonging the time, circumſtances may alter, I may change my reſolutions, and that poſſibly you may eſcape puniſhment.

Ver. 10. *Then the Chaldeans anſwered before the king, and ſaid, there is no man upon earth that can declare the king's matter.*—— ver. 11. *And there is none that can declare it before the king, except the gods, whoſe dwelling is not with fleſh.*] This is a plain confeſſion of their own ignorance, who pretend to foretel future events by their skill in the motions of the ſtars, and to explain dreams by ſome natural obſervations; and as clear a profeſſion that there is a God, who is a pure ſpirit, and knoweth all things before they come to paſs, without the mediation of his creatures.

Ver. 12. *For this cauſe the king was angry, and very furious, and commanded to deſtroy all the wiſe men of Babylon.*] The king Nebuchadnezzar, who had been brought up in a ſtrict perſuaſion, that theſe his wiſe-men knew all things, and were able to interpret all dreams, grew exceeding wroth when they referred him to *the God whoſe dwelling is not in fleſh*, whom perchance he never heard of before, to be reſolved of his queſtion, ſo he commanded theſe *wiſe-men* to be dragged from his preſence, and to be executed according to the ſentence pronounced (ver. 5.) againſt their incapacity.

Ver. 13. *And they ſought Daniel and his fellows to be ſlain.*] This ſentence of the king being executed againſt thoſe ſorcerers, *&c.* that ſtood in his preſence; the king was not therewith content; but being convinced of their impoſitions on men, by pretending to foretel futurities, reſolved, it may be, to aboliſh the whole race of magicians, *&c.* and therefore ordered them all to be put to death in what part ſoever of his dominions they were to be found; hence it is, that Daniel and his fellows were ſought for to be ſlain, tho' they were not ſummoned with the wiſe-men of Chaldea.

Ver. 16. *Then Daniel went in and deſired of the king that he would give him time.*] We may ſuppoſe, that by this time, the king's paſſion was ſomewhat aſſwaged, and withal we are here to acknowledge the providence of God, principally, which viſibly appears on this occaſion to incline the king's heart to allow Daniel, who was a ſtranger, and one of his ſlaves, that favour, which he had before denied to the magicians, ver. 8, *&c.* But Daniel did not *deſire time* to be given him, and his fellows, for the ſame purpoſe as the wiſe-men before had deſired, to ſtudy, to meditate by diſcourſe of reaſon, to conſult books, and to try ſeveral rules of art; but to call upon the Lord with fervency and perſeverance; for Daniel went to his houſe, and ſhewed the matter to his companions, *that they ſhould beſeech the God of heaven for grace in this ſecret*, &c. ver. 17, 18.

Ver. 20. *For wiſdom and might are his.*] The wiſdom of God appears in his beautiful ordering the great affairs of the world; and his might or power in bringing them to paſs.

Ver. 21. *And he changeth the times and the ſeaſons, he removeth kings, and ſetteth up kings.*] The great changes of the world are brought to paſs by removing kings, and tranſlating their dominions to others; by raiſing ſome empires, and pulling down others; of which Nebuchadnezzar's dream, which was then revealed to Daniel, was a ſingular inſtance; for it contained the ſucceſſion of the four great monarchies of the world.

The Prophet ſpeaks of the diſpoſal of governments, as one of God's prerogatives, and the means whereby he brings to paſs the moſt conſiderable changes in the affairs of the world; which ought to be a very good reaſon, why men ought to ſubmit to ſuch changes and revolutions, which are brought to paſs by providence for great and wiſe reaſons.

Ver. 22. *He knoweth what is in darkneſs, and the light dwelleth with him.*] He knoweth the moſt ſecret things, while they yet lie hid in their cauſes, and can diſcover and bring them to light; and it is to God alone we are to aſcribe all wiſdom and knowledge, for it cometh of God alone that man underſtandeth any thing.

Ver. 25. *I have found a man of the captives of Judah that will make known to the king the interpretation.*] You may read in the preceding verſe, that Daniel of his own accord offered to declare the interpretation, and prayed to be brought unto the king; but this officer, Arioch, captain of the king's guard, courtier-like, takes this opportunity of ingratiating himſelf with the king, as if the diſcovery of Daniel's abilities in this kind of learning, was owing entirely to his diligence.

Ver. 27. *The ſoothſayers.*] This word is not met with before among the ſeveral ſorts of pretenders to wiſdom among the Chaldeans, mentioned ver. 2. They are called in the Chaldee tongue *gazerim*, which ſome think anſwers the Latin word *aruſpices*, who pretend to foretel events by tokens found in the entrails of the living creatures which they ſacrificed.

Ver. 28. *But there is a God in heaven that revealeth ſecrets.*] Daniel aſſumes nothing to himſelf, but gives the glory of all his wiſdom and learning and knowledge to God alone; whoſe knowledge, as he tells the king, infinitely exceeds that of all the wiſe-men of Chaldea, and of all the dæmons or gods which they conſulted or worſhipped; and thereby puts him in mind, that the wiſe-men againſt whom he was ſo angry, becauſe they could not interpret his dream, had ſo far ſpoken the truth, when they ſaid, that there was none could declare *it before the king except the gods, whoſe dwelling is not with fleſh*, ver. 11.

—— *And maketh known to king Nebuchadnezzar what ſhall be in the latter days.*] For God only can certainly fore-know ſuch future events, as depend upon contingent cauſes, and the determination of man's *free-will*.

The *latter days* very often in Scripture ſignifies the time of the Meſſiah, called the *laſt times* or age of the world; for the Jews commonly dividing the times or acceſſions of the world into three ages or periods; the firſt before the law by Moſes, the ſecond under his law; and the third under the Meſſiah; this being the laſt diſpenſation, which God deſigned ſhould continue till the conſummation of all things, it is denoted by the Prophets under the term of the laſt times, or latter days. Accordingly St. Paul tells us, that Chriſt appeared *at the conſummation of the ages*, Heb. ix. 26. or the ſeveral periods of the world; and ſpeaking of his own times he ſaith, that *the ends of the world were come*, 1 Cor. x. 11. τέλη τῶν αἰώνων, *the concluſion of the ages of it*. And ſo the expreſſion may be uſed here in the ſame ſenſe to regard the days of Chriſt; for the Propheſy contained in this viſion reacheth the times when the kingdom of the Meſſiah ſhall be ſet up.

Ver. 29. *As for me, this ſecret is not revealed to me for any wiſdom that I have more than any other living, but for their ſakes who ſhall make known the interpretation to the king.*] Here Daniel firſt repeats, as it were his ſincere acknowledgment of God's wiſdom, and power, and knowledge, as at ver. 28. and then deſires tacitly, that this may be a means for himſelf and his three friends, not only to be delivered from thoſe that ſought their lives, but alſo to gain an intereſt in the king's majeſty, that they might be the better able to promote the glory of God, and to do kindneſs unto the reſt of their captive brethren. This is the ſenſe of the words according to the common tranſlation; yet, I can't ſay, but I muſt in my own judgment, according to the example of many great men, prefer the marginal reading, which has it: *But for the intent that the interpretation may be made known to the king*, for the verb tranſitive, is often uſed for the imperſonal.

Ver. 31. *Thou, O king ſaweſt, and behold a great image,* &c.] Now in this viſion of the image compoſed of four metals, is laid the foundation of all Daniel's Prophecies. It repreſents the body of four great nations, which ſhould reign over the earth ſucceſſively; *viz.* the Babylonians, the Perſians, the Greeks and Romans. And by a ſtone cut out without hands, which fell upon the feet of the image, and brake all the four metals to pieces, *and became a great mountain, and filled the whole earth,* it further repreſents that a new kingdom ſhould ariſe, after the four, and conquer all theſe nations and grow very great, and continue to the end of all ages.

The declaration and interpretation of which is as follows, with as much brevity and clearneſs as the ſubject will admit. For, it will be admirable to obſerve, how the prefiguration of things in this prophetical dream reaches from Nebuchadnezzar's time, not to our days only, but even to the pouring forth of *the ſeventh vial,* whereupon, all the kingdoms of the world will become the kingdom of the Lord and of his Chriſt.

——*Thou, O king.*] When thy thoughts came into thy mind upon thy bed, and thou didſt fall into that dream, *ſaweſt, and behold a great image,* or great ſtatue of a Coloſſean bigneſs, it comprehending in its extent no leſs than the ſucceſſion of four famous empires. *This great image whoſe brightneſs was excellent,* it repreſenting the ſplendor and glory of thoſe empires it did prefigure, *ſtood before thee. And the form thereof was terrible,* ſetting out thereby the great fear and awe theſe empires, *viz.* the Supreme Powers therein and their miniſters, caſt the world into by their ſeverity, violence and cruelty. Where I can't but obſerve that acute remark of Grotius, who ſays, that this image appear'd with a glorious luſtre in the imagination of Nebuchadnezzar, becauſe his mind was wholly taken up with admiration of worldly pomp and ſplendor. Whereas in another viſion, chap. vii. they are reſembled to wild beuſts for their rage and blood-thirſtineſs, as the true Church of God has too often found them.

Ver. 32. *This image's head was of fine gold.*] There being a ſucceſſion of four empires here to be prefigured by four kind of metals, the order of dignity or pretioſity in the metals is made uſe of to ſet out the order of time, in the ſucceſſion of the empires. And therefore becauſe gold is firſt in eſteem amongſt metals, therefore the golden part of the image the head, both becauſe it is the head, and of gold, denotes the firſt empire the Church of God, or people of the jews were concerned in, *viz.* The Babylonian under whom they were then captive. But as for the ten tribes they were carried away into perpetual captivity by Salmanaſſer king of Aſſyria long before, never to be heard of again, at leaſt during the time of theſe four empires here prefigured. But the Jews, properly ſo called, were concerned firſt under the Babylonian empire, then under the Medo-Perſian; decrees being given out, firſt by Cyrus, then by Artaxerxes in their behalf, though Cambyſes was unkind to them. And under the great Xerxes by reaſon of his queen Eſther, a Jew, they had a ſignal deliverance from their bloody enemy Haman. And how they were concerned during the Greek empire, eſpecially under Antiochus Epiphanes, and much more under the Roman, is ſo notorious, that it is enough only to name it. Which reaſons may ſuffice why no more kingdoms or empires, and why theſe eſpecially, Babylonian, Medo-Perſian, Greek, and Roman are compriſed in this image. The firſt whereof was ſignified by the image's head of fine gold, as Daniel himſelf will hereafter interpret. For as the Babylonian monarchy was arrived to the height of glory under Nebuchadnezzar, See ver. 37, 38. who likewiſe improved the city of Babylon, as to make it one of the wonders of the world; ſo this empire might juſtly be compared to *a golden head.*

——*His breaſt and his arms of ſilver.*] The arm is properly that part of the body which reaches from the ſhoulder to the wriſt, and ſo excludes the hand, of which there is here no mention though there be mention of feet adjoyned to the legs. Which is not done by chance, but on deſign. For this breaſt, with its arms of ſilver, denotes the Medo-Perſian empire, which conſiſting of two people, the Medes and Perſians, they are fitly repreſented by theſe two arms, but with no mention of hands, of which the ten fingers would be the natural parts, becauſe there was no diviſion of the Medo-Perſian empire into ten kingdoms as there was of the Roman. And the reaſon why this ſecond monarchy of the Medes and Perſians was to be inferior to the firſt, was, probably in regard of its continuance only: So the Babylonian monarchy, if we date its beginning from Ninus, laſted above ſeven hundred years; whereas the Perſian continued, at the moſt, but 228 years. See more at ver. 39.

——*His belly and his thighs of braſs.*] By this belly and the two thighs of braſs, is underſtood the Greek empire, which was *one* in Alexander, but after his death, divided more notably and durably into the two kingdoms of the Lagidæ and Seleucidæ. For, at firſt, there was a quadripartition of his empire, but that not laſting ſo long, or all parts of it being not ſo famous, or the Jews not ſo much concerned in them, this general prefiguration of the ſucceſſion of the four empires, takes notice only of what is moſt remarkable, as thoſe two were. The emblem of braſs, as in the next verſe of iron, are uſed in the prophetical writings to denote ſtrength, and here more particularly the ſtrength and power of the third and fourth monarchies, which ſhould ſubdue their adverſaries with irreſiſtable force.

Ver. 33. *His legs of iron.*] Here begins the Roman empire; ſuppoſe upon Æmylius Paulus, the Roman conſul, his vanquiſhing of Perſeus, the laſt king of Macedonia. From which time the Roman empire in the prophetical account, may rationally ſeem to commence, the Greek or Macedonick empire, properly ſo called, being then put an end to, though other parts ſtill remained. And here the Roman empire may very well be repreſented by the *two legs,* that ſtate for many hundred years being generally ſupported by the Supreme Power of their *two conſuls.* And ſo this character may be alluded to by the two legs, to underſtand what people is meant, though the ſucceſſion of the empire commence no higher than from the vanquiſhing Perſeus, king of Macedonia, by Æmylius the conſul. Which conſular power continued above an hundred years after, and the name much longer. So fit an emblem are theſe two legs of iron, of the people of Rome and of their empire. For they were the moſt famous warriors of their time, and ſubdued all nations under their yoke.

——*His feet part of iron, and part of clay.*] Which feet imply the ten toes which are parts of the feet, and therefore repreſent the Roman empire divided into ten kingdoms. Which ten kingdoms are alſo prefigured by the ten horns of the fourth beaſt, chap. vii. The diviſion of which Roman empire into ten kingdoms happening ſince the empire became Chriſtian, we may better thence underſtand what is meant by the feet being partly of iron, and partly of clay, namely, That in that time of the Roman empire, it was become partly eccleſiaſtical, and partly ſocular: by the iron, as before, underſtanding the ſecular power, by the clay the eccleſiaſtical, which incroaching upon the ſecular ſhould be the occaſion of frequent claſhings between them to the weakning of both parties, and endangering their breaking to pieces.

Ver. 34. *Thou ſaweſt till a ſtone was cut out without hands.*] That is, beſides this image and the four metalline parts thereof, thou ſaweſt moreover a ſtone cut out without hands, *i. e.* without the aid of man or any human art. Which ſtone is Chriſt and his true Church, himſelf being born in a ſupernatural way by the aſſiſtance alſo of the Holy Spirit, by real miracles, by unfeigned ſanctity, and by invincible patience and ſuffering for the truth. Wherefore the true Chriſtian Church, head with the members, this is that ſtone cut out without hands, *which ſmote the image upon his feet, which were of iron and clay, and brake them in pieces.* This true Apoſtolick Church, a kingdom of God's own erecting, which appeared with Chriſt and his Apoſtles, and ſo on in the pure Primitive times, will at laſt ſtrike the image upon his feet, will break to pieces the fourth and laſt monarchy, in which the remainders of the other three were comprehended: And ſhall at length put an end to all earthly rule, authority and power, 1 Cor. xv. 24. namely, under the *ſeventh vial,* or at that war of the rider on the white horſe. Wherein the beaſt and the falſe prophet (the remainder of the iron and degenerate clay) are caſt into a lake of fire burning with brimſtone, Apoc. xix. 21.

Note, The Jews unanimouſly agree that by the ſtone is here meant the Meſſiah; Defence of Chriſtianity by Bp. of Litchfield and Coventry, p. 122.

Ver. 35. *Then was the iron, the clay, the braſs, the ſilver, and the gold broken to pieces together, and became like the chaff of the ſummer threſhing-floor, and the wind carried them away that no place was found for them.*] Here the expreſſion, *became like chaff in the ſummer threſhing-floor*, alludes to the cuſtom of the eaſtern countries, who uſually made their threſhing-floor on the top of hills, and is uſed by them to expreſs God's victory over his enemies, or the enemies of his Church. And the whole ſentence together plainly anſwers to the caſting the beaſt and the falſe prophet into the lake of fire burning with brimſtone. Both places ſignify the utter aboliſhing all the idolatrous tyranny remaining in the Roman empire at that time, whether in the ſecular or eccleſiaſtical powers. But that then the clay, braſs, ſilver, and gold are ſaid to be broken to pieces together, that is only an embelliſhing of the external view of the viſion. The ſucceſſion of theſe four empires being exhibited at once, they are made alſo to fall to duſt at once together. Beſides that, the ſucceeding empire generally occupying the poſſeſſion and territories of the antecedent, that which vanquiſheth the laſt may in ſome ſenſe be thought to vanquiſh them all at a clap, or to poſſeſs what any of them had. Which will be immediately made good in the next words.

——*And the ſtone that ſmote the image became a great mountain, and filled the whole earth.*] That is, the true Apoſtolick Church purged from all ſuperſtitious, idolatrous, and tyrannical principles and practices, will, as it were, over-ſpread the whole world; *the kingdoms of this world*; as it is predicted in the Apocalypſe, *becoming the kingdoms of the Lord, and of his Chriſt.* Where Chriſt alſo is deſcribed as *going forth conquering and to conquer*, Revel. vi. 2. This ſtate of the Church may be termed *regnum montis*, the kingdom of the mountain, (as Mr. Mede has well noted) as the ſtate before this may be called *regnum lapidis*, the kingdom of the ſtone. The firſt, commenc'd upon the erection of the fourth kingdom, while the ſtatue continued on its feet; the other was to be manifeſted under its laſt and weakeſt ſtate. Chriſt the foundation of the Church is often deſcribed as a *ſtone*, See Iſa. xxviii. 16. Zech. iii. 9. And the Church in its flouriſhing ſtate is repreſented as a mountain, Iſa. ii. 2. Ezek. xx. 40. Revel. xxi. 10.

Ver. 36. *This is the dream.*] Which miraculouſly, and by the mere inſpiration of the ſpirit of the Moſt High, was communicated unto me, and which the king cannot deny but to have been the dream which he was ſo deſirous to recover into his mind. *And we will tell the interpretation thereof before the king.* Which he may be ſure is true and Divinely inſpired, it being impoſſible any man ſhould know the thoughts of another man, eſpecially ſo ſtrange and hard to be found as theſe, unleſs he were inſpired. Whence my declaring the dream ought to be look'd upon as a certain aſſurance of the truth of my interpretation. But let us obſerve how modeſtly Daniel introduces this ſpeech when he had an opportunity to take all the glory of this interpretation to himſelf; but he begins with a *We*, by which he allows his three friends a ſhare in the honour of interpreting the dream; becauſe the interpretation was obtain'd by their joint prayers to God; ſee ver. 18—23.

Ver. 37. *Thou, O king, art a king of kings.*] That is, the greateſt king on earth. So Nebuchadnezzar is ſtiled, Ezek. xxvi. 7. becauſe he had kings for his vaſſals and tributaries, *viz.* Jehoiakim and Zedekiah, kings of Judah, *&c. For the God of heaven hath given thee a kingdom, power, and ſtrength, and glory.* Thou haſt a ſtrong, potent, and glorious kingdom, and it is a gift of God unto thee, and therefore thou ſhouldſt remember to govern as his vicegerent.

Ver. 38. *And whereſoever the children of men dwell.*] *viz.* The cultivated places of his kingdom, *The beaſts of the field*, The deſart places of Arabia and Africk, ſays Grotius, *And the fowls of the heaven*, Invious and inacceſſible rocks, where only the fowls of heaven can neſt, *Hath he given into thy hand, and hath made thee ruler over them all.* All theſe diverſities of the vaſt places of thy kingdom art thou Lord over. And God having given thee ſo large an empire, ſo proſperous and glorious, I declare unto thee, *Thou art this head of gold.* Which is briefly and figuratively ſpoken by the figure Synecdoche or Metonymie; for, *Thou art the head of this golden kingdom of Babylon*, or, *Thou art the Lord and owner of it.* Or, whatever right thy ſubjects claim; either in their poſſeſſions, or in any perquiſites thereunto belonging, is all held of thee; as the Supreme Lord. Juſt as the Lord had ſaid by the mouth of the Prophet Jeremiah, *Now have I given all theſe lands into the hand of Nebuchadnezzar, the king of Babylon, my ſervant, and the beaſts of the field, have I given him alſo to ſerve him. And all nations ſhall ſerve him*, Jer. xxvii. 6, 7. From whence we may be aſſured, that the head of gold ſignifies the Babylonian kingdom, Nebuchadnezzar being then king of Babylon, and Cyaxares the Mede conjoin'd in affinity and confederacy with Nabopalaſſar the father of Nebuchadnezzar, having ſubdued Nineveh the metropolis of the Aſſyrian empire, together with the empire itſelf ſome four years before, and near an hundred and twenty years after Salmanaſſer had taken Samaria, and carried the ten tribes away captive.

Ver. 39. *And after thee ſhall riſe another kingdom inferior to thee.*] The firſt empire compriſed in this image being thus evidently the Babylonian, it does naturally follow that the ſecond muſt be the Medo-Perſian begun in Cyrus. Who firſt having taken Babylon, and Belſhazzar the laſt king being ſlain by the Medes and Perſians, whom he brought along with him, though he delivered the empire to his uncle Darius the Mede; yet he being aged, and dying within a year or two, he preſently ſucceeded him, and became monarch of the Medes as well as Perſians, himſelf alſo being a Medo-Perſian by extraction: on the mother's ſide a Mede, and on the father's ſide a Perſian. Whence he was called Ἡμίονος, or a *mule*, as Grotius notes. And it has been noted above, that the coaleſcency of theſe two nations into one kingdom or empire, is ſignified by the ſilver part of the image which is the breaſt from which the two arms come.

The hardeſt ſcruple is, how this Medo-Perſian Empire ſhould be ſaid to be leſs than that of Nebuchadnezzar's, the Babylonian, (ſee ver. 32.) there being the acceſſion of Perſia, and all the acquirements of Cyrus added thereto. *Grotius* his anſwer is, *Quia Cyrus & ſucceſſores ejus Africam non tenuerunt. Gaſper Sanctius*, That there was not that pacateneſs nor tranquillity in the Medo-Perſian empire that there was in the Babylonian, or ſo continued proſperity and ſucceſs. Calvin makes one empire inferiour to another, (as the metals are from gold to iron,) in morality, temperance, juſtice, faithfulneſs, *&c.* according to that vulgar opinion expreſſed in Horace, *Carm. lib.* 3. *od.* 6.

Ætas parentum pejor avis tulit
  Nos nequiores mox daturos
Progeniem vitioſiorem.

Time ſenſibly all things impairs,
Our fathers have been worſe than theirs;
And we, than ours, next age will ſee
A race more profligate than we.

Roſcommon.

Whence ſprung that poetical deſcription of the world's degenerating according to the four ages thereof, from gold to ſilver, from ſilver to braſs, and from braſs to iron. Which in all likelihood was more particularly occaſioned from Nebuchadnezzar's dream of this image of thoſe four metals, antiquity not underſtanding the true ſenſe thereof.

But it is poſſible that foraſmuch as it is read, *And after thee ſhall ariſe another kingdom inferiour to thee*; that [to thee,] is here on purpoſe put for [to thine,] that the firſt head of this following kingdom might be underſtood to be more eſpecially compared with *him*, in which there ſeems apparent odds. For Cyrus the firſt head of the Medo-Perſian monarchy or empire reigned not paſt two or three years in that enlarged empire, and not paſſing thirty in his kingdom of Perſia, whereas Nebuchadnezzar in his Babylonian empire reigned three and forty years moſt ſplendidly and proſperouſly, inſomuch that the exceſs of his proſperity caſt him into that ſeptennial madneſs, when he fancied himſelf an ox, out of which he was recovered and gave praiſe to the God of Heaven. But Cyrus as he reigned but a ſmall time in the Medo-Perſian empire, ſo he was vanquiſhed ingloriouſly, ſays Juſtin, by the hand of a woman, *Tomyris*, a Scythian queen, who cut off his head and caſt it into a veſſel of blood, ſaying, *Satia te, Cyre, ſanguine, quem ſitiſti.* But whether this way, or that way, pleaſe beſt, to make the eaſieſt ſenſe of the text, it is unavoidably plain, that this ſecond monarchy is the Medo-Perſian, nor does any interpreter doubt of it. *And another third kingdom of braſs.* This ſhews plainly, that the golden, ſilver, and braſs parts of the image, ſignify three diſtinct kingdoms. But now it is evident in hiſtory, that as the Medo-Perſian empire ſucceeded the Babylonian, ſo the Macedonick, or Grecian, ſucceeded the Medo-Perſian, For Alexander Macedo, after he had vanquiſhed Darius Codomannus in his laſt battle at Arbela, (Darius being ſlain ſome ſix months after by Beſſus, one of the peers of his own empire, and Babylon taken,) tranſlated the monarchy from the Medes and Perſians to the Greeks, about the third year of the 112 Olympiad. And that the Greek empire was not unfitly ſet out by the two thighs of braſs, by reaſon of thoſe two moſt eminent parts of it, into which after Alexander's death it was divided, and ſtood ſo divided for a long time, namely, the two kingdoms of the *Lagidæ* and *Seleucidæ*, I have noted above. And it may not be altogether impertinent to note alſo, what Juſtin writes, lib. 12. *Ea die qua natus eſt Alexander duæ Aquilæ tota die præpetes ſuper culmen domus patris ejus ſederunt, omen duplicis imperii Europæ Aſiæque præferentes*, i. e. It was obſerved that on the day that Alexander was born, two eagles ſat the whole day upon his father's houſe, which were an omen, that he ſhould be poſſeſſed of the two empires of Europe and Aſia. *Which ſhall bear rule over all the earth.* So it is ſaid of him, 1 *Maccab.* i. *He made many wars, and won many ſtrong holds, and ſlew the kings of the earth, and went through to the ends of the earth.* And ſo Juſtin, lib. 12. From the utmoſt coaſts of the ocean were embaſſies ſent to him returning to Babylon, both of the Carthaginians and other cities of Africk, yea of Spain, Sicily, France, Sardinia. And ſome alſo from Italy expected his return to Babylon; *Adeo univerſum terrarum orbem nominis ejus terror invaſerat, ut cunctæ gentes veluti deſtinato ſibi regi adularentur*, i. e. The terror of his name poſſeſſed the whole world in ſuch a manner, that all nations made their court to him, as to their appointed king and governor. Which is enough to ſhew how well this prediction ſuits with the event.

Ver. 40. *And the fourth kingdom ſhall be as ſtrong as iron*, &c.] That this fourth kingdom is the Roman, is manifeſt from hence, that it ſucceeds the Greek empire; which it may ſeem moſt properly firſt to ſeize upon, when Æmylius Paulus the Roman conſul had vanquiſhed Perſeus the laſt king of Macedonia. But about an age after the kingdoms of the *Lagidæ* and *Seleucidæ*, thoſe two eminent parts or thighs, rather of the Macedonick or Greek empire, were ſubdued alſo by the Romans. The laſt of the *Seleucidæ* or kings of Syria, Tigranes, was vanquiſhed by Pompey, and Syria reduced into a province; as alſo Ægypt by Auguſtus, when he had vanquiſhed Antonius the husband of Cleopatra, daughter of Ptolemæus Aules, the laſt but one of the *Lagidæ*, or kings of Ægypt. J. Foy, Vaillant hiſtoria rigu. Syriæ, p. 388, *&c.* Numiſmata. Par. 4to. Whence it is plain, that the Roman ſucceeds the Greek empire, as the Greek the Medo-Perſian, and that therefore this is the fourth kingdom prefigured by the image of the four ſeveral metals. And the genius of the Roman empire, the former days of it eſpecially, ſuits well with this metal, they being not only full of courage and valour, but alſo hardy, rigid, ſevere, and indeed cruel. They that are any thing verſed in hiſtory, will eaſily acknowledge this a fitting character. To which you may add what is intimated in the text, namely, that as iron can cut, and form, and ſubdue all thoſe three firſt metals, gold, ſilver and braſs, ſo the Roman empire could vanquiſh and ſubdue all thoſe regions wherein the Babylonian, Medo-Perſian, and Grecian empire was ſpread. Which feat not being done by the kingdoms of the *Lagidæ* and *Seleucidæ*, it is impoſſible they ſhould be the fourth kingdom of Daniel. And beſides this, we may be infallibly ſure that the fourth kingdom is the Roman, in that the ſtone cut out without hands happened, during the Roman empire, (and it muſt happen in ſome of the four kingdoms according to the viſion,) and not during the kingdom of the *Lagidæ* and *Seleucidæ*. *Foraſmuch as iron breaketh in pieces and ſubdueth all things, and as iron breaketh all theſe, viz.* All theſe metals, gold, ſilver and braſs, *ſhall it*, this Roman kingdom or empire, *break in pieces and bruiſe*, the countries and people which the Babylonian, Medo-Perſian, and Grecian empires had ruled over.

Here I ſhall note, that the reaſon why the ſpirit of God takes notice of theſe monarchies rather than of any others, is becauſe God's people were ſubjects to theſe monarchies ſucceſſively; and ſo in their ſucceſſion a line of time is carried on to the coming of Chriſt, who was to appear in the times of the fourth monarchy, and the countries belonging to it were to be the chief ſeat of Chriſt's kingdom; as Mr. Mede rightly obſerves in his diſſertation upon this ſubject.

Ver. 41. *And whereas thou ſaweſt the feet and toes*, &c.] Here is mention made of *toes* with the *feet*, which juſtifies our expoſition above, ver. 33. But now we are come hither, we muſt remember we are come unto that period of the Roman empire when it was divided into *ten kingdoms*, which are intimated by the *ten toes* of the ſtatue. Which *ten toes* anſwer to the *ten horns* of the beaſt actually crowned. Which is the time that the *two horned beaſt* riſes out of the earth; ſo it is ſaid, *Apoc.* xiii. And why not out of a *white clayey clammy earth*, ſuch as potters make uſe of, as well as out of any other earth beſide. And no man, I think, while he conſiders that the *iron* here ſignified *men*, a body politick of them, can ſtick to admit that this *clay* does ſignify ſo likewiſe. But there being ſo palpable a difference betwixt *iron* and *clay*, it is manifeſt that there muſt be as great a difference between theſe two bodies politick, the one ſignified by the *iron*, the other by the *clay*; the former ſuppoſe the ſecular power, the latter the eccleſiaſtical; as it is ſaid of the papal hierarchy, which is the little horn, chap. vii. 24. That that horn or king ſhall be different from the reſt, which diverſification here betwixt the ſecular and eccleſiaſtical power, ſignified by the *iron* and the *clay*, need not be expreſſed in words, the ſymbols themſelves being apparently different.

— *Part of potters clay and part of iron.*] That is, partly of ſuch clammy white *clay* as potters make uſe of, and partly of iron; which implies, that by that time the empire was divided into ten kingdoms, the *ſumma poteſtas* began to be neither in the ſecular power abſolutely, nor in the hierarchical, but they were ſo mingled together that it was not compleat or full without both concurring; the eccleſiaſtick power getting ſuch a hank upon the ſecular, *in ordine ad ſpiritualia*, the effects whereof in a ſhort time appeared with a witneſs.

—— *The kingdom ſhall be divided.*] That is, the power will be divided or ſhared between the papal or ſacerdotal hierarchy, and the ſecular orders of emperors and kings. For the *iron* and *clay* cannot ſtand for the diviſion of the empire into *ten* kingdoms, for that the *ten toes* prefigure, but the ſharing the *ſumma poteſtas*, or *ſupreme power*, betwixt the ſecular magiſtrate and papal, or ſacerdotal hierarchy.

—— *But there ſhall be in it of the ſtrength of the iron, foraſmuch as thou ſaweſt the iron mixed with the miry clay.*] That is to ſay, the ſword-men or ſecular power of the ten kings was ſo aſſured to the maintaining the power and the inſtitutes of the papal hierarchy (though never ſo foul or idolatrous, ſo they made for the ſacerdotal worldly intereſt) that the papal empire, or the empire framed according to that pattern and ſcope, was as it were ſtrengthned with iron. Which is that which is intimated Apoc. xvii. 12. where the ten kings are ſaid to give their ſtrength and power to the *beaſt that was, and is not, and yet is.* Which is the empire refaſhioned again into a Pagan-like idolatrous form, for the worldly advantage of the *papal hierarchy.* Thus was the *iron* mixed with the *miry clay*, the ten kings cleaving ſo cloſe to the intereſt of the papal idolatrous clergy.

Ver. 42. *And as the toes of the feet were part of iron, and part of clay.*] And, as every one of thoſe ten kingdoms conſiſted of temporal power and eccleſiaſtical, the papal hierarchy being branched through all the ten kingdoms till the reformation: *So the kingdom ſhall be partly ſtrong, and partly broken*; that is, the Roman empire divided into theſe ten kingdoms ſhall be partly ſtrong, and partly brittle; the papal power weakening the civil power of each kingdom, and occaſioning many breaches and jars in Chriſtendom, which has been too fully accompliſhed, to be denied in England, and eſpecially in moſt parts of Germany and France; ſee note on ver. 43.

Ver. 43. *And whereas thou ſaweſt iron mixt with miry clay.*] i. e. I ſhall tell thee the reaſon of it by what means it came to paſs in that meaſure it did; *They ſhall mingle themſelves with the ſeed of men*; ſo our Engliſh renders it, *With the ſeed of men.* The ſeptuagint, ἐν σπέρματι ἀνθρώπων. By this interpreters uſually underſtand alliance by marriages, whereby one kingdom may be more ſurely obliged to keep peace and amity with another. But *dominandi cupido cunctis affectibus flagrantior eſt*, i. e. *the deſire of rule is man's prevailing paſſion*, as the hiſtorian obſerves. And if this may go for a good ſenſe as to the ſodering of the ten kings one to another, the iron to the iron, yet we are to conſider that the text here ſpeaks of the iron being mixt with clay, and how they come to unite. They ſhall mingle one with another, ſaith he, ἐν σπέρματι ἀνθρώπων. It might as well be rendred, ἐν σπορᾷ ἀνθώπων, *in ſementi hominum*, that is, by placing of men in ſeminaries, where they ſhall be ſo brought up, informed and inſtructed, ſuppoſe in convents, monaſteries, and other ſuch like places, that they ſhall be made notable inſtruments, ſo to inſinuate into the ſecular powers, and alſo into the people as to engage their affections to his Holineſs, the great eccleſiaſtic ſovereign, and to all the rites, inſtitutes, and doctrines that are fitteſt to ſupport that papal greatneſs. The propagation and diſſemination of ſuch inſtruments as theſe, I conceive to be alluded to, as if he ſhould ſay, they ſhall mingle one with another, agree or unite together, (ἐν σπέρματι ἀνθρώπων, or ἐν σπορᾷ, for ſo the Hebrew may ſignify,) *by the ſowing or planting of men in the ſeminaries* as ſaid above, fitting them for the foreſaid purpoſe: the more briſk, cunning, and genteel attacking princes and great men; and other monks, prieſts, and friers hanging faſt on the people, and fawning upon them, and keeping warm in them all the modes of idolatry and ſuperſtition, and all the principles and practices that may be gainful to the papal hierarchy. Thus ſays Dr. More on this place, p. 21. the clay ſticks to the iron as well as it can. And this interpretation is moſt conſonant to hiſtory; for as Sir Edwin Sandys ſhews in his *Speculum Europæ*, the pope takes faſt hold of the ſecular party, or civil power, by the activity and ſedulity of the monks and friars, and other emiſſaries educated in, and ſent out of his ſeminaries for that purpoſe. For, the religion that is taught in thoſe ſeminaries, being framed more for the ſupport of the papal power, and worldly intereſt of his church, than for the direction of devout ſouls in the way to eternal life; thoſe that come out of thoſe ſeminaries to inſtruct the people, as they term it, do not the work of God, but of the pope; to whoſe obedience they endeavour to bind their converts, and ſo make the *iron* ſtick to the *clay*. Though I don't entirely lay aſide that other interpretation of this place, which ſays, theſe ten kingdoms ſhall be a medley of people of different nations, laws and cuſtoms; and altho' the kings of the different nations ſhall ſtrive to ſtrengthen themſelves by marriage-alliances into one another's families; yet the different intereſts, which they purſue, will make them often engage in wars with each other, and thereby weaken the common ſtrength.

— *But they ſhall not cleave* (ſo very firmly) *one to another, even as iron is not mixed with clay.*] And what bickerings and claſhings there have been between theſe two powers, the ſecular and eccleſiaſtick in particular kingdoms, the chronicles of each kingdom will declare: As alſo what combats there have been between the pope and the emperors, both Greek and German, is notoriouſly known to all. I will only cite one paſſage out of *The defence of the right of kings*, written by king James the firſt of England: "Let hiſtories be ſearched, ſaith he, let juſt accounts be taken, and beſide many ſieges laid to cities, it will appear by true computation, that Henry the fourth, and Frederick the firſt, fought above threeſcore battles in defence of their own right againſt the enemies of the empire, ſtirred up to arms by the popes of Rome." And indeed the dealings and uſurpations of that hierarchy grew ſo intolerable that many kingdoms at laſt ſhook them off, and would admit the papal authority and religion no longer. Whereby was manifeſtly fulfilled which is here predicted by Daniel, *That they ſhall not cleave one to another, even as iron is not mixed with clay.* It is an unnatural and heterogeneal union, and therefore not durable and permanent. This paſſage therefore in Daniel ſeems to anſwer to that in the Apocalypſe, chap. xvii. 16. *And the ten horns which thou ſaweſt upon the beaſt they ſhall hate the whore, and make her deſolate and naked,* &c.] Which was performed in ſome meaſure in the happy reformation begun in Luther's days, and has been ſo well carried on in this kingdom, and the dominions thereof; and when there will be a further accompliſhment of it, lies wholly in the pleaſure of the Almighty.

Ver. 44. *And in the days of theſe kings ſhall the God of Heaven ſet up a kingdom which ſhall never be deſtroyed.*] After Daniel in his interpretation has gone through all the empires compriſed in that image which Nebuchadnezzar ſaw from head to foot, now he begins to explain the myſtery of the *ſtone cut out without hands*; whereby is underſtood Chriſt, with his *truly pure* Apoſtolick Church. Wherefore by [*in the days of theſe kings*] muſt be underſtood in the days of the fourth monarchy, *viz.* in the time of the Roman empire. For Chriſt was born, and his Goſpel divulged, and his Church firſt gathered in that time, as every body muſt acknowledge. And the ſeventy weeks plainly carry to that time alſo. But now this pure Church of Chriſt being called the *kingdom* which the *God of Heaven* ſhall ſet up, we may obſerve from hence, how in our Saviour Chriſt's preaching and mentioning the *kingdom of Heaven* and the *kingdom of God*, that it had a reſpect to this Prophecy: And the uſe of thoſe phraſes with him does further ratify our interpreting it thus, of the appearance of Chriſt with his true Church. Which is rightly called the *kingdom of Heaven* or *of God*, becauſe the raiſing of it was by the ſpecial miraculous power of the *God of Heaven*. And the adminiſtration of this his true Church is by his Spirit from above in the hearts of his true believers. God does truly rule there by his Spirit, whence it is rightly called *the kingdom of God*: *Which ſhall never be deſtroyed.* The gates of hell ſhall never prevail againſt it. The true and living Church which the Spirit of Chriſt actuates, ſhall never fail. It is an everlaſting kingdom, not like the kingdoms of this world, as juſt deſcribed, not ſubject to change and diſſolution, but like unto God the author of it, eternal and unchangeable; ſee chap. vii. 14, 27.

— *And the kingdom ſhall not be left to other people.*] The Perſians ſucceeded the Babylonians; the Greeks the Perſians; and the Romans the Greeks; but no empire nor any people ſhall ſucceed, the true Chriſtian Church, which is the kingdom of God, which either as *regnum lapidis*, i. e. *the kingdom of the ſtone*, or elſe as *regnum montis*, i. e. *the kingdom of the mountain*, will laſt to the end of the world.

— *But it ſhall break in pieces and conſume all theſe kingdoms.*] When it has become *regnum montis*, it will have overſpread, and will poſſeſs, and keep in rule all the countries that the four great monarchies, ſignified by the ſtatue, had occupied. And the three former kingdoms being as it were incorporated into the fourth, or becauſe the four kingdoms are in this image exhibited at once, *the kingdom of the mountain*, for the embelliſhing the external view of the viſion, is ſaid to break in pieces and conſume all the other kingdoms together, ſtriking the image on the toes as I noted above, at ver. 34. *And it ſhall ſtand for ever*, according as it is ſaid, Revel. xi. 16. *The kingdoms of the world are become the kingdoms of the Lord, and he ſhall reign for ever and ever.*

Ver. 45. *Foraſmuch as thou ſaweſt that the ſtone was cut out of the mountain without hands.*] Here firſt obſerve the meaning of the phraſe, *without hands*, it denotes an act of God's immediate power brought to paſs, without the interpoſition of ſecond cauſes: ſo the Heavenly body we are to receive at the reſurrection is called, *a building not made with hands*, 2 Cor. v. 1. The ſame expreſſion is uſed concerning the *Heavenly tabernacle*, Heb. ix. 11, 24. in oppoſition to buildings of human ſtructure: ſo then the ſenſe of the text is: foraſmuch as the ſtate of the true Church of Chriſt is the abſolute work of God, carried on by his ſpecial providence, not by human arts or policies, and that it was thus begun, and that he is with his Church to the end of the world: *And that it broke in pieces the iron, the braſs, the clay, and the ſilver, and the gold*: And foraſmuch as thou ſaweſt the ſtone cut out of the mountain without hands to do this: Thou art to underſtand it of the true Church of Chriſt thus ſupernaturally begun, and as ſupernaturally emerging to this glorious iſſue at laſt. For as the ſtone was cut out without hands, ſo it will be carried without hands to ſmite the image on the feet, by the power and conduct of the Spirit of Chriſt, who will then open a door of ſucceſs that no man ſhall be able to ſhut, as it is ſaid to the church of Philadelphia; conſidering, I ſay, that omnipotency itſelf is the ſpring of this motion, and that it does not depend on the humours and purpoſes of men, I can of a truth declare unto the king that, *the great God hath made known to the king what ſhall come to paſs hereafter*, or after this, or after the demolition of all theſe four empires, the viſion reaching to the end of the world, which that expected glorious ſtate of the true Church will precede, when the *kingdom of the ſtone* cut out of the mountain, that is, out of the Roman empire, ſhall itſelf become the *kingdom of the mountain*, and fill the whole earth, when that ſtate of the glorious and pure Church ſhall ſpread over all.

— And the dream is certain, and the interpretation thereof ſure.] And more particularly touching that excellent ſtate of the Church concerning which it is ſaid, Rev. xxi. 5. *And he that ſat upon the throne ſaid, Behold, I make all things new. And he ſaith unto me write, for theſe words are true and faithful. And he ſaid unto me, it is done. I am alpha and omega, the beginning and the end*, the dream that he has interpreted is certain, eſpecially the moſt concerning part thereof, the glory and proſperity of the true Church of Chriſt, it being to be atchieved by the irreſiſtable power of the Lord Jeſus, when he ſhall come with his Holy Angels, and deſtroy all thoſe who carry not his mark on their foreheads.

Ver. 46. *Then the king Nebuchadnezzar fell on his face and worſhipped Daniel, and commanded that they ſhould offer an oblation and ſweet odours unto him.*] Doing reverence by proteſtation is not only an act of worſhip paid to God, but often given to kings and great men in the Old Teſtament according to the cuſtom of the eaſtern countries; ſee 2 Sam. ix. 6. xiv. 33. It was likewiſe an expreſſion of reverence paid to Prophets, on account of the ſanctity of their office, and not refuſed by them; ſee 1 Kings xviii. 7. Of this kind probably was the worſhip paid by the leper to Chriſt, whom he took for a Prophet, Matt. viii. 2. but when other circumſtances were added to it, which made it look like Divine Worſhip, then it was refuſed to be accepted, as in the caſe of Peter, Acts x. 25. and of the Angel, Revel. xix. 10. The adoration here deſcribed ſeems to have beenof the latter kind, being joined with offering incenſe, which is an act of worſhip peculiar to God alone; ſee Ezra vi. 10. for which reaſon it is highly probable, that Daniel refuſed the honours offered to him, and put the king in mind that he ſhould give God the glory, as we find he does in the following verſe. Nebuchadnezzar ſeems in a ſudden tranſport to look upon Daniel, as having ſomething more than human in him; ſee chap. iv. 9. juſt as the Barbarirns thought of Paul, Acts xxviii. 6.

Ver. 47. *Of a truth it is, that your God is God of gods, and Lord of kings.*] Superior to all the gods or dæmons, who are worſhipped in my kingdoms: I believe him to be the Supreme Lord and governor of the world; and ruler of all the kings and kingdoms therein; ſee ver. 21.

Ver. 48. *Then the king made Daniel——ruler over the whole province of Babylon.*] When the empire came under the government of the Medes and Perſians, every province had a prince or ruler over it, chap. iv. 1. This probably might have been practiſed before, only afterwards improved by the addition of three preſidents over the reſt, *ib.* ver. 2. and chap. v. 7.

Ver. 49.*— Daniel ſat in the gate of the king.*] The king, however he had promoted Daniel to the greateſt honours and power in his kingdom, would not part with him from his preſence, but had him daily attending on his royal perſon at the king's court; ſee Eſther ii. 19, 21. iii. 2.

CHAP. iii. King Nebuchadnezzar cauſes a great image of gold to be made, and commands that all the world ſhould worſhip it; which the three friends of Daniel having refuſed to do, the king cauſed them to be thrown into a furnace of fire; but God preſerved them miraculouſly, inſomuch that Nebuchadnezzar, being ſtruck with wonder, confeſſed, declared, and publiſh'd the power of the true God.

In this remarkable hiſtory you may obſerve theſe four things chiefly:

1ſt, The folly, pride and impiety of Nebuchadnezzar, in ſetting up this golden image, and in commanding all his ſubjects, upon pain of death to worſhip it. Here we have the picture of haughty, idolatrous and perſecuting princes.

2dly, The admirable conſtancy and generous reſolution of the three Hebrews, who, without heſitating, anſwered the king, that they would not adore that image, and choſe rather to be thrown into the fiery furnace, than to obey his commands. Here is a noble example to teach us, that neither the fear nor even death itſelf, ſhould ever induce us to ſin againſt God; and that we ought boldly to expoſe our lives for his glory, and in the defence of the true religion, when we are call'd to it.

3dly, We have ſeen that the Chaldeans, who caſt the three Hebrews into the furnace, were themſelves conſumed by the flames, but that Daniel's three friends were wonderfully preſerved by the Angel of the Lord, inſomuch that the fire did them not the leaſt harm. Here you may ſee how God puniſh'd thoſe idolaters, and rewarded the zeal and piety of his ſervants. You ſee alſo, that God never wants power to deliver thoſe that ſuffer for his ſake; that he ſupports his children in the midſt of their afflictions; that he is with them in the greateſt dangers, and gives them a happy iſſue from them.

Laſtly, The homage that Nebuchadnezzar paid to Almighty God, and the praiſes he gave to the faithfulneſs of the three Hebrews, ſhould make us acknowledge, that it is this great God alone who does marvellous things; and that he diſplays his powers chiefly for the ſake of thoſe who ſerve him faithfully, and put their firm truſt in him.

Ver. 1. *Nebuchadnezzar made an image of gold, the height whereof was threeſcore cubits, and the breadth ſixty cubits.*] This image was moſt probably from the repreſentation, not of Bel, the god of the Chaldeans, who could not inſpire the magicians, *&c.* with the dream of the king, and the interpretation thereof; but of the living God, who had inſpired Daniel to make known his dream, and of whom the king Nebuchadnezzar ſays at the forty-ſeventh verſe of the precedent chapter, *of a truth it is, that your God is a God of gods, and a Lord of kings.*

As to the proportion of this figure; it ſeems to have been a very irregular figure, no man's height being above ſix times his thickneſs. This makes interpreters generally underſtand theſe *ſixty cubits* of the height of the image and of the pedeſtal taken together: Of which the learned Dr. Prideaux writes in this manner: "Nebuchadnezzar's golden image is ſaid, indeed, in Scripture to have been *ſixty cubits*, i. e. ninety feet high, but that muſt be underſtood of the image and pedeſtal together. For, that image being ſaid to have been but ſix cubits broad or thick, it is impoſſible that the image could have been ſixty cubits high; For that makes its height to be ten times its breadth or thickneſs, which exceeds all the proportions of a man, no man's heighth being above ſix times his thickneſs, meaſuring the ſlendereſt man living at his waiſt. But where the breadth of this image was meaſured is not ſaid; perchance it was from ſhoulder to ſhoulder, and then the proportion of ſix cubits breadth will bring down the heighth exactly to the meaſure of forty feet high, which is the meaſure given by Diodorus Siculus to the image, which Xerxes took out of the temple of Bel in Babylon, which might perchance be that, which Nebuchadnezzar conſecrated in the plains of Dura. For the uſual heighth of a man being four and a half of his breadth between his ſhoulders, if the image were *ſix cubits* broad between the ſhoulders, it muſt according to this proportion have been twenty ſeven cubits high, which is forty feet and an half. ——But if we advance the heighth of the ſtatue to ninety feet without the pedeſtal, it will in proportion increaſe the value to a ſum incredible, and therefore it is neceſſary to take the pedeſtal alſo into the heighth mentioned by Daniel," in this place; Script. Connect. page 79, 80. part 1. fol.

Ver. 2. *Then Nebuchadnezzar ſent to gather the princes, the governors, and the captains, &c.*] It will be of no great conſequence to enter into a particular criticiſm about the diſtinction of theſe titles; it will, I think, be enough to obſerve, that upon this great emergency, this revolution, or, as it were, a reformation of the religion of Nebuchadnezzar, who had erected, or did intend to erect im-

immediately an image to the God of Heaven, whom the ſubjects of his land had not worſhipped before, the king called together all his great men to concur in this action, well knowing, that if he could keep them in awe, and bring them to do his will, the inferior ſubjects would ſoon follow the example of their leaders and governors. Therefore,

I ſhall only note, that from the firſt word *ahaſhdarpanaia*, i. e. *princes*, the word *ſatrapas* is derived, which is commonly taken for a word of Perſian original, but was probably firſt uſed among the Aſſyrians and Babylonians, and from thence derived into the Perſian language.

Ver. 3. *And they came and ſtood before the image which Nebuchadnezzar had ſet up.*] i. e. They obeyed the ſummons of the king; and came to the plains of Dura; and ſhewed themſelves ready to perform the worſhip required of them from their ſovereign.

Ver. 4. *O people, nations, and languages.*] i. e. All ye from what parts ſoever of this vaſt empire ye come, or whatever language you ſpeak; which is a boaſting introduction to the following decree, deſigned to exact the greatneſs of their king, by ſetting forth the largeneſs and extent of the Babyloniſh empire, which was compoſed of ſubjects of ſo many different languages.

Ver. 5. *That at what time ye hear the ſound of the cornet, harp*, &c.] Some of the names of theſe inſtruments have a great affinity to the Greek words of the ſame ſignification, as the word *karna*, which is Chaldee, for *cornet*, with κερὰς, *&c.* This, ſome account for, ſuppoſing that the traffick managed by the Phœnicians with Greece (ſee Ezek. xxvii. 13) and the tranſplanting of the Eolian and Ionian colonies into Aſia, which happened about an age after the deſtruction of Troy, brought theſe and other Greek words into the eaſtern parts of the world.——But it is more probable, that theſe words were tranſlated from the eaſtern languages into Greece. This is taken for granted in the word *ſambuca*, which is derived into Greek from the Chaldee *ſabca* mentioned in the text, *&c.* This opinion is confirmed by the teſtimony of Strabo, lib. x. 471. who ſaith, "That the names of muſical inſtruments, as *nablia*, *ſambuca*, and *barbitos*, were derived from barbarous languages," by which term the Greeks are well known to mean the eaſtern tongues; and Athanæus ſpeaks to the ſame purpoſe, lib. iv. c. 23. and lib. xiv. c. 5.

Ver. 6.——*Shall the ſame hour.*] This is the firſt place in the Old Teſtament where we meet with the diviſion of time into *hours*; the invention of which diviſion is by the Greeks aſcribed to Aneximander or Aneximenes; who, probably learned it from the Chaldeans; ſee Herodot. lib. ii. c. 109.

——*Be caſt into the midſt of a burning fiery furnace.*] The Babylonians were accuſtomed to uſe this puniſhment of burning offenders alive; witneſs that paſſage of Jeremiah xxix 22. *The Lord make thee like Zedekiah, and like Ahab, whom the king of Babylon roaſted in the fire.* And

Ver. 7. *All the people fell down and worſhipped the golden image*, &c.] The paying of Divine Honours to the images of deified men was a piece of worſhip generally practiſed among the Chaldeans as well as other heathens; as may be eaſily collected from Iſa. xlvi. 1. Jer. x. 2—11. and l. 2. And herein particularly was the idolatry committed in this caſe; Nebuchadnezzar was convinced from the interpretation of his dream by Daniel, that his God, was the God of gods, but being clogged with the thick darkneſs of ſuperſtition and idolatry, his underſtanding could not apprehend, how this God of Daniel was to be worſhipped (as we are taught by his revelation, *in ſpirit and truth*) and therefore according to the cuſtom of his religion, he ordered an image to be made of the beſt metal, (*gold*) and to excel all others in grandeur, to ſignify his earneſt deſire to worſhip the God that is above all, and excelleth all in wiſdom and majeſty; yet this was no better than idolatry, becauſe God has commanded that his creatures ſhall not worſhip him by any *graven image*, Exod. xx. 3.

Ver. 12—*They ſerve not thy gods*, &c.] The word in the original which is here tranſlated *gods*, is rather to be rendered *thy God*: For the image repreſented but one ſingle object of worſhip; ſo the word is rendred, chap. i. 2. and ſo it ſhould be tranſlated, Exod. xxxii. 4. This is thy God, O Iſrael, as the ſame words are rendred, Nehem ix. 18. For Aaron and his wife deſigned to worſhip the true God by the emblem of the golden calf, and accordingly *proclaimed a feaſt to the Lord*, ver. 5. Which makes good my interpretation, that Nebuchadnezzar ignorantly worſhipped the living God by this golden image, which he ordered to be made, and Daniel and his companions refuſed to worſhip before that image becauſe it was forbidden them by their law, Exod. xx. 3, *&c.* and therefore they were accuſed before the king in the words of the text, *they ſerve not thy gods*, in the heathen phraſe; for they won't worſhip thy god, or this image of gold, which thou, O king, haſt ſet up and dedicated to the God of gods.

Ver. 15—*And who is that God that ſhall deliver you out of my hand?*] Theſe are the words of Nebuchadnezzar tampering with Daniel's companions to make them worſhip the image which he had erected; where he ſpeaks in the haughty ſtile of the heathens, who having groſs and carnal ideas of a god, upon occaſion would, as the king doth in this place, exalt himſelf above God Almighty, as Sennacherib had done before him, ſaying: *Who are they among all the gods of the nations, that have delivered their country out of my hand, that the Lord ſhould deliver Jeruſalem out of mine hand?* But that Nebuchadnezzar ſhould boaſt himſelf in this manner, is the more ſurpriſing, becauſe he had made an ample confeſſion of the true God at ch. ii. 47.

Ver. 16—*We are not careful to anſwer thee in this matter.*] The matter here in queſtion was, whether theſe Jews ſhould worſhip God by an image of gold, or as the text before expreſſes it, whether they, as all the people did, (ver. 7.) would *fall down* on their faces, *and worſhip* with Divine Honours, *the golden image?* or, *be caſt into the midſt of a burning fiery furnace*, ver. 6. The companions of Daniel reply to this queſtion in the words of the text: Where by thoſe words, *we are not careful to anſwer*, they intimate that the caſe is ſo plain, that it needs no deliberation, for here they are to obey God or man; God, who had threatned them with eternal puniſhment if they broke his command not to worſhip an image, Exod. xx. and man, who threatned them with immediate death if they would not break the command of God by worſhipping a golden image; ſo that their anſwer was ready at hand, as it ſhould be in all like caſes with us, that *we ought to obey God rather than man*. And that really upon a principle of intereſt: Becauſe as it follows,

Ver. 17. *Our God whom we ſerve is able to deliver us—and he will deliver us out of thine hand.*] He is above man, and is able to deliver us from all perſecutions and oppreſſions by his ſole power in deſpite of the ſtrength and counſel of man: And we truſt in his mercy and goodneſs, that he will deliver us out of this imminent danger.

This was ſpoken by the three children out of a well-grounded hope; not from a certain foreſight of being delivered: For ſuch an aſſurance would have defeated the worth of their courage and conſtancy in deſpiſing the danger which threatned them.

Ver. 25——*And the form of the fourth is like the ſon of God.*] Or like a ſon of the gods; or like ſome young god; moſt bright, beautiful, and Divine. Such were the groſs opinions of the heathens relating to the Deity. But the doubtful words in the heathen kings ſpeech, have been well interpreted by the ancients, ſome of whom underſtand him here to mean an Angel, ver. 28. where he is expreſly called the *Angel of God*, who is here called the *ſon of God*; as alſo Angels are called the ſons of God in Job i. 6. and xxxviii. 7. becauſe, ſays the author of the Aſſembly Annotations, Angels do bear a form and likeneſs of God, and are God's miniſters and meſſengers, as the word doth ſignify, ſent by him to do his will, and deliver his ſervants, Acts xii. 7—12. And though this might be ſaid by Nebuchadnezzar from ſome reflection on the diſcourſe which he had with Daniel about religion, and ſo nothing more was meant by him than an *Angel*, yet we may take the words litterally, and, without prejudice or wreſting the Scripture, underſtand this fourth to be *the very true ſon of God*, our Saviour Chriſt, who is preſent with, and always ſupports and defends his ſervants in their extremities, which they ſuffer for his name's ſake.

Ver. 26—*Ye ſervants of the moſt high God*, &c.] This is a repetition of the king's former confeſſion, ver. 47. of the 2d chapter, which he made of the true God, extorted now from him by the convictive force of a wonderful miracle, that baffled his boaſting, at ver. 15. And as they, the three children had ſaid, delivered them out of the fiery furnace. Thus, God in his gracious goodneſs, convicts the conſcience, and does ſometimes miraculouſly force great men to honour him and his ſervants.

—*Come forth.*] This is the order of the king, who in his pride had commanded them to be thrown in. And no doubt he ſpeaks this order, with the greateſt ſubmiſſion to, and acknowledgment of, God's power, who had rendered his commandment of none effect, by ſuſpending the execution of ſo unjuſt a ſentence.

Ver. 28.—— *Bleſſed be the God of Shadrach*, &c.] Here we ſee the heathen was moved by the evidence of ſo great a miracle to give praiſe to God, who had done it; but his heart was not yet thoroughly touched, he departed not from his falſe worſhip. So that we may obſerve, that miracles are not ſufficient to convert men to God, Deut. xxix. 3, 4. but that the doctrine, and the ſaving-grace and power of God, muſt be adjoined, without which there can be no real faith and true converſion, though for a while the heart, like Nebuchadnezzar's, may be brought to repentance, and good reſolutions.

Ver. 30. *Then the king promoted Shadrach*, &c.] Or, rather, *reſtored* them to their former places and dignities; ſo Lud. de Dieu. explains the Chaldee verb *Hatſelack*. The Greek interpreter adds at the end of the verſe, "and he advanced them to be governors over all the Jews, who were in his kingdom."

Chap. iv. This chapter conſiſts of three parts, *viz.*

1ſt, The account of a dream that king Nebuchadnezzar had of a great tree, whoſe branches was cut off.

2dly, The interpretation that Daniel gave of the dream, telling him that he ſhould be driven from his kingdom, and be re-eſtabliſhed afterwards.

3dly, The accompliſhment of the dream, and of all that Daniel had foretold him. From which we may raiſe the following reflections. 1ſt, From that which happen'd to Nebuchadnezzar when he was in the heighth of his glory we learn, that proſperity is a dangerous ſtate; that we eaſily fall from thence into pride and forgetfulneſs of God; and that it is then he threatens us moſt with his judgments. 2dly, From God's warning Nebuchadnezzar by a dream, and by the interpretation which Daniel gave him, of the things that were about to befal him, and the wholſome advice given to him by the ſame Prophet, we learn that God, out of his loving-kindneſs, warns men of their approaching miſeries, and teaches them how they may avoid them.

3dly, From the counſel which Daniel gave to the king, to break off his ſins by righteouſneſs, and his iniquities, by ſhewing mercy to the poor, we learn to break off, by all poſſible means, from the ſins we have committed, and eſpecially by works of charity.

4thly, From the puniſhment of Nebuchadnezzar, who was driven out of his ſenſes, and forced to live like the beaſts, at the time of his greateſt proſperity, we learn (as himſelf owns) that God is almighty, that he does whatſoever he pleaſes; that he exalts and abaſes whom he will, and particularly, that he is juſt, and knows how to humble the proud.

Laſtly, We have ſeen how Nebuchadnezzar recover'd his ſenſes, and humbled himſelf, and even gave publick tokens of his repentance, and of the fear he had of the true God. Hence we learn how God's chaſtiſements bring men to themſelves; how the Lord is appeaſed toward ſinners that humble themſelves, and how he makes them partake of the effects of his mercy.

Ver. 1. *Nebuchadnezzar the king unto all people, nations, and languages*, &c.] This chapter contains a recital of the very words of that edict or proclamation which Nebuchadnezzar publiſhed after his reſtoration, for the greater confirmation of the truth of the event here related.

Ver. 4. *I Nebuchadnezzar was at reſt in my houſe, and flouriſhing in my palace.*] I who am ſtiled the king of kings, thought myſelf ſecure in my enjoyments, and at full eaſe and proſperity in my palace at Babylon, which was built with that ſtate and magnificence, as to be reckoned one of the wonders of the world, ver. 30. And here we are to remark, that God's particular judgments often reſemble the *general* one, in their coming ſuddenly and unexpectedly; when men indulge themſelves in their carnal ſecurity.

Ver. 8. *Whoſe name was Belteſhazzar*, &c.] See the note upon chap. i. ver. 7.

—— *And in whom is the ſpirit of the holy Gods.*] Who is enlightened by the Gods, or Heavenly Powers, with a ſupernatural degree of knowledge, ſuch as none of the wiſe-men of Babylon can attain unto by their learning.

Ver. 9. *O Belteſhazzar, maſter of the magicians, tell me the viſion of my dream that I have ſeen, and the interpretation thereof*, or as the Greek tranſlate it, *Hear the viſions of my dream, and tell me the interpretation thereof.*] For Nebuchadnezzar tells the dream himſelf in the following words; ſo the meaning of the text muſt be, "Tell me the dream, that is, the interpretation thereof. So Dr. More in his preface to the viſions of Daniel gives us the following eaſy interpretation, for, ſays he, when Nebuchadnezzar ſays to Daniel, *Tell me the viſion of my dream that I have ſeen, and the interpretation thereof*; here, ſays he, the particle [*and*] moſt aſſuredly ſignifies, *that is to ſay*, for Daniel was not to tell the dream but the interpretation of it; ſo that the true and plain ſenſe of that part of the verſe is, *Tell me the viſion of my dream that I have ſeen, that is to ſay, the interpretation thereof.*

Ver. 10. —— *I ſaw, and behold a tree in the midſt of the earth.*] Princes and great men are often repreſented by fair and flouriſhing trees; ſo the king of Aſſyria is deſcribed in Ezekiel xxxi. 3.—18. compared with Iſa. x. 34. Zech. xi. 2.

Ver. 12. *The beaſts of the field had ſhadow under it.*] i. e. All the ſubjects of that large empire thought themſelves ſafe under his protection: compared with Ezekiel xvii. 23. xxxi. 6. Lament. iv. 20.

Ver. 13. *Behold a watcher, and* [or even] *an holy one came from heaven.*] Here the conjunction copulative [*and*] is again uſed by way of explication; and the word *watcher* is underſtood of ſome principal Angel; the Angelical orders being deſcribed, as always attending upon God's throne, to receive and execute commands from the Almighty; ſee Pſalm ciii. 20. Matt. xviii. 10. and therefore they are in another place called the *eyes of the Lord*, Zech. iv. 10. In the fragments of that ancient book called *the Prophecy of Enoch*, quoted in the epiſtle of Jude, the Angels are called Εγρήγοροι, the Greek word, which ſtands for *watchers*, and anſwers to *Eir*, the Chaldee thereof in the text; and ſome critics derive the *Iris* of the poets, whom they deſcribe as the meſſenger of the gods, from the ſaid word *Eir*; tho' others take the word *Eir* to differ only in the Chaldee dialect, from the Hebrew *Tseir*, a *meſſenger*. —— The words *Holy One*, denotes ſuch of the Angels who kept their ſtation, and were not ſeduced from their obedience; when the evil angels rebelled againſt God, and were driven from the Heavenly Manſions. In which ſame ſenſe the word is taken by St. Jude, who ſays, *the Lord cometh with ten thouſand of his Saints*, or *Holy Ones*; ver. 14. of the epiſtle of Jude.

Ver. 14. *Let the beaſts get away from under it*, &c.] Let his ſubjects not rely upon his protection; compared with Ezekiel xxxi. 12.

Ver. 15. *Nevertheleſs leave the ſtump of his roots in the earth.*] As when the root of a tree is ſtill alive, there is a poſſibility of its flouriſhing again; ſo there ſhould be ſtill hopes, that the king may recover his former ſtate and dignity: ſee ver. 26.

—— *With a band of iron and braſs in the tender graſs of the field.*] Which denotes, that while the king was deprived of his reaſon, and lived as the beaſts of the field, he was bound with fetters and chains as madmen uſually are.

Ver. 16. *Let his heart be changed from man's, and let a beaſts heart be given unto him*] i. e. Let him looſe the uſe of his reaſon. This is the whole meaning of the text, and not as ſome have madly fancied, as if Nebuchadnezzar was really transformed into an *ox* or *beaſt*. But it is the ſame, ſays a learned author, that by the juſt judgment of God, he was ſtruck with a ferine, or beaſtly melancholy. And as ſome in ſuch a deliriancy, fancy themſelves *wolves*, others *dogs*, and other ſome *cats*; which diſtempers are termed by phyſicians Lucanthropy, Kunanthropy, and Galeanthropy, as you may ſee in Sennertus Inſtitut. Medic. lib. 2. part. 3. ſect. 1. ſo this ferine melancholy or madneſs of Nebuchadnezzar, with which he was ſmitten and continued in for ſeven years, may be termed a Βοανθρωπία or Ταυρανθρωπία, and as phyſicians report of thoſe other diſtempers, that the parties that are affected with them will imitate the actions, geſtures and voices of thoſe animals, wolf, dog or cat, ſo might Nebuchadnezzar of an ox or bull; and in this wild ſavage life of his, he might grow very rough and hairy, and his nails long as the claws of a bird are, he never paring them. Which is all that is meant by that text, that *his hairs were grown like eagles feathers* (not broad as feathers are, but ſo thick ſet and much grown that they covered his skin as cloſe as the feathers of an eagle do hers) *and his nails like birds claws*, that is, long eſpecially, and ſomething bending inward. And that this matter, this judgment upon Nebuchadnezzar, was determined by the decree of the *watchers* and by the word of the *Holy Ones*, that is, of the Angelical Powers, this is no more than is more fully intimated in thoſe Prophecies of Daniel which I have expounded; that the affairs of men and of kingdoms eſpecially are carried on by the activity and miniſtry of Angels, according to that of Theognis,

Ἄνθρωποι τὰ μάταια νομίζομεν, εἰδότες οὐδέν,
Θεοὶ δὲ κατὰ σφέτερον πάντα τελοῦσι νόον.

We mortals knowing nought, vain things ſurmiſe,
But all muſt go as th' Holy Ones *deviſe.*

See alſo Scaliger's notes upon the *ancient fragments*, in the appendix to his works *de emendatione temporum*.

Ver. 7. *And let ſeven times paſs over him.*] That is, ſeven years; ſo the expreſſion is taken afterwards at chap. xi. 13. where the Hebrew reads, *the king of the north ſhall come at the end of times*, i. e. *years*. So the *time, times*, and an *half*, mentioned chap. vii. 25. and xiii. 7. ſignify three years and an half; and are accordingly explained by *forty two months*, Revel. xi. 2. and by 1260 days, Revel. xii. 7. both which reckonings of time are equivalent to *three years and an half*.

Ver. 17. *This matter is by the decree of the watchers, and the demand by the word of the Holy Ones.*] It is called *the decree of the Moſt High*, ver. 24. So the expreſſion of the text is an alluſion to the proceedings of earthly princes, who publiſh their decrees with the advice of their chief miniſters. Thus God is deſcribed as ſummoning all the Hoſt of Angels, and taking reſolutions according to their advice. Thus the Prophet Micaiah, *I ſaw the Lord*, ſays he to Ahab, *ſitting on his throne, and all the Hoſt of Heaven ſtanding by him, on his right hand and on his left; and the Lord ſaid, who ſhall perſuade Ahab*; 1 Kings xxii. 19, 20. And Chriſt is repreſented as attended with Angels and Saints, as his aſſeſſors on the tribunal at the Day of Judgment, as you may read more particularly at the viith chap. and 22d ver. of this Prophecy, and 1 Cor. vi. 2, 3. 1 Tim. v. 21. Revel. xx. 4.

Yet the words here are capable of another ſenſe, and are conſequently interpreted by ſome to denote, that the ſentence was pronounced at the requeſt of thoſe Angels whom God hath appointed to preſide over the affairs of the Babyloniſh empire. ——— *Watchers* and *Holy Ones* are here ſpoken of in the plural number, whereas the words are in the ſingular, at ver. 13. Which difference may be thus accounted for, that as is juſt hinted, the ſentence was pronounced at the joint requeſt of many, but was to be put in execution by one ſingle Angel.

—— *And ſetteth up over it the baſeſt of men.*] This regards Nebuchadnezzar, either with reſpect to his preſent condition, whoſe pride and cruelty rendered him as deſpicable in the ſight of God, as his high eſtate made him appear honourable in the eyes of men; and therefore was juſtly doomed to ſo low a degree of abaſement: or elſe it may be underſtood of his wonderful advancement and reſtoration, after he had been degraded from his dignity; and thought to herd with the beaſts of the field. God thereby aſſerteth that prerogative of his, of *bringing low and lifting up*: and of *raiſing the beggar from the dunghil to ſet him among princes*: 1 Sam. ii. 8, 9. Pſal. cxiii. 7, 8.

Ver. 18. *For the ſpirit of the holy gods is in thee.*] See ver. 8.

Ver. 19. *Then Daniel was aſtoniſhed for one hour, &c.*] Both at the ſurprizing inſtances of the judgment denounced againſt the king, and likewiſe out of a tender regard and reſpect for his perſon, who had beſtowed ſo many favours upon him.

——— *The dream be to them that hate thee*, &c.] The words are ſpoken by the figure called *Euphemiſmus*, when we would avert an ill omen from ourſelves or friends, by wiſhing it may light upon our enemies: ſee a like inſtance, 1 Sam. xxv. 22. *So and more alſo do God unto the enemies of David.* At the ſame time Daniel expreſſes his dutiful concern for the ſafety of the king's perſon and government. Jeremy had before adviſed the Jewiſh captives at Babylon to wiſh and pray for the proſperity of the government under which they lived, Jer. xxix. 7.

Ver. 22. *It is thou, O king — for thy greatneſs is grown, and reacheth unto Heaven.*] See chap. ii. 38.

Ver. 25. *They ſhall drive thee from men*, &c.] See ver. 16.

Ver. 26. *After that thou ſhalt have known that the Heavens do rule.*] Heaven is put for God, as Matt. xxi. 25. Luke xv. xv. 18, 21.

Ver. 27. *Break off thy ſins by righteouſneſs*, &c.] Become a *new man*. The Greek tranſlates it, *redeem thy iniquities by alms-deeds*; making this ſentence equivalent in ſenſe to the following words: and it is true that righteouſneſs is often taken for mercy; ſee Pſal. xxxi. 2. cxii. 9. Nor does this ſenſe of the words favour the doctrine of merit, any more than thoſe words of Solomon, Prov. xvi. 6. *By mercy and truth iniquity is purged*, or expiated; as the Hebrew verb *Caphar* properly ſignifies. To the ſame ſenſe St. Peter ſaith, *Charity ſhall cover a multitude of ſins*, 1 Pet. iv. 8. *viz.* as it is a teſtimony of unfeigned repentance or converſion. Thus Salvian deſcanting upon this text, and ſpeaking of works of charity, as proper evidences of true repentance, ſaith of the ſinner, *Offerat cum compunctione, cum lacrymis — aliter quippe oblata non proſunt, quia non pretio, ſed affectu placent.* "We ought to make ſuch oblations with all the ſigns of true contrition, or elſe they will not be accepted, becauſe it is not the value of the things themſelves, but the diſpoſition of the giver which renders them acceptable." Salvian. ad Eccleſ. Cathol. lib. 1.

—— *It may be a lengthning of thy tranquillity.*] God ſometimes defers his judgments upon mens ſhewing ſigns of repentance; ſee 1 Kings xxi. 29.

Ver. 30. *Is not this great Babylon which I have built*, &c.] Tho' Babylon was one of the oldeſt cities in the world, yet Nebuchadnezzar had very much improved, and made it one of the wonders of the world, upon account of the largeneſs and heighth of its new walls, the temple of Bel, his own palace, and the hanging gardens belonging to it; the banks of the river, and the canals made for the draining of it: all which were the works of this king, and an exact deſcription of them may be ſeen in Dr. Prideaux, Script. Connect. par. 1. p. 94, *&c.* alſo in our notes upon Iſaiah.

The words of Nebuchadnezzar here recited, ſavour of great pride and arrogance, and are therefore juſtly puniſhed by that judgment pronounced upon him in the following verſes. Comp. chap. v. 20.

Ver. 31. *While the word was in the king's mouth, there fell a voice from heaven*, &c.] So Herod was ſtruck immediately, becauſe he gave not God the glory, Acts xii. 23.

Ver. 34. *At the end of the days, I Nebuchadnezzar liſt up mine eyes to heaven, and my underſtanding returned unto me*, &c.] At the end of ſeven years, ſee ver. 16. I recovered the uſe of my reaſon, ver. 36. and became ſenſible of my dependance upon God, and lift up mine eyes to heaven, in a devout acknowledgment of his Sovereign Majeſty, whoſe dominion alone is unchangeable, and endures for ever.

Ver. 35. *And all the inhabitants of the world are reputed as nothing*, &c.] The greateſt monarchs, as well as perſons of an inferiour rank, are as nothing in his ſight; and he diſpoſes of all things in heaven and earth by an irreſiſtable power and authority. Comp. Iſa. xl. 15, 17. xlv. 9.

Ver. 36. *And for the glory of my kingdom, mine honour and brightneſs returned to me.*] Or, *the glory of my kingdom*, (for the particle in the word *likar* is uſed for a nominative caſe; ſee Noldius, p. 463.) *mine honour and countenance*, or comelineſs, *returned to me*. The word *ziv* is tranſlated countenance, chap. v. 6. vii. 28. I recovered my former looks, was poſſeſſed of the ſame glory and majeſty, and was honoured with the ſame attendance and retinue as I was before.

Ver. 37. *All whoſe words are truth, and his ways judgment.*] Who governs the world with equity and juſtice. Compare Rev. xv. 3. xvi. 7.

——*And thoſe who walk in pride, he is able to abaſe.*] Of which Nebuchadnezzar himſelf was a remarkable inſtance, ver. 30, 31. ch. v. 20.

Chap. v. In this chapter we have the hiſtory of Belſhazzar's feaſt, and of his prophaning the Sacred Veſſels of the temple of Jeruſalem, at which time, he ſaw a hand-writing upon the wall, the decree of his condemnation and death, which happen'd immediately, as Daniel propheſied, he being ſlain that night, and the monarchy of the Chaldeans transferr'd to the Medes and Perſians. Hence obſerve, 1ſt, That it was the pride of Belſhazzar, and his prophaning the Holy Veſſels, which drew upon him the Divine Vengeance: Learn then, that God will not ſuffer the affronts done to his Majeſty, to paſs unpuniſhed; and that pride always goes before deſtruction.

2dly, That God cauſed the hand-writing to appear upon the wall, at the very time that Belſhazzar was in the midſt of his pleaſures: Learn here, that he often cauſes his judgments to fall upon the wicked, when they leaſt expect them, and whilſt they are enjoying themſelves in eaſe and proſperity.

3dly, Obſerve the fright wherewith Belſhazzar was ſeized, in ſeeing the hand. Learn then, that a bad conſcience is always fearful, and that the light of judgments produces in the ſouls of ſinners the moſt terrible conflicts.

4thly, Obſerve the conduct of Daniel, who denounc'd to the king, the puniſhment that was about to fall upon him, and who explain'd the myſterious writing, without hiding any thing from him. Hence learn, that the miniſters of the Lord ought always to ſpeak to men ſincerely, and without flattering them.

5thly, Obſerve how Daniel reproved Belſhazzar for his pride and idolatry, and particularly for having made no better uſe of that which befel his father Nebuchadnezzar. Learn hence, that God puniſhes proud and prophane perſons, and eſpecially thoſe that do not lay hold of the warnings he gives them, nor of the examples he ſets before their eyes.

Laſtly, We ſee in the death of Belſhazzar, and in the coming of Darius the Mede to the empire of the Chaldeans, the accompliſhment of what Daniel had foretold, that that monarchy ſhould paſs to the Medes and Perſians.

Ver. 1. *Belſhazzar the king.*] This was the laſt king of the Babyloniſh race, and therefore muſt be the ſame, who is called Nabonnedus by Beroſus, and Naboandebus by Joſephus, antiq. lib. x. c. 11. of whom Dr. Prideaux gives the following account: "After him (Neriglaſſar) ſucceeded Nabonadius, and reigned ſeventeen years. Beroſus calls him Nabonnedus, Megaſthenes Nabonnidochus, Herodotus Labynetus, and Joſephus Naboandelus, who he ſaith is the ſame with Belſhazzar. And there is as great a difference among writers, what he was, as well as what he was called. Some will have him to be of the royal blood of Nebuchadnezzar, and others no way at all related to him. And ſome ſay, he was a Babylonian, and others, that he was of the ſeed of the Medes. And of thoſe, who allow him to have been of the royal family of Nebuchadnezzar, ſome will have it that he was his ſon, and others that he was his grandſon. For the clearing of this matter, theſe following particulars muſt be taken notice of, 1ſt, That he is on all hands agreed to have been the laſt of the Babyloniſh kings. 2dly, That therefore he muſt have been the ſame who in Scripture is called Belſhazzar. For immediately after the death of Belſhazzar, the kingdom was given to the Medes and Perſians, (Dan. v. 28—30, 31.) 3dly, That he was of the ſeed of Nebuchadnezzar, for he is called his ſon, and Nebuchadnezzar is ſaid to be his father in ſeveral places of the ſame 5th chapter of Daniel, and in 2 Chron. xxxvi. 20. it is ſaid that Nebuchadnezzar, and his children or offspring, reigned at Babylon till the kingdom of Perſia. 4thly, That the nations of the eaſt were to ſerve Nebuchadnezzar, and his ſon, and his ſon's ſon, according to the Prophecy of Jeremiah, ch. xxvii. 7. and therefore he muſt have had a ſon, and a ſon's ſon ſucceſſor to him in the throne of Babylon. 5thly, That as Evil-merodach was his ſon, ſo none but Belſhazzar, of all the kings that reigned after him at Babylon, could be his ſon's ſon. For Neriglaſſar was only his daughter's husband, and Laboroſoarchod was the ſon of Neriglaſſar, and therefore neither of them was either ſon, or ſon's ſon to Nebuchadnezzar. 6thly, That this laſt king of Babylon is ſaid by Herodotus, lib. 1. to be ſon to the great queen Netocris; and therefore ſhe muſt have been the wife of a king of Babylon to make her ſo, and he could have been none other than Evil-merodach. For by that king of Babylon only, could ſhe have a ſon, that was ſon's ſon to Nebuchadnezzar. And therefore, putting all this together, it appears, that this Nabonadius, the laſt king of Babylon, was the ſame with him that in Scripture is called Belſhazzar, and that he was the ſon of Evil merodach by Netocris, and ſo ſon's ſon to Nebuchadnezzar. And that whereas he is called the ſon of Nebuchadnezzar in the 5th chapter of Daniel, and Nebuchadnezzar is there called his father, this is to be underſtood in the large ſenſe, wherein any anceſtor upward is often called father, and any deſcendant downward ſon, according to the uſual ſtyle of Scripture. *Script. Connect.* page 90, 91. part 1. fol.

——*Made a great feaſt before a thouſand of his lords, and drank wine before the thouſand.*] i. e. The king was preſent at a great feaſt which he provided for the chief men of his dominions that were then at Babylon, and for the principal officers of his court, being an annual feſtival celebrated with publick rejoycings, and ſpent in revelling during the whole night; which circumſtances were favourable to the watchful enemy Cyrus, and he took advantage thereof to make himſelf maſter of the city, as was foretold by Jeremiah ſaying of the Babylonians, ch. li. 9. *In their heat I will make their feaſts, and I will make them drunken, that they may rejoice, and ſleep a perpetual ſleep and not awake, ſaith the Lord.* 40. *I will bring them down like lambs to the ſlaughter*—42 *The ſea is come up upon Babylon: ſhe is covered with the multitude of the waves thereof,* &c.—38. *The broad walls of Babylon are utterly broken, and her high gate ſhall be burnt with fire,* &c. All which was clearly fulfilled at this time, as the hiſtorians Herodotus lib. 1. and Xenophon lib 7. do teſtify.

Ver. 2. *Belſhazzar, whiles he taſted the wine, commanded to bring the golden and ſilver veſſels, which his father Nebuchadnezzar had taken out of the temple, which was in Jeruſalem.*] You have read before in the firſt chapter, that theſe veſſels by Nebuchadnezzar's command were carried into the temple of his own god, and ſet apart there for religious uſes. So this further prophanation of them was contrary to their own principles of religious worſhip, and can be excuſed of ſacrilege by no other means than by attributing it to the effects of a brain diſordered with too much ſtrong drink.

——*Which his father Nebuchadnezzar had taken.*] Or rather, his grandfather as we expreſs it. See this handled more largely in the note on the firſt verſe of this chapter.

Ver. 4. *They drank wine and praiſed the gods of gold and of ſilver,* &c] They ſang praiſes unto their falſe gods made of ſilver and gold, &c. who were fitly repreſented by ſenſeleſs images; and this they did by way of triumph over the God of Iſrael, the veſſels of whoſe temple they brought forth as ſo many trophies of their victory; by which, as it is ſaid, ver. 23. *they lifted up themſelves againſt the God of Heaven.*

Ver. 5. *In the ſame hour came forth fingers of a man's hand.*] Next to murder, no ſin has been ſo remarkably puniſhed, in this world, as that of ſacrilege, as appears from the inſtances recorded thereof in the hiſtories of all ages, whether Heathen and Infidel, Jewiſh or Chriſtian. For, to profeſs a religion to be true, and yet to offer violence to the places and utenſils dedicated to the ſervice of that religion is downright impiety, and argues a contempt of all religion. Some of the moſt remarkable inſtances of this kind in Heathen ſtory are, the miſerable end of the Phoceans, who robbed the temple at Delphos, and were the occaſion of that war, which was called from thence, the *Holy War*, an account of which may be ſeen in Petavius's *Rationar. temporum*, part 1. p. 113. The deſtruction of the Gauls in their attempt upon the ſame temple of Apollo: And of Craſſus, who plundered the temple of Jeruſalem, and that of the Syrian goddeſs: Which two laſt ſtories are very particularly related by Dr. Prideaux in the Script. Connect. part 2. page 26. and 202. 8vo. Firſt Edition, to which I chuſe to refer my reader, being too long to inſert in theſe notes; and ſhall conclude with that excellent note of Grotius on this place.

“The heathens thought it a great impiety to convert Sacred Things to common uſes: But now-a-days neither princes, nor people, think there is any harm in it: And can we expect that God will *not viſit for thoſe things?*”

Ver. 4. *And wrote over-againſt the candleſtick.*] The feaſt was continued till late at night, according to the annual cuſtom, as noted before at ver. 1.

Ver. 5. *Then the king's countenance was changed——ſo that the joints of his loins were looſed,* &c.] The king was ſo much ſurpriſed at this unexpected and ſupernatural ſight, that he trembled and quaked in ſuch a manner, that diſcovered the diſorder of his mind: Juſt as the Pſalmiſt ſays, or prays to God againſt his enemies; *Let their eyes be darkened that they ſee not, and make their loins continually to ſhake,* Pſal. lxix. 23.

Ver. 8. *Then came in all the king's wiſe-men, but they could not read the writing.*] It was probably writ in the old Hebrew letters, now called the Samaritan character, which the Chaldeans were ignorant of.

Ver. 10. *Now the queen,* &c.] This was the queen-mother Netocris, a lady famous for her wiſdom, who had the chief management of the publick affairs, and ſo ſays Dr. Prideaux is called *the queen* by way of eminence.

Ver. 13. *Art thou that Daniel?* &c.] The queen-mother introduced Daniel, and told Belſhazzar that this was the man who had in former days interpreted the dream of his grandfather Nebuchadnezzar. For this preſent king Belſhazzar was ſo weak and vicious a prince, that, according to hiſtory, he left the care of publick affairs to his mother, and minded nothing but his pleaſures; ſo that he neither knew what was acting, nor who were the acting perſons of his kingdom; therefore, tho' his grandfather had advanced Daniel to conſiderable places of honour, ver. 11. Yet, he knew nothing of him, and when he ſaw him, ſaid in the words of the text, *Art thou that Daniel?*

Ver. 23——*The God in whoſe hand thy breath is, and whoſe are all thy ways, haſt thou not glorified.*] Daniel ſpake with boldneſs, and rebuked the king for his ſacrilege, as at ver. 4. is obſerved he was guilty of; telling him that he had not given due honour to that Supreme Being, who hath an abſolute diſpoſal of not only all our affairs, but of life itſelf.

Ver. 26. *MENE, God hath numbered thy kingdom, and finiſhed it.*] The determinate number of years appointed by God for the continuance of thy reign and the duration of the Babyloniſh monarchy, is now finiſhed or compleat. So God is ſaid to *number the months of man's life, and to appoint him bounds which he cannot paſs,* Job xiv. 5. The word *mene* is doubled in the foregoing verſe, to ſhew that the thing is certain, and *eſtabliſhed by God,* as Joſeph tells Pharaoh in a like caſe, Gen. xli. 32.

Ver. 27. *TEKEL, thou art weighed in the ballances, and found wanting.*] Wicked men are often compared to ſilver adulterated and alloyed with baſer metals, which makes it too light when flung into the ſcales. Thus ſays Jeremiah, *Reprobate ſilver ſhall men call them, becauſe the Lord hath rejected them,* ch. vi. 28. ſuch was Belſhazzar when weighed in the ſcales of Divine Juſtice, and of ſuch the Pſalmiſt writes, to be laid in the ballance, *they are altogether lighter than vanity,* Pſal. lxii. 9. The ſame compariſon is uſed by Homer. Iliad, 22. And by Virgil at the death of Turnus, Æn. xii.

Ver. 28. *PERES, thy kingdom is divided and given to the Medes and Perſians.*] The verb *paras,* from whence *peres* is derived as an appellative, ſignifies to *divide* or *break:* It is likewiſe the proper name of the Perſians, who were to be ſharers in the diviſion of the Babyloniſh empire. *Upharſin* in the 25th verſe, is a participle of the verb *paras;* it literally ſignifies, *and they divide it.*

Ver. 29. *Then commanded Belſhazzar, and they cloathed Daniel with ſcarlet,* &c.] The king, how grating ſoever this intelligence might be, thought himſelf bound in honour to perform the promiſe he had made, ver. 16. And, tho' it could not be done ſo effectually at this time of night, he gave orders that his ſervants *ſhould cloath Daniel with ſcarlet, and make a proclamation concerning him.* But it was not executed; for

Ver. 30. *In that night was Belſhazzar, king of the Chaldeans ſlain.*] Amidſt all their revelling and feaſting: For, as Xenophon relates it, “Two deſerters, Gadata and Gobryas, having aſſiſted ſome of the Perſian army to kill the guards and ſeize upon the palace, they entered into the room where the king was, whom they found ſtanding up in a poſture of defence; but they ſoon diſpatched him, and thoſe that were with him;” Cyripæd. lib. 7. Thus as obſerved above, the Prophecy of Jeremiah was fulfilled, that Babylon ſhould be taken at a publick feaſting, Jer. li. 39—57.

Ver. 31. *And Darius the Median took the kingdom.*] This Darius is ſaid to be of the ſeed of the Medes, ch. ix. 1. And is ſuppoſed by the moſt judicious chronologers to be the ſame with Cyaxares, the ſon of Aſtyages. Cyrus made this Darius king of the Chaldeans, as being his uncle by the mother's ſide, and his partner in carrying on the war againſt the Babylonians, and left him the palace of the king of Babylon to live there whenever he pleaſed, according to Xenoph. Cyrepæd. 8. *Note,* The Chaldee phraſe rendred here, *took the kingdom,* is tranſlated *poſſeſſed the kingdom,* at ch. vii. 18. and means the ſame with ſucceeding in the kingdom.

Chap. vi. Daniel having been raiſed by king Darius to great honours, the great men of the kingdom being jealous of him, obtain'd an edict to forbid that any prayers ſhould be made, for the ſpace of thirty days, to any god or man whatever, except to the king; but Daniel having prayed publickly to God, was accus'd of a violation of the king's decree, and caſt into the den of lions, where God miraculouſly preſerv'd him. From which we may learn,

1ſt, That the fidelity with which Daniel ſerv'd king Darius, is an example for thoſe in publick offices, to diſcharge their duty with integrity.

2dly, In the decree that Darius publiſh'd, upon the importunity of Daniel's enemies, we ſee the evils that happen from envy and jealouſy, and how the wicked make uſe of craft, ſlander, and violence to deſtroy the innocent.

3dly, That the zeal of Daniel, who without fearing death, always worſhipp'd his God publickly, teaches us that we ſhould never betray our conſciences, nor fail in our duty towards God, for fear of men; no, nor yet for fear of death.

4thly, That the proceeding of Darius, in conſenting to the condemnation of Daniel, tho' he was innocent, is an inſtance of the behaviour of thoſe that act againſt their conſcience, and have not courage enough to reſiſt the wicked, and to ſupport the innocent.

5thly, From God's ſuffering Daniel to be caſt into the den of lions, but ſending his Angel to his aſſiſtance, becauſe he believed in him; We learn, that God ſometimes expoſes thoſe that fear him to great evils; inſomuch that they ſeem to be ruin'd without recovery; yet does not forſake them, but at laſt delivers them out of all their trials.

6thly, From the death of Daniel's enemies, who were devour'd by the lions, we learn, how juſtly God cauſes the wicked to fall into thoſe ſnares they had laid for others.

Laſtly, The ſolemn acknowledgment that king Darius made of the power of the true God, is an excellent leſſon to engage us to adore the Goodneſs, Juſtice, and Almighty Power of the Lord in all things, to publiſh his marvellous works, and to admire the ways of his providence, who made uſe of this king to ſcourge and puniſh the wicked, and to deliver and honour the innocent.

Ver. 1. *It pleaſed Darius to ſet over the kingdom an hundred and twenty princes.*] For, ſo many were the provinces ſubject to the Medo-Perſian empire, over every one of which was ſet a prince or governor; and as that empire afterwards encreaſed by the conqueſts of Cambyſes and Darius Hyſtaſpes, ſo the number of princes or governors, in like manner encreaſed, to the number of one hundred and twenty-ſeven, as is particularly related in the book of Eſther, chap. i. 1.

Ver. 2. *And over theſe three preſidents, of whom Daniel was firſt.*] As he had been appointed one of the principal officers by Belſhazzar, chap. v. 29. and was of ſo great renown for his abilities, that Darius took him into favour, and though he came not to Babylon, but tarried at Ecbatane in Media, he ſent for Daniel, that he might have him always near him, as Joſephus relates, (Antiq. lib. x. c. 12.) where it is likely that he received a ſanction of the new advancement in the text. Joſephus informs us in in the ſame place, that Daniel built a beautiful ſtructure, probably by Darius's direction, at Ecbatane, which was afterwards made the burial-place of the kings of Media and Perſia, the care whereof was always committed to a Jewiſh prieſt; ſee the introduction to this book of Daniel.

Ver. 3. *Becauſe that an excellent ſpirit was in him.*] This may be interpreted properly two ways; it may be ſaid that he, Daniel, had *an excellent ſpirit in him*; becauſe it was he of whom the queen-mother of Belſhazzar ſaid to her ſon, *There is a man in thy kingdom, in whom is the ſpirit of the holy Gods*, chap. v. 11. An excellent ſpirit indeed! Or, it may be ſaid, that Daniel had *an excellent ſpirit in him*, in the manner the ſaid queen expreſſes it in the next verſe, *foraſmuch as an excellent ſpirit, and knowledge, and underſtanding, interpreting of dreams, and ſhewing of hard ſentences, and diſſolving of doubts were found in the ſame Daniel*, ver. 12. But ſays ſome commentators, not regarding this interpretation of the text by collateral Scripture, this excellent ſpirit ſignifies no more than that Darius found Daniel expert in the publick affairs, and therefore an uſeful man; it being now ſixty-five years ago, ſince he was firſt advanced by Nebuchadnezzar, chap. ii. 48.

Ver. 8. —*According to the laws of the Medes and Perſians which altereth not.*] When a law was enacted by the king of Perſia, with the advice of his conneil, it was no longer in the king's power to pardon the tranſgreſſor. So Diodorus Siculus, lib. 4. tells us, that Darius the laſt king of Perſia, would have pardoned Charidemus after he was condemned to die, but could not reverſe the law that had paſſed againſt him.

Ver. 10. *The windows being opened in his chamber.*] Or, as the Greek has it, *in his upper-chamber*. By which it appears to have been cuſtomary for the Jews to ſet apart ſome upper-room for their oratory, as places freeſt from noiſe and diſturbance, where they might devoutly offer their prayers and praiſes unto God. Thus we read in Tobit. iii. 17. That *Sarah came down from her upper-chamber*, when ſhe had been at her devotions; and the Apoſtles aſſembled together *in an upper-room*, Acts i. 13.

—— *Toward Jeruſalem.*] According to that petition in the prayer, at Solomon's conſecration of the temple: *That if they were led away captive, and ſhould pray to God toward the city which he had choſen, and the houſe which Solomon had built, then hear thou their prayer*, &c. 1 Kings viii. 48. compared with Pſ. v. 7. Jonah ii. 4.

—— *Three times a day.*] Devout men, in former days, were accuſtomed to offer up their prayers to God thrice in the day; in the morning, at noon, and in the evening. And the ſame religious cuſtom was kept up by the Apoſtles, at the third, ſixth, and ninth hours, Acts ii. 2, 5. iii. 1. x 9.

Ver. 13. *That Daniel, who is of the children of the captivity of Judah.*] The enemies of Daniel reviled his dignity; they could not bear that a foreigner, and one that had been brought a ſlave from Jeruſalem, ſhould be exalted above them all, natives and free-born, in dignity and power under their king. So when they had drawn the inadvertant king in to ſign the decree, they reſolve to make Daniel the firſt ſacrifice to their hatred; and ſuppoſing that the king might be brought off from that regard he had conſtantly ſhewn to Daniel, by proper repreſentations, they accuſe him of a breach of the king's law, and aggravate his fault, that one who is a foreigner and brought hither a captive, ſhould offer a publick affront to the laws of the king, whoſe favour and protection he enjoys.

Ver. 14. *Then the king when he heard theſe words was ſore diſpleaſed with himſelf.*] When the king found what uſe his princes had made of the decree, immediately found that he was trapanned to ſign it on purpoſe, that they might find occaſion to deſtroy his favourite, Daniel; and from that time he conceived vengeance againſt thoſe princes, and his love for Daniel increaſed, though he was forced to ſubmit to his being thrown into the den of lions; from whence ſays he to Daniel,

Ver. 16. *Thy God whom thou ſerveſt continually, he will deliver thee.*] Tho' I am not able to reverſe my decree (ſee ver. 8.) nor to deliver thee out of the hands of thine enemies, I believe thy God is greater than I, and that he will deliver thee out of the den, from the fury of the lions, as he did, ver. 20. 21, 22, 23.

Ver. 22. — *And alſo before thee, O king, have I done no hurt.*] Tho' ſays Daniel, I diſobeyed thy decree, it was not done out of contumacy nor ſtubborneſs, but purely to preſerve a good conſcience, which is the only true principle of loyalty and obedience; ſee Rom. xiii. 5.

Ver. 24. *And the king commanded, and they brought thoſe men, which had accuſed Daniel, and they caſt them into the den of lions.*] Thus they who had made a pit for the innocent, fell into it themſelves. God preſerved his ſervant, and deſtroyed his enemies.

—— *Them, their children, and their wives.*] According to the cruel laws and cuſtoms which prevailed in ſome countries of involving whole families in the puniſhment due to particular perſons; in oppoſition to which that equitable law was enacted by Moſes, *that the fathers ſhould not be put to death for the children, nor the children for the fathers*, Deut. xxiv. 16.

—— *And the lions had the maſtery of them, and brake all their bones in pieces or ever they came at the bottom of the den.*] To ſhew by God's decree, that their ſparing of Daniel was miraculous.

Ver. 26. *I make a decree, that — men fear and tremble before the God of Daniel*, &c.] This is the ſame acknowledgment of the true God, as was before made by Nebuchadnezzar, at chap. iii. 29. iv. 3, 34.

Ver. 28. *So this Daniel proſpered in the reign of Darius, and in the reign of Cyrus the Perſian.*] Since God protected his ſervant Daniel, after ſo wonderful a manner, and his enemies were ſo deſervedly puniſhed, he not only grew in favour with the king, but all men feared him, and never more attempted to diſplace him in the king's eſteem; ſo he continued in much honour with Darius, and found the ſame kind reception from his ſucceſſor Cyrus; who, upon the death of Darius, took poſſeſſion of the whole monarchy of the Medes and Perſians, and called from him afterwards the Perſian monarchy, as in Ezra, i. 2.

CHAP. VII.

1 *Daniel's viſion of four beaſts.* 9 *Of God's kingdom.* 15 *The interpretation thereof.*

IN the firſt year of Belſhazzar king of Babylon, Daniel had a dream, and viſions of his head upon his bed: then he wrote the dream, *and* told the ſum of the matters.

2 Daniel ſpake, and ſaid, I ſaw in my viſion by night, and behold, the four winds of the heaven ſtrove upon the great ſea.

3 And four great beaſts came up from the ſea, diverſe one from another.

4 The firſt *was* like a lion, and had eagles wings: *and* I beheld till the wings thereof were pluckt, and it was lifted up from the earth, and made ſtand upon the feet as a man, and a mans heart was given to it.

5 And behold, another beaſt, a ſecond like to a bear, and it raiſed up it ſelf on one ſide, and *it had* three ribs in the mouth of it between the teeth of it: and they ſaid thus unto it, Ariſe, devour much fleſh.

6 After this, I beheld, and lo, another like a leopard, which had upon the back of it four wings of a fowl, the beaſt had alſo four heads; and dominion was given to it.

7 After this, I ſaw in the night-viſions, and behold, a fourth beaſt, dreadful and terrible, and ſtrong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and ſtamped the reſidue with the feet of it, and it *was* diverſe from all the beaſts that *were* before it, and it had ten horns.

8 I conſidered the horns, and behold, there came up among them another little horn, before whom there were three of the firſt horns pluckt up by the roots: and behold, in this horn *were* eyes like the eyes of man, and a mouth ſpeaking great things.

9 ¶ I beheld till the thrones were caſt down, and the ancient of days did ſit, whoſe garment *was* white as ſnow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

10 A fiery ſtream iſſued and came forth from before him: thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him: the judgment was ſet, and the books were opened.

11 I beheld then, becauſe of the voice of the great words which the horn ſpake: I beheld, *even* till the beaſt was ſlain, and his body deſtroyed, and given to the burning flame.

12 As concerning the reſt of the beaſts, they had their dominion taken away: yet their lives were prolonged for a ſeaſon and time.

13 I ſaw in the night-viſions, and behold, *one* like the ſon of man, came with the clouds of heaven, and came to the ancient of days, and they brought him near before him.

14 And there was given him dominion and glory, and a kingdom, that all people, nations, and languages ſhould ſerve him: his dominion *is* an everlaſting dominion, which ſhall not paſs away, and his kingdom *that* which ſhall not be deſtroyed.

15 ¶ I Daniel was grieved in my ſpirit in the midſt of *my* body, and the viſions of my head troubled me.

16 I came near unto one of them that ſtood by, and asked him the truth of all this: ſo he told me, and made me know the interpretation of the things.

17 Theſe great beaſts, which are four, *are* four kings, *which* ſhall ariſe out of the earth.

18 But the ſaints of the moſt High ſhall take the kingdom, and poſſeſs the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beaſt, which was diverſe from all the others, exceeding dreadful, whoſe teeth *were of* iron, and his nails *of* braſs, *which* devoured, brake in pieces, and ſtamped the reſidue with his feet,

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell, even *of* that horn that had eyes, and a mouth that ſpake very great things, whoſe look *was* more ſtout than his fellows.

21 I beheld, and the ſame horn made war with the ſaints, and prevailed againſt them;

22 Until the ancient of days came, and judgment was given to the ſaints of the moſt High; and the time came that the ſaints poſſeſſed the kingdom.

23 Thus he ſaid, The fourth beaſt ſhall be the fourth kingdom upon earth, which ſhall be diverſe from all kingdoms, and ſhall devour the whole earth; and ſhall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom *are* ten kings *that* ſhall ariſe: and another ſhall riſe after them, and he ſhall be diverſe from the firſt, and he ſhall ſubdue three kings.

25 And he ſhall ſpeak *great* words againſt the moſt High, and ſhall wear out the ſaints of the moſt High, and think to change times and laws: and they ſhall be given into his hand, until a time and times, and the dividing of time.

26 But the judgment ſhall ſit, and they ſhall take away his dominion, to conſume, and to deſtroy *it* unto the end.

27 And the kingdom, and dominion, and the greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the moſt High, whoſe kingdom *is* an everlaſting kingdom, and all dominions ſhall ſerve and obey him.

28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

CHAP. VIII.

1 *Daniel's viſion of the ram, and he-goat.* 13 *The* 2300 *days of ſacrifice.* 15 *Gabriel comforteth Daniel, and interpreteth the viſion.*

IN the third year of the reign of king Belſhazzar, a viſion appeared unto me, *even unto* me Daniel, after that which appeared unto me at the firſt.

2 And I ſaw in a viſion (and it came to paſs when I ſaw, that I *was* at Shuſhan *in* the palace, which *is* in the province of Elam) and I ſaw in a viſion, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and ſaw, and behold, there ſtood before the river, a ram which had two horns, and the two horns *were* high: but one *was* higher than the other, and the higher came up laſt.

4 I ſaw the ram puſhing weſt-ward, and north-ward, and ſouth-ward: ſo that no beaſts might ſtand before him, neither *was there any* that could deliver out of his hand, but he did according to his will, and became great.

5 And as I was conſidering, behold, an he-goat came from the weſt, on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes.

6 And he came to the ram that had two horns, which I had ſeen ſtanding before the river, and ran unto him in the fury of his power.

7 And I ſaw him come cloſe unto the ram, and he was moved with choler againſt him, and ſmote the ram, and brake his two horns, and there was no power in the ram to ſtand before him, but he caſt him down to the ground, and ſtamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he-goat waxed very great, and when he was ſtrong, the great horn was broken: and for it came up four notable ones towards the four winds of heaven.

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the ſouth, and toward the eaſt, and toward the pleaſant *land*.

10 And it waxed great, *even* to the hoſt of heaven, and it caſt down *ſome* of the hoſt, and of the ſtars to the ground, and ſtamped upon them.

11 Yea, he magnified *himſelf* even to the prince of the hoſt, and by him the daily *ſacrifice* was taken away, and the place of his ſanctuary was caſt down.

12 And an hoſt was given *him* againſt the daily *ſacrifice* by reaſon of tranſgreſſion, and it caſt down the truth to the ground, and it practiſed and proſpered.

13 ¶ Then I heard one ſaint ſpeaking, and another ſaint ſaid unto that certain *ſaint* which ſpake, How long *ſhall be* the viſion *concerning* the daily *ſacrifice*, and the tranſgreſſion of deſolation, to give both the ſanctuary and the hoſt to be troden under foot?

14 And he ſaid unto me, Unto two thouſand and three hundred days; then ſhall the ſanctuary be cleanſed.

15 ¶ And it came to paſs when I, *even* I Daniel, had ſeen the viſion, and ſought for the meaning, then behold, there ſtood before me as the appearance of a man.

16 And I heard a mans voice between *the banks of* Ulai, which called, and ſaid, Gabriel, make this *man* to underſtand the viſion.

17 So he came near where I ſtood: and when he came, I was afraid, and fell upon my face: but he ſaid unto me, Underſtand, O ſon of man; for at the time of the end *ſhall be* the viſion.

18 Now as he was ſpeaking with me, I was in a deep ſleep on my face toward the ground: but he touched me, and ſet me upright.

19 And he ſaid, Behold, I will make thee know what ſhall be in the laſt end of the indignation: for at the time appointed the end *ſhall be*.

20 The ram which thou ſaweſt having two horns, *are* the kings of Media and Perſia.

21 And the rough goat *is* the king of Grecia, and the great horn that *is* between his eyes, is the firſt king.

22 Now that being broken, whereas four ſtood up for it, four kingdoms ſhall ſtand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the tranſgreſſors are come to the full, a king of fierce countenance, and underſtanding dark ſentences, ſhall ſtand up.

24 And his power ſhall be mighty, but not by his own power: and he ſhall deſtroy wonderfully, and ſhall proſper, and practiſe, and ſhall deſtroy the mighty and the holy people.

25 And through his policy alſo he ſhall cauſe craft to proſper in his hand, and he ſhall magnify *himſelf* in his heart, and by peace ſhall deſtroy many: he ſhall alſo ſtand up againſt the prince of princes, but he ſhall be broken without hand.

26 And the viſion of the evening and the morning which was told, is true: wherefore ſhut thou up the viſion, for it *ſhall be* for many days.

27 And I Daniel fainted and was ſick *certain* days; afterward I roſe up and did the kings buſineſs, and I was aſtoniſhed at the viſion, but none underſtood *it*.

CHAP. IX.

1 Daniel conſidering the time of his captivity. 3 maketh confeſſion of ſins, 16 and prayeth for the reſtoration of Jeruſalem. 20 Gabriel informeth him of the ſeventy weeks.

IN the firſt year of Darius the ſon of Ahaſuerus, of the ſeed of the Medes, which was made king over the realm of the Chaldeans;

2 In the firſt year of his reign, I Daniel underſtood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accompliſh ſeventy years in the deſolations of Jeruſalem.

3 ¶ And I ſet my face unto the Lord God to ſeek by prayers and ſupplications with faſting, and ſackcloth, and aſhes.

4 And I prayed unto the LORD my God, and made my confeſſion, and ſaid, O Lord, the great and dreadful God, keeping the covenant, and mercy to them that love him, and to them that keep his commandments:

5 We have ſinned and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments.

6 Neither have we hearkned unto thy ſervants the prophets, which ſpake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, righteouſneſs *belongeth* unto thee, but unto us confuſion of faces, as at this day: to the men of Judah, and to the inhabitants of Jeruſalem, and unto all Iſrael *that are* near, and *that are* far off, through all the countries whither thou haſt driven them, becauſe of their treſpaſſes that they have treſpaſſed againſt thee.

8 O Lord, to us *belongeth* confuſion of face, to our kings, to our princes, and to our fathers, becauſe we have ſinned againſt thee.

9 To the Lord our God *belong* mercies and forgiveneſſes, though we have rebelled againſt him.

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws which he ſets before us, by his ſervants the prophets.

11 Yea, all Iſrael have tranſgreſſed thy law, even by departing that they might not obey thy voice, therefore the curſe is poured upon us, and the oath that *is* written in the law of Moſes the ſervant of God, becauſe we have ſinned againſt him.

12 And he hath confirmed his words which he ſpake againſt us, and againſt our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done, as hath been done upon Jeruſalem.

13 As *it is* written in the law of Moſes, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and underſtand thy truth.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God that haſt brought thy people forth out of the land of Egypt with a mighty hand, and haſt gotten thee renown as at this day: we have ſinned, we have done wickedly.

16 ¶ O Lord, according to all thy righteouſneſs, I beſeech thee, let thine anger and thy fury be turned away from thy city Jeruſalem, thy holy mountain: becauſe for our ſins, and for the iniquities of our fathers, Jeruſalem and thy people *are become* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy ſervant, and his ſupplications, and cauſe thy face to ſhine upon thy ſanctuary *that is* deſolate, for the Lords ſake.

18 O my God, incline thine ear, and hear; open thine eyes, and behold our deſolations and the city, which is called by thy name: for we do not preſent our ſupplications before thee for our righteouſneſs, but for thy great mercies.

19 O Lord hear, O Lord forgive, O Lord hearken and do, defer not, for thine own ſake, O my God: for thy city, and thy people are called by thy name.

20 ¶ And whiles I was ſpeaking and praying, and confeſſing my ſin, and the ſin of my people Iſrael, and preſenting my ſupplication before the LORD my God, for the holy mountain of God:

21 Yea, whiles I *was* ſpeaking in prayer, even the man Gabriel, whom I had ſeen in the viſion at the beginning, being cauſed to

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7 O Lord, righteouſneſs *belongeth* unto thee, but unto us confuſion of faces, as at this day: to the men of Judah, and to the inhabitants of Jeruſalem, and unto all Iſrael *that are* near, and *that are* far off, through all the countries whither thou haſt driven them, becauſe of their treſpaſſes that they have treſpaſſed againſt thee.

8 O Lord, to us *belongeth* confuſion of face, to our kings, to our princes, and to our fathers, becauſe we have ſinned againſt thee.

9 To the Lord our God *belong* mercies and forgiveneſſes, though we have rebelled againſt him.

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13 As *it is* written in the law of Moſes, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and underſtand thy truth.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God that haſt brought thy people forth out of the land of Egypt with a mighty hand, and haſt gotten thee renown as at this day: we have ſinned, we have done wickedly.

16 ¶ O Lord, according to all thy righteouſneſs, I beſeech thee, let thine anger and thy fury be turned away from thy city Jeruſalem, thy holy mountain: becauſe for our ſins, and for the iniquities of our fathers, Jeruſalem and thy people *are become* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy ſervant, and his ſupplications, and cauſe thy face to ſhine upon thy ſanctuary *that is* deſolate, for the Lords ſake.

18 O my God, incline thine ear, and hear; open thine eyes, and behold our deſolations and the city, which is called by thy name: for we do not preſent our ſupplications before thee for our righteouſneſs, but for thy great mercies.

19 O Lord hear, O Lord forgive, O Lord hearken and do, defer not, for thine own ſake, O my God: for thy city, and thy people are called by thy name.

20 ¶ And whiles I was ſpeaking and praying, and confeſſing my ſin, and the ſin of my people Iſrael, and preſenting my ſupplication before the LORD my God, for the holy mountain of God:

21 Yea, whiles I *was* ſpeaking in prayer, even the man Gabriel, whom I had ſeen in the viſion at the beginning, being cauſed to

fly ſwiftly, touched me about the time of the evening oblation.

22 And he informed *me*, and talked with me, and ſaid, O Daniel, I am now come forth to give thee skill and underſtanding.

23 At the beginning of thy ſupplications the commandment came forth, and I am come to ſhew *thee*; for thou *art* greatly beloved: therefore underſtand the matter, and conſider the viſion.

24 Seventy weeks are determined upon thy people, and upon thy holy city, to finiſh the tranſgreſſion, and to make an end of ſins, and to make reconciliations for iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion and propheſy, and to anoint the moſt holy.

25 Know therefore and underſtand, *that* from the going forth of the commandment to reſtore and to build Jeruſalem, unto the Meſſiah the prince, *ſhall be* ſeven weeks; and threeſcore and two weeks the ſtreet ſhall be built again, and the wall, even in troublous times.

26 And after threeſcore and two weeks ſhall Meſſiah be cut off, but not for himſelf: and the people of the prince that ſhall come, ſhall deſtroy the city, and the ſanctuary, and the end thereof *ſhall be* with a flood, and unto the end of the war deſolations are determined.

27 (And he ſhall confirm the covenant with many for one week: and in the midſt of the week he ſhall cauſe the ſacrifice and the oblation to ceaſe, and for the overſpreading of abominations, he ſhall make *it* deſolate,) even until the conſummation, and that determined ſhall be poured upon the deſolate.

CHAP. X.

1 *Daniel having humbled himſelf, ſeeth a viſion.* 10 *Being troubled with fear, he is comforted by the Angel.*

IN the third year of Cyrus king of Perſia, a thing was revealed unto Daniel (whoſe name was called Belteſhazzar) and the thing *was* true, but the time appointed *was* long, and he underſtood the thing, and had underſtanding of the viſion.

2 In thoſe days I Daniel was mourning three full weeks.

3 I ate no pleaſant bread, neither came fleſh, nor wine in my mouth, neither did I anoint my ſelf at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the firſt month, as I was by the ſide of the great river, which *is* Hiddekel:

5 Then I lift up mine eyes and looked, and behold, a certain man cloathed in linnen, whoſe loyns *were* girded with fine gold of Uphaz:

6 His body alſo *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to poliſhed braſs, and the voice of his words like the voice of a multitude.

7 And I Daniel alone ſaw the viſion, for the men that were with me ſaw not the viſion: but a great quaking fell upon them, ſo that they fled to hide themſelves.

8 Therefore I was left alone, and ſaw this great viſion, and there remained no ſtrength in me: for my comelineſs was turned in me into corruption, and I retained no ſtrength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep ſleep on my face, and my face toward the ground.

10 ¶ And behold, an hand touched me, which ſet me upon my knees, and *upon* the palms of my hands.

11 And he ſaid unto me, O Daniel, a man greatly beloved, underſtand the words that I ſpeak unto thee, and ſtand upright: for unto thee am I now ſent. And when he had ſpoken this word unto me, I ſtood trembling.

12 Then ſaid he unto me, Fear not Daniel: for from the firſt day that thou didſt ſet thine heart to underſtand, and to chaſten thy ſelf before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Perſia withſtood me one and twenty days: but lo, Michael one of the chief princes came to help me, and I remained there with the kings of Perſia.

14 Now I am come to make thee underſtand what ſhall befall thy people in the latter days: for yet the viſion *is* for *many* days.

15 And when he had ſpoken ſuch words unto me, I ſet my face toward the ground, and I became dumb.

16 And behold, *one* like the ſimilitude of the ſons of men touched my lips: then I opened my mouth, and ſpake, and ſaid unto him that ſtood before me, O my lord, by the viſion my ſorrows are turned upon me, and I have retained no ſtrength.

17 For how can the ſervant of this my lord talk with this my lord? for as for me,

ſtraightway there remained no ſtrength in me, neither is there breath left in me.

18 Then there came again and touched me *one* like the appearance of a man, and he ſtrengthened me,

19 And ſaid, O man greatly beloved, fear not, peace *be* unto thee, be ſtrong, yea, be ſtrong. And when he had ſpoken unto me, I was ſtrengthned, and ſaid, Let my lord ſpeak; for thou haſt ſtrengthned me.

20 Then ſaid he, Knoweſt thou wherefore I come unto thee? and now will I return to fight with the prince of Perſia: and when I am gone forth, lo, the prince of Grecia ſhall come.

21 But I will ſhew thee *that which is* noted in the ſcripture of truth: and *there is* none that holdeth with me in theſe things, but Michael your prince.

CHAP. XI.

1 *The overthrow of Perſia by the king of Grecia.* 5 *Leagues and conflicts, between the kings of the ſouth and of the north.* 30 *The invaſion and tyranny of the Romans.*

ALSO I, in the firſt year of Darius the Mede, *even* I ſtood to confirm and to ſtrengthen him.

2 And now will I ſhew thee the truth. Behold, there ſhall ſtand up yet three kings in Perſia, and the fourth ſhall be far richer than *they* all: and by his ſtrength through his riches he ſhall ſtir up all againſt the realm of Grecia.

3 And a mighty king ſhall ſtand up, that ſhall rule with great dominion, and do according to his will.

4 And when he ſhall ſtand up, his kingdom ſhall be broken, and ſhall be divided toward the four winds of heaven; and not to his poſterity, nor according to his dominion which he ruled: for his kingdom ſhall be pluckt up, even for others beſides thoſe.

5 ¶ And the king of the ſouth ſhall be ſtrong, and *one* of his princes, and he ſhall be ſtrong above him, and have dominion: his dominion *ſhall be* a great dominion.

6 And in the end of years they ſhall join themſelves together: for the kings daughter of the ſouth ſhall come to the king of the north to make an agreement: but ſhe ſhall not retain the power of the arm, neither ſhall he ſtand, nor his arm; but ſhe ſhall be given up, and they that brought her, and he that begat her, and he that ſtrengthened her in *theſe* times.

7 But out of a branch of her root ſhall *one* ſtand up in his eſtate, which ſhall come with an army, and ſhall enter into the fortreſs of the king of the north, and ſhall deal againſt them, and ſhall prevail:

8 And ſhall alſo carry captives into Egypt their gods, with their princes, *and* with their precious veſſels of ſilver and of gold, and he ſhall continue *more* years than the king of the north.

9 So the king of the ſouth ſhall come into *his* kingdom, and ſhall return into his own land.

10 But his ſons ſhall be ſtirred up, and ſhall aſſemble a multitude of great forces: and *one* ſhall certainly come, and overflow, and paſs through: then ſhall he return, and be ſtirred up, *even* to his fortreſs.

11 And the king of the ſouth ſhall be moved with choler, and ſhall come forth and fight with him, *even* with the king of the north: and he ſhall ſet forth a great multitude, but the multitude ſhall be given into his hand.

12 *And* when he hath taken away the multitude, his heart ſhall be lifted up, and he ſhall caſt down *many* ten thouſands; but he ſhall not be ſtrengthened *by it.*

13 For the king of the north ſhall return, and ſhall ſet forth a multitude greater than the former, and ſhall certainly come (after certain years) with a great army, and with much riches.

14 And in thoſe times there ſhall many ſtand up againſt the king of the ſouth: alſo the robbers of thy people ſhall exalt themſelves to eſtabliſh the viſion, but they ſhall fall.

15 So the king of the north ſhall come, and caſt up a mount, and take the moſt fenced cities, and the arms of the ſouth ſhall not withſtand, neither his choſen people, neither *ſhall there be any* ſtrength to withſtand.

16 But he that cometh againſt him, ſhall do according to his own will, and none ſhall ſtand before him: and he ſhall ſtand in the glorious land which by his hand ſhall be conſumed.

17 He ſhall alſo ſet his face to enter with the ſtrength of his whole kingdom, and upright ones with him: thus ſhall he do, and he ſhall give him the daughter of women corrupting her: but ſhe ſhall not ſtand *on his ſide*, neither be for him.

18 After this ſhall he turn his face unto the iſles, and ſhall take many: but a prince

for his own behalf ſhall cauſe the reproach offered by him to ceaſe; without his own reproach he ſhall cauſe *it* to turn upon him.

19 Then he ſhall turn his face towards the fort of his own land: but he ſhall ſtumble and fall, and not be found.

20 Then ſhall ſtand up in his eſtate a raiſer of taxes *in* the glory of the kingdom; but within few days he ſhall be deſtroyed, neither in anger, nor in battel.

21 And in his eſtate ſhall ſtand up a vile perſon, to whom they ſhall not give the honour of the kingdom: but he ſhall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood ſhall they be overflown from before him, and ſhall be broken; yea, alſo the prince of the covenant.

23 And after the league *made* with him, he ſhall work deceitfully; for he ſhall come up, and ſhall become ſtrong with a ſmall people.

24 He ſhall enter peaceably even upon the fatteſt places of the province, and he ſhall do *that* which his fathers have not done, nor his fathers fathers, he ſhall ſcatter among them the prey and ſpoil, and riches: *yea*, and he ſhall forecaſt his devices againſt the ſtrong holds, even for a time.

25 And he ſhall ſtir up his power and his courage againſt the king of the ſouth with a great army, and the king of the ſouth ſhall be ſtirred up to battel with a very great and mighty army; but he ſhall not ſtand; for they ſhall forecaſt devices againſt him.

26 Yea, they that feed of the portion of his meat, ſhall deſtroy him, and his army ſhall overflow: and many ſhall fall down ſlain.

27 And both theſe kings hearts *ſhall be* to do miſchief, and they ſhall ſpeak lies at one table; but it ſhall not proſper: for yet the end *ſhall be* at the time appointed.

28 Then ſhall he return into his land with great riches, and his heart *ſhall be* againſt the holy covenant: and he ſhall do *exploits*, and return to his own land.

29 At the time appointed he ſhall return, and come toward the ſouth, but it ſhall not be as the former, or as the latter.

30 ¶ For the ſhips of Chittim ſhall come againſt him: therefore he ſhall be grieved and return, and have indignation againſt the holy covenant: ſo ſhall he do, he ſhall even return, and have intelligence with them that forſake the holy covenant.

31 And arms ſhall ſtand on his part, and they ſhall pollute the ſanctuary of ſtrength, and ſhall take away the daily *ſacrifice*, and they ſhall place the abomination that maketh deſolate.

32 And ſuch as do wickedly againſt the covenant, ſhall he corrupt by flatteries: but the people that do know their God, ſhall be ſtrong, and do *exploits*.

33 And they that underſtand among the people, ſhall inſtruct many: yet they ſhall fall by the ſword, and by flame, by captivity and by ſpoil *many* days.

34 Now when they ſhall fall, they ſhall be holpen with a little help: but many ſhall cleave to them with flatteries.

35 And *ſome* of them of underſtanding ſhall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: becauſe *it is* yet for a time appointed.

36 And the king ſhall do according to his will, and he ſhall exalt himſelf, and magnify himſelf above every god, and ſhall ſpeak marvellous things againſt the God of gods, and ſhall proſper till the indignation be accompliſhed: for that that is determined, ſhall be done.

37 Neither ſhall he regard the god of his fathers, nor the deſire of women, nor regard any god: for he ſhall magnify himſelf above all.

38 But in his eſtate ſhall he honour the God of forces: and a god whom his fathers knew not, ſhall he honour with gold, and ſilver, and with precious ſtones, and pleaſant things.

39 Thus ſhall he do in the moſt ſtrong holds with a ſtrange god, whom he ſhall acknowledge *and* increaſe with glory: and he ſhall cauſe them to rule over many, and ſhall divide the land for gain.

40 And at the time of the end ſhall the king of the ſouth puſh at him, and the king of the north ſhall come againſt him like a whirlwind with chariots, and with horſemen, and with many ſhips, and he ſhall enter into the countries, and ſhall overflow and paſs over.

41 He ſhall enter alſo into the glorious land, and many *countries* ſhall be overthrown: but theſe ſhall eſcape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He ſhall ſtretch forth his hand alſo upon the countries, and the land of Egypt ſhall not eſcape.

43 But he ſhall have power over the treaſures of gold, and of ſilver, and over all the precious things of Egypt: and the Libyans, and the Ethiopians *ſhall be* at his ſteps.

44 But tidings out of the eaſt, and out of the north ſhall trouble him: therefore he ſhall go forth with great fury to deſtroy, and utterly to make away many.

45 And he ſhall plant the tabernacles of his palace between the ſeas in the glorious holy mountain; yet he ſhall come to his end, and none ſhall help him.

CHAP. XII.

1 Michael ſhall deliver Iſrael from their troubles. 5 Daniel is informed of the times.

AND at that time ſhall Michael ſtand up, the great prince which ſtandeth for the children of thy people, and there ſhall be a time of trouble, ſuch as never was ſince there was a nation, *even* to that ſame time: and at that time thy people ſhall be delivered, every one *that ſhall be* found written in the book.

2 And many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame *and* everlaſting contempt.

3 And they that be wiſe ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs, as the ſtars for ever and ever.

4 But thou, O Daniel, ſhut up the words, and ſeal the book *even* to the time of the end: many ſhall run to and fro, and knowledge ſhall be increaſed.

5 ¶ Then I Daniel looked, and behold, there ſtood other two, the one on this ſide of the bank of the river, and the other on that ſide of the bank of the river.

6 And *one* ſaid to the man cloathed in linnen, which *was* upon the waters of the river, How long *ſhall it be* to the end of theſe wonders?

7 And I heard the man cloathed in linnen, which *was* upon the waters of the river, when he held up his right hand, and his left hand unto heaven, and ſware by him that liveth for ever, that *it ſhall be* for a time, times, and an half: and when he ſhall have accompliſhed to ſcatter the power of the holy people, all theſe *things* ſhall be finiſhed.

8 And I heard, but I underſtood not: then ſaid I, O my Lord, what *ſhall be* the end of theſe *things*?

9 And he ſaid, Go thy way, Daniel: for the words *are* cloſed up and ſealed, till the time of the end.

10 Many ſhall be purified and made white and tried: but the wicked ſhall do wickedly: and none of the wicked ſhall underſtand, but the wiſe ſhall underſtand.

11 And from the time *that* the daily *ſacrifice* ſhall be taken away, and the abomination that maketh deſolate ſet up, *there ſhall be* a thouſand two hundred and ninety days.

12 Bleſſed *is* he that waiteth, and cometh to the thouſand three hundred and five and thirty days.

13 But go thou thy way till the end *be*: for thou ſhalt reſt, and ſtand in thy lot at the end of the days.

CHAP. vii. As by the ſtatue conſiſting of four metals thoſe four empires, the Babylonian, Medo-Perſian, Greek, and Roman, from their beginning to their ending, were repreſented; ſo they are here in the very ſame extent of time, notwithſtanding this viſion was ſeen towards the end of the firſt of theſe empires, namely, the Babylonian. Which manner of repreſenting in prophetical type part of time paſt in a ſet of viſions, is made uſe of alſo in the Revelations, the greateſt part of the time of the firſt of the ſix viſions in the firſt ſix ſeals being expired when St. John ſaw them. And there is the ſame reaſon of the ſet of viſions of the ſeven Churches which begin, as that of the ſeals, from the firſt epocha of Chriſtianity, as does alſo the viſion of the meaſuring the inner and outer court, and the woman clothed with the ſun with twelve ſtars upon her head, *&c.* There was about ſixty years from the epocha of St. John's viſions to the time he ſaw them; and leſs from the beginning of the Babylonian empire till Daniel's ſeeing of this viſion of the four beaſts. So that this is no obſtacle, but that the Babylonian empire may be here repreſented from its beginning, though Daniel ſaw this viſion toward the end thereof.

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Ver. 1. *In the firſt year of Belſhazzar.*] (The ſon of Evil-merodach, who was the ſon of Nebuchadnezzar) *king of Babylon*, namely, the laſt king of Babylon, who was ſlain by the Medes and Perſians, the city Babylon being taken by Cyrus in the eighteenth year of Belſhazzar's reign, according to Thomas Lydiat. Here it is alſo to be obſerved; That the Prophet having related ſome remarkable paſſages concerning himſelf and brethren in captivity, and given proofs of his skill by interpreting other mens dreams, proceeds to give an account of his own viſions: And thereupon goes back to the firſt year of Belſhazzar's reign, which was ſeventeen years before the hiſtory contained in the laſt chapter, *Daniel had a dream and a viſion of his head upon his bed.* He had a Divine Viſion communicated to him in his ſleep. For prophetical viſions are communicated to the Prophets either way, either ſleeping or waking, and they are either way truly Divine. *Then he wrote the dream, and told the ſum of the matters*; that is to ſay, He declared the ſum of the matters in writing.

Ver. 2. *Daniel ſpake and ſaid.*] *viz.* He declared thus touching himſelf, *I ſaw*, ſays he, *in my viſion by night, and behold the four winds of the heaven ſtrove upon the Great-ſea.* By the Great-ſea in the prophetick language, is underſtood vaſt multitudes of people that overſpread the face of the earth, as the waters of the ſea do. By the winds is underſtood that inviſible principle of motion, from whence comes that viciſſitude of changes amongſt the nations of the earth, who are driven this way and that way according as the active part, whatever it is, that anſwers here to the winds, doth move them: Whether they be angelical powers which ſuperintend the affairs of nations, or what-ever elſe; for it is ſaid in the Pſalms, *Who maketh his Angels ſpirits, his miniſters a flaming fire.* On which Grotius learnedly and ingeniouſly gloſſes thus, Pſal civ. 4. *Sunt Angelorum alii aerei, alii ignei*, and a little after, *Eſſe Angelis corpora ſed ſubtiliſſima non Pythagoræ tantum & Platonis ſchola ſenſit, ſed & Judæi veteres & veteres Chriſtiani*, i. e. It has been the opinion not only of the Pythagorean and Platonic ſchool, but alſo of the ancient Jews and Chriſtians, that Angels have moſt ſubtle bodies.

The activity therefore of the aerial *Genii* or Angels may be underſtood by theſe winds, or the commotions they bring in by Divine Providence in the production of new empires, and deſtruction of the old. And it is from the ſubtilty of their bodies, tho' it may be chiefly from their activity in the innovations and commutations of the affairs of mankind, in pulling down and building up kingdoms and empires, that theſe angelical orders are called ſpirits. And there is a diſtribution of them into four chariots with various coloured horſes, Zech. vi. Where to the Prophet aſking, what are theſe my Lord? it is anſwered, *Iſta ſunt quatuor venti Cœli*, where the Hebrew for *venti* or *ſpirits*, is the very ſame word that is in Pſal. civ. 4. *Theſe are the four winds of Heaven*, or the quaternio of the angelical miniſters of Divine Providence. Something like that Revel. vii. where there is mention of the four Angels at the four corners of the earth, holding the four winds of the earth that they ſhould not blow on the earth, nor on the ſea. And that the great things in the viciſſitude of kingdoms and empires are done by the Angels, is an hypotheſis that both Daniel and the Revelations plainly ſuppoſes, the latter indeed inculcates to awaken this dull Sadducean age, who believe not in ſpirits, and are almoſt ripe to deny a reſurrection of the dead.

This, I don't doubt but is one ſenſe of this paſſage in Daniel, but if any one think it too ſublime and remote from the vulgar capacity, he may ſubſtitute for theſe *Angelical Powers* here denoted by the *winds*, the ambitious and unquiet minds of great princes and politicians, and their officers, and thoſe bluſters they make in the world by their impetuous activity to begin or increaſe their dominion, and to inlarge it into a more abſolute empire: For it is well known in hiſtory, that empires and kingdoms commonly take their riſe from the commotions and troubled ſtate of affairs in the world. But the more ſober may take in both ſenſes according to the genius of the prophetick ſtyle, which, by the ſame ſymbol exhibits frequently more things than one at a time.

But that theſe winds are ſaid to be *four*, it may be partly in alluſion to the four quarters of the world, partly to the myſtical meaning of the number *four*, in ſetting out the angelical kingdom or miniſtry, and partly to the four beaſts that were to ariſe in ſucceſſion one after another out of the ſea, by the ſtriving thereon, not all together, but one after another. For, expreſſing the thing ſo as if they all conflicted one with another at the ſame time, is but for the embelliſhing the outward view of the viſion, of which no more is to be taken in, than is agreeable to hiſtory and reaſon, as your notes will appear to be from the obſervations that follow them.

But this in the mean time is very remarkable, that, being the very beginning here of them all is premiſed, it neceſſarily follows, that the viſion reaches to the very beginning of each empire, the Babylonian as well as the reſt, or becauſe it reaches the very beginning of the firſt of theſe empires, that that empire muſt be the Babylonian, as we ſhall ſee in the proceſs of this Expoſition.

Ver. 3. *And four great beaſts came up from the ſea.*] Which, as I ſaid, ſhews that the viſion reaches the very riſe or firſt beginning of each of the forementioned empires; which took their riſe from wars and commotions, and end in ſetting up the conqueror to be a great monarch over thoſe whom he hath ſubdued. But here we are again to note, that though all four are here mentioned together, yet *the riſing out of the ſea* was one after another. But their coming thus out of the ſea together ſtrikes the fancy more ſtrong, which is the peculiar ſcope of the outward contexture of the Prophecies both here and in the Revelations.

——*Divers one from another.*] *viz.* In ſhape and condition. But in the mean time they are all beaſts. The Septuagint render it Θηρία, *wild beaſts.* And Grotius upon the place, *ideo beſtiæ*, ſaith he, *quia idololatrica erant imperia ut notat hic Jacchiades*, i. e. *They were called beaſts; becauſe, as Jacchiades notes upon this place, they were idolatrous empires.* Their idolatry indeed ſhews their brutiſhneſs, being accuſtomed to no higher a diſpenſation of religion than adoration of viſible objects, as the elephant is ſaid to worſhip the moon. But cruelty is another ingredient to make them Θηρία, *wild beaſts*: ſuch *ſavage cruelty*, and groſs and ſtupid idolatry, being exquiſitely oppoſite to the kingdom of the Son of Man, who came to erect the empire of love and charity, and of pure religion, the worſhipping the Father in Spirit and in Truth.

Ver. 4. *The firſt was like a lion.*] A beaſt of a yelowiſh or golden colour, and, as the poets deſcribe him, the head of all beaſts, which is the Babylonian empire, ſignified alſo by the golden head of the image or ſtatue. The Prophet Jeremy likewiſe deſcribes Nebuchadnezzar king of Babylon by this animal, chap. iv. 7. The lion is come up from his thicket, and the deſtroyer of the nations is on his way; becauſe warriors, eſpecially conquerors, as Nebuchadnezzar was, are compared to lions for their ſtrength and cruelty; and to eagles for their ſwiftneſs and expedition in their undertakings; and therefore it follows: *And had eagles wings*, which betoken the quickneſs of his diſpatch in his expeditions and conqueſts. And accordingly the ſame Prophet ſpeaking of Nebuchadnezzar's coming againſt the Jews, chap. iv. 13. *Behold, he ſhall come up*, ſaith he, *as clouds, and his chariot ſhall be as a whirlwind, his horſes are ſwifter than eagles, Wo unto us for we are ſpoiled.* And again, chap. xl. *Behold, he ſhall fly as an eagle, and ſhall ſpread his wings over Moab.* And many other places there are concerning Nebuchadnezzar to the ſame purpoſe.

——*I beheld till the wings thereof were pluckt wherewith it was lifted up from the earth.*] For the marginal *wherewith* in the Engliſh Bible is better than *and* in the text. And Grotius ſays, *Verte* [*per quas efferebatur ſupra terram.*] And he adds this note further, *Sæpe enim Chaldæis ut & Hebræis copula vim habet relativi*, i. e. For the Chaldean and Hebrew conjunction copulative has often the force of a relative. The ſame is confirmed by Noldius, p. 196. And beſides, the copula *vau* will ſignify *for* as well as *and*, and then the ſenſe will be the ſame that Grotius drives at, and the Septuagint ratify it by tranſlating the Hebrew καὶ ἐξήρθη, which ſignifies, he was *carried up on high*, not taken out of the way or deſtroyed, as ſome would have it.

Now the Babylonian monarch's being thus carried up on high on his wings, may ſignify both the heighth of his proſperity and the haughtineſs of his mind, his ambition, as it is ſet out by the Prophet Iſaiah, chap. xiv. 14. where he brings him in ſaying, *I will aſcend above the heights of the clouds, I will be like the moſt High.* For this ought, according to moſt commentators, to be underſtood of the king of Babylon, and the whole ſucceſſion is to be look'd on as one king, as the empire is look'd upon as one beaſt. Tho' there was a ſtop put to to the progreſs of his victories by the frequent eruptions of the armies led by Cyrus, and Darius or Cyaxares, againſt the Babylonians for twenty years together, before the final overthrow of that empire, as Dr. Prideaux has fully remarked in his Scripture Connection, at the reign of Neriglisſar. See alſo below in the next note. Now therefore, *I beheld till the wings thereof were pluckt*, is not ſo to be underſtood as if this plucking of the wings could not be but after the time of this viſion of Daniel, becauſe, as I proved above, the viſion reaches from the beginning of the Babylonian empire, the ſcene whereof all along Daniel here beheld. Where amongſt other things he noted the plucking of the wings of this lion, the Babylonian monarch. Which happened moſt notoriouſly in his being caſt down from his loftily priding himſelf in his great magnificence, chap. iv. 30. *Is not this great Babylon that I have built, by the might of my power, and for the honour of my majeſty?* Which was no ſooner ſaid by him, but he heard a voice from Heaven, *O king Nebuchad-*

chadnezzar to thee it is ſpoken, The kingdom is departed from thee, &c. See notes on chap. iv.

——*And was made ſtand on the feet as a man, and a man's heart was given to it*] Now, after that ſeptennial humiliation of Nebuchadnezzar by being caſt into ſo deep a melancholy and deliriancy, as if he were grown a very brute that goes on all-four, theſe words deſcribe his happy recovery out of that deep diſeaſe. For phyſicians take notice of ſuch a melancholy as makes the party imagine himſelf to be, and to imitate the manners and nature of this or that beaſt, as you may ſee in Sennertus, and other writers. But here it ſeems he came to himſelf again by the good Providence of God, and went conſtantly upon his feet as other men do. *And a man's heart was given him*, that is, his human underſtanding was reſtored unto him. For the phraſe of Scripture makes the heart the ſeat of underſtanding. Inſtead therefore of having the mind or heart of either a brute or a Luciferian Devil, he had got a man's heart, and was taught, chap. iv. 37. to honour and *extol the king of Heaven, all whoſe works are truth, and his ways judgment*, and who is able to abaſe all thoſe that walk in pride. What can be more ſignificant of Nebuchadnezzar's caſe than this? Which therefore is a moſt certain character, that the firſt beaſt is the Babylonian monarchy, and this paſſage is moſt properly applied to him.

But withal I do not deny but it may be extended further to other caſes of the empire, or monarchs of Babylon; accordingly as Grotius expounds the plucking of the wings of this lion, *Tardati curſus ejus imperii*, &c. i. e. There was a ſtop put to the progreſs of its victories. The affairs of that empire were not carried on with that ſpeed and ſucceſs under Evil-merodach and his viceroy, as it were, Naragalrazar, in whoſe days Cyrus rebelling againſt Aſtyages (whom Nebuchadnezzar had ſet over the kingdom of Media, inſomuch that Media was under the Babylonian empire in the reign of Nebuchadnezzar, and onward till this rebellion of Cyrus) Media by this means in in Evil-merodach's days, ſon of Nebuchadnezzar, was rent from the Babylonian empire. And this, I think, was a conſiderable clipping or plucking the wings of the lion, beſides what other particularities might be noted in hiſtory. See Dr. Prideaux, as before cited. And moreover Belſhazzar, chap. v. (as Daniel reproves him for his not regarding that fearful puniſhment of his grandfather. For his pride had lifted him up alſo againſt the Lord of Heaven, ver. 23. and he had ſacrilegiouſly drank in the Holy Veſſels of God's temple in that impious feaſt he made) Belſhazzar, I ſay, was pretty well humbled by that hand-writing againſt him on the wall, but immediately after was laid in the duſt of death. But in his ſucceſſor Darius the Mede (for I have above noted, that the ſucceſſion is accounted as one continued monarch, as the beaſt one continued empire, and what belongs to the monarch or empire is ſaid of the firſt beaſt) the other part of the Prophecy is again fulfilled, *That he was made to ſtand upon his feet as a man*, not to ſoar in the air with eagles wings, and fancy himſelf above him that dwells in the clouds. *And a man's heart was given to him*, namely, to Darius the Mede, the laſt monarch of the Babylonian empire; as Thomas Lydiat proves in his *Emendatione Temporum, anno mundi*, 3469. and all begin the Medo-Perſian empire from Cyrus. And what a heart full of humanity toward Daniel, nay, indeed of piety and belief in Daniel's God, the God of Iſrael, was given unto him, will plainly appear to any that reads the ſixth chapter of Daniel, ver. 14—16, 18, 19, 20—23—26, 27. Thus fully well aſſured may we be that this firſt beaſt is the Babylonian empire, and this being agreed, we ſhall eaſily be induced to believe, that the three following will prove the Medo-Perſian, Greek, and Roman, as they were in the image of the four metals, for the ſame reaſons there above ſpecified.

Ver. 5. *And behold another beaſt, a ſecond like to a bear.*] This, according to the ſucceſſion of the empires in hiſtory, which is the moſt faithful interpreter of Prophecies, muſt be the Medo Perſian empire. So that there is leſs need to take notice what interpreters have obſerved of congruity, in the making a bear the ſymbol of the Medo-Perſian monarchy: As that Perſia is notorious for the breeding of the fiercer ſort, as well as plenty of thoſe animals: That what is moſt notorious in the bear, that he can live on little or no meat for a long time, is likewiſe ſignificative of the great abſtinence and hardſhip of the Perſians, and what a mean diet they uſe to ſatisfy themſelves with, as Xenophon has taken notice in his Περὶ Κύρȣ παιδείας, and the like. Upon which it is leſs neceſſary to inſiſt; there being further characters of this empire in the text itſelf.

—— *And it raiſed up it ſelf on one ſide.*] That is, it rear'd up it ſelf to fight againſt only one party of men, namely, the Gentiles, as if we ſhould conceive the world divided into two parts, Jews, or the people of God, and Gentiles. The ſenſe is, he meddled not with the Jews (but favoured them, as is notorious from the decrees of Cyrus, and of others his ſucceſſors in the behalf of the Jews,) but only with the heathen party. It is alſo Grotius his gloſs, *Judææ nihil nocuit*, which interpretation he confirms from the authority of St. Jerom, who profeſſes he follows the Jews therein, and the thing is abundantly reaſonable in it ſelf. Whence it is a plain characteriſtick of this empire of Cyrus and his ſucceſſors, that were kind to the Jews, according to that of Iſaiah, chap. xliv. 28. *That ſaith of Cyrus he is my ſhepherd, and ſhall perform all my pleaſure; even ſaying to Jeruſalem, thou ſhalt be built, and to the temple, thy foundation ſhall be laid.*

— *And it had three ribs in the mouth of it, between the teeth of it.*] Theſe three ribs, ſays Grotius, are Perſia, Media, and Chaldæa, which were three notorious parts of the Medo-Perſian empire, (and ribs ſignify the ſtrength of a man according to Achmetes,) and others agree with Grotius herein. But ſome by theſe three ribs would have underſtood three ſeveral coaſts of the world ſubdued by the Medo-Perſian monarchs, by Cyrus the eaſtern part, by Cambyſes the ſouthern, *viz.* Ægypt and Æthiopia, and by Darius Hyſtaſpis the northern, namely, the Scythians.

——— *And they ſaid unto it, ariſe, devour much fleſh.*] Whether this may be *Vox Divinitus emiſſa*, i. e. *a voice from God*, an inſtigation from Heaven, or as it is ſaid in Virgil,

——— *Sua cuique Deus ſit dira Cupido.*

Which may be interpreted, *Succeſs makes man the more greedy of dominion*, I don't determine; tho' the cruel and bloody feats in the mean time of the Medo-Perſian monarchs are here ſignified, whether they were ſtirred up as a ſcourge to the wicked world, or their own ambition prick'd them on to make a prey of ſo many countries, and to make a ſpoil of their riches, which by fleſh are underſtood in the onirocriticks. Which therefore ſeems to indicate the ſpoil of the more civilized parts of the world which were grown rich and luxurious. In the mean time, beſides the order of reckoning, there are indications enough from the characters of this empire itſelf, that it muſt be the Medo-Perſian. But the moſt ſubſtantial is, that it ſucceeds the Babylonian.

Ver. 6. *After this I beheld, and lo another like a leopard.*] Succeſſion here again is enough to aſſure us that this is the Greek empire, becauſe the Medo-Perſian was put an end to by Alexander, whoſe victories with his armies were ſo ſwift, that in this regard a leopard is a fit ſymbol of this empire, that animal, beſides the extraordinary velocity of it, jumping upon his prey, as naturaliſts obſerve. And there was a wonderful diſpatch and celerity in Alexander's conqueſts, who in the ſpace of ſix years ſubdued not only all Aſia, but a great part of Europe and Africk. The variety of the ſpots of that animal, Grotius will have to ſet out the diverſity or uncertainty of the genius of Alexander, the firſt founder of the Greek empire, as being one ſtrangely variegated with notable virtues, and as notable vices, giving a ſpecimen now of one, and then of another in no ſmall degree, and that of thoſe very contrary. And that his body had a ſweet and pleaſant ſmell, as the leopard is reported to have, and very grateful to other animals, and that the leopard as well as Alexander loves wine. Theſe things alſo are noted by interpreters, which makes the leopard ſtill a more fit ſymbol of the Greek empire. Some alſo think that the levity, uncertainty, and fallacious neſs of the Greek nation is notified in the diverſity of ſpots in the leopard's skin. But what follows in the text will ſufficiently confirm to us that this third beaſt is the Greek empire.

—— *Which had upon the back of it four wings of a fowl*] Theſe wings in the general ſignification of them aſſuredly denote the celerity of Alexander's conqueſts, as they are *wings*; but as *four*, they betoken the diviſion of his empire into four parts after his death, or into four kingdoms;

as alſo what follows, denotes the four ſeveral ſucceſſions of kings in thoſe kingdoms.

—— *The beaſt had alſo four heads.*] As the Roman empire is repreſented by a beaſt with *ten horns*, becauſe it was to be divided into ten kingdoms at laſt, ſo this leopard is repreſented with four heads, becauſe after Alexander's death, the Greek empire was to be divided into four kingdoms; Philippus Aridæus the brother of Alexander, or rather Caſſander, enjoying the kingdom of Macedonia (for Aridæus reigned not more than ſeven months) Ptolemæus Lagi Fil. the kingdom of Ægypt and Africk; Lyſimachus the kingdom of Thracia, and Antigonus the kingdom of Aſia minor. Than which what can be deſired for a more certain character of the Greek empire, or a ſurer argument that the Greek empire did not expire with Alexander's death, but was continued in the ſucceſſions of thoſe four kingdoms ſo long as they laſted, and till ſome other empire may rationally be thought to put an end to their computation; as when Æmylius Paulus the Roman conſul vanquiſhed Perſeus, the laſt king of Macedonia? Which gave in a ſpecial manner the denomination to the Greek or Macedonick empire.

— *And dominion was given unto it.*] Alexander's conqueſts were ſo exceeding marvellous, and ſo extremely overproportionate to the number of his ſoldiers, and the ſpace of time he atchieved them in, that a man may rationally think that [dominion being given to him,] may have a more peculiar meaning here than in other places. So the empire, which he is ſaid to acquire, was rather a meer gift of Divine Providence, than any acquiſition by his own ſtrength, policy, or vigilancy. For what was his thirty thouſand men, when he was to conflict, one while with an hundred and fifty thouſand, anon with four hundred thouſand, and at laſt with near ten hundred thouſand, Darius Codomannus bringing ſo many into the field againſt him? And when notice was given to him by his captains, he was found in ſuch a dead ſleep, that they could hardly awaken him, and yet he had ſcarce rubb'd his eyes, as Calvin expreſſes the diſpatch of his victory, but Darius fled, his army was routed, and forty thouſand of his men ſlain with the loſs of leſs than three hundred of the Greeks, as Quintus Curtius relates. Calvin's expreſſion here is indeed hyperbolical. But for the main the characteriſticks of this third empire are ſo remarkable and notorious, that he muſt be very bad-ſighted that does not plainly perceive the ſaid empire to be the Greek or Macedonick.

Ver. 7. *After this I ſaw in the night viſions*, &c.] In this Divine or ſupernatural dream communicated to me from God. *And behold a fourth beaſt*, that is, a fourth empire, and particularly the Roman. For what empire ſhould ſucceed the Greek or Macedonick empire, but the Roman that vanquiſhed it, as the Greek the Perſian, and the Perſian the Babylonian? That this fourth beaſt, or fourth empire, is the Roman empire, is ſo fully and evidently demonſtrated againſt Grotius, in the Synopſis Prophetica, book ii. chap. 13. that no rational man, I think, if he read conſiderately, can ever for the future doubt thereof. And how ſuitable the deſcription is in the viſion all along, we ſhall now ſee.

—— *Dreadful and terrible, and ſtrong exceedingly, and it had great iron teeth.*] As this fourth kingdom is alſo repreſented in the viſion of the image, chap. ii. by the *iron legs* thereof, ſo the ſtrength of it here is ſet out by its great *iron teeth*, becauſe both import that it is *ſtrong exceedingly*, for that metal is exceeding ſtrong. And the courage, cruelty, and exceeding largeneſs of the Roman empire muſt needs make it dreadful and terrible. Which ſome conceive it to have been in ſo great a meaſure, as no one wild beaſt could be a ſufficient ſymbol to ſet off the terrible cruelty thereof. Amongſt other ſpecimens of which that bloody and ſavage perſecution, firſt, of the Pagan Roman empire againſt the primitive Chriſtians, and then of the Pagano-Chriſtian againſt the Waldenſes and Albigenſes, and innumerable others that profeſſed and ſtuck to the pure Chriſtian faith, is aſtoniſhing and ineffable, and exceeding the ſavageneſs of any wild beaſt whatſoever, that we may not want a reaſon why this fourth beaſt is without name.

—— *It devoured and brake in pieces, and ſtamped the reſidue with the feet of it.*] That is, the Romans ſubdued and brought under many kingdoms and nations, devoured their wealth, and incorporated them into their empire; and whom they could not ſo perfectly ſubdue, yet they haraſſed their countries, and by enriching ſome of their clients, by giving others lands or revenues to them, they trampled upon thoſe whom they could not ſo perfectly devour and digeſt into the body of their empire. *Illa igitur aſtuta liberalitas*, ſays *Calvin*, *vocatur conculcatio, quod reſiduum, quia ſcilicet non poterant vorare & abſumere ſuis dentibus, pedibus ſuis calcarent*, i. e. *That crafty liberality is called a treading under foot, becauſe the reſidue, which they could not devour and conſume with their teeth, they ſtampt under their feet*; which is an alluſion to the practice of wild beaſts, which, after they have gorged their appetite, ſtamp upon that part of their prey which they can't devour: So thoſe conqueſts, which the Romans could not conveniently hold, they delivered them up for a prey and a ſpoil to their allies: See Calvin upon the place.

—— *And it was diverſe from all the beaſts that went before it.*] Foraſmuch as they being abſolute monarchies, this fourth beaſt conſiſted of two conſuls and a ſenate, (dictators alſo were ſometimes choſen,) and in after times of a medley of popes and emperors, *&c.* *And it had ten horns*, anſwering to the *ten toes* of the iron legs of the image: that is to ſay, this Roman empire was at laſt divided into ten kingdoms, as the Greek empire was into four. That theſe ten horns belong to the Roman empire, Grotius himſelf is fain to acknowledge in his commentary on the Revelations, though with might and main he endeavours to diſtort and obſcure the ſenſe of that book to the utmoſt he can. But by virtue of the apocalyptick ſynchroniſms, and the clear and undeniable ſenſe of the ſeventeenth chapter of that book, theſe ten horns muſt be the Roman empire divided into ten kingdoms after the empire became Chriſtian, and was beginning to imitate the pagans in their worſhip and practice, and grow idolatrous again. *This* therefore is the time, and *there* the ten horns of the beaſt.

Ver. 8. *I conſidered the horns*, &c.] Which is ſaid by Daniel to excite us to a cloſe conſideration of theſe horns to ſee what we can eſpy there. *And behold there came up among them another little horn.* And this more eſpecially was the object of Daniel's, and ought to be of our conſideration, what this *little horn*, that is ſaid to be *another* horn, (among them indeed, but diſtinct from them) may mean. This *little horn* therefore is an *additional* to the *ten horns* here, as the *two-horned* beaſt and the *whore* are *additionals* to the *ten-horned* beaſt, Revelations, chap. xiii. and xvii. Which moſt peculiarly is the papal polity or hierarchy. Now let us ſee how this ſuits with the text.

—— *Before whom there were three of the firſt*, namely, of the firſt kind, and firſt mentioned, *viz.* ſecular, *horns pluck'd up by the roots.*] *Vatablus* in his tranſlation has it out of the Chaldee thus, *Tria autem ex cornibus prioribus evulſa ſunt a facie ejus*, i. e. *Three of the former horns were plucked out from his forehead.* Whereby is ſignified only the removal *from before his* [the pope's] *face*; for they ſtood in his light it ſeems. Whereas they would have or had fixed themſelves ſo near him to his prejudice, he made ſhift to get them pull'd away. But this you muſt conceive could not be till the pope had aſcended unto that rampancy of power, that he would excommunicate emperors, and depoſe them if need were, or abſolve their ſubjects from allegiance, and ſeize their lands. In which time the pope becoming the monarch as it were of the Roman empire, the emperors ſo called whether Greek or German, may well take their places among the ten horns, eſpecially the ſecular empire of old Rome being diſſolved, which gave the name or title to the Roman empire, as Macedonia did to the Macedonick empire. This premiſed, what Mr. Mede ſays on this text is very agreeable, that the three horns pulled away from before the little horn is the power extending into Italy, of the Greek emperors, of the Lombards, and of the Franks continuing in the empire of Germany. All theſe three powers or horns he made ſhift to rid himſelf of, that he might the more eaſily domineer in Italy without any corrival, as is ſufficiently made out by hiſtorical paſſages in our obſervations after the notes on this chapter.

— *And behold in this horn were eyes like the eyes of a man.*] This is another main obſervation in this *little horn*, that it had *eyes*, when none of the reſt are ſaid to have ſo. Which is a notorious difference, and hugely ſignificant of a power that will pretend to lead all the reſt of the horns, as being themſelves deſtitute of ſight. And the papal hierarchy how cunning and quick-ſighted a polity it has been, and how far they pretend, and how active aſſiſtants they are, even in civil affairs, is very apparent in hiſtory.

But I conceive this does not exhauſt all the meaning of theſe *eyes* in the *little horn*, and of the other horns *having none*. Which may more peculiarly repreſent the difference betwixt this hierarchical power in the empire, and the ſecular of the *ten kings*, who, in matters of faith and religion, are to have *no eyes* of their own, but to profeſs and believe as *this horn* [the pope,] who pretends to have the *only eyes*, tells them, and to be led in a blind implicit faith and profeſſion of whatſoever this *ſeeing horn* declares to be articles of the Chriſtian Religion, and requiſite to ſalvation. And this *little horn* having this hank upon them, you may be ſure will require them to believe ſuch things as tend moſt for the greatneſs, power, and riches of the papal hierarchy. And all the groſs and intolerable corruptions of their church, whether touching faith or practice, are invented or upheld for this very end, and upon this very advantage, that the *little horn* is thought only to have the *eyes* in matters of faith and religion, but the other ten horns to be quite blind.

But laſtly, though this little horn pretends to the only ſight and infallibility in matters of religion, as if it were inſpired ſo from God that it cannot err; yet the very character which the Prophecy gives it, doth advertiſe us, that this is but a *bold boaſt* amongſt the reſt, and that theſe are really but the *eyes* of a *man*, even of that *man of ſin*, or *antichriſt*, that exalts himſelf above all that is called God, or worſhipped.

For, by this little horn *antichriſt* is characterized, according to the common and current opinion of the ancient fathers, as the Romiſh interpreters themſelves cannot but confeſs, though they were (as I may ſay wilfully) miſtaken in the time of his coming.

—— *And a mouth ſpeaking great things.*] That is, uttering great boaſts of his own power and infallibility. For this papal hierarchy pretend him, to be above all kings and emperors, as to their miraculous power, that they can by certain words turn a piece of bread into a man, with fleſh and blood, and all eſſentials of human nature; nay, into God after a manner, and infallibly declare, 'tis no idolatry to worſhip this thus tranſubſtantiated bread, though it ſeem ſtill bread to all, and is believed ſtill to be ſo by all, but by thoſe that ſee only by the *eyes* of this *little horn*, and ſo truſt his eyes only, and renounce in the mean time the uſe of their own eyes, and all their ſenſes; nay, of reaſon, and the plain light of the Scripture. Their pretence alſo of conſecrating images to the effectually keeping off thunder and lightning, and incurſion of the enemies, and the like, may be reckoned amongſt other their boaſts. But this ſpeaking great things may more eſpecially reſpect the great vaunts of the papal authoritative power, he being called by the pontifician polity, our Lord God, *Optimum Maximum & Supremum numen in terris*; *i. e.* The Supreme Deity on earth: It being declared by them, that his tribunal, and God's, is all one. That his power is abſolute. That what he does, he does as God, and not as man. That he is all and above all. That he has the diſpoſing of kingdoms, can pull down one and ſet up another. That he can do all that God can do. That he can change the nature of things, make ſomething of nothing, make injuſtice juſtice, and wrong right. That all laws are in his breaſt. That he can diſpenſe with the canons of the Apoſtles, and with the New Teſtament itſelf. That he is the cauſe of cauſes. That it is ſacrilege to doubt of his power. That he has dominion over Angels, purgatory and hell. That he is the monarch of the world, and exceeds the imperial majeſty as much as the ſun does the moon. And, that he is to be adored by all the potentates of the earth. This, and more than this, you may ſee made good by biſhop Downham in his treatiſe *de antichriſto*, for above fifty pages together. And is not this a mouth ſpeaking great things indeed? And is not this part of the Prophecy alſo remarkably fulfilled, underſtanding by the *little horn* that man of of ſin or antichriſt, that thus exalts himſelf above all that is called God or worſhipped, whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſs of his coming? Which thing is exhibited in the following part of the viſion.

Ver. 9. *I beheld till the thrones were caſt down*, &c.] The word in the original might as well be rendred, *ſet down* or *placed*, which is the moſt natural ſenſe and moſt coherent with what follows. Here note, that the fourth monarchy being to continue till the conſummation of all things, the General Judgment is deſcribed in this, and in the following verſes, wherein ſentence was to paſs upon this fourth beaſt, and an end put to its dominion.

—— *And the ancient of days did ſit.*] Namely, God the Father, who though he is not before the other two hypoſtaſes of the Bleſſed Trinity in *time*, yet he is in *order of nature*. He ſat in his throne together with the chiefeſt of the Angelical Orders in their thrones or ſeats, to make up the ſolemnity of the Judgment.

—— *Whoſe garment was white as ſnow, and the hair of his head like the pure wool.*] Whiteneſs here by interpreters is look'd upon, that of his head as an emblem of mature counſel and judgment, with a ſuitableneſs to his title of the *ancient of days*, that of his garment as a ſymbol of pure unſpotted righteouſneſs and impartiality in judgment. And this appearance of this firſt hypoſtaſes in general in white, may denote the proper character of his nature. Which the Platoniſts call the Τὸ ἓν, and the Τἀγαθὸν, which imply an ineffable ſimplicity and benignity, and who would not have the world judged by ſuch a judge? But before we leave this text, let it be carefully obſerved, that tho' in this Divine repreſentation, there is mention made of the *hair of the head*, as there is, in that vouchſafed to Moſes and the elders of Iſrael, of the *feet*, Exod. xxiv. 10. yet we are not to ſuppoſe, that in either place, any determinate ſhape or figure, like that of a man was repreſented; for thoſe expreſſions only import, that both the upper and lower part of this Divine *Shechinah*, was of an amazing inexpreſſible brightneſs.

—— *His throne was like the fiery flame, and his wheels like the burning fire.*] *viz.* Such was the ſplendor of his throne and of the wheels thereof, bright, ſparkling, and ſhining like fire and light. This is a deſcription of the Divine *Shechinah*, not much unlike that in Ezekiel, chap. i. and 10. This is a chariot-like throne, as that a throne-like chariot; and as the wheels there as well as living creatures are Angelical, ſo there are Angels here innumerable in this great ſeſſion ſitting with the Ancient of Days, or aſſiſting, while he ſits in his imperial throne drawn with wheels, Angelical wheels, by whoſe miniſtry is the revolution of all ſtates and kingdoms: though in the mean time there may be alſo an alluſion in theſe wheels to the *ſellæ curules*, or *chairs of ſtate*, that ran upon wheels, in uſe of the days of old.

Ver. 10. *A fiery ſtream iſſued and came forth from before him.*] *i. e.* Lightnings and ſtreams of fire are here repreſented to be the harbingers of God, to give notice of his ſpeedy approach to judge the world, compared with Pſ. l. 3. xcvii. 3. Tho' Grotius ſays, that the Chaldee ends it, *Flumen igneum manabat ab ore ejus egrediens*, i. e. *A fiery ſtream iſſued out of his mouth.* The brightneſs of this appearance, and the mention of this fiery ſtream coming out of his mouth, (like that blaſt of fire and flaming breath, 2 Eſdr. xiii.) ſuits excellently well with that paſſage, 2 Theſſ. ii. *Whom* (antichriſt) *the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſs of his coming.* Which ſhall be by the clear demonſtration of the power of his ſpirit ſo manifeſtly appearing in his true Church, of whom Jeſus Chriſt is and ever has been the living head, the ſame which is the Son of Man, which is hereafter exhibited in this viſion, namely, *Chriſt*, together with his true and living Church.

But in the mean time, I leave to the ingenious reader's conſideration, whether that fiery ſtream and flaming breath coming out of the mouth of the *Ancient of Days*, God the Father, may not be a ſymbol of the proceſſion of the Holy Ghoſt, the third *hypoſtaſes* or perſon of the Holy Trinity, as well as the Son of Man plainly repreſents to us the ſecond. For, who can doubt, but that it is a repreſentation of Chriſt, the human nature of the Meſſias united with the eternal *logos*, and according to his Divinity every where exiſting in the Father, as well as according to his humanity he is here repreſented diſtinctly from him?

—— *Thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him.*] This judgment of the little horn is ſo magnificently ſet out, as if it were the laſt Judgment of all; and I do not doubt but that it alludes to it, and imports as much as, in his retinue was an *innumerable company of Angels*, according to Deut. xxxiii. 2. Pſal. lxviii. 17. Heb. xii. 22. Revel. v. 11.

—— *The Judgment was ſet.*] The Court, God as the ſupreme Judge, and the Saints as his aſſeſſors, made their publick appearance. For, the expreſſions alludes to the ſeats in the Jewiſh conſiſtories, where the *Abbith din*, or preſident of the court, had his aſſiſtants ſitting with him; or as ſome think, to the ancient cuſtom among the Jews for the princes, or heads of the tribes, to ſit with the kings in the courts of juſtice.

—— *The books were opened.*] *i. e.* The books of God's laws, and mens actions, Rev. xx. which phraſe is an alluſion to the rolls and records belonging to courts of judicature. So this ſitting of the Judgment, *&c.* correſponds with that Rev. xx. 11, 12. Where there is a white throne and the books are opened, and this is at the Final Judgment, and General Reſurrection, immediately preceding the conflagration, which in another ſenſe this fiery deſcription here in Daniel, ſuits very well with, and then the fiery ſtream out of the mouth of the *Ancient of Days*, will preſignify that final ſentence, *Depart from me ye accurſed into everlaſting fire.* See Iſaiah xxx. 33.

But ver. 4. of the ſame chapter, *And I ſaw thrones, and they ſat upon them*, &c. This anſwers to the ninth verſe of this ſeventh of Daniel, *And I beheld till the thrones were ſet.* For theſe thrones are ſet to judge the little horn, the ſame with the *whore* or *falſe prophet*, which is ſaid, together with the *beaſt*, Revel. xix. to be taken and caſt both alive into a lake of fire burning with brimſtone, which is to come to paſs under the ſeventh vial; which immediately precedes the coming down of the new Jeruſalem, and the reign of the Saints. Here is only the difference betwixt theſe two ſeſſions, that the apocalyptick ſeſſion mentions only the reign of the Saints, this the inſtant dooming and executing the doom of the little horn in order thereto, and the giving the Son of Man the kingdom. But being that *corruptio unius* is *generatio alterius*, i. e. *the corruption of one, is the generation of another thing*; and the things are ſo cloſely connected, we may very well admit that theſe preceding ſeſſions or ſentences declared therein, have a conſiderable correſpondence one with another, that in the Revelations manifeſtly belonging to this part of this judgment here in Daniel, that gives the kingdom to the Son of Man. So that ſo far the correſpondence is palpable.

Ver. 11. *I beheld then becauſe of the voice of the great words which the horn ſpake.*] Namely, ſuch bluſtering and boaſting words as were recited above upon ver. 8. to ſee what would become of this horn that ſo magnified himſelf above all, and had acted accordingly in depoſing kings and trampling upon the necks of emperors, and murthering, maſſacring and burning, God knows how, many hundred thouſand of innocent Chriſtians for not ſubmitting to his tyranny and idolatry.

—— *I beheld even till the beaſt was ſlain, and his body deſtroyed, and given to the burning flame.*] What then, is the beaſt deſtroyed and the little horn eſcape puniſhment? No. The Prophet therefore here relates what was the final deſtruction of this fourth and laſt beaſt, and of that little horn belonging to it, and coming up after the reſt of the horns, ver. 24. This therefore is a very compendious and elliptical form of ſpeech. But the ſenſe is fully made out by St. John, Revel. xix. 20. Where it is written, *And the beaſt was taken, and with him the falſe prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beaſt, and them that had worſhipped his image. Theſe both were caſt alive into a lake of fire, burning with brimſtone.* For, it is impoſſible but the *little horn* muſt be concerned in that deſtruction of the beaſt, himſelf being the two-horned beaſt in the Revelations, chap. xiii. but in the xixth chapter ſtiled the *falſe prophet*, becauſe of his falſe pretence to infalliblity. *And the beaſt was taken*, ſays he, *and with him the falſe prophet that wrought miracles before him*, that is, who tranſubſtantiated bread into a man, and brought fire from Heaven, and had power over purgatory and hell, thither to ſtrike innocent ſouls by his thundering excommunications. *Theſe both were caſt alive into a lake of fire burning with brimſtone.* And thus the fourth empire, the Roman, as to its idolatrous tyranny, of which the pope makes himſelf the head, as his canoniſts and divines declare, is quite demoliſhed under the ſeventh vial.

Ver. 12. *As concerning the reſt of the beaſts they had their dominion taken away.*] That is, and if any one ſhall be ſo curious as to enquire what became of the reſt of the beaſts, the other three above-mentioned, let that ſuffice that their dominion was taken away; and that, *yet their lives were prolonged for a ſeaſon and time*; they had their certain periods allowed them too, by the doom of the *Ancient of Days.* For, tho' in the ſucceſſion of the firſt monarchies, the ſucceeding monarchy took away the dominion of that which went before, yet it was not done all at once, but by degrees; and the nations where thoſe monarchies were ſeated, ſtill had a being, tho' they changed their maſters. Whereas the deſtruction of the laſt monarchy, implied the putting an end to that empire, and to all other earthly governments; when the kingdom of Chriſt ſhould take place. This is enough as touching them, but the great buſineſs of all is touching the fourth beaſt, the Roman empire; foraſmuch as the true Church of Chriſt for ſo long a ſpace of time is ſo much concerned therein, and therefore that deſerves more ſpecial obſervation and enlargement. The affairs of the Jews under the three firſt beaſts are not conſiderable, in reſpect of theſe of the Chriſtians. And therefore the three firſt beaſts in this viſion ſeem to be brought in meerly as a preamble to the fourth; and the fourth with the three firſt to be firſt deſcribed, as being of one ſort, namely, idolatrous. But then there is a fifth kingdom, which is Chriſt, with his true Church commencing in the Apoſtles times, and laſting till the end of the world; of which in the following verſe.

Ver. 13. *I ſaw in the night viſions, and behold, one like the ſon of man.*] One in the ſhape and likeneſs of a man; but clothed with ſuch enſigns of majeſty, as ſhewed him to be an extraordinary perſon, even the Son of God, or the Meſſias; for, the Son of man is a title which Chriſt ſo inculcatedly aſſumes to himſelf, to whom the kingdom does belong, that it is impoſſible but he ſhould have a regard to this very place, in the ſo perpetually uſing that ſtile touching himſelf. And therefore it being Chriſt, it is plain that the ſecond perſon of the Holy Trinity is here exhibited in this Divine Viſion, as well as the firſt and third, as I have noted, they all three are in the viſion of Ezekiel. This title of Chriſt, *the Son of Man*, occurs in innumerable places; tho' I ſhall name none, but that of Matth. xxvi. 64. When the high-prieſt had adjured him to tell him if he was Chriſt the Son of God, *Jeſus ſaith unto him, thou haſt ſaid. Neverthelesſ I ſay unto thee*, (though thou haſt hit it already, yet I will give thee a further confirmation thereof,) *Hereafter ſhall you ſee the Son of Man ſitting on the right hand of power, and coming in the clouds of Heaven*; namely, as it were at the head of the Roman army, to take vengeance of the murtherous unbelieving Jews; I ſay, the Roman army out of which people he was to raiſe to himſelf his kingdom, the Church. Which yet was but *regnum lapidis*, i. e. *the kingdom of the ſtone*, as I noted in the foregoing viſion, but would be in time *regnum montis*, i. e. *the kingdom of the mountain.*

—— *Came with the clouds of Heaven.*] To be carried with the clouds of Heaven, denotes that a king ſhall be maſter of his enemies, and get glorious victory, ſaith Achmetes. And the deſtruction of the Jews was the eſtabliſhing of the Church of Chriſt, or his kingdom among the Gentiles, the Romans eſpecially, whoſe empire became at laſt Chriſtian. *And came to the Ancient of Days, and they brought him near before him*, preſented him as a candidate for the deſigned kingdom, which ſignifies that Chriſt received his kingdom from his father. See Mat. xi. 27. xxviii. 18. John iii. 35. 1 Cor. xv. 27. Eph. i. 21. Philip. ii. 7, 10. Rev. v. 7. Jer. xxx. 21.

Ver. 14. *And there was given him dominion and glory, and a kingdom, that all people, and nations, and languages ſhould ſerve him.*] That is, that ſome of all people ſhould ſerve him in the pure Apoſtolick way of doctrine and worſhip; and indeed, the whole Roman empire in a manner did ſo for a while after Conſtantine's time, till the apoſtacy came in by the emperor Julian. Which ſmall interval of time in this viſion is not taken notice of, as being inconſiderable. But in the mean time it may be here ſeaſonable to note, that this right of the kingdom being given to the Son of Man, anſwers to the firſt viſion of the *ſeals*, tha the viſion of the *heroes on the white horſe*, with a bow in his hand, and who had a *crown given unto him*, Rev. vi. 2. the right of the imperial crown. So that this part of Daniel's viſion here commences with the epocha of the Revelations, or the beginning of Chriſtianity. For there ſeems four ſentences to have been repreſented in this judicial ſeſſion of the Ancient of Days, (beſides that touching the three beaſts, ver. 12.) one aſſigning the kingdom in general to the Son of Man; the other, the judgment of the little horn; the third, the giving of the more enlarged kingdom to the Son of Man upon the deſtruction of the little horn; and the fourth, the final doom of all, at the Day of Judgment properly ſo called. But there is only a ſlight or brief intimation of the firſt and the laſt; but that of the little horn is inſiſted on, the aboliſhing of his power, and the giving the great enlargement of the kingdom, the *regnum montis*, to the Saints of the moſt High. For, upon the deſtruction of antichriſt, the *little horn* of the fourth beaſt, the *ſtone* which Nebuchadnezzar ſaw in his firſt viſion, was to become a great *mountain*; ch. ii. 35. and then all the ancient Prophecies are to be accompliſhed, which ſpake of the uninterrupted glory and univerſality of Chriſt's kingdom. See Pſ. ii. 7, 8. viii. 6. cx. 1. Iſa. ii. 2, 3, 4. And the univerſality of Chriſt's dominion will be induſtriouſly diſplayed at the Day of Judgment, when all the world ſhall be ſummoned to appear before his Judgment-Seat, erected in the clouds of Heaven: See Rom. xiv. 10, 11. where it is written: *We ſhall all ſtand before the Judgment-Seat of Chriſt. For, it is written, as I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God.* Or, as it follows;

——*His dominion is an everlaſting dominion which ſhall not paſs away, and his kingdom that which ſhall not be deſtroyed.*] The true Church which is the genuine kingdom of Chriſt, and of which he alone is the head as being univerſal, never yet from the beginning thereof has failed, nor ever will fail to the end of the world: See ver. 27.

Ver. 15. *I Daniel was grieved in my ſpirit, in the midſt of my body, and the viſions of my head, upon my bed, troubled me.*] I was very anxious to know what the meaning of this viſion might be, whoſe terrible appearance made an extraordinary impreſſion upon my ſpirits. See ver. 28. ch. viii. 27. x. 8.

——*In the midſt of my body.*] The original reads *in the midſt of my ſheath*, which is a metaphor uſed by ſeveral Heathen writers, who call the body the ſheath of the ſoul. See Pliny's Nat. Hiſt. lib. vii. c. 52. and Seneca, Epiſt. 92.

Ver. 16. *I came near to one of them that ſtood by.*] To one of the Aſſiſtant-Angels in this great ſeſſion, not to thoſe that were placed on thrones. *And asked him the truth of all this*; the plain meaning of this prophetic parable. *So he told me, and made me know the interpretation of things*; as follows; and firſt in general.

Ver. 17. *Theſe great beaſts which are four, are four kings.*] Four kingdoms or empires, *viz.* the Babylonian, Medo-Perſian, Greek and Roman. For ſo the word *king* is uſed for *kingdom* in Iſa. xxiii. 15.

——*Which ſhall ariſe out of the earth.*] And therefore are but earthly kingdoms, minding earthly things here below; or, as St. Paul expreſſes it, theſe kingdoms ſhall be of the *earth, earthly*, i. e. they ſhall have nothing of an heavenly ſpirit in them; whereas the kingdom of Chriſt is an heavenly kingdom, to be poſſeſſed by the Saints, as follows:

Ver. 18. *But the Saints of the moſt High.*] Or, as the original may be interpreted, of the Moſt High God, or of Chriſt; who is called in the Revelations, *King of kings, and Lord of lords, ſhall take the kingdom*, of the ſtone, *regnum lapidis*, from the firſt planting of the Goſpel, but *regnum montis*, the kingdom of the mountains, upon the deſtruction of the little horn.

——*And poſſeſs the kingdom for ever, even for ever and ever.*] That is, the true Church of Chriſt ſhall never fail till the end of the world, as was intimated above.

Ver. 19. *Then I would know the truth, the true meaning, of the fourth beaſt which was divers from all others, &c.*] See this verſe explained before, at ver. 7.

Ver. 20. *And of the ten horns that were in his head.*] And of the other eſpecially which came up. For the interpretation is moſt ſpent in deſcribing it, ver. 24, 25. *And before whom three fell*, thoſe three I above named. *Even of that horn that had eyes*, and would admit no other horn to have eyes beſides it ſelf, eſpecially in ſpirituals. *And a mouth that ſpoke very great things*, both againſt the law of God, which this horn the papal power pretends to have a right to diſpenſe with and act contrary to, and againſt the right of kings and emperors, whom he pretends a power of excommunicating and depoſing, and abſolving their ſubjects from their oath of allegiance, if they ſubmit to the decrees of his infallible mouth, which will be ſure to pronounce nothing that is not agreeable to the worldly intereſt of his Holy Church. For this horn has the eyes of a man merely, and directs all by the meaſure of human policy, let him pretend never ſo much to inſpired infallibility.

——*Whoſe look was more ſtout than his fellows.*] That is, who has a bold aſſured look, affecting the greateſt grandeur imaginable, as pretending to be *Lord of the whole world*, in whoſe preſence his fellow-horns did but ſneak, as whoſe ſtirrop they are feign to hold; even emperors themſelves as well as kings and other princes, when this little horn is to ride on horſeback; and to bear on their ſhoulders his chair when he will be carried in ſtate; to hold the baſon and towel when he waſhes his hands; and in publick aſſemblies to ſit at his feet; and if they will not be dutiful enough, to be trod upon by his feet, as Frederick Barbaroſſa was ſerved by Pope Alexander the third, who treading upon his neck in the ſight of the people with a big look and loud voice, abuſed that of the Pſalmiſt to his barbarous inſulting over the emperor, *ſuper aſpidem & leonem ambulabis*, &c. *Thou ſhalt tread upon the lion and adder*, &c. Theſe hints are enough to ſhew how fully this part of the Prophecy is accompliſhed [whoſe look was more ſtout than his fellows.]

Ver. 21. *I beheld, and the ſame horn* (namely, the little horn) *made war with the Saints and prevailed againſt them.*] That is, the papal power by uſing the forces of the ten horns or ſecular power makes war againſt the Saints, the true Apoſtolick Church, that ſtand out and cannot admit the groſs corruptions and idolatrous uſages of the little horn. This anſwers to that of the Revelations ch. xiii. 7. *And it was given unto him to make war with the Saints, and to overcome them.* It is ſpoken there of the *ten-horned beaſt* as the executioner of the war, but in Daniel of the *little horn*, as the inſtigator or authorizer of the war. But this, in the mean time, is no ſmall token, that the times of the *little horn* belong to the times of the *ten-horned beaſt healed*; which are the times of the apoſtaſy of the Church.

Ver. 22 *Until the ancient of days came.*] *viz.* Till he proceeded to that part of the judgment that pronounced ſentence againſt the little horn.

——*And judgment was given to the Saints of the moſt high.*] That is, the Saints were admitted to ſit in judgment with God and Chriſt; or as others have interpreted this place, the ſentence was pronounced on their ſide, God ſo generally convincing the world of the truth of their cauſe.

——*And the time came that the Saints poſſeſſed the kingdom.*] Namely, after the evidence of the truth of their cauſe was ſo well known to the world; the Saints then reigned with Chriſt in his kingdom.

Ver. 23. *Thus he ſaid, The fourth beaſt ſhall be the fourth kingdom upon earth.*] Namely, the Roman ſtate or empire. *Which ſhall be divers from all kingdoms*, as having a political conſtitution different from them, as being managed under different forms of government: Having the form of commonwealth at the beginning of its greatneſs, and afterwards governed by emperors: And in proceſs of time, being divided into ten kingdoms or principalities, and all of them under the direction of one ſpiritual head.

Ver. 24 *And the ten horns out of this kingdom are the ten kings that ſhall ariſe.*] An horn is an emblem of ſtrength, ſo it comes to ſignify power and authority; and from thence it is applied to denote ſovereignty and dominion. Now, theſe ten horns or kingdoms ariſe out of the deſolation of the *Roman empire*, which came to paſs about the year of Chriſt 476. and was divided into the following principalities or kingdoms, according to Mr. Mede, p. 661. 1. Britons. 2. Saxons. 3. Franks. 4. Burgundians. 5. Viſigoths. 6. Suevians and Alans. 7. Vandals. 8.

Almanes. 9. Oſtrogoths: ſucceeded by the Longobards firſt in Pannonia and then in Italy. 10. Greeks. For which ſee the following obſervations.

The Roman empire, ver. 7. is deſcribed under one interval of its period to have ten horns, ſo that it is the ſame ten-horned beaſt that occurs in the Revelations. And, ver. 8. it is ſaid that there came up among them another little horn, which naturally implies that it came up much about the ſame time with them, though in what here follows it is ſaid,

———*And another ſhall ariſe after them.*] Which is no contradiction to the former ſuppoſing in order he came up laſt, ſo that it was not any conſiderable time after, or it be underſtood of his more ſenſible growth or palpable appearance: though the Hebrew word implies no neceſſity of ſignifying any poſterity of time, but that he might ſpring up with them and amongſt them, but in ſuch an occult manner, and ſo unawares, as if he had ſtoln his growth behind them. For ſo the Septuagint render it, ὀπίσω ἀυτῶν, and the word in the original will bear the ſenſe very well, ſignifying order of place as well as of time, accordingly as the Septuagint have tranſlated it. But the time of the ten-horned healed beaſt being the time of the apoſtaſy of the Church, and he being actually ten-horned and healed at the ſame time, (For the crowned ten horns which ſhew their actual reign, appear only on the healed beaſt's head, as ſhall be noted in the Expoſition of the Revelations,) and the *little horn* being ſaid to ariſe among them or with them, though the other horns were not aware of him, as having *no eyes*, though the *little horn* have the *eyes of a man*, of a cunning perſpicacious politician; it is manifeſt that the growth of the little horn began with the apoſtaſy of the Church, and ſo the little horn may well be ſuſpected of helping it on, being moſt concerned in matters of religion to manage them well or ill, as being that ſacerdotal polity or hierarchy, as is intimated in what follows. *And he ſhall be divers from the firſt*, namely, from the other ten horns, they being laick or civil, this eccleſiaſtick or ſpiritual, and temporal; for ſuch was the papal power, that it lays claim to a temporal power alſo, aſſerting a right to diſpoſe of ſecular affairs. *And*, under pretence of this eccleſiaſtick power,

———*He ſhall ſubdue three kings.*] The three kings which he is ſaid to humble, ſubdue, or ſupplant, are, as I have hinted above, thoſe three whoſe dominions extended into Italy, as that of the Greek emperor Leo Iſaurus, who was excommunicated, by the popes Gregory the 2d and 3d, and his ſubjects of Italy were abſolved by them from their allegiance, becauſe he was againſt image-worſhip. The other ſupplanting or ſubduing is of the Lombards, whoſe kingdom he cauſed, by aid of the Franks, to be wholly ruined thereby, to get the exarchate of Ravenna, (which ſince the revolt from the Greeks the Longobards were ſeized on) for a patrimony to St. Peter. And the laſt of the three which he humbled were the emperors of Germany, whom from the days of Henry IV. he excommunicated, depoſed, and trampled under his feet, and never ſuffered to live in reſt till he had made them quit their intereſt in election of popes, and inveſtitures of Biſhops, and whatever remainder of juriſdiction they had in Italy. See Mr. Mede, Epiſt. 24. Thus did this *horn* with *eyes*, whoſe *look* was more *ſtout* than his fellows.

Ver. 25. *And he ſhall ſpeak great words againſt the moſt High.* It is rightly tranſlated, *great words*, becauſe that phraſe touching the little horn, has been uſed ſo oft already, ver. 8—11—20. where either *great things* or *great words* occur: and there cannot be a more fit and authentick commentary on theſe paſſages, than that in the Revelations, ch. xiii. 5, 6. *And there was given unto him a mouth ſpeaking great things and blaſphemies*; where *great things* are expounded by *blaſphemies*. And in the following verſe he ſhews how theſe blaſphemies are againſt *God the Moſt High*, many examples whereof I have given above upon verſe 8. *And he opened his mouth in blaſphemy againſt God to blaſpheme his name*, his authority and titles, *and his tabernacle, and them that dwell in Heaven.* The ten-horned beaſt is ſaid here to reproach them by allowing, authorizing, and inforcing (againſt the decrees and authority of God, which is alſo a blaſpheming of his name,) thoſe blaſphemous decrees of the *two-horned* beaſt, (which is the ſame with the *little horn*, they being both the papal polity or hierarchy, the eccleſiaſtick authority not the laick or ſecular,) for image-worſhip, for Saint-worſhip, and worſhip of Angels, and for tranſubſtantiation, which is a reproach to the tabernacle of God, the body of Chriſt. It is ſufficient here to note, how well the deeds of the *little horn* ſuted with thoſe of the *ten-horned healed beaſt*, who is but the abettor and executioner of what the two-horned beaſt would have. And therefore when it is ſaid the *little horn* here ſpeaks great words againſt the Moſt High, it is all one as if it were ſaid of the *ten-horned beaſt* in the Revelations, nor is it any repugnancy to underſtand it of them both. For this which is ſaid of the ten-horned beaſt is to be look'd upon as the mere eccho of the draconick voice of the beaſt with *two horns*. So agreeable in every point in Daniel with the Revelations.

———*And ſhall ſwear out the Saints of the moſt High.*] By perſecutions, impriſonments, confiſcation of goods, by burnings, croyſades or wars, and maſſacres, upon which this little horn will put the ten horns as his occaſions require, as is alſo noted in this chapter of Daniel, ver. 21.

———*And think to change times and laws.*] To alter the primitive ſimplicity of the Chriſtian religion into a conſtitution that beſt ſerves the intereſt of his papal kingdom, and the increaſing the revenues and the power of Holy Church, as they call it. All ſuperſtitions never ſo idolatrous, all doctrines never ſo monſtrous, ſhall paſs into a law and decree, if they ſerve this end. For the papal omnipotency has a power to make what laws and inſtitutes he pleaſes; all edicts and decrees lodge in the cabinet of his own breaſt; when he may produce what he pleaſes, if you will believe his Canoniſts. So that, as they teach, he may alter governments and inſtitutions. As the Popes has often attempted by claiming a power to depoſe kings, and ſet up others in their ſtead, and not only to abrogate human laws, but likewiſe to diſpenſe with Divine Ones.

———*And they ſhall be given unto his hands for a time, and times, and the dividing of a time.*] Or half a time. *i. e.* And they ſhall be eſtabliſhed, authorized, and inforced by the ſecular power of the ten-horned beaſt, as was obſerved above. To whom (Revel. xiii. 5.) power was given to continue *forty and two months*, which is juſt the ſame time with Daniel's *time and times, and half a time*, in the literal ſenſe, each of the ſums amounting to three years and a half a-piece, or 1260 days. But in the prophetical ſtyle they ſignify ſo many years. And that they are prophetical days, not vulgar, is invincibly proved in the Synopſis Prophetica, Book ii. chap. v. Wherefore it is highly rational to conceive the times of the little horn to ſynchronize with all the middle ſynchronals of the Revelations.

Ver. 26. *But the judgment ſhall ſit.*] To judge the little horn or papal hierarchy, which is the two-horned beaſt in the Revelations, or the whore of Babylon. To this alludes that ſaying of the Angel, Revel. xvii. *And there came ſeven Angels which had the ſeven vials and talked unto me, I will ſhew unto thee the judgment of the great whore that ſitteth upon many waters, with whom the kings of the earth have committed fornication.* And part of this judgment is threatned againſt her in the Epiſtle to the Church in Thyatira, Revel. ii. 20. under the name of Jezebel, who calleth herſelf a propheteſs, but ſeduces Chriſt's ſervants to commit fornication, and to eat things ſacrificed unto idols. Which Propheteſs ſo called by herſelf is the papal hierarchy, who boaſts herſelf *infallible*, but judgment is threatned againſt them, ver. 22. *Behold, I will caſt her into a bed, and them that commit adultery with her into great tribulation if they do not repent of their deeds.* Which judgment fell upon her in the happy reformation, when ſo many kingdoms and countries deſerted the pope. And likewiſe in the ſong of the riſen witneſſes, chap. xv. 4. *Who ſhall not fear thee, O Lord, and glorify thy name? for thou only art holy, for all nations ſhall come and worſhip before thee. For thy judgments are made manifeſt.* And this is the former part of the execution of the ſentence againſt the *little horn* or *great whore.* But the execution goes on in the ſeven vials.

———*And they ſhall take away his kingdom to conſume and deſtroy it unto the end.*] That is, by that time all the vials be poured out upon the two-horned beaſt, the *little horn* with *eyes*, or the falſe prophet, his dominion ſhall be quite deſtroyed and conſumed, which is the ſecond part of the doom of the *little horn*, with which the viſion of that Divine Heroes *on the white horſe* with a *ſword coming out of his mouth* doth happen according to time. Which ſword out of his mouth anſwers to the fiery ſtream out of the mouth of the ancient of days, and both to that of St. Paul, 2 Theſſ. ii. where he ſays, *that the Lord ſhall conſume the man of Sin, by the ſpirit of his mouth, and deſtroy him with the brightneſs of his coming*, as I have noted above. Now as the little horn is doomed to deſtruction (from whence the *man of Sin* is called the *ſon of perdition*, 2 Theſſ. ii.) by this Divine Conſiſtory, which is one part of their act in this ſeſſion; ſo that ample and everlaſting kingdom that ſucceeds the deſtruction of the little horn, is adjudged to the true Apoſtolick, Catholick Church, of whom Chriſt alone is head. Which is the other part of the act of this ſeſſion, and which alone is taken notice of, Revel. xx. 4. the other part having been taken notice of, ch. xvii. and xviii.

Ver. 27. *And the kingdom and dominion, and the greatneſs of the kingdom under the whole heaven ſhall be given to the people of the Saints of the moſt high.*] This is that other part of the ſentence pronounced by that divine Sanhedrim or great council in the behalf of the true Church that had been afflicted and oppreſſed ſo long under the tyranny of the *little horn.* The true Church then conſiſting of Jew and Gentile will overſpread all. This is to be accompliſhed under the ſecond and third thunders. And I think no body can doubt but that the people of the Saints of the Moſt High are the truly Catholick and Apoſtolick Church, if he conſider the deſcription of the new Jeruſalem in the Revelations. And the Moſt High is Chriſt, who there is termed King of kings, and Lord of lords, and the Meſſias will be acknowledged in thoſe days to be ſuch both by Jew and Gentile. This anſwers to that of Revel. xx. 4. *And I ſaw thrones and they ſat upon them, and judgment was given unto them,* and the reſult was, *They that had not worſhipped the beaſt, neither his image,* &c. *they lived and reigned with Chriſt a thouſand years*, acknowledging him the only univerſal head of the Church. This will be the *truly Holy Catholick Church of Chriſt*, as they are here called the *people of the Saints of the Moſt High. Whoſe kingdom is an everlaſting kingdom*, not to end upon earth till the laſt thunder or conflagration, according to the tenour of the Revelations. *And all dominions ſhall ſerve and obey him*; or as St. John ſaith, *the Kingdoms of this world ſhall become the kingdom of our Lord and of his Chriſt.* Revel. xi. 15. For all nations and kingdoms ſhall willingly ſubmit themſelves to, and enjoy themſelves in this mightily extended and overſpreading kingdom of the Son of Man, which the ancient of Days had aſſigned to him. Which well may be called the kingdom of the Son of Man, in counterdiſtinction to thoſe other four kingdoms that are ſet up by cruel ravenſing Beaſts, tearing and trampling all under feet, and forcing men to blind obedience with ſavage violence, as was uſual in the kingdom of antichriſt, or *little horn* with eyes, that would let no body ſee but himſelf. Whereas the true Church, or kingdom of the Son of Man (as the four beaſts or rather wights in the Revelations) are all full of eyes within and without. And certainly the kingdom of the Son of Man will be a kingdom of unaffected prudence, defecate reaſon, and holy love. For this is the true man, the reſt in us is but common to us with the brutes. And therefore of ſuch ſhall conſiſt the kingdom of Chriſt the Son of Man (as he perpetually calls himſelf) after the abolition of the kingdom of antichriſt.

Ver. 28. *Hitherto is the end of the matter.*] *viz.* The matter which the angel communicated to him by way of interpretation of the viſion.

——— *As for me Daniel, my cogitations much troubled me, and my countenance changed in me.*] I was ſo actuated by a ſupernatural power that my natural ſtrength could ſcarce bear it, which was diſcoverable in my very countenance, grown lean and pale in undergoing this divine or angelical actuation or impreſſion, which was attended with ſuch extraordinary Circumſtances. And it was matter of great trouble to me to foreſee the profanation of God's laws and worſhip, and the perſecutions and calamities which ſhould come upon his Church and people.

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The third beaſt was the kingdom which ſucceeded the Perſian; and this was the empire of the Greeks, Dan. viii. 6, 7, 20, 21. It was like a Leopard, to ſignify its fierceneſs; and had four heads and four wings, to ſignify that it ſhould become divided into four kingdoms, Dan. viii. 22.

Almanes. 9. Oſtrogoths: ſucceeded by the Longobards firſt in Pannonia and then in Italy. 10. Greeks. For which ſee the following obſervations.

The Roman empire, ver. 7. is deſcribed under one interval of its period to have ten horns, ſo that it is the ſame ten-horned beaſt that occurs in the Revelations. And, ver. 8. it is ſaid that there came up among them another little horn, which naturally implies that it came up much about the ſame time with them, though in what here follows it is ſaid,

———*And another ſhall ariſe after them.*] Which is no contradiction to the former ſuppoſing in order he came up laſt, ſo that it was not any conſiderable time after, or it be underſtood of his more ſenſible growth or palpable appearance: though the Hebrew word implies no neceſſity of ſignifying any poſterity of time, but that he might ſpring up with them and amongſt them, but in ſuch an occult manner, and ſo unawares, as if he had ſtoln his growth behind them. For ſo the Septuagint render it, ὀπίσω αὐτῶν, and the word in the original will bear the ſenſe very well, ſignifying order of place as well as of time, accordingly as the Septuagint have tranſlated it. But the time of the ten-horned healed beaſt being the time of the apoſtaſy of the Church, and he being actually ten-horned and healed at the ſame time, (For the crowned ten horns which ſhew their actual reign, appear only on the healed beaſt's head, as ſhall be noted in the Expoſition of the Revelations,) and the *little horn* being ſaid to ariſe among them or with them, though the other horns were not aware of him, as having *no eyes*, though the *little horn* have the *eyes of a man*, of a cunning perſpicacious politician; it is manifeſt that the growth of the little horn began with the apoſtaſy of the Church, and ſo the little horn may well be ſuſpected of helping it on, being moſt concerned in matters of religion to manage them well or ill, as being that ſacerdotal polity or hierarchy, as is intimated in what follows. *And he ſhall be divers from the firſt*, namely, from the other ten horns, they being laick or civil, this eccleſiaſtick or ſpiritual, and temporal; for ſuch was the papal power, that it lays claim to a temporal power alſo, aſſerting a right to diſpoſe of ſecular affairs. *And*, under pretence of this eccleſiaſtick power,

———*He ſhall ſubdue three kings.*] The three kings which he is ſaid to humble, ſubdue, or ſupplant, are, as I have hinted above, thoſe three whoſe dominions extended into Italy, as that of the Greek emperor Leo Iſaurus, who was excommunicated by the popes Gregory the 2d and 3d, and his ſubjects of Italy were abſolved by them from their allegiance, becauſe he was againſt image-worſhip. The other ſupplanting or ſubduing is of the Lombards, whoſe kingdom he cauſed, by aid of the Franks, to be wholly ruined thereby, to get the exarchate of Ravenna, (which ſince the revolt from the Greeks the Longobards were ſeized on) for a patrimony to St. Peter. And the laſt of the three which he humbled were the emperors of Germany, whom from the days of Henry IV. he excommunicated, depoſed, and trampled under his feet, and never ſuffered to live in reſt till he had made them quit their intereſt in election of popes, and inveſtitures of Biſhops, and whatever remainder of juriſdiction they had in Italy. See Mr. Mede, Epiſt. 24. Thus did this *horn* with *eyes*, whoſe *look* was more *ſtout* than his fellows.

Ver. 25. *And he ſhall ſpeak great words againſt the moſt High.* It is rightly tranſlated, *great words*, becauſe that phraſe touching the little horn, has been uſed ſo oft already, ver. 8—11—20. where either *great things* or *great words* occur: and there cannot be a more fit and authentick commentary on theſe paſſages, than that in the Revelations, ch. xiii. 5, 6. *And there was given unto him a mouth ſpeaking great things and blaſphemies*; where *great things* are expounded by *blaſphemies.* And in the following verſe he ſhews how theſe blaſphemies are againſt *God the Moſt High*, many examples whereof I have given above upon verſe 8. *And he opened his mouth in blaſphemy againſt God to blaſpheme his name*, his authority and titles, *and his tabernacle, and them that dwell in Heaven.* The ten-horned beaſt is ſaid here to reproach them by allowing, authorizing, and inforcing (againſt the decrees and authority of God, which is alſo a blaſpheming of his name,) thoſe blaſphemous decrees of the *two-horned* beaſt, (which is the ſame with the *little horn*, they being both the papal polity or hierarchy, the eccleſiaſtick authority not the laick or ſecular,) for image-worſhip, for Saint-worſhip, and worſhip of Angels, and for tranſubſtantiation, which is a reproach to the tabernacle of God, the body of Chriſt. It is ſufficient here to note, how well the deeds of the *little horn* ſuted with thoſe of the *ten-horned healed beaſt*, who is but the abettor and executioner of what the two-horned beaſt would have. And therefore when it is ſaid the *little horn* here ſpeaks great words againſt the Moſt High, it is all one as if it were ſaid of the *ten-horned beaſt* in the Revelations, nor is it any repugnancy to underſtand it of them both. For this which is ſaid of the ten-horned beaſt is to be look'd upon as the mere eccho of the draconick voice of the beaſt with *two horns.* So agreeable in every point in Daniel with the Revelations.

———*And ſhall ſwear out the Saints of the moſt High.*] By perſecutions, impriſonments, confiſcation of goods, by burnings, croyſades or wars, and maſſacres, upon which this little horn will put the ten horns as his occaſions require, as is alſo noted in this chapter of Daniel, ver. 21.

———*And think to change times and laws.*] To alter the primitive ſimplicity of the Chriſtian religion into a conſtitution that beſt ſerves the intereſt of his papal kingdom, and the increaſing the revenues and the power of Holy Church, as they call it. All ſuperſtitions never ſo idolatrous, all doctrines never ſo monſtrous, ſhall paſs into a law and decree, if they ſerve this end. For the papal omnipotency has a power to make what laws and inſtitutes he pleaſes; all edicts and decrees lodge in the cabinet of his own breaſt; when he may produce what he pleaſes, if you will believe his Canoniſts. So that, as they teach, he may alter governments and inſtitutions. As the Popes has often attempted by claiming a power to depoſe kings, and ſet up others in their ſtead, and not only to abrogate human laws, but likewiſe to diſpenſe with Divine Ones.

———*And they ſhall be given unto his hands for a time, and times, and the dividing of a time.*] Or half a time. *i. e.* And they ſhall be eſtabliſhed, authorized, and inforced by the ſecular power of the ten-horned beaſt, as was obſerved above. To whom (Revel. xiii. 5.) power was given to continue *forty and two months*, which is juſt the ſame time with Daniel's *time and times, and half a time*, in the literal ſenſe, each of the ſums amounting to three years and a half a-piece, or 1260 days. But in the prophetical ſtyle they ſignify ſo many years. And that they are prophetical days, not vulgar, is invincibly proved in the Synopſis Prophetica, Book ii. chap. v. Wherefore it is highly rational to conceive the times of the little horn to ſynchronize with all the middle ſynchronals of the Revelations.

Ver. 26. *But the judgment ſhall ſit.*] To judge the little horn or papal hierarchy, which is the two-horned beaſt in the Revelations, or the whore of Babylon. To this alludes that ſaying of the Angel, Revel. xvii. *And there came ſeven Angels which had the ſeven vials and talked unto me, I will ſhew unto thee the judgment of the great whore that ſitteth upon many waters, with whom the kings of the earth have committed fornication.* And part of this judgment is threatned againſt her in the Epiſtle to the Church in Thyatira, Revel. ii 20. under the name of Jezebel, who calleth herſelf a propheteſs, but ſeduces Chriſt's ſervants to commit fornication, and to eat things ſacrificed unto idols. Which Propheteſs ſo called by herſelf is the papal hierarchy, who boaſts herſelf *infallible*, but judgment is threatned againſt them, ver. 22. *Behold, I will caſt her into a bed, and them that commit adultery with her into great tribulation if they do not repent of their deeds.* Which judgment fell upon her in the happy reformation, when ſo many kingdoms and countries deſerted the pope. And likewiſe in the ſong of the riſen witneſſes, chap. xv. 4. *Who ſhall not fear thee, O Lord, and glorify thy name? for thou only art holy, for all nations ſhall come and worſhip before thee. For thy judgments are made manifeſt.* And this is the former part of the execution of the ſentence againſt the *little horn* or *great whore.* But the execution goes on in the ſeven vials.

———*And they ſhall take away his kingdom to conſume and deſtroy it unto the end.*] That is, by that time all the vials be poured out upon the two-horned beaſt, the *little horn* with *eyes*, or the falſe prophet, his dominion ſhall be quite deſtroyed and conſumed, which is the ſecond part of the doom of the *little horn*, with which the viſion of that Divine Heroes *on the white horſe* with a *ſword coming out of his mouth* doth happen according to time. Which ſword out of his mouth anſwers to the fiery ſtream out of the mouth of the ancient of days, and both to that of St. Paul, 2 Theſſ. ii. where he ſays, *that the Lord ſhall conſume the man of Sin, by the ſpirit of his mouth, and deſtroy him with the brightneſs of his coming*, as I have noted above. Now as the little horn is doomed to deſtruction (from whence the *man of Sin* is called the *ſon of perdition*, 2 Theſſ. ii.) by this Divine Conſiſtory, which is one part of their act in this ſeſſion; ſo that ample and everlaſting kingdom that ſucceeds the deſtruction of the little horn, is adjudged to the true Apoſtolick, Catholick Church, of whom Chriſt alone is head. Which is the other part of the act of this ſeſſion, and which alone is taken notice of, Revel. xx. 4. the other part having been taken notice of, ch. xvii. and xviii.

Ver. 27. *And the kingdom and dominion, and the greatneſs of the kingdom under the whole heaven ſhall be given to the people of the Saints of the moſt high.*] This is that other part of the ſentence pronounced by that divine Sanhedrim or great council in the behalf of the true Church that had been afflicted and oppreſſed ſo long under the tyranny of the *little horn*. The true Church then conſiſting of Jew and Gentile will overſpread all. This is to be accompliſhed under the ſecond and third thunders. And I think no body can doubt but that the people of the Saints of the Moſt High are the truly Catholick and Apoſtolick Church, if he conſider the deſcription of the new Jeruſalem in the Revelations. And the Moſt High is Chriſt, who there is termed King of kings, and Lord of lords, and the Meſſias will be acknowledged in thoſe days to be ſuch both by Jew and Gentile. This anſwers to that of Revel. xx. 4. *And I ſaw thrones and they ſat upon them, and judgment was given unto them*, and the reſult was, *They that had not worſhipped the beaſt, neither his image*, &c. *they lived and reigned with Chriſt a thouſand years*, acknowledging him the only univerſal head of the Church. This will be the *truly Holy Catholick Church of Chriſt*, as they are here called the *people of the Saints of the Moſt High. Whoſe kingdom is an everlaſting kingdom*, not to end upon earth till the laſt thunder or conflagration, according to the tenour of the Revelations. *And all dominions ſhall ſerve and obey him*; or as St. John ſaith, *the Kingdoms of this world ſhall become the kingdom of our Lord and of his Chriſt*. Revel. xi. 15. For all nations and kingdoms ſhall willingly ſubmit themſelves to, and enjoy themſelves in this mightily extended and overſpreading kingdom of the Son of Man, which the ancient of Days had aſſigned to him. Which well may be called the kingdom of the Son of Man, in counterdiſtinction to thoſe other four kingdoms that are ſet up by cruel ravening Beaſts, tearing and trampling all under feet, and forcing men to blind obedience with ſavage violence, as was uſual in the kingdom of antichriſt, or *little horn* with eyes, that would let no body ſee but himſelf. Whereas the true Church, or kingdom of the Son of Man (as the four beaſts or rather wights in the Revelations) are all full of eyes within and without. And certainly the kingdom of the Son of Man will be a kingdom of unaffected prudence, defecate reaſon, and holy love. For this is the true man, the reſt in us is but common to us with the brutes. And therefore of ſuch ſhall conſiſt the kingdom of Chriſt the Son of Man (as he perpetually calls himſelf) after the abolition of the kingdom of antichriſt.

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for it continued in a monarchical form during the reign of Alexander the great, and his brother Aridæus, and young ſons Alexander and Hercules; and then brake into four kingdoms, by the governors of provinces putting crowns on their own heads, and by mutual conſent reigning over their own provinces. Caſſander reigned over Macedon, Greece, and Epirus; Lyſimachus over Thrace and Bithynia; Ptolemy over Egypt, Lybia, Arabia, Cœloſyria, and Paleſtine; and Seleucus over Syria.

The fourth beaſt was the empire which ſucceeded that of the Greeks, and this was the Roman. This beaſt was exceeding dreadful and terrible, and had great iron teeth, and devoured and brake in pieces, and ſtamped the reſidue with its feet; and ſuch was the Roman empire. It was larger, ſtronger, and more formidable and laſting than any of the former. It conquered the kingdom of Macedon, with Illyricum and Epirus, in the eighth year of Antiochus Epiphanes, Anno Nabonaſſ. 580; and inherited that of Pergamus, Anno Nabonaſſ. 615; and conquered that of Syria, Anno Nabonaſſ. 679; and that of Egypt, Anno Nabonaſſ. 718. And by theſe and other Conqueſts it became greater and more terrible than any of the three former beaſts. This empire continued in its greatneſs till the reign of Theodoſius the great; and then break into ten kingdoms, repreſented by the ten horns of this Beaſt; and continued in a broken form, till the ancient of days ſat in a throne like fiery flame, and *the judgment was ſet, and the books were opened, and the beaſt was ſlain and his body deſtroyed, and given to the burning flames; and one like the ſon of man came with the clouds of heaven, and came to the antient of days,* chap. vii. 13. and received dominion over all nations, and judgment was given to the Saints of the moſt high, and the time came that they poſſeſſed the kingdom.

I beheld, ſaith Daniel, *till the Beaſt was ſlain, and his body deſtroyed, and given to the burning flames. As concerning the reſt of the beaſts, they had their dominion taken away: yet their lives were prolonged for a ſeaſon and a time.* chap. vii. 12, 13. And therefore all the four beaſts are ſtill alive, though the dominion of the three firſt be taken away. The nations of Chaldea and Aſſyria are ſtill the firſt beaſt. Thoſe of Media and Perſia are ſtill the ſecond beaſt. Thoſe of Macedon, Greece, and Thrace, Aſia minor, Syria and Egypt, are ſtill the third. And thoſe of Europe on this ſide Greece are ſtill the fourth. Seeing therefore the body of the third beaſt is confined to the nations on this ſide the Euphrates, and the body of the fourth beaſt is confined to the nations on this ſide Greece; we are to look for all the four heads of the third beaſt, among the nations on this ſide of the river Euphrates; and for all the eleven horns of the fourth beaſt, among the nations on this ſide of Greece. And therefore, at the breaking of the Greek empire into four kingdoms of the Greeks, we include no part of the Chaldeans, Medes, and Perſians, into thoſe kingdoms, becauſe they belonged to the bodies of the two firſt beaſts. Nor do we reckon the Greek empire ſeated at Conſtantinople, among the horns of the fourth beaſt, becauſe it belonged to the body of the third. Therefore,

Of the kingdoms repreſented by the feet of the image compoſed of iron and clay.

Dacia was a large country bounded on the ſouth by the Danube, on the eaſt of the Euxine ſea, on the north by the river Neiſter and the mountain Crapac, and on the weſt by the river Tibeſis, or Teys, which runs ſouthward into the Danube, a little above Belgrade. It comprehended the countries now called Tranſylvania, Moldavia, and Wallachia, and the eaſtern part of the upper Hungary. Its antient inhabitants were called Getæ by the Greeks, Daci by the Latins, and Goths by themſelves. Alexander the great attacked them, and Trajan conquered them, and reduced their country into a province of the Roman empire: and thereby the propagation of the goſpel among them was afterwards much promoted. They were compoſed of ſeveral Gothic nations, called Oſtrogoths, Viſigoths, Vandals, Gepides, Lombards, Burgundians, Alans, &c. who all agreed in their manners, and ſpake the ſame language, as Procopius repreſents. While they lived under the Romans, the Goths or Oſtrogoths were ſeated in the eaſtern parts of Dacia, the Vandals in the weſtern part upon the river Teys, where the rivers Mareſh and Kereſh run into it. The Viſigoths were between them. The Gepides, according to Jornandes, were upon the Viſtula. The Burgundians, a Vandalic nation, were between the Viſtula and the ſouthern fountain of the Boriſthenes, at ſome diſtance from the mountain Crapac northwards, where Ptolemy places them, by the names of Phrugundiones and Burgiones. The Alons, another Gothic nation, were between the northern fountain of the Boriſthenes, and the mouth of the river Tanais, where Ptolemy placeth the mountain Alanus, and the weſtern ſide of the Palus Mæotis.

Theſe nations continued under the dominion of the Romans till the ſecond year of the emperor Philip, and then for want of their military pay began to revolt; the Oſtrogoths ſetting up a kingdom, which, under their kings Oſtrogotha, Cniva, Araric, Geperic, and Hermanaric, increaſed till the year of Chriſt 376; and then by an incurſion of the Huns from beyond the Tanais, and the death of Hermanaric, break into ſeveral ſmaller kingdoms. Hunnimund, the ſon of Hermanaric, became king over the Oſtrogoths; Fridigern over the Viſigoths; Winithar, or Vinithar, over a part of the Goths called Gruthungi by Ammian, Gothunni by Claudian, and Sarmatæ and Scythians by others: Athanaric reigned over another part of the Goths in Dacia, called Thervingi; Box over the Antes in Sarmatia; and the Gepides had alſo their king. The Vandals fled over the Danube from Geberic in the latter end of the reign of Conſtantine the great, and had ſeats granted them in Pannonia by that emperor, where they lived quietly forty years, viz. till the year 377, when ſeveral Gothic nations flying from the Hunns came over the Danube, and had ſeats granted them in Mæſia and Thrace by the Greek emperor Valens. But the next year they revolted, called in ſome Goths, Alans, and Hunns, from beyond the Danube, and routed the Roman army, ſlew the emperor Valens, and ſpread themſelves into Greece and Pannonia as far as the Alps. In the years 379 and 380 they were check'd by the arms of the emperor Gratian and Theodoſius, and made a ſubmiſſive peace; the Viſigoths and Thervingi returned to their ſeats in Mæſia and Thrace, the Hunns retired over the Danube, and the Alans and Gruthingi obtained ſeats in Pannonia.

About the year 373 or 374 the Burgundians roſe from their ſeats upon the Viſtula, with an army of eighty thouſand men to invade Gallia; and being oppoſed, ſeated themſelves upon the northern ſide of the Rhine over againſt Mentz. In the year 358, a body of the Salian Franks, with their king, coming from the river Sala, were received into the empire by the emperor Julian, and ſeated in Gallia between Brabant and the Rhine: and their king Mellobaudes was made *Comes domeſticorum,* by the emperor Gratian. Richomer, another noble Salian Frank, was made *Comes domeſticorum,* and *Magiſter utriuſque Militiæ,* by Theodoſius; and A. C. 384, was conſul with Clearchus. He was a great favourite of Theodoſius, and accompanied him in his wars againſt Eugenius, but died in the expedition, and left a ſon called Theudomir, who afterwards became king of the Salian Franks in Brabant. In the time of this war ſome Franks from beyond the Rhine invaded Gallia, under the conduct of Genobald, Marcomir and Suno, but were repulſed by Stilico; and Marcomir being ſlain, was ſucceeded in Germany by his ſon Pharamond.

While theſe nations remained quiet within the empire, ſubject to the Romans, many others continued ſo beyond the Danube till the death of the emperor Theodoſius, and then roſe up in arms. For Paulus Diaconus in his Hiſtoria Miſcell. lib. xiv. ſpeaking of the times next after the death of this emperor, tells us: *Eodem tempore erant Gothi & aliæ gentes maximæ trans Danubium habitantes: ex quibus rationabiliores quatuor ſunt, Gothi ſcilicet, Huiſogothi, Gepides & Vandali; & nomen tantum & nihil aliud mutantes. Iſti ſub Arcadio & Honorio Danubium tranſeuntes, locati ſunt in terra Romanorum: & Gepides quidem, ex quibus poſtea diviſi ſunt Longobardi & Avares, villas, quæ ſunt circa Singidonum & Sirmium, habitavere:* i. e. That about the ſame time the Goths and other very powerful people inhabited beyond the Danube: four of the moſt rational of which were the Goths, Viſigoths, Gepides, and Vandals, which differed in nothing more than their names. Theſe paſſing over the Danube in the reigns of Arcadius and Honorius, fixed their ſeats in the Roman territories: and eſpecially the Gepides, from whom ſprung the Longobards and Avares, inhabited the villages about Singidonium and Sirmium: and Procopius in the beginning of his *Hiſtoria Vandalica* writes to the ſame purpoſe. Hitherto the weſtern empire continued entire, but now brake into many kingdoms.

Theodoſius died A. C. 395; and then the Viſigoths, under the conduct of Alaric the ſucceſſor of Fridigern, roſe from their ſeats in Thrace, and waſted Macedon, Theſſaly, Achaia, Pelopenneſus, and Epirus, with fire and ſword for five years together; when turning weſtward, they invaded Dalmatia, Illyricum and Pannonia; and from thence went into Italy A. C. 402; and the next year were ſo beaten at Pollentia and Verona, by Stilico the commander of the forces of the weſtern empire, that Claudian calls the remainder of the forces of Alaric, *tanta ex gente reliquias breves*, i. e. *the ſmall remains of ſo great a people*. And Prudentius, *gentem deletam*. Thereupon Alaric made peace with the emperor, being ſo far humbled, that Oroſius, ſaith he, did *pro pace optima & quibuſcunque ſedibus ſuppliciter & ſimpliciter orare*. This peace was ratified by mutual hoſtages; Ætius was ſent hoſtage to Alaric; and Alaric continued a free prince in the ſeats now granted to him.

When Alaric took up arms, the nations beyond the Danube began to be in motion; and the next winter, between A. C. 395 and 396, a great body of Hunns, Alans, Oſtrogoths, Gepides, and other northern nations, came over the frozen Danube, being invited by Rufinus: when their brethren, who had obtained ſeats within the empire, took up arms alſo. Jerome calls this great multitude, Hunns, Alans, Vandals, Goths, Sarmatians, Quades, and Marcomans; and ſaith, that they invaded all places between Conſtantinople and the Julian Alps, waſting Scythia, Thrace, Macedon, Dardania, Dacia, Theſſaly, Achaia, Epirus, Dalmatia, and all Pannonia. The Suevians alſo invaded Rhætia: for when Alaric ravaged Pannonia, the Romans were defending Rhætia; which gave Alaric an opportunity of invading Italy, as Claudian mentions.

And when Alaric went from thoſe parts into Italy, ſome other barbarous nations invaded Noricum and Vindelicia, as the ſame poet Claudian writes:

——*Jam fœdera gentes*
Exuerant, Latiique audita clade feroces
Vendelicos ſaltus & Norica rura tenebant.

This was in the years 402 and 403. And among theſe nations I reckon the Suevians, Quades, and Marcomans; for they were all in arms at this time. The Quades and Marcomans were Suevian nations; and they and the Suevians came originally from Bohemia, and the river Suevus or Sprake in Luſatia; and were now united under one common king called Emeric, who ſoon after led them into Gallia. The Vandals and Alans might alſo about this time extend themſelves into Noricum. Uldin alſo with a great body of Hunns paſſed the Danube about the time of Chryſoſtom's baniſhment, that is, A. C. 404, and waſted Thrace and Mæſia. Radagaiſus, king of the Gruthunni and ſucceſſor of Winithar, inviting over more barbarians from beyond the Danube, invaded Italy with an army of above two hundred thouſand Goths; and within a year or two, A. C. 405 or 406, was overcome by Stilico, and periſhed with his army. In this war Stilico was aſſiſted with a great body of Hunns and Oſtrogoths, under the conduct of Uldin and Sarus, who were hired by the emperor Honorius. In all this confuſion it was neceſſary for the Lombards in Pannonia to arm themſelves in their own defence, and aſſert their liberty, the Romans being no longer able to protect them.

And now Stilico purpoſing to make himſelf emperor, procured a military prefecture to Alaric, and ſent him into the eaſt in the ſervice of Honorius the weſtern emperor, committing ſome Roman troops to his conduct to ſtrengthen his army of Goths, and promiſing to follow ſoon after with his own army. His pretence was to recover ſome regions of Illyricum, which the eaſtern emperor was accuſed to detain injuriouſly from the weſtern; but his ſecret deſign was to make himſelf emperor, by the aſſiſtance of the Vandals and their allies: for he himſelf was a Vandal. For facilitating this deſign, he invited a great body of the barbarous nations to invade the weſtern empire, while he and Alaric invaded the eaſtern. And theſe nations under their ſeveral kings, the Vandals under Godegeſilus, the Alans in two bodies, the one under Goar, the other under Reſplendial, and the Suevians, Quades, and Marcomans, under Emeric, marched through Rhætia to the ſide of the Rhine, leaving their ſeats in Pannonia to the Hunns and Oſtrogoths, and joined the Burgundians under Gundicar, and ruffled the Franks in their further march. On the laſt of December A. C. 406, they paſſed the Rhine at Mentz, and ſpread themſelves into Germania prima and the adjacent regions; and amongſt other actions the Vandals took Triers. Then they advanced into Belgium, and began to waſte that country. Whereupon the Salian Franks in Brabant took up arms, and under the conduct of Theudomir, the ſon of Ricimer, or Richomer, abovementioned, made ſo ſtout a reſiſtance, that they ſlew almoſt twenty thouſand of the Vandals, with their king Godegeſilus, in battle; the reſt eſcaping only by a party of Reſplendial's Alans which came timely to their aſſiſtance.

Then the Britiſh ſoldiers, alarm'd by the rumour of theſe things, revolted, and ſet up tyrants there; firſt Marcus, whom they ſlew preſently; then Gratian, whom they ſlew in four months; and laſtly Conſtantine, under whom they invaded Gallia A. C. 408, being favoured by Goar and Gundicar. And Conſtantine having poſſeſſed a good part of Gallia, created his ſon Conſtans Cæſar, and ſent him into Spain to order his affairs there, A. C. 409.

In the mean time Reſplendial, ſeeing the aforeſaid diſaſter of the Vandals, and that Goar was gone over to the Romans, led his army from the Rhine; and, together with the Suevians and reſidue of the Vandals, went towards Spain; the Franks in the mean time proſecuting their victory ſo far as to retake Triers, which after they had plundered they left to the Romans. The Barbarians were at firſt ſtopt by the Pyrenean mountains, which made them ſpread themſelves into Aquitain: but the next year they had the paſſage betrayed by ſome ſoldiers of Conſtans; and entring Spain 4 Kal. Octob. A. C. 409, they conquered every one what he could; and at length, A. C. 411, divided their conqueſts by lot; the Vandals obtained Bœtica, and part of Gallæcia; the Suevians the reſt of Gallæcia; and the Alans Luſitania and the Carthaginian province: the emperor for the ſake of peace confirming them in thoſe ſeats by grant, A. C. 413.

The Roman Franks abovementioned, having made Theudomir their king, began ſtrait after their conqueſt of the Vandals to invade their neighbours alſo. The firſt they ſet upon were the Gauls of Brabant: but meeting with notable reſiſtance, they deſired their alliance: and ſo thoſe Gauls fell off from the Romans, and made an intimate league with the Franks to be as one people, marrying with one another, and conforming to one another's manners, till they became one without diſtinction. Thus by the acceſs of theſe Gauls, and of the foreign Franks alſo, who afterwards came over the Rhine, the Salian kingdom ſoon grew very great and powerful.

Stilico's expedition againſt the Greek emperor was ſtopt by the order of Honorius; and then Alaric came out of Epirus into Noricum, and requeſted a ſum of money for his ſervice. The ſenate were inclined to deny him, but by Stilico's mediation granted it. But after ſome time Stilico being accuſed of a traiterous conſpiracy with Alaric, and ſlain 10 Kal. A. C. 408; Alaric was thereby diſappointed of his money, and reputed an enemy to the empire; he then broke ſtrait into Italy with the army he brought out of Epirus, and ſent to his brother Adolphus to follow him with what forces he had in Pannonia, which were not great, but yet not to be deſpiſed. Thereupon Honorius fearing to be ſhut up in Rome, retired to Ravenna in October A. C. 408. And from that time Ravenna continued to be the ſeat of the weſtern emperors. In thoſe days the Hunns alſo invaded Pannonia; and ſeizing the deſerted ſeats of the Vandals, Alans, and Goths, founded a new kingdom there. Alaric advancing to Rome beſieged it, and 9 Kal. Sept. A. C. 410 took it: and afterwards attempting to paſs into Africa, was ſhipwrackt. After which Honorius made peace with him, and got up an army to ſend againſt the tyrant Conſtantine.

At the ſame time Gerontius, one of Conſtantine's captains, revolted from him, and ſet up Maximus emperor in Spain. Whereupon Conſtantine ſent Edobec, another of his captains, to draw to his aſſiſtance the Barbarians under Goar and Gundicar in Gallia, and ſupplies of Franks and Alemans from beyond the Rhine; and committed the cuſtody of Vienne in Gallia Narbonenſi to his ſon Conſtans. Gerontius advancing, firſt ſlew Conſtans at Vienne, and then began to beſiege Conſtantine at Arles. But Honorius at the ſame time ſending Conſtantius with an army on the ſame errand, Gerontius fled, and Conſtantius continued the ſiege, ſtrengthned by the acceſs of the greateſt part of the ſoldiers of Gerontius. After four months ſiege, Edobec having procured ſuccours, the barbarian kings at Mentz, Goar and Gundicar, conſtitute Jovinus emperor, and together with him ſet forward to relieve Arles. At their approach Conſtantius retired. They purſued, and he beat them by ſurprize; but not proſecuting his victory, the barbarians ſoon recovered themſelves; yet not ſo as to hinder the fall of the tyrants Conſtantine, Jovinus and Maximus. Britain could not be recovered to the empire, but remained ever after a diſtinct kingdom.

The next year, A. C. 412, the Viſigoths being beaten in Italy, had Aquitain granted them to retire into: and they invaded it with much violence, cauſing the Alans and Burgundians to retreat, who were then depopulating of it. At the ſame time the Burgundians were brought to peace; and the emperor granted them for inheritance a region upon the Rhine which they had invaded: and the ſame, I preſume, he did with the Alans. But the Franks not long after retaking and burning Triers, Caſtinus, A. C. 415, was ſent againſt them with an army, who routed them and ſlew Theudomir their king. This was the ſecond taking of Triers by the Franks. It was therefore taken four times, once by the Vandals and thrice by the Franks. Theudomir was ſucceeded by Pharamond, the prince or king of the Salian Franks in Germany. From thence he brought new forces, reigned over the whole, and had ſeats granted to his people within the empire near the Rhine.

And now the barbarians were all quieted, and ſettled in ſeveral kingdoms within the empire, not only by conqueſt, but alſo by the grants of the emperor Honorius. For Rutilius in his itinerary, written in Autumn, *Anno Urbis* 1169, that is, according to Varro's computation then in uſe, A. C. 416, thus laments the waſted fields:

Illa quidem longis nimium deformia bellis;

And then adds,

Jam tempus laceris poſt longa incendia fundis
Vel paſtorales ædificare caſas.

And a little after,

Æternum tibi Rhenus aret.

And Oroſius in the end of his hiſtory, which was finiſhed A. C. 417, repreſents now a general pacification of the barbarous nations by the words *comprimere, coanguſtare, addicere gentes immaniſſimas*; terming them *imperio addictas*, becauſe they had obtained ſeats in the empire by league and compact; and *coanguſtatas*, becauſe they did no longer invade all regions at pleaſure, but by the ſame compact remained quiet in the ſeats then granted them. And theſe are the kingdoms, of which the feet of the image were henceforward compoſed, and which are repreſented by iron and clay intermixed, which do not ſtick one to another, and were of different ſtrength.

Of the ten kingdoms repreſented by the ten horns of the fourth beaſt.

Now by the wars above deſcribed the weſtern empire of the Romans, about the time that Rome was beſieged and taken by the Goths, became broken into the following ten kingdoms.

1. The kingdom of the Vandals and Alans in Spain and Africa.
2. The kingdom of the Suevians in Spain.
3. The kingdom of the Viſigoths.
4. The kingdom of the Alans in Gallia.
5. The kingdom of the Burgundians.
6. The kingdom of the Franks.
7. The kingdom of the Britains.
8. The kingdom of the Hunns.
9. The kingdom of the Lombards.
10. The kingdom of Ravenna.

1. The kings of the Vandals were,

	A. C.
Godegeſilus,	407
Gunderic,	407
Geiſeric,	426
Hunneric,	477
Gundemund,	484
Thraſamund,	496
Geiſeric,	523
Gelimer,	530
So that,	
Godegeſilus led them into Gallia.	406
Gunderic into Spain,	409
Geiſeri into Africa,	427
And Gelimer was conquered by Beliſarius,	533

Their kingdom laſted in Gallia, Spain and Africa together 126 years; and in Africa they were very potent. The Alans had only two kings of their own in Spain, Reſplendial, and Ataces, Utacus or Othacar. Under Reſplendial they went into France, *A. C.* 407, and into Spain, *A. C.* 409. Ataces was ſlain with almoſt all his army by Vallia king of the Viſigoths, *A. C.* 419. And then the remainder of theſe Alans ſubjected themſelves to Gunderic king of the Vandals in Bœtica, and went afterwards with them into Africa, as I learn out of Procopius. Whence the kings of the Vandals ſtiled themſelves kings of the Vandals and Alans; as may be ſeen in the edict of Hunneric recited by Victor in his Vandalic perſecution. In conjunction with the Chatti, theſe Alans gave the name of Cathalaunia, or Catth-Alania, to the province of Spain, which is ſtill ſo called. Theſe Alans had alſo Gepides among them; and therefore the Gepides came into Pannonia before the Alans left it. There they became ſubject to the Hunns till the death of Attila *A. C.* 454, and at length were conquered by the Oſtrogoths.

2. The kings of the Suevians were,

	A. C.
Ermeric,	407
Rechila,	438
Rechiarius,	448
Maldra,	458
Frumarius,	460
Regiſmund,	463
And after ſome other kings who are unknown, reigned	
Theudomir,	558
Miro,	568
Euboricus,	582
Andeca,	583

This kingdom, after it had been once ſeated in Spain, remained always in Gallæcia and Luſitania, or Portugal. Emeric after the fall of the Alan kingdom, enlarged it into all Gallæcia, forcing the Vandals to retire into Bœtica and the Carthaginian province. This kingdom laſted 177 years according to Iſidorus, and then was ſubdued by Leovigildus king of the Viſigoths, and made a province of his kingdom, *A. C.* 585.

3. The kings of the Viſigoths were,

	A. C.
Alaric,	400
Athaulphus,	410
Sergeric and Vallia,	415
Theoderic,	419
Thoriſmund,	451
Theoderic,	452
Euric,	465
Alaric,	482
Genſalaric,	505
Amalaric,	526
Theudius,	531
Theudiſculus, &c.	548

I date this kingdom from the time that Alaric left Thrace and Greece to invade the weſtern empire. In the end of the reign of Athaulphus, the Goths were humbled by the Romans, and attempted to paſs out of France into Spain. Sergeric reigned but a few days. In the beginning of Vallia's reign they aſſaulted the Romans afreſh, but were again repulſed, and then made peace on this condition, that they ſhould on the behalf of the empire invade the barbarian kingdoms in Spain: and this they did, together with the Romans, in the years 417 and 418, overthrowing the Alans and part of the Vandals. Then they received Aquitain of the emperor by a full donation, leaving their conqueſts in Spain to the emperor: and thereby the ſeats of the conquered Alans came into the hands of the Romans. In the year 455, Theoderic, aſſiſted by the Burgundians, invaded Spain, which was then almoſt all ſubject to the Suevians, and took a part of it from them. A.C. 506, the Goths were driven out of Gallia by the Franks. A.C. 585, they conquered the Suevian kingdom, and became lords of all Spain. A.C. 713, the Saracens invaded them, but in time they recovered their dominions, and have reigned in Spain ever ſince.

4. The kings of the Alans in Gallia were, Goar, Sambida, Eocharic, Sangibanus, Beurgus, *&c.* Under Goar they invaded Gallia, A. C. 407, and had ſeats given them near the Rhine, A. C. 412. Under Sambida, whom Bucher makes the ſucceſſor, if not the ſon of Goar, they had the territories of Valence given them by Ætius the emperor's general, A. C. 440. Under Eocharic they conquered a region of the rebelling Gallia Arborici, given them alſo by Ætius. This region was from them named *Alenconium, quaſi alanorum conventus.* Under Sangibanus they were invaded, and their regal city Orleans was beſieged by Attila king of the Hunns, with a vaſt army of 500000 men. Ætius and the barbarian kings of Gallia came to raiſe the ſiege, and beat the Hunns in a very memorable battle, A. C. 451, *in campis Catalaunicis*, i. e. *in the plains of Catalaunia*, ſo called from theſe Alans mixt with the Chatti. The region is now called Campania or Champagne. In that battle were ſlain on both ſides 162000 men. A year or two after, Attila returned with an immenſe army to conquer this kingdom, but was again beaten by them and the Viſigoths together in a battle of three days continuance, with a ſlaughter almoſt as great as the former. Under Beurgus, or Biorgor, they infeſted Gallia round about, till the reign of Maximus the emperor; and then they paſſed the Alps in winter, and came into Liguria, but were there beaten, and Beurgus ſlain, by Ricimer commander of the emperor's forces, A. C. 464. Afterwards they were again beaten, by the joint force of Odoacer king of Italy and Childeric king of the Franks, about the year 480, and again by Theudobert king of the Auſtrian Franks about the year 511.

5. The kings of the Burgundians were,	*A. C.*
Gundicar,	407
Gundioc,	436
Bilimer,	467
Gundobaldus with his brothers,	473
Sigiſmund,	510
Godomarus,	517

Under Gundicar they invaded Gallia, A.C. 407, and had ſeats given them by the emperor near the Rhine in Gallia Belgica, A.C. 412. They had Saxons among them, and were now ſo potent, that Oroſius A.C. 417, wrote of them: *Burgundionum eſſe prævalidam manum, Galliæ hodieque teſtes ſunt, in quibus præſumpta poſſeſſione conſiſtunt.* About the year 435, they received great overthrows by Ætius, and ſoon after by the Hunns; but five years after had Savoy granted them to be ſhared with the inhabitants; and from that time became again a potent kingdom, being bounded by the river Rhodanus, but afterwards extending much further into the heart of Gallia. Gundobald conquered the regions about the rivers Araris and Rhodanus, with the territories of Marſeilles; and invading Italy in the time of the emperor Glycerius, conquered all his brethren. Godomarus made Orleans his royal ſeat: whence the kingdom was called *regnum aurelianorum.* He was conquered by Clotharius and Childebert, kings of the Franks, A. C. 526. From thenceforward this kingdom was ſometimes united to the kingdom of the Franks, and ſometimes divided from it, till the reign of Charles the Great, who made his ſon Carolottus king of Burgundy. From that time, for about 300 years together, it enjoyed its proper kings; and was then broken into the dukedom of Burgundy, county of Burgundy, and county of Savoy; and afterwards thoſe were broken into other leſſer countries.

6. The kings of the Franks were,	*A. C.*
Theudomir,	407
Pharamond,	417
Clodio,	428
Merovæus,	448
Childeric,	456
Clodovæus, &c.	482

Windeline and Bucher, two of the moſt diligent ſearchers into the originals of this kingdom, make it begin the ſame year with the barbarian invaſions of Gallia, that is, A. C. 407.

Now for Genobaldus, Marcomer and Suno, they were captains of the Tranſrhenane Franks in the reign of Theodoſius, and concern us not. We are to begin with Theudomir the firſt king of the rebelling Salii, called Didio by Ivo Carnotenſis, and Thiedo and Theudemerus by Rhenannus. His face is extant in a coin of gold found with this inſcription, THEUDEMIR REX, publiſhed by Petavius, and ſtill or lately extant, as Windeline teſtifies: which ſhews that he was a king, and that in Gallia; ſeeing that rude Germany underſtood not then the coining of money, nor uſed either Latin words or letters. He was the ſon of Ricimer, or Richomer, the favourite of the emperor Theodoſius; and ſo being a Roman Frank, and of the Salian royal blood, they, therefore, upon the rebellion made him king. The whole time of his reign you have ſtated in *Excerptis Gregorii Turonenſis e Fredigario, cap.* 5, 6, 7, 8. where the making him king, the tyranny of Jovinus, the ſlaughter of the aſſociates of Jovinus, the ſecond taking of Triers by the Franks, and their war with Caſtinus, in which this king was ſlain, are as a ſeries of ſucceſſive things ſet down in order.

Upon this victory of the Romans, the Franks and rebelling Gauls, who in the time of Theudomir were at war with one another, united to ſtrengthen themſelves, as Ordericus Vitalis mentions, Apud Eucherum, l. 14. c. 9. n. 8. Proſper ſets down the time; Anno 25 Honorii, Pharamundus regnat in Francia, i. e. *Pharamond reigned in France in the twenty-fifth year of Honorius.* This, Bucher well obſerves, refers to the end of the year 416, or the beginning of the next year, dating the years of Honorius from the death of Valentinian; and argues well, that at this time Pharamond was not only king by the conſtitution of the Franks, but crowned alſo by the conſent of Honorius, and had a part of Gallia aſſigned him by covenant. And this might be the cauſe that Roman writers reckoned him the firſt king: which ſome not underſtanding, have reputed him the founder of this kingdom by an army of the Tranſrhenane Franks. He might come with ſuch an army, but he ſucceeded Theudomir by right of blood and conſent of the people. For the above-cited paſſage of Fredigarius, *extinctis ducibus, in Francis denuo reges creantur ex eadem ſtirpe qua prius fuerant*, implies that the kingdom continued to this new elected family, during the reign of more kings than one. If you date the years of Honorius from the death of his father, the reign of Pharamond might begin two years later than is aſſigned by Bucher. The Salique laws made in his reign, which are yet extant, ſhew by their name that it was the kingdom of the Salii over which he reigned; and, by the pecuniary mulcts in them, that the place where he reigned abounded much with money, and conſequently was within the empire; rude Germany knowing not the uſe of money, till they mixed with the Romans. In the preface alſo to the Salique laws, written and prefixed to them ſoon after the converſion of the Franks to the Chriſtian religion, that is, in the end of the reign of Merovæus, or ſoon after, the original of this kingdom is thus deſcribed: *Hæc enim gens, quæ fortis dum eſſet & robore valida, Romanorum jugum duriſſimum de ſuis cervicibus excuſſit pugnando*, &c. i. e. *For this nation being ſtout and powerful ſhook off the tyrannical yoke of the Romans by force of arms*, &c. This kingdom therefore was erected, not by invaſion but by rebellion, as was deſcribed above. Proſper in regiſtering their kings in order, tells us: *Pharamundus regnat in Francia*; *Clodio regnat in Francia*; *Merovæus regnat in Francia:* and who can imagine but that in all theſe places he meant one and the ſame Francia? And yet 'tis certain, that the Francia of Merovæus was in Gallia.

Yet the father of Pharamond, being king of a body of Franks in Germany in the reign of the emperor Theodoſius as above, Pharamond might reign over the ſame Franks in Germany before he ſucceeded Theudomir in the kingdom of the Salians within the empire, and even before Theudomir began his reign; ſuppoſe in the firſt year of Honorius, or when thoſe Franks being repulſed by Stilico, loſt their kings Marcomir and Suno, one of which was the father of Pharamond: and the Roman Franks, after the death of Theudomir, might invite Pharamond with his people from beyond the Rhine. But we are not to regard the reign of Pharamond in Germany: we are to date this kingdom from its riſe within the empire, and to look upon it as ſtrengthened by the acceſs of other Franks coming from beyond the Rhine, whether in the reign of this king or in that of his ſucceſſor Clodio. For in the laſt year of Pharamond's reign, Ætius took from him a part of his poſſeſſion in Gallia: but his ſucceſſor Clodio, whom Fredigarius repreſents as the ſon of Theudomir, and ſome call Clogio, Cloio, and Claudius, inviting from beyond the Rhine a great body of Franks, recovered all, and carried on their conqueſts as far as the river Soame. Then thoſe Franks dividing conqueſts with him, erected certain new kingdoms at Cologn and Cambray, and ſome other cities: all which were afterwards conquered by Clodovæus, who alſo drove the Goths out of Gallia, and fix'd his ſeat at Paris, where it has continued ever ſince. And this was the original of the preſent kingdom of France.

7. The kings of Britain were,	*A. C.*
Marcus,	407
Gratian, and Conſtantine ſucceſſively	408
Vortigern,	425
Aurelius Ambroſius,	466
Uther Pendraco,	498
Arthut,	508
Conſtantinus,	542
Aurelius Cunanus,	545
Vortiporeus,	578
Malgo,	581
Careticus,	586
Cadwan,	613
Cadwalin,	635
Cadwallader.	676

The three firſt were Roman tyrants, who revolted from the empire. Oroſius, Proſper and Zoſimus connect their revolt with the irruptions of the Barbarians into Gallia, as conſequent thereunto. Proſper, with whom Zoſimus agrees, puts it in the year which began the day after that irruption. The juſt time I thus collect: Marcus reigned not many days, Gratian four months, and Conſtantine three years. He was ſlain the year after the taking of Rome, *i. e.* A. C. 411, 14 Kal. Octob. Whence the revolt was in ſpring, A. C. 408. Sozomen joins Conſtantine's expedition into Gallia with Arcadius's death, or the times a little after; and Arcadius died A. C. 408 May 1ſt. Now, tho' the reign of theſe tyrants was but ſhort, yet they gave a beginning to the kingdom of Britain, and ſo may be reckoned the three firſt kings, eſpecially ſince the poſterity of Conſtantine, *viz.* his ſons Aurelius Ambroſius, and Uther Pendraco, and his grandſon Arthur, reigned afterwards. For from the time of the revolt of theſe tyrants, Britain continued a diſtinct kingdom abſolved from ſubjection to the empire, the emperor not being able to ſpare ſoldiers to be ſent thither to receive and keep the iſland, and therefore neglecting it; as we learn by unqueſtionable records of Proſper. Sigebert, and eſpecially Zoſimus, lib. 6. *The Tranſrhenane Barbarians invading all places, reduced the inhabitants of the iſland of Britain, and alſo certain Celtic nations to that paſs, that they fell off from the Roman empire; and being no longer obedient to the Roman laws,* κατ' ἑαυτὸν βιοτεύειν, *they lived in ſeparate bodies after their own pleaſure. The Britons therefore taking up arms, and hazarding themſelves for their own ſafety, freed their cities from the imminent Barbarians. In like manner all Brabant and ſome other provinces of the Gauls imitating the Britons, freed themſelves alſo, ejecting the Roman preſidents, and forming themſelves into a ſort of commonwealth according to their own pleaſure. This rebellion of Britain and the Celtic nations happened when Conſtantine uſurped the kingdom.* So alſo Procopius, lib 1. Vandal. ſpeaking of the ſame Conſtantine, ſaith: *Conſtantine being overcome in battle, was ſlain with his children:* Βρεττανίαν μέν τοι Ῥωμαῖοι ἀνασώσασθαι οὐκέτι ἔσχον ἀλλ' οὖσα ὑπὸ τυράννοις ἀπ' αὐτοῦ ἔμενε. *Yet the Romans could not recover Britain any more, but from that time it remained under tyrants.* To theſe we may add, Beda, l. 1. c. 11. Ethelwaldus: And Theodoret, who in his Serm. 9. de curand Græc. affect. about the year 424, reckons the Britons among the nations which were not then in ſubjection to the Roman empire. Thus Sigonius: *ad annum,* 411, *Imperium Romanorum poſt exceſſum Conſtantini in Britannia nullum fuit,* i. e. *The Romans after the death of Conſtantine, had no ſovereignty over the Britains in the year* 411.

Between the death of Conſtantine and the reign of Vortigern was an interregnum of about fourteen years, in which the Britons had wars with the Picts and Scots, and twice obtained the aſſiſtance of a Roman legion, who drove out the enemy, but told them poſitively at their departure that they would come no more. Of Vortigern's beginning to reign there is this record in an old Chronicle in Nennius, quoted by Camden and others: *Guortigernus tenuit imperium in Britannia, Theodoſio & Valentiniano Coſſ. Guortigern ruled in Britain, when Theodoſius and Valentinian were conſuls,* [viz. A. C. 425.] *& in quarto anno regni ſui Saxones ad Britanniam venerunt, Felice & Tauro Coſſ. and in the fourth year of his reign the Saxons invaded Britain, when Felix and Taurus were conſuls,* [viz. A. C. 428.] This coming of the Saxons, Sigebert refers to the fourth year of Valentinian, which falls in with the year 428 aſſigned by this Chronicle: and two years after, the Saxons, together with the Picts, were beaten by the Britons. Afterwards in the reign of Martian the emperor, that is, between the years 450 and 456, the Saxons under Hengiſt were called in by the Britons, but ſix years after revolted from them, made war upon them with various ſucceſs, and by degrees ſucceeded them. Yet the Britons continued a flouriſhing kingdom till the reign of Careticus; and the war between the two nations continued till the pontificate of Sergius, A. C. 688. Rolevinc's Antiqua Saxon. l. 1. c. 6.

8. The kings of the Hunns were,	*A. C.*
Octar and Rugila,	406
Bleda and Attila,	433

Octar and Rugila were the brothers of Manzuc king of the Hunns in Gothia beyond the Danube; and Bleda and Attila were his ſons, and Manzuc was the ſon of Balamir. The two firſt, as Jornandes tells us, were kings of the Hunns, but not of them all; and had the two laſt for their ſucceſſors. I date the reign of the Hunns in Pannonia from the time that the Vandals and Alans relinquiſhed Pannonia to them, A. C. 407. Sigonius from the time that the Viſigoths relinquiſhed Pannonia, A. C. 408. Octar died A. C. 430; for Socrates tells us, that about that time the Burgundians having been newly vext by the Hunns, upon intelligence of Octar's death, ſeeing them without a leader, ſet upon them ſuddenly with ſo much vigour, that 3000 Burgundians ſlew 10000 Hunns. Rugila now being king in Pannonia, died A. C. 433, and was ſucceeded by Bleda, as Proſper and Maximus inform us. This Bleda, with his Brother Attila, were before this time kings of the Hunns beyond the Danube, their father Munzuc's kingdom being divided between them; and now they united the kingdom of Pannonia to their own. Whence Paulus Diaconus ſaith, they did *regnum intra Pannoniam Daciamque gerere.* In the year 441, they began to invade the empire a-freſh, adding to the Pannonian forces new and great armies from Scythia. But this war was preſently compoſed, and then Attila, ſeeing Bleda inclined to peace, ſlew him, A. C. 444, inherited his dominions, and invaded the empire again. At length, after various great wars with the Romans, Attila periſhed, A. C. 454; and his ſons quarrelling about his dominions, gave occaſion to the Gepides, Oſtrogoths and other nations who were their ſubjects, to rebel and make war upon them. The ſame year the Oſtrogoths had ſeats granted them in Pannonia by the emperors Marcian and Valentinian; and with the Ro-

Romans ejected the Hunns out of Pannonia, ſoon after the death of Attila, as all hiſtorians agree. This ejection was in the reign of Avitus, as is mentioned by the Chronicum Boiorum, and in Sidonius, Carm. 7 in Avitum, which ſpeaks thus of that emperor.

> ——*Cujus ſolum amiſſas poſt ſæcula multa*
> *Pannonias revocavit iter, jam credere promptum eſt*
> *Quid faciet bellis.*

The poet means, that by the coming Avitus the Hunns yielded more eaſily to the Goths. This was written by Sidonius in the beginning of the reign of Avitus: and his reign began in the end of the year 455, and laſted not one full year.

This action happened in the end of the year 455, which I take to be the twelfth year of Valamir in Pannonia, and which was almoſt fifty years after the year 406, in which the Hunns ſucceeded the Vandals and Alans in Pannonia. Upon the ceaſing of the line of Hunnimund the ſon of Hermaneric, the Oſtrogoths lived without kings of their own nation about forty years together, being ſubject to the Hunns. And when Alaric began to make war upon the Romans, which was in the year 444, he made Valamir, with his brothers Theodomir and Videmir the grandſons of Vinethar, captains or kings of theſe Oſtrogoths under him. In the twelfth year of Valamir's reign dated from thence, the Hunns were driven out of Pannonia.

Yet the Hunns were not ejected, but that they had further conteſts with the Romans, till the head of Denſix the ſon of Attila, was carried to Conſtantinople, A. C. 469, in the conſulſhip of Zeno and Marcian, as Marcellinus relates. Nor were they yet totally ejected the empire: for beſides their reliques in Pannonia, Sigonius tells us, that when the emperors Marcian and Valentinian granted Pannonia to the Goths, which was in the year 454, they granted part of Illyricum to ſome of the Hunns and Sarmatians. And in the year 526, when the Lombards removing into Pannonia, made war there with the Gepides, the Avares, a part of the Hunns, who had taken the name of Avares from one of their kings, aſſiſted the Lombards in that war; and the Lombards afterwards, when they went into Italy, left their ſeats in Pannonia to the Avares in recompenſe of their friendſhip. From that time the Hunns grew again very powerful; their kings, whom they called Chagan, troubling the empire much in the reigns of the emperors Mauritius, Phocas, and Heraclius: and this is the original of the preſent kingdom of Hungary, which from theſe Avares and other Hunns mixed together, took the name of Hun-Avaria, and by contraction Hungary.

The Lombards, before they came over the Danube, were commanded by two captains, Ibor and Ayon: after whoſe death they had kings, Agilmund, Lamiſſo, Lechu, Hildehoc, Gudehoc, Claffo, Tato, Wacho, Walter, Audoin, Alboin, Cleophis, *&c.* Agilmund was the ſon of Ayon, who became their king, according to Proſper, in the conſulſhip of Honorius and Theodoſius, A. C. 389, reigned thirty-three years, according to Paulus Warnefridus, and was ſlain in battle by the Bulgarians. Proſper places his death in the conſulſhip of Marinianus and Aſclepiodorus, A. C. 423. Lamiſſo routed the Bulgarians, and reigned three years, and Lechu almoſt forty. Gudehoc was contemporary to Odoacer king of the Heruli in Italy, and led his people from Pannonia into Rugia, a country on the north-ſide of Noricum next beyond the Danube; from whence Odoacer then carried his people into Italy. Tato overthrew the kingdom of the Heruli beyond the Danube. Wacho conquered the Suevians, a kingdom then bounded on the eaſt by Bavaria, on the weſt by France, and on the ſouth by the Burgundians. Audoin returned into Pannonia A. C. 526, and there overcame the Gepides. Alboin A. C. 551, overthrew the kingdom of the Gepides, and ſlew their king Chunnimund: A. C. 563, he aſſiſted the Greek emperor againſt Totila king of the Oſtrogoths in Italy; and A. C. 568, led his people out of Pannonia into Lombardy, where they reigned till the year 774.

According to Paulus Diaconus, the Lombards with many other Gothic nations came into the empire from beyond the Danube in the reign of Arcadius and Honorius, that is, between the years 395 and 408. But they might come in a little earlier: for we are told that the Lombards, under their captains Ibor and Ayon, beat the Vandals in battle; and Proſper placeth this victory in the conſulſhip of Auſonius and Olybrius, that is, A. C. 379. Before this war the Vandals had remained quiet forty years in the ſeats granted them in Pannonia by Conſtantine the Great. And therefore if theſe were the ſame Vandals, this war muſt have been in Pannonia; and might be occaſioned by the coming of the Lombards over the Danube into Pannonia, a year or two before the battle; and ſo have put an end to that quiet which had laſted forty years. After Gratian and Theodoſius had quieted the Barbarians, they might either retire over the Danube, or continue quiet under the Romans till the death of Theodoſius; and then either invade the empire anew, or throw off all ſubjection to it. By their wars, firſt with the Vandals, and then with the Bulgarians, a Scythian nation ſo called from the river Volga, whence they came; it appears that even in thoſe days they were a kingdom not contemptible.

10. Theſe nine kingdoms being rent away, we are next to conſider the reſidue of the weſtern empire. While this empire continued entire, it was the beaſt itſelf: but the reſidue thereof is only a part of it. Now, if this part be conſidered as a *horn*, the reign of this *horn* may be dated from the tranſlation of the imperial ſeat from Rome to Ravenna, which was in October A. C. 408. For then the emperor Honorius, fearing that Alaric would beſiege him in Rome, if he ſtaid there, retired to Millain, and thence to Ravenna: and the enſuing ſiege and ſacking of Rome confirmed his reſidence there, ſo that he and his ſucceſſors ever after made it their home. Accordingly Machiavel in his Florentine hiſtory writes, that, "Valentinian having left Rome, tranſlated the ſeat of the empire to Ravenna."

Rhætia belonged to the weſtern emperors, ſo long as that empire ſtood; and then it deſcended, with Italy and the Roman Senate, to Odoacer king of the Heruli in Italy, and after him to Theodoric king of the Oſtrogoths and his ſucceſſors, by the grant of the Greek emperors. Upon the death of Valentinian the ſecond, the Alemans and Suevians invaded Rhætia A. C. 455. But I do not find they erected any ſettled kingdom there: for in the year 457, while they were yet depopulating Rhætia, they were attacked and beaten by Burto, maſter of the horſe to the emperor Majoranus; and I hear nothing more of their invading Rhætia. Clodovæus king of France, in or about the year 496, conquered a kingdom of the Alemans, and ſlew their laſt king Ermeric. But this kingdom was ſeated in Germany, and only bordered upon Rhætia: for its people fled from Clodovæus into the neighbouring kingdom of the Oſtrogoths under Theoderic, who received them as friends, and wrote a friendly letter to Clodovæus in their behalf: and by this means they became inhabitants of Rhætia, as ſubjects under the dominion of the Oſtrogoths.

When the Greek emperor conquered the Oſtrogoths, he ſucceeded them in the kingdom of Ravenna, not only by right of conqueſt but alſo by right of inheritance; the Roman ſenate ſtill going along with this kingdom. Therefore we may reckon that this kingdom continued in the exarchate of Ravenna and ſenate of Rome: for the remainder of the weſtern empire went along with the ſenate of Rome, by reaſon of the right which this ſenate ſtill retained, and at length exerted, of chuſing a new weſtern emperor.

I have now enumerated the ten kingdoms, into which the weſtern empire became divided, at its firſt breaking, that is, at the time of Rome's being beſieged and taken by the Goths. Some of theſe kingdoms at length fell, and new ones aroſe: but whatever was their number afterwards, they are ſtill called the ten kings from their firſt Number.

Of the eleventh horn of Daniel's fourth beaſt.

Now Daniel conſidered the horns, and behold there came up among them another horn, before whom there were three of the firſt horns pluck'd up by the roots; and behold in this horn were eyes like the eyes of a man, and a mouth ſpeaking great things, chap. vii. 8. —— *and his look was more ſtout than his fellows,* — *and the ſame horn made war* *with the ſaints, and prevailed againſt them,* ver. 20, 21. and one who ſtood by, and made Daniel know the interpretation of theſe things, told him, that *the ten horns were ten kings that ſhould ariſe, and another ſhould ariſe after them, and be diverſe from the firſt, and he ſhould ſubdue three kings, and ſpeak great words againſt the Moſt High, and wear out the ſaints, and think to change times and laws: and that they ſhould be given into his hands until a time and times and half a time,* ver. 24, 25. Kings are put for kingdoms, as above; and therefore the little horn is a little kingdom. It was a horn of the fourth beaſt, and rooted up three of his firſt horns; and therefore we are to look for it among the nations of the Latin empire, after the riſe of the ten horns. But it was a kingdom of a different kind from the other ten kingdoms, having a life or ſoul peculiar to itſelf, with eyes and a mouth. By its eyes it was a *ſeer*; and by its mouth ſpeaking great things, and changing times and laws, it was a *Prophet* as well as a *king*. And ſuch a ſeer, a Prophet, and a king, is the church of Rome.

A ſeer, Ἐπίσκοπος, is a biſhop in the literal ſenſe of the word; and this church claims the univerſal biſhoprick.

With his mouth he gives laws to kings and nations as an oracle; and pretends to the infallibility, and that his dictates are binding to the whole world; which is to be a Prophet in the higheſt degree.

In the eighth century, by rooting up and ſubduing the exarchate of Ravenna, the kingdom of the Lombards, and the ſenate and dukedom of Rome; he acquired Peter's patrimony out of their dominions; and thereby roſe up as a temporal prince or king, or horn of the fourth beaſt.

In a ſmall book printed at Paris A.C. 1689, entitled, *An hiſtorical diſſertation upon ſome coins of* Charles *the Great,* Ludovicus Pius, Lotharius, *and their ſucceſſors ſtamped at* Rome, it is recorded, that in the days of pope Leo X, there was remaining in the Vatican, and till thoſe days expoſed to publick view, an inſcription in honour of Pipin the father of Charles the Great, in theſe words: *Pipinum pium, primum fuiſſe qui amplificandæ Eccleſiæ Romanæ viam aperuerit, Exarchatu Ravennate, & plurimis aliis oblatis*; "That Pipin the pious was the firſt who opened the way to the grandeur of the church of Rome, conferring upon her the exarchate of Ravenna and many other oblations." In and before the reign of the emperors Gratian and Theodoſius, the biſhop of Rome lived ſplendidly; but this was the oblations of the Roman ladies, as Hammianus deſcribes. After thoſe reigns Italy was invaded by foreign nations, and did not get rid of her troubles before the fall of the kingdom of Lombardy. It was certainly by the victory of the ſee of Rome over the Greek emperor, the king of Lombardy, and the ſenate of Rome, that ſhe acquired Peter's patrimony, and roſe up to her greatneſs. The donation of Conſtantine the Great is a fiction, and ſo is the donation of the Alpes Cottiæ to the pope by Aripert king of the Lombards: for the Alpes Cottiæ were a part of the Exarchate, and in the days of Aripert belonging to the Greek emperor.

The innovation of the dead, and veneration of their images, being gradually introduced in the 4th, 5th, 6th and 7th centuries, the Greek emperor Philippicus declared againſt the latter, A.C. 711 or 712. And the emperor Leo Iſaurus, to put a ſtop to it, called a meeting of counſellors and biſhops in his palace, A.C. 726; and by their advice put out an edict againſt that worſhip, and wrote to pope Gregory II. that a general council might be called. But the pope thereupon called a council at Rome, confirmed the worſhip of images, excommunicated the Greek emperor, abſolved the people from their allegiance, and forbad them to pay tribute, or otherwiſe be obedient to him. Then the people of Rome, Campania, Ravenna and Pentapolis, with the cities under them, revolted and laid violent hands upon their magiſtrates, killing the exarch Paul at Ravenna, and laying aſide Peter duke of Rome who was become blind: and when Exhileratus duke of Campania incited the people againſt the pope, the Romans invaded Campania, and ſlew him with his ſon Hadrian. Then a new exarch, Eutychius, coming to Naples, ſent ſome ſecretly to take away the lives of the pope and the nobles of Rome: but the plot being diſcovered, the Romans revolted abſolutely from the Greek emperor, and took an oath to preſerve the life of the pope, to defend his ſtate, and be obedient to his authority in all things. Thus Rome with its dutchy, including part of Tuſcany and part of Campania, revolted in the year 726, and became a free ſtate under the government of the ſenate of this city. The authority of the ſenate in civil affairs was henceforward abſolute, the authority of the pope extending hitherto no farther than to the affairs of the church only.

At that time the Lombards alſo being zealous for the worſhip of images, and pretending to favour the cauſe of the pope, invaded the cities of the exarchate: and at length, *viz.* A.C. 752, took Ravenna, and put an end to the exarchate, Sigonius ib. ad Ann. 726, 752. And this was the firſt of the three kingdoms which fell before the little horn.

In the year 751, pope Zechary depoſed Childeric, a ſlothful and uſeleſs king of France, and the laſt of the race of Merovæus; Sigon. ib. Ann. 750. and abſolving his ſubjects from their oath of allegiance, gave the kingdom to Pipin the major of the palace; and thereby made a new and potent friend. His ſucceſſor pope Stephen III, knowing better how to deal with the Greek emperor than with the Lombards, went the next year to the king of the Lombards, to perſuade him to return the exarchate to the emperor. But this not ſucceeding, he went into France, and perſuaded Pipin to take the exarchate and Pentapolis from the Lombards, and give it to St. Peter. Accordingly Pipin A.C. 754, came with an army into Italy, and made Aiſtulphus king of the Lombards promiſe the ſurrender: but the next year Aiſtulphus, on the contrary, to revenge himſelf on the pope, beſieged the city of Rome. Whereupon the pope ſent letters to Pipin, wherein he told him, that if he came not ſpeedily againſt the Lombards, *pro data ſibi potentia, alienandum fore a regno Dei & vita æterna,* he ſhould be excommunicated, and excluded the kingdom of God, and deprived of eternal life. Pipin therefore, fearing a revolt of his ſubjects, and being indebted to the church of Rome, came ſpeedily with an army into Italy, raiſed the ſiege, beſieged the Lombards in Pavia, and forced them to ſurrender the exarchate and region of Pentapolis to the pope for a perpetual poſſeſſion. Thus the pope became lord of Ravenna, and the exarchate, ſome few cities excepted; and the keys were ſent to Rome, and laid upon the confeſſion of St. Peter, that is, upon his tomb at the high altar, *in ſignum veri perpetuique dominii, ſed pietate regis gratuita,* i. e. *in token of true and perpetual dominion obtained by the gratuitous piety of the king,* as the inſcription of a coin of Pipin hath it. This was in the year of Chriſt 755. And henceforward the popes being temporal princes, left off in their epiſtles and bulls to note the years of the Greek emperors, as they had hitherto done.

After this the Lombards invading the pope's countries, Sigon. ib. Ann. 773. Pope Adrian ſent to Charles the Great, the ſon and ſucceſſor of Pipin, to come to his aſſiſtance. Accordingly Charles entered Italy with an army, invaded the Lombards, overthrew their kingdom, became maſter of their countries, and reſtored to the pope, not only what they had taken from him, but alſo the reſt of the exarchate which they had promiſed Pipin to ſurrender to him, but had hitherto detained; and alſo gave him ſome cities of the Lombards, and was in return himſelf made Patricius by the Romans, and had the authority of confirming the elections of the popes conferred upon him. Theſe things were done in the years 773 and 774. This kingdom of the Lombards was the ſecond kingdom which fell before the *little horn.* But Rome, which was to be the ſeat of his kingdom, was not yet his own.

In the year 796, Leo III. being made pope, notified his election to Charles the Great by his legates, ſending to him for a preſent, the golden keys of the confeſſion of Peter, and the banner of the city of Rome. Sigon. de Regno Ital. ad ann. 796. the firſt as an acknowledgment of the pope's holding the cities of the exarchate, and Lombardy, by the grant of Charles; the other as a ſignification that Charles ſhould come and ſubdue the ſenate and people of Rome, as he had done the exarchate and the kingdom of the Lombards. For the pope at the ſame time deſired Charles to ſend ſome of his princes to Rome, who might ſubject the Roman people to him, and bind them by oath *in fide & ſubjectione*, "in fealty and ſubjection," as his words are recited by Sigonius.

Hence aroſe a miſunderſtanding between the pope and the city: and the Romans about two or three years after, by aſſiſtance of ſome of the clergy, raiſed ſuch tumults againſt him, as gave occaſion to a new ſtate of things in all the weſt. For two of the clergy accuſed him of crimes, and the Romans with an armed force, ſeized him, ſtript him of his ſacerdotal habit, and impriſoned him in a monaſtery. But by aſſiſtance of his friends he made his eſcape, and fled into Germany to Charles the Great, to whom he complained of the Romans for acting againſt him out of a deſign to throw off all authority of the Church, and to recover their ancient freedom. In his abſence his accuſers with their forces ravaged the poſſeſſions of the Church, and ſent the accuſation to Charles; who before the end of the year ſent the pope back to Rome with a large retinue. The nobles and Biſhops of France who accompanied him, examined the chief of his accuſers at Rome, and ſent them into France in cuſtody. This was in the year 799. The next year Charles himſelf went to Rome, and preſided in a council of Italian and French Biſhops to hear both parties. But when the pope's adverſaries expected to be heard, the council declared that he was the *Supreme Judge of all men*, was above being judged by any other than himſelf. Vide *Anaſtaſium.* Whereupon he made a ſolemn declaration of his innocence before all the people, and by doing ſo was look'd upon as acquitted.

Soon after, upon Chriſtmas-day, the people of Rome, who had hitherto elected their Biſhop, and reckoned that they and their ſenate inherited the rights of the ancient ſenate and people of Rome, voted Charles their emperor, and ſubjected themſelves to him in ſuch in manner as the the old Roman empire and their ſenate were ſubjected to the old Roman emperors. The pope crowned him, and anointed him with holy oil, and worſhipped him on his knees after the manner of adoring the old Roman emperors; the emperor, on the other hand, took the following oath to the pope: *In nomine Chriſti ſpondeo atque polliceor, Ego Carolus Imperator coram Deo & beato Petro Apoſtolo, me protectorem ac defenſorem fore hujus ſanctæ Romanæ Eccleſiæ in omnibus utilitatibus, quatenus divino fultus fuero adjutorio, prout ſciero poteroque*, i. e. "In the name of Chriſt, I Charles the emperor, promiſe and declare before God and the Apoſtle Peter, that I will be a protector and defender of this holy Roman Church in all things needful," *&c.* The emperor was alſo made conſul of Rome, and his ſon Pipin crowned king of Italy: and henceforward the emperor ſtiled himſelf: *Carolus ſereniſſimus, Auguſtus, a Deo coronatus, magnus, pacificus, Romæ gubernans imperium,* or *Imperator Romanorum*, i. e. "The moſt ſerene Charles, Auguſtus, crowned by God, great and pacific emperor of the Romans;" and was prayed for in the Churches of Rome. His image was henceforward put upon the coins of Rome: While the enemies of the pope, to the number of three hundred Romans, and two or three of the clergy, were ſentenced to death. The three hundred Romans were beheaded in one day in the Lateran fields: but the clergymen at the interceſſion of the pope were pardoned, and baniſhed into France. And thus the title of Roman emperor, which had hitherto been in the Greek emperors, was by this act transferred in the weſt to the kings of France.

After theſe things, Sigon. de Regno Ital. Charles gave the city and dutchy of Rome to the pope, ſubordinately to himſelf as emperor of the Romans; ſpent the winter in ordering the affairs of Rome, and thoſe of the apoſtolic ſee, and of all Italy, both civil and eccleſiaſtical, and in making new laws for them; and returned the next ſummer into France: leaving the city under its ſenate, and both under the pope himſelf. But hearing that his new laws were not obſerved by the judges in dictating the law, nor by the people in hearing it; and that the great men took ſervants from free men, and from the Churches and monaſteries, to labour in their vineyards, fields, paſtures and houſes, and continued to exact cattle and wine of them, and to oppreſs thoſe that ſerved the Churches: he wrote to his ſon Pipin to remedy theſe abuſes, to take care of the Church, and ſee his laws executed.

Now the ſenate and people and principality of Rome I take to be the *third* king the *little horn* overcame, and even the chief of the three. For this people elected the pope and the emperor; and now, by electing the emperor and making him conſul, was acknowledged to retain the authority of the old Roman ſenate and people. This city was the metropolis of the old Roman empire, repreſented in Daniel by *the fourth beaſt*; and by ſubduing the ſenate and people and dutchy, it became the metropolis of the *little horn* of that beaſt, and completed Peter's patrimony, which was the kingdom of that *horn.* Beſides, this victory was attended with greater conſequences than thoſe over the other two kings. For it ſet up the weſtern empire, which continues to this day. It ſet up the pope above the judicature of the Roman ſenate, and above that of a council of Italian and French Biſhops, and even above all human judicature; and gave him the ſupremacy over the weſtern Churches and their councils in a high degree. It gave him *a look more ſtout than his fellows*; ſo that when this new religion began to be eſtabliſhed in the minds of men, he grappled not only with kings, but even with the weſtern emperor himſelf. It is obſervable alſo, that the cuſtom of kiſſing the pope's feet, vulgarly the pope's toe, an honour ſuperior to that of kings and emperors, began about this time. There are ſome inſtances of it in the ninth century: Platina tells us, that the feet of pope Leo IV. were kiſſed, according to ancient cuſtom, pretending that his hand was infected by the kiſs of a woman. The popes began alſo about this time to canonize Saints, and to grant indulgences and pardons: and ſome repreſent that Leo III. was the firſt author of all theſe things. It is further obſervable, that Charles the Great, between the years 775 and 796, conquered all Germany from the Rhine and Danube northward to the Baltic Sea, and eaſtward to the river Teis; extending his conqueſts alſo into Spain as far as the river Ebro: and by theſe conqueſts he laid the foundation of the new empire; and at the ſame time propagated the Roman Catholick religion into all his conqueſts, obliging the Saxons and Hunns who were Heathens, to receive the Roman faith, and diſtributing his northern conqueſts into Biſhopricks, granting tithes to the clergy and Peter-pence to the pope: by all which the church of Rome was highly enlarged, enriched, exalted, and eſtabliſhed.

In the forementioned *Diſſertation upon ſome coins of Charles the Great, Ludovicus Pius, Lotharius, and their ſucceſſors, ſtamped at Rome*, there is a draught of a piece of Moſaic work which pope Leo III. cauſed to be made in his palace near the Church of John Lateran, in memory of his ſending the ſtandard or banner of the city of Rome curiouſly wrought, to Charles the Great; and which ſtill remained there at the publiſhing of the ſaid book. In the Moſaic work there appeared Peter with three keys in his lap, reaching the *Pallium* to the pope with his right hand, and the banner of the city to Charles the Great with his left. By the pope was this inſcription, SCISSIMUS D. N. LEO PP; by the king this, D. N. CARULO REGI; and under the feet of Peter this, BEATE PETRE, DONA VITAM LEONI PP, ET BICTORIAM CARVLO REGI DONA. This monument gives the title of king to Charles, and therefore was erected before he was emperor. It was erected when Peter was reaching the *Pallium* to the pope, and the pope was ſending the banner of the city to Charles, that is, A. C. 796. The words above, *Sanctiſſimus Dominus noſter Leo papa Domini noſtro Carolo regi*, relate to the meſſage; and the words below, *Beate Petro, dona vitam Leoni papæ & victoriam Carolo regi dona*, are a prayer that in this undertaking God would preſerve the life of the pope, and give victory to the king over the Romans. The three keys in the lap of Peter ſignify the keys of the three parts of his patrimony, that of Rome with its dutchy, which the pope claimed and was conquering, thoſe of Ravenna with the exarchate, and of the territories taken from the Lombards; both which he had newly conquered. Theſe were the three dominions, whoſe keys were in the lap of St. Peter, and whoſe crowns are now worn by the pope, and by the conqueſt of which he became the *little horn* of the *fourth beaſt.* By Peter's giving the *Pallium* to the pope with his right hand, and the banner of the city to the king with his left, and by naming the pope before the king in the inſcription, may be underſtood that the pope was then reckoned ſuperior in dignity to the kings of the earth.

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In the year 751, pope Zechary depoſed Childeric, a ſlothful and uſeleſs king of France, and the laſt of the race of Merovæus; Sigon. ib. Ann. 750. and abſolving his ſubjects from their oath of allegiance, gave the kingdom to Pipin the major of the palace; and thereby made a new and potent friend. His ſucceſſor pope Stephen III, knowing better how to deal with the Greek emperor than with the Lombards, went the next year to the king of the Lombards, to perſuade him to return the exarchate to the emperor. But this not ſucceeding, he went into France, and perſuaded Pipin to take the exarchate and Pentapolis from the Lombards, and give it to St. Peter. Accordingly Pipin A. C. 754, came with an army into Italy, and made Aiſtulphus king of the Lombards promiſe the ſurrender: but the next year Aiſtulphus, on the contrary, to revenge himſelf on the pope, beſieged the city of Rome. Whereupon the pope ſent letters to Pipin, wherein he told him, that if he came not ſpeedily againſt the Lombards, *pro data ſibi potentia, alienandum fore a regno Dei & vita æterna*, he ſhould be excommunicated, and excluded the kingdom of God, and deprived of eternal life. Pipin therefore, fearing a revolt of his ſubjects, and being indebted to the church of Rome, came ſpeedily with an army into Italy, raiſed the ſiege, beſieged the Lombards in Pavia, and forced them to ſurrender the exarchate and region of Pentapolis to the pope for a perpetual poſſeſſion. Thus the pope became lord of Ravenna, and the exarchate, ſome few cities excepted; and the keys were ſent to Rome, and laid upon the confeſſion of St. Peter, that is, upon his tomb at the high altar, *in ſignum veri perpetuique dominii, ſed pietate regis gratuita*, i. e. *in token of true and perpetual dominion obtained by the gratuitous piety of the king*, as the inſcription of a coin of Pipin hath it. This was in the year of Chriſt 755. And henceforward the popes being temporal princes, left off in their epiſtles and bulls to note the years of the Greek emperors, as they had hitherto done.

After this the Lombards invading the pope's countries, Sigon. ib. Ann. 773. Pope Adrian ſent to Charles the Great, the ſon and ſucceſſor of Pipin, to come to his aſſiſtance. Accordingly Charles entered Italy with an army, invaded the Lombards, overthrew their kingdom, became maſter of their countries, and reſtored to the pope, not only what they had taken from him, but alſo the reſt of the exarchate which they had promiſed Pipin to ſurrender to him, but had hitherto detained; and alſo gave him ſome cities of the Lombards, and was in return himſelf made Patricius by the Romans, and had the authority of confirming the elections of the popes conferred upon him. Theſe things were done in the years 773 and 774. This kingdom of the Lombards was the ſecond kingdom which fell before the *little horn*. But Rome, which was to be the ſeat of his kingdom, was not yet his own.

In the year 796, Leo III. being made pope, notified his election to Charles the Great by his legates, ſending to him for a preſent, the golden keys of the confeſſion of Peter, and the banner of the city of Rome. Sigon. de Regno Ital. ad ann. 796. the firſt as an acknowledgment of the pope's holding the cities of the exarchate, and Lombardy, by the grant of Charles; the other as a ſignification that Charles ſhould come and ſubdue the ſenate and people of Rome, as he had done the exarchate and the kingdom of the Lombards. For the pope at the ſame time deſired Charles to ſend ſome of his princes to Rome, who might ſubject the Roman people to him, and bind them by oath *in fide & ſubjectione*, "in ſealty and ſubjection," as his words are recited by Sigonius.

Hence aroſe a miſunderſtanding between the pope and the city: and the Romans about two or three years after, by aſſiſtance of ſome of the clergy, raiſed ſuch tumults againſt him, as gave occaſion to a new ſtate of things in all the weſt. For two of the clergy accuſed him of crimes, and the Romans with an armed force, ſeized him, ſtript him of his ſacerdotal habit, and impriſoned him in a monaſtery. But by aſſiſtance of his friends he made his eſcape, and fled into Germany to Charles the Great, to whom he complained of the Romans for acting againſt him out of a deſign to throw off all authority of the Church, and to recover their ancient freedom. In his abſence his accuſers with their forces ravaged the poſſeſſions of the Church, and ſent the accuſation to Charles; who before the end of the year ſent the pope back to Rome with a large retinue. The nobles and Biſhops of France who accompanied him, examined the chief of his accuſers at Rome, and ſent them into France in cuſtody. This was in the year 799. The next year Charles himſelf went to Rome, and preſided in a council of Italian and French Biſhops to hear both parties. But when the pope's adverſaries expected to be heard, the council declared that he was the *Supreme Judge of all men*, was above being judged by any other than himſelf. Vide *Anaſtaſium*. Whereupon he made a ſolemn declaration of his innocence before all the people, and by doing ſo was look'd upon as acquitted.

Soon after, upon Chriſtmas-day, the people of Rome, who had hitherto elected their Biſhop, and reckoned that they and their ſenate inherited the rights of the ancient ſenate and people of Rome, voted Charles their emperor, and ſubjected themſelves to him in ſuch in manner as the the old Roman empire and their ſenate were ſubjected to the old Roman emperors. The pope crowned him, and anointed him with holy oil, and worſhipped him on his knees after the manner of adoring the old Roman emperors; the emperor, on the other hand, took the following oath to the pope: *In nomine Chriſti ſpondeo atque polliceor, Ego Carolus Imperator coram Deo & beato Petro Apoſtolo, me protectorem ac defenſorem fore hujus ſanctæ Romanæ Eccleſiæ in omnibus utilitatibus, quatenus divino fultus fuero adjutorio, prout ſciero poteroque*, i. e. "In the name of Chriſt, I Charles the emperor, promiſe and declare before God and the Apoſtle Peter, that I will be a protector and defender of this holy Roman Church in all things needful," *&c.* The emperor was alſo made conſul of Rome, and his ſon Pipin crowned king of Italy: and henceforward the emperor ſtiled himſelf: *Carolus ſereniſſimus, Auguſtus, a Deo coronatus, magnus, pacificus, Romæ gubernans imperium*, or *Imperator Romanorum*, i. e. "The moſt ſerene Charles, Auguſtus, crowned by God, great and pacific emperor of the Romans;" and was prayed for in the Churches of Rome. His image was henceforward put upon the coins of Rome: While the enemies of the pope, to the number of three hundred Romans, and two or three of the clergy, were ſentenced to death. The three hundred Romans were beheaded in one day in the Lateran fields: but the clergymen at the interceſſion of the pope were pardoned, and baniſhed into France. And thus the title of Roman emperor, which had hitherto been in the Greek emperors, was by this act transferred in the weſt to the kings of France.

After theſe things, Sigon. de Regno Ital. Charles gave the city and dutchy of Rome to the pope, ſubordinately to himſelf as emperor of the Romans; ſpent the winter in ordering the affairs of Rome, and thoſe of the apoſtolic ſee, and of all Italy, both civil and eccleſiaſtical, and in making new laws for them; and returned the next ſummer into France: leaving the city under its ſenate, and both under the pope himſelf. But hearing that his new laws were not obſerved by the judges in dictating the law, nor by the people in hearing it; and that the great men took ſervants from free men, and from the Churches and monaſteries, to labour in their vineyards, fields, paſtures and houſes, and continued to exact cattle and wine of them, and to oppreſs thoſe that ſerved the Churches: he wrote to his ſon Pipin to remedy theſe abuſes, to take care of the Church, and ſee his laws executed.

Now the ſenate and people and principality of Rome I take to be the *third* king the *little horn* overcame, and even the chief of the three. For this people elected the pope and the emperor; and now, by electing the emperor and making him conſul, was acknowledged to retain the authority of the old Roman ſenate and people. This city was the metropolis of the old Roman empire, repreſented in Daniel by *the fourth beaſt*; and by ſubduing the ſenate and people and dutchy, it became the metropolis of the *little horn* of that beaſt, and completed Peter's patrimony, which was the kingdom of that *horn*. Beſides, this victory was attended with greater conſequences than thoſe over the other two kings. For it ſet up the weſtern empire, which continues to this day. It ſet up the pope above the judicature of the Roman ſenate, and above that of a council of Italian and French Biſhops, and even above all human judicature; and gave him the ſupremacy over the weſtern Churches and their councils in a high degree. It gave him *a look more ſtout than his fellows*; ſo that when this new religion began to be eſtabliſhed in the minds of men, he grappled not only with kings, but even with the weſtern emperor himſelf. It is obſervable alſo, that the cuſtom of kiſſing the pope's feet, vulgarly the pope's toe, an honour ſuperior to that of kings and emperors, began about this time. There are ſome inſtances of it in the ninth century: Platina tells us, that the feet of pope Leo IV. were kiſſed, according to ancient cuſtom, pretending that his hand was infected by the kiſs of a woman. The popes began alſo about this time to canonize Saints, and to grant indulgences and pardons: and ſome repreſent that Leo III. was the firſt author of all theſe things. It is further obſervable, that Charles the Great, between the years 775 and 796, conquered all Germany from the Rhine and Danube northward to the Baltic Sea, and eaſtward to the river Teis; extending his conqueſts alſo into Spain as far as the river Ebro: and by theſe conqueſts he laid the foundation of the new empire; and at the ſame time propagated the Roman Catholick religion into all his conqueſts, obliging the Saxons and Hunns who were Heathens, to receive the Roman faith, and diſtributing his northern conqueſts into Biſhopricks, granting tithes to the clergy and Peter-pence to the pope: by all which the church of Rome was highly enlarged, enriched, exalted, and eſtabliſhed.

In the forementioned *Diſſertation upon ſome coins of Charles the Great, Ludovicus Pius, Lotharius, and their ſucceſſors, ſtamped at Rome*, there is a draught of a piece of Moſaic work which pope Leo III. cauſed to be made in his palace near the Church of John Lateran, in memory of his ſending the ſtandard or banner of the city of Rome curiouſly wrought, to Charles the Great; and which ſtill remained there at the publiſhing of the ſaid book. In the Moſaic work there appeared Peter with three keys in his lap, reaching the *Pallium* to the pope with his right hand, and the banner of the city to Charles the Great with his left. By the pope was this inſcription, SCISSIMUS D. N. LEO PP; by the king this, D. N. CARULO REGI; and under the feet of Peter this, BEATE PETRE, DONA VITAM LEONI PP, ET BICTORIAM CARVLO REGI DONA. This monument gives the title of king to Charles, and therefore was erected before he was emperor. It was erected when Peter was reaching the *Pallium* to the pope, and the pope was ſending the banner of the city to Charles, that is, A. C. 796. The words above, *Sanctiſſimus Dominus noſter Leo papa Domini noſtro Carolo regi*, relate to the meſſage; and the words below, *Beate Petro, dona vitam Leoni papæ & victoriam Carolo regi dona*, are a prayer that in this undertaking God would preſerve the life of the pope, and give victory to the king over the Romans. The three keys in the lap of Peter ſignify the keys of the three parts of his patrimony, that of Rome with its dutchy, which the pope claimed and was conquering, thoſe of Ravenna with the exarchate, and of the territories taken from the Lombards; both which he had newly conquered. Theſe were the three dominions, whoſe keys were in the lap of St. Peter, and whoſe crowns are now worn by the pope, and by the conqueſt of which he became the *little horn* of the *fourth beaſt*. By Peter's giving the *Pallium* to the pope with his right hand, and the banner of the city to the king with his left, and by naming the pope before the king in the inſcription, may be underſtood that the pope was then reckoned ſuperior in dignity to the kings of the earth.

After the death of Charles the Great, his ſon and ſucceſſor Ludovicus Pius, at the requeſt of the pope, confirmed the donations of his grandfather and father to the ſee of Rome. And in the confirmation, (which is in Sigonius, lib. 4. de Regno Italiæ, ad An. 817.) he names firſt Rome with its Duchy extending into Tuſcany and Campania; then the exarchate of Ravenna, with Pentapolis; and in the third place, the territories taken from the Lombards. Theſe are his three conqueſts, and he was to hold them of the emperor for the uſe of the church, *ſub integritate, i. e.* entirely, without the emperor's medling therewith, or without the juriſdiction or the power of the pope therein, unleſs called thereto in certain caſes. This ratification the emperor Ludovicus ſealed with an oath: and as the king of the Oſtrogoths, for acknowledging that he held his kingdom of Italy of the Greek emperor, ſtamped the effigies of the emperor on one ſide of his coins and his own on the reverſe; ſo the pope made the like acknowledgment to the weſtern emperor. For the pope began now to coin money, and the coins of Rome are henceforward found with the heads of the emperors, Charles, Ludovicus Pius, Lotharius, and their ſucceſſors, on the one ſide, and the pope's inſcription on the reverſe, for many years. —— But now let us ſee how he came by his great power.

Of the power of the eleventh horn of Daniel's fourth beaſt, to change times and laws.

In the reign of the Greek emperor Juſtinian, and again in the reign of Phocas, the biſhop of Rome obtained ſome dominion over the Greek churches, but of no long continuance. His ſtanding dominion was only over the nations of the weſtern empire, repreſented by Daniel's fourth beaſt. And this juriſdiction was ſet up by an edict of the emperors Gratian and Valentinian, which is recorded in the annals of Baronius, anno 381. ſect. *6*.

The granting of this juriſdiction to the pope gave ſeveral biſhops occaſion to write to him for his reſolutions upon doubtful caſes, whereupon he anſwered by decretal epiſtles; and henceforward he gave laws to the weſtern churches by ſuch epiſtles. Himerius biſhop of Taraco, the head city of a province in Spain, writing to pope Damaſus for his direction about certain eccleſiaſtical matters, and the letter not arriving at Rome till after the death of Damaſus, A. C. 384; his ſucceſſor Siricus anſwered the ſame with a legiſlative authority, concluding thus: *Explicuimus, ut arbitror, frater chariſſime, univerſa quæ digeſta ſunt in querelam; & ad ſingulas cauſas, de quibus ad Romanam eccleſiam, utpote ad caput tui corporis, retuliſti; ſufficientia, quantum opinor, reſponſa reddidimus. Nunc fraternitatis tuæ animum ad ſervandos canones, & tenenda decretalia conſtituta, magis ac magis incitamus*, &c. i. e. *Moſt beloved brother, we have, as I think, explained all thoſe matters of which you complained; and, as I believe, have given a ſufficient anſwer to all thoſe matters or caſes, concerning which you have appealed to the church of Rome, as to the* head of your body. *We take this opportunity to urge more eſpecially your fraternal zeal to obſerve the canons, and to hold faſt the decretal inſtitutes*, &c. Dat. 3 id. Febr. A. C. 385.

Pope Liberius in the reign of Jovian or Valentinian I. ſent general decrees to the provinces, ordering that the Arians ſhould not be rebaptized: and this he did in favour of the council of Alexandria, that nothing more ſhould be required of them than to renounce their opinions. Pope Damaſus is ſaid to have decreed in a Roman council, that tithes and tenths ſhould be paid upon pain of an *anathema*; and that *Glory be to the Father*, &c. ſhould be ſaid or ſung at the end of the Pſalms. But the firſt decretal epiſtle now extant is this of Siricius to Himerius; by which the pope made Himerius his vicar over all Spain for promulging his decrees, and ſeeing them obſerved. The biſhop of Sevil was alſo the pope's vicar ſometimes. And pope Hormiſda, (epiſt. 24. 26.) made the biſhop of Sevill his vicar over Bœtica and Luſitania, and the biſhop of Taraco his vicar over all the reſt of Spain, as appears by his epiſtles to them.

Pope Innocent the firſt, in his decretal epiſtle to Victricius biſhop of Rouen in France, A. C. 404, in purſuance of the edict of Gracian, directs him to refer the greater cauſes to the ſee of Rome, according to cuſtom. But the biſhop of Arles ſoon after became the pope's vicar over all Gallia: for pope Zoſimus, A. C. 417, ordaining that none ſhould have acceſs to him without the credentials of his vicars, conferred upon Patroclus the biſhop of Arles this authority over all Gallia, as may be ſeen in Baronius.

By the influence of the ſame imperial edict, not only Spain and Gallia, but alſo Illyricum became ſubject to the pope. Damaſus made Aſcholius, or Acholius, biſhop of Theſſalonica the metropolis of Oriental Illyricum, his vicar for hearing of cauſes; and in the year 382, Acholius being ſummoned by pope Damaſus, came to a council at Rome. Pope Siricius the ſucceſſor of Damaſus, decreed that no biſhop ſhould be ordained in Illyricum without the conſent of Anyſius the ſucceſſor of Acholius. And the following popes gave Rufus the ſucceſſor of Anyſius, a power of calling provincial councils: for in the collections of Holſtenius there is an account of a council of Rome convened under pope Boniface II. in which were produced letters of Damaſus, Syricius, Innocent I. Boniface I. and Cæleſtine biſhops of Rome, to Aſcholius, Anyſius and Rufus, biſhops of Theſſalonica: in which letters they commend to them the hearing of cauſes in Illyricum, granted by the Lord and the Holy Canons to the Apoſtolick ſee throughout that province.

Occidental Illyricum comprehended Pannonia *prima* and *ſecunda*, Savia, Dalmatia, Noricum mediterraneum, and Noricum ripenſe; and its metropolis was Sirmium, till Attila deſtroyed this city. Afterwards Laureacum became the metropolis of Noricum and both Pannonias, and Salona the metropolis of Dalmatia, vide Caroli a S. Paulo Geographiam ſacram, p. 72, 73. Now the biſhops of Laureacum and Salona received the Pallium from the pope: and Zoſimus, in his decretal epiſtle to Heſychius biſhop of Salona, directed him to denounce the Apoſtolick decrees as well to the biſhops of his own, as to thoſe of the neighbouring provinces. The ſubjection of theſe provinces to the ſee of Rome ſeems to have begun in Anemius, who was ordained biſhop of Sirmium by Ambroſe biſhop of Millain, and who in the council of Aquileia under pope Damaſus, A. C. 381, declared his ſentence in theſe words: *Caput Illyrici non niſi civitas Sirmienſis: Ego igitur illius civitatis Epiſcopus ſum. Eum qui non confitetur filium Dei æternum, & coeternum patri, qui eſt ſempiternus, anathema dico*, i. e. *The chief city of Illyricum is Sirmium: and I am biſhop of that city, I pronounce him excommunicate who doth not confeſs, that the Son of God is eternal, and co-eternal with the father, who is ſempiternal or everlaſting.* The next year Anemius and Ambroſe, with Valerian biſhop of Aquileia, Acholius biſhop of Theſſalonica, and many others, went to the council of Rome, which met for over-ruling the Greek church by majority of votes, and exalting the authority of the Apoſtolick ſee, as was attempted before in the council of Sardica.

Aquileia was the ſecond city of the weſtern empire, and by ſome called the ſecond Rome. It was the metropolis of Iſtria, Forum Julium, and Venetia; and its ſubjection to the ſee of Rome is manifeſt by the decretal epiſtle of Leo I. directed to Nicetas biſhop of this city; Data 12 Kal. Apr. Majorano Aug. Coſ. A. C. 458. Gregory the Great A. C. 591, cited Severus biſhop of Aquileia to appear before him in judgment in a council at Rome, Greg. M. lib. 1. Indic. *9*. Epiſt. *16*.

The biſhops of Aquileia and Millain created one another, and therefore were of equal authority, and alike ſubject to the ſee of Rome, apud Gratianum de Mediolanenſi & Aquileienſi epiſcopis. When Laurentius biſhop of Millain had excommunicated Magnus, one of his presbyters, and was dead, Gregory the Great abſolved Magnus, and ſent the Pallium to the new elected biſhop Conſtantius; Greg. M. lib. 3. Epiſt. *26*. & lib. 4. epiſt. 1. whom the next year he reprehended of partiality in judging Fortunatus, and commanded him to ſend Fortunatus to Rome to be judged there: Greg. lib. 5. epiſt. 4. four years after he appointed the biſhops of Millain and Ravenna to hear the cauſe of one Maximus; Greg. lib. *9*. epiſt. 10 & *67*. and two years after, *viz.* A. C. *6*01, when Conſtantius was dead, and the people of Millain had elected Deuſdedit his ſucceſſor, and the Lombards had elected another, Gregory (lib. 11. epiſt. 3, 4.) wrote to the notary, clergy, and people of Millain, that by the authority of his letters Deuſdedit ſhould be ordained, and that he whom the Lombards had ordained was an unworthy ſucceſſor of Ambroſe: whence I gather, that the church of Millain had continued in this ſtate of ſubordination to the ſee of Rome ever ſince the days of Ambroſe; for Ambroſe himſelf acknowledged the authority of that ſee, Ambroſ. l. 3. de ſacramentis, c. 1. And in his commentary upon 1 Tim. iii. And in conjunction with the ſynod of Aquileia A. C. 381, in a ſynodical epiſtle to the emperor Gratian. The churches therefore of Aquileia and Millain were ſubject to the ſee of Rome from the days of the emperor Gratian. Auzentius the predeceſſor of Ambroſe was not ſubject to the ſee of Rome, and conſequently the ſubjection of the church of Millain began in Ambroſe. This dioceſe of Millain contained Liguria with Inſubria, the Alpes Cottiæ and Rhætia; and was divided from the dioceſe of Aquileia by the river Addua. In the year 844, the biſhop of Millain broke off from the ſee of Rome, and continued in this ſeparation about 200 years, as is related by Sigonius de Regno Italiæ, lib. 5.

The biſhop of Ravenna, the metropolis of Flaminia and Æmilia, was alſo ſubject to the pope: for Zoſimus, A. C. 417, excommunicated ſome of the presbyters of that church, and wrote a commonitory epiſtle about them to the clergy of that church as a branch of the Roman church: *In ſua*, ſaith he, *hoc eſt, in eccleſia noſtra Romana.* When thoſe of Ravenna, having elected a new biſhop, gave notice thereof to pope Sixtus, the pope ſet him aſide, and ordained Peter Chryſologus in his room: See Baronius, anno 433. ſect. 24. Pope Leo I. being conſulted by Leo biſhop of Ravenna about ſome queſtions, anſwered him by a decretal epiſtle, A. C. 451. And pope Gregory the Great, reprehending John biſhop of Ravenna about the uſe of the Pallium, tells him a precept of one of his predeceſſors, pope John, commanding that all the privileges formerly granted to the biſhop and church of Ravenna ſhould be kept: to this John returned a ſubmiſſive anſwer; and after his death pope Gregory ordered a viſitation of the church of Ravenna, confirmed the privileges heretofore granted them, and ſent his Pallium, as of antient cuſtom, to their new biſhop Marinian, (Greg. M. lib. 3. epiſt. 56, 57. & lib. 5. epiſt. 25, 26, 56.) Yet this church revolted ſometimes from the church of Rome, but returned again to its obedience.

The reſt of Italy, with the iſlands adjacent, containing the *ſuburbicarian* region or ten provinces under the temporal vicar of Rome, *viz.* Campania, Tuſcia and Umbria, Picenum *ſuburbicarian*, Sicily, Apulia and Calabria, Brutii and Lucania, Samnium, Sardinia, Corſica, and Valeria, conſtituted the proper province of the biſhop of Rome. For the council of Nice in their fifth canon ordained that councils ſhould be held every ſpring and autumn in every province; and according to this canon, the biſhops of this province met at Rome every half year. In this ſenſe pope Leo I. applied this canon to Rome, in a decretal epiſtle to the biſhops of Sicily, written Alippio & Ardabure Coſſ. A. C. 447. The province of Rome therefore comprehended Sicily, with ſo much of Italy, and the neighbouring iſlands, as ſent biſhops to the annual councils of Rome; but extended not into the provinces of Ravenna, Aquileia, Millain, Arles, &c. thoſe provinces having councils of their own. The biſhops in every province of the Roman empire were convened in council by the metropolitan or biſhop of the head city of the province, and this biſhop preſided in that council: but the biſhop of Rome did not only preſide in his own council of the biſhops of the *ſuburbicarian* regions, but alſo gave orders to the metropolitans of all the other provinces in the weſtern empire, as their univerſal governor; as may be further perceived by the following inſtances.

Pope Zoſimus A. C. 417, cited Proculus biſhop of Marſeilles to appear before a council at Rome for illegitimate ordinations; and condemned him, as he mentions in ſeveral of his epiſtles. Pope Boniface I. A. C. 419, upon a complaint of the clergy of Valentia againſt Maximus a biſhop, ſummoned the biſhops of all Gallia and the ſeven provinces to convene in a council againſt him; and ſaith in his epiſtle, that his predeceſſors had done the like. Pope Leo I. called a general council of all the provinces of Spain to meet in Gallæcia againſt the Manichees and Priſcillaniſts, as he ſays in his decretal epiſtle to Turribius a Spaniſh biſhop. And in one of his decretal epiſtles to Nicetas of Aquileia, he commands him to call a council of the biſhops of that province againſt the Pelagians, which might ratify all the ſynodical decrees which had been already ratified by the ſee of Rome againſt this hereſy. And in his decretal epiſtle to Anaſtaſius biſhop of Theſſalonica, he ordained that biſhop ſhould hold two provincial councils every year, and refer the harder cauſes to the ſee of Rome: and if upon any extraordinary occaſion it ſhould be neceſſary to call a council, he ſhould not be troubleſome to the biſhops under him, but content himſelf with two biſhops out of every province, and not detain them above fifteen days. In the ſame epiſtle he deſcribes the form of church-government then ſet up, to conſiſt in a ſubordination of all the churches to the ſee of Rome: which ſufficiently ſhews the monarchical form of government then ſet up in the churches of the weſtern empire under the biſhop of Rome, by means of the imperial decree of Gratian, and the appeals and decretal epiſtles grounded thereupon.

The ſame pope Leo, having in a council at Rome paſſed ſentence upon Hilary biſhop of Arles, for what he had done by a provincial council in Gallia, took occaſion from thence to procure an edict from the weſtern emperor Valentinian III. for the more abſolute eſtabliſhing the authority of his ſee over all the churches of the weſtern empire. Edict viii. Id. Jun. Romæ, A. C. 445. as it is to be found in Baronius's annals.

By this edict, the emperor Valentinian enjoined an abſolute obedience to the will of the biſhop of Rome throughout all the churches of his empire; and declares, that for the biſhops to attempt any thing without the pope's authority is contrary to antient cuſtom, and that the biſhops ſummoned to appear before his judicature muſt be carried thither by the governor of the province; and he aſcribes theſe privileges of the ſee of Rome to the conceſſions of his dead anceſtors, that is, to the edict of Gratian and Valentinian II. as above: by which reckoning this dominion of the church of Rome was now of 66 years ſtanding: and if in all this time it had not been ſufficiently eſtabliſhed, this new edict was enough to ſettle it beyond all queſtion throughout the weſtern empire.

While this eccleſiaſtical dominion was riſing up, the northern barbarous nations invaded the weſtern empire, and founded ſeveral kingdoms therein, of different religions from the church of Rome. But theſe kingdoms by degrees embraced the Roman faith, and at the ſame time ſubmitted to the pope's authority. The Franks in Gaul ſubmitted in the end of the fifth century, the Goths in Spain in the end of the ſixth: and the Lombards in Italy were conquered by Charles the Great, A. C. 774. Between the years 775 and 794, the ſame Charles extended the pope's authority as far as the river Theyſſe and the Baltic-ſea; he then ſet him above all human judicature, and at the ſame time aſſiſted him in ſubduing the city and dutchy of Rome. By the converſion of the ten kingdoms to the Roman religion, the pope only enlarged his ſpiritual dominion, but did not riſe up as a horn of the beaſt. It was his *temporal* dominion which made him one of the *horns*: and this dominion he acquired in the latter *half* of the eighth century, by ſubduing *three* of the former *horns*, as above. And now being arrived at a temporal dominion, and a power above all human judicature, he reigned *with a look more ſtout than his fellows*, and *times and laws were* henceforward *given into his hands, for a time, times and half a time*, or three times and an half; that is, for 1260 ſolar years, reckoning a time for a calendar year of 360 days, and a day for a ſolar year. After which, ver. 26. *the judgment is to ſit, and they ſhall take away his dominion*, not at once, but by degrees, *to conſume, and to deſtroy it unto the end*, ver. 27. *And the kingdom and dominion, and greatneſs of the kingdom under the whole heaven ſhall*, by degrees, *be given unto the people of the ſaints of the moſt High, whoſe kingdom is an everlaſting kingdom, and all dominions ſhall ſerve and obey him.*

CHAP. viii. This chapter conſiſts of two parts.

1ſt, The viſion that Daniel had of the ram and of the goat fighting with one another.

2dly, The interpretation of that viſion made by the Angel Gabriel. The ſubſtance of which is, that a king of Javan, that is, of Greece, ſhould overthrow the monarchy of the Medes and Perſians; as it happened when Alexander the Great conquered Darius the king of Perſia. Then the Angel declares that after the death of Alexander, his empire ſhould be divided into four kingdoms, out of one of which, there ſhould ariſe a king, proud, and cruel, who would grievouſly perſecute the Jews, and cauſe the ſervice of God to ceaſe for the ſpace of two years and a half; but that he ſhould at laſt be deſtroyed. This was Antiochus, king of Syria.

What we find foretold in this chapter, of the victories that Alexander was to gain over Darius, king of Perſia, and of the monarchy he was to found, as well as the calamities that Antiochus was to bring upon the Jews, is perfectly conformable to the event, as all the hiſtories of thoſe times inform us. By which we have an undoubted proof, that this Prophecy of Daniel is of Divine Inſpiration; and that the things which happen in the world, are all diſpens'd by the providence of God. Upon which you may obſerve what God made known to Daniel, *viz.* That Antiochus would perſecute the Jews, that he would aboliſh Divine Service, during three years and a half, and that the Jews ſhould, at length, be deliver'd from the tyranny of that prince Learn hence,

1ſt, That God does ſometimes permit his Church to be perſecuted, and even oppreſs'd for a while, but that however, he does not quite forſake her, but after her trials, ſends her reſt.

2dly, That he ſets bounds to the malice of her perſecutors, and makes them at laſt examples of his Juſtice and Vengeance.

Ver. 1. *In the third year of the reign of king Belſhazzar.*] King of Babylon, and immediate predeceſſor of Darius the Mede. And here it deſerves our obſervation, that this viſion that follows is writ in Hebrew, becauſe that part of it which relates to the time of Antiochus Epiphanes did chiefly concern the Jews.

——*A viſion appeared unto me, even unto me Daniel.*] *Non jam ſecundum quietem*, ſays Grotius, *ſed ἐν ὀπτασίᾳ*, not in *ſleep*, but when I was *awake*, and up and abroad.

——*After that which appeared to me at firſt.*] Namely, in the beginning of the reign of Belſhazzar, ch. vii.

Ver. 2. *And I ſaw in a viſion, (and it came to paſs that I was at Shuſhan in the palace which is in the province of Elam.)*] He deſcribes the place where he ſaw this viſion, as well as the time when. Now this Shuſhan is that royal city of the Perſians, that is called Suſa by hiſtorians and geographers, a famous city ſituated betwixt Perſis and Babylon, from whence the country round about is called Suſiana. But there is mention of this Suſa being in the province of Elam, that is, of Elymais, becauſe Elam is the name of the Perſian people. Iſa. xxi. 2. Go up, O Elam, beſiege O Media; *Aſcende O Elam*, i. e. *& tu O Mede invadite urbem*, ſays Cornelius à Lapide. The viſion therefore which ſo much concerns the Perſian empire, Daniel ſaw upon the ſpot, even in the province of Elam, which denotes the Perſians.

——*And I ſaw in a viſion and I was by the river Ulai.*] Which is *Ulæus Fluvius* with hiſtorians and geographers. For Pliny ſays, *Suſianem ab Elymaide diſterminat Amnis Ulæus ortus in Medis*, &c. *The river Ulai, which riſes in Media, divides Suſa from Elymais*, &c. It riſes in Media, touches upon Suſa, and at laſt exonerates it ſelf into the Perſian-gulf, according to Ptolemy as well as Bochartus. Here alſo note, that it was uſual for the Prophets to ſee viſions by river-ſides: Of which Daniel gives us another inſtance, ch. x. 4 And Ezekiel ſaw his viſion by the river Chebar, Ezek. i. 3. ſuch places being proper for retirement and contemplation.

Ver. 3. *Then I liſt up mine eyes and ſaw, and behold there ſtood before the river.*] He ſaw externally with his eyes, when he was awake and had the uſe of his bodily ſenſes, being ſent there with ſome charge under Belſhazzar, before that high honour of all, which he beſtowed upon him.

——*A ram which had two horns.*] By which as the Angel afterwards interprets, is underſtood the Medo-Perſian empire, and kings thereof; Media and Perſia being noted by the two horns, ſee ch. vii. 24. as by the two horns of the beaſt, Rev. xiii. the two patriarchates of Rome and Conſtantinople are noted. But why the Perſian king with his kingdom ſhould be repreſented by a ram, many reaſons occur. For firſt a ram is a ſtrong fighting animal, and Elam and Ealam in Chaldee as Eil in Hebrew ſignifies *to be ſtrong*, as it alſo ſignifies a ram. And ſuch paronomaſtical alluſions are not unuſual with the Prophets, as I have obſerved elſewhere. The ſtrength therefore and pugnaciouſneſs of the ram, well repreſent Cyrus and his ſucceſſors. But ſecondly, a ram, according to Achmets ſignifies riches, which therefore intimates the vaſt treaſures laid up in the caſtle at Suſa and other places, in the reigns of Cyrus and Darius Cadomannus; ſee Grotius upon the place, from whom you may have a more particular account. And laſtly, you may add alſo, that for the kindneſs of the kings of Perſia to the Jews, (eſpecially in compariſon of the Babylonian monarchs and Greek) they making ſeveral favourable decrees in their behalf, they with their kingdom is repreſented by the figure of this better ſort of animals, as ſheep are conceived to be, whether male or female, and the ram is of the male kind thereof. Wherefore though they were as a bear to other nations, yet they were as a ram to the Jews, or rather as a ſheep.

——*And the two horns were high, but one was higher than the other.*] The Perſians here are preferred before the Medes, becauſe they made a greater figure in the world from the times of Cyrus.

——*And the higher came up laſt.*] The Perſian power, namely, did emerge into that greatneſs after the Median.

4. *I ſaw the ram puſhing weſtward, and northward, and ſouthward.*] He puſht weſtward when Darius Hyſtaſpis and Xerxes made war againſt Greece; Babylon alſo is weſtward of Perſia, which Cyrus took. He puſht northward when the ſaid Darius made war againſt the Scythians. And ſouthward, when Cambyſes and others of their Kings invaded Ægypt, Æthiopia, and Libya. *So that no beaſt did ſtand before him, neither was there any that could deliver out of his hand, but he did according to his will and became great.* For the Perſian king took Babylon with its whole empire, Lydia alſo and Ionia, Aſia minor and Ægypt, even all the countries his ſoul longed for; no body being able or daring to oppoſe him.

5. *And as I was conſidering behold an he-goat.*] That the Greek empire is denoted by the he-goat we have the authority of the Angel for it, ver. 21. And why he ſhould ſignify the Greek empire, there be ſeveral reaſons for it: As firſt, it is a very apt alluſion to the ancient name of the Macedonians. For a company of Greeks, under the conduct of Caranus, taking the City of Ædeſſa, Caranus called it afterwards Ægea, from the flock of Goats (Αἶγες in Greek) that led him in a miſty mizling day unto the city, his omen lying in them, according to the prediction of an oracle, which bid him fix his ſeat in Macedonia where the goats ſhould lead him. And therefore *urbem Ædeſſam ob memoriam muneris Ægeas, populum Ægeatas vocavit.* He called the city Ædeſſa Ægeas, and the inhabitants thereof Ægeates or goats in memory of the gift, ſaith Juſtin, lib. 7. So that the Macedonians (and Alexander was ſuch) being called Ægeatæ, which is as much as the goat people in Engliſh, may be one palpable reaſon why the Macedonick empire ſhould be repreſented by a goat. Secondly, *Hircus rapaces ſignificat*, as Grotius obſerves out of Achmetes. Thirdly, In that he is called *Hircus caprarum*, it denotes Alexander's youngneſs when he began his enterpriſe of overrunning the eaſtern empire, he being not much paſt twenty years old. Fourthly, The clambering nature of the goat that gets upon the higheſt and ſteepeſt rocks, ſets out the bold aſpiring mind of Alexander, to ſay nothing of that ſtrange exploit of his, literally taken in India, his aſcending with his ſoldiers an high craggy rock that Hercules himſelf was deterr'd from enterprizing. And laſtly, comparing the Greek nation with the Perſian, as Pliny notes of goats and ſheep, that the goats are the wiſer and more ready witted animal, ſo the Greeks were more cunning and more clear-headed than the Perſians. To this purpoſe Interpreters comment on the text. And how much Philoſophy flouriſhed in Greece is well known, and that Ariſtotle was the maſter of Alexander, and how that they affected not only long robes but long beards, which ſome wits among them have compared to that of a goat, as you may ſee in the Greek Antholog, lib. 2. Εἰς φιλοσόφους. So that hereby is denoted the uninterupted ſucceſs of Alexander the Great, who *came from the weſt*, or Greece, which is ſeated weſt of Perſia, *on the face of the earth*, or carrying all before him as he ſpread his victorious arms into the eaſt.

——— *And touched not the ground.*] Which is an indication of the ſwiftneſs and ſpeed of his conqueſts; having in eight years time conquered all the countries that lay between the Ægein ſea and the river Hypanis in India; ſee Dr. Prideaux ib. p. 1. page 503. on which account this conqueror is deſcribed by the Prophet as *having four wings of a fowl*, ch. vii. 6. Alſo we may obſerve that as the ſwiftneſs of Camilla in Virgil is expreſſed thus, Æneid. lib. 7. 2. 809.

Illa vel intactæ ſegetis per ſumma volaret
Gramina, nec teneras curſu læſiſſet ariſtas.

Outſtript the winds in ſpeed upon the plain,
Flew o're the fields, nor hurt the bearded grain.

And the Hebrew word in the text which ſignifies an he-goat is derived from a root, which ſignifies to fly. So that this alſo may have ſome alluſion to this extraordinary ſpeed in Alexander's victories, who in the ſpace aforeſaid over-ran and vanquiſhed the Perſians, the Medes, the Babylonians and Ægyptians, and the neighbouring nations.

——— *And the goat had a notable horn between his eyes.*] Where it is worth our taking notice of, that here is the goat and his horn, which cannot be the ſame thing in nature, but one the part of the other, and there is but one goat; and therefore no more than one empire can be underſtood thereby, which is the Greek, of which Alexander was the firſt horn or ſovereign. See our notes on the laſt chapter.

Ver. 6. *And he came to the ram that had two horns which I had ſeen ſtanding before the river.*] That is, the Greek forces aſſaulted the Medo-Perſian, ſignified by the ram.

——— *And ran unto him in the fury of his power.*] Pliny obſerves that goats are of a more hot and fiery temper than ſheep. So well do the ſymbols agree with the things ſignified.

Ver. 7. *And I ſaw him come cloſe to the ram, and he was moved with choler againſt him*, with a fiery courage and animoſity, *ſo that he ſmote the ram and brake his two horns:* i. e. the two kingdoms of Media and Perſia. He made ſuch a quick and furious onſet upon the Medo-Perſian empire, that he overthrew in two engagements, the firſt was at Iſſus, and the latter at Arbela. *And there was no power in the ram to ſtand before him*, neither at Granicus a river of Phrygia, nor at Iſſus in Cilicia, where the exceeding numerous army of Darius was put to flight, from whence the city by Alexander was after called Nicopolis.

——— *But he caſt him down to the ground and ſtamped upon him.*] For all Darius brought out a far more numerous army againſt him this laſt time than before, yet Alexander quite vanquiſhed him and the whole ſtrength of his kingdom at Arbela a city of Aſſyria: as Jaddus the high-prieſt had ſhewn him at Jeruſalem; ſee Joſeph. Antiq. l. xi. c. 8.

——— *And there was none that could deliver the ram out of his hand.*] Nay, the terror of Alexander was ſuch, that it cauſed Darius his own neareſt friends to betray him. And ſo Alexander was made maſter of the whole Medo-Perſian empire.

Ver. 8. *Therefore the he-goat waxed very great.*] Thus the kingdom of the Greeks was exceedingly enlarged by this acceſſion of the Medo-Perſian empire, added thereunto by Alexander the Great, deſervedly ſo called for thus enlarging his empire. *And when he was ſtrong*, (as having all this power of the Medes and Perſians added to his own) *The great horn was broken.* This Alexander the Great, for all his greatneſs, died an immature and violent death, in the very flower of his age, at about the thirty-ſecond or thirty-third year thereof, and that by poiſon (as hiſtorians record) in the height of his triumphs and proſperity.

—— *And* (after this great horn of the goat was broken) *for it came up four notable ones.*] Not in compariſon of the firſt great one that was broken, but in compariſon of the reſt of Alexander's captains, amongſt whom the empire was divided after his death. But becauſe there is not the leaſt mention or intimation of any more than one goat, it is groſs madneſs for any one to imagine the horns here mentioned to belong to any other but to him. Whence it is as clear as noon day, that all the horns here mentioned, ſignifying particular ſovereignties, there being in the mean time but one beaſt mentioned, which neceſſarily implies but one empire, ſtate, or kingdom; that all theſe particular ſovereignties muſt be the ſovereignties of one and the ſame ſtate or empire which the goat ſignified, which is the Greek empire; and the four notable horns here aimed at, I conceive, are Ptolemy the ſon of Lagus, ſovereign of Ægypt, Lybia, Paleſtine, Arabia, and Celo-Syria, which is the ſouth part: Lyſimachus of Thrace and Aſia, which was the northern part: Caſſander (the ſon of Antipater) ſovereign of Macedonia and Greece, which was the weſtern part: Seleucus of Syria and the eaſtern countries, which anſwers the text.

——— *Toward the four winds of heaven.*] All which, as well as the contents of the following verſes, will be beſt interpreted by conſidering that the ſecond and third empires, repreſented by the bear and leopard, are again repreſented by the ram and he-goat; but with this difference, that the ram repreſents the kingdoms of the Medes and Perſians from the beginning of the four empires, and the goat repreſents the kingdom of the Greeks to the end of them. By this means, under the type of the ram and he-goat, the times of all the four empires are again deſcribed: *I lifted up mine eyes*, ſaith *Daniel, and ſaw*, &c. ch. viii. 3. And the ram having two horns, are the kings of Media and Perſia; not two perſons but two kingdoms, the kingdoms of Media and Perſia; and the kingdom of Perſia was the higher horn and came up laſt. The kingdom of Perſia roſe up when Cyrus, having newly conquered Babylon, revolted from Darius king of the Medes, and beat him at Paſargadæ, and ſet up the Perſians above the Medes. This was the horn which came up laſt. And the horn which came up firſt was the kingdom of the Medes, from the time that Cyaxares and Nebuchadnezzar overthrew Nineveh, and ſhared the empire of the Aſſyrians between them. The empires of Media and Babylon were contemporary, and roſe up together by the fall of the Aſſyrian empire; and the Prophecy of the four beaſts begins with one of them, and that of the ram and he-goat with the other. As the ram repreſents the kingdom of Media and Perſia from the beginning of the four empires; ſo the he-goat repreſents the empire of the Greeks to the end of thoſe monarchies. In the reign of his great horn, and of the four horns which ſucceeded it, he repreſents this empire during the reign of the leopard; and in the reign of his little horn, which ſtood up in the latter time of the kingdom of the four, and after their fall became mighty, but not by his own power, he repreſents it during the reign of the fourth beaſt.

The rough goat, ſaith Daniel, *is the king of Grecia*, that is, the kingdom; *and the great horn between his eyes is the firſt king:* Not the firſt monarch, but the firſt kingdom, that which laſted during the reign of Alexander the Great, and his brother Aridæus and two young ſons, Alexander and Hercules.

Ver. 22. *Now that* [horn] *being broken off, whereas four* [horns] *ſtood up for it, four kingdoms ſhall ſtand up out of the nation* [of the Greeks], *but not in his* [the firſt horn's] *power.* The four horns are therefore four kingdoms; and by conſequence, the firſt great horn which they ſucceeded is the firſt great kingdom of the Greeks, that which was founded by Alexander the Great, An. Nabonaſſ. 414, and laſted till the death of his ſon Hercules, An. Nabonaſſ. 441. And the four are thoſe of Caſſander, Lyſimachus, Antigonus, and Ptolemy, as above.

Ver. 23. *And in the latter time of their kingdom, when the tranſgreſſors are come to the full, a king* [or new kingdom] *of fierce countenance, and underſtanding dark ſentences, ſhall ſtand up: and his power ſhall be mighty, but not by his own power.* This king was the laſt horn of the goat, the little horn which came up out of one of the four horns, and waxed exceeding great. The latter time of their kingdom was when the Romans began to conquer them, that is, when they conquered Perſeus king of Macedonia, the fundamental kingdom of the Greeks. And at that time the tranſgreſſors came to the full: For then the high-prieſthood was expoſed to ſale, the veſſels of the temple were ſold to pay for the purchaſe; and the high-prieſt, with ſome of the Jews, procured a licence from Antiochus Epiphanes to do after the ordinances of the Heathen, and ſet up a ſchool at Jeruſalem for teaching thoſe ordinances. Then Antiochus took Jeruſalem with an armed force, ſlew

4000 Jews, took as many priſoners, and ſold them, ſpoiled the temple, interdicted the worſhip, commanded the law of Moſes to be burnt, and ſet up the worſhip of the Heathen gods in all Judea. In the very ſame year, An. Nabonaſſ. 580, the Romans conquered Macedonia, the chief of the four horns. Hitherto the goat was mighty by its own power, but henceforward began to be under the Romans. Daniel diſtinguiſhes the times, by deſcribing very particularly the actions of the kings of the north and ſouth, thoſe two of the four horns which bordered upon Judea, until the Romans conquered Macedonia; and thenceforward only touching upon the main revolutions which happened within the compaſs of the nations repreſented by the goat. In this latter period of time, the little horn was to ſtand up and grow mighty, but not by his own power.

The three firſt of Daniel's beaſts had their dominions taken away, each of them at the riſe of the next beaſt; but their lives were prolonged, and they are all of them ſtill alive. The third beaſt, or leopard, reigned in his four heads, till the riſe of the fourth beaſt, or empire of the Latins; and his life was prolonged under their power. This leopard reigning in his four heads, ſignifies the ſame thing with the he-goat reigning in his four horns: and therefore the he-goat reigned in his four horns till the riſe of Daniel's fourth beaſt, or empire of the Latins: Then its dominion was taken away by the Latins, but its life was prolonged under their power. The Latins are not comprehended among the nations repreſented by the he-goat in this Prophecy: Their power over the Greeks is only named in it, to diſtinguiſh the times in which the he-goat was mighty by his own power, from the times in which he was mighty but not by his own power. He was mighty by his own power till his dominion was taken away by the Latins; after that, his life was prolonged under their dominion, and this prolonging of his life was in the days of his laſt horn: For in the days of this horn the goat became mighty, but not by his own power.

Now, becauſe this horn was a horn of the goat, we are to look for it among the nations which compoſed the body of the goat. Among thoſe nations he was to riſe up and grow mighty: he grew mighty *towards the ſouth, and towards the eaſt, and towards the pleaſant land*; chap. viii. 9. and therefore, he was to riſe up in the north-weſt parts of thoſe nations, and extend his dominion towards Egypt, Syria and Judea. In the latter time of the kingdom of the four horns, it was to riſe up out of one of them and ſubdue the reſt, but not by its own power. It was to be aſſiſted by a foreign power, a power ſuperior to itſelf, the power which took away the dominion of the third beaſt, the power of the fourth beaſt. And ſuch a little horn was the kingdom of Macedonia, from the time that it became ſubject to the Romans. This kingdom, by the victory of the Romans over Perſeus king of Macedonia, Anno Nabonaſſ. 580, ceaſed to be one of the four horns of the goat, and became a dominion of a new ſort: not a horn of the fourth beaſt, for Macedonia belonged to the body of the third; but a horn of the third beaſt of a new ſort, a horn of the goat which grew mighty, but not by his own power, a horn which roſe up and grew potent under a foreign power, the power of the Romans.

The Romans, by the legacy of Attalus, the laſt king of Pergamus, An. Nabonaſſ. 615, inherited that kingdom, including all Aſia-minor, on this ſide mount Taurus. An. Nabonaſſ. 684 and 685, they conquered Armenia, Syria and Judæa; An. Nabonaſſ. 718, they ſubdued Egypt. And by theſe conqueſts the little horn *waxed exceeding great towards the ſouth, and towards the eaſt, and towards the pleaſant land. And it waxed great even to the hoſt of Heaven; and caſt down ſome of the hoſt and of the ſtars to the ground, and ſtamped upon them*, chap. viii. 9, 10. that is, upon the people and great men of the Jews. *Yea, he magnified himſelf even to the prince of the hoſt*, ver. 11. the Meſſiah, the Prince of the Jews, whom he put to death, An. Nabonaſſ. 780. *And by him the daily ſacrifice was taken away, and the place of his ſanctuary was caſt down*, viz. in the wars which the armies of the eaſtern nations under the conduct of the Romans made againſt Judea, when Nero and Veſpaſian were emperors, An. Nabonaſſ. 816, 817, 818. *And an hoſt was given him againſt the daily ſacrifice by reaſon of tranſgreſſion, and it caſt down the truth to the ground, and it practiſed and proſpered*, ver. 12. This tranſgreſſion is in the next words called *the tranſgreſſion of deſolation*; and in Dan. xi. 31. *the abomination which maketh deſolate*; and in Matth. xxiv. 15. *the abomination of deſolation, ſpoken of by Daniel the Prophet, ſtanding in the holy place*. It may relate chiefly to the worſhip of Jupiter Olympius in his temple built by the emperor Hadrian, in the place of the temple of the Jews, and to the revolt of the Jews under Barchochab occaſioned thereby, and to the deſolation of Judea which followed thereupon; all the Jews being thenceforward baniſhed Judea upon pain of death. *Then I heard*, ſaith Daniel, *one Saint ſpeaking, and another Saint ſaid unto that certain Saint which ſpake, How long ſhall be the viſion concerning the daily ſacrifice, and the tranſgreſſion of deſolation, to give both the ſanctuary and the hoſt to be trodden under foot? And he ſaid unto me, Unto two thouſand and three hundred days; then ſhall the ſanctuary be cleanſed*, ver. 13, 14. Daniel's days are years; and theſe years may perhaps be reckoned either from the deſtruction of the temple by the Romans in the reign of Veſpaſian, or from the pollution of the ſanctuary by the worſhip of Jupiter Olympius, or from the deſolation of Judea made in the end of the Jewiſh war by the baniſhment of all the Jews out of their own country, or from ſome other period which time will diſcover. Henceforward the laſt horn of the goat continued mighty under the Romans, till the reign of Conſtantine the Great and his ſons: And then by the diviſion of the Roman empire between the Greek and Latin emperors, it ſeparated from the Latins, and became the Greek empire alone, but yet under the dominion of a Roman family; and at preſent it is mighty under the dominion of the Turks.

This laſt horn is by ſome taken for Antiochus Epiphanes, but not very judiciouſly. A horn of a beaſt is never taken for a ſingle perſon: it always ſignifies a new kingdom, and the kingdom of Antiochus was an old one. Antiochus reigned over one of the four horns, and the little horn was a fifth under its proper kings. This horn was at firſt a little one, and waxed exceeding great, but ſo did not Antiochus. It is deſcribed great above all the former horns, and ſo was not Antiochus. His kingdom on the contrary was weak, and tributary to the Romans, and he did not enlarge it. The horn was a *king of fierce countenance, and deſtroyed wonderfully, and proſpered, and practiſed*; that is, he proſpered in his practices againſt the Holy People: but Antiochus was frighted out of Egypt by a mere meſſage of the Romans, and afterwards routed and baffled by the Jews. The horn was mighty by another's power, Antiochus acted by his own. The horn ſtood up againſt the prince of the hoſt of heaven, the Prince of princes; and this is the character, not of Antiochus, but of antichriſt. The horn caſt down the ſanctuary to the ground, and ſo did not Antiochus; he left it ſtanding. The ſanctuary and hoſt were trampled under foot 2300 days; and in Daniel's Prophecies, days are put for years: But the profanation of the temple in the reign of Antiochus did not laſt ſo many natural days. Theſe were to laſt till the time of the end, till the laſt end of the indignation againſt the Jews; and this indignation is not yet at an end. They were to laſt till the ſanctuary which had been caſt down ſhould be cleanſed, and the ſanctuary is not yet cleanſed.

This Prophecy of the ram and he-goat is repeated in the laſt Prophecy of Daniel. There the Angel tells Daniel, that *he ſtood up to ſtrengthen Darius the Mede, and that there ſhould ſtand up yet three kings in Perſia, [Cyrus, Cambyſes, and Darius Hyſtaſpes] and the fourth [Xerxes] ſhould be far richer than they all; and by his wealth thro' his riches he ſhould ſtir up all againſt the realm of Grecia*, Dan. xi. 1, 2. This relates to the ram, whoſe two horns were the kingdom of Media and Perſia. Then he goes on to deſcribe the horns of the goat by the *ſtanding up of a mighty king, which ſhould rule with great dominion, and do according to his will*, ver. 3. and by the breaking of his kingdom into four ſmaller kingdoms, and not deſcending to his own poſterity. Then he deſcribes the actions of two of thoſe kingdoms which bordered on Judea, *viz.* Egypt and Syria, calling them the kings of the ſouth and north, that is, in reſpect of Judea; and he carries on the deſcription till the latter end of the kingdoms of the four, and till the reign of Antiochus Epiphanes, when tranſgreſſors were come to the full. In the eighth year of Antiochus, the year in which he profaned the temple and ſet up the Heathen gods in all Judea, and the Romans conquered the kingdom of Macedon; the prophetic Angel leaves off deſcribing the affairs of the kings of the ſouth and north, and begins to deſcribe thoſe of the Greeks under the dominion of the Romans, in theſe words: *And after him arms* [the Romans] *ſhall ſtand up, and they ſhall pollute the ſanctuary of ſtrength*, ch. xi. 31. Arms are every where in theſe Prophecies of Daniel put for the military power of a kingdom, and they ſtand up when they conquer and grow powerful. The Romans conquered Illyricum, Epirus and Macedonia, in the year of Nabonaſſar 580; and thirty-five years after, by the laſt will and teſtament of Attalus the laſt king of Pergamus, they inherited that rich and flouriſhing kingdom, that is, all Aſia on this ſide mount Taurus: and ſixty-nine years after, they conquered the kingdom of Syria, and reduced it into a province: and thirty-four years after they did the like to Egypt. By all theſe ſteps the Roman arms ſtood up over the Greeks. And after 95 years more, by making war upon the Jews, *they polluted the ſanctuary of ſtrength, and took away the daily ſacrifice, and*, in its room ſoon after, *placed the abomination which made* the land *deſolate*: for this abomination was placed after the days of Chriſt, Matth. xxiv. 15. In the 16th year of the emperor Hadrian, A. C. 132, they placed this abomination by building a temple to Jupiter Capitolinus, where the temple of God in Jeruſalem had ſtood. Thereupon the Jews under the conduct of Barchochab roſe up in arms againſt the Romans, and in that war had 50 cities demoliſhed, 985 of their beſt towns deſtroyed, and 580000 men ſlain by the ſword; and in the end of the war, A. C. 136, they were all baniſhed Judea upon pain of death; and that time the land hath remained deſolate of its old inhabitants.

Now that the prophetic Angel paſſes in this manner from the four kingdoms of the Greeks to the Romans reigning over the Greeks, is confirmed from hence, that in the next place he deſcribes the affairs of the Chriſtians unto the time of the end, in theſe words: chap. xi. 33, &c. *And they that underſtand among the people ſhall inſtruct many, yet they ſhall fall by the ſword and by flame, by captivity and by ſpoil many days. Now when they ſhall fall they ſhall be holpen with a little help, viz.* in the reign of Conſtantine the Great; *but many ſhall cleave to them with diſſimulation. And ſome of them of underſtanding there ſhall fall to try them, and to purge* them from the diſſemblers; *and to make them white even to the time of the end.* And a little after, the time of the end is ſaid to be *a time, times, and half a time*: which is the duration of the reign of the laſt horn of Daniel's fourth beaſt, and of the *woman* and her *beaſt* in the Revelations.

Chap. ix. This chapter contains two things.

1ſt, An excellent prayer, in which Daniel confeſſes the ſins of the Jews, and implores the mercy of God upon them.

2dly, A moſt remarkable Prophecy, ſhewing, (1ſt,) the re-eſtabliſhment of Jeruſalem, between which, and the coming of the Meſſiah, there ſhould be ſeventy weeks of years, that is four hundred and ninety years.

2dly, The death of Jeſus Chriſt.

3dly, The taking of Jeruſalem by the Romans.

4thly, The deſtruction of the temple. And

5thly, The laſt deſolation of the Jews.

This chapter is very edifying. For

1ſt, From Daniel's prayer, in which we ſee ſo much zeal and humility, we learn,

1ſt, Humbly to acknowledge and confeſs our own ſins, in the preſence of the Lord.

2dly, What are the ſins of men that kindle the wrath of God againſt them, and that the means of appeaſing it, are to betake ourſelves to the mercy and compaſſion of God, with a ſincere repentance and reformation of our lives.

2dly, From the Prophecy of the ſeventy weeks, which is one of the moſt poſitive in all the Old Teſtament, we diſcover,

1ſt, The time that was to paſs between the return from the captivity of Babylon, to the coming of the Meſſiah, which the Spirit of God peremptorily declares to be four hundred and ninety years.

2dly, That at the end of this term, the Meſſiah ſhould come.

3dly, That he ſhould make an atonement for ſin by his death. And

4thly, That afterwards the Romans ſhould come and deſtroy the city and temple of Jeruſalem. All which has been exactly fulfilled, as we are informed moſt certainly by hiſtory.

Hence obſerve, 1ſt, That we have in this Prophecy, an immovable ſupport of our faith.

2dly, That it proves beyond contradiction, the Divinity of the Holy Books, and the truth of the Chriſtian Religion. And

3dly, That it ſhews, that Jeſus is the promiſed Meſſiah, who has redeemed us by his death, and therefore ſtrongly engages us to believe in him, and to obey his Goſpel.

The viſion of the image compoſed of four metals was given firſt to Nebuchadnezzar, and then to Daniel in a dream: and Daniel began then to be celebrated for revealing of ſecrets, Ezek. xxviii. 3. The viſion of the four beaſts, and of *the Son of man* coming in the clouds of Heaven, was alſo given to Daniel in a dream. That of the ram and the he-goat appeared to him in the day-time, when he was by the bank of the river Ulay; and was explained to him by the prophetic Angel Gabriel. It concerns the *Prince of the hoſt*, and the *Prince of princes*: and now in the firſt year of Darius the Mede over Babylon, the ſame prophetic Angel appears to Daniel again, and explains to him what is meant by the *Son of man*, by the *Prince of the hoſt*, and the *Prince of princes*. The Prophecy of the *Son of man* coming in the clouds of Heaven relates to the ſecond coming of *Chriſt*; that of the *Prince of the hoſt* relates to his firſt coming: and this Prophecy of the Meſſiah, in explaining them, relates to both comings, and aſſigns the times thereof.

This Prophecy, like all the reſt of Daniel's, conſiſts of two parts, an introductory Prophecy and an explanation thereof; the whole I thus tranſlate and interpret.

Ver. 24. *Seventy weeks are cut out upon thy people, and upon thy holy city, to finiſh tranſgreſſion*, &c.] Here, by putting a week for ſeven years, are reckoned 490 years, from the time that the diſperſed Jews ſhould be re-incorporated into a people and a holy city, (ſee Iſa. xxiii. 13) until the death and reſurrection of *Chriſt*; whereby *tranſgreſſion ſhould be finiſhed, and ſins ended, iniquity be expiated, and everlaſting righteouſneſs brought in, and this viſion be accompliſhed, and the Prophet conſummated*, that Prophet whom the Jews expected; and whereby *the moſt Holy* ſhould be *anointed*, he who is therefore in the next words called the *anointed*, that is, the *Meſſiah*, or the *Chriſt*. For by joining the accompliſhment of the viſion with the expiation of ſins, the 490 years are ended with the death of *Chriſt*. Now the diſperſed Jews became a people and city when they firſt returned into a polity or body politick; and this was in the ſeventh year of Artaxerxes Longimanus, when Ezra returned with a body of Jews from captivity, and revived the Jewiſh worſhip; and by the king's commiſſion created magiſtrates in all the land, to judge and govern the people according to the laws of God and the king, Ezra vii. 25. There were but two returns from captivity, Zerubbabel's and Ezra's; in Zerubbabel's they had only commiſſion to build the temple, in Ezra's they firſt became a polity or city by a government of their own. Now the years of this Artaxerxes began about two or three months after the ſummer ſolſtice, and his ſeventh year fell in with the third year of the eightieth olympiad; and the latter part thereof, wherein Ezra went up to Jeruſalem, was in the year of the Julian period 4257. Count the time from thence to the death of Chriſt, and you will find it juſt 490 years. If you count in Judiac years commencing in autumn, and date the reckoning from the firſt autumn after Ezra's coming to Jeruſalem, when he put the king's decree in execution; the death of Chriſt will fall on the year of the Julian period 4747, Anno Domini 34; and the weeks will be Judaic weeks, ending with ſabbatical years; and this I take to be the truth: but if you had rather place the death of Chriſt in the year before, as is commonly done, you may take the year of Ezra's journey into the reckoning.

Ver. 25. *Know alſo and underſtand, that from the going forth of the commandment to cauſe to return and to build Jeruſalem, unto the anointed the prince, ſhall be ſeven weeks.*]

weeks.] The former part of the Prophecy related to the firſt coming of Chriſt, being dated to his coming as a Prophet, this being dated to his coming to be prince or king, ſeems to relate to his ſecond coming. There, the Prophet was conſummate, and the moſt Holy anointed: here, he that was anointed comes to be prince and to reign. For Daniel's Prophecies reach to the end of the world; and there is ſcarce a Prophecy in the Old Teſtament concerning Chriſt, which doth not in ſomething or other relate to his ſecond coming. If divers of the antients, as Irenæus, Iren. l. 5. Hær. c. 25. Julius Africanus, apud Hieron. in h. l. Hippolytus the martyr, and Apollinaris biſhop of Laodicea applied the half week to the times of antichriſt; why may not we, by the ſame liberty of interpretation, apply the ſeven weeks to the time when antichriſt ſhall be deſtroyed by the brightneſs of Chriſt's coming?

The Iſraelites in the days of the antient Prophets, when the ten tribes were led into captivity, expected a double return; and that at the firſt the Jews ſhould build a new temple inferior to Solomon's, until the time of that age ſhould be fulfilled; and afterwards they ſhould return from all places of their captivity, and build Jeruſalem and the temple gloriouſly, Tobit xiv. 4, 5, 6: and to expreſs the glory and excellence of this city, it is figuratively ſaid to be built of precious ſtones, Tobit xiii. 16, 17, 18. Iſa. liv. 11, 12. Rev. xi. and called the *New Jeruſalem*, the *Heavenly Jeruſalem*, the *Holy City*, the *Lamb's Wife*, the *City of the Great King*, the *City into which the kings of the earth do bring their glory and honour.* Now while ſuch a return from captivity was the expectation of Iſrael, even before the times of Daniel, I know not why Daniel ſhould omit it in his Prophecy. This part of the Prophecy being therefore not yet fulfilled, I ſhall not attempt a particular interpretation of it, but content myſelf with obſerving, that as the *ſeventy* and the *ſixty two weeks* were Jewiſh weeks, ending with ſabbatical years; ſo the *ſeven weeks* are the compaſs of a Jubilee, and begin and end with actions proper for a Jubilee, and of the higheſt nature for which a Jubilee can be kept: and that ſince *the commandment to return and to build* Jeruſalem, precedes the *Meſſiah the prince* 49 years; it may perhaps come forth not from the Jews themſelves, but from ſome other kingdom friendly to them, and precede their return from captivity, and give occaſion to it; and laſtly, that this rebuilding of Jeruſalem and the waſte places of Judah is predicted in Micah vii. 11. Amos ix. 11, 14. Ezek. xxxvi. 33, 35, 36, 38. Iſa. liv. 3, 11, 12. lv. 12. lxi. 4 lxv. 18, 21, 22. and Tob. xiv. 5. and that the return from captivity and coming of the Meſſiah and his kingdom are deſcribed in Daniel vii. Rev. xix. Acts i. Mat. xxiv. Joel iii. Ezek. xxxvi. xxxvii. Iſa. lx. lxii. lxiii. lxv. and lxvi. and many other places of Scripture. The manner I know not. Let time be the interpreter.

Ver. 26. *Yet threeſcore and two weeks ſhall it return, and the ſtreet be built and the wall, but in troubleſome times; and after the threeſcore and two weeks the Meſſiah ſhall be cut off, and it ſhall not be his; but the people of a prince to come ſhall deſtroy the city and the ſanctuary*, &c.] Having foretold both comings of *Chriſt*, and dated the laſt from their returning and building Jeruſalem; to prevent the applying that to the building Jeruſalem by Nehemiah, he diſtinguiſhes this from that, by ſaying that from this period to the *anointed* ſhall be, not ſeven weeks, but threeſcore and two weeks, and this not in proſperous but in troubleſome times; and at the end of theſe weeks the Meſſiah ſhall not be the Prince of the Jews, but be cut off; and Jeruſalem not be his, but the city and ſanctuary be deſtroyed. Now Nehemiah came to Jeruſalem in the 20th year of this ſame Artaxerxes, while Ezra ſtill continued there, Nehem. xii. 36, and found the city lying waſte, and the houſes and wall unbuilt, Nehem. ii. 17. vii. 4, and finiſhed the wall the 25th day of the month Elul, Nehem. vi. 15, in the 28th year of the king, that is, in September in the year of the Julian period 4278. Count now from this year threeſcore and two weeks of years, that is 434 years, and the reckoning will end in September in the year of the Julian period 4712, which is the year in which *Chriſt* was born, according to Clemens Alexandrinus, Irenæus, Euſebius, Epiphanius, Jerome, Oroſius, Caſſidorus, and other antients; and this was the general opinion, till Dionyſius Exiguus invented the vulgar account, in which Chriſt's birth is placed two years later. If with ſome you reckon that *Chriſt* was born three or four years before the vulgar account, yet his birth will fall in the latter part of the laſt week, which is enough. How after theſe weeks *Chriſt* was cut off, and the city and ſanctuary deſtroyed by the Romans, is well known.

Ver. 27. *Yet ſhall he confirm the covenant with many for one week.*] He kept it, notwithſtanding his death, till the rejection of the Jews, and calling of Cornelius and the Gentiles in the ſeventh year after his paſſion.

—— *And in half a week he ſhall cauſe the ſacrifice and oblation to ceaſe.*] That is, by the war of the Romans upon the Jews: which war, after ſome commotions, began in the 13th year of Nero, A. D. 67, in the ſpring, when Veſpaſian with an army invaded them; and ended in the ſecond year of Veſpaſian, A. D. 70, in autumn, Sept. 7, when Titus took the city, having burnt the temple 27 days before: ſo that it laſted three years and an half.

—— *And upon a wing of abominations he ſhall cauſe deſolation, even until the conſummation, and that which is determined be poured upon the deſolate.*] The Prophets, in repreſenting kingdoms by beaſts and birds, put their wings ſtretcht out over any country for their armies ſent out to invade and rule over that country. Hence a wing of abominations is an army of falſe gods: for an abomination is often put in Scripture for a falſe god; as 1 Kings xi. 7. where Chemoſh is called the abomination of Moab, and Molech the abomination of Ammon. The meaning therefore is, that the people of a prince to come ſhall deſtroy the ſanctuary, and aboliſh the daily worſhip of the true God, and overſpread the land with an army of falſe gods; and by ſetting up their dominion and worſhip, cauſe deſolation to the Jews, until the times of the Gentiles be fulfilled. For *Chriſt* tells us, that the abomination of deſolation ſpoken of by Daniel was to be ſet up in the times of the Roman empire, Matth. xxiv. 15.

Thus have we in this ſhort Prophecy, a prediction of all the main periods relating to the coming of the Meſſiah; the time of his birth, that of his death, that of the rejection of the Jews, the duration of the Jewiſh war whereby he cauſed the city and ſanctuary to be deſtroyed, and the time of his ſecond coming: and ſo the interpretation here given is more full and complete and adequate to the deſign, than if we ſhould reſtrain it to his firſt coming only, as interpreters uſually do. We avoid alſo the doing violence to the language of Daniel, by taking the *ſeven weeks* and *ſixty two weeks* for one number. Had that been Daniel's meaning, he would have ſaid *ſixty and nine weeks*, and not *ſeven weeks* and *ſixty two weeks*, a way of numbring uſed by no nation. In our way the years are Jewiſh luni-ſolar years, as they ought to be; and the *ſeventy weeks of years* are *Jewiſh weeks* ending with *ſabbatical years*, which is very remarkable. For they end either with the year of the birth of *Chriſt*, two years before the vulgar account, or with the year of his death, or with the ſeventh year after it: all which are *ſabbatical years*.

But I ſhall refer the reader at preſent to our future annotations upon the 27th chapter of St. Matthew.

CHAP. x. xi. Daniel relates the viſion of a man cloathed in linnen, that is, of an angel; the fright which the viſion cauſ'd, and how the angel comforted him, and prepared him to hear the things he had to tell him. Hence you may obſerve to your advantage

1ſt, The trouble and faſting of Daniel, who was in mourning for three weeks. Learn then that the character of pious and zealous perſons is to afflict themſelves when the glory of God is obſtructed; and that when the Church is in ſufferings to put up prayers for her proſperity.

Obſerve 2dly, The apparition of the Angel, who was ſent to Daniel with a moſt kind meſſage, in which he ſpoke and encouraged him, by bidding him fear nothing, by telling him that he was acceptable to God, and that his prayers had been heard. Thence learn how dear pious and zealous perſons are to God, and what regard he has to their ſufferings and to their prayers.

Obſerve 3dly, What the Angel ſaid to Daniel, viz. That he had labour'd and fought for the ſake of the Jews. Learn then that the care of God for his Church is very great; that he protects her in the worſt of times, and finds means to deliver her, when her enemies endeavour to deſtroy her.

In the eleventh chapter there are two things chiefly to be obſerved:

1ſt, The Angel foretels very exactly the ſucceſſion of ſeveral kings that were to be in Perſia, Syria, and Egypt; their wares, confederacies, and the ſeveral revolutions that were to happen in thoſe countries, and particularly the wars between the kings of Egypt and Syria.

2dly, The Prophecy of the reigns of Antiochus, of the perſecution he would ſet on foot againſt the Jews, and how the Jews were to be deliver'd from the oppreſſion of that cruel and impious prince.

This Prophecy is a commentary upon the viſion of the ram and he-goat.

Ch. xi. 2, 3, 4. *Behold, ſaith he, there ſhall ſtand up yet three kings in Perſia, (Cyrus, Cambyſes, and Darius Hyſtaſpes) and the fourth (Xerxes) ſhall be far richer than they all: and by his ſtrength thro' his riches he ſhall ſtir up all againſt the realm of Grecia. And a mighty king (Alexander the Great) ſhall ſtand up, that ſhall rule with great dominion, and do according to his will. And when he ſhall ſtand up, his kingdom ſhall be divided towards the four winds of heaven; and not to his poſterity (but after their death,) nor according to his dominion which he ruled: for his kingdom ſhall be pluckt up, even for others beſides thoſe.* Alexander the Great having conquered all the Perſian empire, and ſome part of India, died at Babylon a month before the ſummer ſolſtice, in the year of Nabonaſſar 425: and his captains gave the monarchy to his baſtard-brother, Philip Aridæus, a man diſturbed in his underſtanding: and made Perdiccas adminiſtrator of the kingdom. Perdiccas with their conſent made Meleager commander of the army, Seleucus maſter of the horſe, Craterus treaſurer of the kingdom, Antipater governor of Macedon and Greece, Ptolemy governor of Egypt, Antigonus governor of Pamphylia, Lycia, Lycaonia, and Phrygia major; Lyſimachus governor of Thrace, and other captains governors of other provinces; as many as had been ſo before in the days of Alexander the Great. The Babylonians began now to count by a new Æra, which they called the Æra of Philip. Roxana the wife of Alexander being left big with child, and about three or four months after brought to bed of a ſon, they called him Alexander, ſaluted him king, and joined him with Philip, whom they had before placed in the throne. Philip reigned three years under the adminiſtratorſhip of Perdiccas, two years more under the adminiſtratorſhip of Antipater, and above a year more under that of Polyperchon; in all ſix years and four months; and then was ſlain with his queen Eurydice in September by command of Olympias the mother of Alexander the Great. The Greeks being diſguſted at the cruelties of Olympias, revolted to Caſſander, the ſon and ſucceſſor of Antipater. Caſſander affecting the dominion of Greece, ſlew Olympias; and ſoon after, ſhut up the young king Alexander, with his mother Roxana, in the caſtle of Amphipolis, under the charge of Glaucias, An. Nabonaſſ. 432. The next year Ptolemy, Caſſander, and Lyſimachus, by means of Seleucus, form'd a league againſt Antigonus; and after certain wars, made peace with him, An. Nabonaſſ. 438, upon theſe conditions: That Caſſander ſhould command the forces of Europe till Alexander the ſon of Roxana came to age; and that Lyſimachus ſhould govern Thrace, Ptolemy Egypt and Lybia, and Antigonus all Aſia. Seleucus had poſſeſs'd himſelf of Meſopotamia, Babylonia, Suſiana and Media the year before. About three years after Alexander's death, he was made governor of Babylon by Antipater; then was expelled by Antigonus; but now he recovered and enlarged his government over a great part of the eaſt: which gave occaſion to a new Æra, called Æra Seleucidarum. Not long after the peace made with Antigonus, Diodorus ſaith the ſame Olympic year; Caſſander, ſeeing that Alexander the ſon of Roxana grew up, and that it was diſcourſed throughout Macedonia that it was fit he ſhould be ſet at liberty, and take upon him the government of his father's kingdom, commanded Glaucias the governor of the caſtle to kill Roxana and the young king Alexander her ſon, and conceal their deaths. Then Polyperchon ſet up Hercules, the ſon of Alexander the Great by Barſine, to be king; and ſoon after, at the ſolicitation of Caſſander, cauſed him to be ſlain. Soon after that, upon a great victory at ſea got by Demetrius the ſon of Antigonus over Ptolemy, Antigonus took upon himſelf the title of king, and gave the ſame title to his ſon. This was An. Nabonaſſ. 441. After his example, Seleucus, Caſſander, Lyſimachus, and Ptolemy, took upon themſelves the title and dignity of kings, having abſtained from this honour while there remained any of Alexander's race to inherit the crown. Thus the monarchy of the Greeks for want of an heir was broken into ſeveral kingdoms; four of which, ſeated to the four winds of Heaven, were very eminent. For Ptolemy reigned over Egypt, Lybia, and Ethiopia; Antigonus over Syria and the leſſer Aſia; Lyſimachus over Thrace; and Caſſander over Macedon, Greece, and Epirus, as above.

Seleucus at this time reigned over the nations which were beyond Euphrates, and belonged to the bodies of the two firſt beaſts; but after ſix years, he conquered Antigonus, and thereby became poſſeſs'd of one of the four kingdoms. For Caſſander being afraid of the power of Antigonus, combined with Lyſimachus, Ptolemy, and Seleucus, againſt him: And while Lyſimachus invaded the parts of Aſia next the Helleſpont, Ptolemy ſubdued Phœnicia and Cœloſyria, with the ſea-coaſts of Aſia.

Seleucus came down with a powerful army into Cappadocia, and joining the confederate forces, fought Antigonus in Phrygia and ſlew him, and ſeized his kingdom, An. Nabonaſſ. 447. After which Seleucus built Antioch, Seleucia, Laodicea, Apamea, Berrhæa, Edeſſa, and other cities in Syria and Aſia; and in them granted the Jews equal privileges with the Greeks.

Demetrius the ſon of Antigonus retained but a ſmall part of his father's dominions, and at length loſt Cyprus to Ptolemy; but afterwards killing Alexander, the ſon and ſucceſſor of Caſſander, king of Macedon, he ſeized his kingdom, An. Nabonaſſ. 454. Sometime after, preparing a very great army to recover his father's dominions in Aſia; Seleucus, Ptolemy, Lyſimachus and Pyrrhus king of Epirus, combined againſt him; and Pyrrhus invading Macedon, corrupted the army of Demetrius, put him to flight, ſeized his kingdom, and ſhared it with Lyſimachus. After ſeven months, Lyſimachus beating Pyrrhus, took Macedon from him, and held it five years and a half, uniting the kingdoms of Macedon and Thrace. Lyſimachus in his wars with Antigonus and Demetrius, had taken from them Caria, Lydia, and Phrygia; and had a treaſury in Pergamus, a caſtle on the top of a conical hill in Phrygia, by the river Caicus, the cuſtody of which he had committed to one Philetærus, who was at firſt faithful to him, but in the laſt year of his reign revolted. For Lyſimachus, having at the inſtigation of his wife Arſinoe, ſlain firſt his own ſon Agathocles, and then ſeveral that lamented him: the wife of Agathocles fled with her children and brothers, and ſome others of their friends, and ſolicited Seleucus to make war upon Lyſimachus; whereupon Philetærus alſo, who grieved at the death of Agathocles, and was accuſed thereof by Arſinoe, took up arms, and ſided with Seleucus. On this occaſion Seleucus and Lyſimachus met and fought in Phrygia; and Lyſimachus being ſlain in the battle, loſt his kingdom to Seleucus, An. Nabonaſſ. 465. Thus the empire of the Greeks, which at firſt brake into four kingdoms, became now reduced into two notable ones, henceforward called by Daniel the kings of the ſouth and north. For Ptolemy now reigned over Egypt, Lybia, Ethiopia, Arabia, Phœnicia, Cœleſyria, and Cyprus; and Seleuchus, having united three of the four kingdoms, had a dominion ſcarce inferior to that of the Perſian empire, conquered by Alexander the Great. All which is thus repreſented by Daniel: Ver. 5. *And the king of the ſouth (Ptolemy) ſhall be ſtrong, and one of his princes (Seleucus, one of Alexander's princes) ſhall be ſtrong above him, and have dominion; his dominion ſhall be a great dominion.*

After Seleucus had reigned ſeven months over Macedon, Greece, Thrace, Aſia, Syria, Babylonia, Media, and all the eaſt, as far as India; Ptolemy Ceraunus, the younger brother of Ptolemy Philadelphus king of Egypt, ſlew him treacherouſly, and ſeized his dominions in Europe: while Antiochus Soter, the ſon of Seleucus, ſucceeded his father in Aſia, Syria, and moſt of the eaſt; and after nineteen or twenty years was ſucceeded by his ſon Antiochus Theos; who having a laſting war with Ptolemy Philadelphus, at length compoſed the ſame by marrying Berenice the daughter of Philadelphus: but after a reign of fifteen years, his firſt wife Laodice poiſoned him, and ſet her ſon Seleucus Callinicus upon the throne. Callinicus in the beginning of his reign, by the impulſe of his mother Laodice, beſieged Berenice in Daphne near Antioch, and ſlew her with her young ſon and many of her women. Whereupon Ptolemy Euergetes, the ſon and ſucceſſor of Philadelphus, made war upon Callinicus; took from him Phœnicia, Syria, Cilicia, Meſopotamia, Babylonia, Suſiana, and ſome other regions; and carried back into Egypt 40000 talents of ſilver, and 2500 images of the gods, amongſt which were the gods of Egypt carried away by Cambyſes. Antiochus Hierax at firſt aſſiſted his brother Gallinicus, but afterwards contended with him for Aſia. In the mean time Eumenes, governor of Pergamus beat Antiochus, and took from them both all Aſia weſtward of mount Taurus. This was in the fifth year of Callinicus, who after an inglorious reign of 20 years was ſucceeded by his ſon Seleucus Ceraunus; and Euergetes after four years more, An. Nabonaſſ. 527, was ſucceeded by his ſon Ptolemy Philopator. All which is thus ſignified by Daniel. Ver. 6, 7, 8. *And in the end of years they* [the kings of the ſouth and north] *ſhall join themſelves together: for the king's daughter of the ſouth* [Berenice] *ſhall come to the king of the north to make an agreement, but ſhe ſhall not retain the power of the arm; neither ſhall ſhe ſtand, nor her ſeed, but ſhe ſhall be delivered up, and he* [Callinicus] *that brought her, and he whom ſhe brought forth, and they that ſtrengthned her in* [thoſe] *times,* [or defended her in the ſiege of Daphne.] *But out of a branch of her roots ſhall one ſtand up in his ſeat* [her brother Euergetes] *who ſhall come with an army, and ſhall enter into the fortreſs* [or fenced cities] *of the king of the north, and ſhall act againſt them and prevail: and ſhall carry captives into Egypt, their gods with their princes and precious veſſels of ſilver and gold; and he ſhall continue ſome years after the king of the north.*

Seleucus Ceraunus, inheriting the remains of his father's kingdom, and thinking to recover the reſt, raiſed a great army againſt the governor of Pergamus, now king thereof, but died in the third year of his reign. His brother and ſucceſſor, Antiochus Magnus, carrying on the war, took from the king of Pergamus almoſt all the leſſer Aſia, recovering alſo the provinces of Media, Perſia and Babylonia, from the governors who had revolted: And in the fifth year of his reign invading Cœloſyria and Phœnicia, beat the army of Ptolemy Philopator near Berytus; he then invaded Paleſtine and the neighbouring parts of Arabia, and the third year returned with an army of 78000: But Ptolemy coming out of Egypt with an army of 75000, fought and routed him at Raphia near Gaza, between Paleſtine and Egypt; and recovered all Phœnicia and Cœloſyria, An. Nabonaſſ. 532. Being puffed up with this victory, and living in all manner of luxury, the Egyptians revolted, and had wars with him, but were overcome; and in the broils, ſixty thouſand Egyptian Jews were ſlain. All which is thus deſcribed by Daniel. Ver. 10, &c. *But his ſons* [Seleucus Ceraunus, and Antiochus Magnus, the ſons of Callinicus] *ſhall be ſtirred up, and ſhall gather a great army; and he* [Antiochus Magnus] *ſhall come effectually and overflow, and paſs thro' and return, and* [again the next year] *be ſtirred up* [marching even] *to his fortreſs,* [the frontier towns of Egypt;] *and the king of the ſouth ſhall be moved with choler, and come forth* [the third year] *and fight with him, even with the king of the north; and he* [the king of the north] *ſhall lead forth a great multitude, but the multitude ſhall be given into his hand. And the multitude being taken away, his heart ſhall be lifted up, and he ſhall caſt down many ten thouſands; but he ſhall not be ſtrengthned by it: for the king of the north ſhall return,* &c.

About twelve years after the battle between Philopator and Antiochus, Philopator died; and left his kingdom to his young ſon Ptolemy Epiphanes, a child of five years old. Thereupon Antiochus Magnus confederated with Philip king of Macedon, that they ſhould each invade the dominions of Epiphanes which lay next to them. Hence aroſe a various war between Antiochus Epiphanes, each of them ſeizing Phœnicia and Cœloſyria by turns; whereby thoſe countries were much afflicted by both parties. Firſt, Antiochus ſeized them; then one Scopas being ſent with the army of Egypt, recovered them from Antiochus: The next year, An. Nabonaſſ. 550, Antiochus fought and routed Scopas near the fountains of Jordan, beſieged him in Sidon, took the city, and recovered Syria and Phœnicia from Egypt, the Jews coming over to him voluntarily. But about three years after, preparing for a war againſt the Romans, he came to Raphia on the borders of Egypt; made peace with Epiphanes, and gave him his daughter Cleopatra: Next autumn he paſſed the Helleſpont to invade the cities of Greece under the Roman protection, and took ſome of them; but was beaten by the Romans the ſummer following, and forced to return back with his army into Aſia. Before the end of the year the fleet of Antiochus was beaten by the fleet of the Romans near Phocæa: and at the ſame time Epiphanes and Cleopatra ſent an embaſſy to Rome to congratulate the Romans on their ſucceſs againſt their father Antiochus, and to exhort them to proſecute the war againſt him into Aſia. The Romans beat Antiochus again at ſea near Epheſus, paſſed their armies over the Helleſpont, and obtain'd a great victory over him by land, took from him all Aſia weſtward of mount Taurus, gave it to the king of Pergamus who aſſiſted them in the war; and impoſed a large tribute upon Antiochus. Thus the king of Pergamus, by the power of the Romans, recovered what Antiochus had taken from him; and Antiochus retiring into the remainder of his kingdom, was ſlain two years after by the Perſians, as he was robbing the temple of Jupiter Belus in Elymais, to raiſe money for the Romans. All which is thus deſcribed by Daniel, ver. 13—19.

Seleucus Philopator ſucceeded his father Antiochus, An. Nabonaſſ. 561, and reigned twelve years, but did nothing memorable, being ſluggiſh, and intent upon raiſing money for the Romans to whom he was tributary. He was ſlain by Heliodorus, whom he had ſent to rob the temple of Jeruſalem. Daniel thus deſcribes his reign. Ver. 20. *Then ſhall ſtand up in his eſtate a raiſer of taxes in the glory of the kingdom, but within few days he ſhall be deſtroyed, neither in anger nor in battle.*

A little before the death of Philopator, his ſon Demetrius was ſent hoſtage to Rome, in the place of Antiochus Epiphanes, the brother of Philopator; and Antiochus was at Athens in his way home from Rome, when Philopator died: Whereupon Heliodorus the treaſurer of the kingdom, ſtept into the throne. But Antiochus ſo managed his affairs, that the Romans kept Demetrius at Rome; and their ally the king of Pergamus expelled Heliodorus, and placed Antiochus in the throne, while Demetrius the right heir remained an hoſtage at Rome. Antiochus being thus made king by the friendſhip of the king of Pergamus, reigned powerfully over Syria and the neighbouring nations: but carried himſelf much below his dignity, ſtealing privately out of his palace, rambling up and down the city in diſguiſe with one or two of his companions; converſing and drinking with people of the loweſt rank, foreigners and ſtrangers; frequenting the meetings of diſſolute perſons to feaſt and revel; clothing himſelf like the Roman candidates and officers, acting their parts like a mimick, and in publick feſtivals jeſting and dancing with ſervants and light people, expoſing himſelf by all manner of ridiculous geſtures. This conduct made ſome take him for a madman, and call him Antiochus Ἐπιμανής. In the firſt year of his reign he depoſed Onias, the high-prieſt, and ſold the high-prieſthood to Jaſon the younger brother of Onias: For Jaſon had promiſed to give him 440 talents of ſilver for that office, and 150 more for a licence to erect a place of exerciſe for the training up of youth in the faſhions of the Heathen; which licence was granted by the king, and put in execution by Jaſon. Then the king ſending one Apollonius into Egypt to the coronation of Ptolemy Philometor, the young ſon of Philometor and Cleopatra; and knowing Philometor not to be well affected to his affairs in Phœnicia, provided for his own ſafety in thoſe parts; and for that end came to Joppa and Jeruſalem, where he was honourably received; from thence he went in like manner with his little army to the cities of Phœnicia, to eſtabliſh himſelf againſt Egypt, by courting the people, and diſtributing extraordinary favours amongſt them. All which is thus repreſented by Daniel. Ver. 21, &c. *And in his* [Philometor's] *eſtate ſhall ſtand up a vile perſon, to whom they* [the Syrians who ſet up Heliodorus] *ſhall not give the honour of the kingdom. Yet he ſhall come in peaceably, and obtain the kingdom by flatteries* [made principally to the king of Pergamus;] *and the arms* [which in favour of Heliodorus oppoſe him] *ſhall be overflowed with a flood from before him, and be broken; yea alſo* [Onias the high-prieſt] *the prince of the covenant. And after the league made with him,* [the king of Egypt, by ſending Apollonius to his coronation] *he ſhall work deceitfully* [againſt the king of Egypt,] *for he ſhall come up and ſhall become ſtrong* [in Phœnicia] *with a ſmall people. And he ſhall enter into the quiet and plentiful cities of the province* [of Phœnicia;] *and* [to ingratiate himſelf with the Jews of Phœnicia and Egypt, and with their friends] *he ſhall do that which his fathers have not done, nor his fathers fathers: he ſhall ſcatter among them the prey and the ſpoil, and the riches* [extracted from other places;] *and ſhall forecaſt his devices againſt the ſtrong holds* [of Egypt] *even for a time.*

Theſe things were done in the firſt year of his reign, An. Nabonaſſ. 573. And thenceforward he forecaſt his devices againſt the ſtrong holds of Egypt, until the ſixth year. For three years after, that is, in the fourth year of his reign, Menelaus bought the high-prieſthood from Jaſon, but not paying the price, was ſent for by the king; and the king, before he could hear the cauſe, went into Cilicia to appeaſe a ſedition there, and left Andronicus his deputy at Antioch; in the mean time the brother of Menelaus, to make up the money, conveyed ſeveral veſſels out of the temple, ſelling ſome of them at Tyre, and ſending others to Andronicus. When Menelaus was reproved for this by Onias, he cauſed Onias to be ſlain by Andronicus: for which fact the king at his return from Cilicia cauſed Andronicus to be put to death. Then Antiochus prepared his ſecond expedition againſt Egypt, which he performed in the ſixth year of his reign, An. Nabonaſſ. 578: for upon the death of Cleopatra, the governors of her ſon, the young king of Egypt, claimed Phœnicia and Cœloſyria from him as her dowry; and to recover thoſe countries raiſed a great army. Antiochus conſidering that his father had not quitted the poſſeſſion of thoſe countries, denied they were her dowry; 2 Maccab. iii. 5, 8. and iv. 4. and with another great army met and fought the Egyptians on the borders of Egypt, between Peluſium and the mountain Caſius. He there beat them, and might have deſtroyed their whole army, but that he rode up and down, commanding his ſoldiers not to kill them, but to take them alive: by which humanity he gained Peluſium, and ſoon after all Egypt; entring it with a vaſt multitude of foot and chariots, elephants and horſemen, and a great navy. Then ſeizing the cities of Egypt as a friend, he marched to Memphis, laid the whole blame of the war upon Eulæus the king's governor, entred into outward friendſhip with the young king, and took upon him to order the affairs of the kingdom. While Antiochus was thus employ'd, a report being ſpread in Phœnicia that he was dead, Jaſon to recover the high-prieſthood aſſaulted Jeruſalem with above a thouſand men, and took the city: hereupon the king thinking Judea had revolted, came out of Egypt in a furious manner, re-took the city, ſlew forty-thouſand of the people, made as many priſoners, and ſold them to raiſe money, went into the temple, ſpoiled it of its treaſures, ornaments, utenſils, and veſſels of gold and ſilver, amounting to 1800 talents; and carried all away to Antioch. This was done in the year of Nabonaſſar 578, and is thus deſcribed by Daniel. Ver. 25. *And he ſhall ſtir up his power, and his courage againſt the king of the ſouth with a great army; and the king of the ſouth ſhall be ſtirred up to battle with a very great and mighty army; but he ſhall not ſtand: for they*, even *Antiochus* and his friends, *ſhall forecaſt devices againſt him*, as is repreſented above; *yea, they that feed of the portion of his meat, ſhall* betray and *deſtroy him, and his army ſhall be overthrown, and many ſhall fall down ſlain. And both theſe kings hearts ſhall be to do miſchief; and they*, being now made friends, *ſhall ſpeak lyes at one table*, againſt the Jews and againſt the holy covenant; *but it ſhall not proſper: for yet the end*, in which the ſetting up of the abomination of deſolation is to proſper, *ſhall be at the time appointed. Then ſhall he return into his land with great riches, and his heart ſhall be againſt the holy covenant; and he ſhall act*, againſt it by ſpoiling the temple, *and return into his own land.*

The Egyptians of Alexandria ſeeing Philometor firſt educated in luxury by the eunuch Eulæus, and now in the hands of Antiochus, gave the kingdom to Euergetes, the younger brother of Philometor. Whereupon Antiochus pretending to reſtore Philometor, made war upon Euergetes; beat him at ſea, and beſieged him and his ſiſter Cleopatra in Alexandria: while the beſieged princes ſent to Rome to implore the aſſiſtance of the ſenate. Antiochus finding himſelf unable to take the city that year, returned into Syria, leaving Philometor at Memphis to govern Egypt in his abſence. But Philometor made friendſhip with his brother that winter; and Antiochus, returning the next ſpring An. Nabonaſſ. 580, to beſiege both the brothers in Alexandria, was met in the way by the Roman ambaſſadors, Popilius Læna, C. Decimius, and C. Hoſtilius: he offered them his hand to kiſs, but Popilius delivering to him the tables wherein the meſſage of the ſenate was written, bad him read thoſe firſt. When he had read them, he replied he would conſider with his friends what was fit to be done; but Popilius drawing a circle about him, bad him anſwer before he went out of it: Antiochus, aſtoniſhed at this blunt and unuſual imperiouſneſs, made anſwer he would do what the Romans demanded; and then Popilius gave the king his hand to kiſs, and he returned out of Egypt. The ſame year, An. Nabonaſſ. 580, his captains by his order ſpoiled and ſlaughtered the Jews, profaned the temple, ſet up the worſhip of the Heathen gods in all Judea, and began to perſecute and make war upon thoſe who would not worſhip them: which actions are thus deſcribed by Daniel. Ver. 29, 30. *At the time appointed he ſhall come* again *towards the ſouth, but the latter ſhall not be as the former. For the ſhips of Chittim ſhall come*, with an embaſſy from *Rome, againſt him. Therefore he ſhall be grieved, and return, and have indignation againſt the holy covenant. So ſhall he do; he ſhall even return, and have intelligence with them that forſake the holy covenant.*

In the ſame year that Antiochus by the command of the Romans retired out of Egypt, and ſet up the worſhip of the Greeks in Judea; the Romans conquered the kingdom of Macedon, the fundamental kingdom of the empire of the Greeks, and reduced it into a Roman province; and thereby began to put an end to the reign of Daniel's third beaſt. This is thus expreſt by Daniel. *And after him arms*, that is the *Romans, ſhall ſtand up.* As ממלך ſignifies *after the king*, Dan. xi. 8; ſo ממנו may ſignify *after him. Arms* are every where in this Prophecy of Daniel put for the military power of a kingdom: and they ſtand up when they conquer and grow powerful. Hitherto Daniel deſcribed the actions of the kings of the north and ſouth; but upon the conqueſt of Macedon by the Romans, he left off deſcribing the actions of the Greeks, and began to deſcribe thoſe of the Romans in Greece. They conquered Macedon, Illyricum and Epirus, in the year of Nabonaſſ. 580. Thirty-five years after, by the laſt will and teſtament of Attalus the laſt king of Pergamus, they inherited that rich and flouriſhing kingdom, that is, all Aſia weſtward of mount Taurus; 69 years after they conquered the kingdom of Syria, and reduced it into a province, and 34 years after they did the like to Egypt. By all theſe ſteps the Roman arms ſtood up over the Greeks: and after 95 years more, by making war upon the Jews, *they polluted the ſanctuary of ſtrength, and took away the daily ſacrifice, and then placed the abomination of deſolation.* For this abomination was placed after the days of Chriſt, Matth. xxiv. 15. In the 16th year of the emperor Adrian, A. C. 132, they placed this abomination by building a temple to Jupiter Capitolinus, where the Temple of God in Jeruſalem had ſtood. Thereupon the Jews under the conduct of Barchochab roſe up in arms againſt the Romans, and in the war had 50 cities demoliſhed, 985 of their beſt towns deſtroyed, and 580000 men ſlain by the ſword; and in the end of the war, A. C. 136, were baniſhed Judea upon pain of death, and thenceforward the land remained deſolate of its old inhabitants.

In the beginning of the Jewiſh war in Nero's reign, the Apoſtles fled out of Judea with their flocks; ſome beyond Jordan to Pella and other places, ſome into Egypt, Syria, Meſopotamia, Aſia-minor, and elſewhere. Peter and John came into Aſia, and Peter went thence by Corinth to Rome; but John ſtaying in Aſia, was baniſhed by the Romans into Patmos, as the head of a party of the Jews, whoſe nation was in war with the Romans. By this diſperſion of the Chriſtian Jews, the Chriſtian Religion, which was already propagated weſtward as far as Rome, ſpread faſt into all the Roman empire, and ſuffered many perſecutions under it till the days of Conſtantine the Great and his ſons: all which is thus deſcribed by Daniel. Ver. 32, &c. *And ſuch as do wickedly againſt the covenant, ſhall he*, who places the abomination, *cauſe to diſſemble*, and worſhip the Heathen gods; *but the people* among them *who do know their God, ſhall be ſtrong and act. And they that underſtand among the people, ſhall inſtruct many: yet they ſhall fall by the ſword, and by flame, and by captivity, and by ſpoil many days. Now when they ſhall fall, they ſhall be holpen with a little help, viz.* in the reign of Conſtantine the Great; and at that time by reaſon of their proſperity, *many ſhall* come over to them from among the Heathen, and *cleave to them with diſſimulation. But of thoſe of underſtanding there ſhall* ſtill *fall to try* God's people *by them, and to purge* them from the diſſemblers, *and to make them white even to the time of the end: becauſe it is yet for a time appointed.*

Hitherto the Roman empire continued entire; and under this dominion, the little horn of the he-goat continued *mighty, but not by his own power.* But now, by the building of Conſtantinople, and endowing it with a ſenate and other like privileges with Rome; and by the diviſion of the Roman empire into the two empires of the Greeks and Latins, headed by thoſe two cities; a new ſcene of things commences, in which *a king*, the empire of the *Greeks, doth according to his will, and*, by ſetting his own laws, above the laws of God, *exalts and magnifies himſelf above every god, and ſpeaks marvellous things againſt the God of gods, and ſhall proſper till the indignation be accompliſhed.* —— *Neither ſhall he regard the God of his fathers, nor the* lawful *deſire of women* in matrimony, *nor any god, but ſhall magnify himſelf above all. And in his ſeat he ſhall honour* Mahuzzims, that is, ſtrong guardians, the ſouls of the dead; *even with a God whom his fathers knew not ſhall he honour them*, in their temples, *with gold and ſilver, and with precious ſtones and valuable things*, ch. xi. 36, &c. All which relates to the overſpreading of the Greek empire with monks and nuns, who placed holineſs in abſtinence from marriage; and to the invocation of Saints and veneration of their reliques, and ſuch like ſuperſtitions, which theſe men introduced in the fourth and fifth centuries. Ver. 40, &c. *And at the time of the end the king of the ſouth*, or the empire of the *Saracens, ſhall puſh at him; and the king of the* north, or empire of the *Turks, ſhall come againſt him like a whirlwind, with chariots and with horſemen, and with many ſhips; and he ſhall enter into the countries of the Greeks, and ſhall overflow and paſs over. He ſhall enter alſo into the glorious land, and many countries ſhall be overthrown; but theſe ſhall eſcape out of his hand, even Edom and Moab, and the chief of the children of Ammon:* that is, thoſe to whom his Caravans pay tribute. *He ſhall ſtretch forth his hand alſo upon the countries, and the land of Egypt ſhall not eſcape; but he ſhall have power over the treaſures of gold and ſilver, and over all the precious things of Egypt; and the Lybians and Ethiopians ſhall be at his ſteps.* All theſe nations compoſe the empire of the Turks, and therefore this empire is here to be underſtood by the king of the north. They compoſe alſo the body of the he-goat; and therefore the goat ſtill reigns in his laſt horn, but not by his own power.

CHAP. xii. The Prophecy contain'd in this chapter ſhews,

1ſt, The deliverance that God would grant to his people, and the glorious reward he would beſtow upon thoſe that had been perſecuted by Antiochus.

2dly, The duration of that perſecution. From whence, for our inſtruction, we may obſerve theſe three principal things.

1ſt, That God is always the defender of his Church, and that he protects it, when it is aſſaulted with the greateſt violence. Of this we have a proof in what it is here ſaid, that Michael, the Archangel, ſhould take the part of the Jews, and defend them in the time of the approaching calamity.

2dly, In this chapter there is an expreſs oracle which foretels, that the dead were to riſe again, ſome to condemnation, and others to life everlaſting, and to be crown'd with eternal glory. Note here, That Jeſus Chriſt teaches us the ſame doctrine, but after a much clearer manner, in the Goſpel; and it ought to inſpire us all with a great zeal for the advancement of God's glory, and the ſalvation and edification of our neighbours.

Obſerve 3dly, The time of the perſecution of Antiochus, and the number of the days it was to laſt, which are here expreſly deſcribed. Learn hence, that God has the times in his power, that he has ſet a period, which wicked men and the enemies of the Church ſhall not exceed; that what he has reſolv'd ſhall always come to paſs at the time, and in the manner that he has decreed; for which reaſon we ought always to truſt in him, and patiently to wait for the accompliſhment of his holy will.

Ver. 1. *And at that time ſhall Michael ſtand up, the great prince which ſtandeth for the children of thy people.*] As it is ſaid, chap. x. 21. *And there is none that holdeth with me in theſe things but Michael your prince.* This paſſage therefore denotes the time when the affairs of the Jews become very hopeful and proſperous, which was about the ſixth and the ſeventh vials, to ſpeak in the language of the Revelations.

——*And there ſhall be a time of trouble, ſuch as never was ſince there was a nation even to that ſame time.*] As is ſaid Revel. xvi. 18. under the ſeventh vial, *And there was a great earthquake ſuch as was not ſince men were upon earth, ſo mighty an earthquake and ſo great.* The comparing which two places together plainly ſhews to what times they belong.

——*And at that time thy people ſhall be delivered.*] The Seventy have it σωθήσεται ὁ λαός σου, *thy people ſhall be ſaved*, as alſo the Vulgar Latin has it, *ſalvabitur populus tuus*, namely, from that bondage and abject condition they had lived in among the nations, as alſo from the rude and beggarly elements of Moſes, and by their converſion to Chriſtianity, they will be made partakers of *eternal* ſalvation.

—*Every one that ſhall be found written in the book.*] Yea, not the Jews only, but every one as well Gentiles as Jews, that are found written in the *Book of Life* mentioned Rev. xx. 12. ſhall be ſaved. So that, as it is uſual with the Prophets, there is a running out from the temporal deliverance of the Jews to the ſpiritual deliverance, and from their particular deliverance from the lake of fire or ſecond death, to the general ſalvation of all whoſe names are writ in the Book of Life: As the ſenſe is very coherent with what follows in the next verſe, which contains, though ſomething involutely and contractedly, both the firſt and ſecond reſurrection, according as the words are capable of a double expoſition.

Ver. 2. *And many of them that ſleep in the duſt of the earth ſhall awake.*] Where *Many*, in counterdiſtinction to *All*, does plainly intimate the *firſt* reſurrection, which is not the *general* reſurrection, but the reſurrection of the *martyrs* only, ſuch as did actually loſe their lives for witneſſing to the truth, or did without all reſerve expoſe them for the ſame, as Daniel did who was caſt into the lions den, and the three children into the fiery furnace, though they were miraculouſly delivered.

——*Some to everlaſting life.*] The Hebrew has it, *thoſe* to everlaſting life, *viz.* Thoſe that awake out of the duſt of the earth, at this time, Thoſe that are revivificated into their glorious bodies at this *firſt* reſurrection; theſe awake to eternal life, and enjoy a bleſſed immortality in their heavenly bodies. This is the *firſt* reſurrection of which it is ſaid Revel. xx. *Bleſſed and holy is he that has part in the firſt reſurrection, on ſuch the ſecond death hath no power.*

——*And ſome to ſhame and everlaſting contempt.*] In the Hebrew it is *valah* which you may render, *But thoſe others*, another ſort of people which ſhall be in perpetual ſhame and contempt, and are that wretched crew, who are the foul ſpirits or unclean birds that haunt the ruins of Babylon, thoſe dogs, ſorcerers, whoremongers, murderers, idolters and liars that are excluded the Holy City. Which is a very ſhameful and contemptible condition indeed. And according to this ſenſe of the words of this verſe, it is plain the *firſt* reſurrection mentioned in the Revelations is pointed at.

But now, if by *Many* we do not underſtand a certain number in counterdiſtinction to *All*, but a vaſt multitude as there will be certainly at the general reſurrection (and the critical interpreters of the Bible do not ſtick to affirm that *Many* ſometimes ſignifies *All*, ſo be, they be but a great multitude) then the text will run naturally enough for the laſt and general reſurrection when both good and bad ſhall ariſe. And thoſe words, *ſome to everlaſting life, and ſome to ſhame and everlaſting contempt*, will be a fit diſtribution of thoſe *Many* or *All* that are then ſaid to ariſe out of the duſt of the earth, the one part of them being to be adjudged to a bleſſed immortality in glorified bodies, the other to that ſhameful, ſqualid, forlorn and accurſed condition of the apoſtate ſpirits, with whom they are to be ſentenced to everlaſting fire, or the lake of fire and brimſtone which is the ſecond death.

Ver. 3. *And they that be wiſe ſhall ſhine as the brightneſs of the firmament.*] They that be docible and underſtand the ways of God and walk therein, accordingly ſhall ſhine as the brightneſs of the firmament, as the bright azure ſky.

——*And they that turn many righteouſneſs, as the ſtars for ever and ever.*] They that are not only wiſe and holy themſelves, but are inſtrumental in the promoting true wiſdom and holineſs in others, ſhall ſhine as the *ſtars*, ſhall have a greater and more peculiar and eminent glory than others in the New Jeruſalem, where are intimated thoſe different degrees of the glorified bodies of the Saints in the reſurrection, which the Apoſtle ſets off by comparing one ſtar with another. *For one ſtar differeth from another ſtar in glory.* But Daniel by comparing the brightneſs of the firmament with that more vigorous luſtre in the ſtars themſelves, makes a great difference betwixt that ſhare of glory and happineſs which ſucceſsfull *teachers* and *inſtructers* of the people in the ways of holineſs, and faithful magiſtrates ſhall have, and that which ſhall fall to their lot whoſe activity hath reached no farther than the concern of their own ſouls.

And thus we ſee this Prophecy of Daniel to reach to the very end of the world the general reſurrection, when the good ſhall be rewarded with that unchangeable or never fading crown of eternal glory, and the wicked ſentenced to everlaſting fire.

What follows concerns the obſcurity, and intelligibleneſs of theſe predictions in this laſt viſion, and others that tend to the ſame ſcope, *when* and *by whom* they are likely to be underſtood, and *by whom* not underſtood.

Ver. 4. *But thou, O Daniel, ſhut up the words and ſeal the book even to the time of the end.*] This command to Daniel to ſeal the book is a kind of prediction that the book will not be unſealed as to the aforeſaid viſions, till the *time of the end*, that is, till the laſt times or the time of the Roman monarchy, for that is the fourth and laſt monarchy. But then in that time, *many ſhall run to and fro*, that is, be inquiſitive and hunt after truth.

——*And knowledge ſhall be encreaſed.*] They ſhall not altogether hunt in vain, but many ſhall find the truth: and underſtand the coming of Chriſt by the help of the Prophecies of this book when he ſhall appear, as alſo in the *latter* part of theſe *laſt times* the coming likewiſe of antichriſt, which is chiefly here aimed at, when knowledge ſhall moſt of all abound, as it has very much this laſt age or two.

Ver. 5. *Then I Daniel looked and behold! there ſtood other two.*] Angels in the ſhape of men, *The one on this ſide the bank of the river*, viz. of Hiddekel or Tigris, ch. x. 4. *And the other on that ſide of the bank of the river.* Theſe two Angels ſignify two preſidentiary Angels of two kingdoms or empires, and St. Jerome makes them the preſidentiary Angels of Greece and Perſia; Alcazar of Syria and Egypt. But this is out of inadvertency to what times this part of the Prophecy reaches, which is to the times of the Roman empire and Mahometan. Whence we may reaſonably collect, that as there has been mention made of the preſidentiary Angels of Perſia and Græcia, ch. x. and alſo of Judæa; ſo theſe two Angels are brought in as the preſidentiary Angels of thoſe kingdoms or empires that this part of the Prophecy reaches to, namely, the preſidentiary Angels of the Roman and Mahometan empire.

Ver. 6. *And one ſaid to the man clothed in linnen, which was upon the waters of the river,*] viz. To the man deſcribed ch. x. 5. namely, to Palmoni or Chriſt himſelf: *How long ſhall it be to the end of theſe wonders?* that is, How long ſhall theſe wonderful things that have been here foretold continue?

Ver. 7. *And I heard the man clothed in linnen,*] viz. him that is deſcribed ch. x. 5. and whoſe deſcription is ſomewhat like that of Chriſt Revel. i 13, 14, &c. and that in ch. x. 1. *Which was upon the waters of the river*, but Revel. x. 2. is ſaid to ſet his right foot on the ſea, and his left foot on the earth. *When he held up his right hand and his left hand unto heaven*, As the Angel Revel. x. 5. is ſaid to lift up his hand to heaven, which is the poſture of them that ſwear.

——*And ſwear by him that liveth for ever, that it ſhall be for a time and times, and half a time.*] Namely, Thoſe more marvellous things eſpecially foretold of that *king of pride* ch. xi. 36, 37, 38. that they ſhould continue ſo long about three prophetical years and an half, or forty-two prophetical months, as the Revelations expreſſeth it, which is the time of the *little horn with eyes*, Dan. vii. 25. who is the ſame with this king of pride.

——*And when he ſhall have accompliſhed to ſcatter the power of the holy people,*] That is, after the diſperſion of the holy people the Jews ſhall be ended, which will be under the firſt thunder, about the ſixth and ſeventh vials; *All theſe things ſhall be finiſhed*: i. e. all theſe marvellous things even to the firſt and ſecond reſurrection when there ſhall be no more time upon earth, according to the oath of that Angel, Revel. x. 6, 7. which anſwers to this. For it is about the ſame thing, as the perſons are the ſame, and therefore the time the ſame. But the oath of that Apocalyptick Angel is, *That there ſhall be no more time ſaving in the days of the voice of the ſeventh Angel when he ſhall ſound and the myſtery of God be finiſhed*, that is, Upon the expiration of the time and times, and half a time, there ſhall be no more time on earth or ſeries of things there, ſave what are contained within the ſeventh trumpet or ſeven thunders. Within the expiration of that time, and the time and times, and half a time, all theſe things, as the Angel tells Daniel, ſhall be finiſhed. So excellent a key is the Revelations to this paſſage of Daniel.

Ver. 8. *And I heard but I underſtood not,*] Namely, where to pitch theſe time and times, and half a time, or where the latter part of the times of the end, which is the time of the fourth monarchy, is ſuppoſed to be.

———*Then ſaid I, O my Lord.*] He ſpeaks to the man cloathed in linnen upon the waters with this reverence and reſpect, as being the ſame angel deſcribed ch. x. which I there ſhewed to be Chriſt. *What ſhall be the end of theſe things?* The Hebrew has it, *What the latter part of thoſe?* whether times or things tranſacted in thoſe times?

Ver. 9. *And he ſaid, go thy way Daniel, for the words are cloſed up and ſealed till the time of the end.*] Which time of the end here has a more reſtrict ſignification, it being an anſwer to *What the latter part of thoſe times?* Which latter part the Apoſtle calls ὑστέρους καιροὺς, the *latter times* of theſe laſt. And therefore is as much as if the Angel had ſaid, the viſion touching theſe time and times, and half a time is ſealed up, or concealed till the being of thoſe very times, which are the *times of the end* in the more ſtrict ſenſe. In which *times of the end*, or time and times, and half a time, which is the time of the Apocalyptick whore, and beaſt, and the little horn, with eyes war againſt the Saints, it is ſaid here likewiſe, that

Ver. 10. *Many ſhall be purified and made white and tried.*] viz. In the furnace of affliction and perſecution, under the whore, and the beaſt, or little horn with eyes, or under the above deſcribed king of pride, the very antichriſt.

———*But the wicked ſhall do wickedly.*] That is, ſhall perſiſt in their groſs idolatries, and ſenſual lewdneſſes, and all manner of wickedneſſes, of pride and avarice, and perſecution of the pure Apoſtolick Chriſtians.

——*And none of the wicked ſhall underſtand.*] Or none of the followers of Antichriſt, and immerſed in the foul idolatries and groſs ſenſualities, or blinded with the deceitful hypocriſies of that antichriſtian ſynagogue, none of theſe, or others as carnally or worldly minded as they, ſhall underſtand either theſe viſions of Daniel. *But the wiſe ſhall underſtand*, viz. Thoſe that the fear of God has made ſo, which is the beginning of all true wiſdom. Theſe will prove competent judges of the true ſenſe of theſe Prophecies: And will not be ſuch fools as to expect light from the antient fathers, for the underſtanding of them, when as it is expreſly declared that they are *cloſed up and ſealed till the latter times.* And then thoſe that are truly wiſe will underſtand them, as it is further intimated by what follows that it will not be till then. And it is an hint and a ſufficiently certain, though ſomething obſcure, ſub-indication, מה אחרית אלה, what are the latter times of the laſt? or the times of the reign of antichriſt? This intimation I ſay that follows is ſufficient.

Ver. 11. *And from the time that the daily ſacrifice ſhall be taken away, and the abomination that maketh deſolate ſet up,*] (The ſame that is mentioned, and in the ſame words, ch. xi. 31. in this very prophecy of the *ſcripture of truth.*) *There ſhall be a thouſand two hundred and ninety prophetical days,* or eighty ſix Roman indictions, ſuch as not only the emperors, but the popes of Rome make uſe of in their decrees, and are peculiar to the Roman ſtate. In the latter part of the laſt times, at the end of this number, will that king of pride above deſcribed ch. xi. 36, 37, &c. be revealed; namely, in the year of Chriſt 1120. Then will this antichriſt, by a publick writing, be exhibited or ſet out to the world in his colours, that all may ſee him that are not wilfully blind.

Ver. 12. *Bleſſed is he that waiteth and cometh to the thouſand three hundred and five and thirty days,*] That is, years as before, or 89 indictions. Bleſſed are they that come to this time, for they will have the opportunity of not only knowing antichriſt but of ſuffering Martyrdom by oppoſing of him, and witneſſing againſt him in behalf of Chriſt, and his true Church. This number therefore thus augmented by three indictions, *viz.* by forty-five years, reaches to the time of the Waldenſes and the beginning of their perſecutions, *viz.* to the year 1160. Which continued upon them ſo long, and with that cruelty, that many hundred thouſands of them loſt their lives in witneſſing to the truth of Chriſt againſt the deceits, impoſtures, idolatries, and barbarous and tyrannical pride, and cruelty of the Roman antichriſt: And ſo became martyrs for Chriſt, and purchaſed to themſelves the privilege of martyrs, which is the privilege of having their ſhare in the firſt reſurrection. Whence it is ſaid, *Bleſſed is he that waiteth and cometh to the thouſand three hundred and five and thirty days. For bleſſed and holy is he that has part in the firſt Reſurrection, on ſuch the ſecond death hath no power,* Revel. xx. 6. Theſe numbers therefore ſerved for the pointing out the times of antichriſt to them that ſhould be born in thoſe times, though Daniel underſtood nothing by them; and therefore the Angel ſays,

Ver. 13. *But go thou thy way till the end be.*] Which tranſlation is ſomewhat hard and obſcure, Vatablus his interpretation ſeems more natural to me, who interprets it in a future ſenſe, as is often in the Hebrew. *Tu autem vades ad finem tuum, But thou ſhalt come to thine end,* that is, Thou ſhalt dye, long before theſe things come to paſs or be underſtood: *And thou ſhalt reſt,* in an happy, peaceful, and ſecure condition, as it is ſaid, *The ſouls of the righteous are in the hand of God, and there ſhall no torment touch them,* Wiſd. iii. 1. *And ſtand in thy lot at the end of the days,* that is, at the reſurrection of the juſt, and becauſe it is in thy lot, it may intimate ſome peculiar lot proper to him, and ſuch as he, that is, martyrs: For he was as good as actually martyred, he expoſing himſelf fully to the fury of the lions, rather than he would obey that wicked and impious decree that his enemies had got to entrap him with, from the mouth of *Darius.* His lot therefore ſeems to be with thoſe that partake of the firſt reſurrection, which happens under the laſt trumpet, as well as the laſt reſurrection does, and therefore may well enough be ſaid to be *at the end of the days,* that is, of *times,* namely, to be in the laſt ſhare of them, under the ſeventh trumpet, beyond which the Angel ſwears there ſhall be no more time upon earth, Revel. x.

Here ends the Book of the Prophet DANIEL.

Critical and Explanatory ANNOTATIONS ON HOSEA.

A general PREFACE to the minor *PROPHETS*.

The twelve minor Prophets were always compriſed in one book, called the *Book of the Prophets*, by St. Stephen, Acts vii. 42. and the *Book of the twelve Prophets*, by St. Cyprian, Epiſt. 59. The ſon of Syrach ſpeaks of them under one and the ſame character, Eccluſ. xlix. 12. *Let the bones of the twelve Prophets flouriſh out of their place.* And both Jewiſh and Chriſtian writers, particularly Joſephus, lib. i. *contr. Appion.* and St. Jerom. *Prolog. Galeat.* when they mention the canonical books of the Old Teſtament to be in number xxii, (a number equal to the letters of the Jewiſh alphabet) comprehended the twelve minor Prophets under one book.

Theſe twelve Prophets are not placed exactly in the order of time when they lived, either in the Hebrew or Greek copies: for Jonah, who was the eldeſt of them, is placed the ſixth in order both in the Hebrew and Greek Bibles: there being in other reſpects ſome little difference between them: the ſeries of them ſtanding thus in the Greek, Hoſea, Amos, Micah, Joel, Obadiah, Jonas: but no variation as to the reſt.

Hoſea, who is placed the firſt in order, is as ancient as any of them, except Jonah: having propheſied before the captivity of the *ten tribes*, to whom he chiefly directs his Prophecy, and threatens them with a ſudden deſtruction for their great and crying ſins, which he, in all probability, lived to ſee brought upon them.

CHAP. I.

1 Hoſea to ſhew God's judgment for ſpiritual whoredom, taketh Gomer, 4 And hath by her Jezreel. 6 Lo-ruhamah, 8 and Lo-ammi. 10 The reſtoration of Judah and Iſrael.

THE word of the LORD that came unto Hoſea, the ſon of Beeri, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam the ſon of Joaſh king of Iſrael.

2 The beginning of the word of the LORD by Hoſea: and the LORD ſaid to Hoſea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, *departing* from the LORD.

3 So he went and took Gomer the daughter of Diblaim, which conceived and bare him a ſon.

4 And the LORD ſaid unto him, Call his name Jezreel; for yet a little *while*, and I will avenge the blood of Jezreel upon the houſe of Jehu, and will cauſe to ceaſe the kingdom of the houſe of Iſrael.

5 And it ſhall come to paſs at that day, that I will break the bow of Iſrael in the valley of Jezreel.

6 ¶ And ſhe conceived again, and bare a daughter; and *God* ſaid unto him, Call her name Lo-ruhamah: for I will no more have

mercy upon the houſe of Iſrael; but I will utterly take them away.

7 But I will have mercy upon the houſe of Judah, and will ſave them by the LORD their God, and will not ſave them by bow, nor by ſword, nor by battle, by horſes, nor by horſemen.

8 ¶ Now when ſhe had weaned Lo-ruhamah, ſhe conceived and bare a ſon.

9 Then ſaid *God*, Call his name Lo-ammi: for ye *are* not my people, and I will not be your *God*.

10 ¶ Yet the number of the children of Iſrael ſhall be as the ſand of the ſea, which cannot be meaſured nor numbred; and it ſhall come to paſs, *that* in the place where it was ſaid unto them, Ye *are* not my people, *there* it ſhall be ſaid unto them, *Ye are* the ſons of the living God.

11 Then ſhall the children of Judah and the children of Iſrael be gathered together, and appoint themſelves one head, and they ſhall come up out of the land: for great *ſhall be* the day of Jezreel.

Ver. 1. *The word of the Lord*, &c.] Jeroboam the ſon of Joaſh, who was the ſecond king of Iſrael of that name, and was contemporary with Uzziah, is here mentioned, becauſe this Prophecy does chiefly concern the kingdom of Iſrael. And there was no need of mentioning the names of any of the ſucceeding kings of Iſrael, becauſe Hoſea mentioning his propheſying from the times of Uzziah to Hezekiah, it follows from thence, that he propheſied all the reigns of thoſe kings of Iſrael who ſucceeded Jeroboam, the reign of Hezekiah bearing date from the third year of Hoſhea the laſt of thoſe kings. From whence we may conclude, that Hoſea, who often foretold the deſtruction of the kingdom of the ten tribes, lived to ſee an end put to that kingdom by Shalmaneſer king of Aſſyria, as we read 2 Kings xviii. 10.

Ver. 2. *The beginning of the word of the Lord by Hoſea*, &c.] The firſt Prophecy or meſſage which came from God to Hoſea, was as follows,

—— *Go take thee a wife of whoredoms, and children of whoredoms*, &c.] This may be properly underſtood of a wife, who after marriage ſhould prove falſe to her marriage-vow: This would make the caſe more exactly parallel with that of the Iſraelites, who had departed from the true God, and polluted themſelves with idolatry, called often in Scripture by the names of whoredom and fornication. See particularly the xvith and xxiiid chapters of Ezekiel. Taking the words in this ſenſe, there will be no inconvenience in ſuppoſing this relation to be literally true, and not barely a figure or parallel, as ſome commentators underſtand it, and particularly the Chaldee paraphraſt, who thus expreſſes the ſenſe: *Go utter a Propheſy againſt the rebellious city.* This queſtion is handled at large in Dr. Pocock's commentary upon this place.

Ver. 3. *So he went and took Gomer* —— *who conceived and bare a ſon.*] This probably might be a legitimate ſon, according to the ſenſe given of the foregoing verſe. See following words.

Ver. 4. *And the Lord ſaid unto him, call his name Jezreel*, &c.] The word ſignifies either *the arm of God*, or *the ſeed of God:* and is taken in both thoſe ſenſes in the following verſes. It does not ſeem proper to make an illegitimate child the earneſt of ſuch acts of God's juſtice or mercy, as are implied in either of thoſe ſenſes.

—— *For yet a little while, and I will avenge the blood of Jezreel upon the houſe of Jehu.*] The blood of Joram the ſon of Ahab, whom with all the reſt of Ahab's family Jehu ſlew in Jezreel: See 2 Kings x. 11. God made Jehu the inſtrument of deſtroying the houſe of Ahab, ver, 10, 30. but yet he was prompted to it by his own ambition and cruelty, without any regard to God's glory, whoſe worſhip he forſook, and maintained that idolatry which Jeroboam had firſt ſet up.

Wicked men are called a *ſword in the hand of God*, Pſal. xvii. 11. to execute his judgments upon thoſe who are as bad or worſe than themſelves: but when they have fulfilled God's purpoſes, he often puniſhes them for the outrages they have committed, which their own evil diſpoſitions prompted them to do, but it was God's providence allotted upon whom the execution ſhould fall.

—— *And will cauſe to ceaſe the kingdom of the houſe of Iſrael.*] This may be a Prophecy of the deſtruction of the whole kingdom of Iſrael, which was in a declining condition from the death of Jeroboam; but it rather denotes the ceaſing of the kingdom in his family, according to God's promiſe to Jehu, *That his children ſhould ſit upon the throne of Iſrael to the fourth generation*, 2 Kings xv. 12.

Ver. 5. *And it ſhall come to paſs at that day.*] Quickly after the extinction of Jehu's family: *At that day* in the Prophets, commonly ſignifies a ſeaſon marked out by providence for ſome extraordinary act of God's juſtice or mercy.

—— *I will break the bow*, (i. e. the armies of ſtrength,) *of Jezreel.*] This is commonly underſtood of that invaſion of Iſrael which Tiglath-Pileſer made, and is mentioned, 2 Kings xv. 29. wherein he ſubdued a great part of the kingdom, and carried the inhabitants away captive. The Aſſyrian army having routed the Iſraelites in the valley of Jezreel, which is mentioned Joſh. xvii. 16. xix. 18. Jud. vi. 33. as being in the border of Iſſachar. But the expreſſion may mean no more than the place where *God's arm*, or ſtrength will appear in ſubduing the Iſraelites, which is one ſignification of the word Jezreel. So Joel calls the place where God will gather all nations, *the valley of Jehoſhaphat*, the word ſignifying *the valley of God's judgment.* chap. iii. 2, 12.

Ver. 6. *I will no more have mercy*, &c.] I will carry them into captivity, never to return any more to their own land: 2 Kings xvii. 6, 23. and will utterly put an end to that people, conſidered as a diſtinct kingdom from Judah: Compare ch. ix. 15. of this Prophecy.

Ver. 7. *But I will have mercy on the houſe of Judah*, &c.] I will deliver the kingdom of Judah, out of the hands of Sennacherib, not by any human means, but by the ſtroke of an Angel deſtroying his whole army; ſee 2 Kings xix. 35. Comp. Zech. iv. 6. Interpreters obſerve the expreſſion may allude to the Salvation, to be accompliſhed by the Meſſias, who is God as well as man; the Lord being ſpoken of as a diſtinct perſon from the principal author of the Salvation here promiſed: comp. Iſa. xxxv. 4. xl. 9. To this ſenſe the Chaldee paraphraſes it, *I will ſave them by the word of the Lord their God:* a title he elſewhere gives to the Meſſias. See the biſhop of Cov. and Litchf. *Defence of Chriſtianity*, ch. 2. p. 70.

Ver. 9. —— *Ye are not my people, and I will not be your God.*] Since you have diſowned the covenant relation I had to you, by apoſtatizing from my ſervice, I will no more own you for my people, nor continue my protection over you. Comp. Lev. xxvi. 12. Ezek. xi. 20. xiv. 11.

Ver. 10. *Yet the number of the children of Iſrael*, &c.] Tho' God caſts off the ten tribes, yet he will in due time ſupply their loſs, by bringing in great numbers of true Iſraelites into the Church, not only of the Jews, but alſo of the Gentiles, and making them who before were *ſtrangers to the covenants of promiſe, fellow-heirs* with the Jews; ſee Rom. ix. 25, 29. 1 Pet. ii. 10.

Ver. 11. *Then ſhall the children of Judah and the children of Iſrael be gathered together.*] When the *fulneſs of the Gentiles is come in*, this will be a means of converting the Jews, and bringing them into the Church. See Rom. ix. 25, 26.

—— *And ſhall appoint themſelves one head, and they ſhall come up out of the land.*] Upon this will follow the reſtoration of the Jewiſh nation, when they ſhall return into their own country, from the ſeveral diſperſions where they were ſcattered, and become one nation or kingdom under the Meſſias, their head and king. Comp Ezek. xxxvii. 21, 22. Micah ii. 13. Iſrael and Judah are joined together where this general reſtoration is foretold.

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——*For great ſhall be the day of Jezreel.*] The word Jezreel ſignifies both the *ſeed of God*, and *the arm of God*, as was before obſerved: in both ſenſes great will be the day of Jezreel: God will ſignally exert his arm, and ſhew his power in the reſtoration of his antient people, and ſubduing their enemies: and thereby a numerous offspring of the ſeed of Abraham ſhall be added to the Church.

CHAP. II.

1 *The idolatry of the people.* 6 *God's judgment againſt them.* 14 *His promiſes of reconciliation with them.*

SAY ye unto your brethren, Ammi, and to your ſiſters Ruhamah.

2 Plead with your mother, plead: for ſhe *is* not my wife, neither *am* I her huſband: let her therefore put away her whoredoms out of her ſight, and her adulteries from between her breaſts;

3 Leſt I ſtrip her naked, and ſet her as in the day that ſhe was born, and make her as a wilderneſs, and ſet her like a dry land, and ſlay her with thirſt.

4 And I will not have mercy upon her children; for they *be* the children of whoredoms.

5 For their mother hath played the harlot: ſhe that conceived them hath done ſhamefully: for ſhe ſaid, I will go after my lovers, that give *me* my bread and my water, my wool and my flax, mine oil and my drink.

6 ¶ Therefore behold, I will hedge up thy way with thorns, and make a wall, that ſhe ſhall not find her paths.

7 And ſhe ſhall follow after her lovers, but ſhe ſhall not overtake them; and ſhe ſhall ſeek them, but ſhall not find *them*: then ſhall ſhe ſay, I will go and return to my firſt huſband, for then *was it* better with me than now.

8 For ſhe did not know that I gave her corn, and wine, and oil, and multiplied her ſilver and gold, *which* they prepared for Baal.

9 Therefore will I return, and take away my corn in the time thereof, and my wine in the ſeaſon thereof, and will recover my wool and my flax *given* to cover her nakedneſs.

10 And now will I diſcover her lewdneſs in the ſight of her lovers, and none ſhall deliver her out of mine hand.

11 I will alſo cauſe all her mirth to ceaſe, her feaſt-days, her new-moons, and her ſabbaths, and all her ſolemn feaſts.

12 And I will deſtroy her vines and her fig-trees, whereof ſhe hath ſaid, Theſe *are* my rewards that my lovers have given me: and I will make them a foreſt, and the beaſts of the field ſhall eat them.

13 And I will viſit upon her the days of Baalim, wherein ſhe burnt incenſe to them, and ſhe decked herſelf with her ear-rings, and her jewels, and ſhe went after her lovers, and forgat me, ſaith the LORD.

14 ¶ Therefore behold, I will allure her and bring her into the wilderneſs, and ſpeak comfortably unto her.

15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope, and ſhe ſhall ſing there, as in the days of her youth, and as in the day when ſhe came up out of the land of Egypt.

16 And it ſhall be at that day, ſaith the LORD, *that* thou ſhalt call me Iſhi; and ſhalt call me no more Baali.

17 For I will take away the names of Baalim out of her mouth, and they ſhall no more be remembred by their name.

18 And in that day will I make a covenant for them with the beaſts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow, and the ſword, and the battle out of the earth, and will make them to lie down ſafely.

19 And I will betroth thee unto me for ever, yea, I will betroth thee unto me in righteouſneſs, and in judgment, and in loving-kindneſs and in mercies.

20 I will even betroth thee unto me in faithfulneſs, and thou ſhalt know the LORD.

21 And it ſhall come to paſs in that day, I will hear, ſaith the LORD, I will hear the heavens, and they ſhall hear the earth,

22 And the earth ſhall hear the corn, and the wine, and the oil, and they ſhall hear Jezreel.

23 And I will ſow her unto me in the earth, and I will have mercy upon her that had not obtained mercy, and I will ſay to *them which were* not my people, Thou *art* my people; and they ſhall ſay, *Thou art* my God.

Ver. 1. *Say ye to your brethren, Ammi, and to your ſiſters, Ruhamah.*] Several interpreters join this verſe with the foregoing chapter, to this ſenſe: When that general reſtoration of the Jewiſh nation ſhall come to paſs, ye may alter your ſtyle in ſpeaking to thoſe of your brethren and ſiſters, whom I had before diſowned, and you may call them my people, and ſuch as have obtained mercy; ſee ver. 23. This interpretation gives the plaineſt and eaſieſt ſenſe. However, other expoſitors join this verſe with the following words, and tranſlate it thus, *Ye that are my people, and have obtained mercy, ſpeak to your brethren and ſiſters, and plead with your mother.*—— But this ſenſe I think not ſo agreeable with the context, which threatens the ten tribes with the miſeries of their enſuing captivity.

Ver. 2. *Plead with your mother, plead: for ſhe is not my wife, neither am I her husband.*] The words are directed to thoſe pious perſons that ſtill remained among the ten tribes, who are required to reprove and uſe their beſt endeavours to reform that general corruption which the nation had contracted by its idolatry; whereby they have broken the covenant I had made with them (frequently expreſſed in the Prophets by a marriage-contract. See Jer. iii. 1, 8. xxxi. 32.) and made a ſeparation or divorce between them and me. See Iſa. l. 1.

——— *Let her therefore put away her whoredoms out of her ſight, and her adulteries from between her breaſts.*] Let her leave off her idolatries, uſually expreſſed by the fondneſs and careſſes which paſs between unchaſte lovers: Comp. Ezek. xvi. 25, *&c.*

Ver. 3. *Leſt I ſtrip her naked, and ſet her as in the day wherein ſhe was born.*] The puniſhment commonly inflicted upon harlots, was to ſtrip them naked, and expoſe them to the world. See ver. 10. Jer. xiii. 22, 26. Ezek. xvi. 37. So God threatens to deal with the nation or kingdom of Iſrael: to deliver her into the hands of her enemies, who ſhall ſtrip her of all her wealth and ornaments, and carry her away naked into captivity: See ver. 9. in as forlorn and deſolate a condition as ſhe was in, during her bondage in Egypt. See Ezek. xvi. 4. Comp. likewiſe ver. 37—41. of the ſame chapter.

——— *And make her as a wilderneſs*, &c.] The ſtate of captivity is fitly compared to being placed in a wilderneſs, in want of common neceſſaries. Comp. Ezek. xix. 13.

Ver. 4. *And I will not have mercy*, &c.] As an injured husband has no regard for the children his wife has brought by another man: ſo neither will I take pity of thy children which are trained up to practiſe thy idolatries.

Ver. 5. *For ſhe ſaid, I will go after my lovers*, &c.] By lovers are meant, in the firſt place, the idols with whom the Iſraelites committed ſpiritual fornication: See Jer. iii. 1. and then the idolatrous nations, whoſe alliance the Iſraelites courted, and in order to it, practiſed their idolatries; ſee ver. 10. The word may be underſtood here in both ſenſes: they aſcribed all the plenty they enjoyed chiefly to the favour of the idol-gods which they worſhipped; ſee Jer. xliv. 17. and then they placed their truſt and confidence in the confederacies they had made with their neighbouring idolaters, and thought the peace and plenty they poſſeſſed, was very very much owing to their protection and alliance.

Ver. 6. *I will hedge up her way with thorns*, &c.] I will bring her under great calamities, that ſhe ſhall not know which way to turn herſelf, or get out of them; compare Job iii. 23. xix. 8. Lam. iii. 7, 9.

Ver. 7. *And ſhe ſhall follow after her lovers, but ſhe ſhall not overtake them.*] She ſhall ſeek for help of her idols, but ſhall receive none.

——— *She ſhall ſeek them, but ſhe ſhall not find them.*] A proverbial expreſſion, denoting loſt labour, when perſons receive no aſſiſtance from thoſe whoſe help they implore; ſee ch. v. 6. Prov. i. 28.

——— *Then ſhall ſhe ſay, I will go and return to my firſt husband, for then it was better with me than now.*] Her afflictions will bring her to a ſenſe of her duty, and the happineſs ſhe enjoyed as long as ſhe cleaved ſtedfaſtly unto God; ſee chap. v. 15. and comp. Luke xv. 18.

Ver. 8. *For ſhe did not know that I gave her corn and wine, and multiplied her ſilver and gold which they prepared for Baal*; comp. 2 Chron. xxiv. 7. *She did not conſider*, ſo the firſt part of the ſentence ſhould be tranſlated, (compare chap. vii. 9.) that all the neceſſaries ſhe enjoyed, as well as her riches and ornaments, were my gift, which yet ſhe ungratefully beſtowed upon the ſervice of her idols; compare chap. viii. 4. and Ezek. xvi. 17, 18, 19.

Ver. 9. *Therefore I will return, and take away my corn in the time thereof.*] For a puniſhment of her ingratitude, I will take away the good things I have given her: at the very ſeaſon when ſhe expects to receive the fruits of the earth, her enemies ſhall invade her, and deſtroy them.

——— *I will recover* (or take away) *my wool and my flax, given to cover her nakedneſs.*] They ſhall ſtrip her of her very clothes, and carry her away captive; without leaving her any covering for her nakedneſs.

Ver. 10. *And now will I diſcover her lewdneſs in the ſight of her lovers.*] The filthineſs of her idolatries ſhall appear by the puniſhments I will inflict upon her, which ſhall be ſo remarkable, that it ſhall be taken notice of by the idolatrous nations round about her; ſee ver. 5. and Ezek. xvi. 37. xxiii. 29.

Ver. 11. *And I will cauſe all her mirth to ceaſe, her feaſt days*, &c.] The publick feſtivals are frequently called days of joy and gladneſs: the obſervation of ſeveral of theſe feſtivals was retained in the worſhip of the golden calves; ſee 1 Kings xii. 32. Amos viii. 5. God here threatens them, that under their captivity, they ſhould have no opportunity to celebrate them, ſince they had ſo much abuſed thoſe ſolemn ſeaſons of Divine Worſhip. See ch. ix. 4, 5. Amos viii. 10.

Ver. 12. *Theſe are my rewards that my lovers have given me.*] See ver. 5. ch. ix. 1.

——— *I will make them a foreſt, and the beaſts of the field ſhall eat them.*] I will give up their lands unto their enemies, who ſhall deſtroy the fruits of it, or elſe leave it deſolate, for the beaſts of the field to devour; compare Iſa. v. 7. Pſal. lxxx. 12, 13.

Ver. 13. *I will viſit upon her the days of Baalim*, &c.] I will puniſh her for all the idolatries ſhe has committed from the days of Jeroboam, who firſt ſet up the worſhip of falſe gods; ſee ch. xiii. 1. The chief god of every country was called by the name of Baal: So Baal-peor was the god of the Moabites: Baal-zebub was the god of Ekron, 2 Kings i. 2. Baal-herith the god of the Phœnicians, Judg. viii. 33. Thoſe ſeveral deities are called in the plural number Baalim; ſee Judg. iii. 7.

—— *And ſhe decked her ſelf with her ear-rings and jewels, and ſhe went after her lovers.*] She put on her richeſt ornaments in their idolatrous feſtivals; ſee Ezek. xxiii. 40, 42.

Ver. 14. *Therefore behold I will allure her.*] Here is a plain alteration of the ſtyle, from threatnings to promiſes: So the firſt word of this verſe ſhould be tranſlated, *nevertheleſs.*

——— *I will allure her, and bring her into the wilderneſs*, &c.] Or, *after I have brought her into the wilderneſs.* The ſtate of the Jews captivity is elſewhere expreſſed by a wilderneſs ſtate. It probably means here the diſperſions of the ten tribes, ever ſince their firſt captivity by Shalmaneſer, 2 Kings xvii. 6.

The words, *I will allure her, and ſpeak comfortably to her*, allude to the practice of fond husbands, who forgetting paſt offences, uſe all the arts of endearment to perſuade their wives, who have parted from them, to return to them again: So God will uſe the moſt powerful perſuaſions to bring the Iſraelites to the acknowledgment of the truth, notwithſtanding all their former abuſes of the means of Grace. This verſe, and the following part of the chapter, import a general promiſe of the reſtoration of the Jewiſh nation; which is a ſubject often treated of by the Prophets: particularly by Ezekiel, chap. xxxiv, xxxvi, xxxvii.

Ver. 15. *And I will give her her vineyards from thence.*] Or, *from that time:* for ſo the word Miſham may be rendred. Then I will reſtore her vineyards and fruitful fields, which I had taken from her; verſe 12.

——— *And the valley of Achor for a door of hope.*] As at the Iſraelites firſt entrance into Canaan, their taking poſſeſſion of the fruitful valley of Achor (ſee Iſa. lxv. 10.) gave them encouragement to hope they ſhould become owners of that whole land flowing with milk and honey: The ſame auſpicious tokens of the divine favour ſhould accompany them at their return into their own country.

——— *And ſhe ſhall ſing there as in the days of her youth*, &c.] She ſhall expreſs her joy in God, as her forefathers did at their firſt coming out of Egypt, after their deliverance at the Red-ſea, when I eſpouſed them for my peculiar people, and entered into a covenant with them at mount Sinai: Where they ſolemnly promiſed an entire obedience to me: Exod. xix. 5, 8. Comp. chap. xi. 1. Jer. ii. 2. Ezek. xvi. 8, 22, 60.

Ver. 16. *Thou ſhalt call me Iſhi, and ſhalt call me no more Baali.*] Whereas God had formerly renounced any marriage relation with Iſrael by reaſon of their idolatry: (ſee ver. 2.) He now declares himſelf reconciled to them again: (ſee ver. 20.) and permits them to call him by the name of Iſhi, *i. e.* Husband, but not of Baali, *i. e.* Lord. The word Baali often ſignifies an husband, and is particularly ſpoken of God, as he was by his covenant-relation an husband to his people: See Iſa. liv. 5. Jer. iii. 14.

But becauſe the word Baal had been ſo much prophaned by being given to idols, he forbid it to be applied any more to himſelf: See the following verſe.

Ver. 17. *For I will take away the names*, &c.] The Jews were forbidden to mention the names of Heathen idols: See Exod. xxiii. 13. Joſ. xxiii. 7. Pſal. xvi. 4. Comp. Zech. xiii. 2. and ſee the note upon chap. xiv. 2. Baalim is ſometimes equivalent to Baal: See 1 Kings xviii. 18. compared with ver. 21. and 2 Chron. xxiv. 4 comp. with 2 Kings xxiii. 4. So Baalim and Aſtaroth, Judg. x. 6, 7. is the ſame with Baal and Aſtaroth, chap. ii. 13. for the plural number in the Hebrew language, ſometimes expreſſes an excellency, as in the word Elohim. In like manner Baal was called Baalim by his worſhippers, to denote that he was a principal object of their worſhip: But the word likewiſe ſignifies the ſeveral Baals which the idolaters worſhipped under ſo many diſtinguiſhing characters; ſuch as Baal-peor, Baal-berith, Baal-zebub, and the like: And in general it ſignifies the many ſtrange gods of the Heathens: See 1 Sam. vii. 3, 4. 2 Chron. xxiv. 7. Jer. ii. 23.

Ver. 11. *And in that day I will make a covenant for them with the beaſts of the field*, &c.] I will protect them from that violence and annoyance, which beaſts and birds of prey or venomous creatures might threaten them with: Comp. Job. v. 23. Ezek. xxxiv. 25.

——— *I will break the bow and the ſword, and the battle out of the earth.*] An univerſal peace and freedom both for foreign and domeſtick enemies, is mentioned by the Prophets as a concomitant of that flouriſhing ſtate of the Church, which ſhall commence from the reſtoration of the Jews, and the coming in of the Gentiles. See Iſa. ii. 4. xi. 6, 9. Zech. ix. 10.

——— *And I will make them lie down ſafely.*] As flocks do when they are ſecure from beaſts of prey. See Ezek. xxxiv. 25. Zech. iii. 13. Jer. xxiii. 6. xxx. 10.

Ver. 19, 20. *And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteouſneſs*, &c.] I will enter into a new covenant with my Church, conſiſting of the converted Jews, and increaſed by the coming in of the fulneſs of the Gentiles: (See ver. 23. which covenant is deſcribed as if it were a marriage-contract: See the note upon ver. 2.) wherein I will eminently diſplay my attributes of righteouſneſs and equity, of loving kindneſs, mercy, and faithfulneſs.

——— *And thou ſhalt know the Lord.*] One eſpecial part of the new covenant ſhall conſiſt in imparting to the faithful, a more perfect knowledge of Gods will, and their own duty. See Jer. xxxi. 34.

Ver. 21. *And it ſhall come to paſs in that day I will hear ſaith the Lord.*] I will graciouſly anſwer all the petitions my people make to me. Compare Iſa. lxv. 24. Zech. xiii. 9. Or the words may be referred to what follows.

——— *I will hear the heavens, and the heavens ſhall hear the earth.*] All creatures ſhall anſwer the deſires and wants of my people; the Heavens ſhall anſwer the wants of the earth in ſending down ſeaſonable ſhowers, and the earth ſhall anſwer the wants of mankind, in bringing forth corn and wine, and other neceſſaries of life; and the very fruits of the earth ſhall anſwer the wiſhes of my people now returned into their own land, by giving them due nouriſhment. The ſame ſenſe is more plainly expreſſed in Zech. chap. viii. 12. *The ſeed ſhall be proſperous, the vine ſhall give her fruit, and the ground ſhall give her increaſe, and the heavens ſhall give their dew, and I will cauſe the remnant of this people to poſſeſs all theſe things.* Spiritual bleſſings are often deſcribed under the emblems of fruitfulneſs and plenty: Compare chap. vi. 3. of this Prophecy.

Ver. 22. *And they ſhall hear Jezreel.*] This new ſtate of the Church, increaſed by a numerous acceſſion both of Jews and Gentiles, is fitly called by the name of Jezreel; the word importing both *the ſeed and the arm of God:* See the note upon chap. i. 11.

Ver. 23. *And I will ſow her unto me in the earth.*] Here is a plain alluſion to the word Jezreel mentioned juſt before, which ſignifies the *ſeed of God:* The Prophet foretells a plentiful increaſe of true believers, like to that of corn ſowed in the earth. Compare Zech. x. 9.

——— *And I will have mercy on her that had not obtained mercy*, &c.] Compare chap. i. 6. I will have mercy both on the Jews and Gentiles, who ſhall become true converts to the chriſtian faith. This was in part fulfilled at the firſt preaching of the Goſpel. See Rom. ix 24, 25, 26. But ſhall receive its completion at the reſtoration of the Jews, and the coming in of the fulneſs of the Gentiles: Compare chap. i. 10, 11.

CHAP. III.

1 *By the expiation of an adultereſs,* 4 *is ſhewed the deſolation of Iſrael before their reſtoration.*

THEN ſaid the LORD unto me, Go yet, love a woman (beloved of *her* friend, yet an adultereſs) according to the love of the LORD toward the children of Iſrael, who look to other gods, and love flagons of wine.

2 So I bought her to me for fifteen *pieces* of ſilver, and *for* an homer of barley, and an half homer of barley.

3 And I ſaid unto her, thou ſhalt abide for me many days, thou ſhalt not play the harlot, and thou ſhalt not be for *another* man, ſo *will* I alſo *be* for thee.

4 For the children of Iſrael ſhall abide many days without a king, and without a prince, and without a ſacrifice, and without an image, and without an ephod, and *without* teraphim.

5 Afterward ſhall the children of Iſrael return, and ſeek the LORD their God, and David their king, and ſhall fear the LORD, and his goodneſs in the latter days.

Ver. 1.—*Go yet, love a woman (beloved of her friend, yet an adultereſs.)*] This is probably the ſame woman mentioned chap. i. 3. who upon her ill life was parted from her huſband, who yet had a kindneſs for her ſtill, and was willing to receive her upon conditions of her better behaviour. The Hebrew word *reang, friend*, is uſed for an *huſband*, Jer. iii. 20. Canc. v. 16.

——— *According to the love of the Lord*, &c.] Hoſea's dealing thus with a wife who had injur'd him, exactly reſembles the favour which God hath ſhewed towards the Iſraelites, who, notwithſtanding all their obligations to him, retain an incurable propenſion to idolatry, often called by the name of ſpiritual whoredom.

The words which our tranſlation renders *flagons of wine*, may be tranſlated *cakes made of* (dried) *grapes* Such were the cakes probably, which the Jews offered to the *Queen of Heaven*, Jer. vii. 18. xliv. 19. So Cant. ii. 5. the word *aſhiſh*, might rather ſignify *cakes*, or *comfits*, than *flagons:* as our tranſlators renders it. The expreſſion ſignifies in general, thoſe entertainments which they were partakers of in the idol-temples, Amos ii. 8. 1 Cor. x. 7—21.

Ver. 2. *So I bought her for me for fifteen pieces of ſilver*, &c.] The expreſſion alludes to the cuſtom antiently practiſed of mens buying their wives: and it implies that the Prophet made a new eſpouſal or contract with her; as God intended to betroth Iſrael a ſecond time, chap. ii. 19. and the meanneſs of the price offered, ſhews of how little value the Iſraelites were in God's ſight, ſince their apoſtacy from the worſhip of God to idolatry, comp. Zech. xi. 13. An *homer* was about ten buſhels.

Ver. 3. *Thou ſhalt abide for me many days, thou ſhalt not play the harlot.*] Thou ſhalt continue in a ſolitary condition: See Deut. xxi. 13. for a conſiderable time, that I may make ſome proof of thy amendment.

——— *Thou ſhalt not be for another man, ſo will I alſo be for thee.*] The word *another* is not in the Hebrew, ſo the ſentence may be thus tranſlated more agreeably to the original: *Thou ſhalt not have an huſband, neither will I* *have thee* [to my wife] *i. e.* Thou ſhalt continue for ſome time in a ſtate of widowhood. The Hebrew phraſe *lo tehi laiſh*, properly ſignifies, *Thou ſhalt not have an huſband*; and ſo it is rendred by our interpreters, Ezek. xliv. 25. and to the ſame ſenſe without the negative particle, Ruth i. 12. The LXX render it to the ſame ſenſe, Οὐδ' ἢ μὲ γένη ἀνδρί, and ſo it is uſed by St. Paul, Rom. vii. 3.

Ver. 4. *For the children of Iſrael ſhall abide many days without a king, and without a prince,* &c.] This threatning was fulfilled upon the ten tribes immediately upon their captivity by Shalmaneſer; compare chap. ix. 4. and upon the two remaining tribes at the deſtruction of their temple and commonwealth, during the Babyloniſh captivity. The later Jews thus expreſs the ſenſe of thoſe exiles in the *Song of the three children*, as it was found among the Apocryphal Writings, ver. 14. *Neither is there at this time prince or Prophet, or leader, or burnt-offering, or ſacrifice, or oblation, or incenſe, or place to ſacrifice before thee, and find mercy.* This threatning was ſtill more remarkably fulfilled upon the whole nation of the Jews, from the deſtruction of Jeruſalem by Veſpaſian unto this day. From that time they have had no republick or civil government of their own: but live every where like ſo many exiles only upon ſufferance: they have had neither prieſts nor ſacrifice, their temple being deſtroyed where only they were to offer ſacrifice: and yet the want of a place where to perform the moſt ſolemn part of their publick worſhip, does not tempt them to idolatry, or make them fond of image-worſhip, or any ſuch idolatrous practice, which was the epidemical ſin of their forefathers. This ſeems the general import of this remarkable Prophecy: but the ſeveral expreſſions muſt be more particularly explained.

——*Without a king.*] A king in the Hebrew language ſignifies any ſort of governor or magiſtrate: It is applied to Moſes, Deut. xxxiii. 5. and to the Judges, Judg. xvii. 6. and to the four ſucceſſive monarchies, Daniel vii. 17. So in the New Teſtament, Rev. xvii. 10. the *ſeven kings* are commonly explained of ſeven ſorts of governments: So here a king means any civil magiſtrate with ſupreme authority.

—*And without a prince.*] The word may be equivalent to the former: if we ſuppoſe to denote a diſtinct authority, it may be fitly explained of the high-prieſt, and the heads of the prieſtly courſes: called *the princes of the ſanctuary*, Iſa. xliii. 8. and *governors of the houſe of the Lord*, Jer. xx. 1. taking the word in this ſenſe, it fitly follows, *And without a ſacrifice*, which could only be offered by the prieſts.

——*Without an image, and without an ephod, and without teraphim.*] Some interpreters ſuppoſe theſe words to denote the ſeveral ways of lawful worſhip, or means of enquiring after the will of God; and by the word *matzebah*, they underſtand an *altar*: this ſenſe agrees very well with the word *ſacrifice* going before: The ſame word is joined with an *altar* erected to God's worſhip, Iſa. xix. 19. and ſignifies in that place ſuch a religious memorial as Jacob ſet up, Gen. xxviii. 18. *Teraphim* they ſuppoſe to ſignify the ſame with the *Urim*, or the oracle placed in the breaſt-plate of the high-prieſt, and therefore fitly joined with the *ephod*, which often ſignifies the whole prieſtly habit, and is particularly mentioned when there is occaſion of conſulting God by the high-prieſt, 1 Sam. xxiii. 9. xxx. 7. This interpretation is followed by the LXX, and it makes an eaſy and natural ſenſe of the text, *viz.* That God will deprive the Jews of the principal offices, for the enjoyment of which they chiefly valued themſelves, *viz.* that of the prieſthood, and that of Prophecy. The Jews had no ſucceſſion of Prophets for a conſiderable time before Chriſt's coming, Eccluſ. xxxvi. 15. 1 Macc. iv. 46. ix. 27. xiv. 41. and both kingdom and prieſthood were taken away within 40 years after Chriſt's death. Dr. Spencer carries this interpretation ſo far, as to be very poſitive that *Teraphim* means the ſame with the *Urim*, and that both words denote an image incloſed within the folds of the high-prieſt's breaſt-plate, which uttered oracles by a voice, lib. 3. de Legib. Hæbr. Diſſert. ult. This opinion is ſtrenuouſly oppoſed by Dr. Pocock in his Notes upon this place, to which I refer the reader. Other learned men agree with Dr. Pocock, in obſerving that the word *Teraphim* is in other places of Scripture uſed for a ſort of divination practiſed by idolaters, and therefore think it unlikely that the Prophet ſhould expreſs an oracle of God's own appointment by ſo infamous a name: Whereupon they ſuppoſe that Hoſea here ſpeaking of the ten tribes, means ſome idolatrous kind of divination practiſed by the prieſts at Dan and Beth-el, after Jeroboam's ſchiſm: As if he had threatned them, that in a ſhort time they ſhould have neither king, nor prieſt, nor ſacrifice, nor any degree of Prophecy or foreknowledge of what is to come. This interpretation exactly agrees with that ſtate of the people's widowhood deſcribed, ver. 3.

To this interpretation it may be objected, that it can't be thought a proper puniſhment to threaten the taking away an idolatrous ſort of worſhip. But to this they anſwer, that the Prophet here conforms his ſpeech to the ſentiments of thoſe he ſpeaks to; and threatens them with the loſs of what they were extreamly fond of.

Ver. 5. *Afterward the children of Iſrael ſhall return and ſeek the Lord their God.*] They ſhall be touch'd with a true remorſe for their former errors (eſpecially that of rejecting the Meſſias) and ſhall deſire to be inſtructed in the knowledge of the truth; compare Jerem. l. 4. The expreſſion of *ſeeking the Lord*, alludes to the cuſtom of the Jews going up in companies to celebrate their ſolemn feaſts at Jeruſalem; compare ch. v. 6. Pſal. cv. 4. Jer. l. 4, 5.

——— *And David their king.*] The Meſſias is often called ſo by the Prophets, as being the perſon that was to ſpring from his loins, and in whom all the promiſes made to David were to be fulfilled. See Iſa. lv. 3, 4. Jer. xxx. 9. Ezek. xxxiv. 23. xxxvii. 24. So the Chaldee paraphraſt expounds this and the parallel texts. David was a type of the Meſſias: See Pſal. lxxxix. 20,—36. who therefore is called by the name of David: So John Baptiſt is called Elias, Malach. iv. 5. becauſe he was to reſemble him, and to ſucceed him in his office of reproving the people, and exhorting them to repentance. The expreſſion can't be literally underſtood here, David himſelf having been dead long before the uttering of this Prophecy.

——— *And ſhall fear the Lord and his goodneſs in the latter days.*] The goodneſs of God in making them partakers of the mercies of the Goſpel, ſhall engage them to yield an entire obedience to him: Compare Jer. xxxii. 9. And this will come to paſs in the latter days or times of the world. *The latter days* are often ſpoken of the times of the Goſpel. But the phraſe does ſometimes denote the very laſt days of the goſpel age, near which time probably the converſion of the Jews will be brought to paſs. See Deut. iv. 30. Jer. xxx. 24. Ezek. xxxviii. 8, 16.

CHAP. IV.

1 *God's judgments againſt the ſins of the people,* 6 *and of the prieſts,* 12 *and againſt their idolatry.* 15 *Judah is exhorted to take warning by Iſrael's calamity.*

HEAR the word of the LORD, ye children of Iſrael: for the LORD hath a controverſy with the inhabitants of the land, becauſe *there is* no truth, nor mercy, nor knowledge of God in the land.

2 By ſwearing, and lying, and killing, and ſtealing, and committing adultery, they break out, and blood toucheth blood.

3 Therefore ſhall the land mourn, and every one that dwelleth therein ſhall languiſh, with the beaſts of the field, and with the fowls of heaven, yea, the fiſhes of the ſea alſo ſhall be taken away.

4 Yet let no man ſtrive, nor reprove another: for thy people *are* as they that ſtrive with the prieſt.

5 Therefore ſhalt thou fall in the day, and the prophet alſo ſhall fall with thee in the night, and I will deſtroy thy mother.

6 ¶ My people are deſtroyed for lack of knowledge: becauſe thou haſt rejected knowledge, I will alſo reject thee, that thou ſhalt be no prieſt to me: ſeeing thou haſt forgotten the law of thy God, I will alſo forget thy children.

7 As they were increaſed, ſo they ſinned againſt me: *therefore* will I change their glory into ſhame.

8 They eat up the ſin of my people, and they ſet their heart on their iniquity.

9 And there ſhall be like people, like prieſt: and I will puniſh them for their ways, and reward them their doings.

10 For they ſhall eat, and not have enough; they ſhall commit whoredom, and ſhall not increaſe: becauſe they have left off to take heed to the LORD.

11 Whoredom, and wine, and new wine take away the heart.

12 ¶ My people ask counſel at their ſtocks, and their ſtaff declareth unto them: for the ſpirit of whoredoms hath cauſed *them* to err, and they have gone a whoring from under their God.

13 They ſacrifice upon the tops of the mountains, and burn incenſe upon the hills under oaks, and poplars, and elms, becauſe the ſhadow thereof *is* good: therefore your daughters ſhall commit whoredoms, and your ſpouſes ſhall commit adultery.

14 I will not puniſh your daughters when they commit whoredom, nor your ſpouſes when they commit adultery: for themſelves are ſeparated with whores, and they ſacrifice with harlots: therefore the people *that* doth not underſtand, ſhall fall.

15 ¶ Though thou Iſrael, play the harlot, *yet* let not Judah offend, and come not ye unto Gilgal, neither go ye up to Beth-aven, nor ſwear, The LORD liveth.

16 For Iſrael ſlideth back, as a backſliding heifer: now the LORD will feed them as a lamb in a large place.

17 Ephraim *is* joyned to idols: let him alone.

18 Their drink is ſowre: they have committed whoredom continually: her rulers *with* ſhame do love, Give ye.

19 The wind hath bound her up in her wings, and they ſhall be aſhamed becauſe of their ſacrifices.

Ver. 1. —— *The Lord hath a controverſy with the inhabitants of the land,* &c.] The expreſſion is taken from the actions or pleas which one man hath againſt another for injuries or damages received: So here God is repreſented as entering into judgment with the inhabitants of the ten tribes for their impieties, as being ſo many injuries to his honour, for which he demands ſatisfaction; compare ch. xii. 2. Iſa. iii. 13. v. 3, 4. xliii. 26. Jer. xxv. 30.

Ver. 2. *By ſwearing, and lying, and killing, and ſtealing.*] Stealing, and ſwearing, *i. e.* falſe-ſwearing, are elſewhere joined together; becauſe in the Jewiſh courts of juſtice, men that were ſuſpected of theft, were obliged to purge themſelves by oath: and they often ventured to forſwear themſelves rather than diſcover the truth. See Zech. v. 4. Prov. xxix. 24. xxx. 9.

—— *They break out.*] There is an inundation of all manner of wickedneſs, and all law and right are broken through and violated.

—— *And blood toucheth blood.*] Compare ch. v. 2. vi. 9. This may more particularly relate to the murder of their kings that were ſlain by their ſucceſſors: As Zechariah by Shallum, Shallum by Menahem, 2 Kings xv. 10—14. In ſuch civil broils a great many of their friends and dependants are commonly ſlain with the kings themſelves. See 1 Kings xvi. 11.

Ver. 3. *Therefore ſhall the land mourn,* &c.] Theſe civil wars and commotions make the whole land look diſmally: The inhabitants are either deſtroyed, or forced to leave their habitations and languiſh under want of all things: The beaſts of the field, and fowls of the air are conſumed by famine, or peſtilence: And the fiſhes of the rivers and great waters (called ſeas in the Hebrew language) are killed through drought, or the waters being tainted by the infection of the air, or corrupted by the blood of the ſlain; compare Jer. iv. 25. Zeph. i. 3. The Prophets ſometimes deſcribe a general deſolation by an enumeration of particulars; compare Iſa. xix, 5—8.

Ver. 4. *Let no man ſtrive or reprove another,* &c.] The Prophet ſpeaks of the Iſraelites as one that deſpaired of their amendment, and thought it loſt labour to reprove them, they being of that refractory temper, as not to hearken to inſtruction, and even to quarrel with their prieſts themſelves, when they admoniſh them of their duty. This ſeems to be a proverbial expreſſion to denote a ſtubborn and incorrigible temper; for it was a capital offence by the law, for any to behave themſelves in a preſumptuous manner againſt the injunctions of the prieſt: See Deut. xvii. 12.

Ver. 5. *Therefore ſhalt thou fall in the day, and the Prophet ſhall fall in the night.*] Thou ſhalt be deſtroyed both by open violence, and by ſecret treachery; compare Jer. vi. 4, 5. xv. 8. And the falſe prophets ſhall be involved in the ſame deſtruction; compare chap. ix. 7, 8.

—— *I will kill thy mother.*] The Hebrew reads, I will cut off thy mother, *i. e.* the whole ſtate or kingdom of Iſrael; compare ch. ii. 2. Jer. vi. 2. xv. 8.

Ver. 6. *My people are deſtroyed for lack of knowledge.*] The ignorance of the true principles of religion, which prevails among the people of the ten tribes, is the occaſion of thoſe ſins which draw down ſuch heavy judgments upon them: The Levites, who are placed in every tribe by God's appointment for the better inſtructing of the people, are turned out of their poſſeſſions by Jeroboam and his ſucceſſors, and none left to teach them their duty. See 2 Chron. xi. 14.

—— *Becauſe thou haſt rejected knowledge, I will alſo reject thee, that thou ſhalt be no prieſt for me.*] This is ſpoken to Jeroboam's prieſts, who being taken *out of the loweſt of the people,* 1 Kings xii. 31. were very ignorant themſelves, and therefore unable to teach others.

—— *Becauſe thou haſt forgotten my law, I will alſo forget thy children.*] I will not look upon them any longer as *the ſeed of* Abraham, and children of my covenant.

Ver. 7. *As they were increaſed, they ſinned againſt me,* &c.] Or, *the more they were increaſed, the more they ſinned againſt me:* See Noldius, p. 436. The greater were the favours I heaped upon them, the more preſumptuouſly they ſinned againſt me; compare ch. xiii. 6. Therefore I will diveſt them of all thoſe glories, for which they pride themſelves, and lead them away in a poor and miſerable condition into captivity.

Ver. 8. *They eat up the ſin of my people,* &c.] Thoſe idolatrous prieſts mentioned, ver. 6. live upon the ſin-offerings of the people; and are ſo far from reſtraining them, that they take delight in ſeeing them commit iniquity; becauſe the more they ſin, the greater is the number of their ſin-offerings, which are the prieſts portion.

Ver. 9. *And there ſhall be like people, like prieſt: And I will puniſh them for their ways,* &c.] As they are alike in ſinning, ſo ſhall they be in puniſhment.

Ver. 10. *For they ſhall eat, and not have enough.*] Or, *not be ſatisfied*; as the word is elſewhere tranſlated: See Micah vi. 14. Levit. xxvi. 26. The expreſſion may ſignify, either their food ſhall not afford due nouriſhment for want of God's bleſſing accompanying it; compare Haggai i. 6. and Deut. viii. 3. Or elſe the words imply a threatning them with famine, when they ſhall not have food enough to ſatisfy a craving appetite; compare Lev. xxvi. 26. Amos iv. 8. Micah vi. 14. The contrary phraſe, *To eat and be full*, or *ſatisfied*, denotes plenty. See Levit. xxvi. 5. Deut. vi. 11. viii. 10. xi. 15. Pſal. xxii. 26. Joel ii. 26.

Ver. 11. *Whoredom and wine, and new wine take away the heart.*] Deprive men of their judgment, and darken their underſtandings. So a gift is ſaid *to deſtroy the heart*, Eccl. vii. 7. to bereave men of the uſe of their diſcerning faculties.

Ver. 12. *My people ask counſel at their ſtocks.*] Of their idols; for ſo the word *nets* elſewhere often ſignifies: See Jer. ii. 27. x. 8. Habbak. ii. 19.

—— *And their ſtaff declares unto them.*] This, learned men ſuppoſe to be the ſame kind of divination with that made by arrows, which is deſcribed, Ezek. xxi. 21.

—— *For the ſpirit of whoredom hath cauſed them to err,* &c.] This is to be underſtood of idolatry, which is ſpiritual whoredom; compare ch. v. 4.

Ver. 13. *They ſacrifice upon the tops of the mountains,* &c.] The ſacrificing upon mountains and ſhady groves was an ancient piece of idolatry, often mentioned and reproved by the Prophets. See Iſa. i. 29. Ezek. vi. 13. xx. 20.

—— *Therefore your daughters ſhall commit whoredom,* &c.] God delivers men up to vile affections, as a puniſhment of their idolatry: See Rom. i. 28.

Ver. 14. *I will not puniſh your daughters when they commit whoredom,* &c.] I will ſuffer them *to fall from one degree of wickedneſs to another.* See the foregoing verſe.

—— *For themſelves are ſeparated with whores, and they ſacrifice with harlots.*] The word rendered *harlot* ſignifies ſuch as proſtituted themſelves in an idol-temple, in honour of the idol: Such lewd practices were frequent in the Gentile temples dedicated to Venus, and ſuch like impure deities; ſee Baruch vi. 23. From thence the Jews learned thoſe filthy cuſtoms; ſee 1 Kings xiv. 23, 24. xv. 12. The LXX render the word very properly τετελεσμένων; ſuch as are initiated into the ſervice of the idol by ſuch lewd rites.

Ver. 15. *Though Iſrael play the harlot, yet let not Judah offend.*] The kingdom of Judah ſtill retained the worſhip of the true God, and the ordinances of the temple-ſervice: So the Prophet exhorts that people not to be led away by the ill example of their brethren of the ten tribes.

—— *And come not ye to Gilgal, neither go up to Bethaven.*] Gilgal was a remarkable place for the renewing of the rite of circumciſion, Joſh. v. 9. There the people afterward uſed to offer ſacrifice, 1 Sam. xv. 21. After Jeroboam's ſetting up of idolatry, it was noted for the worſhip of falſe gods, as appears by comparing this text with chap. ix. 15. xii. 11. Amos iv. 4. v. 5. In thoſe places of Amos, as well as in this verſe, it is joined with Bethel, noted for the worſhip of one of Jeroboam's calves; called here Bethaven, and ch. x. 5. Bethel originally ſignifies *the houſe of God*; that name was given to it by Jacob, becauſe of God's appearing to him there, Gen. xxviii. 17. But when it became the ſeat of idolatry, it was called Bethaven, *i. e.* the houſe of vanity.

—— *Nor ſwear, the Lord liveth.*] As long as ye continue to worſhip idols, I will not have my name mentioned by your polluted lips, in as much as there is no fellowſhip between God and idols. Many of the Iſraelites halted between God and Baal and the other idols, ſometimes ſerving one, and ſometimes the others; ſee 1 Kings xviii. 21. Zeph. i. 4, 5. Ezek. xx. 39. xxiii. 38, 39. Some underſtand the words, of their ſwearing by the name of the true God, which is a ſolemn act of religious worſhip (ſee Deut. x. 20.) and yet meaning by it the God that is worſhipped at Bethel. This God forbids, as a profanation of his name; ſee Amos viii. 14.

Ver. 16. *For Iſrael ſlideth back as a backſliding heifer.*] The word tranſlated *ſlideth back*, properly ſignifies being headſtrong and untractable; it is a metaphor from oxen or heifers that draw their neck back, and will not put it under the yoke; ſee Jer. vii. 24. The expreſſion alludes to the calves, called heifers by the Septuagint, which they worſhipped.

—— *Now will the Lord feed them as a lamb in a large place.*] The expreſſion ſeems ironical; as if the Prophet had ſaid, they were like head-ſtrong cattle, that would not be managed by their leaders or drivers; ſo God will ſuffer them to be ſcattered as ſheep without a ſhepherd in the large country of Aſſyria, whither they ſhall be led captive.

Ver. 17. *Ephraim is joined to idols, let him alone.*] Ephraim ſignifies the ſame with Iſrael, or the ten tribes; ſee ch. v. 3. It is to no purpoſe to take pains to reclaim him; ſee ver. 4.

Ver. 18. *Their drink is ſowre.*] The phraſe may be metaphorical, to expreſs the corruption of their manners; compare Deut. xxxii. 32. Iſa. i. 22. Or elſe, if we join it in ſenſe with the remaining part of the verſe, it imports their exceſſive drinking, till their liquor turn ſowre in their ſtomachs; and ſo the whole verſe taxes them for three great vices, drunkenneſs, whoredom, and bribery.

—— *They have committed whoredom continually.*] This may be underſtood of idolatry, which is ſpiritual whoredom; ſee ver. 12. but the literal ſenſe agrees very well with the reſt of the verſe.

—— *Their rulers with ſhame do love, Give ye.*] *i. e.* are continually asking or expecting bribes; compare Prov. xxx. 15. are ſtill greedy of filthy lucre; ſee Mich. iii. 11. vii. 3.

The Hebrew word tranſlated *rulers*, properly ſignifies *ſhields*: it is taken for rulers in Pſal. xlvii. 9. as well as here.

Ver. 19. *The wind hath bound her up in her wings.*] The words threaten them with going into captivity: for it is common with the Prophets to expreſs what is future by the preterperfect tenſe; ſee Jer. iv. 11, 12. li. 1. This wind is ſaid here to carry them away out of their country; and then they will have reaſon to be aſhamed of their idolatrous ſacrifices, which have brought ſuch ſevere judgments upon them.

CHAP. V.

1 *God's judgments againſt the prieſts, the people, and the princes of Iſrael for their manifold ſins,* 15 *Until they repent.*

HEAR ye this, O prieſts, and hearken ye houſe of Iſrael, and give ye ear, O houſe of the king; for judgment *is* toward you, becauſe ye have been a ſnare on Mizpah, and a net ſpread upon Tabor.

2 And the revolters are profound to make ſlaughter, though I *have been* a rebuker of them all.

3 I know Ephraim, and Iſrael is not hid from me: for now, O Ephraim, thou committeſt whoredom, *and* Iſrael is defiled.

4 They will not frame their doings to turn unto their God: for the ſpirit of whoredoms *is* in the midſt of them, and they have not known the LORD.

5 And the pride of Iſrael doth teſtify to his face: therefore ſhall Iſrael and Ephraim fall in their iniquity: Judah alſo ſhall fall with them.

6 They ſhall go with their flocks, and with their herds to ſeek the LORD: but they ſhall not find *him*, he hath withdrawn himſelf from them.

7 They have dealt treacherouſly againſt the LORD: for they have begotten ſtrange children: now ſhall a month devour them with their portions.

8 Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* Beth-aven: after thee, O Benjamin.

9 Ephraim ſhall be deſolate in the day of rebuke: among the tribes of Iſrael have I made known that which ſhall ſurely be.

10 The princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them like water.

11 Ephraim *is* oppreſſed, *and* broken in judgment: becauſe he willingly walked after the commandment.

12 Therefore *will* I *be* unto Ephraim as a moth: and to the houſe of Judah as rottenneſs.

13 When Ephraim ſaw his ſickneſs, and Judah *ſaw* his wound, then went Ephraim to the Aſſyrian, and ſent to king Jareb: yet could he not heal you, nor cure you of your wound.

14 For I *will be* unto Ephraim as a lion, and as a young lion to the houſe of Judah: I, *even* I will tear and go away; I will take away, and none ſhall reſcue *him*.

15 ¶ I will go *and* return to my place, till they acknowledge their offence, and ſeek my face: in their affliction they will ſeek me early.

Ver. 1. *Hear this, O prieſts.*] Or rather, *O princes:* Which reading better agrees with the houſe of the king that follows: The Hebrew word is of both ſignifications. So Gen. xlii. 45. and Exod. ii. 16. where it is in the text, *prieſt* of On and Midian: But the margin reads the *prince* of On and Midian: compare ch. vi. 9.

———*For judgment is toward you, becauſe you have been a ſnare on Mizpah, and a net ſpread upon Tabor.*] Ye have laid ſnares for others to ſeize upon them and kill them: See ver. 2. juſt as hunters ſpread their nets upon mountains and hills in order to catch their prey. Mizpah and Tabor were two noted mountains, the former on the hither ſide of Jordan, the other on the further ſide of it, the ſame with Gilead: See Gen. xxxi. 25—40—49.

Ver. 2. *And the revolters are profound to make ſlaughter.*] The ringleaders in idolatry and other wickedneſs, lay deep deſigns to enſnare mens lives: compare ch. iv. 4. vi. 9.

———*Though I have been a rebuker of them all.*] By my Prophets: compare ch. vi. 5.

Ver. 3. *I know Ephraim, and Iſrael is not hid from me.*] I know him and his doings: Ephraim is equivalent to Iſrael, as diſtinct from Judah, in this Prophecy, and comprehended the ten tribes, ver. 5—12—14. ch. iv. 17. vi. 4, 10. vii. 8—11. viii. 9. and in ſeveral other places. Ephraim was the head of the ten tribes both for its numbers, and becauſe Jeroboam had placed the ſeat of his kingdom in that tribe, 1 Kings xii. 25.

Ver.—3. and 4. *Ephraim, thou committeſt whoredom:—the ſpirit of whoredom is in the midſt of them.*] See ch. iv. 12.

Ver. 5. *And the pride of Iſrael doth teſtify to his face.*] Their indecent behaviour toward God, whoſe worſhip they deſpiſe, doth diſcover itſelf in all their behaviour: and convicts them of the juſt deſert of their ſins: compare Iſa. iii. 9.

Ver. 6. *They ſhall go with their flocks and herds to ſeek the Lord.*] "The ſacrifices of the wicked are an abomination to the Lord;" as the Scripture often obſerves: See Prov. xv. 8. Iſa. i. 15. This verſe is meant of the people of Judah mentioned in the latter part of the foregoing verſe: Who, tho' they did frequent the temple-worſhip, yet came thither without any true ſenſe of religion; for the Prophets Iſaiah and Jeremiah particularly to reprove them: See Iſa. i. 11, *&c.* Jer. vii. 3, *&c.*

———*But they ſhall not find him, he hath withdrawn himſelf from them.*] God is ſaid to *hide* and *withdraw himſelf*, when he will not anſwer mens prayers, nor afford them ſeaſonable relief in time of need. See Pſal. cii. 2. Lam. iii 44. 1 Sam. xxviii. 16. compare Micah iii. 4.

Ver. 7. *They have dealt treacherouſly againſt the Lord.*] The verb *bagad*, to *deal treacherouſly*, ſignifies properly a wife's being falſe to her husband: See Jer. iii. 20. From whence it is applied to the ſin of idolatry, ſo often ſtyled ſpiritual whoredom: compare ch. vi. 7. Iſa. xlviii. 8. Jer. v. 11.

———*For they have begotten ſtrange children.*] *Strange children* may either mean children begotten of Heathen women, whom they took to marriage, contrary to the law, Exod. xxiii. 32. Deut. vii. 2. or it may ſignify ſuch children as are bred up in the idolatrous practices of their fathers.

———*Now ſhall a month devour them and their portions.*] If we underſtand this verſe of Judah, (which interpretation the foregoing and following verſes favour) the words may be expounded of the invaſion made upon Judah by Pekah king of Iſrael; of which ſee 2 Chron. xxviii. 6. *By a month's devouring them*, is meant a ſudden and ſpeedy deſtruction: compare Zech. xi. 8.

Ver. 8. *Blow ye the cornet in Gibeah, and the trumpet in Ramah,* &c.] This imports the ſounding an alarm to give notice of the approaching enemy (compare Joel ii. 1.) which threatens to invade the kingdom of Judah: See the foregoing verſe. Theſe were towns in the tribe of Benjamin, that lay upon the frontiers of that kingdom.

———*Cry aloud at Beth-aven.*] To give notice of the approach of the enemy: compare Iſa. x. 30. *Beth-aven* may either mean Beth-el, ſee ch. iv. 15. or a town of that name near to it: See Joſh. vii. 2.

———*After thee, O Benjamin.*] The enemy is juſt behind thee; or, let him that is after thee, or behind thee, *O Benjamin*, prepare himſelf to battle, *i. e.* the tribe of Judah, which lay next to Benjamin.

Ver. 9. *Ephraim ſhall be deſolate in the day of rebuke.*] God's judgments ſhall likewiſe overtake Iſrael, or the ten tribes, (ſee the note on ver. 3.) as well as Judah.

———*Among the tribes of Iſrael I have made known that which ſurely ſhall be.*] I have denounced my judgments againſt the whole kingdom of Iſrael, as well as that of Judah, and give them warning that they may eſcape them by a timely repentance.

Ver. 10. *The princes of Judah were like them that remove the bound*] They have violated the moſt Sacred Laws of God, upon which not only the ordinances of his worſhip, but likewiſe the rights and properties of men depend; and are become guilty of the ſame injuſtice and confuſion with thoſe that remove the *antient* bounds and *land-marks:* See Deut. xix. 14. Criticks obſerve, that the "note of ſimilitude" is ſometimes in ſenſe equivalent to a ſtrong affirmation: So Iſa. xiii. 6. "It ſhall come as a deſtruction from the Almighty," *i. e.* it ſhall be an apparent inſtance of the Divine Vengeance. John i. 14. "We beheld his glory as of the only begotten of the father," *i. e.* ſuch as proved him to be the only begotten of the father.

———*Therefore have I poured out my wrath upon them like water.*] Which ſhall overwhelm them like a deluge. Great calamities are often compared to the overflowing of water: See Pſal. xxxii. 6. lxix. 1. cxiv. 7. Iſa. xxx. 28. Dan. ix. 26.

Ver. 11. *Ephraim is oppreſſed and broken in judgment.*] He is delivered over to oppreſſors by God's juſt judgment: Such were Pul, and Tiglath-Pileſer, kings of Aſſyria, 2 Kings xv. 19—29. compare Deut. xxviii. 33.

———*Becauſe he willingly walked after the commandments.*] This is commonly explained of Jeroboam's command to his ſubjects of forſaking the worſhip of the true God; which they readily complied with. Of the ſame kind were the ſtatutes of Omri, which are mentioned Micah vi. 16. But the LXX render it, "He walked after vanity," *i. e.* idolatry: either reading it *ſhave* for *tſave*; or elſe ſuppoſing the latter word put for the former: As there are frequent inſtances in the Hebrew text, that letters which are near the ſame ſound, are often changed one for another.

Ver. 12. *Therefore will I be to Ephraim as a moth*, &c.] My judgments ſhall conſume both Iſrael and Judah, as a *moth fretteth a garment*: See ver. 3.

Ver. 13. *When Iſrael ſaw his ſickneſs*, &c.] When the king of Iſrael ſaw himſelf too weak to contend with Pul king of Aſſyria, he ſent an embaſſy to make him his ally, and in order to it became his tributary, that "his hand might be with him to confirm his kingdom to him, 2 Kings xv. 15. which king is therefore called king Jareb, *i. e.* the king that ſhould plead for him, or defend his cauſe againſt any that ſhould oppoſe him. So in like manner ſhall Ahaz, king of Judah, implore the aſſiſtance of Tiglath-Pileſer, king of Aſſyria, againſt his enemies, 2 Kings xvi 7. 2 Chron. xxviii. 16, 17, 18.

——*Yet could not he heal you, nor cure you of your wound.*] Yet neither of theſe alliances afforded any laſting benefit, or ſuccour to thoſe that deſired their help: Menahem's ſon being after a ſhort reign killed by Pekah; and Ahaz being rather diſtreſſed than helped by Tiglath-Pileſer, 2 Chron. xxviii. 21.

Ver. 14. *For I will be to Ephraim as a lion*, &c.] I will pour out my judgments upon both kingdoms without mercy: compare ch. xiii. 7, 8. Lam. iii. 10. Pſal. l. 22.

Ver. 15. *I will go and return to my place*, &c.] I will withdraw myſelf from them, ſee ver. 6. till by a ſincere humiliation they implore my favour. The Chaldee Paraphraſe expreſſes the ſenſe thus, "I will take away my Majeſtick Preſence, or Shekinah, from among them, and will return into Heaven." Ezekiel deſcribes the deſtruction of the temple and kingdom, by God's removing his glory from the ſanctuary and the city: See Ezek. x. 4. xi. 23.

——*In their affliction they will ſeek me early.*] i. e. earneſtly, with great diligence and aſſiduity: See Prov. i. 28. Pſal. lxxviii. 34.

CHAP. VI.

1 *An exhortation to repentance.* 4 *A complaint of their untowardneſs, and iniquity.*

COME and let us return unto the LORD: for he hath torn, and he will heal us; he hath ſmitten, and he will bind us up.

2 After two days will he revive us, in the third day he will raiſe us up, and we ſhall live in his ſight.

3 Then ſhall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he ſhall come unto us as the rain; as the latter *and* former rain unto the earth.

4 ¶ O Ephraim, what ſhall I do unto thee? O Judah, what ſhall I do unto thee? for your goodneſs *is* as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed *them* by the prophets: I have ſlain them by the words of my mouth, and thy judgments *are as* the light *that* goeth forth.

6 For I deſired mercy, and not ſacrifice; and the knowledge of God, more than burnt-offerings.

7 But they like men have tranſgreſſed the covenant: there have they dealt treacherouſly againſt me.

8 Gilead *is* a city of them that work iniquity; *and is* polluted with blood.

9 And as troops of robbers wait for a man, *ſo* the company of prieſts murder in the way by conſent: for they commit lewdneſs.

10 I have ſeen an horrible thing in the houſe of Iſrael: there *is* the whoredom of Ephraim, Iſrael is defiled.

11 Alſo O Judah, he hath ſet an harveſt for thee, when I returned the captivity of my people.

Ver. 1. *Come let us return unto the Lord*, &c.] A form of ſupplication which the Prophet dictates to them, as very proper for the occaſion; compare ch. xiv. 2. The LXX add the word λέγοντες, ſaying, to the end of the foregoing verſe.

—— *He has torn and he will heal us*, &c.] The ſame God that puniſheth us, can only remove his judgments, and ſhew us mercy; compare Deut. xxxii. 39. 1 Sam. ii. 6. The expreſſion, *he has torn*, relates to what is ſaid, ch. v. 14.

Ver. 2. *After two days he will revive us, in the third day he will raiſe us up*, &c.] A deliverance from ſuch miſeries or calamities, from whence men deſpair of a recovery, is often repreſented as reſtoring them to life after death; ſee Pſal. xxx. 3. lxxi. 20. lxxxvi. 13. Particularly the reſtoration of the Jewiſh nation is often deſcribed, as if it were a new life from the dead. *Two or three* in Scripture denotes a ſmall number; ſee Iſa. xvii. 6. Mat. xviii. 20. Accordingly here it ſignifies a ſhort ſpace of time; compare Luke xiii. 32, 33. Dr. Wells thinks the words primarily foretel Hezekiah's recovery from his dangerous ſickneſs on the third day, 2 Kings xx. 5. But it is certain, taking the expreſſion in its true and natural ſenſe, it is a plain prediction of our Lord's reſurrection, and referred to by St. Paul as a proof of it, 1 Cor. xv. 4. The Prophets when they predicted temporal deliverances, were often carried out beyond themſelves, and their firſt ſubject, if I may ſo expreſs it, to foretel the more ſignal mercies relating to the times of the Goſpel.

Ver. 3. *Then ſhall we know, if we follow on to know the Lord.*] God will bleſs our ſincere endeavours to know his will with a proportionable ſucceſs; compare Iſa. liv. 13.

—— *His going forth is prepared as the morning*, &c.] The comforts of the Goſpel are here expreſſed by two things, which are very proper to enliven and exhilarate our ſpirits, a fair morning, and a kindly ſeaſon, wherein the earth plentifully yields her encreaſe, by a due intermixture of rain and ſunſhine.

Ver. 4. *O Ephraim, what ſhall I do to thee? O Judah, what ſhall I do to thee?*] Or rather, *what ſhall I do for thee?* ſee ch. x. 3. How can I ſhew either Iſrael or Judah any mercy or favour, ſince there is nothing of true or ſolid goodneſs to be found in you?

Ver. 5. *Therefore have I hewed them by the prophets*, &c.] The verb rendered *hewed*, ſignifies likewiſe to *cut off*, or deſtroy; ſee Iſa. li. 9. The Prophets are ſaid to do things, when they declare God's purpoſe of doing them; ſee Jer. i. 10. v. 14. Ezek. xliii. 3. God's Word is deſcribed as *ſharper than a two-edged ſword*, Heb. iv. 12. Rev. i. 16. becauſe his judgments denounced by his meſſengers, are like the ſentence of a judge, which ſhall be certainly followed with execution.

—— *And thy judgments are as the light when it goeth forth.*] Thou wilt make the juſtice of thy judgments, O

God, appear as clear as the light of the riſing ſun. It is frequent in the Hebrew language to change the diſcourſe from the firſt to the ſecond or third perſon.

Ver. 6. *For I deſired mercy, and not ſacrifice,* &c.] *i. e.* rather than ſacrifice; I am better pleaſed with true goodneſs, than with the exacteſt obſervance of the external duties of religion, unleſs they proceed from a ſincere principle of obedience; ſee Mic. vi. 6, 7, 8. The Jews were wont to expreſs compariſons by negatives, or rejecting the thing leſs worthy; ſo we are to underſtand that expreſſion of the Prophet Joel, ch. ii. 13. *Rend your heart, and not your garments*; and thoſe words of Chriſt, John vi. 27. *Labour not for the meat which periſheth, but for that which endureth to everlaſting life, i. e.* for this rather than the former: and that text of St. Peter, 1 Pet. iii. 3, 4. *Whoſe adorning let it not be the outward adorning of plaiting the hair, or wearing gold, but let it be the hidden man of the heart.*

Ver. 7. *But they like men* [Hebrew, *like Adam.*] *have tranſgreſſed the covenant.*] Which I ſolemnly contracted with them; juſt as Adam did in paradiſe.

——— *There they have dealt treacherouſly againſt me.*] In that very inſtance of my loving-kindneſs, they made me moſt unſuitable returns; ſee ch. v. 7.

Ver. 8. *Gilead is a city of them that work iniquity, and is polluted with blood.*] The iniquity which Gilead is here accuſed of, is probably idolatry, as appears by comparing this verſe with ch. xii. 11. The Hebrew word *aven,* uſed in both places, frequently ſignifies ſo; and the blood which it is ſaid to be polluted with, may mean the blood of their children which they ſacrificed to Moloch. Dr. Wells interprets the verſe of thoſe Gileadites who aſſiſted Pekah in the murder of Pekahiah, 2 Kings xv. 25. The Hebrew phraſe tranſlated here, *polluted with blood,* literally ſignifies *with bloody footſteps,* being taken from ſuch who are found with their ſhoes ſtained with the blood they have ſhed; compare 1 Kings ii. 5.

Ver. 9. *And as troops of robbers wait for a man, ſo the company of prieſts murder in the way by conſent,* &c.] The word *cohanim, prieſts,* does alſo ſignify princes; ſee ch. v. 1. who are frequently reproved by the prophets as guilty of great injuſtice and oppreſſion; ſee Ezek. xxii. 27. Zeph. iii. 3.

Ver. 10. *I have ſeen an horrible thing in the houſe of Iſrael.*] Such an apoſtacy from God as cannot be mentioned without horror; compare Jer. ii. 11, 12. v. 30.

——— *There is the whoredom of Ephraim.*] This may be underſtood both in a literal, and a metaphorical ſenſe for idolatry; ſee ch. iv. 12, 13, 14.

Ver. 11. *Alſo, O Judah, he hath ſet an harveſt for thee,* &c.] Or, *an harveſt is appointed for thee*; the active is uſed for the imperſonal; compare Jer. li. 33. Joel iii. 13. Micah iv. 12 Rev. xiv. 15.

——— *When I returned the captivity of my people.*] The ſenſe would be plainer, if the words were rendered, *When I would have turned away the captivity of my people*: When I would upon their repentance have averted my judgments, which will terminate in their captivity. The Hebrew language wants the potential mood, which is ſupplied by the tenſes of the indicative.

CHAP. VII.

1 *A reproof of manifold ſins.* 11 *God's wrath againſt them for their hypocriſy.*

WHEN I would have healed Iſrael, then the iniquity of Ephraim was diſcovered, and the wickedneſs of Samaria: for they commit falſhood: and the thief cometh in, *and* the troop of robbers ſpoileth without.

2 And they conſider not in their hearts, *that* I remember all their wickedneſs: now their own doings have beſet them about, they are before my face.

3 They make the king glad with their wickedneſs, and the princes with their lies.

4 They *are* all adulterers, as an oven heated by the baker, *who* ceaſeth from raiſing after he hath kneaded the dough, until it be leavened.

5 In the day of our king, the princes have made *him* ſick with bottles of wine, he ſtretched out his hand with ſcorners.

6 For they have made ready their heart like an oven, whiles they lie in wait: their baker ſleepeth all the night, in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judges; all their kings are fallen, *there is* none among them that calleth unto me.

8 Ephraim, he hath mixed himſelf among the people, Ephraim is a cake not turned.

9 Strangers have devoured his ſtrength, and he knoweth *it* not: yea, grey hairs are here and there upon him, yet he knoweth not.

10 And the pride of Iſrael teſtifieth to his face, and they do not return to the LORD their God, nor ſeek him for all this.

11 ¶ Ephraim alſo is like a ſilly dove without heart; they call to Egypt, they go to Aſſyria.

12 When they ſhall go, I will ſpread my net upon them, I will bring them down as the fowls of the heaven, I will chaſtiſe them as their congregation hath heard.

13 Wo unto them, for they have fled from me: deſtruction unto them, becauſe they have tranſgreſſed againſt me: though I have redeemed them, yet they have ſpoken lies againſt me.

14 And they have not cried unto me with their heart, when they howled upon their beds: they aſſemble themſelves for corn and wine, *and* they rebel againſt me.

15 Though I have bound, *and* ſtrengthened their arms, yet do they imagine miſchief againſt me.

16 They return, *but* not to the moſt High; they are like a deceitful bow: their princes ſhall fall by the ſword for the rage of their tongue: this *ſhall be* their deriſion in the land of Egypt.

Ver. 1. *When I would have healed Iſrael, then the iniquity of Ephraim was diſcovered, and the wickedneſs of Samaria.*] When God was juſt averting his judgment from

Iſrael, the people gave him new provocations, eſpecially the inhabitants of Samaria, the principal ſeat of the kingdom; ſee ver. 5.

——— *For they commit falſhood, and the thief cometh in*, &c.] Both great and ſmall ſeize other mens properties by the ſecret methods of fraud, and the open violence of rapine and oppreſſion; ſee ch. v. 1. vi. 10.

Ver. 2. *Now their own doings have beſet them about.*] They ſhall be taken in their own wickedneſs; ſee Pſal. ix. 16. Prov. v. 22. and their ſin ſhall bring its own puniſhment with it.

Ver. 3. *They make the king glad with their wickedneſs*, &c.] They ſtudy to pleaſe their kings and great men by complying with the idolatry they have inſtituted. The LXX reads, *kings*, in the plural number, meaning the ſucceſſion of the kings of Iſrael from Jeroboam.

——— *And their princes with lies.*] Which they ſpeak to pleaſe and flatter them. But the word, *lie*, ſometimes ſignifies an idol, and the practice of idolatry, as being ſet up in direct oppoſition to the true God; compare ver. 13. and ch. xi. 12. x. 13. ii. 4. Hab. ii. 18. Rom. i. 25. Rev. xxii. 15. This ſenſe agrees perfectly with the ſcope and deſign of the place.

Ver. 4. *They are all adulterers.*] The expreſſion may be metaphorical, implying that they were apoſtates from God, to whoſe ſervice they were engaged by the moſt ſolemn bond and covenant; compare Jer. ix. 2. Mat. xiv. 4. James iv. 4. If the words be underſtood literally, the Prophet compares the heat of their luſt to the flame of an oven; as it follows.

——— *Who ceaſeth from raiſing, after he hath kneaded the dough*, &c.] When an oven is ſufficiently heated, the baker doth not raiſe any more fire, but thinks what he has made, enough to keep the oven hot, till the dough be fit to put into the oven. Some render the latter part of the ſentence thus, *who ceaſeth from waking*, or *watching* (his oven;) to the ſame ſenſe with that of ver. 6. *Their baker ſleepeth all the night.*

Ver. 5. *In the day of our king, the princes have made him ſick with bottles of wine.*] Or, *with being overheated through wine*: So the word *chamath* ſignifies, Habak ii. 15. The day of the king's birth, or inauguration, was ſolemnized with riot and exceſs.

——— *He ſtretched out his hand to ſcorners.*] He encouraged mean and looſe people to converſe too familiarly with him, forgetting his rank and dignity.

Ver. 6. *For they have made ready their heart like an oven, while they lie in wait*, &c.] This verſe purſues the metaphor begun in ver. 4. As the baker when he has thoroughly heated his oven, if he lays himſelf to ſleep in the night, finds all in a flame in the morning; ſo the great men of the land kindle evil deſires in their hearts, and at the firſt opportunity their hidden deſigns break out like a flame into open action.

Ver. 7. *They are all hot as an oven*, &c.] The flame of civil diſcord is ſpread among the people in general: This hath been the deſtruction both of the inferior magiſtrates, and of their kings too, an anarchy continuing for eleven years after the death of Jeroboam the Second; and afterward his ſon Zachariah, and his ſucceſſors Shallum and Pekaiah, being ſlain by conſpiracies formed againſt them, 2 Kings xv. 10—14—25.

——— *There is none among them that calleth upon me.*] And yet theſe confuſions have not brought either kings or people to a due humiliation for their ſins.

Ver. 8. *Ephraim hath mixed himſelf among the people.*] Whereas Iſrael was by God's inſtitution to be his *peculiar people*, Deut. vii. 6. he has mixed or joined himſelf with idolaters. See Pſal. cvi. 35. and he ſhall have a juſt puniſhment for his ſins, he ſhall be carried away captive to dwell among them: See ch. ix. 3. Jer. xvi. 12, 13.

——— *Ephraim is a cake not turned.*] Baked only one ſide, *i. e.* ſerving God by halves, and halting between his ſervice and the worſhip of idols. The Chaldee Paraphraſt interprets it, "Before it is baked on both ſides, it is devoured by its greedy enemies;" the metaphor being taken from the ravenouſneſs of an hungry ſtomach. This ſenſe agrees very well with what follows.

Ver. 9. *Strangers have devoured his ſtrength*, &c.] The Syrians, in the time of Jehoahaz, reduced them very low. See 2 Kings xiii. 7. Afterwards they became tributaries to Pul, king of Aſſyria, 2 Kings xv. 20. and at length were carried captive by Shalmaneſer, ch. xvii. And yet all theſe afflictions do not make them ſenſible of the ill ſtate of their affairs, and that the hand of God is againſt them. See ch. ii. 8. and the following verſe, Iſa. xlii. 25.

——— *Yea, grey hairs are here and there upon him.*] He ſtill declines in ſtrength and power, like a man worn out with age, and ready to give up the ghoſt.

Ver. 10. *And the pride of Iſrael teſtifieth to his face.*] See ch. v. 3.

——— *And they do not return to the Lord their God*, &c.] See ver. 9.

Ver. 11. *Ephraim is a ſilly dove without an heart*, &c.] Like an unwary dove which falls into the ſnare that is laid for it; ſo the Iſraelites fled for refuge to their enemies: Sometimes they apply themſelves to the king of Egypt for ſuccour: at other times they truſt to the aid of the Aſſyrians. See 2 Kings xv. 19. xvii. 4.

Ver. 12. *When they ſhall go, I will ſpread a net for them*, &c.] Whitherſoever they fly for ſafety, they ſhall no more eſcape, than birds can eſcape the ſnares of the fowler. See the foregoing verſe.

——— *I will chaſtiſe them as their congregation hath heard.*] I will bring thoſe calamities upon them, which I have denounced in my laws againſt the whole people of *Iſrael* whenever they forſake me: See Levit. xxvi. Deut. xxviii. compared with 2 Kings xvii. 13, 14. The Chaldee paraphraſt renders the latter part of the verſe thus, *I will chaſtiſe them, becauſe they have followed their own Counſels*: as if he had read in the original La Aſatham, inſtead of Laadatham. Compare chap. x. 6. xi. 6.

——— *Though I have redeemed them*, &c.] Though I have redeemed them out of Egypt (ſee Micah vi. 4.) and afforded them many other ſignal Deliverances, yet they have not attributed the glory of it to me: but have repreſented me by their golden calves, and *changed my truth into a lie*, Rom. i. 25. See the note upon ver 3.

Ver. 14. *And they have not cried to me with their heart, when they howled upon their beds.*] When they were bemoaning their calamities, as ſick men bewail themſelves upon a bed of ſickneſs, yet they did not call upon me heartily and ſincerely. Compare Jer. iii. 10. Plaſ. lxxviii. 34, 36.

——— *They aſſemble themſelves for corn and wine, and they rebel againſt me.*] When they aſſembled themſelves to deprecate a famine, they ſtill retained the ſame diſobedient temper toward me.

Ver. 15. *Though I have bound and ſtrengthened their arms, yet do they imagine miſchief againſt me.*] Though I have bound up their wounds, and beſtowed new ſtrength and vigour upon them, yet they are continually deviſing ſome new idolatrous invention, whereby they may diſhonour me.

Ver. 16. *They return, but not to the moſt High; they are like a deceitful bow.*] Their converſion is only outward, not inward and ſincere: they are like an ill contrived bow, which never directs the arrow to the mark. Compare Pſal. lxxviii. 57.

——— *Their Princes ſhall fall by the ſword for the rage of their tongue.*] For the diſhonour they have done me by blaſphemous ſpeeches againſt me: See ver. 13.

——— *This ſhall be their deriſion in the land of Egypt.*] Their blaſphemies and other enormities ſhall be a juſt Cauſe of their reproach to them, when they are exiles in Egypt, whither many of them fled or were carried away captive: See chap. ix. 3, 6. Compare chap. viii. 13.

CHAP. VIII.

1, 12. *Deſtruction is threatned for their impiety*, 5 *and idolatry.*

SET the trumpet to thy mouth; *he ſhall come* as an eagle againſt the houſe of the LORD, becauſe they have tranſgreſſed my covenant, and treſpaſſed againſt my law.

2 Iſrael ſhall cry unto me, My God, we know thee.

3 Iſrael hath caſt off *the thing that is* good: the enemy ſhall purſue him.

4 They have ſet up kings, but not by me: they have made princes, and I knew *it* not: of their ſilver and their gold have they made them idols, that they may be cut off.

5 ¶ Thy calf, O Samaria, hath caſt *thee* off; mine anger is kindled againſt them: how long *will it be* ere they attain to innocency?

6 For from Iſrael *was* it alſo, the workman made it, therefore it *is* not God: but the calf of Samaria ſhall be broken in pieces.

7 For they have ſown the wind, and they ſhall reap the whirlwind; it hath no ſtalk: the bud ſhall yield no meal: if ſo be it yield, the ſtrangers ſhall ſwallow it up.

8 Iſrael is ſwallowed up: now ſhall they be among the Gentiles, as a veſſel wherein *is* no pleaſure.

9 For they are gone up to Aſſyria, a wild aſs alone by himſelf: Ephraim hath hired lovers.

10 Yea, though they have hired among the nations, now will I gather them, and they ſhall ſorrow a little for the burden of the king of princes,

11 Becauſe Ephraim hath made many altars to ſin, altars ſhall be unto him to ſin.

12 I have written to him the great things of my law, *but* they were counted as a ſtrange thing.

13 They ſacrifice fleſh *for* the ſacrifices of mine offerings, and eat *it*; *but* the LORD accepteth them not: now will he remember their iniquity, and viſit their ſins: they ſhall return to Egypt.

14 For Iſrael hath forgotten his maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will ſend a fire upon his cities, and it ſhall devour the palaces thereof.

Ver. 1. *Set a trumpet to thy mouth, he ſhall come as an eagle againſt the houſe of the Lord.*] Give notice of the approaching enemy: See chap. v. 8. who is coming with ſpeed and fierceneſs like a bird of prey (ſee Deut. xxviii. 49.) againſt the city and temple of Jeruſalem. By *the houſe of the Lord* may be underſtood God's people in general, whom he formerly took a peculiar care of as his own family: Compare chap. ix. 15. This may probably denote Sennacherib's invaſion, 2 Kings xviii. 17.

Ver. 2. *Iſrael ſhall cry unto me, my God, we know thee.*] Iſrael is placed in the Hebrew the laſt word in the verſe: So Dr. Wells joins it to the next verſe, and underſtands this verſe of Judah; who ſhall cry unto God as their protector, in the times of their fears, when the invaſion mentioned in the foregoing verſe threatned them: See chap. v. 15. If we underſtand the words of Iſrael, according as ours and moſt other tranſlators render them, the ſenſe of them is, that the ten tribes ſtill acknowledged the true God to be their God, and pretended that they had not forſaken him, but worſhipped him at Dan and Bethel, tho' under ſenſible repreſentations: as we ſee Jehu ſtill pretended a great zeal for the Lord, at the ſame time that he worſhipped the golden calves, 1 Kings x. 16, 29.

Ver. 3. *Iſrael has caſt off the thing that is good*, &c.] Whereas they have really caſt off the true worſhip of God, and with that every thing which is good: and as a puniſhment of their impiety, their enemy, the king of Aſſyria, ſhall purſue them like a wild beaſt, and they ſhall become a prey to him. Compare Pſal. cxliii. 3. Lam. iii. 66. v. 5. Dr. Wells reads the verſe according to the diviſion he has made of this and the foregoing verſe: *As for Iſrael, Iſrael hath caſt off the thing that is good*———

Ver. 4. *They have ſet up kings, but not by me*, &c.] Shallum, and Menahem, and Pekah uſurped the kingdom by murder and treaſon: 2 Kings xv. 13, 14, 25. not by any declaration of my will, as Jeroboam and Jehu had done; or conſulting me by any Prophet.

———*Of their ſilver and gold have they made themſelves idols*, &c.] They have abuſed their wealth to idolatry, which will be the occaſion of their deſtruction: See chap. ii. 8.

Ver. 5. *Thy calf, O Samaria, hath caſt thee off*, &c.] As the people of Samaria (ſee ver. 6.) hath caſt off that which is good, ver. 3. ſo the calf which they worſhip ſhall not protect or deliver them from the evils coming upon them, now my anger is kindled againſt them.

———*How long will it be 'ere they attain to innocency?*] I ſhall no longer ſhew any patience towards them, ſince it is in vain to expect any reformation from them.

Ver. 6. *From Iſrael was it alſo.*] This calf, as well as that made in the wilderneſs, Exod. xxxii. was an invention of the Iſraelites, not borrowed from any of their neighbouring idolaters.

———*But the calf of Samaria ſhall be broken in pieces.*] *And carried for a preſent to the king of Aſſyria*: chap. x. 5, 6. The ſenſe would run better, if the words were rendred, *Therefore the calf of Samaria*, &c. ſo the particle *Ki* often ſignifies. The calf of Samaria denotes the calf of Bethel in the kingdom of Samaria; compare chap. x. v. Samaria being the chief ſeat of the kingdom of Iſrael, is often put for that kingdom: ſee 1 Kings xiii. 33. xxi. 1. 2 Kings v. 3. xxiii. 19.

Ver. 7. *For they have ſowed the wind, and ſhall reap the whirlwind.*] A proverbial expreſſion, to ſignify, that as mens works are, ſo muſt their reward be: that they who *ſow iniquity, ſhall reap vanity*; Prov. xxii. 8. their labour ſhall be fruitleſs, or ſhall turn to their hurt and damage: ſee Eccleſ. v. 16. and chap. x. 13. of this Prophecy. All the pains the kings of Iſrael and their ſubjects take to enrich themſelves, and to ſtrengthen their kingdom, being built upon the foundation of Apoſtacy and Idolatry, ſhall turn to no better account than country-men expect from a blaſted crop of corn; and whatever advantage they make, it ſhall finally be a prey to foreigners, to the kings of Syria, and Aſſyria; ſee 2 Kings xiii. 3, 4. xv. 29. xvii. 6.

Ver. 8. *Iſrael is ſwallowed up.*] i. e. Shall as certainly be carried captive by the Aſſyrians, as if he was already gone into captivity.

———*Now ſhall they be among the Gentiles, as a Veſſel wherein there is no pleaſure.*] They ſhall be deſpiſed as a veſſel or utenſil that is broken and become uſeleſs; compare Jer. xxii. 28. xlviii. 38.

Ver. 9. *For they are gone up to Aſſyria*, &c.] To engage Pul, King of Aſſyria, to be their confederate, 2 Kings xv. 19.

———*A wild aſs alone by himſelf.*] As a wild aſs, which is altogether untractable, and will go its own way; ſee Job xxxix. 5. Jer. ii. 24. The particle *as* is frequently underſtood;

——— *Ephraim has hired lovers.*] Procured foreign Allies with great expence, and depends upon them for ſuccour and protection, and not upon God; ſee chap. ii. 10. v. 13. xii. 1. Jer. xxii. 20, 22.

Ver. 10. *Yea, though they have hired (Allies) among the nations, now will I gather them.*] I will make their own Allies turn their Enemies, particularly the Aſſyrians.

—— *And they ſhall ſorrow a little for the burden of the king of princes.*] They ſhall feel the burdens and oppreſſions laid upon them by the king of Aſſyria, who ſtiles himſelf king of kings, as having kings and princes his tributaries. The word *menat* ſignifies *in a little time* here, as it does Haggai ii. 6.

Ver. 11. *Becauſe Ephraim hath made altars to ſin, altars ſhall be to him to ſin.*] Or, a puniſhment for his ſin: He ſhall fall from one degree of wickedneſs and idolatry to another; and his ſin ſhall bring its own puniſhment along with it (compare chap. x. 8. and Deut. iv. 28. Jer. xvi. 13.) and be the occaſion of bringing my ſevereſt Judgments upon him.

Ver. 12. *I have written to him the great things of my law, but they were accounted as a ſtrange thing.*] That law which I gave them by Moſes, containing rules excellent in themſelves, and ſuch as would have made them great in the eyes of their neighbours (Deut. iv. 6, 8.) they have diſregarded, as if it had neither reaſon nor authority.

Ver. 13. *They ſacrifice fleſh for the ſacrifices of mine offerings, and eat it, but the Lord accepteth them not.*] Their ſacrifices are not acceptable to God, being not brought with a religious mind; ſee chap. v. 6. ix. 4. Amos iv. 4. The Chaldee paraphraſt renders the expreſſion *Zibche Hababai*, the ſacrifices of mine offerings, as if it meant the ſacrifices of extortion, ſuch as were gotten by bribes and rapine, which ſtill adds to the wickedneſs of the offers; compare Amos ii. 8.

—— *Now will he remember their iniquity.*] See chap, ix, 9. Amos viii, 7.

—— *They ſhall return into Egypt.*] As into a ſecond bondage there, which God threatens the Jews as one of the ſevereſt Judgments he could inflict upon them: Deut, xxviii, 68. ſee chap, vii, 16. ix, 3, 6. of this Prophecy. Or the expreſſion may denote, that they ſhall go into a ſtate of captivity and bondage, as bad as that which they ſuffered in Egypt. Going into Egypt was a proverbial ſpeech for extreme miſery; ſee the note upon Zech. v, 11.

Ver. 14. *Iſrael hath forgotten his maker, and buildeth temples.*] To his idols, at Dan and Bethel.

—— *And Judah hath multiplied fenced cities*, &c.] Judah puts greater confidence in their fortifications than in God's protection; but God's judgments ſhall deſtroy them as ſurely as if a fire had been kindled in them; compare Amos i, 4, &c. God's vengeance is often compared to fire.

CHAP. IX.

The diſtreſs and captivity of Iſrael for their ſins and idolatry.

REjoyce not, O Iſrael, for joy, as *other* people: for thou haſt gone a whoring from thy God, thou haſt loved a reward upon every corn-floor.

2 The floor and the wine-preſs ſhall not feed them, and the new wine ſhall fail in her.

3 They ſhall not dwell in the LORDS land; but Ephraim ſhall return to Egypt, and they ſhall eat unclean *things* in Aſſyria.

4 They ſhall not offer wine-*offerings* to the LORD, neither ſhall they be pleaſing unto him: their ſacrifices *ſhall be* unto them as the bread of mourners: all that eat thereof ſhall be polluted: for their bread for their ſoul ſhall not come into the houſe of the LORD.

5 What will ye do in the ſolemn day, and in the day of the feaſt of the LORD?

6 For lo they are gone, becauſe of deſtruction: Egypt ſhall gather them up, Memphis ſhall bury them: the pleaſant *places* for their ſilver, nettles ſhall poſſeſs them: thorns *ſhall be* in their tabernacles.

7 The days of viſitation are come, the days of recompenſe are come, Iſrael ſhall know *it*: the prophet *is* a fool, the ſpiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman of Ephraim *was* with my God: *but* the prophet *is* a ſnare of a fowler in all his ways, *and* hatred in the houſe of his God.

9 They have deeply corrupted *themſelves*, as in the days of Gibeah: *therefore* he will remember their iniquity, he will viſit their ſins.

10 I found Iſrael like grapes in the wilderneſs: I ſaw your fathers as the firſt-ripe in the fig-tree at her firſt time: *but* they went to Baal-peor, and ſeparated themſelves unto that ſhame; and *their* abominations were according as they loved.

11 *As for* Ephraim, their glory ſhall fly away like a bird; from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet will I bereave them, *that there ſhall* not *be* a man *left*: yea, wo alſo to them when I depart from them.

13 Ephraim, as I ſaw Tyrus, *is* planted in a pleaſant place: but Ephraim ſhall bring forth his children to the murderer.

14 Give them, O LORD: what wilt thou give? give them a miſcarrying womb, and dry breaſts.

15 All their wickedneſs *is* in Gilgal: for there I hated them: for the wickedneſs of their doings I will drive them out of mine houſe, I will love them no more: all their princes are revolters.

16 Ephraim is ſmitten, their root is dried up, they ſhall bear no fruit: yea, though they bring forth, yet will I ſlay, *even* the beloved *fruit* of their womb.

17 My God will caſt them away, becauſe they did not hearken unto him: and they ſhall be wanderers among the nations.

Ver. 1. *Rejoice not, O Iſrael, for joy, like other people.*] The joy here mentioned may properly mean thoſe rejoicings which were commonly made among all people at the end of harveſt, when the Gentiles offered ſacrifices of thankſgiving for the plenty they enjoyed. The Prophet tells the Iſraelites, they had more highly offended by their apoſtacy, than the Gentiles did by their ignorance; compare Ezek. xvi, 47, 48.

—— *For thou haſt gone a whoring from thy God, thou haſt loved a reward from every corn-floor.*] Thou haſt broken the covenant God made with thee, by ſerving other Gods; ſee chap, iv, 12. v, 4, 7. and haſt offered the firſt fruits, or tithes of thy increaſe to idols, as an acknowledgment that the plenty thou enjoyeſt was their gift; ſee chap, ii, 12. Jer, xliv, 17.

Ver. 2. *The floor and the wine-preſs ſhall not feed them, &c.*] I will take away their plenty of corn and wine, as a juſt puniſhment of their ingratitude; ſee ch. ii, 9, 12.

Ver. 3. *They ſhall not dwell in the Lord's land, but Ephraim ſhall return to Egypt.*] God will turn them out out of that inheritance he gave to their fathers, and they ſhall be carried into captivity and bondage a ſecond time into Egypt; ſee ch. viii, 13.

—— *And they ſhall eat unclean things in Aſſyria.*] Their circumſtances in captivity will not permit them to obſerve the rules of that law relating to unclean meats, and they will be forced to partake of ſuch meats as have been offered to idols; compare Ezek. iv, 13. Dan. i, 8. The ten tribes were carried captive into the dominions of Aſſyria: 2 Kings xvii. 6. Compare ch. xi. 11. of this Prophecy.

Ver. 4. *They ſhall not offer wine-offerings to the Lord, &c.*] A more particular explanation of that threatning denounced, ch. iii, 4. that they ſhould be *without a ſacrifice:* They ſhould have no opportunity in their captivity to offer meat-offerings, or drink-offerings to God, as they did upon the high-places, or in their idolatrous temples; ſee Amos iv. 4, 5. and ſometimes perhaps in the temple at Jeruſalem; ſee ver. 15. They themſelves ſhall be in the condition of mourners for the dead, and by that means be unqualified to offer any thing to God; nor will their offerings be acceptable; ſee Deut. xxvi, 14.

—— *All that eat thereof ſhall be polluted.*] As thoſe are who come near the dead, Numb. xix, 11. who are thereby unqualified to attend upon God's ſervice; ſee Levit: xxi, 1, 6.

—— *For their bread for their ſouls ſhall not come into the houſe of the Lord,*] The offerings they make for the expiation of ſouls (ſee Levit. xvi, 11,) ſhall not be fit to be brought into the houſe of the Lord; and the temple it ſelf ſhall be left deſolate.

Ver, 5. *What will ye do in the ſolemn day*, &c.] Ye ſhall have no opportunity of obſerving any of your ſolemn feaſts in your captivity; ſee ch. ii, 11.

Ver, 6. *For lo, they are gone becauſe of deſtruction*, &c] A great many of the ten tribes went into Egypt for fear of the captivity threatned by Shalmaneſer; ſee ch, vii, 16, viii, 13; accordingly the Prophecies, which foretel their reſtoration, mention their return from Egypt; ſee ch, xi, 11. Iſa. xi, 11; xxvii, 12: Zech. x, 10, 11: The Prophet threatens thoſe that went down thither, that they ſhould have no better a fate than their brethren, who were carried away into Aſſyria; but they ſhould die there, and never ſee their native country any more.

—— *Egypt ſhall gather them up.*] Or, *gather them*, as the word is tranſlated, Ezek. xxix, 5: It ſignifies in both places the ſame with their being buried, expreſſed in other places by *being gathered to their people.*

—— *The pleaſant places for their ſilver.*] Or, *places deſirable for their ſilver*; either as being repoſitories for their treaſure or their plate, or as being adorned with ſilver.

—— *Nettles ſhall poſſeſs them.*] They ſhall be uninhabited and fall to ruin; compare ch. x, 8: Iſa. xxxii, 13; xxxiv, 13.

Ver, 7. *The days of viſitation are come —— Iſrael ſhall know it.*] God's judgments (ſee verſe 9,) upon the ten tribes ſhall be ſo evident, that the moſt incredulous ſhall not be able to deny it.

—— *The prophet is a fool, the ſpiritual man is mad.*] The falſe prophets (ſee verſe 8,) that pretend to ſpeak by the Spirit of God, and foretel nothing but peace, ſhall be convinced of their folly and madneſs, when they ſee things fall out otherwiſe than they had foretold; ſee Jer. vi, 14: xxiii, 16, 17: Ezekiel xiii, 10: Micah ii, 11: Zeph. iii, 4.

—— *For the multitude of thine iniquity, and the great hatred.*] God has delivered this people up to thoſe deluſions, as a juſt puniſhment of their many ſins, and the great hatred they have againſt God and his worſhip; ſee the following verſe.

Ver, 8. *The watchman of Ephraim was with my God*, &c.] The true Prophet, like a watchman ſent by God, gave warning to Iſrael of their approaching calamities; ſee Jer. vi, 17: Ezekiel iii, 17: xxxiii, 2: Micah vii, 4: But the words of the falſe prophet are like a ſnare laid on purpoſe to entrap men into miſchief and deſtruction; ſee ch. v, 1: and his falſe Prophecies he utters purely out of hatred to God and his worſhip, and to deter thoſe that hearken to him, from attending upon God's ſervice at the temple.

Ver, 9. *They have deeply corrupted themſelves, as in the day of Gibeah.*] The men of Gibeah are deſcribed in the ſame characters as thoſe of Sodom are; compare Judges xix, 22, with Gen. xix, 4; to which they added the villany of *forcing* the Levite's *concubine* — verſe 25, *&c.*

Ver. 10. *I found Iſrael as grapes in the wilderneſs*, &c.] After I had miraculouſly redeemed Iſrael out of Egypt, and brought them into the wilderneſs, their obedience was as greatful to me, as early grapes, or the firſt ripe figs are to a thirſty traveller; compare Iſaiah xxviii, 4. Micah vii, 1. This relates to their firſt entring into covenant with God, and their promiſes of a ready obedience; ſee Exod. xix, 8. xxiv, 3. Deut. v. 27. 28, 29; and compare ch. ii, 15. xi, 1. of this Prophecy.

—— *But they went to Baal-peor, and ſeparated themſelves unto that ſhame.*] The Hebrew word, *yinnazeru*, *were ſeparated*, alludes to the order of the Nazarites, who were in a peculiar manner ſet apart for God's ſervice; ſee the note upon Amos ii. 11. Such as were Samſon and John Baptiſt; whereas theſe dedicated themſelves to the ſervice of that filthy idol *Baal-peor*, *that ſhame* or *ſhameful thing*, as it is expreſſed Jer. xi. 13. *Bosketh*, *ſhame*, was a nick-name for Baal; ſo Jerubbaal is called Jerubbeſheth, 2 Sam. xi, 21.

—— *And their abominations were according as they loved.*] They followed their own imaginations in the ſeveral idolatries which they committed; ſee Numb. xv, 39. Deut. xxix, 19. Amos iv. 5.

Ver. 11. *As for Ephraim, their glory ſhall fly away as a bird*, &c.] The multitude of their people in which they pride themſelves, ſee ch. x. 13 ſhall vaniſh out of ſight like a bird, compare Prov. xxiii. 4. their women ſhall not be ſo fruitful as they have been heretofore.

Ver. 12. *Though they bring up their children, yet will I bereave them*, &c.] If after the hazards of conception and child-bearing, they ſhould breed up their children to man's eſtate, yet will I make them childleſs; the ſword without, and famine and peſtilence within, ſhall make an entire riddance of them and their poſterity; ſee Deut. xxviii, 62. xxxii. 25. Jer. xvi, 3.

—— *Yea, Wo alſo to them when I depart from them.*] They ſhall feel what miſeries ſhall befal them, when I withdraw my protection from them; ſee Deut. xxxi. 17. 2 Kings xvii. 18, 23.

Ver. 13. *Ephraim, as I ſaw Tyrus, is planted in a pleaſant place.*] The ſituation of Ephraim, and particularly of the royal city Samaria ſituate in that tribe, is as pleaſant as that of Tyre; ſee Ezekiel xxvii. 3. But tho' Tyre held out againſt the ſiege of Shalmaneſer, as Joſephus relates, antiq. lib. 9. c. ult. yet Ephraim and the whole kingdom of Iſrael (ſee ch. v. 3.) ſhall be ſubdued by him, and many of their children ſhall be a prey to his murdering ſword.

Ver. 14. *What wilt thou give them? Give them a miſcarrying womb and dry breaſts.*] The Prophet ſpeaks as if he were in ſuſpence, their condition being ſo deſperate, that nothing could relieve them. But, ſaith he, rather let their women be barren, than bring forth children only for the ſlaughter; ſee the foregoing verſe, and compare Luke xxiii. 29.

Ver. 15. *All their wickedneſs is in Gilgal:* (ſee ch. iv. 15.) *there I hated them:* So the particle *ſham* ſometimes ſignifies; ſee Noldius, p. 766.

—— *I will drive them out of my houſe, I will love them no more.*] Compare ch. i. 6. I will not any longer treat them as my domeſticks, but debar them of the privilege of living in my land, verſe 3 of coming to my temple, verſe 4, 5. or enjoying any marks of my favour, verſe 17.

—— *All their princes are revolters.*] Their rulers and magiſtrates revolt from my worſhip, and break all the rules of juſtice and honeſty; compare ch. iv. 8. Iſa. i. 23. Ezek. xxii, 27. Micah iii, 11. Zech. iii, 3.

Ver. 16. *Ephraim is ſmitten, their root is dried up, they ſhall bear no fruit.*] They are like a tree that is blaſted and dead at root, and only fit to be cut down.

—— *Yea, though they bring forth*, &c.] See verſe 13.

Ver. 17. *My God will caſt them away*, &c.] He will no more own them for his people, but leave them to wander

der and be diſperſed among the other nations. They were afterward called by the name of the Διασπορὰ, or *diſperſed* among the Gentiles; ſee John vii. 35. James i. 1. 1 Peter i. 1.

CHAP. X.

Iſrael is reproved and threatned for their impiety and idolatry.

ISRAEL *is* an empty vine, he bringeth forth fruit unto himſelf: according to the multitude of his fruit, he hath increaſed the altars; according to the goodneſs of his land, they have made goodly images.

2 Their heart is divided; now ſhall they be found faulty: he ſhall break down their altars: he ſhall ſpoil their images.

3 For now they ſhall ſay, We have no king, becauſe we feared not the LORD: what then ſhould a king do to us?

4 They have ſpoken words, ſwearing falſly in making a covenant: thus judgment ſpringeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria ſhall fear, becauſe of the calves of Beth-aven: for the people thereof ſhall mourn over it, and the prieſts thereof *that* rejoyced on *it*, for the glory thereof, becauſe it is departed from it.

6 It ſhall be alſo carried unto Aſſyria *for* a preſent to king Jareb: Ephraim ſhall receive ſhame, and Iſrael ſhall be aſhamed of his own counſel.

7 *As for* Samaria, her king is cut off as the fome upon the water.

8 The high places alſo of Aven, the ſin of Iſrael ſhall be deſtroyed: the thorn and the thiſtle ſhall come up on their altars; and they ſhall ſay to the mountains, Cover us; and to the hills, Fall on us.

9 O Iſrael, thou haſt ſinned from the days of Gibeah: there they ſtood: the battel in Gibeah againſt the children of iniquity did not overtake them.

10 *It is* in my deſire that I ſhould chaſtiſe them: and the people ſhall be gathered againſt them, when they ſhall bind themſelves in their two furrows.

11 And Ephraim *is as* an heifer *that is* caught, *and* loveth to tread out *the corn*, but I paſſed over upon her fair neck: I will make Ephraim to ride: Judah ſhall plow, *and* Jacob ſhall break his clods.

12 Sow to your ſelves in righteouſneſs, reap in mercy: break up your fallow ground: for *it is* time to ſeek the LORD, till he come and rain righteouſneſs upon you.

13 Ye have plowed wickedneſs, ye have reaped iniquity, ye have eaten the fruit of lies: becauſe thou didſt truſt in thy way, in the multitude of thy mighty men.

14 Therefore ſhall a tumult ariſe among thy people, and all thy fortreſſes ſhall be ſpoiled, as Shalman ſpoiled Beth-arbel in the day of battel: the mother was daſhed in pieces upon *her* children.

15 So ſhall Beth-el do unto you, becauſe of your great wickedneſs: in a morning ſhall the king of Iſrael utterly be cut off.

Ver. 1. *Iſrael is an empty vine, he bringeth forth fruit unto himſelf.*] The Hebrew *bokek* is capable of two contrary ſignifications; it may either ſignify *empty*, or *emptying* (*i. e.* caſting) the fruit it giveth, the ſenſe which our tranſlators follow: Or elſe it may ſignify *nouriſhing*; in which ſenſe the LXX and Vulgar Latin underſtand it, and which Dr. Pocock confirms from the uſe of the word in Arabick; and then the words will import, that though Iſrael like a flouriſhing vine abounded with plenty of all things, yet he brought forth no fruit unto God, but abuſed his bleſſings to the encouragement of ſin and idolatry; as it follows in the next words.

——*According to the goodneſs of the land, they have made goodly images.*] See ch. ii. 8. viii. 4.

Ver. 2. *Their heart is divided, now ſhall they be found faulty.*] They think to divide their duty and affections between God and idols; ſee 1 Kings xviii. 21. This will manifeſtly appear in the puniſhment of their ſin, when God ſhall deſtroy all the monuments of their idolatry; ſee ver. 5, *6*, 8.

Ver. 3. *We have no king, becauſe we feared not the Lord.*] This verſe relates to the time of anarchy, or an interregnum, which continued for eight or nine years, between the murder of Pekah and the ſettlement of Hoſhea in the throne; compare ver. 7. and 15. and ſee Archbiſhop Uſher's Annals, ad A. M. 3265, and 3274.

——*What then ſhould a king do to us?*] Or rather, *for us*, as the phraſe ſignifies, ch. vi. 4. *i. e.* a king cannot protect us, if God be againſt us.

Ver. 4. *For they have ſpoken words, ſwearing falſely in making a covenant.*] This may either relate to their breaking their ſolemn covenant with God; ſee ch. v. 7. or their treachery toward their kings, againſt whom they had formed ſeveral conſpiracies; ſee 2 Kings xv. 10,—14.—25,—30.

——*Thus judgment ſpringeth up like hemlock in the furrows of the fields.*] Injuſtice being publickly countenanced, encourages the ſame practices in private mens dealings: Thus inſtead of judgment and fair-dealing, injuſtice increaſes every where, as bitter and poiſonous weeds grow up in a field, where there is no care taken to deſtroy them; compare Amos v. 7. vi. 12. The word *roſh* is ſometimes tranſlated *gall*, and in other places *hemlock*: and ſignifies ſome bitter poiſonous herb expreſſed by a *root of bitterneſs*, Heb. xii. 15.

Ver. 5. *The inhabitants of Samaria ſhall fear becauſe of the calves of Beth-aven*, &c.] *Samaria* here, ſignifies the kingdom of Iſrael, of which Samaria was the capital city; ſee ch. viii. 5, 6. The inhabitants of that kingdom ſhall be ſeized with fear and confuſion, when the calf of Beth-el (ſee iv. 15.) ſhall be carried away as a preſent to Shalmaneſer, ver. *6*. when he made the king and kingdom of Iſrael tributary; 2 Kings xvii. 3. The Jewiſh writers have a tradition, that the golden calf at Dan was taken away by Tiglath-Pileſer, when he ſubdued Galilee, 2 Kings xv. 29. and the other at Beth-el by order of Shalmaneſer. The plural number of the word *calves*, is an *enallage* for the ſingular; for the ſame idol is in this verſe ſpoken of in the ſingular number; compare ch. xiii. 2.

—*For the people thereof ſhall mourn over it*, &c.] Dr. Pocock obſerves that the word *yagilu*, tranſlated *rejoiced*, is alſo uſed in a contrary ſignification, as ſeveral Hebrew words are, for *mourning* or being ſorrowful; in which ſenſe it is probably uſed, Job iii. 32. Pſal. ii. 11. and then the ſentence here may be word for word tranſlated, "and the prieſts thereof ſhall ſorrow over it.' Both prieſts and people ſhall mourn and be ſorrowful, when they ſee "its glory departed" from it, (1 Sam. iv. 21.) and 'tis no more the object of religious worſhip. The word *kemarim*, rendered *prieſts*, is tranſlated "idolatrous prieſts," 2 Kings xxiii. 5. but the original word is retained in our tranſlation of Zeph. i. 5. which are all the places in which it occurs in the Scriptures. From this word the Latin *camillus* is derived, which in the primary ſignification denotes a prieſt.

Ver. 6. *It ſhall be carried to Aſſyria, for a preſent to king Jareb.*] King Jareb is a king that can plead their cauſe, and take them into his protection, as the phraſe is explained, ch. v. 13. there it probably means Tiglath-Pileſer king of Aſſyria, unto whom Menahem betook himſelf for ſafety; and here it ſeems to denote Shalmaneſer, who took the Iſraelites into his protection by making them tributaries; ſee the note on ver. 5.

——*Ephraim ſhall receive ſhame*, &c.] They ſhall ſee the unſucceſsfulneſs of Jeroboam's policy in ſetting up of this idolatrous worſhip, and their complying with it; and ſhall be aſhamed to find that the idol in which they truſted, could not defend itſelf; compare ch. xi. 6.

Ver. 7. *As for Samaria, her king is cut off*, &c.] This may probably be underſtood of Pekah, who was ſlain by Hoſhea; ſee ver. 3. The king of Iſrael is ſtyled king of Samaria; 1 Kings xxi. 1, 2. 2 Kings i. 3. as being the capital city of the kingdom.

Ver. 8. *The high places of Aven, the ſin of Iſrael, ſhall be deſtroyed.*] *Aven* is the ſame with Beth-aven, ver. 5. The idolatrous temples were uſually placed upon mountains; ſee ch. iv. 13. So was that at Beth-el, called the *High-places*, the plural number being often uſed in the Hebrew to expreſs a thing ſpoken of to be eminent or remarkable in its kind. The idolatry here practiſed is called the ſin of Iſrael, as being ſuch in an eminent manner; ſee Deut. ix. 21. So Jeroboam is ſaid to *make Iſrael to ſin*, by ſetting up this idolatrous worſhip; ſee 1 Kings xii. 30. xiii. 34.

——*The thorn and the thiſtle ſhall come up on their Altars.*] Such uſually growing among ruins; ſee ch. ix. 6.

——*And they ſhall ſay to the mountains, cover us*, &c. The words expreſs the great conſternation of the wicked, when God's judgments overtake them; whoſe guilt prompts them to caſt about where to hide themſelves; compare Iſa. ii, 19. Luke xxiii, 30. Rev. vi, 16.

Ver. 9. *O Iſrael, thou haſt ſinned from the days of Gibeah.*] Chap. ix, 9. Some render it, *more than in the days of Gibeah.*

——*There they ſtood.*] The other tribes ſet themſelves in array of battle againſt the Benjamites, who refuſed to deliver up the men who had been guilty of ſo much lewdneſs; ſee Judg. xx. 13.

——*The Battle in Gibeah againſt the children of iniquity did not overtake them.*] The other tribes did not at firſt get the better of the Benjamites, tho' at laſt they cut all of them off but ſix hundred: *ibid.* ver. 46, 47. But if the ſame thing were to be done now, you would not have the zeal or courage to encounter any ſuch offenders.

Ver. 10. *It is in my deſire that I ſhould chaſtiſe them.*] I ſhall take pleaſure in puniſhing them for their ſins, and ſhall now *rejoice over them to deſtroy them:* Deut. xxviii, 63.

——*And the people ſhall be gathered againſt them.*] Either the Aſſyrians, whoſe alliance they formerly ſought after, or thoſe people whoſe idolatry they had complied with; ſee Ezek. xvi, 37.

——*When they ſhall find themſelves in their two furrows.*] The LXX give a much plainer and eaſier ſenſe of the words, who follow the marginal reading of the Hebrew, and render it, *When I ſhall chaſtiſe them for their two iniquities*, viz. the Calves of Dan and Bethel: compare ver. 8.

Ver. 11. *And Ephraim is as an heifer that is taught, and loveth to tread out the corn; but I paſſed over her fair neck*, &c.] The ſenſe would run eaſier, if we read it, *Ephraim is as an heifer that is teachable——ſo I paſſed over her fair neck. I cauſed Ephraim to ride, Judah did plow, and Jacob did break the clods.* God ſets forth the gentle and eaſy methods he uſed, to bring both Iſrael and Judah to a ſenſe of their duty; treating them with gentleneſs, as a husbandman does young bullocks or horſes, ſtroaking them, and encouraging them, till they are accuſtomed to the yoke: Then he gave them his law, and preſcribed them rules for the ſeveral duties and offices of life, and expected they ſhould bring forth fruit anſwerable to the ſeveral helps and advantages which he had given them. Mens improvements in grace are often compared to the manuring of ground, in order to make it fruitful: So the Church is ſtiled God's Vineyard, Iſa. v, 9. And his husbandry, 1 Cor. iii. 9.

Ver. 12. *Sow to your ſelves in righteouſneſs, reap in mercy.*] Employ yourſelves in works of Juſtice and Righteouſneſs; and by God's mercy you may ſtill hope to reap the fruits of your repentance and reformation.

——*Break up your fallow ground*, &c.] You have lain a long while uncultivated, ſo it is time for you to repent, and bring forth the fruits of good living; and you ſhall not fail of God's bleſſing upon your ſincere endeavours, to make you more and more fruitful.

Ver. 13. *Ye have plowed wickedneſs, ye have reaped iniquity*, &c.] As your thoughts and deſigns have been evil, ſuch has been the fruit and reward of your labours; compare ch. viii. 7.

——*Ye have eaten the fruit of lies.*] You have received the juſt rewards of your idolatry; ſee the note on ch. vii. 3.

——*Becauſe thou didſt truſt in thy way, and in the multitude of thy mighty men.*] See ch. ix. 11. xiii. 15. This way may ſignify that way of worſhip which thou haſt deviſed: So the word is taken, Amos viii. 14. See the note there.

Ver. 14. *Therefore ſhall a tumult ariſe among thy people*, &c.] This points at the taking Samaria after a three years ſiege, by Shalmaneſer king of Aſſyria; which put a final period to the kingdom of Iſrael; ſee 2 Kings xvii. 6.

——*As Shalman ſpoiled Beth-arbel in the day of battle.*] The Prophet compares the deſtruction of Samaria with another terrible deſolation, which the ſame Shalmaneſer, called here Shalman, made at Beth-arbel, a place in Armenia (famous afterward for the defeat of Darius, the laſt king of Perſia, by Alexander) where all the inhabitants were put to the ſword, without any diſtinction either of ſex or age. Compare ch. xiii, 16.

Ver. 15. *So ſhall Bethel do unto you, becauſe of your great wickedneſs.*] The idolatry ſet up at Bethel ſhall be in like manner the cauſe of your ruin. The Hebrew reads, becauſe of the evil of your evil. That language expreſſes the greatneſs of any thing by repeating the word over again. The ſame expreſſion is uſed by St. Paul, Rom. vii. 13. *That ſin might become exceeding ſinful*, i. e. hereby it might appear how full of evil our natural corruption is.

——*In a morning ſhall the king of Iſrael be cut off.*] Suddenly ſhall Hoſhea be deprived of his kingdom, and an end put to the whole ſtate and government of *Iſrael*. The expreſſion in the Hebrew, denotes the firſt appearing of the morning, to ſignify that it ſhall be done early and without delay: So we read Pſal. xlvi, 3. *God ſhall help her, and that right early:* where the Hebrew reads, *At the appearing of the morning:* and again, Pſal. xc. 14. cxliii. 8. The ſame thing is elſewhere expreſſed by riſing early, Jer. vii, 13. xxxv. 15. The expreſſion here may allude to the deſtruction of Pharaoh and his army, when the morning appeared, Exod. xiv. 27.

CHAP. XI.

1 *The ingratitude of Iſrael unto God for his benefits.* 5 *His judgment.* 8 *God's mercy toward them.*

WHEN Iſrael *was* a child, then I loved him, and called my ſon out of Egypt.

2 *As* they called them, ſo they went from them: they ſacrificed unto Baalim, and burnt incenſe to graven images.

3 I taught Ephraim alſo to go, taking them by their arms, but that knew not that I healed them.

4 I drew them with cords of a man, with bands of love, and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

5 ¶ He ſhall not return into the land of Egypt, but the Aſſyrian ſhall be his king, becauſe they refuſed to return.

6 And the ſword ſhall abide on his cities, and ſhall conſume his branches, and devour *them*, becauſe of their own counſels.

7 And my people are bent to backſliding from me: though they called them to the moſt High, none at all would exalt *him*.

8 How ſhall I give thee up, Ephraim? *how* ſhall I deliver thee Iſrael? how ſhall I make thee as Admah? *how* ſhall I ſet thee as Zeboim? mine heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceneſs of mine anger, I will not return to deſtroy Ephraim; for I *am* God, and not man, the only One in the midſt of thee, and I will not enter into the city.

10 They ſhall walk after the LORD: he ſhall roar like a lion: when he ſhall roar, then the children ſhall tremble from the weſt.

11 They ſhall tremble as a bird out of Egypt, and as a dove out of the land of Aſſyria: and I will place them in their houſes, ſaith the LORD.

12 Ephraim compaſſeth me about with lies, and the houſe of Iſrael with deceit: but Judah yet ruleth with God, and is faithful with the ſaints.

Ver. 1. *When Iſrael was a child, then I loved him.*] When this people was in a ſtate of childhood, *i. e.* in the patriarchal times, and during their continuance under the Egyptian bondage, from whence I delivered them.

——— *And called my ſon out of Egypt.*] Iſrael is called God's Son, and his firſt-born, Exod. iv. 22, 23. and therein was an eminent figure of the Meſſias, in whom all God's promiſes are fulfilled. This Prophecy is applied by St. Matth. ch. ii, 15. to our Lord's return out of Egypt, after his flight thither in his infancy: And the literal ſenſe of the words does more properly belong to him than to Iſrael; which is obſervable in many other Prophecies, which can but improperly be applied to thoſe of whom they were at firſt ſpoken, and taking them in their true and genuine ſenſe, are only fulfilled in Chriſt. See particularly Pſal. xxii, 16, 18.

Ver. 2. *As they called them, ſo they went from him.*] Or, the more they called them, or they were called (the active being often uſed for the imperſonal) ſo much the more they went from him: ſee Noldius, p. 436. The more earneſtly the Prophets called upon them to cleave ſtedfaſtly to the true God (ſee ver. 7.) the more they were bent to depart from him to the worſhip of idols.

——— *They ſacrifice to Baalim.*] See the note upon ch. ii, 13. and xiii. 1.

Ver. 3. *I taught Ephraim alſo to go, taking him by the arms.*] In this time of his childhood, ver. 1. I bare him, and carried him, as a man doth bear his ſon, Deut. i, 31. Or, as a mother doth teach her child to go, leading it by the arms; protecting him, and providing for him in the wilderneſs. See Deut. viii. 2.

——— *But they knew not that I healed them.*] They conſidered not (ſee ch. ii, 8. vii, 9.) that the health and ſafety they enjoyed, was owing to me: compare Exod. xv. 26. xxiii. 25.

Ver. 4. *I drew them with cords of a man, with bands of love.*] I made uſe of thoſe means of drawing them to my ſelf, which were moſt proper to work upon their reaſon and ingenuity, viz. the methods of loving-kindneſs, and good-will toward them.

——— *I was to them as they that take off the yoke on their jaws.*] I removed the yoke or bondage of Egypt from off their heads: compare Levit. xxvi, 13.

——— *And I laid meat unto them.*] I provided manna to ſuſtain them in the wilderneſs.

Ver. 5. *They ſhall not return into Egypt, but the Aſſyrian ſhall be his king*, &c.] Tho' many of them have gone into Egypt for refuge againſt the invaſion of Shalmaneſer, ſee chap. viii, 13. ix, 3. yet they ſhall not have any further opportunity of betaking themſelves thither, but the king of Aſſyria ſhall carry them away captive; becauſe they refuſed to return to me, notwithſtanding ſo many calls I had given them in order to their repentance.

Ver. 6. *And the ſword ſhall abide on his cities, and conſume his branches, and devour them.*] Both cities and villages ſhall be deſtroyed by the conqueror's ſword. The word tranſlated *branches*, ſignifies alſo *bars*; and may denote the valiant men that ſhould defend them againſt the enemies forces; ſo the Chaldee underſtands it, and in this ſenſe the word is uſed, Iſa. xvi, 6. Jer. xlviii. 30.

——— *Becauſe of their own counſels.*] See ch. x, 6.

Ver. 7. *And my people are bent to backſliding from me.*] See ch. iv, 16. The original word *meſhubah*, is the ſame which Jeremy often uſes, ſpeaking of this ſubject; ſee Jer. iii. 6, 8, &c. viii. 15. xiv, 7. and compare ch. xiv. of this Prophecy. The words are thus tranſlated by ſome, 'My people are in ſuſpence becauſe of their backſliding from me:' Either they are in continual anxiety becauſe of my diſpleaſure; or elſe they are irreſolute, and halt between God and their idols; compare ch. x, 2.

——— *Though they called them to the moſt High, none at all would exalt him.*] This may relate to the ſeveral calls God gave them by his Prophets; ſee verſe 2. Dr. Wells underſtands it of the invitation Hezekiah made to the people of Iſrael to join with him in celebrating the Paſſover, which ſome of the ten tribes accepted of, but others refuſed, 2 Chron. xxx. 1—11.

Ver. 8. *How ſhall I give thee up, Ephraim? how ſhall I deliver thee up, Iſrael?*] God's mercies are here pathetically deſcribed as contending with his juſtice, to ſhew that he does 'not willingly afflict or grieve the children of men:' Lam. iii, 33.

——— *How ſhall I make thee as Admah?* &c.] How ſhall I give thee up to be a perpetual deſolation? compare Deut. xxix, 23.

——— *My heart is turned within me, my repentings are kindled together.*] Thus God's compaſſion towards ſinners is elſewhere expreſſed by the ſounding or earning of his bowels, Iſaiah lxiii, 15. Jer. xxxi, 20. a metaphor taken from the natural affection which parents have for their children.

Ver. 9. *I will not execute the fierceneſs of mine anger, I will not return to deſtroy Ephraim; for I am God, and not man, the Holy One in the midſt of thee.*] I will not deal with them like an enraged enemy, who thinks of nothing but ſatisfying his revenge: I will not, like ſuch a one, *return to deſtroy*, i. e. make a ſecond deſtruction, ſo to cut off thoſe that eſcape the firſt fury of my vengeance: I do not give way to a blind rage, as men often do; but as God, am unchangeable, and will ſtill fulfil my gracious promiſes made to Abraham and his people, of being their God; compare Mal. iii, 6.

——— *I will not enter into the city.*] A ſecond time, in order to make an utter deſtruction.

Ver. 10. *They ſhall walk after the Lord, he ſhall roar like a lion.*] They ſhall follow God's call, and comply with his commands; when he ſhall convert them by an efficacious call of his providence, or powerful preaching of the Goſpel. God's voice is elſewhere compared to the roaring of a lion, becauſe of the terror which accompanies it. See Joel iii. 16. Amos i. 8. Rev. x. 3.

——— *When he ſhall roar, then the children ſhall tremble from the weſt.*] The word tremble, deſcribes the motion which a bird makes with her wings when it flies; ſee the following verſe. So the ſenſe is, that at this efficacious call of God, his children, the remnant of Iſrael, who ſhall be accounted his children, and heirs of the promiſes made to their fathers (ſee chap. i. 10.) ſhall come in haſte from the ſeveral places of their diſperſions, and particularly from the weſtern parts of the world, ſee Zech. viii. 7. called the ſea in the original, and expreſſed in Iſaiah, by the Iſlands of the ſea: See Iſa. xi. 11. and xxiv. 14.

Ver. 11. *They ſhall tremble, as a bird out of Egypt,* (i. e. fly with haſte; ſee the foregoing note) *as a dove out of the land of Aſſyria.*] Great numbers of Jews were exiles in Egypt and Aſſyria: So when the reſtoration of the Jews is ſpoken of, Egypt and Aſſyria are mentioned as countries from whence a conſiderable number of them ſhould return: See the note upon ch. ix. 3, 6.

——— *And I will place them in their houſes.*] As doves naturally reſort to the houſes they are uſed to, ſee Iſa. lx. 18. ſo ſhall theſe return and ſettle in their own native country.

Ver. 12. *Ephraim compaſſeth me about with lies,* &c.] In ſeveral tranſlations this verſe begins the 12th chapter, as of right it ought to to: For the reproof which God gives here to Iſrael, belongeth to the ſubject of the following chapter; and ſets forth the ten tribes abounding in all manner of idolatry and wickedneſs: See the note upon ch. vii. 3.

——— *But Judah yet ruleth with his God, and is faithful with the ſaints.*] Judah keeps cloſe to that kingly government which God ſettled in David's family; and faithfully obſerves thoſe ordinances which God gave to his Saints by Moſes. See Deut. xxxiii. 3. by which they were to be diſtinguiſhed to be an holy nation, and God's peculiar people. This relates to the times of Hezekiah.

CHAP. XII.

1 *A reproof of Ephraim, Judah, and Jacob.* 3 *By former favours he exhorteth to repentance.* 7 *Ephraim's ſins provoke God.*

EPhraim feedeth on wind, and followeth after the eaſt-wind: he daily increaſeth lies and deſolation, and they do make a covenant with the Aſſyrians, *and* oil is carried into Egypt.

2 The LORD hath alſo a controverſy with Judah, and will puniſh Jacob according to his ways; according to his doings will he recompenſe him.

3 ¶ He took his brother by the heel in the womb, and by his ſtrength he had power with God:

4 Yea, he had power over the angel, and prevailed: he wept and made ſupplication unto him: he found him *in* Beth-el, and there he ſpake with us.

5 Even the LORD God of hoſts, the LORD *is* his memorial.

6 Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

7 ¶ *He is* a merchant, the balances of deceit *are* in his hand: he loveth to oppreſs.

8 And Ephraim ſaid, Yet I am become rich, I have found me out ſubſtance: *in* all my labours they ſhall find none iniquity in me, that *were* ſin.

9 And I *that am* the LORD thy God from the land of Egypt, will yet make thee to dwell in tabernacles, as in the days of the ſolemn feaſt.

10 I have alſo ſpoken by the prophets, and I have multiplied viſions, and uſed ſimilitudes, by the miniſtry of the prophets.

11 *Is there* iniquity in Gilead? ſurely they are vanity, they ſacrifice bullocks in Gilgal; yea, their altars *are* as heaps in the furrows of the fields.

12 And Jacob fled into the country of Syria, and Iſrael ſerved for a wife, and for a wife he kept *ſheep*.

13 And by a prophet the LORD brought Iſrael out of Egypt, and by a prophet was he preſerved.

14 Ephraim provoked *him* to anger moſt bitterly: therefore ſhall he leave his blood upon him: and his reproach ſhall his Lord return unto him.

Ver. 1. *Ephraim feedeth on wind, and followeth the eaſt-wind.*] A proverbial expreſſion to ſignify labour in vain, or purſuing ſuch meaſures as will bring damage rather than benefit: compare chap. viii. 7. The eaſt wind was a parching wind, which blaſted the fruit of the earth; thence it denotes deſolation and deſtruction: See chap. xiii. 15.

——— *They do make a covenant with the Aſſyrians, and oil is carried into Egypt.*] At the ſame time that they engage themſelves to be tributaries to the king of Aſſyria, they underhand ſend preſents to the king of Egypt, that he ſhould aſſiſt them in ſhaking off that yoke; ſee 2 Kings xvii. 4. The land of Judah had plenty of excellent oil; ſee Deut. viii. 8. Ezek. xxvii. 17.

Ver. 2. *The Lord alſo hath a controverſy with Judah* (ſee ch. iv. 1) *and will puniſh Jacob according to his ways,* &c.] Tho' Hezekiah had aboliſhed idolatry, and reſtored God's worſhip in the temple, 2 Chron. xxix. 3. xxx. 1. yet there was much hypocriſy and great corruption in the manners of his ſubjects; for which God's judgments are here threatened, and the invaſion of Sennacherib was actually inflicted: 2 Kings xviii. 13, *&c.*

Ver. 3. *He took his brother by the heel in the womb.*] From the mentioning of Jacob in the foregoing verſe, the Prophet takes occaſion to put his poſterity in mind of the particular favours God had ſhewed him, and beſtowed upon his poſterity for his ſake. His taking his brother by the heel in the womb, denoted that he obtained the right of the firſt-born, and deprived his brother of it.

Ver. 4, 5. *By his ſtrength he had power with God: yea, he had power over the angel, and prevailed*] The Prophet alludes to thoſe words of his, Gen. xxxii. 26. I *will not let thee go, except thou bleſs me*; intimating the ſtrength and prevalency of his prayers, for the obtaining a bleſſing from God. The words, ver. 3. *He had power with God,* and thoſe that follow, *He had power over the Angel,* are equivalent; which plainly proves that this perſon who aſſumed an human ſhape was really God, *i. e.* the ſon of God, and the Angel of the covenant, by whom all the divine appearances recorded in the old teſtament were performed; the affairs of the Church being ordered by him from the beginning. This ſubject is learnedly handled by

Dr. Allix, in his Judgment of the Jewiſh Church againſt the Unitarians, ch. xiii, xiv, xv. by Archbiſhop Teniſon, in his diſcourſe of Idolatry, ch. xiv. and by biſhop Bull, Defen. Fid. Nicen. cap. 1. Sect. 1.

Ver. 4. *He wept, and made ſupplication to him.*] Jacob's wreſtling with the Angel was not only a corporal conflict, but likewiſe a ſpiritual one; from bodily wreſtling he betook him to ſpiritual weapons; he poured forth tears with earneſt ſupplications and prayers, and ſtrove not ſo much for victory as for a bleſſing; the only way for a feeble, impotent creature, to prevail over his Creator. Jacob's ſupplication and tears may probably relate to thoſe earneſt prayers he made, ibid. ver. 9, 10, 11. The combat here referred to, by which he had power with God, ended in an aſſurance that his prayers were anſwered.

——— *He found him in Bethel.*] This relates to God's appearing to Jacob after the former viſion, Gen. xxxv. 9, 14. where God renewed his promiſe of giving the land of Judea to his poſterity. The Prophet takes particular notice of the place where he appeared, viz. Bethel, which they had ſince ſo miſerably polluted by idolatry.

——— *And there he ſpake with us.*] The Alexandrian copy of the Septuagint reads, *there he ſpake with him*; as if the expreſſion alluded to Gen. xxxv. 14. where God is ſaid to have talked with Jacob: But the preſent Hebrew reading yields a very good ſenſe, importing that God did not only ſpeak to him there, but likewiſe did inſtruct us not to ſet up an idol in that place which he had honoured with his preſence.

Ver. 5. *Even the Lord God of hoſts, the Lord is his memorial.*] Jehovah is the name by which he will be known, and remembred by all his ſervants, and diſtinguiſhed from all falſe gods. See Exod. iii. 5.

Ver. 6. *Therefore turn thee to thy God*, &c.] Return to him and ſerve him faithfully, and then you may expect the continuance of his favours, and his making good the promiſes he made to your fathers.

Ver. 7. *He is a merchant*, &c.] Inſtead of keeping mercy and judgment, ver. 6. he loves thoſe frauds and deceits, which are too commonly practiſed in buying and ſelling; and forgets thoſe laws of God which require the uſe of juſt weights and meaſures. See Levit. xix. 35, 36, Prov. xi. 1.

Ver. 8. *And Ephraim ſaid, yet* I *am become rich*, &c.] He pleaſeth himſelf with the thought that his riches increaſe, notwithſtanding his unjuſt dealings; and from thence concludes that God is not diſpleaſed with him, nor will lay his injuſtice to his charge.

——— I*n all my labours they ſhall find none iniquity in me that were ſin.*] Or, *they ſhall find neither iniquity nor ſin.* The particle *Aſher* is ſometimes taken in a copulative ſenſe. See Eccleſ. v. 18. The words tranſlated iniquity and ſin are equivalent; ſee Pſal. xxxii. 5.

Ver. 9. *And* I *that am the Lord thy God from the land of Egypt.*] Who brought thee out from thence, and have ſtill continued my favours towards thee; compare ver. 13. chap. xiii. 4.

——— *Will yet make thee dwell in tabernacles*, &c.] I will in after times return thy captivity, and give thee quiet poſſeſſion of thy own land again, where you ſhall thankfully acknowledge your former delivery out of Egypt, and your ſettlement in your own country; which was the intent of keeping the feaſt of Tabernacles: See Levit. xxiii. 42, 43. 2 Macc. x. 6. It was a feaſt obſerved with extraordinary expreſſions of Joy by the Jews, as appears from Nehem. viii. 17. Zech. xiv. 16. John vii. 37.

Ver. 10. *I have alſo ſpoken by the prophets, and have multiplied viſions, and uſed ſimilitudes*, &c.] Here are three ſpecies of Prophecy or Divine Revelation diſtinctly mentioned: 1ſt, Immediate ſuggeſtion or inſpiration, when God dictates or ſuggeſts the very words which the Prophet was to deliver. 2dly, Viſions, or a repreſentation made of external objects to the imagination in as lively a manner, as if they were conveyed by the ſenſes; and 3dly, Parables, or apt reſemblances; ſuch as that of God's Church to a vineyard, Iſa. v. 1. of the deſtruction of Jeruſalem to a foreſt ſet on fire, Ezekiel xx. 46, 49. and to a ſeething pot, ch. xxiv. 3. Hoſea himſelf was a parable or type to the Jews in taking a *wiſe of whoredoms*, to repreſent the idolatries of the houſe of Iſrael, whereby they went a-whoring after ſtrange gods, and forſook the Lord their king and huſband. It was an ancient cuſtom in the eaſtern parts of the world, to convey inſtructions under ſymbols and ſacred hieroglyphicks: Pythagoras learned this method in his travels in the eaſt, and the converſation he had there with the Jews, and other wiſe men of thoſe parts. God ſaith here, that he had inſpired his Prophets in theſe different ways to bring his people to repentance, but all in vain. Some interpreters underſtand the words in the future tenſe, *I will alſo ſpeak by the Prophets* —— as if God had promiſed to give ſome new effuſion of his Spirit in the latter days to facilitate the Jews converſion.

Ver. 11. *Is there iniquity in Gilead? Surely they are vanity.*] If we read the former part of the ſentence with an interrogation, it might be more ſignificantly rendered: *is there not iniquity in Gilead?* So the particle *im* ſignifies, Eſth. iv. 14. Jer. xxxi. 20. However the words are in ſenſe a vehement affirmation, importing that the idolatry practiſed in Gilead, (ſee ch. vi. 8.) could not preſerve him from being carried away captive by Tiglath-pileſer, 2 Kings xv. 29.

——— *They ſacrifice bullocks in Gilgal, yea their altars are as heaps in the furrows of the field.*] Notwithſtanding this judgment of God upon Gilead, and the country on the other ſide Jordan, they continue to offer ſacrifices to their idols in Gilgal; ſee ch. iv. 15. Their altars ſtand ſo thick, that they are diſcernible as ſtones gathered up and laid in heaps in the fields; ſee ch. viii. 11. x. 1. Some underſtand the ſentence, as containing a threatning, that their altars ſhould be demoliſhed, and become ſo many ruinous heaps; 2 Kings xix. 25. The word Gulim, heaps, alludes to Gilgal, juſt before-mentioned, a name derived from the ſame original. Some commentators explain the whole verſe to this ſenſe; that the whole kingdom of Iſrael, that part which is beyond Jordan, where Gilead ſtood, as well as the other parts on this ſide that river, and particularly Gilgal, are polluted with idolatry.

Ver. 12. *And Jacob fled into the country of Syria*, &c.] In this and the following verſe, the Prophet reproves their ingratitude, by putting them in mind from what ſmall beginnings God raiſed them to be a mighty nation; that their anceſtor Jacob (mentioned before verſe 3, 4.) was fain to fly for his life to Laban in Syria, and ſuſtain himſelf, and raiſe his family by keeping his uncle's flock; compare Deut. xxvi. 5.

Ver. 13. *And by a prophet the Lord brought Iſrael out of Egypt*, &c.] And afterwards, when his poſterity were detained in a miſerable bondage in Egypt, God delivered them thence, and miraculouſly preſerved them at the Red-ſea, and in the wilderneſs, by the hand of Moſes; compare ch. xiii. 4, 5.

Ver. 14. *Ephraim provoked him to anger moſt bitterly.*] Notwithſtanding all my favours ſhewed to theſe people and their anceſtors, they have provoked me by their idolatries, and other ſins, in a moſt outragious manner. The word *tamrurim*, tranſlated *moſt bitterly*, *ſchindler* renders, *by his heaps*, i. e. his altars, which ſtood *as heaps* in the the field, verſe 12; compare Jer. xxxi. 21.

——— *Therefore ſhall he leave his blood upon him.*] Or, *his blood ſhall return upon him*, as the Chaldee paraphraſe renders it; his wickedneſs will be the cauſe of his deſtruction: ſee ch. xiii. 9.

——— *And his reproach ſhall his Lord return upon him.*] He has reproached and diſhonoured God by word and deed, and God ſhall in a juſt recompence make him a reproach and by-word among the heathen; ſee ch. vii. 16. Deut. xxviii. 37; compare Dan. xi. 18.

CHAP. XIII.

1 Ephraim's glory by reaſon of idolatry, vaniſheth. 5 God's anger for their unkindneſs. 9 A promiſe of God's mercy. 15 A judgment for rebellion.

WHEN Ephraim ſpake, trembling, he exalted himſelf in Iſrael; but when he offended in Baal, he died.

2 And now they ſin more and more, and have made them molten images of their ſilver, *and* idols according to their own underſtanding,

derſtanding, all of it the work of the craftſmen: they ſay of them, Let the men that ſacrifice, kiſs the calves.

3 Therefore they ſhall be as the morning cloud, and as the early dew that paſſeth away, as the chaff *that* is driven with the whirlwind out of the floor, and as the ſmoak out of the chimney.

4 Yet I *am* the LORD thy God from the land of Egypt, and thou ſhalt know no God but me: for *there is* no Saviour beſide me.

5 ¶ I did know thee in the wilderneſs, in the land of great drought.

6 According to their pleaſure, ſo were they filled: they were filled, and their heart was exalted: therefore have they forgotten me.

7 Therefore I will be unto them as a lion; as a leopard by the way will I obſerve *them*.

8 I will meet them as a bear *that is* bereaved *of her whelps*, and will rent the caul of their heart, and there will I devour them like a lion: the wild beaſt ſhall tear them.

9 ¶ O Iſrael, thou haſt deſtroyed thy ſelf, but in me *is* thine help.

10 I will be thy king: where *is any other* that may ſave thee in all thy cities? and thy judges of whom thou ſaidſt, Give me a king and princes?

11 I gave thee a king in mine anger, and took *him* away in my wrath.

12 The iniquity of Ephraim *is* bound up: his ſin *is* hid.

13 The ſorrows of a travailing woman ſhall come upon him, he *is* an unwiſe ſon, for he ſhould not ſtay long in *the place of* the breaking forth of children.

14 I will ranſom them from the power of the grave: I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy deſtruction; repentance ſhall be hid from mine eyes.

15 ¶ Though he be fruitful among *his* brethren, an eaſt-wind ſhall come, the wind of the LORD ſhall come up from the wilderneſs, and his ſpring ſhall become dry, and his fountain ſhall be dried up: he ſhall ſpoil the treaſure of all pleaſant veſſels.

16 Samaria ſhall become deſolate, for ſhe hath rebelled againſt her God: they ſhall fall by the ſword; their infants ſhall be daſhed in pieces, and their women with child ſhall be ript up.

Ver. 1. *When Ephraim ſpake trembling, he exalted himſelf in Iſrael.*] While he behaved himſelf ſubmiſſively and obediently toward God, he was reckoned among the principal tribes of Iſrael. Here Ephraim is ſpoken of as diſtinct from Iſrael: in other places of this Prophecy he is put for the whole kingdom of the ten tribes; ſee chapter v. 3.

——— *But when he offended in Baal, he died.*] When he gave himſelf to idolatry, his ſtrength immediately declined, and had manifeſt ſymptoms of ruin and deſtruction; as when a man falls into a languiſhing condition, it is the certain fore-runner of death. The word *Baal* is here taken in a general ſenſe, for all falſe gods, or idolatrous ways of worſhip; ſo as to comprehend the worſhip of the golden calves, though they were deſigned for ſymbolical repreſentations of the true God: in which ſenſe the word *Baalim* may be underſtood, ch. ii. 13. xi. 2. To the ſame ſenſe we may moſt probably explain that text, 1 Kings xix. 18. *Yet have* I *left me ſeven thouſand in Iſrael, all the knees which have not bowed unto Baal*; meaning that ſmall remnant of the faithful in Iſrael, who had ſtuck cloſe to the worſhip of the true God, when the whole body of the people had complied with that idolatry which Jeroboam ſet up and authorized as the national religion; compare Tob. i. 5.

Ver. 2. *But now they ſin more and more, and have made them molten images according to their underſtanding.*] Or, *according to their invention*, or fancy. They pleaſe themſelves with ſome new piece of idolatry, as their fancy or imagination ſuggeſts; compare ch. x. 1.

——— *They ſay of them*, [or to them] *Let the men that ſacrifice kiſs the calves.*] Compare 1 Kings xix. 18. The word *adoration* properly ſignifies kiſſing the hand, and making obeiſance to the object of worſhip: So Job deſcribes the adoration which the ancient idolaters paid to the Heavenly Bodies, ch. xxxi. 26. Afterward the ſame outward act of worſhip was paid to images; as appears by a noted paſſage at the beginning of Minucius Felix's Octavius. Sometimes they kiſſed the image itſelf; as appears by the deſcription Cicero gives of Hercules's image, which Verres had took away, *Act*. 4. *in Verrem*, and by thoſe noted verſes of Lucretius, lib. 1.

——— tum portas propter ahena
Signa manus dextras oſtendunt attenuari
Sæpe ſalutantum tactu.

Some tranſlate *Zibche Adam, the ſacrifices of men, i. e.* thoſe who offered human ſacrifices; but this was an execrable piece of worſhip paid to Moloch, but never practiſed, that we find, at Dan or Bethel. Our interpreters render the words *Zibche Adam*, very properly, *the men that ſacrifice*; as the phraſe *Ebijone Adam*, ſignifies *the poor among men*, Iſa. xxix. 19.

Ver. 3. *Therefore they ſhall be as the morning cloud*, &c.] Compariſons that expreſs their ſudden diſappearing and coming to nothing; compare ch. vi. 4. Dan. ii 35.

Ver. 4. *Yet* I *am the Lord thy God from the land of Egypt, and thou ſhalt know no God beſide me.*] In thy diſtreſs thou betookeſt thy ſelf to other gods, expecting relief from them; but thou ſhalt find that none will be able to ſave thee but my ſelf, whenever thou wilt ſincerely turn to me; compare ch. xii. 29. Iſa. xliii. 11. This, and the following verſe, are an introduction to the gracious promiſes that follow, ver. 9—14, and ch. xiv. and import, that God will never utterly forget the promiſes made to their fathers; ſee Rom. xi. 29.

Ver. 5. I *knew thee in the wilderneſs*, &c] I took eſpecial care of thee, fed and ſuſtained thee for forty years in the wilderneſs, a place deſtitute of all conveniencies of life: The words are taken out of Deut. ii. 7. To *know*, often ſignifies in the Scripture-phraſe, to have a regard for, or take care of; ſee Exod. ii. 25. Pſal. i. 7. xxxi 8. cxliii. 3. Nahum i. 7. Prov. xii. 10. where our tranſlation renders it *regard*.

Ver. 6. *According to their paſtures, ſo were they filled*, &c.] The more care I took to provide plentifully for them, both before and after they came into the land of promiſe, the more perverſe they ſhewed themſelves towards me; their pride made them forget me their great benefactor. The expreſſion alludes to Deut. viii. 12—14; ſee likewiſe ch. xxii. 15.

Ver. 7, 8. *Therefore* I *will be unto them as a lion,* &c.] I will utterly conſume them from being a nation, and give them up into the hands of ſuch enemies as will ſhew them no mercy; compare ver. *16.* and Jer. v. *6.*

Ver. *9.* O *Iſrael, thou haſt deſtroyed thy ſelf, but in me is thy help.*] Thy own ſins have brought down deſtruction upon thee; and it is from me only thou canſt expect any help, which I will in due time afford thee; ſee the note upon ver. 4.

Ver. 10 I *will be thy king: where is there any other that may ſave thee in all thy cities?*] God promiſes to be their immediate protector upon their repentance. But the words may better be tranſlated, "Where is thy king now, that he may ſave thee?" *&c.* In this ſenſe the LXX underſtand the words, and ſeveral other interpreters; the word *ehi* being taken for *ajeh* by a frequent tranſpoſition of letters, as it is uſed again, ver. 14. The words relate either to the anarchy, which continued for ſome years, between the murder of Pekah and the ſucceſſion of Hoſhea; ſee ch. x. 3. or elſe to the time when Hoſhea was depoſed and impriſoned by the king of Aſſyria. See 2 Kings xvii. 4.

——*And thy judges, of whom thou ſaidſt, give me a king and princes.*] They deſired a king "to judge them like other nations," attended by his judges and proper officers; ſee 1 Sam. viii. 5—12

Ver. 11. I *gave thee a king in mine anger, and took him away in my wrath.*] I complied with your requeſt in giving you your firſt king Saul, tho' I was juſtly diſpleaſed at it: ſee 1 Sam. viii. 7. x. 19. And of later times I have ſuffered you to ſet up new kings, after you had murdered their predeceſſors; ſee ch. viii. 4. and now I will take your preſent king Hoſhea, and at the ſame time put an end to your kingdom and nation.

Ver. 12. *The iniquity of Ephraim is bound up, his ſin is hid.*] Our tranſlators ſeem to underſtand the verſe in a favourable ſenſe, as if God had promiſed not to execute that vengeance upon Iſrael which was due to their ſins; but the words rather imply a contrary meaning, and may be better tranſlated, "The iniquity of Ephraim is treaſured up, his ſon is laid up," *i. e.* It is laid up in my memory; and though the puniſhment due to it, has been reſpited for ſome time, yet now the ſeaſon is come when it ſhall be put in execution. The ſentence is equivalent to that expreſſion in Job, ch. xiv. 17. "My tranſgreſſion is ſealed up in a bag," *i. e.* thou keepeſt an exact account of it, as men do of money, which they ſeal up in a bag, to be forth-coming at a proper occaſion. To the ſame purpoſe are thoſe words of Moſes, Deut. xxxii. 34, 35. "Is not this laid up in ſtore for me, and ſealed up among my treaſures? To me belongs vengeance," *&c.* compare Rom. ii. 5.

Ver. 13. *The ſorrows of a travailing woman ſhall come upon him.*] Great calamities are often compared to the pains of child-birth; ſee Iſa. xii. 8. Jer. xxx. *6.* Pſal. xviii. 4. and ſo the Greek word ὠδῖνες is uſed, Acts ii. 24.

——*He is an unwiſe ſon, for he ſhould not ſtay long in the place of the breaking forth of children.*] The old tranſlation reads it to a plainer ſenſe, "elſe he would not ſtand ſtill like a ſtill-born child." As a child, if it could be ſuppoſed to have underſtanding, would deliver it ſelf out of the ſtraits of the womb, and not tarry there to the manifeſt danger of itſelf and the mother; compare 2 Kings xix. 3. So if Ephraim, or Iſrael, had acted wiſely, they would have prevented their approaching deſtruction by a ſpeedy reformation.

Ver. 14. I *will ranſom them from the power of the grave,* I *will redeem them from death.*] If we apply this to Ephraim, or the Iſraelites ſpoken of before, it may ſignify, that though they be in never ſo hopeleſs and deſperate a condition, God will, in due time, deliver them out of it. See the like expreſſions, Pſal. xxxi. 3. lxxi. 20. lxxxvi. 13. But there is a more ſublime and ſpiritual ſenſe contained in the words, as will appear by the following note.

—*O death,* I *will be thy plagues;* O *grave,* I *will be thy deſtruction.*] It is uſual for the Prophets, when they foretel temporal deliverances, to be carried away beyond their firſt views by the impetus of the prophetick ſpirit, to predict the greater mercies and deliverances which belong to the Goſpel-ſtate: So here the Prophet takes occaſion from foretelling temporal mercies, to enlarge his views, and ſet forth that great and final deliverance of the faithful from the power of ſin and death, which ſhall be compleated by Chriſt at his ſecond coming, when he ſhall *ſwallow up death in victory,* 1 Cor. xv. 54. St. Paul underſtood the words in this ſenſe in the following verſe of that chapter. *O death! where is thy ſting? O grave! where is thy victory?* This will appear to any one, that compares that place with the Septuagint tranſlation here. The word *ehi,* tranſlated I *will,* they render *where,* as it ſignifies ver. 10. of this chapter. The Apoſtle indeed ſeems to quote this text from his memory, and rather repreſents the ſenſe of it, than keeps cloſe to the letter. However, the learned Dr. Pocock is of opinion, in his Comment upon this place, that the Hebrew word *debareka,* rendered by our interpreters, *thy plagues,* and by the LXX, *thy plea, ſentence* or *judgment,* is very properly tranſlated *thy ſting* by St. Paul; the word denoting in Arabick, the *ſharp point of a bird's claw;* and the word *deborah,* a *bee,* being probably ſo called from its ſting.

Ver. 15. *Though he be fruitful among his brethren, yet an eaſt-wind ſhall come from the wilderneſs,* &c.] The word Ephraim denotes fruitfulneſs: See Gen. xli. 52. This tribe anſwered his name, being the moſt numerous and potent of all the ten tribes: See the note upon ch. v. 3. Notwithſtanding the pride he takes in his fruitfulneſs, (ſee ch. x. 13.) the king of Aſſyria, a Country lying eaſtward of Judea, ſhall come with an army, like a parching eaſt-wind coming over a large plain or wilderneſs, and ſhall blaſt and wither him, as a tree that is dried up for want of moiſture: compare ch. iv. 19.

—— *He ſhall deſtroy the treaſure of all pleaſant veſſels.*] The ſame enemy ſhall plunder all their treaſures, and take away their rich and coſtly furniture; as the word *kelee* is tranſlated, Nahum ii. *9.*

Ver. 16. *Samaria ſhall become deſolate, for ſhe hath rebelled againſt her God.*] The Prophet foretels the final deſtruction of Samaria for her idolatry and other impieties, by Shalmaneſer, king of Aſſyria, ſee 2 Kings xvii. *6.*

—— *They ſhall fall by the ſword, their infants ſhall be daſhed in pieces, and their women with child ſhall be ripped up.*] Theſe are the barbarous practices of conquerors, when they take cities by ſtorm, to put all to the ſword without diſtinction of age or ſex: ſee chap. x. 15. Iſa. xiii. 16. Amos i. 13. Nahum iii. 10. 2 Kings viii. 12. xv. 16.

CHAP. XIV.

1 *An exhortation to repentance.* 4 *A promiſe of God's bleſſing.*

O Iſrael, return unto the LORD thy God; for thou haſt fallen by thine iniquity.

2 Take with you words, and turn to the LORD, ſay unto him, Take away all iniquity, and receive *us* graciouſly: ſo will we render the calves of our lips.

3 Aſſhur ſhall not ſave us, we will not ride upon horſes, neither will we ſay any more to the work of our hands, *Ye are* our gods: for in thee the fatherleſs findeth mercy.

4 ¶ I will heal their backſliding, I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Iſrael: he ſhall grow as the lilly, and caſt forth his roots as Lebanon.

6 His branches ſhall ſpread, and his beauty ſhall be as the olive-tree, and his ſmell as Lebanon.

7 They that dwell under his ſhadow ſhall return, they ſhall revive *as* the corn, and

grow as the vine; the ſcent thereof *ſhall be* as the wine of Lebanon.

8 Ephraim *ſhall ſay*, What have I to do any more with idols? I have heard *him*, and obſerved him: I *am* like a green fir-tree, from me *is* thy fruit found.

9 Who *is* wiſe, and he ſhall underſtand theſe *things*? prudent, and he ſhall know them? for the ways of the LORD *are* right, and the juſt ſhall walk in them: but the tranſgreſſors ſhall fall therein.

Ver. 1. *Thou haſt fallen by thine iniquity.*] Thy ſins have been the cauſe of thy deſtruction. See chap. xiii. 9.

Ver. 2. *Take with you words, and turn to the Lord, ſay unto him*, &c.] The Prophet preſcribes them a form of confeſſion very proper to be uſed upon their repentance and converſion, beſeeching God to pardon their paſt ſins, and receive them graciouſly upon their repentance. Such another form we have, Joel ii. 17.

——*Take away all iniquity, and receive us graciouſly.*] The latter part of the ſentence may be rendred, and give us what is good: beſtow thy grace and bleſſing upon us. So the verb *lakach* here uſed probably ſignifies to *give*, as well as to *receive*; as appears from Pſal. lxviii. 18. where our tranſlation reads, "Thou haſt received gifts for men:" but the LXX render it, "Thou haſt given gifts unto men; which ſenſe St. Paul follows, Epheſ. iv. 8. and which beſt agrees with the ſcope of the text.

——*So will we render thee the calves of our lips.*] Inſtead of the ſacrifices of calves or bullocks, we will offer to thee the ſacrifice of praiſe and thankſgiving, which is the "fruit of our lips, *our* reaſonable ſervice," and ſuch as properly belongs to the times of the Goſpel. So that this form of confeſſion will be moſt ſuitable for the Jews to uſe upon their converſion to Chriſtianity. St. Paul applies the words to the Euchariſt, Heb. xiii. 15. the true Chriſtian ſacrifice; and follows the Septuagint tranſlation of them, which expreſſes the ſenſe rather than the words.

Ver. 3. *Aſſhur ſhall not ſave us, we will not ride upon horſes.*] The firſt part of the peoples repentance is deſcribed as conſiſting in relying ſolely upon God's protection, and not putting their truſt in human ſtrength; and then in renouncing all idolatrous worſhip. The Iſraelites had formerly made an alliance with the Aſſyrians, ſee ch v. 13. viii. 9. xii. 1. and they are often upbraided by the Prophets for their courting foreign alliances, and particularly ſtrengthning themſelves with horſes from Egypt or Aſſyria; ſee Iſa. xxx. 16. xxxvi. 8. 2 Chron. xvi. 7.

——*Neither will we ſay to the works of our hands, Ye are our gods.*] Another part of their repentance conſiſts in renouncing all ſorts of idol-worſhip; which is often ſpoken of in the Prophets, as an Introduction to that ſtate of the Church which is to commence from the time of the Jews converſion; compare ch. ii. 17. God interprets all image-worſhip, or creature-worſhip, as terminating in the image or creature to which it is offered.

——*For in thee the fatherleſs findeth mercy.*] It is the property of God to be the "helper of the friendleſs or fatherleſs;" ſee Pſal. x. 10. The Chaldee expreſſes the ſenſe very well, "Thou didſt take pity upon our forefathers, when they were like fatherleſs children in Egypt;" compare Pſal. lxviii. 5.

Ver. 4. *I will heal their backſlidings, I will love them freely*, &c.] God's gracious anſwer to their profeſſions of repentance; aſſuring them of his being reconciled to them, and as a token of it, freeing them from their ſins, and the puniſhment due to them (compare ch. xi. 7.) and embracing them with a true love and affection, without any remembrance of their former provocations; compare Zeph. iii. 17.

Ver. 5. *I will be as the dew unto Iſrael.*] This and the following verſe contain gracious promiſes of God's favours and bleſſing, upon Iſrael's converſion, repreſented by different metaphors, deſcribed in this ſentence by the refreſhment which large dews give to the graſs in the heats of ſummer; compare Job xxxix. 19. Prov. xix. 12.

——*And ſhall caſt forth his roots as Lebanon.*] As a tree of Lebanon, as the Chaldee Paraphraſe explains it.

Ver. 6. *His beauty ſhall be as the olive-tree.*] Compare Pſal. lii. 8. cxxviii. 3. Eccluſ. xxiv. 12. l. 10.

——*And his ſmell as Lebanon.*] From the trees of Lebanon came many ſweet ſpices, particularly frankincenſe, called *Lebonah* in Hebrew, from whence ſome derive the word Lebanon; compare Cantic iv. 11.

Ver. 7. *They that dwell under his ſhadow ſhall return.*] Moſt interpreters tranſlate the ſentence thus, "They ſhall return and dwell under his ſhadow," *i. e.* They ſhall return into their own country, and reſt ſafely under the ſhadow or protection of the Almighty; compare Pſal. xci. 1. and ſee the note upon ch. i. 11.

——*The ſcent thereof ſhall be as the wind of Lebanon.*] As fragrant and as pleaſing as the richeſt wines, ſuch as were made near Lebanon; where there was a city called by the Greeks *Ampeloeſſa*, for the excellency of its wine; as is related by Pliny, lib. v. c. 18.

Ver. 8. *Ephraim ſhall ſay, What have I to do any more with idols? I have heard and obſerved him.*] This verſe contains a dialogue between God and Ephraim, and Iſrael his people, (ſee ch v. 3) after their converſion. They begin with declaring their utter averſion to idolatry; ſee ver. 3. To which God graciouſly replies, that he has heard them confeſſing their ſins, and expreſſing their abhorrence of them; compare Jer. xxxi. 18. and will obſerve them; (for the verb *aſhurena* is in the future tenſe) *i. e.* will guide them with the eye of his Providence and Mercy, as the LXX and Chaldee Paraphraſe expreſs the ſenſe.

——*I am like a green fir-tree; from me is thy fruit found.*] Ephraim or Iſrael gratefully acknowledges that he is in a flouriſhing and thriving condition: and then God puts him in mind that his fruitfulneſs is wholly owing to the Divine Bleſſing. Naturaliſts obſerve, that the *fir-tree* is of itſelf unfruitful.

Ver. 9. *Who is wiſe, and he ſhall underſtand theſe things? ——for the ways of the Lord are right, and the juſt ſhall walk in them*, &c.] Whoſoever is truly wiſe will be convinced of this great and important truth, *viz.* That they who are ſincerely deſirous to know and do God's will, will be fully ſatisfied of the reaſonableneſs of God's laws, and the methods of his providence, and will readily comply with the directions of both, to the ſecuring their own eternal happineſs; whereas men of perverſe and diſobedient tempers take offence at God's commands, and repine againſt his providence, to their own ruin and perdition. The ſame ſenſe is expreſſed in that obſervation of the ſon of Syrack, Eccluſ. xxxix. 24. *As God's ways are plain to the holy, ſo are they ſtumbling-blocks to the workers of iniquity.* To the ſame purpoſe are theſe words of Chriſt, *Every one that is of the truth, heareth my voice*, John xviii. 37. and, *He that is of God, heareth God's words*, ch. viii. 47. And, St. Peter ſays, that *Chriſt is become a ſtone of ſtumbling, and a rock of offence to the diſobedient*, 1 Pet. ii. 8. The obſervation of Grotins is very remarkable upon this ſubject, De Verit. Chriſtian. Relig. lib. 2. cap. ult. where he ſays, That the doctrine of the Goſpel was deſigned to be *tanquam lapis Lydius, ad quem ingenia ſanabilia explorarentur:* "As a touch-ſtone, to try the tempers of men, whether they were corrigible, or not."

Here ends the Book of the Prophet HOSEA.

Critical and Explanatory ANNOTATIONS

ON

JOEL.

The PREFACE.

If it were certain that the *minor Prophets* were placed in the order of time wherein they lived, we might conclude that Joel propheſied before Amos, who was contemporary with Uzziah king of Judah. Archbiſhop Uſher, in his annals, *ad. A. M.* 3197, makes the ſame inference, becauſe Joel foretels that drought, chap. i. which Amos mentions as actually come to paſs, chap. iv, 7, 8, 9. But to that argument it may be anſwered, that the drought there ſpoken of might probably be peculiar to the kingdom of Iſrael. And as to the precedence which the preſent Hebrew copies give to Joel, the LXX place him the fourth in order, and put Amos and Micah before him.

If we conſider the main deſign of his Prophecy, we ſhall be apt to conclude, that it was uttered after the captivity of the ten tribes; for he directs his diſcourſe only to Judah, and ſpeaks diſtinctly of the ſacrifices and oblations that were daily made in the Temple. Iſrael is indeed mentioned, chap. iii. 2. but it is in relation to future times, not to their preſent condition at the time when Joel propheſied.

CHAP. I.

1 Joel declaring ſundry judgments of God, exhorteth to obſerve them, 8 and to mourn. 14 He preſcribeth a faſt for complaint.

THE word of the LORD that came to Joel the ſon of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land: hath this been in your days, or even in the days of your fathers?

3 Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

4 That which the palmer-worm hath left, hath the locuſt eaten; and that which the locuſt hath left, hath the canker-worm eaten; and that which the canker-worm hath left, hath the caterpiller eaten.

5 Awake ye drunkards, and weep, and howl all ye drinkers of wine, becauſe of the new wine, for it is cut off from your mouth.

6 For a nation is come up upon my land, ſtrong, and without number, whoſe teeth *are* the teeth of a lion, and he hath the cheek-teeth of a great lion.

7 He hath laid my vine waſte, and barked my fig-tree: he hath made it clean bare, and caſt *it* away, the branches thereof are made white.

8 ¶ Lament like a virgin girded with ſackcloth for the husband of her youth.

9 The meat-offering, and the drink-offering is cut off from the houſe of the LORD: the prieſts the LORDS miniſters mourn.

10 The field is waſted, the land mourneth; for the corn is waſted: the new wine is dried up, the oyl languiſheth.

11 Be ye aſhamed, O ye husbandman, howl, O ye vine-dreſſers, for the wheat and for the barley; becauſe the harveſt of the field is periſhed.

12 The vine is dried up, and the fig-tree languiſheth, the pomegranate-tree, the palm-tree alſo, and the apple-tree, *even* all the trees of the field are withered: becauſe joy is withered away from the ſons of men.

13 Gird your ſelves, and lament, ye prieſts: howl, ye miniſters of the altar: come, lie all night in ſackcloth, ye miniſters of my God: for the meat-offering and the drink-offering is withholden from the houſe of your God.

14 ¶ Sanctiſy ye a faſt, call a ſolemn aſſembly, gather the elders, *and* all the inhabitants of the land *into* the houſe of the LORD your God, and cry unto the LORD.

15 Alas for the day: for the day of the LORD *is* at hand, and as a deſtruction from the Almighty ſhall it come.

16 Is not the meat cut off before your eyes, *yea*, joy and gladneſs from the houſe of our God.

17 The ſeed is rotten under their clods, the garners are laid deſolate, the barns are broken down; for the corn is withered.

18 How do the beaſts groan? the herds of cattle are perplexed, becauſe they have no paſture: yea, the flocks of ſheep are made deſolate.

19 O LORD, to thee will I cry: for the fire hath devoured the paſtures of the wilderneſs, and the flame hath burnt all the trees of the field.

20 The beaſts of the field cry alſo unto thee: for the rivers of waters are dried up, and the fire hath devoured the paſtures of the wilderneſs.

Ver. 2, 3. *Hear ye this, ye old men, and give ear all ye inhabitants of the land*, &c.] The Prophet ſhews how great and unparallel'd this dearth is, by appealing to the memory of the ancients, and the obſervation of the preſent generation, whether they ever knew or heard any thing like it; ſo that it deſerved to be recorded as a warning to after-times; compare ch. ii. 2.

Ver. 4. *That which the palmer-worm hath left, hath the locuſt eaten*, &c.] A ſucceſſion of noxious creatures hath made a perfect riddance of all the fruits of the earth; which makes this judgment ſo ſtrange and remarkable.

Ver. 5. *Awake ye drunkards, and weep, and howl*, &c.] This calamity ſhould particularly affect thoſe that ſpend their time in jollity and exceſs, and make that the chief buſineſs of their life; compare Iſa. xxiv. 7, 8, 9—11. It carries along with it evident tokens of being ſent as a puniſhment for their diſorders.

Ver. 6. *For a nation is come upon my land, ſtrong and without number.*] Inſects are deſcribed as a *nation*, or people marching in order under their leaders, both by Sacred and prophane writers, becauſe of their power to do miſchief, and their being irreſiſtible by human ſtrength or art; compare ch. ii. 2,—25. Prov. xxx. 25, 26, 27.

——*Whoſe teeth are the teeth of a lion*, &c.] So the locuſts are deſcribed, Rev. ix. 8. They devour every thing that comes in their way, like a lion, and none can reſcue it. The particle *as* is frequently underſtood. The word *labi* is ſometimes rendered a *great lion*, as it is here; *lions* being common in Judea, the Hebrew language hath particular words to expreſs the ſeveral ages and ſizes of that creature.

Ver. 7. *He hath laid my vine waſte, and barked my fig-tree*, &c.] Bochart de Animal. par. 2. p. 469. n. 447. obſerves out of Pliny and other writers, that locuſts and ſuch noxious creatures will not only deſtroy the leaves and the fruit, but even devour the very bark and ſtock of thoſe trees upon which they faſten; compare ver. 12. The word tranſlated *barked*, is read but in this one place of the Bible; and ſo the LXX, and ſome others, render it, to *break off*, and underſtand it of the upper branches of the tree; in which ſenſe it is uſed in the Arabick language.

Ver. 8. *Lament like a virgin girded with ſackcloth for the husband of her youth.*] The words are an *apoſtrophe* to the land of Judea: The Prophet puts her in mind that ſhe ought to be deeply affected with the ſore ſtrokes of the Divine Vengeance, and expreſs her inward ſenſe of thoſe calamities, with the ſame outward expreſſions of mourning, as a young virgin that was betrothed to an husband, and ſhould loſe him before they had lived together, would lament ſuch an untimely loſs. It was common among the Jews, for perſons who were eſpouſed, to ſpend ſome time together in the houſe of the woman's friends, before the husband took her home, to live as man and wife together; ſee Gen. xix. 14. The *husband of her youth* is a woman's firſt husband, called elſewhere the *guide of her youth*, Prov. ii. 17. Jer. iii. 4. As the *wife of thy youth*, Mal. ii. 15. is the firſt wife.

Ver. 9. *The meat-offering and the drink-offering is cut off from the houſe of the Lord.*] The meat-offering and drink-offering always accompanied the daily ſacrifice; ſee Numb. xxviii. 4,—7. The word *mincha*, commonly tranſlated *meat-offering*, properly ſignifies the *bread-offering*; being made of flower. The dearth had deſtroyed both the corn and the wine, ver. 10, 11, 12. and thereby diſabled the performing the neceſſary parts of God's daily worſhip in the temple. This was a new cauſe of grief to the prieſts, as well as to all pious perſons,

Ver. 10. *The field is waſted, the land mourneth.*] The fields and the whole land have a mournful appearance, being altogether bare and deſtitute of food, either for man or beaſt; ſee ver. 18.

Ver. 11. *Be ye aſhamed, O ye husbandmen: howl, O ye vine-dreſſers.*] Your being diſappointed of your expectations, and the fruits of your labour, is enough to cover you with ſhame and confuſion; compare Jer. xiv. 3. eſpecially when you conſider theſe calamities as the juſt effects of the Divine Indignation.

Ver. 12. *For joy is withered away from among the ſons of men.*] That joy they uſe to ſhew at the gathering-in of the fruits of the earth; ſee Iſa. ix. 3. xiv. 10. Jer. xlviii. 33.

Ver. 13. *Gird yourſelves and lament ye prieſts.*] See ver. 9.

——*Lie all night in ſackcloth.*] Thoſe prieſts whoſe turn it is to keep the night-watches in the temple; ſee Exod. xxvii. 21. 1 Sam. iii. 3. 1 Chron. ix. 33. Pſal. cxxxiv. 2. Let them cover themſelves with ſackcloth, as is uſual in times of the greateſt calamity, and not put it off when they betake themſelves to reſt; but ſleep in ſackcloth inſtead of their ordinary garments; ſee Dr. Lightfoot's Temple-ſervice, ch. ix. at the beginning.

Ver. 14. *Sanctiſy ye a faſt, call a ſolemn aſſembly*, &c.] In order to avert God's wrath, and deprecate his judgments; ſee ch. ii. 15, 16.

——*Gather the elders, and all the inhabitants of the land into the houſe of the Lord your God, and cry unto the Lord.*] The houſe where God hath placed his name, and where he hath promiſed to hear the prayers which are made to him by his people, when they are afflicted with judgments of this kind; ſee 1 Kings viii. 37, &c.

Ver. 15. *Alas for the day! for the day of the Lord is at hand,* &c.] We have juſt cauſe to lament our ſins which have brought theſe judgments upon us, which if not averted by our repentance, will end in our utter deſtruction, as coming from a God that is infinite in power, and terrible in his judgments.

Ver. 16. *Yea, joy and gladneſs from the houſe of our God.*] The dearth has diſcontinued our publick ſacrifices, ver. 9, —13. and has deprived us of thoſe rejoicings wherewith we uſed to keep our ſolemn feaſts at Jeruſalem, and partake of the ſacrifices which were there offered; ſee Deut. xii. 6, 7. xvi. 10, 11,—14,—15. Pſal. cv. 3.

Ver. 17. *The ſeed is rotten under their clods,* &c.] The corn which is ſowed dies away, and rots in the ground; ſo the barns and granaries become uſeleſs and deſolate.

Ver. 18. *How do the beaſts groan? The herds of cattle are perplexed,* &c.] The beaſts themſelves are ſenſible of theſe calamities, and pine away for want of ſuſtenance.

Ver. 19. *The fire hath devoured the paſtures of the wilderneſs.*] The fiery drought hath burnt up all the paſture-grounds; ſee chap. ii. 3. The wilderneſs is ſometimes oppoſed to the hills or mountains, and then it ſignifies the plains and places for paſture; ſee Iſa. lxiii. 13. Jer. ix. 10.

Ver. 20. *The beaſts of the field cry alſo unto thee.*] They expreſs their want of food by the mournful noiſe which they make; which is their natural way of making known their wants unto thee; comp. Pſal. civ. 21. Job xxxviii. 41.

CHAP. II.

1 He ſheweth unto Zion the terribleneſs of God's judgment. 12 He exhorteth to repentance, 15 preſcribeth a faſt, 18 promiſeth a bleſſing thereon. 21 He comforteth Zion with preſent, 28 and future bleſſings.

BLOW ye the trumpet in Zion, and ſound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand:

2 A day of darkneſs and of gloomineſs, a day of clouds and of thick darkneſs, as the morning ſpread upon the mountains: a great people and a ſtrong, there hath not been ever the like, neither ſhall be any more after it, *even* to the years of many generations.

3 A fire devoureth before them, and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a deſolate wilderneſs, yea, and nothing ſhall eſcape them.

4 The appearance of them *is* as the appearance of horſes, and as horſemen, ſo ſhall they run.

5 Like the noiſe of chariots on the top of mountains ſhall they leap, like the noiſe of a flame of fire that devoureth the ſtubble, as a ſtrong people ſet in battle array.

6 Before their face the people ſhall be much pained: all faces ſhall gather blackneſs.

7 They ſhall run like mighty men, they ſhall climb the wall like men of war, and they ſhall march every one on his ways, and they ſhall not break their ranks.

8 Neither ſhall one thruſt another, they ſhall walk every one in his path: and *when* they fall upon the ſword, they ſhall not be wounded.

9 They ſhall run to and fro in the city; they ſhall run upon the wall, they ſhall climb up upon the houſes: they ſhall enter in at the windows like a thief.

10 The earth ſhall quake before them, the heavens ſhall tremble, the ſun and the moon ſhall be dark, and the ſtars ſhall withdraw their ſhining;

11 And the LORD ſhall utter his voice before his army: for his camp *is* very great: for *he is* ſtrong that executeth his word, for the day of the LORD *is* great, and very terrible, and who can abide it?

12 ¶ Therefore alſo now, ſaith the LORD, turn ye *even* to me with all your heart, and with faſting, and with weeping, and with mourning.

13 And rent your heart and not your garments, and turn to the LORD your God: for he *is* gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil.

14 Who knoweth *if* he will return and repent, and leave a bleſſing behind him, *even* a meat-offering, and a drink-offering unto the LORD your God?

15 ¶ Blow the trumpet in Zion, ſanctify a faſt, call a ſolemn aſſembly.

16 Gather the people: ſanctify the congregation: aſſemble the elders: gather the children, and thoſe that ſuck the breaſts: let the bridegroom go forth of his chamber, and the bride out of her cloſet.

17 Let the prieſts, the miniſters of the LORD, weep between the porch and the altar, and let them ſay, Spare thy people, O LORD, and give not thine heritage to reproach; that the heathen ſhould rule over them: wherefore ſhould they ſay among the people, Where *is* their God?

18 ¶ Then will the LORD be jealous for his land, and pity his people.

19 Yea, the LORD will anſwer and ſay unto his people, Behold, I will ſend you corn, and wine, and oyl, and ye ſhall be ſatisfied therewith: and I will no more make you a reproach among the heathen.

20 But I will remove far off from you the northern army, and will drive him into a land, barren and deſolate, with his face toward the eaſt-ſea, and his hinder part towards the utmoſt ſea; and his ſtink ſhall

come up, and his ill ſavour ſhall come up, becauſe he hath done great things.

21 ¶ Fear not, O land, be glad and rejoyce: for the LORD will do great things.

22 Be not afraid, ye beaſts of the field: for the paſtures of the wilderneſs do ſpring, for the tree beareth her fruit, the fig-tree, and the vine do yield their ſtrength.

23 Be glad then ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cauſe to come down for you the rain, the former rain, and the latter rain in the firſt month.

24 And the floors ſhall be full of wheat, and the fats ſhall overflow with wine and oil.

25 And I will reſtore to you the years that the locuſt hath eaten, the canker-worm, and the caterpiller, and the palmer-worm, my great army which I ſent among you.

26 And ye ſhall eat in plenty, and be ſatisfied, and praiſe the name of the LORD your God, that hath dealt wondrouſly with you: and my people ſhall never be aſhamed.

27 And ye ſhall know that I *am* in the midſt of Iſrael, and *that* I *am* the LORD your God, and none elſe: and my people ſhall never be aſhamed.

28 ¶ And it ſhall come to paſs afterward, *that* I will pour out my ſpirit upon all fleſh, and your ſons and your daughters ſhall propheſy, your old men ſhall dream dreams, your young men ſhall ſee viſions:

29 And alſo upon the ſervants, and upon the handmaids in thoſe days, will I pour out my ſpirit.

30 And I will ſhew wonders in the heavens, and in the earth, blood and fire and pillars of ſmoke.

31 The ſun ſhall be turned into darkneſs, and the moon into blood, before the great and the terrible day of the LORD come.

32 And it ſhall come to paſs, *that* whoſoever ſhall call on the name of the LORD ſhall be delivered: ſo in mount Zion and in Jeruſalem ſhall be deliverance, as the LORD hath ſaid, and in the remnant whom the LORD ſhall call.

Ver. 1. *Blow the trumpet in Zion, and ſound an alarm in my holy mountain.*] The Prophet deſcribes the locuſts and caterpillers as God's army, ver. 11. In purſuance of which metaphor, he exhorts the people to prepare to meet them, in the ſame terms as if they were alarmed to encounter an enemy, which was by ſounding of a trumpet; ſee Jer. iv. 5, 6, 19. This ceremony was not only uſed to give notice of an approaching enemy, but likewiſe to publiſh the times of the ſolemn aſſemblies for the worſhip of God; ſee Numb. x. 3, 9, 10. And this is the chief uſe they were to make of it upon this occaſion; ſee ver. 15. For there was no other way to avert the impending judgment, but humbling themſelves before God with faſting and prayer; ſee ver. 15.

— *Let all the inhabitants of the land tremble, for the day of the Lord cometh*, &c.] Let them be ſeized with as terrible an apprehenſion of this approaching judgment, as if they ſaw an enemy invading their country; ſee ver. 11.

Ver. 2. *A day of darkneſs and gloomineſs, a day of clouds and thick darkneſs, as the morning ſpread upon the mountains.*] A day wherein every thing will look dark and diſmal; ſee Amos, v. 18, 20. The locuſts will intercept the light of the ſun, and diffuſe a darkneſs over the land, in as ſwift a manner as the light ſpreads itſelf in the morning. Travellers inform us, that theſe inſects will of a ſudden cover the sky like a cloud; ſee Bochart de animal. lib. 4. c. 4, 5; compare ver. 10. The LXX and Chaldee Paraphraſe join this ſentence to the following words: "As the morning ſpread upon the mountains, a people great and ſtrong"——

— *A people great and ſtrong.*] See chap. i. 6.

— *There has not been ever the like*, &c.] The locuſts which plagued Egypt are deſcribed after the ſame manner, Exod. x. 14. "Before them there were no ſuch locuſts, neither after them ſhall be ſuch." In both places we are to take it for a proverbial expreſſion, to ſet forth the extraordinary greatneſs of the judgment, and not to underſtand it too ſtrictly according to the grammatical ſenſe of the word. So we read of Hezekiah, that "after him there was none like him, among all the kings of Judah, nor any that went before him," 2 Kings xviii. 5. and yet the ſame character is given to Joſiah, ibid. chap. xxiii. 25.

Ver. 3. *A fire devours before them, and behind them a flame burns.*] The locuſts, and the droughts which uſhered them in (ſee chap. i. 19.) have in a manner devoured every thing that comes in their way, and leave ſad tokens of deſtruction where-ever they have been. Thoſe that have travelled in the eaſtern countries inform us, that where-ever the ſwarms of locuſts light, they make ſuch a deſtruction, that "there remains not any green thing in the trees, or in the herbs of the field," as Moſes ſpeaks concerning the locuſts in Egypt, Exod. x. 15.

— *The land is as the garden of Eden before them, and behind them a deſolate wilderneſs.*] The land of Judea, ſo famous for its fertility and pleaſantneſs before this calamity, is now turned into a deſolate wilderneſs, by the ravages they have made. The garden of Eden is a proverbial expreſſion for a place of pleaſure and fruitfulneſs, as we commonly uſe the word *paradiſe*; ſee Gen. xiii. 10. Iſa. li. 3.

Ver. 4. *The appearance of them is as the appearance of horſes*, &c.] See the ſame compariſon, Revel. ix. 7. Bochart obſerves that locuſts reſemble horſes, not only in their ſwiftneſs, but alſo in the ſhape of their heads; ſee his Hierozoicon, part. 2. p. 474.

Ver. 5. *Like the noiſe of chariots on the tops of mountains ſhall they leap.*] Compare Rev. ix. 9. Chariots anciently were a part of warlike preparations, as appears by many paſſages in Scripture. The text ſays, that theſe locuſts ſhall reſemble them in their ſwiftneſs, noiſe and terrour. *Tanto volant pennaram ſtridore, ut aliæ alites credantur*: "Their wings make ſuch a noiſe, as if they were winged fowls," ſaith Pliny; Nat. hiſt. lib. ix. c. 29.

— *Like the noiſe of a flame of fire that devoureth the ſtubble.*] Which burns up combuſtible matter without reſiſtance.

— *As a ſtrong people ſet in battle array.*] See ver. 2. and chap i. 6.

Ver. 6. *Before their face the people ſhall be much pained, all faces ſhall gather blackneſs.*] The inhabitants of the land ſhall be in great pain and anguiſh under the apprehenſion of their coming; they ſhall be ſeized with ſuch a dread and fear, as ſhall make their viſage look black and ghaſtly, like perſons who are dying; compare Jer. viii. 21. Nahum ii. 10

Ver. 7. *They ſhall run like mighty men*, &c.] They ſhall march in ſuch a ſwift and orderly manner, that no place ſhall be inacceſſible to them, nor any force be able to withſtand them.

Ver. 8. *Neither ſhall they thruſt one another, they ſhall walk every one in his path,* &c.] Of the regular and orderly motion of theſe inſects, St. Jerom gives this account from his own experience, in his notes upon the place: *Hoc nuper in hac provincia vidimus: cum enim locuſtarum agmina venirent, & aerem inter cœlum & terrem occuparent, tanto ordine ex diſpoſito Dei judicio volitant, ut inſtar teſſerularem, quæ in pavimentis artificum figuntur manu, ſuum locum teneant, & ne puncto quidem, ut ita dicam, aut ungue tranverſo, declinent ad alterum:* "This we lately ſaw in our part of the country; for when ſwarms of locuſts came and filled the lower region of the air, they flew in ſuch order, by the Divine Appointment, and kept their places as exactly, as when ſeveral tiles or party-colour'd ſtones are skilfully placed in a pavement, ſo as not to be a hair's breadth out of their ſeveral ranks."

— *And when they fall upon the ſword, they ſhall not be wounded.*] By reaſon of their nimbleneſs, and the outward coat of their skin being ſo hard and ſmooth, no offenſive weapon can touch them.

Ver. 9 *They ſhall run to and fro in the city, they ſhall run upon the wall,* &c] We may have recourſe to St. Jerom again for explaining this paſſage: *Nihil locuſtis invium eſt, cum & agros, & ſata, & arbores, & urbes, & domos, & cubiculorum ſecreta penetrent:* "Every place, ſaith he, lies open to them; for they infect not only the fields and the fruits of the earth, but creep into cities, houſes, and the moſt ſecret receſſes."

Ver. 10. *The earth ſhall quake before them, the heavens ſhall tremble, the ſun and moon ſhall be dark,* &c.] The inhabitants of the earth ſhall be ſeized with an horrible dread at their approach; ſee ver. 6. and compare Amos ix. 5. The heavens ſhall put on the appearance of fear by looking dark and diſmal, becauſe theſe noxious creatures ſhall come in ſuch ſwarms as to intercept the rays of the ſun, and the light of the moon and ſtars; ſee ver. 2. Pliny ſaith of them, that *they ſometimes darken the ſun; ubi ſupra.* And Moſes ſaith of the locuſts in Egypt, that *the land was darkned* by them; Exod. x. 15. It is likewiſe to be obſerved, that God's particular judgments being an earneſt and fore-runner of the general judgment, the ſame expreſſions are common to both; compare ver. 31, and chap. iii. 15 Matth. xxiv. 29.

Ver. 11. *And the Lord ſhall utter his voice before his army.*] Like a leader or general, he ſhall command or encourage this his army, and can make the meaneſt parts of the creation the inſtruments of his vengeance. God's voice ſometimes denotes his anger: the moſt terrible way of declaring his will, is when he ſpeaks to us by his judgments; compare chap. iii. 16. Amos i. 2. Jer. xxv. 30.

— *For his camp is very great.*] See ver. 25.

— *For the day of the Lord is great and very terrible,* &c.] The time of God's particular judgments, as well as that of his general one, is commonly expreſſed by the *day of the Lord,* the former being an earneſt and imperfect repreſentation of the latter.

Ver. 12. *Turn ye even to me with all your heart, and with faſting, and with weeping, and with mourning.*] Teſtify your inward repentance by outward expreſſions of true ſorrow.

Ver. 13. *And rent your hearts and not your garments.*] Rending of the garments was cuſtomary in times of great ſorrow and affliction; Gen. xxxvii. 34. Job i. 20. 2 Sam. i. 11. The Prophet does not forbid men uſing this outward ſign of mourning, but puts them in mind to add an inward contrition to it. The Hebrew writers ſometimes ſignify the preference that is due to one thing above another, in terms which expreſs the rejecting of that which is leſs worthy: thus we read, Hoſ. vi. 16, *I will have mercy and not ſacrifice,* i. e. rather than ſacrifice. To the ſame ſenſe we are to underſtand the text before us.

— *For he is gracious and merciful,* &c.] The words allude to God's own declaration of himſelf; Exod. xxxiv, 6; compared with Jonah iv, 2.

Ver. 14. *Who knoweth if he will return and repent, and leave a bleſſing behind him?* &c.] God's own nature, and the former inſtances we have found of his merciful diſpoſition, encourage us to hope, that our ſincere repentance may avail to avert God's wrath, and engage him to reſtore his bleſſings upon us and our land; compare 2 Sam. xii, 22. Jonah iii, 9.

— *Even a meat-offering and drink-offering unto the Lord your God.*] At leaſt ſufficient proviſion to ſupply the neceſſary parts of God's publick worſhip; which, ſince the dearth, have been neceſſarily omitted; ſee chap. i, 9, 13.

Ver. 15. *Blow the trumpet in Zion.*] The ſignal for aſſembling the people at the ſolemn times of publick worſhip; ſee Numb. x, 3, 9, 10.

— *Sanctify a faſt,* &c.] See chap. i, 14.

Ver. 16. *Sanctify the congregation.*] Take care that they be purified from thoſe legal pollutions which render perſons unqualified to approach God's temple or worſhip; See Lev. xv. 31. Numb. xix. 13, 20.

— *Aſſemble the elders; gather the children and thoſe that ſuck the breaſts.*] Compare 2 Chron. xx. 13. Let both young and old join in this general humiliation; all ages joining in it adds much to the ſolemnity of it, and is very proper to work in mens minds that ſincere contrition, which may avert thoſe judgments which threaten the whole nation; and wherein their poſterity may ſuffer.

— *Let the bridegroom go out of his chamber, and the bride out of her cloſet.*] Let them prepare themſelves for this ſolemn humiliation, by retiring into ſeparate apartments, and abſtaining from the enjoyment of each other; compare 1 Cor. vii. 15. Zech. xii. 14.

Ver. 17. *Let the prieſts, the miniſters of the Lord, weep between the porch and the altar.*] A principal part of the prieſt's office was to attend upon the altar, and offer the ſacrifices there. For which reaſon the open court juſt before the porch of the temple, where the braſen altar ſtood, (ſee 2 Chron. viii. 12.) was called the *prieſts court,* where the greateſt part of thoſe whoſe courſe it was, gave their attendance. Hereupon, this is mentioned as the moſt proper place for the prieſts to make their prayers and interceſſions to God in behalf ofthe people, where they might beſt be heard of all the aſſembly, and where they had before offered the ſacrifices proper for ſuch an occaſion, which were the moſt ſolemn way of calling upon the Lord; ſee Gen. xii. 4. 1 Sam. vii. 8, 9. and being joined to their prayers, were the moſt effectual means to make an atonement for ſin, and avert the Divine Diſpleaſure.

———*And let them ſay, ſpare thy people, O Lord,* &c.] It was uſual to preſcribe certain forms of prayer, or praiſe, to the prieſts in their publick miniſtrations; ſee Hoſ. xiv. 2. 1 Chron. xvi. 36. Such was this herein mentioned, wherein they beſeech God to deliver his people, not for any merit of theirs, but for the glory of his own name, leſt the Heathen round about them ſhould take occaſion to blaſpheme his name, as if he were not able to protect his people; compare Pſal. xlii. 20. lxxix. 10. cxv. 2.

———*That the Heathen ſhould rule over them.*] This tranſlation of the Hebrew verb *maſhal,* favours their interpretation, who expound the army deſcribed at the beginning of the chapter, of an hoſtile invaſion; but if we underſtand thoſe expreſſions only as a metaphorical deſcription of that grievous deſtruction, the locuſts and other venomous inſects ſhould make in the land, (which I take to be the truer Expoſition) then this ſentence is to be tranſlated, "that the Heathen ſhould uſe a by-word againſt them," as our margin reads; ſhould make them the ſubject of their ſcorn and deriſion, as if they were forſaken by the God whom they worſhipped; and the verb *maſhal* is indifferently taken in either ſignification; ſee Deut. xxviii. 37.

Ver. 18. *Then will the Lord be jealous for his land, and pity his people.*] He will be concerned for the honour of that land, which he hath made the lot of his own inheritance, and have ſo much pity for it, as not to ſuffer it or its inhabitants to be the ſubject of reproach to the Heathen; ſee ver. 17,—19. and compare Zech. i. 14.

Ver. 19. *Behold, I will ſend you corn, and wine, and oil,* &c.] I will reſtore your former plenty, and the nations about you ſhall have no more occaſion to reproach your deſolate condition, ver. 17.

Ver. 20. *But I will remove from you the northern army,* &c.] The locuſts are deſcribed like an army in the former part of the chap. ſee ver. 11. and here they are called the *northern army,* becauſe they entred into the land at Hamath, one of the northern borders of it, and paſt quite through it, till they came to the ſouthetn parts about the lake Aſphaltites, which was barren and deſolate ever ſince the overthrow of Sodom and Gomorrha; and there they were either famiſhed or devoured in the lake, as the Egyptians were in the Red-ſea; ſee Exod. x. 19.

——*With his face toward the eaſt-ſea, and his hinder part toward the utmoſt ſea.*] In the Hebrew language all lakes or confluences of water are expreſſed by the name of *ſeas.* Here the lake Aſphaltites, or the ſea of Sodom, is called the Eaſt Sea, (compare Ezek. xlvii. 8,—18. Zech. xiv. 8.) and oppoſed to the *utmoſt* or weſtern ſea, which is the Mediterranean; ſee Deut. xi. 24.

———*And his ſtink ſhall come up.*] St. Jerom, upon the place, relates, that in his own time, the heaps of locuſts which were drove by the winds into the ſea, afterwards putrified upon the ſhore, and ſo corrupted the air as to bring a peſtilence.

——*Becauſe he hath done great things.*] Or rather, *although he had done great things*: Though this army of inſects by God's appointment has made ſuch deſtruction in the land, yet it ſhall come to this ſhameful end.

Ver. 21. *The Lord will do great things.*] God will magnify himſelf as much in acts of mercy, as he did before in the ſtrokes of his juſtice.

Ver. 22. *Be not afraid, ye beaſts of the field,* &c.] As the cattle had their ſhare in the dearth, ch. i. 18,—20. ſo now they ſhall receive comfort in the return of plenty.

Ver. 23. *For he hath given you the former rain moderately.*] The ſeaſon for the former rain was about the middle of our October; ſee Dr. Lightfoot's Horæ Hebr. upon Luke iii. 25. The Hebrew word rendered *moderately*, literally ſignifies, *according to righteouſneſs*, and is equivalent with *according to judgment*, Jer. x. 23. or *in meaſure*, ch. xxx. 11. But ſome interpreters tranſlate it here *plentifully*. Our margin reads a *teacher of righteouſneſs*, which ſenſe is followed by the Chaldee Paraphraſt, and the Vulgar Latin, and may be a proper introduction to the promiſe which follows, ver. 28. of *pouring God's ſpirit upon all fleſh.*

——*And the latter rain in the firſt month.*] Which was Niſan, partly anſwering to our March: The regular ſeaſon for this rain, was "three months before harveſt," Amos iv. 7, *i. e.* before wheat-harveſt, which was later than barley-harveſt in Judea; ſee Ruth ii. 23. 2 Sam. xxi. 9.

Ver. 25. *And I will reſtore to you the years that the locuſt hath eaten,* &c.] The fruit of thoſe years, which the venemous inſects have devoured; ſee ch. i. 4.

——*My great army.*] See ver. 11.

Ver. 26. *And ye ſhall eat in plenty and be ſatisfied.*] Ye ſhall *eat bread to the full*, as it is expreſſed, Levit. xxiv. 5. Deut. vi. 11. viii. 10. Times of ſcarcity are expreſſed by *eating* and *not being ſatisfied*, Lev. xxvi. 26. Amos iv. 8. Micah vi. 14.

Ver. 27. *And ye ſhall know that I am in the midſt of Iſrael.*] God's giving tokens of his eſpecial bleſſing and protection to his people, is expreſſed by his *dwelling among them*, or *in the midſt of them*; ſee ch. iii. 17. Levit. xxvi. 11, 12. Ezek. xxxviii. 26. This is a favour he never promiſes but upon their ſincere and ſteady obedience, as appears in the fore-cited places; and then the promiſes contained in this and the foregoing verſe, will punctually be fulfilled.

——*And that I am the Lord your God, and none elſe.*] You will then be convinced that I am always ready to protect you, and you need not apply your ſelves to any other gods in your wants or troubles; compare Iſa xlv. 5,—21.

--*And my people ſhall never be aſhamed.*] Shall not be any more diſappointed of the truſt they place in me; nor be reproached by the Heathen, as if I had forſaken them; ſee ver. 19. compare Iſa. li. 22. Nahum i. 15.

Ver. 28. *And it ſhall come to paſs afterward.*] Or, *in the laſt days*, as St Peter explains the phraſe, Acts ii. 17. by which expreſſion Manaſſeh Ben Iſrael tells us, that all their wiſe men underſtood the times of the Meſſias; ſee the Biſhop of Litchfield's Def. of the antient Prophecies, p. 123. So *afterwards*, and *in the latter days*, are equivalent, Dan. ii. 28,—45.

——*I will pour out my ſpirit upon all fleſh.*] The plentiful effuſion of the Holy Spirit is mentioned by the Prophets as the peculiar character of the Goſpel-ſtate; and it is elſewhere compared to the pouring waters upon thirſty land, whereby it becomes fruitful; ſee Iſa. xliv. 3. liv. 13. Jer. xxxi. 34. Ezek. xxxvi. 27. compare with John vii. 39. So this text, in an analogy to other parallel places, is very fitly applied by St. Peter to the deſcent of the Holy Ghoſt upon the firſt believers, Acts ii. 17. *All fleſh*, comprehends the Gentiles as well as the Jews: Which promiſe we ſee was punctually fulfilled, Acts x. 44. xi. 17. The expreſſion of *the laſt days*, is another indication that this Prophecy belongs to the times of the Meſſias; for the Jews agree that Prophecy was ſealed up with Malachi, and not to be reſtored till the days of the Meſſias; ſee the forementioned diſcourſe.

But we need not confine this Prophecy to thoſe early times; but ſince many Prophecies have *gradual completions*, we may ſuppoſe this Prophecy to imply, that there ſhall be another remarkable effuſion of the ſpirit beſtowed upon the Jews in order to their converſion in the latter times of the world. This expoſition agrees very well with ſome expreſſions in this Prophecy, and makes a clearer connection with the following chapter.

———*Your ſons and your daughters ſhall prophecy.*] The gift of Prophecy was beſtowed upon ſome women under the Old Teſtament, as upon Miriam, Exod. xv. 20. Deborah, Judg. iv. 14. and Huldah, 2 Kings xxii. 14. But this gift was more frequently conferred upon them in the times of the New. Thus we read of *four daughters of Philip the Evangeliſt, who did prophecy*, Acts xxi. 9. and Church-hiſtory affords us ſeveral other inſtances; ſuch as *perpetua* and *felicitas*, who were martyrs for the Chriſtian Faith, *Potamiena* mentioned by Euſebius, lib. iv. c. 5. and others.

——*Your young men ſhall ſee viſions.*] In viſions the inſpired perſon was awake, but his external ſenſes being bound up, and as it were laid in a trance, (ſee Numb. xxiv. 4.) he had a diſtinct knowledge of the things revealed to him, and that ſometimes accompanied with external repreſentations; ſuch was that viſion of St. Peter's, mentioned Acts x. 11. From *viſions* being applied to *young men*, and *dreams* to *old*, ſome have obſerved that the imagination is ſtronger in thoſe that are young, than in the old; ſo that their ſenſes need not be bound up with ſleep, in order to make them capable of receiving Heavenly Viſions.

Ver. 29. *And alſo upon the ſervants,* &c.] As every age and condition are made partakers of the common benefits of the Goſpel, ſo they ſhall not be excluded from the privilege of the extraordinary gifts of it; ſee Coloſſ. iii. 11. James ii. 5.

Ver. 30. *And I will ſhew wonders in Heaven, and in the earth,* &c.] This and the following verſe principally point out the deſtruction of the city and temple of Jeruſalem by the Romans, a judgment juſtly inflicted upon the Jewiſh nation for their reſiſting the Holy Spirit, and contempt of the means of grace. So Malachi, after he had foretold the coming of the Meſſias, ch. iii. 1. immediately adds, that his coming ſhould be attended with terrible judgments upon the diſobedient, ibid. ver. 2, 3, 5. and ch. iv. 1. The Prophet here takes notice of the extraordinary ſigns which will be fore-runners of that deſtruction; ſuch were the great ſlaughters of men, and burning of the towns and cities of Judea, which preceded that laſt and finiſhing ſtroke of the Divine Vengeance; and chiefly the comet which hung over their city, and the fearful ſights ſeen in the air ſome time before; which are mentioned by Joſephus, De Bell. Jud. lib. 6. c. 31. and foretold by Chriſt, Luke xxi. 11.

Ver. 31. *The ſun ſhall be turned into darkneſs, and the moon into blood, before the great and terrible day of the Lord ſhall come.*] Compare Malachi iv. 5. Particular judgments upon kingdoms and nations, are often deſcribed in ſuch terms as properly belong to the general judgment; as hath been obſerved upon the 10th verſe of this chapter. The expreſſions here uſed in the literal ſenſe, import the failing of light in the ſun and moon, whether by eclipſes (when the moon looks of a bloody colour) or any other cauſe: And here they denote the dark and melancholy ſtate of publick affairs, at the deſtruction of the Jewiſh nation by the Romans; and the utter overthrow of that ſtate and government.

Ver. 32. *And it ſhall come to paſs, that whoſoever ſhall call on the name of the Lord, ſhall be delivered.*] This St. Paul, Rom. x. 13. explains of thoſe who give themſelves up to Chriſt, and profeſs themſelves his diſciples; that being the moſt effectual means of eſcaping the judgments coming upon the unbelieving Jews, and likewiſe of being *delivered from the wrath to come*; ſee Luke xxi. 22. 1 Theſſ. ii. 16.

— *For in Mount Sion, and in Jeruſalem, ſhall be deliverance.*] The Goſpel is deſcribed as taking its riſe from Jeruſalem, and being from thence ſpread abroad into the world; ſee Pſal. cx. 2. Iſa. ii. 3. Accordingly Chriſt commanded his diſciples to preach the Goſpel *to all nations, beginning at Jeruſalem*, Luke xxiv. 47. The words may alſo imply, that the Chriſtian Church, often denoted by Mount Sion and Jeruſalem, is the only place of ſalvation; ſee likewiſe Obad. ver. 17.

— *As the Lord hath ſaid.*] By me his Prophet. Or the words may relate to the ſeveral promiſes made in the Pſalms, and elder Prophets, relating to the Church, under the names of Sion and Jeruſalem; ſee particularly, Pſal. xiv. 7 and ſeveral texts in Iſaiah; for we cannot certainly conclude in what time Joel lived.

— *And in the remnant whom the Lord ſhall call.*] Or, *Among the remnant:* This may partly be underſtood of thoſe who were converted by the preaching of Chriſt and the Apoſtles, and thereby eſcaped the vengeance which involved the reſt of the nation; ſee Acts ii. 40. 1 Theſſ. ii. 16. Theſe are called the Σωζόμενοι, *ſuch as ſhould be ſaved*, or delivered; Acts ii. 47. But there is another remnant of the Jews included in this promiſe, who ſhall be converted at the end of the world (when the obſtinate and incorrigible ſhall be deſtroyed) and return home from their ſeveral diſperſions. In this ſenſe the remnant is often underſtood; ſee Iſa. xi. 11, 16. Jer. xxxi. 7. Micah iv. 7. v. 3, 7. This converſion of the Jewiſh nation is frequently mentioned in the Prophets; ſee Jer. xxx. 3, *&c.* xxxvi. 25, *&c.* Ezek. xx. 34, 40. xxviii. 25. Amos ix. 9. This ſenſe agrees with what follows in the next chapter.

CHAP. III.

1 *God's judgments againſt the enemies of his people,* 9 *God will be known in his judgment.* 18 *His bleſſing upon the Church.*

FOR behold, in thoſe days, and in that time when I ſhall bring again the captivity of Judah and Jeruſalem,

2 I will alſo gather all nations, and will bring them down into the valley of Jehoſhaphat, and will plead with them there for my people, and *for* my heritage Iſrael, whom they have ſcattered among the nations, and parted my land.

3 And they have caſt lots for my people, and have given a boy for a harlot, and ſold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre and Zidon, and all the coaſts of Paleſtine? will ye render me a recompenſe? and if ye recompenſe me, ſwiftly *and* ſpeedily will I return your recompenſe upon your own head.

5 Becauſe ye have taken my ſilver and my gold, and have carried into your temples my goodly pleaſant things.

6 The children alſo of Judah, and the children of Jeruſalem have ye ſold unto the Grecians, that ye might remove them far from their border.

7 Behold, I will raiſe them out of the place whither ye have ſold them, and will return your recompenſe upon your own head.

8 And I will ſell your ſons and your daughters into the hand of the children of Judah, and they ſhall ſell them to the Sabeans, to a people far off; for the LORD hath ſpoken *it*.

9 ¶ Proclaim ye this among the Gentiles: prepare war, wake up the mighty men, let all the men of war draw near, let them come up.

10 Beat your plow-ſhares into ſwords, and your pruning-hooks into ſpears; let the weak ſay, I *am* ſtrong.

11 Aſſemble your ſelves, and come all ye heathen, and gather your ſelves together round about: thither cauſe thy mighty ones to come down, O LORD.

12 Let the heathen be wakened, and come up to the valley of Jehoſhaphat: for there will I ſit to judge all the heathen round about.

13 Put ye in the ſickle, for the harveſt is ripe; come, get ye down, for the preſs is full, the fats overflow, for their wickedneſs *is* great.

14 Multitudes, multitudes in the valley of deciſion: for the day of the LORD *is* near in the valley of deciſion.

15 The ſun and the moon ſhall be darkned, and the ſtars ſhall withdraw their ſhining.

16 The LORD alſo ſhall roar out of Zion, and utter his voice from Jeruſalem, and the heavens and the earth ſhall ſhake, but the LORD *will be* the hope of his people and the ſtrength of the children of Iſrael.

17 So ſhall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then ſhall Jeruſalem be holy, and there ſhall no ſtrangers paſs through her any more.

18 ¶ And it ſhall come to paſs in that day, *that* the mountains ſhall drop down new wine, and the hills ſhall flow with milk, and all the rivers of Judah ſhall flow with waters, and a fountain ſhall come forth of the houſe of the LORD, and ſhall water the valley of Shittim.

19 Egypt ſhall be a deſolation, and Edom ſhall be a deſolate wilderneſs; for the violence *againſt* the children of Judah, becauſe

they have ſhed innocent blood in their land.

20 But Judah ſhall dwell for ever, and Jeruſalem from generation to generation.

21 For I will cleanſe their blood *that* I have not cleanſed, for the LORD dwelleth in Zion.

Ver. 1. *For behold in thoſe days, and at that time.*] The time called *the laſt days*, ch. ii. 28. according to St. Peter's interpretation, Acts ii. 17. which comprehends all that time which reaches from the *firſt* to the *ſecond* appearing of the Meſſias. The context ſhews, that here is meant the latter part of theſe laſt days or times.

——— *When I ſhall bring again the captivity of Judah and Jeruſalem.*] This is to be underſtood of that reſtoration of the Jewiſh nation and their capital city, which ſhall be brought to paſs in the latter times of the world, according to many predictions of the Prophets; as has been obſerved upon the laſt verſe of the foregoing chapter; compare particularly this verſe with Jer. xxx. 3. The Prophet's mentioning only the kingdom or tribe of Judah, is a probable argument that he was of that tribe, and lived after the captivity of the ten tribes.

Ver. 2. *I will alſo gather all nations, and bring them down to the valley of Jehoſhaphat.*] The Prophets ſpeak of a general diſcomfiture of God's enemies in ſome deciſive battle before the general judgment. Such probably is the battle of Gog and Magog, deſcribed Ezek. xxxix. and that of Armageddon, ſpoken of Rev. xvi. 14, 16. The place of his remarkable action is here called the *valley of Jehoſhaphat*; as if the Prophet had ſaid, 'the place where the Lord will execute judgment,' for ſo the word Jehoſhaphat ſignifies in the original. So *the valley of Jezreel*, Hoſ. i. 4. means where God's *arm* or *ſtrength* will exert itſelf. The expreſſion likewiſe alludes to the *valley of Berachah*, as it was afterwards called, 2 Chron. xx. 26. which was famous for the victory Jehoſhaphat and his people obtained there over a great confederacy of their enemies. This valley was not far from Jeruſalem, if it be the ſame with that deſcribed Zech. xiv. 4.

——— *And I will plead with them there.*] God pleads with men, and vindicates the cauſe of oppreſſed truth and innocence by his judgments. Then their own conſciences fly in the face of the guilty, and force them to acknowledge the juſtice of thoſe puniſhments they ſuffer; compare Ezek. xvii. 20. xx, 35. xxxviii, 22.

——— *For my people, and for my heritage Iſrael, whom they have ſcattered among the nations, and parted my land.*] The Prophets in the Old Teſtament denounce ſeveral judgments againſt Edom, Moab, and other ill neighbours of the Jews, who took advantage of their calamities to vent their ſpight againſt them; ſee verſe 19 of this chapter, Jer. xxii. 14, &c. xlix. 1, 2. Ezekiel xxv. 3, &c. Amos i, 11. Obad. ver. 10. Zeph. ii, 8. But ſince all nations are ſummoned to anſwer the impeachment here mentioned, we may ſuppoſe the word *Iſrael* to comprehend the faithful of all ages; and then we may obſerve that the judgments denounced againſt the Church's enemies, are chiefly for their hatred and cruelty toward God's ſervants; ſee Rev. xi, 18. xvi, 6. xviii, 20, 24.

Ver. 3. *And have caſt lots for my people.*] Without troubling themſelves to make any choice among the captives of my people, they have left the matter wholly to the chance of lots, which captive every man ſhould take; ſee Obad. ver. 11. Nahum iii. 10.

——— *And have given a boy for a harlot*, &c.] And have ſold their ſlaves to others, meerly to ſupply their wanton and ſinful extravagancies.

Ver. 4. *Yea, and what have you to do with me, O Tyre and Zidon, and all the coaſts of Paleſtine.*] Theſe were ſome of the Jews evil neighbours, who took all occaſions to diſtreſs them; ſee Amos i. 6, 9. 2 Chron. xxi. 16. xxviii. 18.

——— *Will ye render me a recompence?*] Do you think to vent your ſpight againſt me by way of retaliation for the evils you have ſuffered from my people? Hardened ſinners come to that degree of deſperate boldneſs as to proclaim enmity againſt God, and ſhew their reſentment toward him, for the hard uſage they think that they have received at his hands; ſo Homer deſcribes Achilles's fierce temper at the beginning of the XXIId Iliad, thus ſpeaking to Apollo,

Ἦ σ' ἂν τισαίμην, εἴ μοι δύναμίς γε παρείη,

——— *Were it in my power, my vengeful arm ſhould ſoon return the wrong.*

Ver. 5. *Becauſe you have taken my ſilver and my gold, and have carried into your temples my goodly things.*] The temple was deſpoiled of its ornaments, either through the neceſſities, or the wickedneſs of the kings of Judah, ſeveral times; ſee 2 Kings xii, 18: xviii, 16. 2 Chron. xxviii, 24. It was likewiſe plundered by the Chaldeans often: once in the reign of Jehoiakim, 2 Chron. xxxvi, 7. then in the ſhort reign of Jehoiakin, 2 Kings xxiv, 13. before the laſt deſtruction of it, 2 Kings xxv. 17, 18. Some part of the furniture might perhaps be ſold to the merchants of Tyre and Sidon. The profanation of the Temple at Jeruſalem, and the ſacrilegious ſpoils of its ornaments have been remarkably puniſhed by God in heathens and infidels; ſee Jer. l. 28: li, 11: ſo it was in Belſhazzar, Dan. v, 1: and in Antiochus Epiph. 1 Macc. vi, 12; in Pompey and Craſſius afterward: Becauſe God had given remarkable proofs of a Divine Preſence in that place; and the Heathens themſelves might have diſcovered by the light of nature, that there was but one true inviſible God; ſee Daniel v. 23.

Ver. 6. *The children alſo of Judah, and the children of Jeruſalem have ye ſold unto the Grecians.*] It was cuſtomary for the merchants of the neighbouring countries, ſuch were thoſe of Tyre and Sidon here ſpoken of, to buy the children of Iſrael for ſlaves of their conquerors, in order to ſell them again; ſee 1 Macc. iii, 41. It is ſaid particularly of Javan, *i. e.* Greece, that they dealt in that ſort of traffick, of buying and ſelling of ſlaves; Ezekiel xxvii, 13. The hiſtories which relate the calamities of the Jews, ſpeak of great numbers of them made captives, and then ſold and diſperſed into foreign countries: ſo 40000 were ſold by Antiochus Epiphanes, 2 Macc. v. 14. and the greateſt part of 97000 at the deſtruction of Jeruſalem by Titus; ſee Joſeph. Bell. Jud. lib. vi. c. 9.

Ver. 7. *Behold I will raiſe them out of the place whither ye have ſold them.*] I will reſtore them, or their poſterity, which are to be looked upon as making *one natural body*, out of their ſeveral captivities, whither their enemies have diſperſed them; ſee Iſa. xliii. 5, 6. xlix. 12. Jer. xxiii. 8.

Ver. 8. *And I will ſell your ſons and your daughters into the hand of the children of Judah.*] This might probably come to paſs when Alexander, after the taking of Tyre, ſold 30,000 of the inhabitants for ſlaves: Gaza, a conſiderable city upon the coaſt of Paleſtine, ſee ver. 4. at the ſame time was ſacked, and the women and children ſold for ſlaves; ſee Dr. Prideaux's connect. of Script. hiſt. par. I. Book 7.

— *And they ſhall ſell you to the Sabeans, to a people far off.*] So the country of Sheba is deſcribed. They are called the *Sabeans from the wilderneſs*; Ezek. xxiii. 42. i. e. who came from *Arabia deſerta*, or the places bordering upon it.

Ver. 9. *Proclaim ye this among the Gentiles.*] After theſe particular threatnings againſt Tyre and Sidon, and that coaſt, the Prophet returns to what he had mentioned, ver. 2. concerning the heathen or unbelieving world, gathering themſelves either to oppoſe the Jews in their return homeward, or ſome other way to hinder the growth of Chriſt's kingdom.

— *Prepare war, make up the mighty men*, &c.] The Prophet in an ironical and inſulting manner, encourages them to make their utmoſt effort to oppoſe the deſigns of Providence; but it ſhould be all in vain; ſee the like expreſſions, Iſa. viii. 9, 10. Jer. xlvi. 3, 4. Ezek. xxxviii. 7.

Ver. 10. *Beat your plow-ſhares into ſwords.*] Let not only the military men prepare for war, but even the huſbandmen and vine-dreſſers: all the forces you can muſter together will be little enough for the enterprize you are undertaking. Peaceful times are deſcribed by contrary expreſſions of *turning ſwords into plow-ſhares, and ſpears into pruning hooks*; Iſa. ii. 4.

— *Let the weak ſay, I am ſtrong.*] Feebleneſs, or want of ſtrength, ſhould be no pretence to excuſe any from this ſervice. This is ſtill ſpoken by way of Irony, and inſulting ſuch a confederacy, and the preparations they make for war.

Ver. 11. *Thither cauſe thy mighty ones to come down, O Lord.*] Thy mighty angels to diſcomfit thine enemies. Angels are often deſcribed as mighty in ſtrength; ſee pſal. lxxviii. 25. ciii. 20. Rev. x. 1. and here they are ſpoken of as choſen warriors proper to execute any enterprize, as they are directed by God; compare Iſa. xiii. 3. and ſee below, ver. 13.

Ver. 12. *Let the heathen be awakened.*] Let their courage be rouzed up; ſee ver. 9.

— *And come up to the valley of Jehoſhaphat,* &c.] See ver. 2.

Ver. 13. *Put ye in the ſickle, for the harveſt is ripe.*] God will give his commands to the Angels, who are *the reapers*, Matth. xiii. 39. to cut off the wicked by a ſpeedy deſtruction; for their iniquities are come to maturity, and are ripe for judgment; compare Jer. li. 33. Hoſ. vi. 11. Matth. xiii. 38-41. Rev. xiv. 15.

— *Come, get you down, for the preſs is full,* &c.] The Angels are again commanded to go down from heaven to the *valley of deciſion*, ver. 14. The LXX, and the Chaldee paraphraſe, render the words, *come, tread*, deriving the Hebrew word from *radah*, which verb ſtill retains that ſenſe in the Arabick, as Dr. Pocock informs us.

— *For the preſs is full, the fats overflow, for their wickedneſs is great.*] The wicked have filled up the meaſure of their iniquities. The former words allude to the time of the harveſt, theſe to the ſeaſon of the vintage; compare Rev. xiv. 19. As the juice of the vine is called the blood of the grape; in purſuance of the ſame metaphor, God's extraordinary judgments are expreſſed by his *treading the wine-preſs of his wrath*; ſee Iſa. lxiii. 3. Lam. i. 15. Rev. xiv. 19, 20.

Ver. 14. *Multitudes, multitudes in the valley of deciſion.*] This makes it probable, that the battle here ſpoken of, is the ſame with that of Gog and Magog, deſcribed Ezek. xxxviii. xxxix. for there the valley where Gog is ſaid to be buried, is called Hamon Gog, *i. e. the multitude of Gog*, chap xxxix. 11. *The valley of deciſion* is the ſame with the *valley of Jehoſhaphat* above-mentioned; the place where the great cauſe ſhall be decided between God and his enemies.

— *For the day of the Lord is near.*] See chap. ii. 1.

Ver. 15. *The Sun and the moon ſhall be darkened,* &c.] This particular judgment ſhall be a fore-runner of the general one, when the whole frame of nature ſhall be diſſolved; ſee the note upon chap. ii. 10, 31.

Ver. 16. *The Lord alſo ſhall roar out of Zion.*] Where he ſhall give tokens of his eſpecial reſidence. God's anger, when he ſpeaks to us by his judgments, is fitly compared to the roaring of a lion; ſee Jer. xxv. 30. Amos i. 2. iii. 8.

— *And the heavens and the earth ſhall ſhake.*] Great commotions or convulſions of ſtates and governments are expreſſed by *ſhaking the heavens and the earth*; compare Ezek. xxxviii. 19. Haggai ii. 6, 22. But here the words may be underſtood in a literal ſenſe, becauſe the action here deſcribed in this chapter is a fore-runner and token of the approaching day of Judgment.

— *But the Lord will be the hope of his people,* &c.] "Though the heaven and earth paſs away, his word and "promiſe made to his ſervants will not paſs away." Compare Iſa. li. 6. Matth. xxiv. 35.

Ver. 17. *So ye ſhall know that I am the Lord your God dwelling in Zion.*] You ſhall find viſible effects of my favour and protection; ſee chap. ii. 27.

— *Then ſhall Jeruſalem be holy, and there ſhall no ſtrangers paſs through her any more.*] This character belongs to the *New Jeruſalem*; compare Iſa. xxxv. 8. lii. 1. lx. 21. Rev. xxi. 27. Or it may be underſtood of the *Earthly Jeruſalem*, as the metropolis of the converted Jews. As the inhabitants themſelves ſhall be holy, ſo the city ſhall be called the *Holy City*, as in former times it was; ſee Dan. ix. 16. Zech. viii. 3. Compare Iſa. xxiv. 23. Micah iv. 17. Obad. ver. 17. It ſhall no more be ſubject to be polluted or oppreſſed by unbelievers; compare Nahum i. 15.

Ver. 18. *The mountains ſhall drop down new wine, and the hills ſhall flow with milk.*] In the *millennial* ſtate there ſhall be plenty of all things. Vines were uſually planted upon hills, (ſee Iſa. v. 1. Pſal. lxxx. 11.) theſe ſhall yield ſuch plenty of wine, as if the mountains flowed down with it. The flocks and the herds that feed upon the hills, ſhall afford the ſame plenty of milk; compare Amos ix. 14.

— *All the rivers of Judah ſhall flow with waters.*] Rivers ſhall water the drieſt and moſt barren parts of the land, and make them fertile; compare Iſa. xxx. 25.

— *And a fountain ſhall come forth of the houſe of the Lord.*] The ſupplies of grace are often repreſented by rivers and plentiful ſtreams, both upon account of their cleanſing quality, as well as becauſe they enrich the ground, and make it fruitful; compare Iſa. xliv. 3. Ezek. xlvii. 1, 11. Zech. xiii. 7. xiv. 8. This fountain is ſaid to *come forth of the houſe of the Lord*; implying, that the Church is the ſpring, from whence all the means of grace are communicated to believers.

— *And water the valley of Shittim.*] So the holy waters, Ezek. xlvii. are deſcribed as running from the altar as far as the *dead ſea*, or the lake *Aſphaltites*; the eaſt part of which bordered upon the country of Moab, within whoſe border was the valley of Shittim; ſee ver. 8, 10. of that chapter. This denotes the plentiful iſſues of the Divine Grace; an emblem of which was the ſtreams that iſſued out of the rock, and followed the Iſraelites thro' a great part of the wilderneſs, 1 Cor. x. 4.

Ver. 19. *Egypt ſhall be a deſolation, and Edom ſhall be a deſolate wilderneſs,* &c.] Theſe two people were remarkable for the ſpight they bare to the Jews: The Egyptians were their oppreſſors when they firſt became a nation, and afterward exerciſed great cruelties upon them during the reign of the Egyptian Kings, who were Alexander's ſucceſſors. The Idumeans are often reproved, and threatened with judgments by the Prophets, for the ſpight they took all occaſions to vent againſt the Iſraelites, tho' nearly related to them; ſee Jer. xlix. 7. Ezek. xxv. 12. Amos i. 11. Obad. ver. 10. So thoſe two nations are taken in a general ſenſe for the enemies of God's people.

Ver. 20. *But Judah ſhall dwell for ever,* &c.] Free from the annoyance of enemies; ſee ver. 17. and compare Amos ix. 15.

Ver. 21. *For I will cleanſe their blood that I have not cleanſed.*] I will thoroughly cleanſe them from their ſins and pollutions; neither ſhall they riſe up any more in judgment againſt them. The word *blood* may ſignify pollution in general; ſee Iſa. iv. 3. Ezek. xvi. 6. But the words chiefly import, that God will pardon the Jews the great crime of ſhedding the blood of Chriſt, upon their ſincere repentance; the guilt of which they had imprecated upon themſelves and their poſterity, Matth. xxvi. 25. and had felt the viſible effects of God's diſpleaſure upon that account, for ſeveral ages.

— *For the Lord dwelleth in Zion.*] See ver. 17.

Here ends the Book of the Prophet JOEL.

Critical and Explanatory ANNOTATIONS

ON

AMOS.

The PREFACE.

Amos was contemporary with Hoſea, tho' he did not probably live ſo long, but died before the reign of Hezekiah, and the captivity of the ten tribes. St. Jerom gives him this character, that *though he was rude in ſpeech, yet not in knowledge.* Several of his expreſſions are taken from ſuch obſervations as are ſuitable to the employment of a ſhepherd: As, when he compares God's anger to the *roaring of a lion*, ch. i. 2. iii. 8. and the gigantick ſtature of the Amorites to the *height of oaks and cedars*, ch. ii. 9. See alſo ch. v. 8. But ſtill there are many Beautiful paſſages in this Prophecy, where the expreſſions are very elegant, and the pathos or rhetorick very moving: ſuch as are ch. ii. 9, 10, 11. iv. 6, *&c.* v. 6--9. vi. 1--7. viii. 8--10. ix. 2--6.

CHAP. I.

1 *Amos ſheweth God's judgment upon Syria,* 6 *upon the Philiſtines,* 9 *upon Tyrus,* 11 *upon Edom,* 13 *upon Ammon.*

THE words of Amos, who was among the herdmen of Tekoa, which he ſaw concerning Iſrael, in the days of Uzziah king of Judah, and in the days of Jeroboam the ſon of Joaſh king of Iſrael, two years before the earthquake.

2 And he ſaid, the LORD will roar from Zion, and utter his voice from Jeruſalem: and the habitations of the ſhepherds ſhall mourn, and the top of Carmel ſhall wither.

3 Thus ſaith the LORD, For three tranſgreſſions of Damaſcus, and for four I will not turn away *the puniſhment* thereof: becauſe they have threſhed Gilead with threſhing-inſtruments of iron.

4 But I will ſend a fire into the houſe of Hazael, which ſhall devour the palaces of Ben-hadad.

5 I will break alſo the bar of Damaſcus, and cut off the inhabitant from the plain of Aven, and him that holdeth the ſceptre from the houſe of Eden: and the people of Syria ſhall go into captivity unto Kir, ſaith the LORD.

6 ¶ Thus ſaith the LORD, For three tranſgreſſions of Gaza, and for four I will not turn away *the puniſhment* thereof: becauſe they carried away captive the whole captivity, to deliver *them* up to Edom.

7 But I will ſend a fire on the wall of Gaza, which ſhall devour the palaces thereof.

8 And I will cut off the inhabitant from Aſhdod, and him that holdeth the ſceptre from Aſhkelon, and I will turn mine hand againſt Ekron; and the remnant of the Philiſtines ſhall periſh, ſaith the Lord GOD.

9 ¶ Thus ſaith the LORD, For three tranſgreſſions of Tyrus, and for four I will not turn away *the puniſhment* thereof: becauſe they delivered up the whole captivity to Edom, and remembred not the brotherly covenant.

10 But I will ſend a fire on the wall of Tyrus, which ſhall devour the palaces thereof.

11 ¶ Thus ſaith the LORD, For three tranſgreſſions of Edom, and for four I will not turn away *the puniſhment* thereof: becauſe he did purſue his brother with the ſword, and did caſt off all pity, and his anger did tear perpetually, and kept his wrath for ever.

12 But I will ſend a fire upon Teman, which ſhall devour the palaces of Bozrah.

13 ¶ Thus ſaith the LORD, For three tranſgreſſions of the children of Ammon, and for four I will not turn away *the puniſhment* thereof: becauſe they have ript up the women with child of Gilead, that they might enlarge their border.

14 But I will kindle a fire in the wall of Rabbah, and it ſhall devour the palaces thereof, with ſhouting in the day of battle, with a tempeſt in the day of the whirlwind.

15 And their king ſhall go into captivity, he, and his princes together, ſaith the LORD.

Ver. 1. *The words of Amos, who was among the herdmen of tekoah.*] See ch. vii, 14. Tekoah was in the tribe of Judah, ſix miles from Bethlehem, as St. Jerom informs us, who lived near it; the *wilderneſs of tekoah*, mentioned 2 Chron. xx, 20. made it a convenient place for keeping cattle.

——— *Which he ſaw concerning Iſrael.*] This Prophecy relates chiefly to the ten tribes, or kingdom of Iſrael; tho' the Prophet briefly denounces God's judgments, not only againſt Judah, but likewiſe againſt the Syrians, Philiſtines, and other neighbouring countries.

——— *And in the days of Jeroboam king of Iſrael.*] See chap. vii, 10.

——— *Two years before the earth-quake.*] Amos uttered his Prophecy at that time, tho' it is probable he did not commit his book, or collection of Prophecies, to writing, till after the earth-quake mentioned here, and again, Zech. xiv, 15. where it is ſaid to have happened *in the days of Uzziah.* Joſephus relates it as a tradition among the Jews, that this earth-quake was ſent as a puniſhment for Uzziah's preſumption in invading the prieſt's office, for which he himſelf was ſtruck with leproſy, as we read 2 Chron. xxvi, 18, 19. and the whole city was terribly ſhaken with an earth-quake; ſee Joſeph. antiq. lib. ix; cap. 10. This judgment the Jews ſuppoſe to have befallen Uzziah in the 25th year of his reign; but archbiſhop Uſher, in his Annals ad A. M. 3221, and other later chronologers, think it did not happen till the latter part of Uzziah's life and reign, becauſe his ſon Jotham took upon him the government, who was not born till after Jeroboam's death; ſo the earth-quake muſt have happened ſome time before Uzziah's quitting the government to his ſon.

Ver. 2. *The Lord will roar from Zion.*] See the note upon Joel iii, 16.

——— *And the habitations of the ſhepherds ſhall mourn, and the top of Carmel ſhall wither.*] The want of paſture here threatned was occaſioned by the drought, which is foretold, ch. iv. 7, 8. Carmel was a mountainous tract of ground, which ran through the two tribes of Iſſachar and Zebulon: it is ſpoken of as one of the moſt fruitful places in all Judea; ſee Iſa. xxxiii, 9. xxxv, 2. upon which account the word is ſometimes taken *appellatively*, and tranſlated *a fruitful field*, Iſa. x, 18. xxix, 17.

Ver. 3. *For three tranſgreſſions of Damaſcus and for four, I will not turn away the puniſhment thereof.*] The Prophet begins with denouncing his judgments againſt foreign countries, and then comes to Judah and Iſrael. The firſt he threatens is Syria, the head or capital city of which was Damaſcus; ſee Iſa. vii, 8. for the ſeveral tranſgreſſions they had committed, expreſſed by *three tranſgreſſions and four.* It is a common way of ſpeaking, to uſe a certain number for an uncertain; ſo we read Job v, 19. *He ſhall deliver thee in ſix troubles, yea, in ſeven no evil ſhall touch thee.* See the like phraſe, Prov. vi, 16. Eccleſ. xi, 2. Micah v, 5. So *once and twice* are uſed Pſal. lxii, 11. *twice and thrice*, Job xxxiii, 29.

——— *Becauſe they have threſhed Gilead with threſhing inſtruments of iron.*] The way of threſhing in the eaſtern countries was, by drawing heavy planks with iron wheels over the corn, having ſharp ſtones faſtned on the boards; ſee Dr. Hammond's notes on Matt. iii, 12. From hence the phraſe is uſed to ſignify the weak's being cruſhed by the mighty; ſee Iſa. xli, 15. Jer. li. 33. Here it denotes the cruelties exerciſed by Hazael and Benhadad, kings of Syria; ſee 2 Kings x, 32, 33. xiii. 3—7. where the ſacred hiſtorian ſpeaking in the phraſe of the text, ſaith, that *he made them like the duſt by threſhing.*

Ver. 4. *But I will ſend a fire into the houſe of Hazael,* &c.] God's judgments are often compared to fire; ſee Pſal. lxxviii, 63. The word is taken in this general ſenſe in the following verſes.

Ver. 5. *I will break alſo the bars of Damaſcus.*] Its gates and fortifications, wherein its ſtrength conſiſts.

——— *And cut off the inhabitant from the plain of Aven.*] Or, *Birkath-aven*: The word ſignifies the *plain of vanity*; from whence ſome conjecture it was a place in Syria remarkable for idolatry: as Bethel is called Beth-aven for that reaſon, Hoſea v. 15; ſee the following note.

——— *And him that holdeth the ſceptre from the houſe of Eden.*] *The houſe of Eden* is equivalent to the *houſe of pleaſure*: ſo it may denote one of the pleaſant palaces belonging to the king of Syria, deſcribed by *him that holdeth the ſceptre.* But Eden was likewiſe a country bordering upon Syria, mentioned 2 Kings xix, 12. Ezekiel xxvii, 23. Mr. Maundrell in his travels obſerves, that not far from Damaſcus, there is a plain ſtill called the *valley of Bocat*, which he ſuppoſes the ſame with *Bikath-aven* here mentioned: and there is a place at this time called Eden near it; ſee his *corrections* upon p. 118.

——— *Him that holdeth the ſceptre* ——— *and the people of Syria, ſhall go into captivity unto Kir.*] This was fulfilled when Tiglath-Pileſer took Damaſcus, *and carried the people of it captive to Kir, and ſlew Rezin* their king, 2 Kings xvi. 9. Kir was a city in Media, mentioned Iſa. xxii, 6. The *vulgar Latin* renders it *Cyrene*, both here and in the ſecond of Kings; but that does not appear to have been under the king of Aſſyria's dominion.

Ver. 6. *For three tranſgreſſions of Gaza,* &c.] This city was ſituate upon the coaſts of Paleſtine, and is one of thoſe threatned by Joel, ch. iii, 6.

——— *Becauſe they carried away captive the whole captivity.*] Gaza was a town belonging to the Philiſtines, who made frequent invaſions upon the Jews, and carried away conſiderable ſpoils with them; ſee 2 Chron. xxi, 16. xxviii, 18.

——— *To deliver them up to Edom.*] See ver. 11.

Ver. 7. *But I will ſend a fire on the wall of Gaza,* &c.] Compare Jer. xlvii, 1.

Ver. 8. *And I will cut off the inhabitant from Aſhdod.*] Another town belonging to the Philiſtines, and threatned by the Prophets with the ſame judgments which befel Gaza; ſee Jer. xxv, 20. Zeph. ii, 4. Zech. ix, 5.

——— *And I will turn my hand againſt Ekron.*] To *turn the hand*, is the ſame as to inflict puniſhment; ſee Pſal. lxxxi, 14. Iſa. i, 25. Zech. xiii, 7

——— *And the remnant of the Philiſtines ſhall periſh.*] These are elſewhere called the *remnant of the ſea-coaſt*, Ezekiel xxv, 16. and *the remnant of the country of Caphthor*, Jer. xlvii, 4.

Ver. 9. *For three tranſgreſſions of Tyrus, &c.*] This is probably to be underſtood of the deſtruction of Tyre by Nebuchadnezzar, foretold by Iſaiah, ch. xxiii. by Jeremiah, ch. xlvii, 4. where it is joined with the Philiſtines, as here; and by Ezekiel, ch. xxvi, xxvii.

——— *Becauſe they delivered up the whole captivity to Edom.*] See ver. 11.

——— *And remembred not the brotherly covenant.*] That ſtrict league and friendſhip begun between David and Hiram king of Tyre, 2 Sam. v. 11. and afterward continued by Solomon, 1 Kings v, 1. ix, 11.

Ver. 11. *For three tranſgreſſions of Edom, and for four, &c.*] The Idumeans are often threatned for their enmity againſt the Iſraelites; who took all occaſions to oppreſs them, and to inſult over them in their diſtreſs; ſee 2 Chron. xxviii, 17. Jer. xlix. 7. Ezekiel xxv, 12. xxxv. 2.— Joel iii. 19 Obad. ver. 1. to ver. 11.

——— *Becauſe he did purſue his brother with the ſword.*] They retained the ſame hatred and animoſity againſt their brethren the Iſraelites, which their father Eſau had expreſſed againſt his brother Jacob.

Ver. 12. *But I will ſend a fire upon Teman, which ſhall devour the palaces of Bozrah.*] Teman and Bozrah were two principal cities of Idumea; ſee Iſa. lxiii. 1. Jer. xlix, 7. Ezekiel xxv, 15. This expreſſion imports the entire conqueſt and deſtruction of that country, according to the predictions of the Prophets before cited; to which may be added, Malach. i. 3, 4. The ancient ſeat of the Edomites was the ſame which was afterward called *Arabia Petræa*, from whence they were expelled by the Nabatheans, and never could recover their country, but were forced to ſettle themſelves in the ſouthern parts of Judea; ſee Dr. Prideaux, Part ii. ad Ann. c. 165.

Ver. 13. *Becauſe they ript up the women with child of Gilead, to enlarge their border.*] Hazael, king of Syria, grievouſly afflicted the Iſraelites that lay eaſtward of Jordan, particularly the Gileadites; ſee 2 Kings x, 33. The low condition theſe countries were reduced to, might probably encourage the Ammonites to poſſeſs themſelves of Gilead, which lay near their own borders, and to deſtroy the inhabitants in that cruel manner; compare Jer. xlix. 1. Zeph ii, 8. Hoſ. xiii, 16.

Ver. 14. *But I will kindle a fire on the wall of Rabbah, &c.*] Compare Jer. xlix, 2. Rabbah was the chief city of the Ammonites; ſee 2 Sam. xii, 26.

——— *With a tempeſt in the day of the whirlwind.*] The deſtructions of war are often compared to the devaſtations cauſed by whirlwinds and tempeſts; ſee Iſa. v. 26. Jer. xxv, 32. Dan. xi, 40. Zech. ix, 14.

Ver. 15. *And their king ſhall go into captivity, he and his princes together.*] See Jer. xlix, 3.

CHAP. II.

1 *God's wrath againſt Moab,* 4 *upon Judah,* 6 *and upon Iſrael.* 9 *God complaineth of their unthankfulneſs.*

THUS ſaith the LORD, For three tranſgreſſions of Moab, and for four I will not turn away *the puniſhment* thereof: becauſe he burnt the bones of the king of Edom into lime.

2 But I will ſend a fire upon Moab, and it ſhall devour the palaces of Kirioth, and Moab ſhall die with tumult, with ſhouting, *and* with the ſound of the trumpet.

3 And I will cut off the judge from the midſt thereof, and will ſlay all the princes thereof with him, ſaith the LORD.

4 ¶ Thus ſaith the LORD, For three tranſgreſſions of Judah, and for four I will not turn away *the puniſhment* thereof: becauſe they have deſpiſed the law of the LORD, and have not kept his commandments, and their lies cauſed them to err, after the which their fathers have walked.

5 But I will ſend a fire upon Judah, and it ſhall devour the palaces of Jeruſalem.

6 ¶ Thus ſaith the LORD, For three tranſgreſſions of Iſrael, and for four I will not turn away *the puniſhment* thereof: becauſe they ſold the righteous for ſilver, and the poor for a pair of ſhoes.

7 That pant after the duſt of the earth on the head of the poor, and turn aſide the way of the meek: and a man and his father will go in unto the *ſame* maid, to profane my holy name.

8 And they lay *themſelves* down upon cloaths laid to pledge, by every altar, and they drink the wine of the condemned *in* the houſe of their god.

9 ¶ Yet deſtroyed I the Amorite before them, whoſe height *was* like the height of the cedars, and he *was* ſtrong as the oaks, yet I deſtroyed his fruit from above, and his roots from beneath.

10 Alſo I brought you up from the land of Egypt, and led you forty years through the wilderneſs, to poſſeſs the land of the Amorite.

11 And I raiſed up of your ſons for prophets, and of your young men for Nazarites. *Is it* not even thus, O ye children of Iſrael? ſaith the LORD.

12 But ye gave the Nazarites wine to drink, and commanded the prophets, ſaying, Propheſy not.

13 Behold, I am preſſed under you, as a cart is preſſed *that is* full of ſheaves.

14 Therefore the flight ſhall periſh from the ſwift, and the ſtrong ſhall not ſtrengthen his force, neither ſhall the mighty deliver himſelf.

15 Neither ſhall he ſtand that handleth the bow, and *he that is* ſwift of foot ſhall not deliver *himſelf*, neither ſhall he that rideth the horſe deliver himſelf.

16 And *he that is* courageous among the mighty, ſhall flee away naked in that day, ſaith the LORD.

Ver. 1. *For three tranſgreſſions of Moab, &c.*] Moab and Ammon, as they were nearly related, and bordered upon each other, ſo they are uſually joined together in the threatnings of the Prophets; ſee Jer. xlviii, xlix; Ezekiel xxv. 1—8. Zeph. ii, 8.

Ver. 2. *Becauſe he burnt the bones of the king of Edom to lime.*] "To plaiſter the walls of his houſe with it," as the Chaldee Paraphraſe explains the text; which was a cruel inſulting over the dead. A piece of barbarity reſembling this, is told by Sir Paul Rycaut, of the wall of the city of Philadelphia, made of the bones of the beſieged, by the prince that took it by ſtorm, in *the preſent ſtate of the Greek Church*, ch. ii. Some refer the cruelty reproved in the text, to the ſtory of the king of Moab, related 2 Kings iii, 27. But the ſtory there recited, ſeems rather to be underſtood of the king of Moab's own ſon, than of the king of Edom's.

——— *And Moab ſhall die with tumult*, &c.] His men ſhall die in the tumult of war; compare Jeremiah xlviii, 15.

Ver. 3. *And I will cut off the judge from the midſt thereof.*] The word *judge* denotes the ſupreme magiſtrate or governor; ſee Deut. xvii, 9. and is here equivalent to the king; compare Micah v, 1.

Ver. 4. *For their lies have cauſed them to err, after the which their fathers walked.*] Many of the tribe of Judah have continued in the ſame idolatry and worſhip of falſe gods, which their wicked kings, ſuch as Jehoram and Ahaziah, and their forefathers have ſet up, notwithſtanding all the warnings I have given them by my Prophets; ſee 2 Chron. xxiv, 17, 18, 19. Idols are often called *lies* in the Scripture; ſee the note upon Hoſea vii, 5.

Ver. 6. *Becauſe they ſold the righteous for ſilver*, &c.] They perverted the cauſe of the righteous, and gave an unjuſt ſentence againſt him for a bribe of the ſmalleſt value; compare ch. v. 11, 12. viii, 6.

Ver. 7. *That pant after the duſt of the earth on the head of the poor.*] The *Vulgar Latin* hath given the beſt ſenſe of this ſentence, *Qui conterunt ſuper pulverem terræ capita pauperum: Who tread down the heads of the poor into the duſt of the earth: i. e.* they throw them into the duſt, and then trample upon them. The Chaldee Paraphraſe underſtands the verb *ſhaaph* in the ſenſe of deſpiſing, which comes near the ſenſe of trampling upon; the LXX render it by καταπατέω, to tread upon, both here and Pſal. lvi. 1, 2. lvii, 3. The verb *ſhoph*, which is near a-kin to *ſhaaph*, plainly ſignifies to *tread upon*, or *bruiſe*, Geneſis iii, 15.

——— *And a man and his father will go in unto the ſame maid to profane my holy name.*] One man hath cohabited with his father's wife, to the great reproach of my name and religion; being ſuch an inſtance of *fornication* or uncleanneſs, "as is ſcarce heard of among the more civilized Heathens," as St. Paul obſerves, 1 Cor. v, 1. And another "hath lewdly defiled his daughter-in-law," as Ezekiel complains, ch. xxii, 11. in contradiction to the expreſs words of the law, Levit. xviii, 8, 15.

Ver. 8. *And they lay themſelves down upon clothes laid to pledge, by every altar.*] This is to be underſtood of the feaſts which were made of part of their idolatrous ſacrifices, and were eaten in ſome of the apartments of their temples, according to the cuſtom both of the Jews and Gentiles; ſee 1 Sam. ix. 12, 13, 22. Iſa. lvii, 7. Ezekiel xxiii, 41. The Prophet reproves them not only for partaking of things offered to idols, but likewiſe for making uſe of other mens furniture, left in their hands for a pledge, to ſet off their idolatrous entertainments. Here was another inſtance of their unmercifulneſs, to detain pledges received from the poor, contrary to the law, Exod. xxii, 26.

The Jews, as well as the Romans, uſed to lie along at their meals in couches, as appears by this verſe, compared with ch. vi, 4. This cuſtom continued in after-times, as appears by ſeveral places in the Goſpels, where it is in the original, *lay down to meat*; tho' our tranſlation renders it, *ſat down.* The cuſtom of ſitting at meals ſeems to have been the more ancient of the two; ſee Gen. xliii, 33. 1 Sam. ix, 22; xvi. 11; xx, 25.

——— *And they drink the wine of the condemned.*] The drink-offerings, made with wine, were a neceſſary part of the ſacrifices: Some of which was likewiſe reſerved for the entertainment that followed; ſee Exodus xxxii, 6. And this was provided out of the fines or mulcts of ſuch as had been unjuſt condemned, ver. 6.

——— *In the houſe of their God.*] In the houſes dedicated to the calves of Dan and Bethel, or ſome other idolatrous people.

Ver. 9. *Yet I deſtroyed the Amorite before them.*] The Amorites include the reſt of the Canaanites; ſee Geneſis xv, 16.

——— *Whoſe height was as the height of the cedars, and he was as ſtrong as the oaks.*] Many of them were of a gigantick ſtature, as appears from Numb. xiii, 32, 33. Virgil makes the ſame compariſon, ſpeaking of the Titans, Æneid. lib. 3; ver. 677.

Concilium horrendum, quales cum vertice celſo
Aeriæ quercus, aut coniferæ Cypariſſi
Conſtiterunt, ſylva alta Jovis, lucuſve Dianæ.

A dreadful Council, with their heads on high,
Not yielding to the tow'ring tree of Jove,
Or talleſt cypreſs of Diana's grove.

Mr. Dryden.

Ver. 10. *And led you forty years through the wilderneſs.*] Where you wanted for nothing; ſee Deut. ii, 7. viii. 2, 3, 4.

Ver. 11. *And I raiſed up of your ſons to be Prophets.*] I provided for you a ſucceſſion of Prophets bred up in ſchools erected for that purpoſe: (ſee 2 Kings vi. 1, 2;) to be your conſtant inſtructors, and to whom you might have recourſe in any difficulty.

——— *And of your young men for Nazarites.*] A Nazarite ſignifies one ſeparate, or ſet apart for the ſervice of God; ſee Numb. vi, 2, 5: Such were Samſon, Judg. xiii, 5. and John Baptiſt, Luke i, 15. Their vow did often include in it, beſide their abſtaining from wine, and not ſhaving their heads, a conſtant attendance upon God's ſervice, during the time of their ſeparation; ſee 1 Maccab. iii, 49, and the note upon Hoſea ix, 10. We read of *women that departed not from the temple*, Exodus xxxviii, 8; ſuch as Anna, Luke ii, 37; and there might probably be *men* that conſtantly attended upon the ſervice there; and of ſuch I would upon ſecond thoughts underſtand the Nazarites mentioned Lament. iv, 7. They are deſcribed in that place as remarkable for their youth and beauty; and they are ſtyled *young men* here. A Nazarite is always mentioned as a title of honour, and Joſeph is called by way of eminence, *a Nazarite among his brethren*, as the original imports, Gen. xlix, 26.

Ver. 12. *And commanded the Prophets, ſaying, Propheſy not.*] See ch. vii, 13. Iſa. xxx, 10. Jer. xi. 21. Micah ii. 6. They would not endure their idolatry and other darling ſins ſhould be reproved.

Ver. 13. *Behold I am preſſed under you*, &c.] Your ſins have quite tired out my patience, and I am weary with bearing them; compare Iſa. xliii. 24. Mal. ii. 17.

Ver. 14, 15. *Therefore ſhall the flight periſh from the ſtrong*, &c.] The moſt likely means you can provide for your ſecurity, ſhall prove ineffectual; compare chap. ix. 1, *&c.*

Ver. 16. *And he that is courageous* —— *ſhall flee away naked.*] Having put off his armour for greater expedition. The word *naked*, is uſed of thoſe who lay aſide their upper garments, or the habit proper to their quality, or profeſſion.

CHAP. III.

1 *The neceſſity of God's judgment againſt Iſrael.* 9 *The publication of it, with the cauſes thereof.*

HEAR this word that the LORD hath ſpoken againſt you, O children of Iſrael, againſt the whole family which I brought up from the land of Egypt, ſaying,

2 You only have I known of all the families of the earth: therefore I will puniſh you for all your iniquities.

3 Can two walk together, except they be agreed?

4 Will a lion roar in the foreſt when he hath no prey? will a young lion cry out of his den, if he have taken nothing?

5 Can a bird fall in a ſnare upon the earth where no gin *is* for him? ſhall *one* take up a ſnare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people not be afraid? ſhall there be evil in the city, and the LORD hath not done *it*?

7 Surely, the Lord GOD will do nothing, but he revealeth his ſecret unto his ſervants the prophets.

8 The lion hath roared, who will not fear? The Lord GOD hath ſpoken, who can but propheſy?

9 ¶ Publiſh in the palaces at Aſhdod, and in the palaces in the land of Egypt, and ſay, Aſſemble your ſelves upon the mountains of Samaria: and behold the great tumults in the midſt thereof, and the oppreſſed in the midſt thereof.

10 For they know not to do right, ſaith the LORD; who ſtore up violence, and robbery in their palaces.

11 Therefore thus ſaith the Lord GOD, An adverſary *there ſhall be* even round about the land; and he ſhall bring down thy ſtrength from thee, and thy palaces ſhall be ſpoiled.

12 Thus ſaith the LORD, As the ſhepherd taketh out of the mouth of the lion two legs, or a piece of an ear; ſo ſhall the children of Iſrael be taken out that dwell in Samaria, in the corner of a bed, and in Damaſcus *in* a couch.

13 Hear ye, and teſtify in the houſe of Jacob, ſaith the Lord GOD, the God of hoſts,

14 That in the day that I ſhall viſit the tranſgreſſions of Iſrael upon him, I will alſo viſit the altars of Beth-el, and the horns of the altar ſhall be cut off, and fall to the ground.

15 And I will ſmite the winter-houſe with the ſummer-houſe, and the houſes of ivory ſhall periſh, and the great houſes ſhall have an end, ſaith the LORD.

Ver. 1. *Hear this word that the Lord hath ſpoken—— againſt the whole family which I brought up from the land of Egypt.*] All that family of which Jacob, or Iſrael, was the head: family is equivalent to people, here and in the following verſe; and ſo is taken, Jer. i. 15. viii. 3. x. 25. Nahum iii. 4. Zech. xiv. 18.

Ver. 2. *You only have I known of all the families of the earth, therefore I will puniſh you for all your iniquities.*] Your puniſhment ſhall be exemplary, becauſe you have ſinned againſt a clearer light, and higher obligations. For the ſame reaſon the Angel is commanded to begin his execution *at the ſanctuary*, Ezek. ix. 6. Compare Matth. xi. 22. Luke xii. 47.

Ver. 3. *Can two walk together except they be agreed?*] So neither can I behave my ſelf toward you as a friend or benefactor, as long as you act in perfect contradiction to my nature and laws by your manifold ſins.

Ver. 4. *Will a lion roar in the foreſt, when he hath no prey?*] As a lion doth not uſe to roar but when he hath his prey in view; ſo neither doth God denounce his judgments, (compared to the roaring of a lion, ver. 8.) unleſs your ſins have made you proper objects of his diſpleaſure.

Ver. 5. *Can a bird fall in a ſnare upon the earth, where no gin is for him?*] God is ſaid to *watch over ſinners* to bring *evil* upon them, Jer. xxxi. 28. Dan. ix. 14. and thus he will deal by this people, unleſs they repent.

— *Shall one take up a ſnare from the earth, and have taken up nothing at all?*] In like manner you are not to expect that God would remove his judgments, till they have attained their proper end, *viz.* the peoples repentance.

Ver. 6. *Shall the trumpet be blown in the city, and the people not be afraid?*] The ſounding of the trumpet was the ſignal of war; ſuch an alarm is apt to ſtrike men with terror; ſee Jer. iv. 19. And the warnings God gives his people by the Prophets, of the judgments hanging over their heads, ought equally to affect them.

— *Shall there be evil in the city, and the Lord hath not done it?*] You may be aſſured that the calamities you feel, or have juſt cauſe to fear, are not the effect of chance, but come upon you by the eſpecial direction of Providence; compare; Iſa. xlv. 7.

Ver. 7. *Surely the Lord will do nothing, but he revealeth his ſecret unto his ſervants the Prophets.*] There was a ſucceſſion of Prophets among the Jews from Samuel's time till the captivity: the people commonly conſulted them upon extraordinary occaſions, and they gave them counſel and direction what was proper to be done; ſee chap. ii. 11. 1 Kings xxii. 13. 2 Kings iii. 11. xxii. 13. Jer. xxi. 2. Ezek. xx. 2. The want of this prophetical gift was much lamented in the times of the captivity; ſee Ezek. vii. 26. Lam. ii. 9. Pſal. lxxiv. 9.

Ver. 8. *The lion hath roared, who will not fear? the Lord hath ſpoken, who can but propheſy?*] As the denouncing of the Divine Judgments ought to terrify you like the roaring of a lion; (ſee ver. 4. and chap. i. 2.) ſo the Prophets that are God's meſſengers, muſt obey thoſe commands and inſtructions he gives them, with whatever perils the diſcharge of their duty may be attended; ſee chap. ii. 12. vi. 12, 13.

Ver. 9. *Publiſh ye in the palaces of Aſhdod, and in the palaces of the land of Egypt,* &c.] God calls upon the heathen to be witneſſes of his judgments upon his own people, that they may take warning thereby: particularly he gives notice to the Philiſtines and Egyptians, the Jews inveterate enemies, that they may aſſemble themſelves, and with pleaſure behold the ravages and oppreſſions which their inſulting adverſaries will bring upon the kingdom of Iſrael, whoſe capital city was Samaria, built upon an hill of the ſame name; 1 Kings xvi. 24. Or the *mountains of Samaria* may be equivalent to the *mountains of Iſrael*, mentioned Ezek. xxxvi. 8. xxxvii. 2. Samaria being often taken for the whole kingdom of Iſrael.

Ver. 10. *For they know not to do right.*] *i. e.* They will not know nor learn to do right; ſee Jer. v. 4. viii. 7. ix. 3.

Ver. 11. *An adverſary ſhall be even round about the land.*] Shalmaneſer the king of Aſſyria ſhall invade the land on every ſide, ſhall diſmantle its fortreſſes, and plunder its wealthy palaces.

Ver. 12. *As the ſhepherd taketh out of the mouth of the lion two legs, or a piece of an ear,* &c.] When the lion hath for ſome time ravaged the flock, but is at laſt frighted away by the noiſe of the ſhepherds and their dogs, or by throwing darts and other offenſive weapons at him; in ſuch a caſe the ſhepherd can hope to ſave but only ſome poor remains of the prey the lion had ſeized upon. And thus it ſhall be at the ſacking of Samaria; but a ſmall remainder of the inhabitants ſhall eſcape the ſearch of their enemies, tho' they try to hide themſelves in their moſt retired apartments; compare 1 Kings xx. 30. xxii. 25.

— *And in Damaſcus in a couch.*] The marginal reading gives a better ſenſe, *on the bed's feet.* They that follow the reading of the text, explain it of theſe

Iſraelites who fled for refuge to Damaſcus, there being a confederacy between Iſrael and Syria; ſee Iſa. vii. 2. but were ſeized there, upon the taking of Damaſcus; ſee chap. i. 5. 2 Kings xvi. 9. compared with chap. xv. 29. Tiglath-Pileſer king of Aſſyria conquered both Iſrael and Syria; ſee the places above cited, and compare Iſa. vii. 16. xvii. 1, 2, 3.

Ver. 13. *Hear ye and teſtify in the houſe of Jacob*, &c.] The words are directed to the Prophets, whom God ſends to teſtify and declare his will.

Ver. 14. *That in the day that I ſhall viſit the tranſgreſſions of Iſrael upon him, I will alſo viſit the altars of Beth-el.*] In the general deſtruction of the ten tribes, God's judgments ſhould be particularly viſible upon the places dedicated to idolatrous worſhip, eſpecially Beth-el, the principal place of that kind; ſee chap. ix, 1. Hoſ. x. 5, 6,—8. *Altars* may ſtand here for *altar*; as we read of *the calves of Beth-aven* in that place of Hoſea, meaning the calf at Beth-el.

— *And the horns of the altar ſhall be cut off.*] They were ſquares placed at the four corners of the altar, and hollow in the middle, into which ſome of the blood of the ſacrifices was poured out; ſee Exod xxvii. 12. and Dr. Prideaux's draught of the altar, in the firſt part of his connect. of Script. hiſt.

Ver. 15. *And I will ſmite the winter-houſe with the ſummer-houſe.*] The great men had their different houſes or apartments, ſuited to the ſeveral ſeaſons of the year; ſee Jer. xxxvi. 21.

— *And the houſes of ivory ſhall periſh.*] King Ahab built him *an ivory houſe*, i. e. cieled or wainſcotted with ivory, 1 Kings xxii. 39. It is probable other great men followed his example, in adorning their houſes after this coſtly manner. Whereupon the Prophet threatens deſtruction to this piece of pride and ſtate.

CHAP. IV.

1 He reproveth Iſrael for oppreſſion, 4 for idolatry, 6 and for their incorrigibleneſs.

HEAR this word, ye kine of Baſhan, that *are* in the mountain of Samaria, which oppreſs the poor, which cruſh the needy, which ſay to their maſters, Bring, and let us drink.

2 The Lord GOD hath ſworn by his holineſs, that lo, the days ſhall come upon you, that he will take you away with hooks, and your poſterity with fiſh-hooks.

3 And ye ſhall go out at the breaches, every *cow at that which is* before her, and ye ſhall caſt *them* into the palace, ſaith the LORD.

4 ¶ Come to Beth-el and tranſgreſs, at Gilgal multiply tranſgreſſion; and bring your ſacrifices every morning, *and* your tithes after three years.

5 And offer a ſacrifice of thankſgiving with leaven, and proclaim *and* publiſh the free-offerings; for this liketh you, O ye children of Iſrael, ſaith the Lord GOD.

6 ¶ And I alſo have given you cleanneſs of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, ſaith the LORD.

7 And alſo I have withholden the rain from you, when *there were* yet three months to the harveſt, and I cauſed it to rain upon one city, and cauſed it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not, withered.

8 So two *or* three cities wandred unto one city, to drink water; but they were not ſatisfied: yet have ye not returned unto me, ſaith the LORD.

9 I have ſmitten you with blaſting and mildew; when your gardens and your vineyards, and your fig-trees, and your olive-trees increaſed, the palmer-worm devoured *them*: yet have ye not returned unto me, ſaith the LORD.

10 I have ſent among you the peſtilence after the manner of Egypt: your young men have I ſlain with the ſword, and have taken away your horſes, and I have made the ſtink of your camps to come up unto your noſtrils: yet have ye not returned unto me, ſaith the LORD.

11 I have overthrown *ſome* of you, as God overthrew Sodom and Gomorrha, and ye were as a firebrand pluckt out of the burning: yet have ye not returned unto me, ſaith the LORD.

12 Therefore thus will I do unto thee, O Iſrael: *and* becauſe I will do this unto thee, prepare to meet thy God, O Iſrael.

13 For lo, he that formeth the mountains, and createth the wind, and declareth unto man what *is* his thought, that maketh the morning darkneſs, and treadeth upon the high places of the earth, the LORD, the God of hoſts *is* his name.

Ver. 1. *Hear ye this word, ye kine of Baſhan.*] The luxury and inſolence of oppreſſors is often compared to the wantonneſs of full-fed cattle; ſee Pſal. xxii. 12. lxviii. 30. Baſhan was remarkable for richneſs of its paſtures, and its breed of cattle, Numb. xxxii. 4. Deut. xxxii. 14. Ezek. xxxix. 18. Grotius and ſome other commentators ſuppoſe this to be meant of the women of quality; ſee ver. 3.

— *That are in the mountain of Samaria.*] See chap. iii. 9.

— *Which ſay to their maſters, bring and let us drink.*] If we explain the former part of the verſe of women, by their *maſters*, or lords, as the words is ſometimes tranſlated, may be underſtood their husbands; ſee Gen. xviii. 12. or elſe by maſters we may underſtand thoſe to whom they ſold the poor for ſlaves; compare chap. ii. 6. and demanded the money due for their purchaſe, that they might ſpend in a luxurious manner. So the text will be equivalent to that in Joel, chap. iii. 3. *They have ſold a girl for wine that they may drink.*

Ver. 2. *The Lord God hath ſworn by his holineſs.*] As ſure as he is holy and true, ſo certainly will he bring the threatned judgment upon this people; compare Pſal. lxxxix. 35.

— *That he will take you away with hooks, and your poſterity with fiſh-hooks.*] Invaders and ſpoilers are elſewhere compared to fiſhers; ſee Jer. xvi. 6. Habak. i. 15. The words *beſiroth diegah*, tranſlated *with fiſh-hooks*, the *Targum* tranſlates, *In fiſher-boats*; boats made in the faſhion of a pot; for the word *ſiroth* properly ſignifies a *pot*. The ſeveral invaders of Iſrael, firſt *Tiglath-Pileſer*, 2

Kings xv. 29. then Shalmaneſer, ibid. chap. xvii. 5. *The Syrians before, and the Philiſtines behind,* Iſa. ix. 12. theſe coming after one another, will make an entire riddance of the whole nation: ſo that their *poſterity*, or remainder, as the word may be tranſlated, which hath eſcaped the firſt invaders, ſhall certainly fall into the hands of thoſe that come after.

Ver. 3. *And ye ſhall go out of the breaches, every cow at that which is before her.*] The Prophet purſues the metaphor taken from the kine of Baſhan, ver. 1. and tells the people, that as cattle ſtrive to get out at every breach they can find in a mound or fence, ſo ſhall they with all poſſible haſte make their eſcape at the ſeveral breaches which ſhall be made in the walls of Samaria; compare 2 Kings xxv. 4. Ezek. xii. 12.

— *And ye ſhall caſt them into the palace.*] The ſentence may be thus tranſlated: *Ye ſhall caſt out your ſelves,* i. e. ye ſhall with haſte betake your ſelves to *Harmon,* ſo the *Vulgar Latin*: or, *to the mountains of Mona*; by which the Chaldee underſtands Armenia, others the mountains of the Maonites, or Mehunims, as they are called, Judg. x. 12. 2 Chron. xxvi. 7. They are called *Minæi* by Strabo, and reckoned inhabitants of *Arabea Felix.* lib. 17. p. 768. Edit. Caſaub.

Ver. 4. *Come to Beth-el and tranſgreſs.*] A permiſſion ſpoken by way of ſarcaſm and irony, ſharply upbraiding them as incorrigible, and not to be reformed by all the reproofs and admonitions that have been given them; like that of Ezek. chap. xx. 39. *Go ye, ſerve every man his idols.*

— *At Gilgal multiply tranſgreſſions.*] Gilgal was a place noted for idolatry, as well as Beth-el.

— *And bring your ſacrifices every morning.*] According to the law of the daily burnt-offering, Numb. xxviii. 4. which they obſerved in the worſhip of the golden calves, intending by that outward repreſentation to worſhip the God of Iſrael; compare chap. viii. 5,—10.

— *And your tithes after three years.*] At the end of three years when the tithe ſpent the two other years at Jeruſalem, was diſtributed among the poor; ſee Deut. xiv. 22, 23,—28. Upon which account the *third year* is called *the year of tithing,* ibid. chap. xxvi. 12; ſee Dr. Wooton upon the *Miſnah,* part 1. p. 115. The Hebrew reads, *After three days,* which our margin ſupplies, *After three* years *of days.* The word *yamim, days,* often ſignifies years; ſee Exod. xiii. 10. Lev. xxv. 29. 1 Sam. i. 3. 2 Sam xiv. 26; compare Gen. xxiv. 55. So the phraſe which we tranſlate, *The yearly ſacrifice,* is in the Hebrew, *The ſacrifice of days*; 1 Sam. i. 21. xx. 6.

Ver. 5. *And offer a ſacrifice of thankſgiving with leaven.*] Or with *leavened bread*; as the law preſcribes, Lev. vii. 13. Beſide the cakes which were to be unleavened, becauſe it was to be an offering made by fire, ib. ver. 12, 13. and chap. ii. 4, *&c.*

— *And proclaim and publiſh the free-offerings.*] Or *free-will-offerings,* as the word is in other places tranſlated; ſee Lev. xxii. 18,—21. Theſe offerings were ſuch as the ſacrificers did partake of; whereupon they gave notice of their intention to their friends, and invited them to the feaſt; ſee Deut xii. 6, 7.

— *For this liketh you, O houſe of Iſrael.*] Your hearts are ſo ſet upon your idolatrous worſhip, that it is in vain to uſe any arguments to perſuade you to the contrary; ſee Pſal lxxxi. 12.

Ver. 6. *And I alſo have given you cleanneſs of teeth in all your cities,* &c.] Or, *For this cauſe I have given you.* See *Noldius,* p. 337, 338. The famine I have ſent upon the cities and territories of Iſrael, hath not brought you to a ſenſe of your ſins, or any ſincere purpoſes of amendment.

Ver. 7. *And alſo I have withholden the rain from you, when there were yet three months to the harveſt.*] This was called the *latter rain,* and the ſeaſon for it was in the firſt month, anſwering to our March, which was three months before the wheat-harveſt.

— *And I cauſed it to rain upon one city, and cauſed it not to rain upon another city.*] This may import that God puniſhed them with drought at the ſame time, when he ſent rain upon the cities of Judah; making that remarkable difference between Iſrael and Judah, as he did formerly between Egypt and the land of Goſhen; ſee Exod. viii. 22. ix. 4, 26. x. 23.

Ver. 8. *So two or three cities wandred to one city to drink water, but they were not ſatisfied.*] They had not enough to quench their thirſt: the contrary phraſe, to eat or drink, *and be ſatisfied,* denoteth plenty.

Ver. 9. *I have ſmitten you with blaſting and with mildew.*] A judgment threatned to their ſins by Moſes, Deut. xxviii. 22.

— *When your gardens and your vineyards increaſed, the palmer-worm devoured them.*] The palmer-worm and other devouring inſects, occaſioned by the drought beforementioned; compare Joel i. 4.

Ver. 10. *I have ſent among you the peſtilence after the manner of Egypt.*] The ſeveral infectious diſeaſes wherewith I plagued Egypt; ſee Exod. ix. 3. xii. 29. Deut. xxviii. 27,—60.

— *And have taken away your horſes.*] The enemy hath ſeized them; ſee 2 Kings xiii. 3,—7. Horſes were ſcarce in Judea, and the Jews uſed to furniſh themſelves with horſes from Egypt; ſo ſuch a loſs was not eaſily recruited; ſee 1 Kings x. 29. Iſa. xxxi. 1 xxxvi. 9.

— *And I have made the ſtink of your camps to come up into your noſtrils.*] The kings of Iſrael had frequent wars with the Syrians; ſee 2 Kings xiii. 25. xiv. 28. This made it neceſſary to keep up ſtanding forces; and when diſeaſes ſpread in their camps, the noiſome ſmell of the carcaſes produced a peſtilence.

Ver. 11. *I have overthrown ſome of you, as God overthrew Sodom and Gomorrha.*] "Your Gentiles are burnt with fire," Iſa. i. 7. and utterly conſumed, as Sodom and Gomorrha were, by fire from Heaven, Gen. xix. 24, 25.

——— *And ye were as a firebrand plucked out of the burning.*] Thoſe that remained very narrowly eſcaped. A proverbial expreſſion uſed both in ſacred and prophane authors, to ſignify a very narrow eſcape out of an imminent danger; compare Zech. ii. 3. 1 Cor. iii. 15. Jude ver. 23.

Ver. 12. *Therefore thus will I do unto thee.*] I will ſend theſe ſeveral judgments upon thee all together, till I make an entire deſtruction of thee.

——— *And becauſe I will do this unto thee,* &c.] Expect that he will come to take full vengeance upon thee, and conſider whether thou art able to contend with him; ſo the expreſſion of *meeting an adverſary* is underſtood; Luke xiv. 31. Or if that be impoſſible, try to avert his anger by thy humiliation and repentance, before it actually breaks out upon thee.

Ver. 13. *For lo, he that formeth the mountains, and createth the wind.*] The former the moſt ſolid, the other the moſt ſubtle and active part of the material world.

——— *And declareth unto man what is his thought.*] Whoſe knowledge is infinite, as well as his power, who ſearches the thoughts and intents of the heart; and, upon ſome occaſions, diſcovers them for mens conviction, Dan. ii. 8.

——— *That maketh the morning darkneſs.*] Who turns day into night, over-caſting the Heaven with clouds; ſee ch. v. 8. or elſe, "darkens the earth in the clear days, by an extraordinary eclipſe of the ſun; ſee ch. viii. 9. and can in like manner turn the moſt flouriſhing condition into a ſtate of miſery, compare ch. v. 18, 19. Affliction is often expreſſed by darkneſs; ſee ch. v. 18. Job xxii. 11. Iſa. v. 30. viii. 22.

——— *And treadeth upon the high places of the earth.*] Who can ſubdue cities or fortreſſes of the greateſt ſtrength, whoſe "walls reach up to Heaven," as it is expreſſed, Deut. i. 28. compare ch. xxxiii. 29. and takes delight to humble the great and mighty, denoted elſewhere by the mountains and hills; see Iſa. ii. 14. Pſal. lxii. 3.

CHAP. V.

1 *A lamentation for Iſrael.* 4 *An exhortation to repentance.*
21 *God rejecteth their hypocritical ſervice.*

HEAR ye this word which I take up againſt you, *even* a lamentation, O houſe of Iſrael.

2 The virgin of Iſrael is fallen, ſhe ſhall no more riſe: ſhe is forſaken upon her land, *there is* none to raiſe her up.

3 For thus ſaith the Lord GOD, The city that went out *by* a thouſand, ſhall leave an hundred, and that which went forth *by* an hundred, ſhall leave ten to the houſe of Iſrael.

4 ¶ For thus ſaith the LORD unto the houſe of Iſrael, Seek ye me, and ye ſhall live.

5 But ſeek not Beth-el, nor enter into Gilgal, and paſs not to Beer-ſheba: for Gilgal ſhall ſurely go into captivity, and Beth-el ſhall come to nought.

6 Seek the LORD, and ye ſhall live, leſt he break out like fire in the houſe of Joſeph, and devour *it*, and *there be* none to quench *it* in Beth-el.

7 Ye who turn judgment to wormwood, and leave off righteouſneſs in the earth,

8 *Seek him* that maketh the ſeven ſtars and Orion, aad turneth the ſhadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the ſea, and poureth them out upon the face of the earth, the LORD *is* his name:

9 That ſtrengthneth the ſpoiled againſt the ſtrong; ſo that the ſpoiled ſhall come againſt the fortreſs.

10 They hate him that rebuketh in the gate, and they abhor him that ſpeaketh uprightly.

11 Foraſmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat; ye have built houſes of hewn ſtone, but ye ſhall not dwell in them: ye have planted pleaſant vineyards, but ye ſhall not drink wine of them.

12 For I know your manifold tranſgreſſions, and your mighty ſins: they afflict the juſt, they take a bribe, and they turn aſide the poor in the gate *from their right*.

13 Therefore the prudent ſhall keep ſilence in that time, for it *is* an evil time.

14 Seek good, and not evil, that ye may live: and ſo the LORD the God of hoſts ſhall be with you, as ye have ſpoken.

15 Hate the evil, and love the good, and eſtabliſh judgment in the gate: it may be that the LORD God of hoſts will be gracious unto the remnant of Joſeph.

16 Therefore the LORD the God of hoſts, the Lord ſaith thus, Wailing *ſhall be* in all ſtreets, and they ſhall ſay in all the highways, Alas, alas: and they ſhall call the huſbandman to mourning, and ſuch as are ſkilful of lamentation, to wailing.

17 And in all vineyards *ſhall be* wailing: for I will paſs through thee, ſaith the LORD.

18 Wo unto you that deſire the day of the LORD: to what end *is* it for you? the day of the LORD *is* darkneſs, and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the houſe, and leaned his hand on the wall, and a ſerpent bit him.

20 *Shall* not the day of the LORD *be* darkneſs, and not light? even very dark, and no brightneſs in it?

21 ¶ I hate, I deſpiſe your feaſt-days, and I will not ſmell in your ſolemn aſſemblies.

22 Though ye offer me burnt-offerings, and your meat-offerings, I will not accept *them:* neither will I regard the peace-offerings of your fat beaſts.

23 Take away from me the noiſe of thy ſongs, for I will not hear the melody of thy viols.

24 But let judgment run down as waters, and righteouſneſs as a mighty ſtream.

25 Have ye offered unto me ſacrifices and offerings in the wilderneſs forty years, O houſe of Iſrael?

26 But ye have born the tabernacle of your Moloch and Chiun your images, the ſtar of your god, which ye made to your ſelves.

27 Therefore will I cauſe you to go into captivity beyond Damaſcus, ſaith the LORD, whoſe name *is* the God of hoſts.

Ver. 1. *Hear you this word*, &c.] The words might be better tranſlated thus, "Hear you this word, even a lamentation which take up over you."——The text alludes to the lamentations made at funerals; ſee ver. 16. Jer. ix. 17. Ezek. xix. 2. xxvii. 2. So the Prophet bemoans the ſtate of the kingdom of Iſrael, as dead and irrecoverably loſt.

Ver. 2. *The virgin of Iſrael is fallen, ſhe ſhall no more riſe.*] She that never was conquered by any, is fallen from her glory, and ſhall never be reſtored to her former ſtate, as a kingdom or nation. Thoſe cities or kingdoms are called *virgins* who were never conquered; ſee Iſa. xxiii. 12. xxxvii. 22. The *virgin of Iſrael* may likewiſe import her that was *eſpouſed* to God, *as a chaſte virgin* to an huſband; ſee 2 Cor. xi. 2. and had the benefit of being under his protection, but is now for her idolatries and other ſins delivered up to the will of her enemies; compare Jer. xviii. 13.

——*She is forſaken upon her land*, &c.] Like an infant that is expoſed, or fallen upon the ground, and hath none to take it up.

Ver. 3. *The city which went out by a thouſand, ſhall leave an hundred*, &c.] A city that was able to furniſh out a thouſand men fit for war, ſhall have but an hundred of them left. And ſo it ſhall be in proportion for any leſs number: but one in ten of them ſhall eſcape the ſword, and other chances of war.

Ver. 4. *For thus ſaith the Lord unto the houſe of Iſrael, ſeek ye me, and ye ſhall live.*] i. e. Ye ſhall be proſperous. *Life* is taken for proſperity or happineſs; ſee 1 Sam. xxv. 6. as death is uſed for miſery; Exod. x. 17. Hoſ. xiii. 1.

Ver. 5. *But ſeek ye not Beth-el, nor enter into Gilgal.*] See ch. iv. 4.

——*And paſs not to Beer-ſheba.*] A place remarkable for Abraham's dwelling there, and planting a grove for the worſhip of God, Gen. xxi. 33. xxii. 19. It is likely a grove might ſtill be continued there, and abuſed to idolatry; ſee ch. vii. 9. viii. 14. Beer-ſheba did formerly belong to Judah; ſee 1 Kings xix. 3. but it ſeems in latter times to have been taken from it by ſome of the kings of Iſrael.

——*For Gilgal ſhall go into captivity.*] There is an alluſion in the Hebrew, between the word *gilgal* and *galah*, which ſignifies *captivity*. Such *paronomaſia's* are now and then uſed by the Sacred Writers.

——*And Beth-el ſhall come to nought.*] The original runs thus, "Beth-el ſhall become Aven." Beth-el ſignifies "the houſe of God:" When the place was defiled by idolatry, it was named by way of reproach, *Beth-aven*, i. e. "the houſe of vanity," or idolatry; ſee Hoſ. iv. 15. And it is here called ſo in another ſenſe, *viz.* as vanity is the ſame with a thing of nought, or of no continuance.

Ver. 6. *Leſt ye break out like fire in the houſe of Joſeph.*] The ten tribes are called by the name of Joſeph, as they are elſewhere by that of Ephraim, the ſon of Joſeph; becauſe that was the chief tribe of the kingdom of Iſrael; ſee Ezek. xxxvii. 19.

——*And there be none to quench it.*] The idol you worſhip will not be able to deliver you, but will itſelf be involved in the common calamity; ſee the note on Hoſ. x. 6.

Ver. 7. *Ye who turn judgment into wormwood.*] Or, "into hemlock," as the word *laannah* is tranſlated, ch. vi. 12. Ye that pervert the law which was deſigned to protect innocence, and under colour of it exerciſe the greateſt oppreſſion.

Ver. 8. *Seek him that makes the ſeven ſtars, and Orion.*] The Hebrew names of theſe conſtellations are *kima* and *keſil*, which are tranſlated to the ſame ſenſe, Job xix. 9. xxxviii. 31. Theſe, and other conſtellations, were commonly thought to have a great influence upon the ſeaſons; ſee the forementioned place of Job. Whereupon their riſing and ſetting uſed to be particularly taken notice of by husbandmen and ſhepherds; whoſe employments lying abroad, made them more obſervant of the Heavenly Appearances. So this is an inſtance of providence very ſuitable for one of Amos's profeſſion to mention.

——*That turneth the ſhadow of death into the morning, and maketh the day dark with night.*] The viciſſitudes of day and night, and the light's breaking out of darkneſs, are juſt matter of admiration, did not the conſtant recourſe of them leſſen the wonder. Clemens Alexendrinus cites theſe verſes out of Pindar to the ſame ſenſe.

Θεῷ δὲ δυνατὸν ἐκ μελαίνας
Νυκτὸς ἀμίαντον ὦρσαι φῶς·
Κελαινῷ νεφεῖ δὲ σκότει καλύψαι
Καθαρὸν ἁμέρας σέλας.

God can create the light,
And make it ſpring from darkeſt night:
And when he covers o'er the day,
The darkneſs chaces light away.

——*That calleth for the waters of the ſea, and poureth them out upon the face of the earth.*] Who commandeth the ſeas and the rivers to overflow the earth with great inundations. The Jews call all great bodies of water by the name of *Seas*. The words may likewiſe be explained of the raiſing vapours out of the ſea, to ſupply rain for the earth, the clouds retaining none of the ſaltneſs of the ſea-water; compare Job xxxviii. 34.

Ver. 9. *That ſtrengtheneth the ſpoiled againſt the ſtrong, &c.*] That giveth ſtrength to him that hath been conquered, and enableth him to ſubdue his conquerors, and become maſter of their fortifications. And ſuch deliverance God is able to work for Iſrael; ſee 2 Kings xiii. 17, *&c.*

Ver. 10. *They that hate him that reproveth in the gate.*] The oppreſſors of the poor, ſee verſe 11, 12. hate thoſe magiſtrates that would puniſh the injurious, and do right to the oppreſſed. It was the cuſtom for judges to execute their office ſitting in the gates of the city; ſee verſe 15 of this chapter.

Ver. 11. *Foraſmuch as your treading is upon the poor, and ye take from him burdens of wheat.*] Or, *choice gifts*, as the LXX render it, agreeably to the ſenſe of the Hebrew, where the word *maſſah* often ſignifies a *gift* or *reward*, (ſee Jer. xl, 5. Ezek. xx, 40.) and *bar*, the *choice* or beſt of any thing.

——*Ye have built houſes of hewn ſtone, but ye ſhall not dwell in them, &c.*] God often threatens to deprive men of the enjoyment of their ill-gotten ſubſtance; ſee Deut. xxviii. 38, 39. Micah vi. 15. Zeph. i, 13.

Ver. 12. *For I know your manifold tranſgreſſions, and your mighty ſins.*] Your daring impieties, your ſins of the firſt magnitude, ſuch as idolatry and oppreſſion, reproved in the foregoing part of the chapter: Or your *numerous ſins*, as the word may be tranſlated; in which ſenſe it is taken, Iſa. xlvii, 9.

Ver. 13. *Therefore the prudent ſhall keep ſilence in that time, &c.*] In ſuch times as theſe, the wiſeſt way for private perſons, is, not to be too free in reproving publick vices; which will bring trouble upon themſelves, and do no good upon thoſe who are hardned in their ſins; compare Hoſea iv, 4. Mat. vii, 6.

Ver. 14. *Seek good, and not evil, that ye may live.*] See verſe 4.

——*And ſo the Lord, the God of Hoſts, may be with you, as ye have ſpoken.*] Ye uſe to boaſt of your intereſt in him, and of the promiſes he hath made to your fathers: And obedience is the condition required on your part to qualify you for his favour.

Ver. 15. *Eſtabliſh judgment in the gate.*] See verſe 10.

——*It may be the Lord will be gracious to the remnant of Joſeph.*] Your caſe is not ſo deſperate, but repentance may avert God's judgments; compare Jer. xxxvi, 3. and he may be gracious to the ſmall remains of the ten tribes, (ſee verſe 6.) after thoſe grievous invaſions wherewith the kings of Syria firſt, and afterward Tiglath-Pileſer, have waſted them; ſee 2 Kings xiii, 7, 23; xiv, 26, 27; xv, 29.

Ver. 16. *Wailing ſhall be in all ſtreets——and they ſhall call the husbandman to mourning, &c.*] There ſhall be a general lamentation of all orders and degrees of men; of the citizens, for the loſs of their wealth and ſubſtance, plundered by the conquerors; of the husbandmen and vine-dreſſers, for the loſs of the fruits of the earth, deſtroyed or devoured by a foreign army.

——*And ſuch as are skilful in lamentation to wailing.*] Let ſuch, whoſe profeſſion it is to make lamentation at funerals, join in this publick mourning to make it more ſolemn; ſee verſe 1.

Ver. 17. *And in all vineyards ſhall be wailing.*] Where there uſed to be ſhouting and rejoicing, when the ſummer-fruits were gathered in; ſee Iſaiah xvi, 10. Jer. xxv, 30. xlviii, 33.

——*For I will paſs through thee, ſaith the Lord.*] He will come like an enemy, that invadeth and deſtroyeth a country, as he marches through it; compare Exod. xii, 12. Nahum i, 15.

Ver. 18. *Wo unto you that deſire the day of the Lord.*] Infidels make a mock of the words of the Prophets, when they told them, *The day of the Lord was at hand*; ſee Joel ii. 2, 11. Zeph. i, 14. and out of a principle of unbelief they expreſſed their deſire of ſeeing this day, that they might be convinced of the truth of ſuch predictions by occular demonſtration; compare Iſa. v. 19. Jer. xvii. 15. Ezek. xii. 22, 27. 2 Pet. iii. 4.

——*To what end is it for you? the day of the Lord is darkneſs, and not light.*] To what purpoſe ſhould you deſire to ſee the day of the Lord? It will certainly be a very uncomfortable time, when evils ſhall ſucceed one another ſo faſt, that he who ſeeks to eſcape one, ſhall fall into a worſe; compare Joel ii, 2. and ſee the note upon chap. iv. 13.

Ver. 19. *As if a man did flee from a lion, and a bear met him.*] You may think that day will put an end to the evils which you now complain of; but it will indeed make your condition worſe than it was before: as if a man fled from a lion, a creature that hath ſomething of generoſity in his nature, and a bear ſhould meet him, which never ſpares any thing that comes in its way.

——— *Or went into the houſe, and leaned his hand on the wall, and a ſerpent bit him.*] Or, as if a man ſhould go into the houſe to avoid the ſeverity of the weather abroad; and a viper, whoſe ſting is incurable, ſhould creep out of the wall and bite him.

Ver. 20. See verſe 18.

Ver. 21. *I hate, I deſpiſe your feaſt-days,* &c.] This, and the three following verſes, are the ſame in ſenſe with Iſa. i. 11—16. Jer. vi. 20. vii. 21, 22, 23. Hoſea vi, 6. viii. 13. all which places import how little the external rites of religion are valuable, unleſs they are accompanied with an univerſal obedience.

——— *And I will not ſmell in your ſolemn aſſemblies.*] Or, *I will not ſmell the ſacrifices of your ſolemn aſſemblies.* The word *chag* ſignifies both a ſolemn feaſt, and the ſacrifice offered at it; ſee Exod. xxiii. 18. and by the ſame reaſon the word *aſtereth* may be capable of both thoſe ſignifications.

Ver. 22. *Neither will I regard the peace-offerings of your fat beaſts.*] They made choice of the faireſt and fatteſt cattle, when they offered peace-offerings, or offerings of thankſgiving; ſo we read Pſal. lxvi. *I will offer unto thee burnt-offerings of fatlings with the incenſe,* or burnt fat, *of rams.*

Ver. 23. *Take from me the noiſe of thy ſongs,* &c.] The Pſalms and hymns were ſung in the temple with vocal and inſtrumental muſick. As the worſhippers at Beth-el imitated the temple-worſhip in other particulars, (ſee chap. iv. 4.) ſo it is likely they did in this part of the publick worſhip; ſee chap. viii. 3. The Prophet calls their ſongs a *noiſe,* like that of an untuneful voice, becauſe their melody not proceeding from a true principle of religion, it was not grateful to God.

Ver. 24. *But let judgment run down like waters,* &c.] Rather let juſtice have its free courſe, ſo that the meaneſt perſons may feel the benefit of it.

Ver. 25. *Have ye offered to me ſacrifices and offerings in the wilderneſs forty years, O houſe of Iſrael?*] When your fore-fathers offered ſacrifices of ſlain beaſts, and added their meat and drink-offerings to them, during their abode in the wilderneſs; they performed theſe ſervices with as little ſincerity and devotion to me, as you do at preſent. *To me,* is the ſame as, *to my honour*; ſee Iſaiah xliii. 23. Zech. vii. 5. Rom. xiv. 6. The Prophets often upbraid the Jews with the ſins of their fore-fathers, and threaten them with remarkable judgments upon that account, when their poſterity continue in the ſame or worſe impieties; ſee Hoſ. ix. 9, 10. x. 9; compare Mat. xxiii, 35.

Ver. 26. *Yea, ye have born the tabernacle of your Moloch, and Chiun your images.*] Your anceſtors want of true devotion toward me appears from hence, that they were ſo prone to continue in thoſe idolatrous practices which they learnt in Egypt; to which they added the worſhip of the idols they ſaw in the countries through which they travelled; ſee Levit. xvii. 3. xviii. 3. Numb. xv. 39. xxv. 2. Joſh. xxiv. 14. Ezek. xx. 7, 16. xxiii. 3, 8. *The tabernacle of Moloch* was a ſhrine with the image of the Deity placed within it: Such were the *ſilver ſhrines of Diana,* Acts xix. 24. and the *Thenſæ* or *Lecticæ* among the Romans. Theſe their votaries carried in proceſſion; as a ſolemn piece of worſhip, or a pledge of the preſence of their gods among them; ſee Iſa. xlvi. 7. Moloch is an idol often mentioned in Scripture; to whom they offered their children in ſacrifice. 'Tis probable the Iſraelites were addicted to this kind of worſhip in the wilderneſs, becauſe it is ſo ſeverely prohibited by Moſes, Lev. xx. 2—5. *Chiun* is generally ſuppoſed by learned men to be the ſame with Saturn; ſee particularly Lud. de Dieu, upon Acts vii, 43. and Dr. Spencer de Legib. Hebr. lib. iii. c. 3. The ſame idol was called *remphan,* or *rephan,* by the Egyptians; as you may ſee proved in the places above-cited; for which reaſon the LXX interpreters tranſlate *chiun* by *rephan*; which is an argument that thoſe interpreters were natives, or at leaſt inhabitants of Egypt, as Dr. Hody obſerves, de verſ. Græc. Auctoribus, lib. ii. c. 4.

——— *The ſtar of your God.*] As the Heathens had images that repreſented the Heavenly Bodies; ſee 2 Kings xxiii, 11. 2 Chron. xxxiv, 4. ſo the image of *Chiun* repreſented the ſtar *Saturn,* as that of *Moloch* did the ſun. If we ſuppoſe with ſome learned men that *Remphan* or *Rephan,* was a famous Egyptian king; it was a common opinion among the Heathens to ſuppoſe the ſouls of their deified *heroes* to be placed in the ſtars. So Virgil ſpeaks of the ſtar that appeared quickly after Cæſar's death: Eclog. ix.

> *Ecce dionæi proceſſit Cæſaris aſtrum.*
>
> *See Cæſar's ſtar is lighted in the skies.*

Ver. 27. *Therefore I will cauſe you to go into captivity beyond Damaſcus.*] Ye ſhall be removed further from your own country, than when Hazael king of Syria carried away ſo many Iſraelites captives to Damaſcus; ſee ch. i. 4. and conſequently ſhall have leſs hopes of returning home. The king of Aſſyria carried the ten tribes captives as far as Media, 2 Kings xvii. 6. St. Stephen in his ſpeech, recorded by St. Luke, expreſſing rather the ſenſe than the words, reads, *I will carry you away beyond Babylon,* Acts vii. 43. Media being at a much greater diſtance than Babylon. Both readings import, that the captivity of the ten tribes would be far worſe than that of the two remaining, and with leſs hopes of returning to their own country.

CHAP. VI.

1 *The wantonneſs of Iſrael,* 7 *ſhall be plagued with deſolation,* 12 *and their incorrigibleneſs.*

WO to them *that are* at eaſe in Zion, and truſt in the mountain of Samaria, *which are* named chief of the nations, to whom the houſe of Iſrael came.

2 Paſs ye unto Calneah, and ſee; and from thence go ye to Hemath the great: then go down to Gath of the Philiſtines: *be they* better than theſe kingdoms? or their border greater than your border?

3 Ye that put far away the evil day, and cauſe the ſeat of violence to come near:

4 That lie upon beds of ivory, and ſtretch themſelves upon their couches, and eat the lambs out of the flock, and the calves out of the midſt of the ſtall;

5 That chant to the ſound of the viol, *and* invent to themſelves inſtruments of muſick, like David;

6 That drink wine in bowls, and anoint themſelves with the chief ointments: but they are not grieved for the affliction of Joſeph.

7 ¶ Therefore now ſhall they go captive with the firſt that go captive, and the banquet of them that ſtretched themſelves ſhall be removed.

8 The Lord GOD hath ſworn by himſelf, ſaith the LORD, the God of hoſts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city, with all that is therein.

9 And it ſhall come to paſs, if there remain ten men in one houſe, that they ſhall die.

10 And a mans uncle ſhall take him up, and he that burneth him, to bring out the bones out of the houſe, and ſhall ſay unto

him that *is* by the ſides of the houſe, *Is there* yet *any* with thee? and he ſhall ſay, No: then ſhall he ſay, Hold thy tongue; for we may not make mention of the name of the LORD.

11 For behold, the LORD commandeth, and he will ſmite the great houſe with breaches, and the little houſe with clefts.

12 ¶ Shall horſes run upon the rock? will *one* plow *there* with oxen? for ye have turned judgment into gall, and the fruit of righteouſneſs into hemlock.

13 Ye which rejoice in a thing of nought, which ſay, Have we not taken us horns by our own ſtrength?

14 But behold, I will raiſe up againſt you a nation, O houſe of Iſrael, ſaith the LORD the God of hoſts, and they ſhall afflict you from the entring in of Hemath unto the river of the wilderneſs.

Ver. 1. *Wo to them that are at eaſe in Sion.*] Or, *are ſecure*, as the margin reads: who live fearleſs of God's judgments, and reſolved to indulge themſelves in their voluptuouſneſs, notwithſtanding the evident tokens of God's diſpleaſure againſt the whole nation, both Iſrael and Judah. For theſe and the following words contain a threatning againſt both kingdoms, both Iſrael and Judah; ſee ver. 2. though the chief deſign of this Prophecy is againſt the ten tribes, or kingdom of Iſrael. But the LXX tranſlate the words thus, "Wo unto them that deſpiſe Sion:" (But the learned Dr. Grabe conjectures, that inſtead of Εξȣθενȣ̃σι, *deſpiſe*, it ſhould be read Ευθυνȣ̃σι, *are proſperous*: for ſo the LXX render the word *ſhaanannim*, Pſal. cxxiii. 4. See the Prolegom. to his edition of the Prophets) The word *ſhaanannim*, which our tranſlations renders *are at eaſe*, ſignifying alſo to be *inſolent*: In which ſenſe the words may fitly belong to the ten tribes, who deſpiſed Sion and the temple, which *God choſe out of all the tribes of Iſrael, to place his name there.*

——*And truſt in the mountain of Samaria.*] In the ſtrength of their capital city built upon the hill of Samaria; ſee ch. iv. 1.

——*Which are named chief of the nations, to whom the houſe of Iſrael came.*] Sion, or Jeruſalem, and Samaria, are the chief ſeats of the two kingdoms, whither is the greateſt reſort of the whole nation. The word *gojim*, *nations*, uſually ſignifies the Heathen nations, but ſometimes denotes the Jews, and is equivalent to *Ammim*; ſee Zeph. ii. 9. The Chaldee interprets it, "Who give names to their children, according to the names of the chief of the Heathen, to whom the houſe of Iſrael apply themſelves for protection." Thus, in the later times, ſome of the Jews took the names of Alexander, Antipater, Agrippa, and the like, to compliment ſome great men among the Greeks or Romans of thoſe names. The Jews making alliances with the Heathen, is often reproved by the Prophets; ſee 2 Chron. xvi. 7. Iſa. xxx. 1, 2. Hoſ. v. 13. vii. 11. xii. 1.

Ver. 2. *Paſs ye to Calneh, and ſee.*] *Calneh*, called *Calno*, Iſa. x. 9. was a city in the land of Shinar, or the territory of Babylon, Gen. x. 10. St. Jerom ſuppoſes it the ſame with Cteſiphon. This was taken probably by ſome king of Aſſyria, not long before the uttering of this Prophecy.

——*Thence go ye to Hemath the great.*] St. Jerom ſuppoſes this to be the ſame city which was afterward called Antioch. This was taken too by Sennacherib, or ſome of his predeceſſors; ſee 2 Kings xviii. 34. It is called here *Hemath the great*, to diſtinguiſh it from another Hemath, mentioned ver. 14. which is the boundary of Paleſtine, and therefore called the *entring in of Hemath* in that verſe, and 1 Kings viii. 65. 2 Kings xiv. 25. That town is ſince called Epiphania.

——*Then go down to Gath of the Philiſtines.*] Taken by Uzziah, 2 Chron. xxvi. 6.

——*Be they better than theſe kingdoms*, &c.] Are they in a better condition than you are, both in Iſrael and Judah? Or have they a larger and more plentiful country to live in? If they have not, why are you ſo ungrateful to God, as not to be ſenſible of thoſe his mercies? The word *border* is equivalent to *country*; ſee the note upon Mal. i. 4.

Ver. 3. *Ye that put away the evil day far from you.*] Who perſuade your ſelves that God's judgments will not overtake you ſo ſoon as the predictions of the Prophets import; ſee ch. v. 28. ix. 20.

——*And cauſe the ſeat of violence to draw near.*] Ye take hold of every opportunity of perverting juſtice, by pronouncing unrighteous decrees, and turning the ſeat of juſtice into the ſeat of oppreſſion; ſee ver. 12. and compare Pſal. xciv. 20.

Ver. 4. *That lie upon beds of ivory*, &c.] This, and the two following verſes, are an elegant deſcription of the ill uſes men too often make of a plentiful fortune: That it ſhuts out all ſerious conſiderations, makes them void of compaſſion towards thoſe that are in miſery, and to regard nothing but the preſent gratification of their ſenſes. "Lying upon beds of ivory, and ſtretching themſelves upon their couches," expreſs the poſture they uſed at their meals; ſee ver. 7. and ch. ii. 8.

Ver. 5. *Eat the lambs out of the flock*, &c.] The choiceſt and beſt of them.

——*Invent to themſelves inſtruments of muſick, like David.*] Such variety of muſick as he appropriated to the ſervice of God (ſee 1 Chron. xxiii. 5.) that they contrive for their own diverſion.

Ver. 6. *And are not grieved for the afflictions of Joſeph.*] They do not humble themſelves under God's afflicting hand, nor lay to heart the miſeries the Divine Judgments have brought upon the kingdom of Iſrael, called by the name Joſeph, and *the houſe of Joſeph*, ch. v. 6,—15. The words allude to the afflicted ſtate of Joſeph, when he was ſold by his brethren into Egypt.

Ver. 7. *And the banquet of them that ſtretched themſelves, ſhall be removed.*] Their luxurious way of living ſhall be at an end; ſee ver. 4.

Ver. 8. *I abhor the excellency of Jacob, and hate his palaces.*] Whatever the kingdoms of Iſrael and Judah value themſelves for, is hateful to me, as having been abuſed by them, and made inſtrumental in diſhonouring me. If we underſtand this of Iſrael, the ten tribes valued themſelves as being the moſt potent kingdom; ſee 2 Kings xiv. 9. If we ſuppoſe the words comprehend Judah (ſee ver. 1) they valued themſelves for having Jeruſalem and the temple ſituate in their territories, where God had *placed his name*; and is peculiarly called the honour, or *excellency of Jacob*, Pſal. xlvii. 4. Ezek. xxiv. 21.

——*Therefore will I deliver up the city*, &c.] I will deliver up Samaria firſt, and then Jeruſalem, into the hand of their enemies.

Ver. 9. *If there remain ten men in one houſe, that they ſhall die.*] Thoſe that eſcape the hands of the enemy, ſhall die by the peſtilence; compare Ezek. v. 12.

Ver. 10. *And a man's uncle ſhall take him up.*] His neareſt kinſman muſt be forced to perform the laſt office for him, and carry him to his burial.

——*And he that burns him to bring out the bones out of the houſe.*] *And*, is equivalent to *or*, here; ſee Noldius, p. 271. The undertakers of the funeral firſt burnt the body in order to carry out the remaining bones to be buried. It was uſual to burn the bodies of kings and great perſons, with odours and ſpices; ſee Jer. xxxiv. 5. 2 Chron. xvi. 14. and it may be, they might uſe the ſame cuſtom in this caſe, for fear of infection.

——*And ſhall ſay to him that is by the ſides of the houſe, is there any more with thee?*] Alive or dead.

——*Then ſhall he ſay, hold thy tongue, for we may not make mention of the name of the Lord.*] Silence beſt becomes ſuch aſtoniſhing calamities: Or, it is to no purpoſe to call upon God, or to implore his help in our afflictions. An expreſſion betokening deſpair, joined with impenitency; like that of Joram, 2 Kings vi. 33. *What ſhould I wait for the Lord any longer?* The verb *zacar*, to remember or *make mention*, when it is ſpoken of God, ſignifies his

——— *Or went into the houſe, and leaned his hand on the wall, and a ſerpent bit him.*] Or, as if a man ſhould go into the houſe to avoid the ſeverity of the weather abroad; and a viper, whoſe ſting is incurable, ſhould creep out of the wall and bite him.

Ver. 20. See verſe 18.

Ver. 21. *I hate, I deſpiſe your feaſt-days,* &c.] This, and the three following verſes, are the ſame in ſenſe with Iſa. i. 11—16. Jer. vi. 20. vii. 21, 22, 23. Hoſea vi, 6. viii. 13. all which places import how little the external rites of religion are valuable, unleſs they are accompanied with an univerſal obedience.

——— *And I will not ſmell in your ſolemn aſſemblies.*] Or, *I will not ſmell the ſacrifices of your ſolemn aſſemblies.* The word *chag* ſignifies both a ſolemn feaſt, and the ſacrifice offered at it; ſee Exod. xxiii. 18. and by the ſame reaſon the word *aſtereth* may be capable of both thoſe ſignifications.

Ver. 22. *Neither will I regard the peace-offerings of your fat beaſts.*] They made choice of the faireſt and fatteſt cattle, when they offered peace-offerings, or offerings of thankſgiving; ſo we read Pſal. lxvi. *I will offer unto thee burnt-offerings of fatlings with the incenſe,* or burnt fat, *of rams.*

Ver. 23. *Take from me the noiſe of thy ſongs,* &c.] The Pſalms and hymns were ſung in the temple with vocal and inſtrumental muſick. As the worſhippers at Beth-el imitated the temple-worſhip in other particulars, (ſee chap. iv. 4.) ſo it is likely they did in this part of the publick worſhip; ſee chap. viii. 3. The Prophet calls their ſongs a *noiſe*, like that of an untuneful voice, becauſe their melody not proceeding from a true principle of religion, it was not grateful to God.

Ver. 24. *But let judgment run down like waters,* &c.] Rather let juſtice have its free courſe, ſo that the meaneſt perſons may feel the benefit of it.

Ver. 25. *Have ye offered to me ſacrifices and offerings in the wilderneſs forty years, O houſe of Iſrael?*] When your fore-fathers offered ſacrifices of ſlain beaſts, and added their meat and drink-offerings to them, during their abode in the wilderneſs; they performed theſe ſervices with as little ſincerity and devotion to me, as you do at preſent. *To me*, is the ſame as, *to my honour*; ſee Iſaiah xliii. 23. Zech. vii. 5. Rom. xiv. 6. The Prophets often upbraid the Jews with the ſins of their fore-fathers, and threaten them with remarkable judgments upon that account, when their poſterity continue in the ſame or worſe impieties; ſee Hoſ. ix. 9, 10. x. 9; compare Mat. xxiii, 35.

Ver. 26. *Yea, ye have born the tabernacle of your Moloch, and Chiun your images.*] Your anceſtors want of true devotion toward me appears from hence, that they were ſo prone to continue in thoſe idolatrous practices which they learnt in Egypt; to which they added the worſhip of the idols they ſaw in the countries through which they travelled; ſee Levit. xvii. 3. xviii. 3. Numb. xv. 39. xxv. 2. Joſh. xxiv. 14. Ezek. xx. 7, 16. xxiii. 3, 8. *The tabernacle of Moloch* was a ſhrine with the image of the Deity placed within it: Such were the *ſilver ſhrines of Diana*, Acts xix. 24. and the *Thenſæ* or *Lecticæ* among the Romans. Theſe their votaries carried in proceſſion; as a ſolemn piece of worſhip, or a pledge of the preſence of their gods among them; ſee Iſa. xlvi. 7. Moloch is an idol often mentioned in Scripture; to whom they offered their children in ſacrifice. 'Tis probable the Iſraelites were addicted to this kind of worſhip in the wilderneſs, becauſe it is ſo ſeverely prohibited by Moſes, Lev. xx. 2—5. *Chiun* is generally ſuppoſed by learned men to be the ſame with Saturn; ſee particularly Lud. de Dieu, upon Acts vii, 43. and Dr. Spencer de Legib. Hebr. lib. iii. c. 3. The ſame idol was called *remphan*, or *rephan*, by the Egyptians; as you may ſee proved in the places above-cited; for which reaſon the LXX interpreters tranſlate *chiun* by *rephan*; which is an argument that thoſe interpreters were natives, or at leaſt inhabitants of Egypt, as Dr. Hody obſerves, de verſ. Græc. Auctoribus, lib. ii. c. 4.

——— *The ſtar of your God.*] As the Heathens had images that repreſented the Heavenly Bodies; ſee 2 Kings xxiii, 11. 2 Chron. xxxiv, 4. ſo the image of *Chiun* repreſented the ſtar *Saturn*, as that of *Moloch* did the ſun. If we ſuppoſe with ſome learned men that *Remphan* or *Rephan*, was a famous Egyptian king; it was a common opinion among the Heathens to ſuppoſe the ſouls of their deified *heroes* to be placed in the ſtars. So Virgil ſpeaks of the ſtar that appeared quickly after Cæſar's death: Eclog. ix.

Ecce dionæi proceſſit Cæſaris aſtrum.

See Cæſar's ſtar is lighted in the ſkies.

Ver. 27. *Therefore I will cauſe you to go into captivity beyond Damaſcus.*] Ye ſhall be removed further from your own country, than when Hazael king of Syria carried away ſo many Iſraelites captives to Damaſcus; ſee ch. i. 4. and conſequently ſhall have leſs hopes of returning home. The king of Aſſyria carried the ten tribes captives as far as Media, 2 Kings xvii. 6. St. Stephen in his ſpeech, recorded by St. Luke, expreſſing rather the ſenſe than the words, reads, *I will carry you away beyond Babylon,* Acts vii. 43. Media being at a much greater diſtance than Babylon. Both readings import, that the captivity of the ten tribes would be far worſe than that of the two remaining, and with leſs hopes of returning to their own country.

CHAP. VI.

1 *The wantonneſs of Iſrael,* 7 *ſhall be plagued with deſolation,* 12 *and their incorrigibleneſs.*

WO to them *that are* at eaſe in Zion, and truſt in the mountain of Samaria, *which are* named chief of the nations, to whom the houſe of Iſrael came.

2 Paſs ye unto Calneah, and ſee; and from thence go ye to Hemath the great: then go down to Gath of the Philiſtines: *be they* better than theſe kingdoms? or their border greater than your border?

3 Ye that put far away the evil day, and cauſe the ſeat of violence to come near:

4 That lie upon beds of ivory, and ſtretch themſelves upon their couches, and eat the lambs out of the flock, and the calves out of the midſt of the ſtall;

5 That chant to the ſound of the viol, *and* invent to themſelves inſtruments of muſick, like David;

6 That drink wine in bowls, and anoint themſelves with the chief ointments: but they are not grieved for the affliction of Joſeph.

7 ¶ Therefore now ſhall they go captive with the firſt that go captive, and the banquet of them that ſtretched themſelves ſhall be removed.

8 The Lord GOD hath ſworn by himſelf, ſaith the LORD, the God of hoſts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city, with all that is therein.

9 And it ſhall come to paſs, if there remain ten men in one houſe, that they ſhall die.

10 And a mans uncle ſhall take him up, and he that burneth him, to bring out the bones out of the houſe, and ſhall ſay unto

him that *is* by the ſides of the houſe, *Is there* yet *any* with thee? and he ſhall ſay, No: then ſhall he ſay, Hold thy tongue; for we may not make mention of the name of the LORD.

11 For behold, the LORD commandeth, and he will ſmite the great houſe with breaches, and the little houſe with clefts.

12 ¶ Shall horſes run upon the rock? will *one* plow *there* with oxen? for ye have turned judgment into gall, and the fruit of righteouſneſs into hemlock.

13 Ye which rejoice in a thing of nought, which ſay, Have we not taken us horns by our own ſtrength?

14 But behold, I will raiſe up againſt you a nation, O houſe of Iſrael, ſaith the LORD the God of hoſts, and they ſhall afflict you from the entring in of Hemath unto the river of the wilderneſs.

Ver. 1. *Wo to them that are at eaſe in Sion.*] Or, *are ſecure*, as the margin reads: who live fearleſs of God's judgments, and reſolved to indulge themſelves in their voluptuouſneſs, notwithſtanding the evident tokens of God's diſpleaſure againſt the whole nation, both Iſrael and Judah. For theſe and the following words contain a threatning againſt both kingdoms, both Iſrael and Judah; ſee ver. 2. though the chief deſign of this Prophecy is againſt the ten tribes, or kingdom of Iſrael. But the LXX tranſlate the words thus, "Wo unto them that deſpiſe Sion:" (But the learned Dr. Grabe conjectures, that inſtead of Εξȣθενȣ͂σι, *deſpiſe*, it ſhould be read Ευθυνȣ͂σι, *are proſperous:* for ſo the LXX render the word *ſhaanannim*, Pſal. cxxiii. 4. See the Prolegom. to his edition of the Prophets) The word *ſhaanannim*, which our tranſlations renders *are at eaſe*, ſignifying alſo to be *inſolent:* In which ſenſe the words may fitly belong to the ten tribes, who deſpiſed Sion and the temple, which *God choſe out of all the tribes of Iſrael, to place his name there.*

——*And truſt in the mountain of Samaria.*] In the ſtrength of their capital city built upon the hill of Samaria; ſee ch. iv. 1.

——*Which are named chief of the nations, to whom the houſe of Iſrael came.*] Sion, or Jeruſalem, and Samaria, are the chief ſeats of the two kingdoms, whither is the greateſt reſort of the whole nation. The word *gojim, nations*, uſually ſignifies the Heathen nations, but ſometimes denotes the Jews, and is equivalent to *Ammim*; ſee Zeph. ii. 9. The Chaldee interprets it, "Who give names to their children, according to the names of the chief of the Heathen, to whom the houſe of Iſrael apply themſelves for protection." Thus, in the later times, ſome of the Jews took the names of Alexander, Antipater, Agrippa, and the like, to compliment ſome great men among the Greeks or Romans of thoſe names. The Jews making alliances with the Heathen, is often reproved by the Prophets; ſee 2 Chron. xvi. 7. Iſa. xxx. 1, 2. Hoſ. v. 13. vii. 11. xii. 1.

Ver. 2. *Paſs ye to Calneh, and ſee.*] *Calneh*, called *Calno*, Iſa. x. 9. was a city in the land of Shinar, or the territory of Babylon, Gen. x. 10. St. Jerom ſuppoſes it the ſame with Cteſiphon. This was taken probably by ſome king of Aſſyria, not long before the uttering of this Prophecy.

——*Thence go ye to Hemath the great.*] St. Jerom ſuppoſes this to be the ſame city which was afterward called Antioch. This was taken too by Sennacherib, or ſome of his predeceſſors; ſee 2 Kings xviii. 34. It is called here *Hemath the great*, to diſtinguiſh it from another Hemath, mentioned ver. 14. which is the boundary of Paleſtine, and therefore called the *entring in of Hemath* in that verſe, and 1 Kings viii. 65. 2 Kings xiv. 25. That town is ſince called Epiphania.

—*Then go down to Gath of the Philiſtines.*] Taken by Uzziah, 2 Chron. xxvi. 6.

——*Be they better than theſe kingdoms,* &c.] Are they in a better condition than you are, both in Iſrael and Judah? Or have they a larger and more plentiful country to live in? If they have not, why are you ſo ungrateful to God, as not to be ſenſible of thoſe his mercies? The word *border* is equivalent to *country*; ſee the note upon Mal. i. 4.

Ver. 3. *Ye that put away the evil day far from you.*] Who perſuade your ſelves that God's judgments will not overtake you ſo ſoon as the predictions of the Prophets import; ſee ch. v. 28. ix. 20.

——*And cauſe the ſeat of violence to draw near.*] Ye take hold of every opportunity of perverting juſtice, by pronouncing unrighteous decrees, and turning the ſeat of juſtice into the ſeat of oppreſſion; ſee ver. 12. and compare Pſal. xciv. 20.

Ver. 4. *That lie upon beds of ivory,* &c.] This, and the two following verſes, are an elegant deſcription of the ill uſes men too often make of a plentiful fortune: That it ſhuts out all ſerious conſiderations, makes them void of compaſſion towards thoſe that are in miſery, and to regard nothing but the preſent gratification of their ſenſes. "Lying upon beds of ivory, and ſtretching themſelves upon their couches," expreſs the poſture they uſed at their meals; ſee ver. 7. and ch. ii. 8.

Ver. 5. *Eat the lambs out of the flock,* &c.] The choiceſt and beſt of them.

——*Invent to themſelves inſtruments of muſick, like David.*] Such variety of muſick as he appropriated to the ſervice of God (ſee 1 Chron. xxiii. 5.) that they contrive for their own diverſion.

Ver. 6. *And are not grieved for the afflictions of Joſeph.*] They do not humble themſelves under God's afflicting hand, nor lay to heart the miſeries the Divine Judgments have brought upon the kingdom of Iſrael, called by the name Joſeph, and *the houſe of Joſeph*, ch. v. 6,—15. The words allude to the afflicted ſtate of Joſeph, when he was ſold by his brethren into Egypt.

Ver. 7. *And the banquet of them that ſtretched themſelves, ſhall be removed.*] Their luxurious way of living ſhall be at an end; ſee ver. 4.

Ver. 8. *I abhor the excellency of Jacob, and hate his palaces.*] Whatever the kingdoms of Iſrael and Judah value themſelves for, is hateful to me, as having been abuſed by them, and made inſtrumental in diſhonouring me. If we underſtand this of Iſrael, the ten tribes valued themſelves as being the moſt potent kingdom; ſee 2 Kings xiv. 9. If we ſuppoſe the words comprehend Judah (ſee ver. 1) they valued themſelves for having Jeruſalem and the temple ſituate in their territories, where God had *placed his name*; and is peculiarly called the honour, or *excellency of Jacob*, Pſal. xlvii. 4. Ezek. xxiv. 21.

——*Therefore will I deliver up the city,* &c.] I will deliver up Samaria firſt, and then Jeruſalem, into the hand of their enemies.

Ver. 9. *If there remain ten men in one houſe, that they ſhall die.*] Thoſe that eſcape the hands of the enemy, ſhall die by the peſtilence; compare Ezek. v. 12.

Ver. 10. *And a man's uncle ſhall take him up.*] His neareſt kinſman muſt be forced to perform the laſt office for him, and carry him to his burial.

——*And he that burns him to bring out the bones out of the houſe.*] *And*, is equivalent to *or*, here; ſee Noldius, p. 271. The undertakers of the funeral firſt burnt the body in order to carry out the remaining bones to be buried. It was uſual to burn the bodies of kings and great perſons, with odours and ſpices; ſee Jer. xxxiv. 5. 2 Chron. xvi. 14. and it may be, they might uſe the ſame cuſtom in this caſe, for fear of infection.

——*And ſhall ſay to him that is by the ſides of the houſe, is there any more with thee?*] Alive or dead.

——*Then ſhall he ſay, hold thy tongue, for we may not make mention of the name of the Lord.*] Silence beſt becomes ſuch aſtoniſhing calamities: Or, it is to no purpoſe to call upon God, or to implore his help in our afflictions. An expreſſion betokening deſpair, joined with impenitency; like that of Joram, 2 Kings vi. 33. *What ſhould I wait for the Lord any longer?* The verb *zacar*, to remember or *make mention*, when it is ſpoken of God, ſignifies his worſhip, as Dr. Spencer obſerves, de Leg. Hebr. lib. 2. c. 5.

Ver. 11. *He will ſmite the great houſe with breaches, and the little houſe with clefts.*] People of all ranks, high and low, ſhall be ſufferers in the common calamities; ſee ch. iii. 15.

Ver. 12. *Shall horſes run upon the rock, can one plow there with oxen?*] Your perverting of judgment, and thereby making oppreſſion the ſeeming fruit or effect of righteouſneſs, is as much the inverting the nature and order of things, as it would be to undertake to run a race upon a rock, or to cultivate it by plowing or ſowing there. The word *roſh*, tranſlated here and in other places *gall*, ſignifies a weed growing among corn, as bitter as *wormwood*: And *laannath*, rendred *hemlock*, is tranſlated *wormwood*, ch. v. 7. and in other places.

Ver. 13. *Ye which rejoice in a thing of nought.*] Ye pride your ſelves in your own ſtrength, which will ſtand you in no ſtead, without God's bleſſing and aſſiſtance.

———*And ſay, Have we not taken to us horns by our own ſtrength?*] An *horn* is often uſed in Scripture for power, ſtrength, or authority; the metaphor being taken from the horns of an ox or bullock, wherein his ſtrength lies. The boaſt of the Iſraelites ſeems chiefly grounded upon the ſucceſs their king Jeroboam the IId had in reſtoring the ancient dominion of Iſrael, and recovering it from the Syrians, who had brought them very low; ſee 2 Kings xiii. 3,—7. xiv. 25.

Ver. 14. *But behold, I will raiſe up a nation againſt you,* &c.] The Prophet means the Aſſyrians, who ſhould afflict them from one end of the land unto the other. *The entring in of Hemath* was the northern boundary of their country; (ſee the note upon ver. 2.) and the "river of the wilderneſs," is the ſame with the "river of Egypt," Gen. xv. 18. Joſh. xv. 47. 1 Kings viii. 65. Iſa. xxvii. 12. which ariſes out of mount Paran, and is the ſouthermoſt bound of Judea. It is called the "Sea of the Plain, as our interpretation renders it, Deut. iii. 17. or the "Sea of the wilderneſs," as it is tranſlated here; the original word *arabah* being the ſame in both places.

CHAP. VII.

1 *The judgments of the graſhoppers,* 4 *and of the fire, are diverted by the prayer of Amos.* 7 *By the wall of a plumb-line, is ſignified the rejection of Iſrael.* 10 *Amaziah complaineth of Amos.* 14 *Amos ſheweth his calling,* 16 *and Amaziah's judgment.*

THUS hath the Lord GOD ſhewed unto me, and behold, he formed graſhoppers in the beginning of the ſhooting up of the latter growth, and lo *it was* the latter growth after the kings mowings.

2 And it came to paſs, *that* when they had made an end of eating the graſs of the land, then I ſaid, O Lord GOD, forgive, I beſeech thee; by whom ſhall Jacob ariſe? for he *is* ſmall.

3 The LORD repented for this: It ſhall not be, ſaith the LORD.

4 ¶ Thus hath the Lord GOD ſhewed unto me, and behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then ſaid I, O Lord GOD, ceaſe, I beſeech thee; by whom ſhall Jacob ariſe? for he *is* ſmall.

6 The LORD repented for this: This alſo ſhall not be, ſaith the Lord GOD.

7 ¶ Thus he ſhewed me, and behold, the Lord ſtood upon a wall *made* by a plumb-line, with a plumb-line in his hand.

8 And the LORD ſaid unto me, Amos, what ſeeſt thou? And I ſaid, A plumb-line. Then ſaid the Lord, Behold, I will ſet a plumb-line in the midſt of my people Iſrael, I will not again paſs by them any more.

9 And the high places of Iſaac ſhall be deſolate, and the ſanctuaries of Iſrael ſhall be laid waſte; and I will riſe againſt the houſe of Jeroboam with the ſword.

10 ¶ Then Amaziah the prieſt of Beth-el ſent to Jeroboam king of Iſrael, ſaying, Amos hath conſpired againſt thee in the midſt of the houſe of Iſrael: the land is not able to bear all his words.

11 For thus Amos ſaith, Jeroboam ſhall die by the ſword, and Iſrael ſhall ſurely be led away captive out of their own land.

12 Alſo Amaziah ſaid unto Amos, O thou ſeer, go, flee thee away into the land of Judah, and there eat bread, and propheſy there.

13 But propheſy not again any more at Beth-el: for it *is* the kings chapel, and it *is* the kings court.

14 ¶ Then anſwered Amos, and ſaid to Amaziah, I *was* no prophet, neither *was* I a prophets ſon; but I *was* an herdman, and a gatherer of ſycomore-fruit.

15 And the LORD took me as I followed the flock, and the LORD ſaid unto me, Go, propheſy unto my people Iſrael.

16 ¶ Now therefore hear thou the word of the LORD: thou ſayeſt, Propheſy not againſt Iſrael, and drop not *thy word* againſt the houſe of Iſaac.

17 Therefore thus ſaith the LORD, Thy wife ſhall be an harlot in the city, and thy ſons and thy daughters ſhall fall by the ſword, and thy land ſhall be divided by line: and thou ſhalt die in a polluted land, and Iſrael ſhall ſurely go into captivity forth of his land.

Ver. 1. —— *He formed graſhoppers in the beginning of the ſhooting up of the latter growth.*] Moſt commentators ſuppoſe this viſion to denote the invaſion of Pul, king of Aſſyria, mentioned 2 Kings xv. 19. But this and the following calamities may as probably relate to thoſe tumults and commotions which happened after Jeroboam's death, during an anarchy which laſted eleven years, from that time till his ſon's ſettlement on the throne, as appears by comparing the times of the kings of Iſrael and Judah. This was cutting Iſrael ſhort, after they had begun to flouriſh again under the proſperous reign of Jeroboam, and ſo might fitly be repreſented by the graſhoppers devouring the latter, or ſecond growth of the graſs.

——— *It was the latter growth after the kings mowing's.*] The firſt crop of graſs was ſet apart for the uſe of the king's ſtables.

Ver. 2. *By whom ſhall Jacob ariſe, for he is ſmall?*] If thou ſuffer theſe calamities to proceed to extremity, by what means ſhall the ſmall remains of the riches and ſtrength of the kingdom be reſcued from utter deſtruction? Some tranſlate the words, *Who ſhall raiſe up, or ſtand for Jacob?* but the interrogative pronoun *mi, who?* may ſtand for *bemi, by whom*; as it does, Iſa. li. 19.

Ver. 3. *The Lord repented for this,* &c.] The Lord was pleaſed to hearken to my earneſt ſupplication, and to promiſe that the threatned judgment ſhould not proceed to an utter deſtruction of the whole kingdom.

Ver. 4. *The Lord God called to contend by fire, which devoured the great deep, and did eat up a part.*] This repreſents a forer judgment than the former, and in the opinion of moſt expoſitors denotes the invaſion of Tiglath-Pileſer, king of Aſſyria, who carried a great part of Iſrael away captive, 2 Kings xv, 29. and ſo was properly repreſented by a raging fire, which conſumed the ſea by turning it into vapours, and then devoured a great part of the land.

Ver. 7. *The Lord ſtood upon a wall made by a plumbline,* &c.] God's judgments are ſometimes repreſented by a *line* and a *plummet*, to denote that they are meaſured out by the exacteſt rules of juſtice; ſee 2 Kings xxi, 13. Iſa. xxviii, 17. The inſtruments which are deſigned for building are ſometimes uſed to mark out thoſe places which are to be pulled down or deſtroyed; ſee 2 Sam. viii. 2. Iſa. xxxiv. 11. Lam. ii. 8. The viſion imports, that as God formerly built up his people, he would now pluck them down and deſtroy them; ſee Jer. i. 10. xxxi 28.

Ver. 8. *I will not again paſs by them any more.*] I will not any longer paſs over their tranſgreſſions; compare ch. viii. 2. Mic. vii, 18. Or, I will not paſs through them to deſtroy them any more, ſee chap. v. 17. becauſe I will do it once for all; compare Nahum i. 9.

Ver. 9. *And the high places of Iſaac ſhall be deſolate.*] The altar and grove at Beer-ſheba, where Iſaac dwelt and built an altar, Gen. xxvi, 25 xlvi. 1. This place was afterwards abuſed to idolatry; ſee the note upon chapter v. 5.

—— *And the ſanctuaries of Iſrael ſhall be laid waſte.*] The places ſet apart for idolatrous worſhip: ſuch were Beth-el, Gilgal, and Beer-ſheba; ſee chap. iii, 14. v, 5. The word *ſanctuary* is uſed for an idolatrous temple, Iſa. xvi. 12.

—— *And I will riſe againſt the houſe of Jeroboam with the ſword.*] This was fulfilled when Shallum conſpired againſt Zachariah the ſon of Jeroboam, and ſlew him, 2 Kings xv 10. who was the laſt of that family who reigned.

Ver. 10. *Then Amaziah, the prieſt of Beth-el, ſent to Jeroboam.*] This was a prieſt, not of the tribe of Levi, but ſuch a one as thoſe were, whom Jeroboam, the firſt of that name, had conſecrated to perform the idolatrous ſervice at Beth-el; ſee 1 Kings xii. 31.

—— *Amos hath conſpired againſt thee in the midſt of the houſe of Iſrael.*] i. e. In an open and bare-faced manner. He traduces the Prophet as a ſtirrer up of ſedition: The ſame crime was objected to Jeremiah xxvi. 9, 10. to Chriſt, Luke xxiii. 2. and to St. Paul, Acts xxiv, 5.

—— *The land is not able to bear all his words.*] The friends of the government cannot patiently hear them, and the enemies of it will take advantage from them to make ſome diſturbance.

Ver. 11. *For thus Amos ſaith, Jeroboam ſhall die by the ſword.*] This was a plain perverting of the Prophet's words; for he did not propheſy againſt the king himſelf, but againſt his family or poſterity.

Ver. 12. *O thou ſeer, go, flee thee away into the land of Judah, and there eat bread, and propheſy there.*] There thou may'ſt find better encouragement and reception, than thou art like to do here.

Ver. 13. *For it is the king's chapel, and it is the king's court.*] Beth-el is the place where the king performs his religious worſhip in perſon, and often reſides there with his court, that he may the better attend upon the ſervice performed at this place; ſee 1 Kings xiii, 1.

Ver. 14 *Then anſwered Amos —— I was no Prophet, neither was I a Prophet's ſon.*] I was not a Prophet by profeſſion, nor bred up in the ſchools of the Prophets, as thoſe uſually were who took that office upon them; ſee 2 Kings ii. 5, *&c.* iv. 38. vi. 1.

—— *But I was an herdman.*] An herdman, or an huſbandman, is ſpoken of as an employment not conſiſtent with that of a Prophet, Zech. xiii. 5. except where there is an extraordinary call.

—— *And a gatherer of ſycomore-fruit.*] One that gathered a ſort of wild fig, by ſome called an Ægyptian fig. They that gathered it, opened the ſkin, that the fruit might ripen the ſooner: So the LXX interpret the Hebrew word *boles*, κνίζων συκάμινα, *opening the ſycamine fruit*: which agrees with Pliny's account of ordering this fruit. Nat. Hiſt. lib. xiii. c. 7.

Ver. 16. *Drop not thy word againſt the houſe of Iſaac.*] The verb *hittith* to *drop*, ſignifies in its primary ſenſe to inſtil doctrine or inſtruction by eaſy and gentle degrees; ſee Deut. xxxii, 2. From thence it comes to denote Prophecy, being one ſort of inſtruction accompanied with exhortation; ſee Ezek. xxi. 2. Micah ii. 6. where the word is tranſlated Propheſy by our Engliſh interpreters. *The houſe of Iſaac* may be taken in the ſame ſenſe with the *high places of Iſaac*, ver. 9. meaning Beer-ſheba: or it may be equivalent to Jacob or Iſrael, in which ſenſe moſt expoſitors underſtand it.

Ver. 17. *Thy wife ſhall be an harlot in the city.*] When Beth-el ſhall be taken by the Aſſyrians (ſee Hoſ. x. 5, 6.) the ſoldiers ſhall abuſe thy wife, and treat her as a common harlot; compare Iſa. xiii. 16. Lam. v. 11. Zech. xiv. 2. and this ſhall beſal her as a puniſhment of her idolatry, which is ſpiritual whoredom; ſee Hoſ. iv. 13.

—— *Thy land ſhall be divided by line.*] Among the Aſſyrians: In the diviſion of land it was cuſtomary to mark out every one's ſhare by a line; ſee Pſal. lxxviii. 55.

—— *And thou ſhalt die in a polluted land.*] Thou ſhalt be carried captive out of thine own country, and die in a land where the inhabitants are idolaters, and where it will be impoſſible to converſe without committing legal pollutions; ſee Ezek. iv. 13. Hoſ. ix. 3.

CHAP. VIII.

1 *By a basket of ſummer-fruit, is ſhewed the propinquity of Iſrael's end.* 4 *Oppreſſion is reproved.* 11 *A famine of the word threatned.*

THUS hath the Lord GOD ſhewed unto me, and behold, a basket of ſummer-fruit.

2 And he ſaid, Amos, what ſeeſt thou? and I ſaid, A basket of ſummer-fruit. Then ſaid the LORD unto me, The end is come upon my people of Iſrael, I will not again paſs by them any more.

3 And the ſongs of the temple ſhall be howlings in that day, ſaith the Lord God: *there ſhall be* many dead bodies in every place, they ſhall caſt *them* forth with ſilence.

4 ¶ Hear this, O ye that ſwallow up the needy, even to make the poor of the land to fail,

4 Saying, When will the new-moon be gone, that we may ſell corn? and the ſabbath, that we may ſet forth wheat, making the ephah, ſmall, and the ſhekel great, and falſifying the balances by deceit?

6 That we may buy the poor for ſilver, and the needy for a pair of ſhoes; *yea*, and ſell the refuſe of the wheat?

7 The LORD hath ſworn by the excellency of Jacob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it ſhall riſe up wholly as a flood; and it ſhall be caſt out and drowned, as *by* the flood of Egypt.

9 And it ſhall come to paſs in that day, ſaith the Lord GOD, that I will cauſe the ſun to go down at noon, and I will darken the earth in the clear day.

10 And I will turn your feaſts into mourning, and all your ſongs into lamentation, and I will bring up ſack-cloth upon all loyns, and baldneſs upon every head: and I will make it as the mourning of an only *ſon*, and the end thereof as a bitter day.

11 ¶ Behold, the days come, ſaith the Lord GOD, that I will ſend a famine in the land, not a famine of bread, nor a thirſt for water, but of hearing the words of the LORD.

12 And they ſhall wander from ſea to ſea, and from the north even to the eaſt, they ſhall run to and fro to ſeek the word of the LORD, and ſhall not find *it*.

13 In that day ſhall the fair virgins and young men faint for thirſt.

14 They that ſwear by the ſin of Samaria, and ſay, Thy god, O Dan, liveth, and the manner of Beer-ſheba liveth; even they ſhall fall and never riſe up again.

Ver. 1, 2. *Behold a basket of ſummer-fruit——Then ſaid the Lord unto me, An end is come upon my people of Iſrael.*] The basket of ripe ſummer-fruit, which Amos ſaw in a viſion, was to denote that Iſrael's ſins were now *ripe* for judgment; as the time of judgment is elſewhere expreſſed by an *harveſt* or a *vintage*; ſee Joel iii. 13. The two Hebrew words, *kack*, *ſummer-fruit*, and *kets*, *an end*, have an affinity in their ſound: Such *paronomaſias* are to be found in other texts of Scripture; ſee Iſa. xxiv. 17. Jer. i. 11, 12. Many inſtances of this kind are to be found, Micah i. 10, *&c.*

— *I will not again paſs by them any more.*] See chap. vii. 8.

Ver. 3. *And the ſongs of the temple ſhall be howlings in that day.*] The ſongs or hymns ſung in the temple at Beth-el, ſhall be turned into howlings or lamentations; ſee chap. v. 23. This may relate to the time when the *golden calf* was carried away by Salmaneſer; compare Hoſ. x. 5, 6.

— *There ſhall be many dead bodies in that day: They ſhall caſt them forth with ſilence.*] The Aſſyrians (ſee ver. 8.) will make ſuch a ſlaughter among the people, that there will be no opportunity of uſing publick mournings or lamentations at their funerals, as was uſual in other caſes; but their friends will hurry them to their graves with as much ſilence and privacy as they can; compare Jer. xxii. 18.

Ver. 4 *Hear this, O ye that ſwallow up the needy.*] Or *trample upon them.* See the note on chap. ii. 7.

Ver. 5. *When will the new-moon be gone*, &c.] This was one of their ſolemn feaſts, the uſe of which they retained with their idolatrous worſhip; ſee ver. 10.

— *Making the ephah ſmall, and the ſhekel great*, &c.] The ephah was the meaſure wherewith they ſold, containg about one of our buſhels: This they made ſmaller than the juſt ſtandard. The *ſhekel* was the money they received for the price of their goods; and by falſifying the balances, when they weighed it, they diminiſhed its juſt value; and demanded a greater price for their goods. So both ways they over-reached thoſe that dealt with them, ſee Mich. vi. 11.

Ver. 6. *That we may buy the poor for ſilver*, &c.] Who muſt be forced to ſell themſelves to us for ſlaves, to ſatisfy the debts they owe to us; ſee ch. ii. 6.

— *Yea, and ſell the refuſe of the wheat.*] The traders by theſe deceitful arts made corn ſo dear, that people were glad to buy the worſt of it, and ſuch as was not fit to make bread.

Ver. 7. *The Lord hath ſworn by the excellency of Jacob*, &c.] By himſelf, who is truly the glory of Jacob or Iſrael; Pſal. lxviii. 34. whatever other excellency or advantage they make the ſubject of their glory; ſee ch. vi. 8.

——*I will never forget any of their works.*] God is ſaid to *remember* mens ſins when he puniſheth them; ſee Hoſ. viii, 13. ix. 9. Iſa. xliii. 25. Jer. xxxi. 34.

Ver. 8. *And it ſhall riſe up wholly like a flood*, &c.] Or *a river*. The LXX, with a very ſmall alteration in the Hebrew points, give a plainer ſenſe of the words thus: "Deſtruction ſhall riſe up like a flood:" The calamity of an hoſtile invaſion by the Aſſyrians, ſhall be like an inundation, which in a ſhort time over-runs a whole country; compare Iſa. viii. 7, 8. Jer. xlvi. 8. Dan ix. 26.

——*And it ſhall be caſt out and drowned, as by the flood of Egypt.*] Or rather, "the river of Egypt." The inhabitants of the land ſhall be caſt out of their poſſeſſions, or the land it ſelf ſhall be ſwallowed up, as Egypt is by the inundation of the river Nile. To this ſenſe the Chaldee Paraphraſe expounds the place: "He ſhall make a king come againſt it *(the land)* with a numerous army like a flood, and he ſhall drive out the inhabitants thereof, and *(the land itſelf)* ſhall be drowned, as when the flood of Egypt (*overflows.*)

Ver. 9. *I will cauſe the ſun to go down at noon*, &c.] Calamitous times are expreſſed by the failing of the light of the ſun, and the day's being overſpread with darkneſs; ſee Iſa. xiii. 10. lix. 9, 10. Jer. xv. 9. Job v. 14. xxii. 11. But Archbiſhop Uſher hath obſerved in his Annals, ad A. M. 3213, that about eleven years after the time when Amos propheſied, there were two great eclipſes of the ſun, one at the feaſt of tabernacles, the other at the time of the paſſover: So the text may probably be underſtood of that darkneſs; which, to be ſure, was looked upon as *ominous*, and gave men more than ordinary apprehenſions by falling out upon theſe ſolemn feſtivals; which if they were not celebrated with ſuch ſolemnity among the *ten tribes*, as they were in Judea, where the temple was ſituate, yet were obſerved by many of the Iſraelites, according to the traditions they had received from their fathers; ſee ver. 5. of this chapter, and chap. iv. 4.

Ver. 10. *And I will turn your feaſts into mourning.*] God commanded the Jews to celebrate their feſtivals with joy and gladneſs; ſee Deut. xii. 7—12. xvii. 14, 15. which it would be impoſſible for them to do under ſuch melancholy circumſtances and prognoſtications of the Divine Diſpleaſure.

— *And all your ſongs into lamentation.*] There were particular pſalms and hymns that uſed to be ſung at the paſſover and other great feſtivals; ſee Lightfoot's *Temple Service*, chap. xiii, xiv,—xvi. Dr. Hammond upon Matt. xxvi. 30.

— *And I will bring ſackcloth upon all loins, and baldneſs upon every head.*] See Iſa. xv. 2. Jer. xlviii. 37. Ezek. vii. 18.

— *And the end thereof as a bitter day.*] Thoſe feaſts, however begun in joy, ſhall end in bitterneſs; and the calamities which follow them ſhall ſtill encreaſe the ſorrow.

Ver. 11. *I will ſend a famine upon the land, not a famine of bread, but of hearing the word of the Lord.*] It was uſual among the Jews to reſort to the Prophets for counſel under any difficulty; ſee chap. ii. 11. Ezek. xiv. 7
xx.

xx. 21. Amos tells them, that in a little time there will be no Prophets for them to conſult; and this ſhall be a juſt puniſhment for their deſpiſing the former Prophets, and their inſtructions. This was fulfilled upon the whole nation at the time of the Babyloniſh captivity; ſee 2 Sam. ii. 9. Pſal. lxxiv. 9. Ezek. vii. 26. And after their return from captivity they had no ſucceſſion of Prophets from the time of Malachi till the coming of Chriſt; ſee 1 Maccab. iv. 46. ix. 27.

Ver. 12. *And they ſhall wander from ſea to ſea.*] From the ſea or lake of Sodom, called the Eaſtern-ſea, to the Mediterranean, which lay upon the weſtern coaſts; ſee Joel ii. 20.

— *And from the north even to the eaſt.*] The Prophet omits naming the ſouth; becauſe the idolaters, to whom he directs his diſcourſe, would chuſe to enquire any where, rather than of the true Prophets of the Lord, (ſee 1 Kings xxii. 7. 2 Kings iii. 11.) who dwelt in the tribe of Judah, that was ſituated in the ſouthern parts of the nation.

Ver. 13. *In that day ſhall the fair virgins and the young men faint for thirſt.*] They who are in the bloom of their youth, and in the ſtrength of their age, ſhall faint and be diſpirited, like thoſe that want neceſſary refreſhment; compare Jer. xlviii. 18. A place that wants the neceſſaries for life, is expreſſed by a dry and thirſty land, Pſal. lxiii. 1. Ezek. xix. 13.

Ver. 14. *They that ſwear by the ſin of Samaria.*] The calf ſet up at Beth-el by Jeroboam, who committed a great ſin in ſo doing, and made Iſrael to ſin, 1 Kings xii. 30. xiv. 16. compare Micah i. 5. Swearing is a ſolemn invocation of the name of God, and as ſuch, a proper part of Divine Worſhip; ſee Deut. vi. 13. x. 20. and therefore ought not to be given to an idol.

— *And the manner of Beer-ſheba liveth.*] The LXX render it, *The God of Beerſheba liveth*, expreſſing the ſenſe rather than the words. *The way or manner* ſignifies the ſame with the *way of worſhip*: In this ſenſe it is probably taken, Hoſ. x. 13. and the phraſe is often uſed ſo in the Acts; particularly chap. xix. 23. xxiv. 14. Here it is taken metonymically for the god or object of their worſhip. Beer-ſheba was a place noted for idolatry, as hath been obſerved upon chap. v. 5.

CHAP. IX.

1 *The certainty of the deſolation.* 11 *The reſtoring of the tabernacle of David.*

I SAW the Lord ſtanding upon the altar and he ſaid, Smite the lintel of the door, that the poſts may ſhake: and cut them in the head all of them; and I will ſlay the laſt of them with the ſword: he that fleeth of them, ſhall not flee away: and he that eſcapeth of them, ſhall not be delivered.

2 Though they dig into hell, thence ſhall mine hand take them; though they climb up to heaven, thence will I bring them down:

3 And though they hide themſelves in the top of Carmel, I will ſearch and take them out thence; and though they be hid from my ſight in the bottom of the ſea, thence will I command the ſerpent, and he ſhall bite them:

4 And though they go into captivity before their enemies, thence will I command the ſword, and it ſhall ſlay them: and I will ſet mine eyes upon them for evil, and not for good.

5 And the Lord GOD of hoſts *is* he that toucheth the land, and it ſhall melt, and all that dwell therein ſhall mourn, and it ſhall riſe up wholly like a flood, and ſhall be drowned as *by* the flood of Egypt.

6 *It is* he that buildeth his ſtories in the heaven, and hath founded his troop in the earth, he that calleth for the waters of the ſea, and poureth them out upon the face of the earth: the LORD *is* his name.

7 *Are* ye not as children of the Ethiopians unto me, O children of Iſrael? ſaith the LORD. Have not I brought up Iſrael out of the land of Egypt? and the Philiſtines from Caphtor, and the Aſſyrians from Kir?

8 Behold, the eyes of the Lord GOD *are* upon the ſinful kingdom, and I will deſtroy it from off the face of the earth; ſaving that I will not utterly deſtroy the houſe of Jacob, ſaith the LORD.

9 For lo, I will command, and I will ſift the houſe of Iſrael among all nations, like as *corn* is ſifted in a ſive, yet ſhall not the leaſt grain fall upon the earth.

10 All the ſinners of my people ſhall die by the ſword, which ſay, The evil ſhall not overtake nor prevent us.

11 ¶ In that day will I raiſe up the tabernacle of David that is fallen, and cloſe up the breaches thereof, and I will raiſe up his ruins, and I will build it as in the days of old:

12 That they may poſſeſs the remnant of Edom, and of all the heathen, which are called by my name, ſaith the LORD that doth this.

13 Behold, the days come, ſaith the LORD, that the plow-man ſhall overtake the reaper, and the treader of grapes him that ſoweth ſeed; and the mountains ſhall drop ſweet wine, and all the hills ſhall melt.

14 And I will bring again the captivity of my people of Iſrael, and they ſhall build the waſte cities, and inhabit *them*; and they ſhall plant vineyards, and drink the wine thereof; they ſhall alſo make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they ſhall no more be pulled up out of their land which I have given them, ſaith the LORD thy God.

Ver. 1. *I ſaw the Lord ſtanding upon the altar.*] This may moſt probably be underſtood of the altar at Beth-el; compare chap. iii. 14. God's ſtanding upon the altar may likewiſe denote the deſtruction of the idolaters themſelves, as ſo many victims ſlain to attone the Divine Vengeance; compare Ezek. ix. 2. xxxix. 17. Iſa. xxxiv. 6. This appearance of God was by a viſible and glorious light, commonly called the *Shekinah* by the Jewiſh writers; concerning which the reader may conſult Archbiſhop Teniſon's Treatiſe of Idolatry, chap. xiv.

— *Smite the lintel of the door, that the poſts may ſhake.*] This denotes the approaching ruin of that idolatrous temple, which ſhould put an end to the worſhip performed there; ſee chap. viii. 3. The altar of burnt-offerings probably ſtood near the outward door of the temple, as it did at Jeruſalem.

— *And I will cut them in the head, all of them, and I will ſlay the laſt of them with the ſword.*] I will give them a mortal wound; compare Pſal. lxviii. 21. Iſa. li. 9. Habak. iii. 13. So that there ſhall be no reſidue or remainder left to eſcape; compare Ezek. xxiii. 25.

— *He that fleeth of them, ſhall not flee away*, &c.] See chap. ii. 14.

Ver. 2. *Though they dig into hell, thence ſhall mine hand take them*, &c.] Though they hide themſelves in the deepeſt holes or caverns of the earth, (ſee Iſa. ii. 19.) or take refuge in the higheſt fortreſſes, they ſhall not eſcape my vengeance.

Ver. 3. *Though they hide themſelves in the top of Carmel.*] There were great caves formed by nature in the tops of ſome mountains, where men uſed to ſecure themſelves in the time of danger. Such was the cave in a mountain in the wilderneſs of Ziph, 1 Sam. xxiii. 14. See Dr. Lightfoot's Works, vol. 2. p. 88.

— *Though they be hid from my ſight in the bottom of the ſea, thence will I command a ſerpent, and he ſhall bite them.*] The word *ſerpent* is uſed for a water-animal, Iſa. xxvii. 1. and is joined there with *leviathan* and *tannin*; which laſt word ſignifies, not a *dragon*, as it is tranſlated, but a *whale*. In like manner the word *nahaſh*, uſed here, may ſignify ſome carnivorous fiſh.

Ver. 4. *And if they go into captivity before their enemies, thence will I command the ſword, and it ſhall ſlay them.*] The ſame judgment is denounced againſt them, Lev. xxvi. 33. Deut. xxviii. 65; compare likewiſe Ezek. v. 13.

Ver. 5. *And the Lord of hoſts toucheth the land and it ſhall melt.*] The leaſt token of God's diſpleaſure will put the whole frame of nature out of order; compare Iſa. lxii. 1—3. Micah i. 4. Habak. iii. 10. And when God's hand is viſibly ſtretched out againſt a land, or people, they become altogether diſpirited; the ſtouteſt men loſe their courage; ſee chap. ii. 16. their hearts failing them for fear, and out of a dreadful expectation of the miſeries which are comming upon them.

——— *And it ſhall riſe up wholly like a flood, and ſhall be drowned, as by the flood of Egypt.*] See chapter viii. 8.

Ver. 6. *It is he that buildeth his ſtories in the heavens.*] An awful deſcription of God's irreſiſtible power, diſcovering itſelf in the works of the creation, particularly in his appointing ſeveral regions of the air, as ſo many apartments, that lead to the higheſt heavens, the ſeat of his own glory; ſee Pſal. civ. 3.

— *And hath ſounded his troop in the earth.*] The *old Engliſh* tranſlation hath rendred the ſenſe very perſpicuouſly thus: "And hath laid the foundation of his globe of elements in the earth." The word *agudah*, *troop*, ſignifies the collection of elements and other creatures, which furniſh the earth, expreſſed by the word *iſaba*, *the hoſt*, Gen. ii. 1. The Chaldee Paraphraſe expreſſes the ſenſe thus: "It is he that hath placed the Shekinah or tabernacle of his glory in the height above, and made his Church glorious upon earth."

— *He that calleth for the waters of the ſea*, &c.] See chap. v. 8.

Ver. 7. *Are ye not as the children of the Æthiopians to me?*] Are ye not under a curſe, as the Æthiopians, the poſterity of Ham were, (ſee Gen. ix. 25.) by reaſon of your multiplied ſins and apoſtaſies? Cuſhi or Cuſhin often ſignifies the Arabians, but it is ſometimes underſtood of the Æthiopians, properly ſo called.

— *Have I not brought up the children of Iſrael out of the land of Egypt? and the Philiſtines from Caphtor?*] You may think my former kindneſs in delivering you out of the Egyptian bondage, and giving you the land of Canaan, obliges me ſtill to continue your protector. But I have ſhewed the like favour to other nations; particularly to the Philiſtines, who had their original from Caphtor, and afterward diſpoſſeſſed the old inhabitants of Paleſtine, and dwelt in their ſtead; ſee Deut. ii. 23. and yet againſt theſe very Philiſtines I have denounced my judgments for their ſins; ſee chap. i. 8. of this Prophecy.

—— *And the Syrians from Kir.*] Some copies of our Engliſh Bible read Aſſyrians, but it is a miſtake of the print; the more correct editions read Syrians, which anſwers the Hebrew *Aram.* Some underſtand the words of the new colonies which Tiglath-pileſer tranſplanted from Kir, and placed in Syria in the room of the native Syrians, whom he had carried captive to Kir; ſee ch. i. 5. But it may be underſtood of ſome more ancient removal of the Syrians from Kir, not elſewhere taken notice of.

Ver. 8. *Behold the eyes of the Lord God are upon the ſinful kingdom*, &c.] See ver. 4.

—— *Saving that I will not utterly deſtroy the houſe of Jacob.*] God ſtill promiſes to preſerve a remnant in the midſt of his heavieſt judgments, that he may perform to them the promiſes he made to their fathers; ſee Jer. xxx. 11. Joel ii. 32. Rom. xi. 28, 29.

Ver. 9. *I will ſift the houſe of Iſrael among all nations, like as corn is ſifted in a ſive.*] I will mingle or ſcatter the Iſraelites among all nations, juſt as good and bad grain are mingled in a ſive; but will ſo order it, that none of the good grain ſhall be loſt, or fall to the ground; compare Mat. iii. 12.

Ver. 10. *All the ſinners of my people ſhall die by the ſword.*] They ſhall be cut off by ſome judgment ſent from God; ſee the note upon Zech. xi. 17.

—— *Which ſay, the evil ſhall not overtake us, nor prevent us.*] Who indulge themſelves in their carnal ſecurity, without any apprehenſion or dread of the Divine Judgments denounced againſt them; compare ch. vi. 3.

Ver. 11. *In that day.*] When I come to make a remarkable difference between the good and the bad, ver. 9. The phraſe denotes ſome extraordinary time or ſeaſon, prefixed by God, for reſtoring the good eſtate of his people the Jews, or beſtowing great bleſſings upon the world. The ſenſe of it is expreſſed by Μετὰ ταῦτα, *afterward*, Acts xv. 16. which phraſe is equivalent to *the laſt days*, Joel ii. 28. which both Jews and Chriſtians expound of the days of the Meſſias.

—— *Will I raiſe up the tabernacle of David which is fallen down*, &c.] At that time I will reſtore the kingdom to the houſe and family of David, in the perſon of the Meſſias, ſo often ſtyled in the Prophets the *ſeed* or *offſpring of David*, and known by that title among the Jews of our Saviour's age; ſee Mat. xii. 23. xx. 30. xxi. 9. And whereas that family had been, for ſeveral years before his coming, reduced to a mean and obſcure condition, (ſee Micah v. 2. Luke i. 48 -- 52.) it ſhall now recover its ancient ſplendor and dignity. *The tabernacle of David* is an expreſſion met with but twice in Scripture; here and Iſa. xvi, 5. It may allude to his having been a ſhepherd, and dwelling in tents, before he was advanced to a kingdom, but ſince that reduced in his family to as low a condition as it was in at firſt: but, I conceive, the phraſe does myſtically denote the Church, whereof the Meſſiah, here foretold, was to be the head; which is elſewhere ſtyled *God's tabernacle*, as being a place of his eſpecial reſidence, as the tabernacle in the wilderneſs was; ſee Levit. xxvi. 11 Ezek. xxvii. 17. compared with Rev. xxi, 3. Tobit underſtood this text of the days of the Meſſiah, chap. xiii. 10. where he exhorts *Sion to praiſe God, that his tabernacle may again be built in her.*

Ver. 12. *That they may poſſeſs the remnant of Edom, and of all the Heathen that are called by my name.*] [It we follow the Engliſh tranſlation, the words foretel the ſame event which is foretold by Obadiah, ver. 19. of his Prophecy; and by Balaam, Numb. xxiv, 18.] The words in the Hebrew are capable of another tranſlation, thus; *the remnant of Edom, and of all the Heathen that are* (or ſhall be) *called by my name, may poſſeſs me*, the Lord; *i. e.* that both thoſe of Edom, which are near neighbours, but fierce enemies to the Jews, as well as the other Gentiles which *were afar off*, may be made ſubjects to the kingdom of David, now again erected. This ſenſe of the text is followed by the LXX, and approved by Lud. de Dieu, and our learned Dr. Pocock, in order to reconcile the Greek tranſlation with the original; ſee Dr. Pocock's Not. Miſc. c. 4. p. 46.

But others ſuppoſe the LXX read with a ſmall alteration from the preſent Hebrew, *Yidreſhu*, *ſeek*, for *Yireſhu*, *poſſeſs*; and that inſtead of the particle *Eth*, they read *Othi*, *me*; and laſtly, inſtead of *Edom*, they read *Adam*, theſe two words differing only in their *points*, which are generally acknowledged to be of a much later date than the original.

For the fuller explaining the text, I ſhall refer the reader to the Biſhop of Coventry and Litchfield's learned Defence of the ancient Prophecies, p. 168.

Ver. 13. *Behold the days come, that the plow-man ſhall overtake the reaper*, &c.] As the Prophecy in the foregoing verſe was to commence from the coming of Chriſt, but not to receive its utmoſt completion till the fullneſs both of Jews and Gentiles come in to the Church; ſo this, and the following verſes, ought to be underſtood of the happy ſtate of the *Millennium*, which may be ſuppoſed to begin after the Jews are reſtored to their country; compare Joel iii. 18. Then the text ſays, *The plow-man ſhall overtake the reaper, and the treader of grapes him that ſoweth ſeed*: Where the ſenſe would be clearer, if the words were tranſlated, *The plow-man ſhall meet the reaper*, &c. So the Chaldee and Septuagint underſtand the place: To the ſame ſenſe the verb *niggaſh* is often tranſlated in the Greek: And then the words import, that there ſhould be ſuch an increaſe of the fruits of the earth, that as ſoon as the harveſt is got in, it will be time to plow for the next year, which was not uſual in thoſe hot countries, where the corn was ripe early in the ſummer, in the month of May or June at fartheſt. And in the like manner the vintage ſhould be ſo plentiful, that whereas it uſed to begin in Auguſt, it ſhould not be over till the ſeed-time, the earlieſt ſeaſon of which was November.

—— *And the mountains ſhall drop with ſweet wine, and all the hills ſhall melt.*] *i. e.* Shall flow down with wine or milk; ſee the note on Joel iii. 18. The Chaldee Paraphraſe, the Septuagint, and Vulgar Latin underſtand the Hebrew verb, tranſlated *melt*, of being cultivated, the ſtoney ground being made ſofter by plowing and manuring. The Prophets ſometimes deſcribe the days of the Meſſias, in the ſame terms the Poets do the Golden Age; ſee Iſa. xxxv. 1. xli. 19. lv. 13. Hoſ. ii. 21, 22. Pſal. lxxii. 16.

Ver. 14. *And I will bring again the captivity of my people of Iſrael.*] I will reſtore them to their own country, and ſettle them in it; ſee the following verſe.

—— *And they ſhall build the waſte cities, and inhabit them*, &c.] Compare Iſa. lxi. 4. Ezek. xxxvi. 33—36. This and the following part of the verſe contains a promiſe to them, that they ſhall enjoy the fruits of their labours, in oppoſition to that curſe denounced againſt them, ch. v. 11. Deut. xxviii. 30. that *they ſhould build houſes, and not dwell in them*; compare Iſa. lxv. 22.

Ver. 15. *And I will plant them in their land, and they ſhall no more be pulled up out of their land.*] They ſhall dwell in it ſecure from any annoyance of enemies; compare Jer. xxiii. 6. xxxii. 41. Ezek. xxxiv. 28. Joel iii. 20. Micah iv. 4. Zeph. iii. 13.

Here ends the Book of the Prophet AMOS.

Critical and Explanatory ANNOTATIONS

ON

OBADIAH.

The PREFACE.

Grotius, Huetius in his *Demonſtratio Evangelica*, and Dr. Lightfoot in his *harmony of the Old Teſtament*, are of opinion, that Obadiah was cotemporary with the elder Prophets, Hoſea, Joel, and Amos: The reaſon they chiefly alledge is, that the compilers of the Old Teſtament canon, had a regard to the order of time, in their placing the *minor Prophets*. But this reaſon ſeems to be of little force, ſince we find that Jonah is placed the *fifth* in order, nay, the *ſixth* in the Greek copies, who was confeſſedly ancienter than any of thoſe that was placed before him.

The more probable opinion is, That Obadiah propheſied about the time of the taking of Jeruſalem: And thereupon, in foreteling the deſtruction of Edom, he uſes ſeveral expreſſions which Jeremiah had done before him, ſpeaking upon that ſubject; compare Obad. ver. 1---8, with Jer. xlix. 9---14, 15, 16. Ezekiel agrees with Jeremiah and Obadiah, in aſſigning the ſame reaſon for the judgments threatned againſt the Edomites, *viz.* their inſulting over the Jews in the time of their diſtreſs. See Ezek. xxv. 12. xxxv. 5, *&c.*

Archbiſhop Uſher in his *Annals*, *ad A. M.* 3419, ſuppoſes this Prophecy to have been fulfilled about five years after the taking of Jeruſalem.

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1 *The deſtruction of Edom,* 3 *for their pride,* 10 *and for their wrong unto Jacob.* 17 *The ſalvation and victory of Jacob.*

THE viſion of Obadiah. Thus ſaith the Lord GOD, concerning Edom, We have heard a rumour from the LORD, and an ambaſſador is ſent among the heathen, Ariſe ye, and let us riſe up againſt her in battle.

2 Behold, I have made thee ſmall among the heathen: thou art greatly deſpiſed.

3 ¶ The pride of thine heart hath deceived thee: thou that dwelleſt in the clefts of the rock, whoſe habitation *is* high, that ſaith in his heart, who ſhall bring me down to the ground?

4 Though thou exalt *thy ſelf* as the eagle, and though thou ſet thy neſt among the ſtars, thence will I bring thee down, ſaith the LORD.

5 If thieves came to thee, if robbers by night (how art thou cut off!) would they not have ſtolen till they had enough? if the grape-gatherers came to thee, would they not leave *ſome* grapes?

6 How are *the things* of Eſau ſearched out? *how* are his hid things ſought up?

7 All the men of thy confederacy have brought thee *even* to the border: the men that were at peace with thee have deceived

thee, *and* prevailed againſt thee: *they that eat* thy bread have laid a wound under thee: *there is* none underſtanding in him.

8 Shall I not in that day, ſaith the LORD, even deſtroy the wiſe *men* out of Edom, and underſtanding out of the mount of Eſau?

9 And thy mighty men, O Teman, ſhall be diſmayed, to the end that every one of the mount of Eſau may be cut off by ſlaughter.

10 ¶ For *thy* violence againſt thy brother Jacob, ſhame ſhall cover thee, and thou ſhalt be cut off for ever.

11 In the day that thou ſtoodeſt on the other ſide, in the day that the ſtrangers carried away captive his forces, and foreigners entred into his gates, and caſt lots upon Jeruſalem, even thou *waſt* as one of them.

12 But thou ſhouldſt not have looked on the day of thy brother, in the day that he became a ſtranger; neither ſhouldſt thou have rejoiced over the children of Judah in the day of their deſtruction; neither ſhouldſt thou have ſpoken proudly in the day of diſtreſs.

13 Thou ſhouldſt not have entred into the gate of my people in the day of their calamity; yea, thou ſhouldſt not have looked on their affliction in the day of their calamity; nor have laid *hands* on their ſubſtance in the day of their calamity.

14 Neither ſhouldſt thou have ſtood in the croſs-way to cut off thoſe of his that did eſcape; neither ſhouldſt thou have delivered up thoſe of his that did remain in the day of diſtreſs.

15 For the day of the LORD *is* near upon all the heathen: as thou haſt done, it ſhall be done unto thee, thy reward ſhall return upon thine own head.

16 For as ye have drunk upon my holy mountain, *ſo* ſhall all the heathen drink continually, yea, they ſhall drink, and they ſhall ſwallow down, and they ſhall be as though they had not been.

17 ¶ But upon mount Zion ſhall be deliverance, and there ſhall be holineſs, and the houſe of Jacob ſhall poſſeſs their poſſeſſions.

18 And the houſe of Jacob ſhall be a fire, and the houſe of Joſeph a flame, and the houſe of Eſau for ſtubble, and they ſhall kindle in them, and devour them, and there ſhall not be *any* remaining of the houſe of Eſau; for the LORD hath ſpoken *it*.

19 And *they of* the ſouth ſhall poſſeſs the mount of Eſau; and *they of* the plain, the Philiſtines: and they ſhall poſſeſs the fields of Ephraim, and the fields of Samaria, and Benjamin *ſhall poſſeſs* Gilead.

20 And the captivity of this hoſt of the children of Iſrael *ſhall poſſeſs* that of the Canaanites, *even* unto Zarephath; and the captivity of Jeruſalem which *is* in Sepharad, ſhall poſſeſs the cities of the ſouth.

21 And ſaviours ſhall come upon mount Zion to judge the mount of Eſau, and the kingdom ſhall be the LORDS.

Ver. 1. *We have heard a rumour from the Lord, and an ambaſſador is ſent among the Heathen*, &c.] The Prophets ſometimes repreſent Almighty God as ſummoning armies, and ſetting them in array of battle againſt thoſe people he deſigns to deſtroy; ſee Jer. li. 27, 28. And here, according to the cuſtom of earthly princes, he is deſcribed as ſending ambaſſadors to invite the nations to join in a confederacy againſt the Idumeans; compare Jer. xlix. 14. The words are the ſame in both places, only what Jeremiah ſpeaks in the *ſingular* number, is expreſſed here in the *plural*, to intimate that Obadiah had received the ſame commiſſion from God, which was ſignified to Jeremiah before.

Ver. 2. *I have made thee ſmall among the Heathen*, &c.] Thou art contemptible in the ſight of the Chaldeans and their confederates, who think they can eaſily ſubdue thee. This verſe, and the two following, are almoſt word for word the ſame with the 15th and 16th verſes of the xlixth chapter of Jeremiah.

Ver. 3. *The pride of thy heart hath deceived thee, O thou that dwelleſt in the clefts of the rock*, &c.] Thou valueſt thy ſelf too much upon the ſtrength of thy ſituation, being placed among rocks which thou thinkeſt inacceſſible by the enemy. St. Jerom, who dwelt in that neighbourhood, obſerves upon the place, that the Idumæans dwelt in caves dug out of the rocks; ſee likewiſe Numb. xxxiv. 3, 4. 2 Kings xiv. 7.

Ver. 4. *Though thou exalt thy ſelf as the eagle, and tho' thou ſet thy neſt among the ſtars*, &c.] Upon the higheſt mountains, that ſeem to reach up to Heaven; compare Iſa. xiv. 14, 15. Jer. li. 53. Amos ix. 2. Hab. ii. 9.

Ver. 5. *If thieves come to thee, if robbers by night*, &c.] ſee Jer. xlix. 9.

Ver. 6. *How are his hidden things ſought up?*] Thoſe treaſures and riches which he took all poſſible care to conceal, that they might not be diſcovered by the enemy; ſee Jer. xlix. 10.

Ver. 7. *All the men of thy confederacy have brought thee even to thy borders.*] The confederates marched out with thee till they came to the borders of thy country, and then they treacherouſly joined with the enemies forces.

——— *They that eat thy bread, have laid a wound under thee.*] Thoſe that were maintained at thy coſt, as thine allies, have given thee a ſecret blow, which thou waſt not aware of.

Ver. 8. — *There is no underſtanding in him. Shall I not in that day —— even deſtroy the wiſe men out of Edom*, &c.] Theſe two ſentences contain the ſame ſenſe; and inſtruct us, that when God deſigns a people for deſtruction, he deprives them of that diſcretion and foreſight which is neceſſary for the due management of their affairs; ſee Iſa. xix. 11, 12.

Ver. 9. *And thy mighty men, O Teman, ſhall be diſmayed*, &c.] A *panick* fear ſhall ſeize thoſe that were remarkable for their courage; compare Deut. xxviii, 25. Iſa. xix. 16. Jer. l. 37. Amos ii. 16. Nahum iii. 13. Teman was one of the chief provinces or cities of Idumea, called ſo from Teman, Eſau's grandſon; ſee Jer. xlix. 7. Amos i. 12.

Ver. 10. *For thy violence againſt thy brother Jacob, ſhame ſhall cover thee.*] The Prophet uſes the expreſſion, *thy brother Jacob*, in alluſion to Eſau's animoſity againſt his brother, Gen. xxvii. 41. The ſame reaſon is aſſigned in other Prophets for God's diſpleaſure againſt the Edomites; ſee the note upon Amos i. 11.

——— *And thou ſhalt be cut off for ever.*] The Nabatheans drove the Edomites out of their ancient habitations, ſince called Arabia Petræa; which country they could never afterward recover; ſee Ezek. xxxv. 9. Malach. i. 3, 4. Dr. Prideaux, Part 2d. ad An. C. 165.

Ver. 11. *In the day that ſtrangers carried away captive his forces*, &c.] When Jeruſalem was taken by Nebuchadnezzar, thou didſt join with the enemy; ſee Pſalm cxxxvii.

——— *And caſt lots upon Jeruſalem.*] What captives fell to the ſhare of each of the commanders; ſee the note upon Joel iii. 3.

Ver. 12. *But thou ſhouldſt not have looked on the day of thy brother.*] Thou oughteſt not to have taken pleaſure at the ſight of thy brother's calamity. So the expreſſion of *looking upon an enemy*, ſignifies the beholding his fall with ſatisfaction, Pſal. liv. 7. lix. 10. xcii. 10. cxii. 8. Our tranſlators render it in thoſe places, *ſee my deſire upon mine enemies*; compare Micah iv. 11. vii. 10.

——— *The day of thy brother.*] *The day of his calamity*, as it is expreſſed ver. 13; compare Pſalm xxxvii. 13. cxxxvii. 7.

——— *In the day that he became a ſtranger.*] When he was driven from his own inheritance, and went captive into a ſtrange land.

Ver. 14. *Neither ſhouldſt thou have delivered up thoſe that did remain.*] Or, *ſhut up thoſe*, as the margin reads. The word ſignifies to ſhut up all the ways of eſcaping to the conquer'd, in order to take them and deliver them up to the enemy; ſee Pſalm xxxi. 8. So the Greek word which anſwers it is taken, Galat. iii. 23. *Συγκεκλεισμένοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι*, which ſhould be tranſlated, not *ſhut up*, but *deliver'd over to the faith, which ſhould afterwards be revealed:* juſt as a ſchool-maſter delivers up his ſcholar when he comes to age; as the compariſon there follows.

Ver. 15. *For the day of the Lord is near upon all the Heathens.*] *If judgment begin at the houſe of God*, we may certainly conclude, that they who are more profeſſedly wicked ſhall not eſcape; compare Jer. xxv. 15, 29. xlix. 12. 1 Pet. iv. 17.

——— *As thou haſt done, it ſhall be done unto thee.*] Others ſhall rejoice at thy calamities, as thou haſt inſulted over theirs. As thou haſt ſpoiled and plundered thy neighbours, thou ſhalt be ſerved thy ſelf; ſee Ezek. xxxv. 15. Hab. ii. 8.

Ver. 16. *For as ye have drunk upon my holy mountain, ſo ſhall all the Heathen drink continually*, &c.] Since ye, O my people, have drunk the cup of my wrath, which has been executed upon you in mount Sion (ſee verſe 17.) and at Jeruſalem, where my name was placed; there is no reaſon that thoſe who are ſtrangers and foreigners to my Name and Worſhip, ſhould expect to be excuſed; ſee the note upon ver. 15.

The Prophet ſpeaks of the Jews here, as already under a ſtate of captivity; as they actually were, before this Prophecy was fulfilled.

God's judgments are commonly repreſented by a cup of intoxicating liquors.

——— *And they ſhall be as though they had not been.*] They ſhall be utterly deſtroyed; compare Ezekiel xxvi. 21.

Ver. 17. *But upon mount Zion ſhall be deliverance.*] This was remarkably verified at the firſt preaching of the Goſpel, when God's "Law came forth from Sion," Iſa. ii. 3. Joel ii. 32. Pſalm cx. 2. And there ſhall be another completion of it, at the reſtoration of the Jewiſh nation, which is ſpoken of in this and the following verſes.

——— *And there ſhall be holineſs.*] See Joel iii. 17.

Ver. 18. *And the houſe of Jacob ſhall be a fire, and the houſe of Joſeph a flame, and the houſe of Eſau for ſtubble.*] The Jews, when they are reſtored to their own land, ſhall devour all their enemies, that ſhall give them any diſturbance there; ſee Iſa. xi. 14. xxxi. 9. Joel iii. 19. Micah v. 8. Zech. xii. 6. Ezek. xxxviii. 14—23.

Ver. 19. *And they of the ſouth ſhall poſſeſs the mount of Eſau.*] They that dwell in the ſouthern parts of Judea, ſhall poſſeſs the mountainous country of Edom; ſee Malachi i. 3. elſewhere called mount Seir; ſee Ezekiel xxxv. 2, 3. The tribe of Judah, which inhabited the ſouthern part of Judea, bordered upon Edom; ſee Joſh. xv. 21. Here it is foretold they ſhould enlarge their borders that way.

——— *And they of the plain, the Philiſtines.*] The plain lay lower, and was better watered than the ſouth part of Judea, and it lay toward the Philiſtines country; ſee Joſh. xv. 33, 45; and the note upon Zech. vii. 7. Theſe were likewiſe ill neighbours to the Jews, whom they ſhould at laſt conquer, and poſſeſs their land, as the Prophet here foretels; compare Zeph. ii. 7.

——— *And they ſhall poſſeſs the land of Ephraim, and the fields of Samaria.*] The Prophet ſpeaks of thoſe places as poſſeſſed by idolaters, for ſo they were in his time; *viz.* that colony which the king of Aſſyria ſettled there, *who ſerved their own idols, together with the God of the land:* 2 Kings xvii. 24—33. So the words import the conqueſt of the Jews over their idolatrous neighbours; ſee the note upon ver. 18.

——— *And Benjamin ſhall poſſeſs Gilead.*] Benjamin, although one of the ſmalleſt tribes, ſhall enlarge his borders as far as the land of Gilead beyond Jordan.

Ver. 20. *And the captivity of this hoſt of the children of Iſrael ſhall poſſeſs that of the Canaanites, even unto Zarephath.*] The *ten tribes*, when they ſhall return from their captivity, ſhall poſſeſs all the country where the Canaanites formerly lived, even unto Zarephath, or Sarepta, a city near Sidon, in the northern borders of Judea: 1 Kings xvii. 9. The Canaanites, properly ſo called, were ancient inhabitants of that diſtrict; ſee Judg. i. 32, 33. Mat. xv. 21, 22.

——— *And the captivity of Jeruſalem, which is in Sepharad, ſhall poſſeſs the cities of the ſouth.*] Dr. Lightfoot, in his chorographical notes upon St. Luke, chap. ii. ſuppoſes Sepharad to be a part of the country of Edom; and explains the text of the Jews who were captives in Edom, that they ſhould poſſeſs the cities of the South that lay near that country; ſee the beginning of the 19th verſe. Others tranſlate the ſentence thus, "The captivity of Jeruſalem ſhall poſſeſs that which is in Sepharad, and the cities of the South." In the former part of the verſe the Prophet mentioned the re-ſettlement of the ten tribes after their reſtoration; here he mentions that of Judah, under the name of Jeruſalem. Iſrael and Judah are commonly joined together, as equally ſharers in the general reſtoration of that nation. Of the latter it is here foretold, that they ſhould poſſeſs the country called Sepharad. If that word be taken as an appellative, it ſignifies a border, and may denote that part of Arabia which bordereth upon the ſouth of Judea, or the cities of the South, here mentioned.

Ver. 21. *And ſaviours ſhall come upon mount Sion, to judge the mount of Eſau.*] By *ſaviours* may be underſtood the leaders of the Jews, who ſhall fight their battles, and vanquiſh their enemies, denoted by the inhabitants of mount Eſau. In this ſenſe the word *ſaviour* is taken, Judg. iii. 9. Iſa. xix. 20. Or we may underſtand the word in a ſpiritual ſenſe, for the preachers of Salvation, whoſe office it is to convert unbelievers and "aliens to the commonwealth of Iſrael;" compare ver. 17. and Amos ix. 12. Inſtead of *ſaviours*, the LXX, with a ſmall alteration of the Hebrew points, read, *thoſe that are ſaved*, or eſcape: The ſame with the *remnant* often mentioned in the Prophets, and particularly Joel ii. 32; ſee the note upon that place.

——— *And the kingdom ſhall be the Lord's.*] This will be fulfilled when the four monarchies are deſtroyed, and "the ſtone which ſmote the image, becomes a great mountain and fills the whole earth;" ſee Dan. ii. 35, 44. vii. 14, 27. Zech. xiv. 9. Zeph. iii. 9. Rev. ix. 15.

Here ends the Book of the Prophet O B A D I A H.

Critical

Critical and Explanatory ANNOTATIONS ON JONAH.

The PREFACE.

Jonah was the ancienteſt of all the Prophets, whoſe writings are preſerved in Scripture *canon.* Biſhop Lloyd, in his *Chronological Tables*, ſuppoſes him to have propheſied in the latter end of Jehu's, or the beginning of Jehoahaz's reign; at which time the kingdom of Iſrael was brought very low by the oppreſſions of Hazael, king of Syria, 2 Kings xiii. 22. This might be a proper reaſon for Jonah to foretel the ſucceſs which Jehoahaz's grandſon Jeroboam, ſhould have in *reſtoring the coaſts* of Iſrael, ibid. chap. xiv. 25. He was of Gath-hepher, a town in the tribe of Zebulon, Joſh. xix. 13. not far from Sephorim, or *Dio-cæſarea*, as St. Jerom informs us in his *Commentary* upon Jonah: Who adds, that Jonah's *ſepulcre was ſhewed there in his time.* This town was ſituate in Galilee, and ſo confutes that obſervation of the *Phariſees*; *that out of Galilee there did ariſe no Prophet*, John vii. 52. He was ſent to Nineveh, to denounce deſtruction to that city, within *forty* days time, if they repented not. But they complying with the ſummons of the Prophets, God deferred the executing his judgments, till the encreaſe of their iniquities made them ripe for deſtruction, about 150 years afterwards; as we ſhall ſee more particularly, when we come to explain the Prophecy of Nahum.

CHAP. I.

1 *Jonah ſent to Nineveh, fleeth to Tarſhiſh.* 4 *He is bewrayed by a tempeſt,* 11 *thrown into the ſea,* 17 *and ſwallowed by a fiſh.*

NOW the word of the LORD came unto Jonah the ſon of Amittai, ſaying,

2 Ariſe, go to Nineveh that great city, and cry againſt it; for their wickedneſs is come up before me.

3 But Jonah roſe up to flee unto Tarſhiſh from the preſence of the LORD, and went down to Joppa; and he found a ſhip going to Tarſhiſh: ſo he paid the fare thereof, and went down into it to go with them unto Tarſhiſh, from the preſence of the LORD.

4 ¶ But the LORD ſent out a great wind into the ſea, and there was a mighty tempeſt in the ſea, ſo that the ſhip was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and caſt forth the wares that *were* in the ſhip into the ſea, to lighten *it* of them: but Jonah was gone down into the ſides of the ſhip, and he lay, and was faſt aſleep.

6 So the ſhip-maſter came to him, and ſaid unto him, What meaneſt thou, O ſleeper? ariſe, call upon thy God, if ſo be

that God will think upon us that we periſh not.

7 And they ſaid every one to his fellow, Come, and let us caſt lots, that we may know for whoſe cauſe this evil *is* upon us. So they caſt lots, and the lot fell upon Jonah.

8 Then ſaid they unto him, Tell us, we pray thee, for whoſe cauſe this evil *is* upon us: what *is* thine occupation? and whence comeſt thou? what *is* thy country? and of what people *art* thou?

9 And he ſaid unto them, I *am* an Hebrew, and I fear the LORD the God of heaven, which hath made the ſea, and the dry land.

10 Then were the men exceedingly afraid, and ſaid unto him, Why haſt thou done this? (for the men knew that he fled from the preſence of the LORD, becauſe he had told them.)

11 ¶ Then ſaid they unto him, What ſhall we do unto thee, that the ſea may be calm unto us? (for the ſea wrought and was tempeſtuous)

12 And he ſaid unto them, Take me up, and caſt me forth into the ſea; ſo ſhall the ſea be calm unto you: for I know that for my ſake this great tempeſt *is* upon you.

13 Nevertheleſs, the men rowed hard to bring *it* to the land, but they could not; for the ſea wrought, and was tempeſtuous againſt them.

14 Wherefore they cried unto the LORD, and ſaid, We beſeech thee, O LORD, we beſeech thee, let us not periſh for this mans life, and lay not upon us innocent blood: for thou, O LORD, haſt done as it pleaſed thee.

15 So they took up Jonah, and caſt him into the ſea, and the ſea ceaſed from her raging.

16 Then the men feared the LORD exceedingly, and offered a ſacrifice unto the LORD, and made vows.

17 ¶ Now the LORD had prepared a great fiſh to ſwallow up Jonah, and Jonah was in the belly of the fiſh three days and three nights.

Ver. 1. *Now the word of the Lord came unto Jonah.*] The Hebrew reads, *And the word of the Lord:* It is uſual in that language to begin a diſcourſe or a writing with the particle *and.*

Ver. 2. *Ariſe, go to Nineveh, that great city.*] See chap. iii. 3.

— *For their wickedneſs is come up before me.*] *The cry of their wickedneſs is come up before me*; as the LXX expreſs the ſenſe; ſee Gen. xviii. 20. James v. 4. Rev. xviii. 5. For this cauſe heinous offences are called *crying ſins.*

Ver. 3. *But Jonah roſe up to flee unto Tarſhiſh from the preſence of the Lord.*] He might think that that impulſe which wrought in the Prophets, might not exert it ſelf but in the land of Judea; or he might go away out of a ſudden fear, as our firſt parents *hid themſelves from the preſence of God among the trees of the garden*, Gen. iii. 8. It is certain, that Jonah, in his ſedate thoughts, acknowledged God's Omnipreſence; ſee the 9th verſe of this chapter, and chap. ii. 2.

— *And he found a ſhip going to Tarſhiſh.*] Learned men ſuppoſe that there were ſeveral places of that name noted for trade; one in Spain, another in India; and this might probably be in Cicilia. *Ships of Tarſhiſh* generally ſignify any trading or merchant ſhips. The reaſon of Jonah's unwillingneſs to undertake the delivery of the Divine Meſſage, ſhall be conſidered in the note upon chap. iv. 2.

Ver. 5. *Then the mariners were afraid, and cried every man unto his god.*] To their ſeveral idols, as being Heathens, and ignorant of the true God.

— *But Jonah was gone down into the ſides of the ſhip.*] Into a cabbin in one of the ſides of the ſhip. So we read that Jephthah was buried *in the cities of Gilead*, Judg. xii. 7. where our interpreters rightly expreſs the ſenſe, *in one of the cities of Gilead.*

Ver. 7. *Come, and let us caſt lots.*] This was an uſual method of referring things to the appointment or diſcovery of Providence, ſee 1 Sam. x. 20, 21. xiv. 42—44. Prov. xvi. 33. Acts i. 26.

Ver. 9. *I fear the Lord God of Heaven.*] Or rather, *JEHOVAH, the God of Heaven*; *Jehovah* being the peculiar name of the true God, by which he was diſtinguiſhed from thoſe who had the names of gods and lords among the Heathen.

Ver. 10. *Why haſt thou done this?*] You have been guilty of great profanation, to diſobey his command, whom your ſelf acknowledge to be Lord and Maker of all things.

Ver. 11. *For the ſea wrought, and was tempeſtuous.*] The Hebrew reads, *The ſea went and was tempeſtuous*, i. e. *grew more and more tempeſtuous*, as our margin reads. We find the ſame phraſe, Exod. xix. 19. *The trumpet waxed louder and louder*; where it is in the Hebrew, *The trumpet was going and ſtrengthning.*

Ver. 14. *Wherefore they cried unto the Lord.*] They were convinced by the account Jonah gave of himſelf, that the God whom he worſhipped, ver. 9. had brought this tempeſt upon them: So they made their petitions to him.

— *Let us not periſh for this man's life.*] For expoſing this man's life to inevitabel danger; ſince it is done out of extreme neceſſity, to ſave our ſelves, and by his own deſire.

Ver. 16. *Then the men feared the Lord exceedingly.*] They were convinced of the Power and Greatneſs of that God whom Jonah worſhipped; which appeared both in raiſing this ſtorm, and ſo ſuddenly laying it.

— *And offered a ſacrifice unto the Lord, and made vows.*] The words may be tranſlated to a plainer ſenſe, thus: *And offered ſacrice unto the Lord, that is, they made vows* to do it as ſoon as they had opportunity. The copulative particle *vau*, is ſometimes uſed by way of explication; ſee Noldius, p. 280. This ſenſe ſuits beſt here.

Ver. 17. *Now the Lord had prepared a great fiſh to ſwallow up Jonah.*] Naturaliſts give an account of ſome ſorts of fiſh, which are large enough to ſwallow a man; particularly the *canis charcarias*, or *dog-fiſh*, called by ſome writers, *lamia*; ſee Bochart de Animal. lib. 5. c. 12.

— *And Jonah was in the belly of the fiſh, three days and three nights.*] The Hebrew language hath no one word to expreſs what we call a *natural day*; ſo what the Greeks expreſs by Νυχθήμερον, they denote by *a day and a night.* Therefore the ſpace of time conſiſting of one whole revolution of twenty-four hours, and part of two others, is fitly expreſſed in that language, *by three days and three nights.* Such a ſpace of time *our Lord* lay in the grave; and we may from thence conclude, that Jonah, who was an eminent figure of him in this particular, was no longer in the fiſh's belly.

CHAP. II.

1 *The prayer of Jonah.* 10 *He is delivered from the fiſh.*

THEN Jonah prayed unto the LORD his God out of the fiſhes belly.

2 And ſaid, I cried by reaſon of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, *and* thou heardſt my voice.

3 For thou hadſt caſt me into the deep, in the midſt of the ſeas, and the floods compaſſed me about, all thy billows and thy waves paſſed over me.

4 Then I ſaid, I am caſt out of thy ſight; yet I will look again toward thy holy temple.

5 The waters compaſſed me about *even* to the ſoul: the depth cloſed me round about, the weeds were wrapt about my head.

6 I went down to the bottoms of the mountains; the earth with her bars *was* about me for ever: yet haſt thou brought up my life from corruption, O LORD my God.

7 When my ſoul fainted within me, I remembred the LORD, and my prayer came in unto thee, into thine holy temple.

8 They that obſerve lying vanities, forſake their own mercy.

9 But I will ſacrifice unto thee with the voice of thankſgiving, I will pay *that* that I have vowed: ſalvation *is* of the LORD.

10 ¶ And the LORD ſpake unto the fiſh, and it vomited out Jonah upon the dry land.

Ver. 1. *Then Jonah prayed unto the Lord, out of the fiſh's belly.*] Thoſe devout thoughts which he had at that time, he afterward digeſted into the following prayer; and added a thankſgiving for his deliverance at the end of it. So ſeveral of David's Pſalms were probably compoſed after his trouble was over; but in a manner ſuitable to the thoughts he had at the time of his affliction, and with a grateful ſenſe of God's mercies for his deliverance out of it; ſee Pſal. liv. and cxx.

Ver. 2. *Out of the belly of hell cried I.*] The word *ſheol* ſignifies the *ſtate of the dead.* So it may moſt properly be render'd the *grave* here, as the margin reads; the belly of the fiſh was to Jonah inſtead of a grave.

Ver. 4. *Then I ſaid, I am caſt out of thy ſight: yet I will look again toward thy holy temple.*] My firſt apprehenſions were, that as I had juſtly forfeited thy favour by my diſobedience; ſo thou wouldſt caſt me out of thy protection: ſee ver. 7. and compare Pſal. xxxi. 22. yet upon recollecting my ſelf, I thought it my duty not to deſpair of thy mercy, but direct my prayer toward thy heavenly habitation; ſee ver. 7.

Ver. 5. *The waters compaſſed me even to the ſoul.*] When I was thrown into the ſea, I thought my ſelf juſt ready to be drowned; compare Pſal. lxix. 1.

Ver. 6. *I went down to the bottoms of the mountains,* &c.] I went down to the bottom of the ſea, where the foundations of the mountains lie; ſee Pſal. xxiv. 2. I found my ſelf incloſed on every ſide, ſo that I had no proſpect of deliverance.

Ver. 7. *My prayer came in unto thee, into thy holy temple.*] My prayer reached unto Heaven, the place of thy peculiar reſidence; ſee Pſal. xi. 4. xviii. 6. cii. 19. Micah i. 2. Habak. ii. 20.

Ver. 8. *They that obſerve lying vanities, forſake their own mercy.*] They that ſeek to, or truſt in idols, often called by the names of *vanity* and *lies*, (ſee Pſal. xxxi 6. Jer. x. 8. xvi. 19.) forſake him who alone is able to ſhew mercy to them, and preſerve them in the time of danger.

Ver. 9. *But I will ſacrifice to thee with the voice of thankſgiving, I will pay that which I have vowed.*] I will offer to thee thoſe thanks which I ſolemnly promiſed to pay in the time of my trouble, and which will be as acceptable to thee, as the fatteſt ſacrifices of ſlain beaſts; ſee Pſal. l. 14. cxv. 17, 18. Hoſ xiv. 2.

Ver. 10. *And the Lord ſpake unto the fiſh,* &c.] God's Almighty Power is repreſented in Scripture, as bringing things to paſs by his bare will and command; ſee Gen. i. 3. Rom. iv. 17. Huetius, Demonſt. Evang. Prop. 4 ſuppoſes that Jonah's deliverance from the whale's belly gave occaſion to the Greek ſtory of Arion, who after he was caſt into the ſea, was conveyed by a dolphin to the port of Corinth.

CHAP. III.

1 *Jonah ſent again, preacheth to the Ninevites.* 5 *Upon their repentance,* 10 *God repenteth.*

AND the word of the LORD came unto Jonah the ſecond time, ſaying,

2 Ariſe, go unto Nineveh that great city, and preach unto it the preaching that I bid thee.

3 So Jonah aroſe and went unto Nineveh, according to the word of the LORD: (now Nineveh was an exceeding great city of three days journey.)

4 And Jonah began to enter into the city a days journey, and he cried and ſaid, Yet forty days and Nineveh ſhall be overthrown.

5 ¶ So the people of Nineveh believed God, and proclaimed a faſt, and put on ſackcloth from the greateſt of them even to the leaſt of them.

6 For word came unto the king of Nineveh, and he aroſe from his throne, and he laid his robe from him, and covered *him* with ſackcloth, and ſat in aſhes.

7 And he cauſed *it* to be proclaimed, and publiſhed through Nineveh (by the decree of the king and his nobles) ſaying, Let neither man nor beaſt, herd nor flock taſte any thing; let them not feed, nor drink water.

8 But let man and beaſt be covered with ſackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we periſh not?

10 ¶ And God ſaw their works, that they turned from their evil way, and God repented of the evil that he had ſaid that he would do unto them, and he did *it* not.

Ver. 3. *Now Nineveh was an exceeding great city, of three days journey.*] The Hebrew reads, "a city great to God; ſo the mountains of God" are the ſame with great mountains; Pſal. xxxvi. 6. and *the cedars of God* are tranſlated *goodly cedars*; Pſal. lxxx. 10.

Diodorus Siculus informs us, that Nineveh was 480 furlongs in compaſs, which makes ſixty of our miles; ſee Dr. Prideaux, ad An. C. 612: So that it was bigger than Babylon, which, according to his account, was but forty-eight. Diodorus's account agrees with the deſcription the Prophet gives us, that it was *three days journey* in compaſs; twenty miles was a day's journey in common computation for a foot-traveller; ſee Caſaubon's notes upon Strabo, lib. 1. p. 35.

Ver. 4. *Yet forty days, and Nineveh ſhall be overthrown.*] God was pleaſed to allow them ſufficient time to repent, and give ſome proof of their reformation. The copies of the LXX read, *three days*: It is no eaſy matter to gueſs at the occaſion of the miſtake, although Iſ. Voſſius is willing to believe, that this was the original reading; ſee his Book de LXX Interp. cap. 23. Some copies of Juſtin Martyr's dialogue with Trypho, p. 316. edit. Lond. read *forty three days*; but that number is probably owing to the copiers, who joined the two readings of the Hebrew and LXX together.

Ver. 5. *So the people of Nineveh believed God*, &c.] The fame of the wonderful works God had wrought for the Jews, was ſpread over the eaſtern parts of the world. This might make the Ninevites hearken to a man of that nation, that came to them as ſent by God. And it is likely, that he gave them an account of the miraculous circumſtances which attended his own miſſion. But without queſtion, a ſenſe of their own guilt, and their deſerving whatever puniſhment Heaven could inflict, was a principal reaſon that moved them to have a regard for his meſſage. And by the men of Nineveh's "repenting at the preaching of Jonas," God deſigned to upbraid the ſtubbornneſs of his own people, and ſhame them, as it were, into repentance, for fear the men of "Nineveh ſhould riſe up in judgment againſt them;" as our Saviour ſpeaks of the Iſraelites in his own time, Mat. xii. 41.

Ver. 6. *For word came unto the king of Nineveh.*] Archbiſhop Uſher in his Annals, ad. A. M. 3233. ſuppoſes this prince to have been Pul the king of Aſſyria, Nineveh being then the capital city of that empire; who afterward invaded the kingdom of Iſrael, in the days of Menahem, 2 Kings xv. 19. it being very agreeable to the methods of providence, to make uſe of an heathen king that was penitent, to puniſh the impenitency of God's own people Iſrael.

——— *And he aroſe from his throne, and laid aſide his robe from him.*] He laid aſide all his ſtate, and put on the habit of a penitent.

Ver. 7. *Let neither man nor beaſt —— taſte any thing.*] Such general ſhews of ſorrow add to the ſolemnity of the humiliation, and may be proper to work upon mens minds, and bring them to a true contrition.

Ver. 8. *But let man and beaſt be covered with ſackcloth.*] The covering horſes and mules with ſackcloth adds to the ſolemnity of a funeral: In like manner, their mournful garb was an affecting circumſtance in this publick ſorrow and humiliation.

——— *Let them cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands.*] Natural religion inſtructed them, that their earneſt prayers without true amendment would not avail them before God; nor would their repentance be thought ſincere, unleſs they reſtored to the true owners what they had gained by violence and injuſtice.

Ver. 9. *Who can tell if God will turn and repent?*] Compare Joel ii. 14. 2 Sam. xii. 22. Even wicked men, upon their repentance, are apt to conceive hopes of obtaining mercy.

Ver. 10. *And God repented of the evil which he ſaid he would do unto them, and he did it not.*] According to the general declaration he hath made of his will in this caſe; Jer. xviii. 1. Therefore the threatnings of temporal evils are to be underſtood conditionally, *viz.* unleſs the execution of them is ſuſpended by mens repentance.

CHAP. IV.

1 *Jonah repining at God's mercy,* 4 *is reproved by the type of a gourd.*

BUT it diſpleaſed Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and ſaid, I pray thee, O LORD, *was* not this my ſaying, when I was yet in my country? Therefore I fled before unto Tarſhiſh: for I knew that thou *art* a gracious God, and merciful, ſlow to anger and of great kindneſs, and repenteſt thee of the evil.

3 Therefore now, O LORD, take I beſeech thee, my life from me; for *it is* better for me to die than to live.

4 ¶ Then ſaid the LORD, Doſt thou well to be angry?

5 So Jonah went out of the city, and ſat on the eaſt-ſide of the city, and there made him a booth, and ſat under it in the ſhadow, till he might ſee what would become of the city.

6 And the LORD God prepared a gourd, and made *it* to come up over Jonah, that it might be a ſhadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

7 But God prepared a worm when the morning roſe the next day, and it ſmote the gourd that it withered.

8 And it came to paſs when the ſun did ariſe, that God prepared a vehement eaſt-wind; and the ſun beat upon the head of Jonah, that he fainted and wiſhed himſelf to die, and ſaid, *it is* better for me to die than to live.

9 And God ſaid to Jonah, Doſt thou well to be angry for the gourd? And he ſaid, I do well to be angry *even* unto death.

10 Then ſaid the LORD, Thou haſt had pity on the gourd, for the which thou haſt not laboured, neither madeſt it grow, which came up in a night, and periſhed in a night:

11 And ſhould not I ſpare Nineveh that great city, wherein are more than ſixſcore thouſand perſons, that cannot diſcern between their right hand and their left hand, and *alſo* much cattle.

Ver. 1. *But it diſpleaſed Jonah exceedingly*, &c.] God's mercy in ſparing the Ninevites was very diſpleaſing to Jonah, and he expreſſed a great impatience under it, leſt he ſhould be eſteemed a falſe prophet, and treated as ſuch.

Ver. 2. *And he prayed unto the Lord, and ſaid*, &c.] He uttered his complaint in his prayers to God, wherein he pleaded an excuſe for his diſobedience to God's firſt commands.

— *Therefore I fled into Tarſhiſh*, &c.] This made me unwilling to go upon this meſſage to the Ninevites, becauſe I knew by the declarations thou madeſt to Moſes, Exod. xxxiv. 6. and by ſeveral inſtances of thy mercy, that thou doſt not always execute the puniſhments thou threatneſt againſt ſinners.

Ver. 3. *Therefore now, O Lord, take I beſeech thee, my life from me*, &c.] I had rather die than live under the imputation of being a falſe prophet. Joſephus, Antiq. lib. xiii. c. 19. tells a ſtory parallel to this, concerning one Judas an *Eſſene*, who had foretold that Antigonus ſhould be murdered on a certain day at Straton's tower, which was another name for the town of Cæſarea. On the very ſame day he ſaw this Antigonus in the temple, at which he fell into a great paſſion, and wiſhed himſelf dead. But before the day was over, he received news that Antigonus was ſlain juſt under that tower of the palace in Jeruſalem, which was called Straton's tower.

Ver. 5. *So Jonah went out of the city*] The words ſhould have been tranſlated, *Now Jonah had gone out of the city:* For the particulars related in the foregoing verſes happened after his departing out of the city, and ſitting ſomewhere in view of it, expecting ſome extraordinary judgment ſhould come upon it; but being diſappointed, he broke out into that expoſtulation with God already mentioned.

— *And ſat on the eaſt ſide of the city*] Probably in ſome ſolitary place, where he might not be diſcovered, and which did not lie in the way toward his own country, but quite oppoſite to it: So that if the Ninevites had a mind to have purſued him, they might not apprehend him.

Ver. 6. *And God prepared a gourd*, &c.] What ſort of plant or ſhrub this ſhould be, was a queſtion before St. Jerom's time, as appears by his commentary upon the place. He tranſlates it *ivy*, not that he thought it meant ſo, but in compliance, as he tells us, with ſome ancient interpreters; altho' the Septuagint, and all the ancient verſions, agree in tranſlating it a *gourd*.

——— *That it might be a ſhadow over his head, and deliver him from his grief.*] From the burning heat of the ſun, which ſtill added to his former grief and vexation; the booth which he made at firſt, being withered by the heat.

Ver. 8. *When the ſun did ariſe, God prepared a vehement eaſt-wind, and the ſun did beat upon the head of Jonah, that he fainted*, &c.] The winds in the hot countries are oftentimes more ſuffocating than the heat of the ſun, when they blow from the ſandy deſarts; and they make the ſun-beams give a more intenſe light. The word *chariſhith, vehement*, ſignifies likewiſe *ſilent*, as it is tranſlated in the margin. Taking it in that ſenſe, it denotes ſuch a wind as cauſes a ſmall motion in the air, and makes it ſultry hot.

Ver. 9. *Doſt thou well to be angry for the gourd?*] Doſt thou think fit to perſiſt in thine impatience, notwithſtanding the puniſhment I have ſent upon thee for thy former guilt in this kind?

——— *I do well to be angry, even unto death.*] I have juſt cauſe to be angry, even to that degree as to wiſh my ſelf dead. The Prophet here records his own impatience, without concealing any circumſtance of it, as Moſes, and other Holy Writers have done.

Ver. 10. *Thou haſt had pity on the gourd*, &c.] Thou waſt concerned at the loſs of that ſhort-liv'd plant.

Ver. 11. *And ſhould not I ſpare Nineveh, that great city?*] The lives of ſo many thouſand men are much more valuable than that of a ſingle plant.

——— *Wherein are more than ſixſcore thouſand perſons that cannot diſcern between their right hand and their left.*] *i. e.* Infants, who *know neither good nor evil*, as it is expreſſed, Deut. i. 39. Iſa. vii. 15, 16. If we compute theſe at a *fifth* part of the inhabitants of Nineveh, the whole ſum will amount to ſix hundred thouſand inhabitants; which are as few as can well be ſuppoſed to live in a city of ſuch large dimenſions.

——— *And alſo much cattle.*] God's providence extends its care to beaſts, as well as men; ſee Pſal. xxxvi. 6. civ. 27, 28. So he is willing to ſpare them, as well as the more noble parts of the creation.

This reaſon ſeems to have ſilenced Jonah's complaints, and made him ſenſible of his fault, in repining at God's mercies.

Here ends the Book of the Prophet JONAH.

Critical and Explanatory ANNOTATIONS

ON

MICAH.

The PREFACE.

The Prophet Micah was probably of Judah, becauſe he reckons the time of his propheſying by the reigns of the kings of Judah. He is called the Moraſthite here, and Jer. xxvi. 18. from the place of his nativity, Moraſthi, which St. Jerom diſtinguiſhes from Mareſhah, mentioned chap. i. 15. though he places them both in the tribe of Judah. *Lib. de Locis Hebr.*

CHAP. I.

1 *Micah ſheweth the wrath of God againſt Jacob, for idolatry.* 10 *He exhorteth to mourning.*

THE word of the LORD that came to Micah the Moraſthite in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he ſaw concerning Samaria and Jeruſalem.

2 Hear, all ye people, hearken, O earth, and all that therein is, and let the Lord GOD be witneſs againſt you, the Lord from his holy temple.

3 For behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.

4 And the mountains ſhall be molten under him, and the valleys ſhall be cleft: as wax before the fire, *and* as the waters *that are* poured down a ſteep place.

5 For the tranſgreſſion of Jacob *is* all this, and for the ſins of the houſe of Iſrael. What *is* the tranſgreſſion of Jacob? *is it* not Samaria? and what *are* the high places of Judah? *are they* not Jeruſalem?

6 Therefore I will make Samaria as an heap of the field, *and* as plantings of a vineyard; and I will pour down the ſtones thereof into the valley, and I will diſcover the foundations thereof.

7 And all the graven images thereof ſhall be beaten to pieces, and all the hires thereof ſhall be burnt with the fire, and all the idols thereof will I lay deſolate: for ſhe gathered *it* of the hire of an harlot, and they ſhall return to the hire of an harlot.

8 Therefore I will wail and howl, I will go ſtript and naked: I will make a wailing like the dragons, and mourning as the owls.

9 For her wound *is* incurable, for it is come unto Judah: he is come unto the gate of my people, *even* to Jeruſalem.

10 ¶ Declare ye *it* not at Gath, weep ye not at all: in the houſe of Aphrah roll thy ſelf in the duſt.

11 Paſs ye away, thou inhabitant of Saphir, having thy ſhame naked; the inhabitant of Zaanan came not forth in the mourning of Beth-ezel, he ſhall receive of you his ſtanding.

12 For the inhabitant of Maroth waited carefully for good; but evil came down from the LORD unto the gate of Jeruſalem.

13 O thou inhabitant of Lachiſh, bind the chariot to the ſwift beaſt: ſhe *is* the beginning of the ſin to the daughter of Zion: for the tranſgreſſions of Iſrael were found in thee.

14 Therefore ſhalt thou give preſents to Moreſheth-gath: the houſes of Achzib *ſhall be* a lye to the kings of Iſrael.

15 Yet will I bring an heir unto thee, O inhabitant of Mareſhah: he ſhall come unto Adullam the glory of Iſrael.

16 Make thee bald, and poll thee for thy delicate children, enlarge thy baldneſs as the eagle, for they are gone into captivity from thee.

Ver. 1. *The word of the Lord that came to Micah concerning Samaria and Jeruſalem.*] Concerning both the kingdoms of Iſrael and Judah, whereof Samaria and Jeruſalem were the metropolis.

Ver. 2. *Hear all ye people, and hearken O earth, and all that therein is.*] Or, *hearken O land,* (of Iſrael) *and all its inhabitants.* A form of ſpeech beſpeaking mens attention; ſee Deut. xxxii. 1. Iſa. i. 2. The Prophets ſometimes addreſs their ſpeech to inanimate things, to upbraid the ſtupidity of men; ſee below, chap. vi. 1, 2 Ezekiel vi. 2.

——— *And let the Lord be witneſs againſt you.*] I call him to witneſs, that I have forewarned you of the judgments that hang over your heads, unleſs you ſpeedily repent. And he himſelf will become a witneſs againſt you, and convince you of your ſins, in ſuch a manner that you ſhall not be able to deny the charge; compare Pſal. l. 7. Malachi iii. 5.

—— *The Lord from his holy temple.*] From Heaven, his Holy Habitation; ſee the following verſe, and the note upon Jonah ii. 7.

Ver. 3. *For behold, the Lord cometh out of his place.*] God is deſcribed as coming from Heaven to judgment, becauſe of the viſible effects of his power and preſence upon earth; ſee Iſa. xxvi. 21.

——— *And he will come down, and tread upon the high places of the earth.*] When he comes to execute his judgments, he will ſubdue places of the greateſt ſtrength, and bring down the men of the higheſt rank; ſee Amos iv. 13.

Ver. 4. *And the mountains ſhall be molten under him, and the vallies ſhall be cleft,* &c.] An alluſion to God's coming upon mount Sinai, when thunder and lightning ſhook the mountain, and violent rains, which accompanied this tempeſt, made the hills look as if they were melted down; compare Judg. iv. 4, 5. Pſal. lxviii. 8. xcvii. 5. Iſa. lxiv. 1, 2. Habak. iii. 6, 9, 10. Or the words may be referred to the General Judgment, of which all particular judgments are an earneſt; when the Heavens and the earth ſhall be diſſolved at God's appearing; compare Nahum i. 5. Iſa. li. 6.

Ver. 5. *What is the tranſgreſſion of Jacob, is it not Samaria?*] Where is the chief cauſe of Jacob's or Iſrael's ſin, and apoſtacy? Is it not in Samaria, the chief ſeat of that kingdom, the reſidence of the king and his princes, who have ſet up the idolatry of the golden calves, and made it the eſtabliſhed religion of the kingdom.

——— *And what are the high places of Judah, are they not Jeruſalem?*] Doth not the idolatrous worſhip, practiſed in the high places, receive its chief encouragement from Ahaz, and the great men that join with him in that idolatry? ſee 2 Kings xvi. 4.

Ver. 6. *Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard.*] It ſhall be turned into an heap of ruins; compare chap. iii. 12. 2 Kings xix. 25. Nehem. iv. 2. It ſhall be reduced into ſuch heaps of ſtones as are laid up together in a field lately plowed, or a vineyard newly planted, after the ſtones have been gathered out of it; compare Hoſ. xii. 11. Iſa. v. 2. The Vulgar Latin tranſlates the ſentence thus, "I will make Samaria as an heap of ſtones in a field, when a vineyard is planted."

——— *And I will pour down the ſtones thereof into the valley, and I will diſcover the foundations thereof.*] Samaria ſtood upon an hill, 1 Kings xvi. 24. So when it was demoliſhed, many ſtones would fall down from the high and ſtately buildings into the valley, beneath, and leave the foundations naked and bare; compare Jer. li. 25.

Ver. 7. *All the hires thereof ſhall be burnt with fire.*] *i. e.* The city ſhall be deſtroyed; all its wealth and ſubſtance ſhall be conſumed in the fire; the increaſe of which they looked upon as ſo many rewards of their idolatry; ſee Hoſ. ii. 5, 12.

——— *For ſhe gathered it of the hire of an harlot, and it ſhall return to the hire of an harlot.*] She imagines that ſhe gaineth her wealth as a reward of her idolatry, and it ſhall return, or be made a prey to idolatrous Aſſyrians. Nothing is more abominable than the *hire of an harlot*, implying two great wickedneſſes; covetouſneſs, and impurity; ſee Deut. xxiii. 18.

Ver. 8. *Therefore I will wail and howl, I will go ſtript and naked.*] I will ſympathize with the calamities of my countrymen; compare Iſa. xxii. 4. Jer. iv. 19. I will put on the habit and dreſs of mourners, whoſe cuſtom it was to go without their upper garments; or with thoſe they wore, rent and torn. This will fitly denote the naked condition to which the ten tribes will be reduced by their enemies; ſee Iſa. xx. 2, 3, 4.

——— *I will make a wailing like the dragons.*] The word *tannin* is often tranſlated a *dragon* by our interpreters; but it ſignifies moſt commonly ſome great fiſh, ſuch as a whale or crocodile. It ſeems to be taken for a land-animal here, as Dr. Pocock obſerves upon the place; and ſo it is taken Lam. iv. 3. where our Engliſh reads, "The ſea monſters draw out the breaſt, they give ſuck to their young ones:" But the text muſt be underſtood of a land-animal, ſea monſters having no breaſts.

——— *And mourning as the owls.*] Compare Job xxx. 29. Pſal. cii. 6. Bochart. de Animal. lib. ii. c. 14. thinks the word tranſlated *owls*, ſignifies properly an *oſtrich*. It is generally ſuppoſed, that the Hebrew *yaanih* is derived from the loud noiſe this bird maketh. The LXX tranſlate it here by Σειρῆνες, *Sirens*; by which Voſſius underſtands a ſort of waſp or hornet, of a melancholy note; which kind never goes in ſwarms, but wanders about in a ſolitary manner; ſee his Diſſert. de Orac. Sibyll. c. 13.

Ver. 9. *For her wound is incurable, it is come to Judah,* &c.] The captivity and deſolation of the ten tribes can neither be prevented, becauſe they perſiſt in their impenitence; nor can any relief be applied to it, becauſe it will end in their utter deſtruction. And one aggravating circumſtance attends it, that it is the fore-runner of thoſe evils which will befal Judah and Jeruſalem; whoſe gates Sennacherib ſhall attempt to beſiege, with a deſign to make himſelf maſter of that city and the kingdom; ſee 2 Kings xviii. 17. 2 Chron. xxxii. 2; compare verſe 12. of this chapter.

Ver. 10. *Declare it not in Gath.*] The words are taken out of David's lamentation over Saul and Jonathan, 2 Sam. i. 20. This manner of ſpeech does not imply in either place, that ſuch ill tidings could be concealed; but only expreſſeth the Prophet's concern, leſt the Philiſtines ſhould take occaſion from thence to rejoice over the calamities of his people.

——*In the houſe of Aphrah roll thy ſelf in the duſt.*] Or, *wallow in the aſhes*; as was commonly practiſed in times of great mourning; ſee Eſther iv. 3. Jer. vi. 20. The word *aphrah* ſignifies *duſt*; and the Prophet, it is likely, puts it here for *ophrah*, a town in the tribe of Benjamin; that the name may better ſuit their preſent condition.

Ver. 11. *Paſs ye away, thou inhabitant of Saphir, having thy ſhame naked*] Or, *thy nakedneſs uncovered.* The word *ſaphir* imports a fair and delightful habitation, and denotes either Samaria or Jeruſalem. The Prophet threatens the inhabitants of that place, that they ſhall go into captivity in a way very unſuitable to their former ſoftneſs and luxury; even without ſo much as a covering to hide their nakedneſs; ſee Iſaiah iii. 17. xlvii. 2, 3.

—— *The inhabitant of Zaanan came not forth in the mourning of Beth-ezel.*] The inhabitants of Zaanan were ſo much concerned to provide for their own ſecurity, that they took no notice of the mournful condition of their neighbour; ſo beth-ezel ſignifies. Grotius ſuppoſes Zaanan to denote Zion, and Beth-ezel to ſignify Beth-el, called here by another name, importing the *houſe of ſeparation*, according to his interpretation; becauſe it was the principal ſeat of idolatrous worſhip.

—— *He ſhall receive from you his ſtanding.*] The inhabitant of Zaanan may make a conjecture of his own ſtrength or condition, whether he is like to ſtand or fall by the fate which he ſees doth befal the people of Beth-ezel.

Ver. 12. *For the inhabitant of Maroth waited carefully for good; but evil came down*, &c.] The words may be better tranſlated, "Although the inhabitant of Maroth waited for good, yet evil, *&c.*" So the particle *ki* is tranſlated when it is repeated in the middle of the ſentence, as it is here; 2 Sam. xxiii. 5. By *maroth*, which ſignifies *bitterneſs*, or *trouble*, Grotius underſtands *ramoth*: There were ſeveral *ramahs* expreſſed ſometimes by *ramoth* in the plural number; one in mount Ephraim, 1 Sam. i. 1. another in the tribe of Benjamin near Beth-lehem, Jeremiah xxxi. 15.

—— *But evil came down from the Lord unto the gate of Jeruſalem.*] Such a calamity as ſtopped not at Ramah, but reached even to Jeruſalem; thoſe two places being not far aſunder; ſee Judges xix. 10, 13.

Ver. 13. *O inhabitant of Lachiſh, bind the chariot to the ſwift beaſt.*] In order to flee from the approaching enemy. Lachiſh was one of the firſt cities that Sennacherib beſieged, when he invaded Judea: 2 Kings xviii. 13, 14.

—— *She was the beginning of ſin to the daughter of Zion, for the tranſgreſſions of Iſrael were found in her.*] She was the firſt among the cities of Judah which practiſed thoſe idolatries, which the kings and people of Iſrael had begun.

Ver. 14. *Therefore ſhalt thou give preſents to Moreſheth-gath.*] Either to defend thee againſt the enemy, or to receive thee under their protection. Moreſheth-gath was probably a place that once belonged to Gath of the Philiſtines.

—— *The houſes of Achzib ſhall be a lye unto the kings of Iſrael.*] *Achzib* ſignifies a lye. There is a town of that name belonging to the tribe of Judah, mentioned Joſh. xv. 44. This place the Prophet foretels will anſwer its name, and diſappoint the kings of Iſrael that depended upon its ſtrength and aſſiſtance; (ſee 2 Chron. xxi. 2. and chap. xxviii. 19.) Iſrael is ſometimes uſed for Judah; ſee below, chap. iii. 9, 10. So it may probably be taken here, and ver. 15.

Ver. 15. *Yet I will bring an heir to thee, O inhabitant of Mareſhah.*] This is another town belonging to Judah, mentioned Joſh. xv. 44. The name ſignifies an *inheritance*: So the Prophet, by way of alluſion, foretels that a new heir ſhall come and take poſſeſſion of it, *viz.* a conquering enemy.

—— *He ſhall come to Adullam, the glory of Iſrael.*] The enemy ſhall enlarge his conqueſts even to Adullam, one of the frontier cities of Judah, fortified by Rehoboam, 2 Chron. xi. 7. Iſrael is put here for Judah, as in the foregoing verſe. The margin reads, "The glory of Iſrael ſhall come to Adullam: *i. e.* The great and honourable men ſhall be forced to hide themſelves from their enemies, in the cave of Adullam, as David did when he fled from Saul, 1 Sam. xxii. 1.

This may relate to the great depredations which Pekah king of Iſrael, in conjunction with Rezin, king of Syria, made in the kingdom of Judah, in the reign of Ahaz; ſee 2 Chron. xxviii. 5—8.

Ver. 16. *Make thee bald, and poll thee for thy delicate children, for they are gone into captivity from thee.*] Cutting the hair, or ſhaving it cloſe, were expreſſions of mourning and lamentation, anciently uſed among moſt nations; ſee Job i. 20. Jer. vi. 29. Amos viii. 10.

—— *Enlarge thy baldneſs, as an eagle.*] When ſhe moults her feathers.

CHAP. II.

1 *Againſt oppreſſion.* 4 *A lamentation.* 7 *A reproof of injuſtice and idolatry.* 12 *A promiſe of reſtoring Jacob.*

WO to them that deviſe iniquity, and work evil upon their beds: when the morning is light, they practiſe it, becauſe it is in the power of their hand.

2 And they covet fields, and take *them* by violence; and houſes, and take *them* away: ſo they oppreſs a man and his houſe, even a man and his heritage.

3 Therefore thus ſaith the LORD, Behold, againſt this family do I deviſe an evil from which ye ſhall not remove your necks, neither ſhall ye go haughtily: for this time *is* evil.

4 ¶ In that day ſhall *one* take up a parable againſt you, and lament with a doleful lamentation, *and* ſay, We be utterly ſpoiled: he hath changed the portion of my people: how hath he removed *it* from me? turning away, he hath divided our fields.

5 Therefore thou ſhalt have none that ſhall caſt a cord by lot in the congregation of the LORD.

6 Propheſy ye not, *ſay they to them that* propheſy: they ſhall not propheſy to them, *that* they ſhall not take ſhame.

7 ¶ O *thou that art* named the houſe of Jacob, is the ſpirit of the LORD ſtraitned? *are* theſe his doings? do not my words do good to him that walketh uprightly?

8 Even of late my people is riſen up as an enemy: ye pull off the robe with the garment, from them that paſs by ſecurely, as men averſe from war.

9 The women of my people have ye caſt out from their pleaſant houſes, from their children have ye taken away my glory for ever.

10 Ariſe ye, and depart, for this *is* not *your* reſt: becauſe it is polluted, it ſhall deſtroy *you* even with a ſore deſtruction.

11 If a man walking in the ſpirit and falſhood do lie, *ſaying*, I will propheſy unto thee of wine and of ſtrong drink; he ſhall even be the prophet of this people.

12 ¶ I will ſurely aſſemble, O Jacob, all of thee: I will ſurely gather the remnant of Iſrael, I will put them together as the ſheep of Bozrah, as the flock in the midſt of their fold: they ſhall make great noiſe by reaſon of *the multitude of* men.

13 The breaker is come up before them: they have broken up, and have paſſed through the gate, and are gone out by it, and their

king ſhall paſs before them, and the LORD on the head of them.

Ver. 1. *Wo to them that deviſe iniquity, and work evil upon their beds*, &c.] Whoſe thoughts are big with miſchief ſo that they contrive ſchemes of wickedneſs upon their beds, in order to put them in practice when they ariſe in the morning; compare Pſal. xxxvi. 4.

— *Becauſe it is in the power of their hand.*] *They make their ſtrength the law of juſtice*, according to the character given of ſuch men, Wiſdom ii. 11.

Some take the Hebrew word *El*, to ſignify God, which is its moſt uſual ſignification; in which ſenſe the *Vulgar Latin* tranſlates it, *contra Deum eſt manus illorum, their hand is againſt God.* But the phraſe in the original is uſed in the ſame ſenſe in which our tranſlators underſtand it, Gen. xxxi. 29. Deut. xxviii. 32.

Ver. 2. *So they oppreſs a man and his houſe, even a man and his heritage.*] They take from him both his houſe and his land.

Ver. 3. *Behold againſt this family do I deviſe an evil*, &c.] As they deviſe miſchief againſt others, ſo will I deviſe an evil againſt them, as a due puniſhment for their ſin. As they have unjuſtly deprived others of their inheritance, ſo a conquering enemy ſhall diſpoſſeſs them, and carry them into captivity; ſee the following verſe. The word *family* is equivalent to people, as appears from Jer. i. 15. compare chap. viii. 3. x. 25. of that Prophecy; where the *families which have not called upon thy name*, mean the ſame with the *kingdoms that have not called upon thy name*, Pſal. lxxix. 6.

Ver. 4. *In that day ſhall one take up a parable againſt you.*] A parable denotes a ſpeech out of the ordinary way, as the Greek word Παροιμία imports, and illuſtrated with metaphors or rhetorical figures; ſee Job xxvii. 1. Ezek. xx. 49. Habak. ii. 1. So *ſpeaking in parables* (for ſo the words ſhould be tranſlated) is oppoſed to *ſpeaking plainly*, John xvi. 25—29.

— *And lament with a doleful lamentation.*] The expreſſion alludes to the lamentations made at funerals; ſee the note upon Amos v. 1.

— *He hath changed the portion of my people; how hath he removed it from me?*] He hath removed his people out of their ancient inheritance, that portion which he himſelf had allotted them; and given it away to other owners.

— *Turning away he hath divided our fields.*] Turning us into captivity; or, as the margin reads, *Inſtead of reſtoring us*, he hath divided our lands among our enemies.

Ver. 5. *Therefore thou ſhalt have none that ſhall caſt a cord by lot, in the congregation of the Lord.*] *Iſrael* was the Lord's people, or congregation; compare Deut. xxiii. 1, 2. they were *the lot of his inheritance*, Deut. xxxii. 9. and he divided their land among them by lot; but now they ſhall be utterly expelled out of it, and ſent captives into a foreign country.

Ver. 6. *Propheſy ye not, ſay they to them that propheſy.*] They do not care to hear the Prophets ſpeak ungrateful truths; ſee Iſa. xxx. 10. Amos vii. 16. The word is the ſame here which is uſed in that text of Amos; ſee the note there. *Say they*, is underſtood by a like *ellipſis*, Nahum xi. 8.

— *They ſhall not propheſy to them, that they ſhall not take ſhame.*] Or rather, For *they will not take ſhame.* It is to no purpoſe to propheſy to them, for they ſtill perſiſt in a ſhameleſs courſeof ſin; compare Zech. iii. 5. Jer. vi. 15. The latter part of the ſentence may be thus tranſlated, *Their ſhame ſhall not depart*, or be removed from them, *i. e.* God hath determined to bring that ſhame upon them which their ſins deſerve.

Ver. 7. *O thou that art named the houſe of Jacob.*] But doſt not act ſuitably to the piety of thy father Jacob.

— *Is the ſpirit of the Lord ſtraitned, are theſe his doings?* &c.] Is God's hand or power ſhortned? compare Iſa. lix. 1. Zech. iv. 6. Are the judgments he brings upon you the genuine effects of his Power and Goodneſs? and not rather ſuch acts as your ſins do in a manner conſtrain him to exerciſe? as puniſhments are called *his ſtrange work*, Iſa. xxviii. 21. Certainly both his laws and the words delivered by his Prophets would turn to your good if you would obey them.

Ver. 8. *Even of late my people is riſen up as an enemy.*] This Dr. Wells refers to the invaſion of Judah by Pekah, and the devaſtations which followed upon it; ſee 2 Chron. xxviii. 5—8.

— *Ye pull off the robe with the garment from them that paſs by ſecurely*, &c.] Or, *Ye take the robe from off the garment* —— ſo Noldius tranſlates it, p. 611. By the robe is meant the upper garment, called the *cloak*, Luke vi. 29. where the phraſe ſeems to be taken from this place. The words import, that the Iſraelites invaded their countrymen of Judea, who had given them no provocation, and were willing to live peaceably with them; and in a violent manner ſtript them of all their ſubſtance, even to their wearing-apparel.

Ver. 9. *The women of my people have ye caſt out from their pleaſant houſes*, &c.] This probably relates to the invaſion juſt now mentioned, when the *Iſraelites carried away captive of their brethren two hundred thouſand women, ſons and daughters*, 2 Chron. xxviii. 8.

— *From their children have ye taken away my glory for ever.*] Ye have taken their children captive with a deſign to ſell them to the Heathen; ſee Joel iii. 6. that they may be bred up in idolatry, and forfeit all their right to the privileges of my Temple and Worſhip. The Temple is called the *Beauty of Holineſs*, Pſal. xxix. 2. xcvi. 9. where the word is the ſame which is here tranſlated *glory*. Some underſtand the words of *Pekah* and *Rezin*'s deſign to ſet up another king in Judah, ſee Iſa. vii. 6. not allied to the houſe of David, and thereby to defeat the promiſes made to that family, that the Meſſias ſhould deſcend from thence, and withal deprive the poſterity of the Jews of the moſt glorious part of God's promiſes to them.

Ver. 10. *Ariſe ye, and depart, for this is not your reſt.*] The Prophet ſtill directs his diſcourſe to the Iſraelites that invaded Judea, and tells them, that as a juſt puniſhment for their oppreſſing and ſpoiling their brethren, they themſelves ſhould be carried captive out of their land, where God had promiſed to give them reſt; ſee Deut. xii. 9. Pſal. xcv. 2.

— *Becauſe it is polluted, it ſhall deſtroy you even with a ſore deſtruction.*] The land being polluted with your ſins, ſhall *ſpue you out*, as it did its former inhabitants, the Canaanites, Lev. xviii. 28.

Ver. 11. *If a man walking in the ſpirit and falſhood.*] Or of *falſhood.* Noldius gives ſeveral inſtances where the copulative particle ſupplies the place of the genitive caſe. See his Concordance, p. 315.

— *I will propheſy unto thee of wine and ſtrong drink, he ſhall even be the Prophet of this people.*] If a Prophet pretend to foretel all manner of plenty and proſperity, ſuch a one ſhall be hearkened to by this people, tho' it be never ſo unlikely to come to paſs. Such were thoſe that propheſied of *peace*, whom Jeremiah reproves, chap. vi. 14. viii. 11. and *ſpoke ſmooth things*, to pleaſe their hearers, Iſa. xxx. 10. The words may be thus tranſlated, *I will propheſy unto thee for wine and ſtrong drink*, —— i. e. if it appears both by his words and actions, that he doth not deſign the *ſerving God, but his own belly*, as St. Paul ſpeaks, Rom. xvi. 18. yet ſuch a one ſhall be followed by thoſe that love ſoothing teachers; compare chap. iii. 5. *Wine* and *ſtrong drink* are often mentioned together; the latter may beſt be explained in the words of St. Jerom, Epiſt. 2. ad nepotianum. "Sicera Hebræo ſermone omnis potio nuncupatur, quæ inebriare poteſt, ſive illa quæ frumento conficitur, ſive pomorum ſucco; aut cum favi decoquuntur in dulcem potionem, aut palmarum fructus exprimuntur in liquorem, coctiſque frugibus aqua pinguior coloratur." "The Hebrew word *ſheker* ſignifies any ſtrong drink, whether it may be made with any ſort of grain *(like our malt)* or with the juice of apples; or when a ſweet liquor is made by the infuſion of honey, or when a juice is preſſed out of the dates of the palm-tree; or water hath a ſtrength and colour added to it by the infuſion of any other fruit."

Ver. 12. *I will ſurely aſſemble, O Jacob, all of thee; I will ſurely gather the remnant of Iſrael,*] Here follows a promiſe of mercy, ſuch as is often ſubjoined to the threatning of impending judgments. This promiſe relates to the general reſtoration of the Jewiſh nation, which yet is here and elſewhere confined to that remnant that ſhall eſcape the puniſhments that will come upon the rebellious; ſee the note upon chap. iv. 7.

— *I will put them together as the ſheep of Bozrah*, &c.] God is often ſtiled *the Shepherd of Iſrael*, and his care over his people is compared to that of a ſhepherd over his flock, when he gathers them into the fold, and defends them from beaſts of prey, while they are there; compare Jer. xxxi. 10. Bozrah is a noted place in Idumea, where there were large flocks of ſheep.

— *They ſhall make a noiſe by reaſon of the multitude of men.*] The noiſe a multitude makes both diſcovers their numbers, and is a ſign of their being lively and in good condition. The words may be rendred, keeping cloſe to the original, *They ſhall encreaſe with men:* The ſame word in the Hebrew ſignifying both a *noiſe* and a *multitude*; compare Ezek. xxxvi. 37.

Ver. 13. *The breaker is come up before them.*] He that ſhall break the bonds of their captivity, or break through all obſtacles that hinder their return home. The word *porets* is uſually underſtood in a bad ſenſe, for a thief or a deſtroyer; but the context here determines it to a more favourable acceptation. To this ſenſe the *Vulgar Latin* renders it, *Pandens iter, He that opens the way.* The Jewiſh Commentators generally underſtand the *breaker*, and *their king* that follows, of the ſame perſon, *viz.* the Meſſiah; as may be ſeen in Dr. Pocock upon the place. Biſhop Pearſon cites the words of Moſes Hadarſon to the ſame purpoſe, in his *expoſition* of the fixth article of the Creed. The words ſeem parallel to that expreſſion of Zechariah, chap. xii. 8. *As the angel of the Lord before them*, or at the head of them; ſee the note there. Some of the Jews indeed, with a little variation, expound *their king* of the Meſſiah, and the *breaker* of his fore-runner Elijah; as Dr. Pocock obſerves. The Chaldee Paraphraſe tranſlates it, *Thoſe that are ſaved*, as if the word were in a paſſive form.

—— *They have broken up, and have paſſed through the gate, and are gone out by it.*] The expreſſions allude to a flock of ſheep, who as ſoon as a paſſage is opened for one to get out, do all of them follow.

—— *And their king ſhall paſs before them, and the Lord on the head of them.*] The Meſſiah, who is both their God and their king, ſhall lead and conduct them as their captain and general; compare Iſaiah lii. 12. Hoſea i. 11.

CHAP. III.

1 *The cruelty of the princes.* 5 *The falſhood of the prophets.* 8 *The ſecurity of them both.*

AND I ſaid, Hear I pray you, O heads of Jacob, and ye princes of the houſe of Iſrael; *Is it* not for you to know judgment?

2 Who hate the good, and love the evil, who pluck off their skin from off them, and their fleſh from off their bones:

3 Who alſo eat the fleſh of my people, and flay their skin from off them, and they break their bones, and chop them in pieces, as for the pot, and as fleſh within the caldron.

4 Then ſhall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themſelves ill in their doings.

5 ¶ Thus ſaith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace: and he that putteth not into their mouths, they even prepare war againſt him.

6 Therefore night *ſhall be* unto you that ye ſhall not have a viſion, and it ſhall be dark unto you, that ye ſhall not divine, and the ſun ſhall go down over the prophets, and the day ſhall be dark over them.

7 Then ſhall the ſeers be aſhamed, and the diviners confounded: yea, they ſhall all cover their lips, for *there is* no anſwer of God.

8 ¶ But truly I am full of power by the ſpirit of the LORD, and of judgment and of might, to declare unto Jacob his tranſgreſſion, and to Iſrael his ſin.

9 Hear this, I pray you, ye heads of the houſe of Jacob, and princes of the houſe of Iſrael, that abhor judgment, and pervert all equity.

10 They build up Zion with blood, and Jeruſalem with iniquity.

11 The heads thereof judge for reward, and the prieſts thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and ſay, *Is* not the LORD among us? none evil can come upon us.

12 Therefore ſhall Zion for your ſake be plowed *as* a field, and Jeruſalem ſhall become heaps, and the mountain of the houſe, as the high places of the foreſt.

Ver. 1. *Hear, O ye heads of Jacob, and ye princes of the houſe of Iſrael.*] Iſrael ſtands for Judah here, as appears by verſe 9, 10; ſee likewiſe chap. i. 14, 15.

Ver. 2, 3. *Who pluck off their skin from off them*, &c.] Who exerciſe all manner of cruelty upon their inferiors, as if they were ſo many butchers cutting meat for the ſhambles.

Ver. 4. *He will even hide his face from them at that time, as they have behaved themſelves ill in their doings.*] As they have ſhewed no pity to others, God will have no pity for them.

Ver. 5. *That bite with their teeth, and cry, Peace.*] Tho' they ſpeak ſmooth things, yet are no better than *ravening wolves*, and bring deſtruction upon thoſe that are deluded by them; ſee chap. ii. 11.

——— *And he that putteth not into their mouth, they even prepare war againſt him.*] If men will not ſtill careſs and maintain them, they bring them into trouble by raiſing falſe accuſations againſt them, as if they were enemies to the government; compare Ezek. xiii. 19.

Ver. 6, 7. *Therefore night ſhall be unto you, that ye ſhall not have a viſion*, &c.] The falſe prophets ſhall ſee their own prohecies confuted by experience, ſo that they ſhall no more pretend to the gift of Prophecy, and ſhall be covered with ſhame and confuſion for making falſe pretences to it.

—— *And the ſun ſhall go down over the Prophets, and the day ſhall be dark over them.*] As they ſhall have no light or revelation from Heaven, ſo dark days or diſmal calamities ſhall overtake them, as a juſt puniſhment for their frauds and impoſtures; compare Iſa. viii. 20. xxix 10. Jer. xv. 9. Amos viii. 9, 10.

Ver. 7. *Yea, they ſhall cover their lips, for there is no anſwer from God.*] Men uſed to cover their mouth, or their face, when they were under any great affliction; ſee Ezek. xxiv. 17. This likewiſe ſhewed that they were utterly ſilenced, and had nothing to ſay, either by way of revelation from God, or in behalf of themſelves; Job xl. 4.

Ver. 8. *But truly I am full of power by the ſpirit of the Lord*, &c.] Whereas I that am a true Prophet, and moved by God's Spirit, have the honeſty and courage to reprove the crying ſins of the nation, though practiſed and encouraged by the greateſt men in it; ſee verſe 9. contrary to the baſe flatterings and ſoothings of the falſe prophets; ſee Ezek. xiii. 10, &c. *Geburah* properly ſignifies *might* or *courage*; ſo it is uſed, Iſa. xi. 2.

Ver. 9. *Hear this —— ye heads of the houſe of Jacob, and princes of the houſe of Iſrael.*] See verſe 1. This addreſs to the great men, ſhews the Prophet's courage and impartiality.

Ver. 10. *They that build up Zion with blood*, &c.] Who think to increaſe the wealth, or ſecure the ſafety of the publick, by putting the innocent to death; compare Habak. ii. 12.

Ver. 11. *The heads thereof judge for reward.*] See chap. vii. 3. Iſa. i. 23. Hoſ. iv. 18. Ezek. xxii. 12—27. Zeph. iii. 3.

—— *Her prieſts teach for hire.*] It was the duty of the prieſts to inſtruct the people, as well as to attend upon the ſervice of the temple; for which cauſe they had cities allotted to them in all parts of Judea; ſee Deut. xxxiii. 10. Ezra vii. 10. Jer. xviii. 18. Malachi ii. 7. The prieſts not content with that plentiful revenue which the law allowed them, made a corrupt gain of their office.

—— *And the prophets divine for money.*] See verſe 5. Jer. v. 31. vi. 13. This is to be underſtood of the falſe prophets; ſee Zeph. iii. 4. Zech. xiii. 2.

—— *Yet will they lean upon the Lord, and ſay, is not the Lord among us? none evil can come upon us.*] Notwithſtanding theſe general corruptions, they will rely upon God's protection, and think themſelves ſecure, becauſe he hath choſen the temple as the place of his peculiar reſidence; compare Jer. vii. 4. Zeph. iii. 5. St. Paul alludes to this place, when he deſcribes the Jews as *reſting* or *relying upon the law*, Rom. ii. 17. The Greek word ἐπαναπαύῃ, is the ſame which the LXX uſe here.

Ver. 12. *Therefore ſhall Zion for your ſake be plowed as a field*, &c.] This Prophecy had its utmoſt completion in the final deſtruction of the city and temple by the Romans.

—— *And Jeruſalem ſhall become heaps.*] The word *heaps* alludes to the heaps of ſtones laid up together in fields newly plowed; ſee chap. i. 6. Compare Pſalm lxxix 1.

—— *And the mountain of the houſe as the high places of the foreſt.*] The place where the temple ſtood, which was upon mount Moriah, ſhall be over-run with graſs and ſhrubs, like a thicket or foreſt.

CHAP. IV.

1 *The glory*, 3 *peace*, 8 *kingdom*, 11 *and victory of the Church.*

BUT in the laſt days it ſhall come to paſs, *that* the mountain of the houſe of the LORD ſhall be eſtabliſhed in the top of the mountains, and it ſhall be exalted above the hills, and people ſhall flow unto it.

2 And many nations ſhall come and ſay, Come, and let us go up to the mountain of the LORD, and to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for the law ſhall go forth out of Zion, and the word of the LORD from Jeruſalem.

3 ¶ And he ſhall judge among many people, and rebuke ſtrong nations afar off, and they ſhall beat their ſwords into plowſhares, and their ſpears into pruning-hooks: nation ſhall not lift up a ſword againſt nation, neither ſhall they learn war any more.

4 But they ſhall ſit every man under his vine, and under his fig-tree, and none ſhall make *them* afraid: for the mouth of the LORD of hoſts hath ſpoken *it*.

5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

6 In that day, ſaith the LORD, will I aſſemble her that halteth, and I will gather her *that is* driven out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her *that was* caſt far off a ſtrong nation; and the LORD ſhall reign over them in mount Zion, from henceforth even for ever.

8 ¶ And thou, O tower of the flock, the ſtrong hold of the daughter of Zion, unto thee ſhall it come, even the firſt dominion, the kingdom ſhall come to the daughter of Jeruſalem.

9 Now why doſt thou cry out aloud? *is there* no king in thee? is thy counſellor periſhed? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now ſhalt thou go forth out of the city, and thou ſhalt dwell in the field, and thou ſhalt go *even* to Babylon, there ſhalt thou be delivered: there the LORD ſhall redeem thee from the hand of thine enemies.

11 ¶ Now alſo many nations are gathered againſt thee, that ſay, Let her be defiled, and let our eye look upon Zion.

12 But they know not the thoughts of the LORD, neither underſtand they his counſel: for he ſhall gather them as the ſheaves into the floor.

13 Ariſe and threſh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs braſs, and thou ſhalt beat in pieces many people: and I will conſecrate their gain unto the LORD, and their ſubſtance unto the Lord of the whole earth.

Ver. 1. *But in the laſt days it ſhall come to paſs.*] The times of the Meſſias are uſually expreſſed in the Prophets by the *laſt days*.

—— *That the mountain of the houſe of the Lord ſhall be eſtabliſhed upon the tops of the mountains.*] See ch. iii,

iii. 12. The temple ſtanding upon mount Moriah, is often ſtyled God's *holy mountain* ; from thence the phraſe is taken to denote the Chriſtian Church in the prophetical writings ; ſee Iſa. xi. 9. lxvi. 20. Jer. xxxi. 23. Ezek. xx. 40. Joel iii. 17. Zech. viii. 3. Our Lord himſelf compares his Church to a *city ſet on an hill*, Mat. v. 14.

——— *And people ſhall flow unto it.*] Heathens ſhall reſort thither to be inſtructed in the ways of ſalvation ; ſee the following verſe.

Ver. 2. *And many nations ſhall come and ſay,* &c.] The expreſſions allude to the Jews going up in companies to Jeruſalem at their ſolemn feaſts.

Ver. 3. *And he ſhall judge among many people,* —— *and they ſhall beat their ſwords into plow-ſhares,* &c.] See the notes upon the ſame place. It is further obſervable, that our Saviour was born at a time when there was peace all the world over ; after Auguſtus, having put an end to the civil wars, had ſhut up the temple of Janus, in token of his having procured a ſettled peace.

Ver. 4. *But they ſhall ſit every man under his vine,* &c.] This ſhall be the effect of that peace, foretold in the foregoing verſe, when every man may ſecurely enjoy his own poſſeſſions, and the fruits of his labour ; ſee Iſa. xxxvi. 16. 1 Kings iv. 25. Zech. iii. 10 ; compare Jer. xxiii. 4, 6.

Ver. 5. *For all people will walk every one in the name of his god,* &c.] Or, " altho' all nations ſhould walk every one in the name of his god, yet we will walk, &c." Since all people are fond of the religion of their forefathers, tho' falſe and abſurd ; it much more becomes us to cleave ſtedfaſtly to the ſervice of the true God, and not forſake his laws and ordinances, as we have too often done. And this will be remarkably fulfilled at the general converſion of the Jews, when this Prophecy ſhall receive its utmoſt completion ; ſee the following verſes of this chapter.

Ver. 6. *In that day will I aſſemble her that halteth.*] Or, " I will heal her that halteth :" compare Zech. iii. 19. for ſo the verb *aſaph*, *aſſemble*, is tranſlated, 2 Kings v. 3—6. The word which we render *halteth*, ſignifies in general one that is weak and feeble, or bowed down by any diſeaſe or calamity ; ſee Pſal. xxxv. 15. xxxviii. 17.

——— *And I will gather her that is driven out.*] This relates to the calling of the Jews from their ſeveral diſperſions, into the Church ; altho' it may in ſome degree have been fulfilled in their return from the Babyloniſh captivity ; compare Pſal. cxlvii. 2.

Ver. 7. *And I will make her that halteth a remnant.*] To this remnant are many promiſes made, which may in ſome degree be applied to the ſtate of the Jews after their return from captivity ; ſee Zeph. ii. 9. Zech. viii. 6—11. but are chiefly to be underſtood of thoſe who were to be called by the Goſpel, when the main body of the Jewiſh nation were rejected ; ſee chap. ii. 12. v. 3, 7, 8. vii. 18. Iſa. i. 9. x. 21, 22. Jer. i. 20. Joel ii. 32. Zeph. ii. 9. iii. 13.

——— *And her that was caſt off a ſtrong nation.*] The Jews, when they return from their ſeveral diſperſions (ſee ver. 6.) ſhall be victorious over all their enemies ; compare chap. v. 8. Ezek. xxxviii, xxxix. and ſee the note upon Obadiah, ver. 18.

——— *And the Lord ſhall reign over them in mount Zion, from henceforth even for ever.*] Compare Joel iii. 17. God will dwell and reign among his Saints in the " new Jeruſalem, that comes down from Heaven," Rev. xxi. 2, 3, *&c.* and then " the kingdoms of the earth ſhall become the kingdoms of the Lord and of his Chriſt, and he ſhall reign for ever, and ever," ibid. chap. xi. 15. compared with chap. xix. 6. Iſa. xxiv. 23. Dan. vii. 27.

Ver. 8. *And thou, O tower of the flock,* &c.] The Church, of which the earthly Jeruſalem was but a figure, ſhall be the ſeat of this ſovereign dominion, which God ſhall render conſpicuous to the whole world, ſpoken of ver. 7. *The tower of the flock*, or of Eder, is beſt explained by *the ſtrong hold of the daughter of Sion*, which follows. The Chaldee Paraphraſe expounds the words of the " Meſſiah, in whom the ancient kingdom ſhall be revived," *i. e.* the kingdom of David the Bethlehemite ; the tower of Eder being in, or near Bethlehem, Gen. xxxv. 19, 21. This notion is countenanced by Jonathan's Targum upon Gen. xxxv. 19. where mention being made in the text, of the " tower of Eder, beyond which Iſrael ſpread his tent," he adds by way of explanation, " From hence king Meſſias ſhall manifeſt himſelf in the latter days."

Ver. 9. *Now why doſt thou cry out aloud ?* &c.] Why doſt thou cry out, as a woman in the anguiſh of her travail, as if God himſelf, thy King and Counſellor, had forſaken thee ? compare Jer. viii. 19. Some underſtand it of the time when Zedekiah and his counſellors were ſeized by the Chaldeans, 2 Kings xxv. 6. 18, *&c.* Calamities are often compared to the pangs of child-bearing ; ſee Iſa. xiii. 8. Jer. xxx. 6. l. 43.

Ver. 10. *Be in pain, and labour to bring forth, O daughter of Zion.*] There is reaſon for your being in pain and anguiſh ; but as the pangs of a woman in travail, they ſhall have a happy concluſion ; as it follows in the next words.

——— *For now ſhalt thou go forth out of the city, and dwell in the field, and thou ſhalt go even to Babylon.*] The Jews captivity is expreſſed by their " going out of the city and dwelling in the field ;" becauſe their city and temple being deſtroyed, they ſhould live in an obſcure ſtate, without any viſible form of government or worſhip. The ſame condition is elſewhere expreſſed by their living in the wilderneſs ; ſee the note upon Hoſ. ii. 14. So the Church under perſecution is deſcribed as " flying into the wilderneſs," Rev. xii. 14.

——— *There ſhalt thou be delivered,* &c] God ſhall wonderfully reſtore thy captivity from thence by Cyrus, as he hath foretold by Iſaiah, a Prophet contemporary with Micah : Iſa. xliv. 28. xlv. 1. compare chap. vii. 8, 11. of this Prophecy.

Ver. 11. *Now alſo many nations are gathered againſt thee,* &c.] The Heathen round about will take occaſion to inſult the Jews calamity, will pleaſe themſelves with ſeeing the Temple prophaned, and gratify their ſpight with viewing Jeruſalem in a forlorn condition ; ſee Lam. ii. 16. " To look upon our enemies," is to behold their fall with delight ; compare chap. vii. 10. and ſee the note upon Obad. ver. 12.

Ver. 12. *But they know not the thought of the Lord,* &c] They are ignorant of God's purpoſe, which is to puniſh them with an entire deſtruction, after he hath executed his judgments upon his own people ; ſee Jer. xxv. 27, 28, 29. Great calamities are compared to the threſhing of corn in a floor ; ſee the following verſe.

Ver. 13. *Ariſe and threſh, O daughter of Zion,* &c.] The expreſſions allude to the manner of treading out the corn in the eaſtern countries, which was by the feet of oxen ; ſee Deut. xxv. 4. So the word *horn* is equivalent to the *hoofs* which follow. The words, as they relate to Zion, may be expounded in a ſpiritual ſenſe, of bringing in the Gentiles to the obedience of Chriſt ; ſee the following note. Or elſe we may ſuppoſe this promiſe will be fulfilled, when all the enemies of the Church ſhall be ſubdued, and the Saints reigning with " Chriſt, ſhall have power over the nations, and ſhall rule the refractory with a rod of iron," Rev. ii. 26, 27. compare this text with chap. v. 8—15. of this Prophecy, and with Iſa. xiv. 2. xli. 15. lx. 12. lxi. 5.

——— *And I will conſecrate their gain unto the Lord, and their ſubſtance unto the Lord of the whole earth.*] This denotes the converſion of the Gentiles, which is elſewhere expreſſed by their bringing gifts and offerings to God's Temple ; becauſe that was the moſt ſolemn part of religious worſhip practiſed among the Jews ; ſee Pſal. lxviii. 29. Iſa. xviii. 7. xxiii. 18. lx. 6, 9 ; and compare Rev. xxi. 24—26. The word tranſlated *conſecrate*, properly ſignifies to *devote*, and alludes to the action of conquerors, who uſe to dedicate part of their booty to God, as a thankful acknowledgment for their victory.

CHAP. V.

1 The birth of Chriſt. 4 His kingdom. 8 His conqueſt.

NOW gather thy ſelf in troops, O daughter of troops : he hath laid ſiege againſt us : they ſhall ſmite the judge of Iſrael with a rod upon the cheek.

2 But thou Beth-lehem Ephratah, *though* thou be little among the thouſands of Judah, *yet* out of thee ſhall he come forth unto me, *that is* to be ruler in Iſrael: whoſe goings forth *have been* from of old, from everlaſting.

3 Therefore will he give them up, until the time *that* ſhe which travaileth hath brought forth: then the remnant of his brethren ſhall return unto the children of Iſrael.

4 ¶ And he ſhall ſtand and feed in the ſtrength of the LORD, in the majeſty of the name of the LORD his God, and they ſhall abide: for now ſhall he be great unto the ends of the earth.

5 And this *man* ſhall be the peace, when the Aſſyrian ſhall come into our land: and when he ſhall tread in our palaces, then ſhall we raiſe againſt him ſeven ſhepherds, and eight principal men.

6 And they ſhall waſte the land of Aſſyria with the ſword, and the land of Nimrod in the entrances thereof: thus ſhall he deliver *us* from the Aſſyrian when he cometh into our land, and when he treadeth within our borders.

7 And the remnant of Jacob ſhall be in the midſt of many people, as a dew from the LORD, as the ſhowers upon the graſs, that tarrieth not for man, nor waiteth for the ſons of men.

8 ¶ And the remnant of Jacob ſhall be among the Gentiles in the midſt of many people, as a lion among the beaſts of the foreſt, as a young lion among the flocks of ſheep; who if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand ſhall be lift up upon thine adverſaries, and all thine enemies ſhall be cut off.

10 And it ſhall come to paſs in that day, ſaith the LORD, that I will cut off thy horſes out of the midſt of thee, and I will deſtroy thy chariots.

11 And I will cut off thy cities of the land, and throw down all thy ſtrong holds:

12 And I will cut off witchcrafts out of thine hand, and thou ſhalt have no *more* ſoothſayers.

13 Thy graven images alſo will I cut off, and thy ſtanding images out of the midſt of thee, and thou ſhalt no more worſhip the work of thine hands.

14 And I will pluck up thy groves out of the midſt of thee: ſo will I deſtroy thy cities.

15 And I will execute vengeance in anger and fury upon the heathen, ſuch as they have not heard.

Ver. 1. *Now gather thy ſelf in troops,* &c.] This verſe is to be underſtood of ſome foreign invaſion of Judea, by a nation that had numerous troops; and may relate to the conqueſt of Judea by the Babylonians. *The daughter of troops* is a phraſe of the ſame kind with the *daughter of affliction, i. e.* one that is ſurrounded with affliction; ſo the *ſon of death* is one condemned to die, 1 Sam. xx. 31 Pſal. cii. 20.

—— *They ſhall ſmite the judge of Iſrael with a rod upon the cheek.*] This may be underſtood of Zedekiah, who was treated in a contumelious manner by the Babylonians, as a common captive, 2 Kings xxv. 6, 7. *Smiting on the cheek* ſignifies treating one in a deſpiteful manner, Lam. iii. 31. Matth. v. 39. *The judge of Iſrael* is equivalent to the king of Iſrael; ſee Amos ii. 5.

Ver. 2. *But thou Bethlehem Ephratah,* &c.] Ephrath, or Ephratah, was another name for Bethlehem in the tribe of Judah; ſee Gen. xxxv. 19. And both names are joined together, to diſtinguiſh it from another Bethlehem ſituate in the tribe of Zebulon, mentioned Joſh. xix. 15. It is called *little among the thouſands, i. e.* among the families, or cities of Judah. Compare Judg. vi. 15. 1 Sam. x. 19. The expreſſion is taken from the firſt diviſion of the people into thouſands, hundreds, and other ſubordinate diviſions; ſee Exod. xviii. 21—25. Both the city and family of David were in a mean condition at the time of Chriſt's birth; whereupon the *bleſſed Virgin,* in her ſong, thankfully commemorates God's extraordinary favour in honouring that low eſtate to which they were reduced, with the birth of the Meſſiah, Luke i. 48—52, 53.

But the word *tſair, little,* hath likewiſe a contrary ſignification, as many Hebrew words have, and ſignifies one of *note* or *eſteem*; in which ſenſe it is taken by the Chaldee Paraphraſt upon Jer. xlviii. 4. and by ſome copies of the LXX, Zech. xiii. 7. See Dr. Pocock in his notes upon Porta Moſis, c. 2. p. 18, 19. And in this ſenſe St. Matthew underſtands the text, and tranſlates it, "Art not the leaſt among the princes of Judah," chap. ii. 6.

——*Yet out of thee he ſhall come unto me, that is to be ruler in Iſrael.*] The ſcribes and Phariſees underſtood this Prophecy of the birth of the Meſſiah, as appears from Matt. ii. 5, 6. and ſo did the generality of the Jews of that age, who ſpeak of it as an undoubted truth, that "Chriſt was to come of the ſeed of David, and of the town of Beth-lehem where David was," John vii. 42. The Chaldee agrees with their ſentiments, and expreſly applies the Prophecy to the Meſſiah; and our Lord was born at Beth-lehem by an eſpecial act of providence, that this Prophecy might plainly be fulfilled in him; ſee Luke ii. 4. "To come forth" is the ſame as to be born; ſee Gen. x. 14. xvii. 6. xxv. 25. 1 Chron. ii. 53. Iſa. xi. 1.

——*Whoſe goings forth have been from of old, even from everlaſting.*] The words do naturally import an original, diſtinct from the birth of Chriſt, mentioned in the foregoing ſentence; which is here declared to be from all eternity; for ſo the words *mikkedem* (tranſlated here "from of old," but rendred "from everlaſting," Habak. i. 12.) and *mime olam,* "from the days of eternity," do plainly ſignify; ſee Pſalm lv. 19. xc. 2. Prov. viii. 23. If we expound it with the Chaldee Paraphraſt, "whoſe name was foretold of old," the expreſſion contains a plain deſcription of the Meſſias.

Ver. 3. *Therefore will he give them up,* &c.] The particle *laken,* tranſlated *therefore,* ſhould be rendred *nevertheleſs,* here, and in ſome other places; as Dr. Pocock hath obſerved upon the place. Notwithſtanding the promiſe of ſo great a bleſſing, God will give up his people into the hands of their enemies, or leave them to be exerciſed with troubles and afflictions, till the appointed time of their deliverance cometh, which ſhall be greater than that from Babylon; ſee ch. iv. 10. This deliverance may be underſtood of the Church's bringing forth children by the preaching of the Goſpel; ſee Gal. iv. 27. but will be more fully compleated in the general reſtoration of the Jewiſh nation, to be expected in the latter ages; compare Iſa. lxvi. 7, 8.

——*Then the remnant of his brethren ſhall return to the children of Iſrael.*] Or, *ſhall be converted with the children of Iſrael*; ſee the note upon Mal. iv. 6. Then the remnant of the diſperſed Jews, ſee the note upon ch. iv. 7. upon their converſion, ſhall join themſelves to the true Iſraelites, and make one Church with them. Both the LXX, and Chaldee read, "The remnant of their brethren." But if we follow the preſent Hebrew, we may underſtand it of the believers that ſhall be added to the Church, for Chriſt vouchſafes to call all believers his brethren; ſee Heb. ii. 11. Matt. xii. 50.

Ver. 4. *And he ſhall ſtand and feed in the ſtrength of the Lord, and in the majeſty of the name of the Lord his God*, &c.] Chriſt ſhall diligently perform the office of a ſhepherd or governor over his Church; compare chap. vii. 14. And it will appear by the ſucceſs which attends him, that God is with him, and is *glorified in and by him*, John xiii. 31, 32. For his kingdom ſhall extend it ſelf all the world over, Pſal. ii. 8. and his faithful ſervants ſhall continue ſecure under his Protection.

Inſtead of the verb *yaſhalu, they ſhall abide*, the Chaldee and Vulgar Latin read, *yaſhubu, they ſhall be converted*, or *return* from their captivity; which agrees very well with the ſenſe of the verſe foregoing.

— *For now ſhall he be great unto the ends of the earth.*] The words of the Angel, Luke i. 32 allude to this text, "He ſhall be great, and ſhall be called the ſon of the Higheſt," *&c.* He is dignified with ſuch titles as were never given to any creature, as the Apoſtle at large proves, Heb i. 4, *&c.* compare Iſa. lii. 13.

Ver. 5. *And this man ſhall be the peace.*] This title in a peculiar manner belongs to the Meſſiah, and is ſpoken of as a bleſſing attending his kingdom; ſee Iſa. ii. 4. ix. 6, 7. xi. 6. Hag. ii. 9. Zech. ix. 10. Pſalm lxxii. 7. Luke ii. 14. Epheſ. ii. 14. Heb. vii. 2. This ſentence may be beſt explained as coherent with the former verſe.

— *When the Aſſyrian ſhall come into our land, and when he ſhall tread in our borders.*] I take the ſenſe which Mr. Mede hath given to this paſſage to be moſt agreeable to the ſcope and deſign of the following part of the chapter; ſee his works, page 796. where he expounds the place of the general deſtruction of ſome remarkable enemy, or enemies to God and his Truth, which ſhould come to paſs before the conſummation of all things: An event foretold in ſeveral places of Scripture; ſee Pſalm cx. 5, 6. Iſa. xxvi. 20, 21. xxxiv. 1, *&c.* lxvi. 16. Jer. xxx. 7—10. Ezek. xxxviii, xxxix. Joel iii. 9—14. Obad. ver. 15, *&c.* Zeph. iii. 8. Hag. ii. 22. Zech xii. 1. xiv. 8. Rev. xix. 19 xx. 9. This enemy is probably called by the name of the Aſſyrian by Iſaiah, chap. xiv. 25. as well as by Micah here. Mr. Mede ingeniouſly conjectures, that this name was given him by theſe two Prophets, becauſe that ever ſince the invaſion of Sennacherib, the very name of Aſſyrian carried terror along with it, being eſteemed by the Jews as their moſt formidable enemy.

—*Then we ſhall raiſe up againſt him ſeven ſhepherds, and eight principal men.*] Or *rulers.* Under his conduct we ſhall be furniſhed with commanders ſufficient to oppoſe the enterprizes of the enemy. *Shepherds* are elſewhere equivalent to princes or generals; ſee Jer. vi. 3. xxv. 34. Nahum. iii. 18. The words *ſeven* and *eight* are uſed for an indefinite number; ſee Eccleſ. xi. 2. So *once* and *twice, ſix* and *ſeven,* are uſed Job. xxxiii. 14. v. 19. Prov. vi. 16.

Ver. 6. *And they ſhall waſte the land of Aſſyria with the ſword*, &c.] In its borders, where its garriſons are, and its chief ſtrength lies. Aſſyria is called the land of Nimrod, becauſe he was the firſt king of that country, as appears from Gen. x. 2. where the marginal reading rightly tranſlates the text, *Out of that land he*, i. e. Nimrod, ſpoken of verſe 9. *went out into Aſſyria*, or invaded and conquered it; as the phraſe, *went forth*, commonly ſignifies; ſee Pſalm lx. 10. Zech. xiv. 3.

Ver. 7. *And the remnant of Jacob ſhall be in the midſt of many people as a dew from the Lord.*] That remnant mentioned ver. 3. and chap. iv. 7. ſhall be the inſtruments of converting thoſe Gentiles among whom they live; and thereupon may fitly be repreſented by the dews and rains which come from Heaven, and are the means of making the earth fruitful; compare Deut. xxxii. 2. Pſalm lxxxii. 6. Hoſ. vi. 3.

— *Which tarries not for men, nor waits for the ſons of men.*] The dews and the rains are the gift of God, ſee Iſa. lv. 10. Jer. xiv. 22. and are ſpoken of here, by way of diſtinction from thoſe fountains und canals of water, which men convey into their fields and gardens by their own induſtry; compare Deut. xi. 10, 11. [Some of the Kabbins apply the text to the birth of the Meſſiah, ſpoken of ver. 2. who ſhall be born, not in the ordinary way of generation, but by the miraculous Power of God; ſee the Biſhop of Coventry and Litchfield's Defence of Chriſtianity, chap. IV. § 2. To the ſame ſenſe we may probably interpret Pſalm cx. 3 "The dew of thy birth is of the womb of the morning."]

Ver. 8. *And the remnant of Jacob ſhall be in the midſt of many people, as a lion among the beaſts of the foreſt*, &c.] The former verſe deſcribed the benefits the *converted* Jews ſhould bring to the Gentiles that were diſpoſed to embrace the Goſpel: This inſtructs us how terrible adverſaries they will prove to ſuch as perſiſt in their enmity to them and to the truth; compare Obad. ver. 18, 19. Zech. xii. 6. and ſee the note upon verſe 5. of this chapter.

Ver. 10, 11. *And it ſhall come to paſs in that day ſaith the Lord, that I will cut off thy horſes out of the midſt of thee*, &c.] I will afford deliverance to my people, not in the ordinary way of ſecond cauſes, but immediately by my ſelf; ſo that they ſhall not need to truſt in the ſtrength of their forces, or of their garriſons; compare Hoſ. i. 7. Zech. ix. 10.

Ver. 12, 13, 14. *And I will cut off witchcrafts out of thy land, and thou ſhalt have no more ſoothſayers: Thy graven images alſo will I cut off*, &c.] The Prophet may be ſuppoſed to mention here thoſe ſins wherein the Jews of his own age were chiefly faulty, thereby to ſignify that in after-times, when the promiſes here mentioned, ſhould be fulfilled, ſuch offences ſhould not be found among them; compare Iſa. ii. 6, 7, 8. with the context here We may in general take notice, that the deſtruction of idolatry is often mentioned in the Prophets as a principal circumſtance in their deſcriptions of the flouriſhing ſtate of the Church, which ſhould come to paſs in after-times. This appears to have been the ſentiment of the antient Jews, from that paſſage in Tobit. chap. xiv. 6. where, ſpeaking of the times of the Meſſiah, he ſaith, "all nations ſhall turn and fear the Lord truly, and ſhall bury their idols." No nation has been more addicted to the ſeveral ſorts of divination than the Jews, both in ancient and modern times; ſee Juv. Sat. vi. ver. 545. and the note upon Malachi iii. 5. And ſeveral of them comply with the idolatries practiſed in thoſe countries where they are diſperſed; ſee the note upon Zech. xiii. 2. where there is the ſame prediction of the utter aboliſhing of idolatry among them.

Ver. 15. *And I will execute vengeance in anger, and fury upon the Heathen*, &c.] When I have purged my people from their corruptions, I will ſeverely vindicate their cauſe, to the utter deſtruction of all their unbelieving enemies; ſee the notes upon verſe 5 and 8.

CHAP. VI.

1 *God's controverſy for unkindneſs,* 6 *for ignorance,* 10 *for injuſtice,* 16 *and for idolatry.*

HEAR ye now what the LORD ſaith, Ariſe, contend thou before the mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the LORDS controverſy, and ye ſtrong foundations of the earth: for the LORD hath a controverſy with his people, and he will plead with Iſrael.

3 O my people, what have I done unto thee, and wherein have I wearied thee? teſtify againſt me.

4 For I brought thee up out of the land of Egypt, and redeemed thee out of the houſe of ſervants, and I ſent before thee Moſes, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab conſulted, and what Balaam the ſon of Beor anſwered him from Shittim unto Gilgal, that ye may know the righteouſneſs of the LORD.

6 ¶ Wherewith ſhall I come before the LORD, *and* bow my ſelf before the high God? ſhall I come before him with burnt-offerings, with calves of a year old?

7 Will the LORD be pleaſed with thouſands of rams, *or* with ten thouſands of rivers of oil? ſhall I give my firſt-born *for* my tranſgreſſion, the fruit of my body *for* the ſin of my ſoul.

8 He hath ſhewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?

9 The LORDS voice crieth unto the city, and *the man of* wiſdom ſhall ſee thy name: hear ye the rod, and who hath appointed it.

10 ¶ Are there yet the treaſures of wickedneſs in the houſe of the wicked, and the ſcant meaſure *that is* abominable?

11 Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have ſpoken lies, and their tongue *is* deceitful in their mouth.

13 Therefore alſo will I make *thee* ſick in ſmiting thee, in making *thee* deſolate becauſe of thy ſins.

14 Thou ſhalt eat, but not be ſatisfied, and thy caſting down *ſhall be* in the midſt of thee, and thou ſhalt take hold, but ſhalt not deliver: and *that* which thou delivereſt will I give up to the ſword.

15 Thou ſhalt ſow, but thou ſhalt not reap: thou ſhalt tread the olives, but thou ſhalt not anoint thee with oil; and ſweet wine, but ſhalt not drink wine.

16 ¶ For the ſtatutes of Omri are kept, and all the works of the houſe of Ahab, and ye walk in their counſels, that I ſhould make thee a deſolation, and the inhabitants thereof an hiſſing: therefore ye ſhall bear the reproach of my people.

Ver. 1. *Ariſe; contend thou before the mountains*, &c.] God often appeals to inanimate creatures for the juſtice of his proceedings, thereby to upbraid the ſtupidity of men; ſee chap. i. 2. Deut. iv. 26. xxxii. i. Pſalm l. 4. Iſa. i. 2.

Ver. 2. *For the Lord hath a controverſy with his people*, &c.] He will enter into judgment with them for their impieties, as being injurious to his honour, and for which his Juſtice demands ſatisfaction; ſee Hoſ. iv. 1.

Ver. 3. *O my people, what have I done to thee, or wherein have I wearied thee? Witneſs againſt me.*] The words allude to the forms of courts of juſtice, wherein actions are tried between man and man. God allows his people to offer any plea in their own behalf, and demands what injuſtice he hath done them, and what grievances they can complain of, either in the laws or the rules of worſhip which he hath preſcribed them; compare Jer. ii. 5. 31.

Ver. 4. *For I brought thee out of the houſe of Egypt, and redeemed thee out of the houſe of ſervants*, &c.] On the other ſide, God puts them in mind of the great favours he had beſtowed upon them, in delivering them out of the Egyptian bondage, by the conduct of Moſes, Aaron, and Miriam their ſiſter, who is here mentioned as having been endued with the ſpirit of Prophecy, and by whom upon ſome occaſions God made known his will to the Iſraelites; ſee Exod. xv. 20. Numb. xii. 2.

Ver. 5. *O my people, remember what Balak king of Moab conſulted, and what Balaam the ſon of Beor anſwered him.*] Remember how Balak ſent for Balaam to curſe Iſrael, and he, contrary to his own intentions, bleſſed them; ſee Numb. xxiv. 10, 11, 12.

— *From Shittim unto Gilgal, that ye may know the righteouſneſs of the Lord*] To make the ſenſe perfect, we muſt ſupply it from the beginning of the verſe, as the Chaldee Paraphraſt doth, *Remember what I have done for you, from Shittim unto Gilgal*, i. e. from your encamping in the plains of Moab near Shittim, by Jordan; ſee Numb. xxii. 1. compared with chap. xxiii. 48, 49. where you continued till you paſſed over that river and encamped in Gilgal in the land of Canaan; ſee Joſh. ii. 1. compared with chap. iv. 19. If you duly conſider theſe things, you will be convinced of God's great goodneſs to you, and of his faithfulneſs in fulfilling the promiſes made to your fathers.

A learned *prelate*, in his *Defence of Chriſtianity from the ancient Prophecies*, p. 290, ſuppoſes the phraſe, *From Shittim to Gilgal*, to be a proverbial expreſſion, *for a ſudden change of an enemy's wicked paſſions and deſigns*. And then the words will imply thus much: "Remember how I would not ſuffer Balaam, though when led to it by his inclinations and intereſts, to curſe you, tho' he removed from one place to another, to find a ſeaſonable time and proſpect for his enchantments, and ſurveyed the army of Iſrael, going over them with his eye, from Shittim where they lay encamped, to the utmoſt extremity of them over-againſt Gilgal, or Jericho, by Jordan; ſee Joſh. iii. 1. compared with chap. iv. 19. *But the Lord thy God made him turn his curſe into a bleſſing*," Deut. xxiii. 5.

Ver. 6. *Wherewith ſhall I come before the Lord, and bow my ſelf before the high God.*] After this reproof of the people's ingratitude, they are introduced by the Prophet, as anxiouſly inquiſitive how they may propitiate God's diſpleaſure, and avert his judgments. They declare themſelves, in the following verſe, ready to offer any expiatory ſacrifices, tho' never ſo coſtly, for that purpoſe.

— *Shall I come before him with burnt-offerings, with calves of a year old?*] Will God accept of the ordinary ſacrifices, ſuch as we offered upon other occaſions as an attonement for ſin? See Lev. iv. 3. ix. 2.

Ver. 7. *Will the Lord be pleaſed with thouſands of rams, or ten thouſands of rivers of oil?*] Or doth he expect a more coſtly ſacrifice? We are ready, if that will appeaſe him, to offer up to him thouſands of rams, and to add in proportion meat-offerings prepared with oil; ſee Lev. ii. 1—4—15. though it ſhould coſt us an unmeaſurable quantity of that liqour; compare Job. xxix. 6.

— *Shall I give my firſt-born for my tranſgreſſion?* &c.] They further declare themſelves ready to ſacrifice their firſt-born, tho' looked upon as the ſtrength and ſtay of their family, if that would appeaſe God's wrath, and procure their pardon. Such inhuman ſacrifices, ſeveral of the idolatrous Jews offered up to their idols; for which they are ſeverely reproved by the Prophets; ſee 2 Kings

xvi. 3. xxi. 6. Jer. vii. 31. xix. 5. Ezek. xvi 20, 21. xxiii. 37.

Theſe two verſes are an exact deſcription of the temper of hypocrites and habitual ſinners, who hope to obtain God's favour by performing the external duties of religion; and are willing to purchaſe their own pardon upon any terms, but that of reforming their lives.

Ver. 8. *He hath ſhewed thee, O man, what is good,* &c.] Both the dictates of reaſon, and the laws of God, ſufficiently inform men what are the ſubſtantial parts of their duty: *viz.* The practice of juſtice and mercy, and a reverend behaviour toward God, and looking up to him as our Lord and Maker. This is a more acceptable ſervice than the moſt coſtly ſacrifices; compare Deut. x. 12, 13. 1 Sam. xv. 22. Iſa. i, 11, *&c.* Hoſ. vi, 6.

Ver. 9. *The Lord's voice cries unto the city.*] The exhortations God hath given you by his Prophets are chiefly directed to the city of Jeruſalem and its principal inhabitants, whoſe injuſtice and oppreſſion of their neighbours cry aloud for vengeance.

—— *And the man of wiſdom ſhall ſee thy name.*] He that is truly wiſe will eaſily diſcover God's authority in ſuch a meſſage. *Wiſdom*, in the Hebrew, is here put for the wiſe man, the *abſtract* being often uſed for the *concrete*: So *righteouſneſs* ſignifies the *righteous man*, Iſa. xli. 2. Some tranſlate the ſentence thus, "They will learn wiſdom (or ſhall obtain ſalvation) who fear thy Name." The derivatives from *yare* to fear, and *raar* to ſee, are often uſed promiſcuouſly in the Hebrew language.

—— *Hear ye the rod, and who hath appointed it.*] Hear what ſevere judgments are threatned againſt your ſins, and who it is that threatens them, and is able to put them in execution.

Ver. 10. *Are there yet the treaſures of wickedneſs in the houſe of the wicked?*] Notwithſtanding all the exhortations and reproofs given you upon this ſubject, ſtill there are many that uſe unjuſt and fraudulent means to enrich themſelves, and keep ſcant meaſures to ſell their goods by, which the law of God often declares to be an abomination to him; ſee Lev. xix, 35, 36. Deut. xxv. 13—16. Prov. xi, 1. xx, 10. The word tranſlated *meaſure*, is *ephah* in the Hebrew, ſo the reproof is the ſame with that of Amos, chap. viii. 5. where he charges the tradeſmen with making the *ephah ſmall*: ſee the note there.

Ver. 12. *Shall I count them pure with the wicked balances?*] See Hoſea xii. 7.

Ver. 13. *Therefore alſo will I make thee ſick in ſmiting thee*] The puniſhment wherewith I will afflict thee, ſhall waſte thy ſtrength, like a conſuming ſickneſs, which preys upon the vitals.

Ver. 14 *Thou ſhalt eat and not be ſatisfied.*] Either thy food ſhall not give thee due nouriſhment; or elſe, thou ſhalt not have enough to ſatisfy a craving appetite.

—— *And thy caſting down ſhall be in the midſt of thee.*] The miſeries that bring thee low, ſhall be like an incurable diſeaſe in thy bowels; ſee ver. 13.

—— *And thou ſhalt take hold, but ſhalt not deliver,* &c.] Whatever advantages thou ſhalt make by thy induſtry, or whatſoever thou ſhalt gain by conqueſt, thou ſhalt not be able to keep it, but it ſhall become a prey to thine enemies. A contrary form of ſpeech we read in Iſaiah, chap. v, 29. where the Prophet, ſpeaking how ſucceſsful the attempts of their enemies ſhould be, ſaith, "They ſhall lay hold of the prey and ſhall carry it away ſafe, and none ſhall deliver it," or retake it. The Rabbins generally interpret the text here to this ſenſe: Thou ſhalt conceive ſeed, but ſhalt not be ſafely delivered of the child; or, if thou be, it ſhall be ſlain by the enemy. The verb *palat* here uſed, is ſpoken of cattle which are ſafely delivered of their young, Job xxi. 20.

Ver. 15. *Thou ſhalt ſow, but thou ſhalt not reap,* &c.] Thou ſhalt not enjoy the fruits of thy labours: A curſe often threatned for their diſobedience; ſee Deut. xxviii. 38, 39. Amos v. 2. Zeph. i, 13.

Ver. 16. *For the ſtatutes of Omri are kept, and all the works of the houſe of Ahab*] It is ſaid of Omri, that he "did worſe than all that were before him," 1 Kings xvi. 25. and his ſon Ahab added the worſhip of Baal to the idolatry of the golden calves, *ibid.* ver. 13. which is ſpoken of there as the worſe degree of idolatry, becauſe it was the introducing an Heathen idol; whereas the golden calves were only an idolatrous repreſentation of the true God. Manaſſeh followed Ahab in his wickedneſs; ſee 2 Kings xxi, 3.

—— *That I ſhould make thee a deſolation, and the inhabitants thereof an hiſſing.*] The ſubject of ſcorn and deriſion to their enemies; ſee 1 Kings ix, 8. Jerem. xviii. 16. Lam. ii, 15.

—— *Therefore ye ſhall bear the reproach of my people.*] The Prophet ſtill directs his diſcourſe to the great and rich men, ver. 12, 15. and tells them, that ſince they have given the chief occaſion to thoſe reproaches, which unbelievers have thrown out upon God's people, as if they were rejected and caſt off by him, therefore they ſhall bear the principal ſhare of that ſhame and contempt, wherewith their enemies ſhall treat them; compare Pſal. xlii, 10. Iſa. xxv, 8.

The LXX read, *the reproach of the people*; to the ſame ſenſe with thoſe words of Pſalm lxxxix, 50, 51. "I bear in my boſom the reproach of all the mighty people, wherewith thine enemies have reproached —— Buxtorf," in his *Vindiciæ contra Capellum*, ſhews this interpretation to agree with the Hebrew, ſuppoſing the word *ammi* to ſtand for *ammim* in the plural; of which Syntax he alledges ſeveral inſtances.

CHAP. VII.

1 *The Church complaining of her ſmall number,* 3 *and the general corruption,* 5 *putteth her confidence, not in man but in God.* 8 *She triumpheth over her enemies.* 14 *God comforteth her by promiſes,* 16 *by confuſion of the enemies,* 18 *and by his mercies.*

WO is me, For I am as when they have gathered the ſummer-fruits, as the grape-gleanings of the vintage: *there is* no cluſter to eat: my ſoul deſireth the firſt ripe fruit.

2 The good *man* is periſhed out of the earth: and *there is* none upright among men: they all lie in wait for blood: they hunt every man his brother with a net.

3 ¶ That they may do evil with both hands earneſtly, the prince aſketh, and the judge *asketh* for a reward: and the great *man* he uttereth his miſchievous deſire: ſo they wrap it up.

4 The beſt of them *is* as a brier: the moſt upright *is ſharper* than a thorn-hedge: the day of thy watchmen, *and* thy viſitation cometh; now ſhall be their perplexity.

5 ¶ Truſt ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy boſom.

6 For the ſon diſhonoureth the father, the daughter riſeth up againſt her mother, the daughter-in-law againſt her mother-in-law; a mans enemies *are* the men of his own houſe.

7 Therefore I will look unto the LORD: I will wait for the God of my ſalvation: my God will hear me.

8 ¶ Rejoice not againſt me, O mine enemy: when I fall, I ſhall ariſe; when I ſit in darkneſs, the LORD *ſhall be* a light unto me.

9 I will

9 I will bear the indignation of the LORD, becauſe I have ſinned againſt him, until he plead my cauſe, and execute judgment for me: he will bring me forth to the light, *and* I ſhall behold his righteouſneſs.

10 Then *ſhe that is* mine enemy ſhall ſee *it*, and ſhame ſhall cover her which ſaid unto me, Where is the LORD thy God? mine eyes ſhall behold her: now ſhall ſhe be troden down as the mire of the ſtreets.

11 *In* the day that thy ways are to be built, *in* that day ſhall the decree be far removed.

12 *In* that day *alſo* he ſhall come even to thee from Aſſyria, and *from* the fortified cities, and from the fortreſs even to the river, and from ſea to ſea, and *from* mountain to mountain.

13 Notwithſtanding the land ſhall be deſolate becauſe of them that dwell therein, for the fruit of her doing.

14 ¶ Feed thy people with thy rod, the flock of thine heritage, which dwell ſolitarily *in* the wood, in the midſt of Carmel: let them feed *in* Baſhan and Gilead, as in the days of old.

15 According to the days of thy coming out of the land of Egypt will I ſhew unto him marvellous things.

16 ¶ The nation ſhall ſee and be confounded at all their might: they ſhall lay their hand upon *their* mouth, their ears ſhall be deaf.

17 They ſhall lick the duſt like a ſerpent, they ſhall move out of their holes like worms of the earth: they ſhall be afraid of the LORD our God, and ſhall fear becauſe of thee.

18 Who *is* a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? he retained not his anger for ever, becauſe he delighteth *in* mercy.

19 He will turn again, he will have compaſſion upon us: he will ſubdue our iniquities: and thou wilt caſt all their ſins into the depths of the ſea.

20 Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou haſt ſworn unto our fathers from the days of old.

Ver. 1. *Wo is me, for I am as when they have gathered the ſummer-fruits*, &c] Good men are become like a gleaning after the harveſt or vintage, ſcarce two or three to be found after the moſt diligent ſearch: compare Iſa. xvii. 6. xxiv. 13.

——— *My ſoul deſireth the firſt ripe fruit.*] It would be the ſame refreſhment to me, to meet with a truly pious man, as it is to a thirſty traveller to find the early fruits in the ſummer ſeaſon; compare Iſa. xxviii. 4. Hoſea ix. 10.

Ver. 2. *The good man is periſhed out of the earth*, &c.] The ſame complaints we find in other Holy Writers, lamenting the ſcarcity of good men, and the increaſe of the wicked: ſee Pſal. xii. 1. xiv. 2, *&c.* Iſa. lvii. 1.

——— *They hunt every man his brother with a net.*] They make a prey of their neighbours, and even of their friends and neareſt relations: ſee Habak. i. 14, 15.

Ver. 3. *That they may do evil with both hands earneſtly*] The words may be tranſlated, "that they may prepare their hands for committing evil:" The verb *herib* ſometimes ſignifies to fit or prepare; ſee Exod. xxx. 7. Hoſea x. 1.

——— *The prince asketh*, &c.] See chap. iii 11.

——— *So they wrap it up.*] The prince, the judge, and the great man agreeing in their ill deſigns, make a threefold cord of iniquity; or they twiſt one ſin upon another, the latter to maintain or cover the former. The Chaldee renders it, "ſo they deprave or pervert it", *i. e.* the ſoul or mind; which word is found in the Hebrew of the foregoing ſentence.

Ver. 4. *The beſt of them is as a brier*, &c.] Thoſe that have the faireſt character among them are ſet upon miſchief. Sinners are elſewhere compared to briers and thorns, both upon the account of their unfruitfulneſs, and becauſe of their hurtful qualities; compare 2 Sam. xxiii. 6, 7. Heb. vi. 8.

——— *The day of thy watchmen, even thy viſitation cometh*, &c.] The time of vengeance is coming, which hath been foretold by the Prophets of former times, as well as the preſent, called here, watchmen, as they are by Ezekiel, chap. iii. 7. and by Hoſea, chap. ix. 8. Then God will viſit for all the ſins thou haſt committed againſt him. *Watchmen* may ſignify magiſtrates, as well as Prophets; and then the words import the time when God will call both princes and Prophets to account for their unfaithfulneſs in the diſcharge of their ſeveral offices; ſee chap. iii. 11.

Ver. 7. *Therefore I will look unto the Lord*, &c.] The Church here expreſſes her confidence in God alone, ſince no truſt can be placed in man.

Ver. 8, 9. *Rejoice not againſt me, O mine enemy*, &c.] Let not the enemies of God and his truth inſult over me, as if he had utterly forſaken me; ſee ver. 10. Pſal. lxxix. 10. After he hath chaſtened me for my ſins, which I will patiently bear, out of a juſt ſenſe of my demerits, he will deliver me out of my low and deſolate condition, and will cauſe the light of his countenance to ſhine upon me, and plead the cauſe of his oppreſſed truth: compare Pſal. xxvii. 1. This was in ſome degree fulfilled in their deliverance from the captivity; ſee ver. 11. and compare ch. iv. 10.

Ver. 10. *Mine eyes ſhall behold her*, &c.] As the Heathen beheld the deſolation of God's Church and Temple with delight; ſee chap. iv. 11. ſo it ſhall come to my turn to ſee God's judgments executed upon the Babyloniſh empire, and that brought down to as low a condition as ever they had reduced God's people; ſee Iſa. li. 26. and compare with the latter part of the ſentence, 2 Sam. xxii. 43. Zech. x. 5.

Ver. 11. *In the day that thy walls ſhall be built*, &c.] When God ſhall viſit his people, and repair their decayed eſtate, compare Amos ix. 11. then the tyrannical edicts of their perſecutors ſhall be utterly aboliſhed. This may partly relate to the recalling thoſe edicts which put a ſtop to the re-building the city and temple of Jeruſalem; ſee Ezra iv. 23, 24. vi 14. Nehem ii. 8, 17.

Ver. 12. *In that day.*] The phraſe ſignifies in the Prophets ſome remarkable time prefixed by God, for reſtoring the Jews affairs, or ſome other ſignal events of providence; ſee the Biſhop of Coventry and Litchfield's Defence of Chriſtianity, page 168.

——— *He ſhall come unto thee from Aſſyria*, &c.] By the ſingle perſon, *he*, is meant the people, or the diſperſion of Iſrael: ſo the Chaldee Paraphraſt underſtands it: ſee ver. 15. The word *matſor*, *fortreſs*, likewiſe ſignifying *Egypt*;

Egypt ; as Bochart obſerves, Phaleg. lib. iv. c. 24. The words imply, that the Jews ſhall return from their ſeveral diſperſions whither they were ſcattered: This the Prophets elſewhere expreſs by their return from Aſſyria and Egypt; ſee Iſa. xi. 15, 16. xix 23, 24, 25. xxvii. 13. Hoſ. xi. 11. Zech. v. 10, 11. Jeremiah compares the captivity of the ten tribes, who were carried away by Shalmaneſer into Aſſyria, to the bondage of their forefathers in Egypt, and promiſes them a like deliverance, Jer. xxi, 14. xxiii, 7, 8. This may be the reaſon of joining Egypt and Aſſyria together in the fore-mentioned texts: Tho' it be alſo true, that about the time of Shalmaneſer's invaſion, many of the Jews fled for refuge into Egypt; as appears from Hoſ. vii. 16. viii. 13. ix. 3, 6.

Ver. 13. *Notwithſtanding the land ſhall be deſolate*, &c.] The marginal reading is to be preferred, "After that the land hath been deſolate," &c. The words import, that the general reſtoration of the Jews ſhall not be brought to paſs till after their land hath lain deſolate for ſome ages, as a teſtimony of God's diſpleaſure againſt its ancient inhabitants for their ſins, eſpecially that heinous one of rejecting the Meſſias.

—— *For the fruit of their doings.*] The miſeries, which are the effects of mens ſins, are called the fruit of their ways, or doings; ſee Prov. i. 31. Jer. xxi. 14.

Ver. 14. *Feed thy people with thy rod, even the flock of thine heritage.*] The words contain the Prophet's earneſt wiſh or prayer to God, that he would ſend the Meſſiah to perform the office of the *good ſhepherd*, in feeding and protecting his flock the remnant of the "true Iſraelites, in the age of renovation;" as the Chaldee Paraphraſe explains it, *i. e.* in the times of the Meſſiah, when *all things ſhall become new.* The Prophets deſcribe the Meſſias under the character of a ſhepherd; ſee above, chap. v. 4. Iſa. xl. 11. xlix. 10. Ezek. xxxiv. 23.

—— *Which dwell ſolitarily.*] The expreſſion may relate to the ſtate of the Jews in their diſperſions, where they are preſerved ſeparate from, and unmixed with, the ſeveral nations whither they are ſcattered. But I rather believe the expreſſion is borrowed from Numb. xxiii. 9. and Deut. xxxiii. 28. where Iſrael is deſcribed as *dwelling alone*; ſo our tranſlators render the word *badad* in both theſe texts, *i. e.* in a large and plentiful country, ſecure under the Divine Protection, without ſtanding in need of foreign alliances. In this ſenſe the words relate to their future happineſs and ſecurity; compare Jer. xxiii. 6.

—— *In the wood, in the midſt of Carmel.*] The ſame place is called the *foreſt of Carmel*, Iſa. xxxvii. 24. and ſpoken of there as a place remarkable for its fruitfulneſs; compare Iſa. xxxv. 2. x. 18. where our tranſlation reads, "The glory of his foreſt and his fruitful field," or his Carmel, as it is in the original. Baſhan, which follows here, and Carmel, are joined together, as the moſt fruitful parts of Judea, Iſa. xxxiii. 9. Nahum i. 4.

—— *Let them feed in Baſhan and Gilead, as in the days of old.*] Theſe countries were noted for their rich and fat paſtures; ſee Numb. xxxii. 1, 33. Deut. xxxii. 14. The expreſſions denote that the Jews ſhall enjoy full and free poſſeſſion of their land after their return to it, with the ſame ſecurity and happineſs, with which they poſſeſſed it, in their moſt flouriſhing ſtate under the reigns of David and Solomon; ſee 1 Kings iv. 25. compare Zech. x. 10. We are likewiſe to ſuppoſe theſe temporal bleſſings to be emblems and figures of the ſpiritual benefits conveyed by the Goſpel; compare Iſa. lxv. 10. Jer. l. 19. Zeph. iii, 13. and ſee the notes there.

Ver. 15. *According to the days of thy coming out of Egypt*, &c.] The words are an anſwer to the Prophet's prayer in the foregoing verſe; wherein God tells him, that the wonders he will perform in bringing back his people into their own country, ſhall be as conſpicuous as thoſe which he ſhewed in their deliverance out of Egypt, and giving them the firſt poſſeſſion of it. The ſenſe is equivalent to that of Pſal. lxviii. 22. "The Lord hath ſaid, I will bring my people again as I did from Baſhan, I will bring my people again from the depths of the ſea."

Ver. 16. *The nations ſhall ſee and be confounded at all their might.*] The Heathen ſhall feel the ſame confuſion as men do under a great diſappointment, when they ſhall ſee that power and force defeated, which they had gathered together to oppoſe God's people, and hinder them from enjoying the quiet poſſeſſion of their land; ſee Ezek. xxxviii. 8, &c. Others underſtand *their might* of the Might and Power of God's people, whom no force will be able to withſtand; ſee chap. v. 8.

—— *They ſhall lay their hands upon their mouths, their ears ſhall be deaf.*] The evident tokens of a Divine Preſence with his people, ſhall ſtop the mouths of their adverſaries; ſo that they ſhall be ſtruck dumb with admiration and aſtoniſhment; ſee Job xxi, 5. xxix, 9. Iſa. lii, 15. They ſhall hardly believe their own ears, when they hear thoſe wonderful works which God hath wrought for them.

Ver. 17. *They ſhall lick the duſt like a ſerpent.*] The enemies of God's people ſhall be very humble and ſubmiſſive, and ready to fall down at their feet: compare Pſalm lxxii, 9. Rev. iii. 9. Iſa. xlix, 23. lx. 14. To the ſame ſenſe we may underſtand thoſe words of Iſa. lxv, 25. *Duſt ſhall be the ſerpent's meat*: Where the Prophet applies the curſe threatned to the ſerpent, Geneſis iii. 14. to the times of the Milennium, as if then that curſe ſhould be compleatly fulfilled, when the righteous ſhould have an entire victory over Satan and all his off-ſpring, and tread them under their feet, ſo as never to riſe up again to annoy them: compare Rom. xvi. 20.

—— *They ſhall move out of their holes like worms of the earth.*] They ſhall be afraid to ſtir out of their lurking holes; and if they creep out like worms, they ſhall preſently hide their heads again: See Pſalm xviii. 45.

—— *They ſhall be afraid of the Lord our God, and fear becauſe of thee.*] When they ſee Almighty God appear ſo conſpicuouſly in thy favour. The text is parallel to that of Jeremiah xxxiii, 9. "They ſhall fear and tremble for all the goodneſs, and for all the proſperity that I procure unto it."

Ver. 18. *Who is a god like thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage?*] The remnant of God's heritage are thoſe Jews, which are reſerved to be partakers of the benefits which ſhall be made good to that nation, upon their converſion and reſtoration here ſpoken of: compare chapter iv. 7. v. 7, 8. God ſhall then make manifeſt his mercy toward them, in pardoning all their former ſtubborneſs and diſobedience, and receiving them into his former favour, upon their repentance: ſee Zechariah iii. 10. xii. 10. compare Jeremiah l. 20. thereby fulfilling that gracious declaration he made to Moſes, Exod. xxxiv. 6, 7.

—— *He retains not his anger for ever, becauſe he delights in mercy.*] To the ſame purpoſe he is ſaid to "blot out mens iniquities, and not remember their ſins," to their condemnation, Iſa. xliii. 25. *becauſe he delights in mercy*, as it follows here; ſo acts of judgment are called his *ſtrange work*, Iſa. xxviii. 21. ſuch as he would not put in execution, if they were not neceſſary for the great ends of government.

Ver. 19. *He will turn again, he will have compaſſion upon us.*] Or, "he will again have compaſſion upon us;" for the verb *ſhub*, to *turn*, is often uſed adverbially.

—— *He will ſubdue our iniquities, and thou wilt caſt all our ſins into the depths of the ſea.*] Thou wilt utterly aboliſh them, that "they ſhall not have dominion over us;" as thou didſt deſtroy Pharaoh and his army in the Red-ſea, Exodus xiv. 13. This victory will be obtained by the merits of Chriſt, and the grace of the Goſpel: ſee Coloſ. ii. 14. Rom. vi. 14.

Ver. 20. *Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou haſt ſworn unto our fathers*, &c.] The promiſes given to Abraham, were made "to him, and to his ſeed after him," Gen. xvii. 8. So the Scripture ſpeaks of the bleſſings beſtowed upon the children, as if they were actually made good to their progenitors: ſee Geneſis xlvi. 4. Exodus vi, 4. Thus God is ſaid to "perform his truth unto Jacob, and his mercy unto Abraham," or to "deal mercifully with our fathers," as the ſenſe runs in the original, Luke i. 72. by fulfilling the promiſes to their poſterity; the whole family being reputed one aggregate body. And theſe promiſes will receive their final accompliſhment in the converſion and reſtoration of the Jewiſh nation in the latter times. That people are ſaid to be “beloved for their fathers ſakes,” Romans xi. 28, and therefore we have reaſon to expect, that the mercies promiſed to their fathers, ſhould, in God's due time, be made good to them: “For the gifts and callings of God are without repentance, *ibid.* ver. 29.

Here ends the Book of the Prophet MICAH.

Critical and Explanatory ANNOTATIONS

ON

NAHUM.

The PREFACE.

The deſtruction of Nineveh here propheſied of, is recorded in the book of Tobit, chap. xiv. 15. It is ſaid there to be taken by Nebuchodonoſer, and Aſſuerus; which account Archbiſhop Uſher in his Annals, A. M. 3378. Dr. Prideaux, Script. Connect. p. 47, 48. and other learned men, underſtand of Nabupolaſſar, father to Nebuchadnezzar (called in the Greek tranſlation Nebuchodonoſer) and Cyaxares, king of Media, called by Daniel, Ahaſuerus, Dan. ix. 1. This remarkable tranſaction is placed by Dr. Prideaux in the 29th year of king Joſiah, about 24 years before the deſtruction of Jeruſalem; and the fixing it to this time, exactly agrees with the account given by the Heathen hiſtorians, Herodotus, and others; as St. Jerom has obſerved in his preface upon Jonah. The Ninevites would not take warning by Jonah's Prophecy; ſo not only Nahum, who probably lived in the reign of Hezekiah, but alſo Zephaniah, who lived in the time of Joſiah, foretold the deſtruction of Nineveh, chap. ii. 13.

CHAP. I.

The majeſty of God, in goodneſs to his people, and ſeverity againſt his enemies.

THE burden of Nineveh. The book of the viſion of Nahum the Elkoſhite.

2 God *is* jealous, and the LORD revengeth, the LORD revengeth and *is* furious, the LORD will take vengeance on his adverſaries; and he reſerveth *wrath* for his enemies.

3 The LORD *is* ſlow to anger, and great in power, and will not at all acquit *the wicked:* the LORD *hath* his way in the whirlwind and in the ſtorm, and the clouds *are* the duſt of his feet.

4 He rebuketh the ſea, and maketh it dry, and drieth up all the rivers: Baſhan languiſheth, and Carmel, and the flower of Lebanon languiſheth.

5 The mountains quake at him, and the hills melt, and the earth is burnt at his preſence, yea, the world, and all that dwell therein.

6 Who can ſtand before his indignation? and who can abide in the fierceneſs of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

7 The LORD *is* good, a ſtrong hold in the day of trouble, and he knoweth them that truſt in him.

8 But with an overrunning flood he will make an utter end of the place thereof, and darkneſs ſhall purſue his enemies.

9 What do ye imagine againſt the LORD? he will make an utter end; affliction ſhall not riſe up the ſecond time.

10 For while *they be* ſolden together *as* thorns, and while they are drunken *as* drunkards, they ſhall be devoured as ſtubble fully dry.

11 There is *one* come out of thee, that imagineth evil againſt the LORD: a wicked counſeller.

12 Thus ſaith the LORD, Though *they be* quiet, and likewiſe many, yet thus ſhall they be cut down, when he ſhall paſs through: though I have afflicted thee, I will afflict thee no more.

13 For now will I break his yoke from off thee, and will burſt thy bonds in ſunder.

14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be ſown: out of the houſe of thy gods will I cut off the graven image, and the molten image, I will make thy grave, for thou art vile.

15 Behold upon the mountains the feet of him that bringeth good tidings, that publiſheth peace: O Judah, keep thy ſolemn feaſts, perform thy vows: for the wicked ſhall no more paſs through thee, he is utterly cut off.

Ver. 1. *The book of the viſion of Nahum the Elkoſhite.*] The title of Elkoſhite is probably taken from the place where he lived. St. Jerom informs us, that there was a village in Galilee called Elkegai; the ruins of which were ſhewed to him, when he travelled over thoſe parts; ſee the Preface to his Comment upon Nahum.

Ver. 2. *God is jealous, and the Lord revengeth*, &c.] As he is very jealous of his honour, ſo he will not fail to execute his judgment on thoſe that affront and diſhonour him; and though he doth not always puniſh ſinners immediately, yet he will exerciſe his ſeverity upon them in due time.

Ver. 3. *The Lord is ſlow to anger, and great in power, and will not at all acquit the wicked.*] The laſt ſentence runs in the Hebrew, *nakkeh*; *lo ye nakkeh*; which is capable of a double interpretation, either as our tranſlation renders it, or elſe it may be tranſlated, *he will utterly deſtroy*; in which ſenſe it is taken, Exod. xxxiv. 7. Numb. xiv. 18. The ſenſe which our interpreters follow, agrees beſt with the context here.

—— *The Lord hath his way in the whirlwind, and the clouds are the duſt of his feet.*] An alluſion to his coming down upon Sinai, when darkneſs and tempeſts ſurrounded him; ſee Exod. xix. 16—18. Deut. v. 22, 23. compare Pſal. xviii. 7. xcvii. 2. And he will come again in the ſame manner to the laſt judgment; of which, particular judgments are the earneſt: ſee Pſalm l. 3. Daniel vii. 13.

Ver. 4. *He rebuketh the ſea, and maketh it dry*, &c.] The rivers and the ſea it ſelf are dried up at his rebuke, as the Red-ſea and Jordan were of old; compare Iſa. l. 2. Habak. iii. 8. and the moſt pleaſant and fruitful countries, ſuch as Baſhan, Carmel, and Lebanon, are parch'd up with drought when he is diſpleaſed; ſee Iſa. xxxiii. 9. xxxv. 2. Micah vii. 14.

Ver. 5. *The mountains quake at him, the hills melt*, &c.] This may likewiſe allude to God's coming down upon mount Sinai; compare Exod. xix. 18. Judges v. 4. Pſalm lxviii. 8. xlvii. 5. Micah i. 4. Or elſe it may relate to the laſt judgment, as the following words plainly do: ſee the note on ver. 3.

Ver. 6. *His fury is poured out like fire*, &c.] God is a *conſuming fire*, when he comes to execute his judgments, Deut. iv. 24. and as fire is of a ſufficient force to diſſolve the hardeſt rocks, ſo God's vengeance can humble the moſt obdurate ſinners.

Ver. 7. *He knoweth them that truſt in him.*] *i. e.* He takes a particular care of them; compare Pſalm i. 7. 2 Tim. ii. 19. and ſee the note upon Hoſea xiii. 5.

Ver. 8. *But with an overrunning flood he will make an utter end of the place thereof.*] An army's overrunning a country, is often compared to an inundation; ſee Iſa. viii. 7, 8. Dan. ix. 26. xi. 10, 20, 40. Thus God will bring the great city of Nineveh to utter ruin, ſo that there ſhall be no remains thereof in after-times. For the ruins which are to be ſeen of Moſul, are on the oppoſite ſide of the river Tigris.

——— *The place thereof.*] The *affix* or *relative* plainly relates to Nineveh, againſt which city this Prophecy is directed, ver. 1.

——— *And darkneſs ſhall purſue his enemies.*] *i. e.* Ruin and deſtruction; compare Iſa. viii, 22.

Ver. 9. *Adverſity ſhall not riſe up the ſecond time.*] I will make an utter deſtruction all at once: *When I begin, I will alſo make an end*, as it is expreſſed, 2 Sam. iii, 12. The words may be underſtood with relation to the deſtruction of Nineveh propheſied of in the following chapters, *viz.* that at the ſame time an end ſhould be put to the family which then reigned over Aſſyria, and the ſeat of the empire ſhould be tranſlated to Babylon: ſee the note upon chap. iii, 18.

Ver. 10. *For while they be folden together as thorns.*] Or, *For as they are folden together like thorns.* The particle *ad* tranſlated *while*, may be a term of compariſon: ſee Noldius, p. 668. The deſtruction of ſinners is elſewhere compared to the burning of thorns.

——— *And while they are drunken as drunkards.*] Compare chap. iii, 11. God's vengeance is often called the *cup of his fury*, becauſe it deprives men both of ſtrength and reaſon.

Ver. 11. *There is one come out of thee*, &c.] This probably is meant of Sennacherib, that uttered ſo many reproaches and blaſphemies againſt the true God: ſee ver. 14, 15. Nineveh was one of his royal ſeats, at the time when Nahum delivered this Prophecy.

Ver. 12. *Though they be quiet, and likewiſe many, yet thus ſhall they be cut down when he ſhall paſs through.*] Though the Aſſyrians be never ſo numerous, and puffed up with their proſperous ſucceſs againſt Egypt; ſee the note upon chap. iii, 8. which will encourage Sennacherib to march directly againſt Jeruſalem; yet God ſhall cut them off at one ſtroke by his Angel, who ſlew in one night in the camp of the Aſſyrians 185000, 2 Kings xix, 25. The verb tranſlated *paſs through*, is often uſed of an hoſtile invaſion; ſee Iſa. viii, 8. Dan. xi, 10. Joel iii, 17. 'Tis taken in that ſenſe, ver. 15. of this chapter, and in both places is to be underſtood of Sennacherib, the enemy mentioned ver. 11.

——— *Though I have afflicted thee, I will afflict thee no more.*] Rather, *no longer*, by Sennacherib or his forces; ſee verſe 13, 14. So the particle *nud* is plainly taken, Ezek. xii. 28. Hoſea i, 6: ſee Noldius, p. 682.

Ver. 13. *For now I will break his yoke from off thee*, &c.] Hezekiah and his people ſhall no longer be tributaries to the king of Aſſyria, as they have been for a conſiderable time; ſee 2 Kings xvi. 17. xviii, 14.

Ver. 14. *The Lord hath given a commandment concerning thee, that no more of thy name be ſown.*] God had decreed that Sennacherib's family ſhould not long preſerve their royal ſtate and dignity: His ſon and ſucceſſor, Eſarhaddon, was now probably at man's eſtate; for he ſucceeded his father in a little time after his defeat, 2 Kings xix, 37. and reigned with great felicity almoſt forty years; but his next ſucceſſor, or the next but one, was diſpoſſeſſed of his kingdom by Nabupolaſſar, father to Nebuchadnezzar, whoſe family enjoyed the empire of Aſſyria, or Babylon, as it came then to be called, till the conqueſt by Cyrus: ſee Dr. Prideaux under the 15th and 29th years of Joſiah. Some explain the words thus, *Thou ſhalt do no more remarkable actions, whereby thy name may be remembred*: ſo the Chaldee underſtands it.

——— *Out of the houſe of thy gods will I cut off the graven image, and the molten image.*] When God executes his judgments upon any Heathen prince or nation, he is ſaid to puniſh the idols of that people, becauſe the conquerors triumph over their idols as well as their worſhippers, and bring in their own idols into the room of thoſe they vanquiſh.

——— *I will make thy grave, for thou art vile.*] We may ſupply the ſenſe from the former ſentence. The houſe of thine idol ſhall become thy grave, when thou ſhalt be diſhonourably ſlain by thine own ſons, 2 Kings xix, 37. as a juſt puniſhment for thy blaſphemies againſt the God of Iſrael, — ver. *6—16.*

Ver. 15. *How beautiful are the feet of him that bringeth good tidings, that publiſheth peace.*] The ſame words are to be found in Iſaiah, chap. lii, *6.* There they relate to the joyful news of the Jews return from Babylon, and in a more eminent ſenſe to the glad tidings of the Goſpel: Here they may be fitly underſtood of the good tidings of the miraculous defeat of Sennacherib's army, and the raiſing of the ſiege of Jeruſalem, which was the conſequence of it; to which the following words do plainly relate.

——— *O Judah, keep thy ſolemn feaſts, perform thy vows.*] Thou haſt now a free acceſs to the temple, to keep the ſtated feaſts with their uſual ſolemnity, and particularly to perform the vows thou madeſt to God in thy late diſtreſs.

——— *For the wicked ſhall no more paſs through thee.*] See verſe *9*—12—14.

CHAP. II.

The fearful and victorious armies of God againſt Nineveh.

HE that daſheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loyns ſtrong, fortify *thy* power mightily.

2 For the LORD hath turned away the excellency of Jacob, as the excellency of Iſrael: for the emptiers have emptied them out, and marred their vine-branches.

3 The ſhield of his mighty men is made red, the valiant men *are* in ſcarlet: the chariots *ſhall be* with flaming torches in the day of his preparation, and the fir-trees ſhall be terribly ſhaken.

4 The chariots ſhall rage in the ſtreets, they ſhall juſtle one againſt another in the broad ways: they ſhall ſeem like torches, they ſhall run like the lightnings.

5 He ſhall recount his worthies: they ſhall ſtumble in their walk: they ſhall make haſte to the wall thereof, and the defence ſhall be prepared.

6 The gates of the rivers ſhall be opened, and the palace ſhall be diſſolved.

7 And Huzzab ſhall be led away captive, ſhe ſhall be brought up, and her maids ſhall lead *her* as with the voice of doves, tabering upon their breaſts.

8 But Nineveh *is* of old like a pool of water; yet they ſhall flee away. Stand, ſtand, *ſhall they cry*; but none ſhall look back.

9 Take ye the ſpoil of ſilver, take the ſpoil of gold: for *there is* none end of the ſtore, *and* glory out of all the pleaſant furniture.

10 She is empty, and void, and waſte, and the heart melteth, and the knees ſmite together, and much pain *is* in all loyns, *and* the faces of them all gather blackneſs.

11 Where *is* the dwelling of the lions, and the feeding place of the young lions? where the lion, *even* the old lion walked, *and* the lions whelp, and none made *them* afraid.

12 The lion did tear in pieces enough for his whelps, and ſtrangled for his lioneſſes, and filled his holes with prey, and his dens with ravine.

13 Behold, I *am* againſt thee, ſaith the LORD of hoſts, and I will burn her chariots in the ſmoak, and the ſword ſhall devour thy young lions, and I will cut off thy prey from the earth, and the voice of thy meſſengers ſhall no more be heard.

Ver. 1. *He that daſheth in pieces is come up before thy face.*] An enemy that will break down thy walls and deſtroy thine inhabitants, O Nineveh, is come to beſiege thee. The words may be literally tranſlated, *The hammer is come up againſt thee*; in the ſame ſenſe as the Chaldeans are called the *hammer of the whole earth*; Jer. l. 23. The original word indeed is not the ſame in both places, but they are ſynonymous.

— *Keep the munition, watch the way.*] There is need of thy utmoſt induſtry to defend thy ſelf in ſtrengthning the garriſons, and guarding the paſſes; compare chap. iii. 13, 14.

— *Make thy loyns ſtrong*, &c.] Stir up all thy ſtrength and courage.

Ver. 2. *For the Lord hath turned away the excellency of Jacob, as the excellency of Iſrael.*] Some tranſlate the words thus, "The Lord hath returned *(or will revenge)* the pride, *or injurious dealings* againſt Jacob, and the pride againſt Iſrael," *i. e.* he will requite the injuries and oppreſſions, which Sennacherib and Shalmaneſer, the kings of Aſſyria have exerciſed upon Judah and Iſrael. This interpretation agrees better with the ſcope of the text, than that which moſt tranſlators follow, and ſuits very well with the Hebrew idiom; compare Joel iii. 19. Habak. ii. 8—17. and Obad. ver. 10. where the ſecond of two ſubſtantives is taken in the ſame ſenſe by our tranſlators.

— *For the emptiers have emptied them out, and marred their vine-branches.*] The Aſſyrian conquerors have plundered them of all their wealth, and bereaved them of their children, often compared in Scripture to branches; ſee particularly, Gen. xlix. 22. compared with Deut. xxxiii. 17.

Ver. 3. *The ſhield of his mighty men is red, the valiant men are in ſcarlet.*] This may be underſtood either of the colour of their ſhields and clothes when they were made, or of their being dyed in blood afterwards; compare Iſa. lxiii. 2.

— *The chariots ſhall be with flaming torches in the day of his preparation.*] Or, like flaming torches, ſee the following verſe. The Hebrew particles *beth* and *caph*, as they are alike in figure, ſo they are often in ſignification; ſee Noldius, p. 162. Thus thoſe words of Iſaiah, chap. xlviii. 10. might be beſt tranſlated, "I have refined thee, but not as ſilver," *i. e.* not with ſo fierce a fire.

— *And the fir-trees ſhall be terribly ſhaken.*] The ſpears and lances made of fir, and which were ſo long and large, that they looked like ſo many trees.

Ver. 4. *The chariots ſhall rage in the ſtreets.*] They ſhall drive furiouſly againſt one another; as it follows,

— *They ſhall ſeem like torches, they ſhall run like the lightnings.*] They ſhall reſemble flames or lightning in their ſwiftneſs, and their wheels continually ſtriking fire out of the ſtones and pavements of the ſtreets; ſee chap. iii. 2.

Ver. 5. *He ſhall recount his worthies, they ſhall ſtumble in their walk.*] The king of Nineveh ſhall muſter together his choiceſt troops, but they ſhall be diſordered, and give way, or be diſcomfited as they march againſt the enemy.

— *They ſhall make haſte to the wall thereof, and the defence ſhall be prepared.*] On the other ſide, the beſiegers ſhall make their regular approaches towards the walls of Nineveh, and prepare their defences againſt the aſſaults of the beſieged.

Ver. 6. *The gates of the rivers ſhall be opened, and the palace ſhall be diſſolved.*] Or *melt.*, At length, the enemies ſhall poſſeſs themſelves of all the avenues towards the ſeveral ſtreams of the river Tigris, and ſo become maſters of the city. This ſhall make the heart of the king and all his court to melt for fear, and quite loſe all their courage: To this ſenſe the Chaldee Paraphraſe explains the latter part of the verſe.

Ver. 7. *Huzzab ſhall be led away captive, ſhe ſhall be brought up.*] Rather, *removed* or taken away; compare Jer. xlviii. 15. Pſalm cii. 24. By *Huzzab*, the Chaldee underſtands the queen of Nineveh: But the word may probably mean Nineveh it ſelf, the word denoting a ſtrong or impregnable fortreſs.

— *Her maids ſhall lead her as with the voice of doves,* &c.] Nineveh is deſcribed as a great princeſs carried captive with her maids of honour attending her, and bewailing her's and their condition, with beating their breaſts, and other expreſſions of lamentation; denoting the leſſer cities under their juriſdiction, that ſhould be ſharers with her in the ſame calamity. So Babylon is repreſented as a *tender and delicate lady*, undergoing the hardſhips of a captivity; Iſaiah xlviii. 1—5—7, 8.

— *As with the voice of doves.*] Birds remarkable for their melancholy note; compare Iſaiah xxxviii. 14. lix. 11.

Ver. 8. *But Nineveh is of old as a pool of waters, yet they ſhall flee away.*] The words may be tranſlated, *The waters of Nineveh are as a pool of waters*, i. e. as the city is well watered by being ſituated upon the river Tigris, ſo it is vaſtly populous. A multitude is elſewhere compared to many waters; ſee Jer. li. 13. Rev. xvii. 1.—15. But they ſhall all flee for fear of the enemy, and run away like water; compare Pſalm lviii. 7. The ſenſe in the LXX of Dr. Grabe's Edition runs very clear, if it can be reconciled with the original, "Nineveh is like a pool of water, the waters are her wall, or defence."

— *Stand, ſtand, ſhall they cry*, &c.] When the commanders bid them ſtand to their arms, none ſhall turn back to make head againſt the enemy, but ſhall ſhift for themſelves as faſt as they can; ſee ver 10. chap. iii. 17.

Ver. 9. *Take the ſpoil of ſilver*, &c.] The enemy may eaſily plunder the city of all its riches and coſtly furniture, for there is none to make any reſiſtance.

Ver. 10. *She is empty——and the heart melteth.*] The inhabitants have no heart nor courage to defend themſelves, ſee chap. iii. 13. but leave the city to be plundered and laid waſte by the enemy.

— *The knees ſmite together*, &c.] Expreſſions of much fear, and terrible apprehenſions of the approaching evils; compare Dan. v. 6. Jer. xxx. 6. Joel ii. 6.

Ver. 11, 12. *Where is the dwelling of the lion, and feeding place of the young lions?* &c.] What is become of the ſtately palaces, of the king and princes of Nineveh, who, like ſo many lions, preyed upon the neighbouring countries, and enriched their city with the ſpoils they took from others? compare Ezek. xix. 2—7. Job iv. 10, 11. Pſalm xxxiv. 10.

— *The lion——ſtrangled for his lioneſſes*, &c.] The lions provide food for the females, till their young ones are able to ſhift for themſelves.

Ver. 13. *I will burn their chariots in the ſmoke.*] They ſhall be deſtroyed in the fire which conſumes the city; ſee chap. iii. 15.

— *The ſword ſhall devour the young lions*, &c.] See ver. 12.

— *And the voice of thy meſſengers ſhall no more be heard.*] Thou ſhalt no more ſend ambaſſadors to diſtant countries, either to encourage thine allies, or to terrify thine enemies; ſee Iſaiah xviii. 2.

CHAP. III.

The miſerable ruin of Nineveh.

WO to the bloody city, it *is* all full of lies *and* robbery, the prey departeth not.

2 The noiſe of a whip, and the noiſe of the rattling of the wheels, and of the prancing horſes, and of the jumping chariots.

3 The horſeman lifteth up both the bright ſword, and the glittering ſpear, and *there is* a multitude of ſlain, and a great number of carcaſes; and *there is* none end of *their* corpſes: they ſtumble upon their corpſes:

4 Becauſe of the multitude of the whoredoms of the well-favoured harlot, the miſtreſs of witchcrafts, that ſelleth nations through her whoredoms, and families through her witchcrafts.

5 Behold, I *am* againſt thee, ſaith the LORD of hoſts, and I will diſcover thy skirts upon thy face, and I will ſhew the nations thy nakedneſs, and the kingdoms thy ſhame.

6 And I will caſt abominable filth upon thee, and make thee vile, and will ſet thee as a gazing-ſtock.

7 And it ſhall come to paſs, *that* all they that look upon thee, ſhall flee from thee, and ſay, Nineveh is laid waſte, who will bemoan her? Whence ſhall I ſeek comforters for thee?

8 Art thou better than populous No, that was ſituate among the rivers, *that had* the waters round about it, whoſe rampart *was* the ſea, *and* her wall *was* from the ſea?

9 Ethiopia and Egypt *were* her ſtrength, and *it was* infinite, Put and Lubim were thy helpers.

10 Yet *was* ſhe carried away, ſhe went into captivity: her young children alſo were daſhed in pieces at the top of all the ſtreets: and they caſt lots for her honourable men, and all her great men were bound in chains.

11 Thou alſo ſhalt be drunken: thou ſhalt be hid, thou alſo ſhalt ſeek ſtrength becauſe of the enemy.

12 All thy ſtrong holds *ſhall be like* fig-trees with the firſt-ripe figs: if they be

ſhaken, they ſhall even fall into the mouth of the eater.

13 Behold, thy people in the midſt of thee *are* women: the gates of thy land ſhall be ſet wide open unto thine enemies, the fire ſhall devour thy bars.

14 Draw thee waters for the ſiege, fortify thy ſtrong holds: go into clay, and tread the mortar, make ſtrong the brick-kiln.

15 There ſhall the fire devour thee: the ſword ſhall cut thee off: it ſhall eat thee up like the canker-worm: make thy ſelf many as the canker-worm, make thy ſelf many as the locuſts.

16 Thou haſt multiplied thy merchants above the ſtars of heaven: the canker-worm ſpoileth and flieth away.

17 Thy crowned *are* as the locuſts, and thy captains as the great graſhoppers, which camp in the hedges in the cold day, *but* when the ſun ariſeth they flee away, and their place is not known where they *are*.

18 Thy ſhepherds ſlumber, O king of Aſſyria: thy nobles ſhall dwell *in the duſt*: thy people is ſcattered upon the mountains, and no man gathereth *them*.

19 *There is* no healing of thy bruiſe: thy wound is grievous: all that hear the bruit of thee ſhall clap the hands over thee: for upon whom hath not thy wickedneſs paſſed continually.

Ver. 1. *Wo to the bloody city*, &c.] Where princes and great men ſhed innocent blood to enrich themſelves with the ſpoils of the ſlain; compare Ezekiel xxii. 2, 3. xxiv. 6—9.

—— *The prey departeth not.*] They are ſtill increaſing their conqueſts by ruin and oppreſſion, till it will come to their own turn to be ſpoiled and conquered: compare Iſa. xxxiii. 1.

Ver. 2. *The noiſe of a whip*, &c.] See chap. ii. 3, 4. and compare Jer. xlvii. 3.

Ver. 4. *Becauſe of the multitude of the whoredoms of the well-favoured harlot*, &c.] Great cities are often called harlots upon the account of thoſe vices which prevail in them, and infect others by their example; ſee Iſaiah xxiii. 16.

—— *The miſtreſs of witchcrafts.*] The arts of luxury which are encouraged in ſuch places, are called witchcrafts, becauſe they have a ſort of charm in them to draw others aſide: compare Iſa. xlvii. 9. Rev. xviii. 23.

—— *That ſelleth nations through her whoredoms, and families through her witchcrafts.*] That makes whole nations a prey to their enemies, by teaching them the arts of ſoftneſs and effeminacy, and ſo rendering them weak and defenceleſs. Families are equivalent to kingdoms; compare Amos iii. 2. Zech. xiv. 18.

Ver. 5. *I will diſcover thy skirts upon thy face*, &c.] I will ſend thee into captivity naked and bare; ſee Iſa. xx. 4—8. xlvii. 2, 3. Jer. xiii. 22. Micah i. 11. Thus will I expoſe thy ſhame to the world; which was a puniſhment often inflicted upon harlots.

Ver. 6. *I will caſt abominable filth upon thee*, &c.] I will deprive thee of all thine ornaments, and will cover thee with ſhame and reproach, and make a publick example of thee. Such was the uſage that common proſtitutes met with; ſee Ezek. xxiii. 25, 26.

Ver. 7. *All that look upon thee ſhall flee from thee.*] As being affrighted at the ſight of thy diſmal condition.

—— *Who will bemoan her, whence ſhall I ſeek comforters for her?*] An alluſion to the lamentations uſed at funerals, and performed by perſons hired for that purpoſe: The words imply, that if we ſeek for any mourners to perform this office over departing Nineveh, none will be found to do it; every one rejoicing over her deſtruction.

Ver. 8. *Art thou better than populous No.*] Which was ſacked, and its inhabitants made captives, as it follows. The Hebrew reads, *No Ammon*; the ſame city which is called *Hammon No*, Ezekiel xxx. 15. and *Ammon Minnu*, Jer. xlvi. 25. where our Engliſh reads the *Multitude of No*, as it does render it *Populous No* here; though the place probably took its name from *Ham*, the founder of the Egyptian kingdom (thence called *the land of Ham*, Pſalm cvi. 22.) who was worſhipped there under the name of *Jupiter Hammon*: accordingly the LXX render it *dioſpolis*, upon that place of Jeremiah: it was likewiſe called Thebes by Homer, who deſcribes it as famous for its hundred gates.

—— *That was ſituate among the rivers*, &c.] Which was defended by the river Nile on the one ſide, and the Red-ſea on the other, as by ſo many walls and ramparts.

Ver. 9. *Ethiopia and Egypt were her ſtrength.*] Dr. Prideaux's Scripture Hiſtory, under the xvth of Hezekiah, with great reaſon ſuppoſes this calamity to have been brought upon *No* by Sennacherib, about three years before he beſieged Jeruſalem, in the time of Hezekiah. At that time Sevechus, the ſon of Sabaccon, or So, mentioned 2 Kings xvii. 4. was king both of Egypt and Ethiopia; ſo they are mentioned here as confederates, and Iſaiah foretels that they ſhould be vanquiſhed by Sargon, or Sennacherib, chap. xx. 4. Whereas the deſtruction of No, foretold by Jeremiah, chap. xlvi. 25. and Ezekiel xxx. 14. was, after this, brought to paſs by Nebuchadnezzar.

—— *Put and Lubim, were thy helpers.*] Put, or Phut, is rendered Libya by our tranſlators, Ezekiel xxx. 5. and the Libyans, Jer. xlvi, 9. but this text proves that they were a diſtinct people. Phut probably denotes Mauritania: ſee Bochart's Phaleg. lib. 4. c. 33.

Ver. 10. *They caſt lots for her honourable men.*] The conquerors uſed to caſt lots, what captives ſhould come to each man's ſhare; ſee Joel iii. 3. Obad. ver. 11.

Ver. 11. *Thou ſhalt be drunken.*] See chap. i. 10.

—— *Thou ſhalt be hid, thou alſo ſhalt ſeek ſtrength, becauſe of the enemy.*] Or, *Thou ſhalt repair to thy fortreſs, becauſe of the enemy.* Thou ſhalt not dare to ſhew thy ſelf to the enemy, but ſhalt betake thy ſelf to thy munitions, ſee chap. ii. 1. and places of ſtrength; compare ver. 13--17.

Ver. 12. *All thy ſtrong holds ſhall be like fig-trees with the firſt ripe figs*, &c.] As figs drop off when they are ripe, ſo ſhall thy ſtrong holds fall into the enemies hands, upon the firſt aſſault.

Ver. 13. *The gates of thy land ſhall be ſet wide open unto thine enemies*, &c.] The ſeveral paſſages by which the enemy may invade thee, ſhall be left defenceleſs; ſee ch. ii. 1. ſo that they may eaſily ſet on fire thy fortifications.

Ver. 14. *Draw thee waters for the ſiege.*] In order to maintain the ſiege.

—— *Go into the clay, and tread the mortar, make ſtrong the brick-kiln.*] In order to repair the breaches of thy walls, or make new ones within, if the old ſtones ſhould be taken by the enemy. In thoſe countries they uſed brick inſtead of ſtone: ſee Gen. xi. 3.

Ver. 15. *There the fire ſhall devour thee.*] Whilſt thou art repairing the old fortifications, or making new ones, the enemy ſhall ſet thy works on fire. The particle *ſham*, *there*, may ſignify *then*; ſee Noldius, p. 767.

—— *It ſhall eat thee up like the canker-worm.*] The ſword of thine enemies, who ſhall be as numerous and deſtructive as locuſts, or canker-worms, ſhall deſtroy thee: ſee Joel i. 4.

—— *Make thy ſelf many as the canker-worm*, &c.] Though thou multiply thine armies, like locuſts or caterpillars, yet the enemy ſhall deſtroy them.

Ver. 16. *The canker-worm ſpoileth and flieth away.*] As the locuſts deſtroy the fruits of the earth, and fly away to another place, ſo ſhall thy ſoldiers pillage all the wealth thou haſt gained by traffick, and then leave thee.

Ver. 17. *Thy crowned are as the locuſts,* &c.] The word *minnazaraik,* may be literally rendered, *the Nazarites :* that title is given to perſons remarkable for their youth and beauty, Lam. iv. 7. ſee the note upon Amos ii. 11. and ſo may not improperly be applied to the officers in the Ninevites army : Theſe, the Prophet compares to locuſts and graſhoppers, both for their number, ſee ver. 15. and for another quality, that they ſhun the heat of battle, juſt as the graſhoppers do the heat of the ſun.

——— *Thy captains.*] The Hebrew word is *taphſir* or *tiphſar,* as it is read Jer. li. 27. which ſome ſuppoſe to be derived from the Perſian word *ſatrapas,* the letters being tranſpoſed.

Ver. 18. *Thy ſhepherds ſlumber, O king of Aſſyria,* &c.] By ſhepherds are meant captains or generals ; compare Jer. vi. 3. xxv. 34. Theſe are ſaid to ſlumber, as having loſt their courage, or as being gone to their laſt ſleep, are dead and buried ; compare Pſal. lxxvi. 5, 6. By the king of Aſſyria, Dr. Prideaux in the place above-cited, underſtands *ſaracus,* who was now vanquiſhed by Nabupolaſſar (who had before poſſeſſed himſelf of the kingdom of Babylon) and Cyaxares the king of Media ; ſee the argument of this Prophecy. The fall of this prince is elegantly deſcribed by Ezekiel, chap. xxxi. 3, *&c.* The words of Jeremiah, chap. l. 18. *I have puniſhed the king of Aſſyria,* are to be underſtood of the ſame perſon.

——— *Thy people is ſcattered upon the mountains, and no man gathereth them.*] Their generals are called ſhepherds at the beginning of the verſe : The ſame metaphor is here continued, and the people are ſaid to be diſperſed, now their leaders are fled or deſtroyed, as ſheep are ſcattered where they have no ſhepherd ; compare 1 Kings xxii. 17.

Ver. 19. *There is no healing of thy wound.*] Thy deſtruction is unavoidable. The Chaldee expounds it, *none is ſorry or grieved at thy deſtruction :* which ſenſe agrees very well with the original, and what follows : *They that hear the bruit of thee* (and thy fall) *clap their hands over thee,* as rejoicing over thy calamities ; compare Lam. ii. 15. Ezek. xxv. 6. Zeph. ii. 15.

——— *For upon whom hath not thy wickedneſs paſſed continually ?*] All the neighbouring countries have felt the effects of thy cruelties and oppreſſions.

Here ends the Book of the Prophet NAHUM.

Critical and Explanatory ANNOTATIONS

ON

HABAKKUK.

The PREFACE.

The Prophet Habakkuk was probably contemporary with Jeremiah, and propheſied in the reign of Joſiah; for the ſubject of his Prophecy is the ſame with that of Jeremiah, and upon the ſame occaſion, *viz.* The deſtruction of Judah and Jeruſalem by the Chaldeans, for their heinous ſins and provocations. We may obſerve, as Nahum, the preceding Prophet, foretold the deſtruction of the Aſſyrians, who carried the ten tribes captive; ſo Habakkuk foretels the judgments that ſhould come upon the Chaldeans, who compleated the captivity of the two remaining tribes.

CHAP. I.

1 Unto Habakkuk complaining of the iniquity of the land, 5 is ſhewed the fearful vengeance by the Chaldeans. 12 He complaineth that vengeance ſhould be executed by them who are far worſe.

THE burden which Habakkuk the prophet did ſee.

2 O LORD, how long ſhall I cry, and thou wilt not hear! *even* cry out unto thee *of* violence, and thou wilt not ſave!

3 Why doſt thou ſhew me iniquity, and cauſe *me* to behold grievance? for ſpoiling and violence *are* before me: and there are *that* raiſe up ſtriſe and contention.

4 Therefore the law is ſlacked, and judgment doth never go forth: for the wicked doth compaſs about the righteous; therefore wrong judgment proceedeth.

5 ¶ Behold ye among the heathen, and regard, and wonder marvelouſly: for I will work a work in your days, *which* ye will not believe though it be told *you.*

6 For lo, I raiſe up the Chaldeans, *that* bitter and haſty nation, which ſhall march through the breadth of the land, to poſſeſs the dwelling-places *that are* not theirs.

7 They *are* terrible and dreadful: their judgment and their dignity ſhall proceed of themſelves.

8 Their horſes alſo are ſwifter than the leopards, and are more fierce than the evening wolves: and their horſemen ſhall ſpread themſelves, and their horſemen ſhall come from far, they ſhall fly as the eagle *that* haſteth to eat.

9 They ſhall come all for violence: their faces ſhall ſup up *as* the eaſt-wind, and they ſhall gather the captivity as the ſand.

10 And they ſhall ſcoff at the kings, and the princes *ſhall be* a ſcorn unto them: they ſhall deride every ſtrong hold, for they ſhall heap duſt and take it.

11 Then ſhall *his* mind change, and he ſhall paſs over, and offend, *imputing* this his power unto his god.

12 ¶ *Art* thou not from everlaſting, O LORD my God, mine holy One? we ſhall not die: O LORD, thou haſt ordained them for judgment, and O mighty God, thou haſt eſtabliſhed them for correction.

13 *Thou art* of purer eyes than to behold evil, and canſt not look on iniquity: wherefore lookeſt thou upon them that deal treacherouſly, *and* holdeſt thy tongue when the wicked devoureth *the man that is* more righteous than he?

14 And makeſt men as the fiſhes of the ſea, as the creeping things *that have* no ruler over them?

15 They take up all of them with the angle: they catch them in their net, and gather them in their drag; therefore they rejoice and are glad.

16 Therefore they ſacrifice unto their net, and burn incenſe unto their drag: becauſe by them their portion *is* fat, and their meat plenteous.

17 Shall they therefore empty their net, and not ſpare continually to ſlay the nations?

Ver. 1. *The burden which Habakkuk the Prophet did ſee.*] The word *burden* is commonly explained of a burdenſome prophecy, big with ruin and deſtruction: "But a learned Prelate, in his Defence of Chriſtianity from the Prophecies of the Old Teſtament," p. 10. obſerves that the *Hebrew Maſſa*, ſignifies no more than barely a Prophecy, and ſo is tranſlated in our Engliſh Bibles, Prov. xxxi. 1. and is often tranſlated by viſion and Prophecy in the LXX and other ancient verſions; the word being uſed in that ſenſe, from the Prophet's bearing or feeling within him the influence of God's Spirit: for which reaſon they were called in Greek, Θεοφόροι, and Πνευματοφόροι.

Ver. 2. *How long ſhall I cry unto thee of violence, and thou wilt not ſave?*] The Prophet propoſes the common objections againſt Providence, taken from the proſperity of the wicked, and the oppreſſion of the righteous, which has been a ſtumbling block even to good men: See Jer. xii. 1. Job xii. 1. xii. 6. xxi. 7. Pſal. xxxvii, and lxxiii.

Ver. 3. *And there are that raiſe up ſtrife and contention.*] Or, "There is ſtrife, and contention carries it:" They that are beſt skilled in the arts of contention, carry the cauſe.

Ver. 4. *And judgment doth never go forth.*] Or, "doth not go forth to perfection;" is never rightly and duly adminiſtred.

—— *For the wicked doth compaſs about the righteous.*] Doth over-power him.

Ver. 5. *Behold ye among the Heathen, and regard and wonder marvellouſly*, &c.] For a puniſhment to ſuch exhorbitant practices, behold God's making the heathen, *viz.* the Chaldeans, (*ver.* 6.) inſtruments of his vengeance: This is a judgment you deſpiſers of God's Prophets will hardly believe, when you conſider that at preſent the Chaldeans are your friends and confederates: As appears by Joſiah's fighting with the king of Egypt, as being a confederate of the king of Aſſyria or Babylon: See 2 Kings xxiii. 29. and Dr. Prideaux under the 31ſt year of Joſiah. St. Luke quoting this text according to the LXX's tranſlation, Acts xiii. 41. reads it thus, "Behold ye deſpiſers, and wonder and periſh:" The learned Dr. Pocock in his miſcellaneous notes *in Portam Moſis*, c. 3. ſhews that the interpretation is agreeable to the preſent Hebrew copy: The word *bagojim*, which we tranſlate among the Heathen, he derives from the verb Baga, which ſtill ſignifies in Arabick, to be proud and ſcornful: The following words the ſame tranſlation renders, "And wonder and periſh;" which ſenſe he proves the word *tamah* will admit.

Ver. 6. *For lo, I will raiſe up the Chaldeans, that bitter and haſty nation*, &c.] Who ſhould make ſeveral invaſions into Judea, and at laſt utterly conquer it: See 2 Kings xxiv, xxv. They are ſaid here to be cruel in their temper, and vigorous in their warlike expeditions: compare ver. 8.

Ver. 7. *Their judgment and their dignity ſhall proceed of themſelves.*] They will be their own judges of what is right or wrong. The marginal reading in our Engliſh Bible does not ſeem to agree with the original.

Ver. 8. *Their horſes are more fierce than evening-wolves.*] Or are ſwifter than evening-wolves, when they go out for their prey, and are pinched with hunger: See Pſal. civ. 20. Jer. v. 6. The words might be tranſlated to an eaſier ſenſe; *Their horſemen are fiercer than evening-wolves, and ſhall ſpread themſelves*, or ſhall be multiplied.

—— *And their horſemen ſhall come from far, thay ſhall fly as an eagle*, &c.] The words plainly allude to Deut. xxviii. 49, 50. compare Jer. v. 15. The Chaldeans are ſaid to come from far in reſpect of their neighbours the Philiſtines, Syrians, and Moabites, who uſed to infeſt Judea.

Ver. 9. *Their faces ſhall ſup up as the eaſt-wind.*] They ſhall deſtroy every thing where they march, as the eaſt-wind blaſts the fruits of the earth: compare Ezek. xvii. 10. Hoſ. xiii. 15. Some render the words, "Whatſoever they gather, they ſhall carry it toward the eaſt," meaning to Babylon, which lay north-eaſt from Judea.

—— *And they ſhall gather captivity as the ſand.*] Not only in Judea, ſee Jer. lii. 28, 29, 30. but in all the neighbouring countries which they ſhall conquer: See the following note.

Ver. 10. *And they ſhall ſcoff at the kings*, &c.] The Hebrew uſes the ſingular number as well here as in the following verſe; and is to be underſtood of the king of Babylon, who conquers kings and princes, and treats them with ſcorn and contempt: So they uſed Zedekiah and his princes: See 2. Kings xxv. 6, 7—18—21. and ſo they ſhall ſerve the kings of Egypt and Tyre, and the princes of Moab, Edom, and the Philiſtines; who ſhall all of them ſucceſsfully be conquered by Nebuchadnezzar: ſee Ezek. xxv, xxvi. xxix, xxxii.

—— *For they ſhall heap duſt, and take it.*] Caſt up mountains againſt them, and ſo take them: ſee Jer. xxxii. 24. xxxiii. 4.

Ver. 11. *Then ſhall his mind change, and he ſhall paſs over and tranſgreſs*, &c.] The Prophet ſpeaks of the ſeveral kings of Babylon as if they were one and the ſame perſon; and ſaith, that he ſhall change his mind with his fortune, and impute his ſucceſs to his idol Belus; which was remarkably true of Belſhazzar, Nebuchadnezzar's ſucceſſor: See Dan. v. 4. But we may underſtand the words of Nebuchadnezzar himſelf, if we tranſlate the latter part of the verſe thus, "This his ſtrength is his god,' *i. e.* imputing all his ſucceſs to his own proweſs: Compare ver. 16. And afterward, for thoſe arrogant words of his, mentioned Dan. vi. 30. he was degraded into a beaſt.

Ver. 12. *Art not thou from everlaſting* ——— *we ſhall not die.*] Thou that liveſt for ever, and whoſe word is as unchangeable as thy ſelf, wilt preſerve us from utter deſtruction, and in due time make good thy promiſes to us: See Pſal. cii. 27, 28.

—— *Thou haſt ordained them for judgment*, &c.] Thou haſt appointed the Chaldeans to be inſtruments of thy vengeance upon ſinners: See 2 Kings xix. 25. Iſa. x. 5, 6, 7. Pſal. xvii. 13. Ezek. xxx. 25.

Ver. 13. *Thou art of purer eyes than to behold iniquity.*] With any complaiſance or approbation.

—— *Wherefore lookeſt thou upon them that deal treacherouſly, and holdeſt thy tongue when the wicked devoureth the man that is more righteous than he?*] Seemeſt to connive at, or doſt not ſhew any diſlike at the violence of thoſe idolatrous Chaldeans.

Ver. 14, 15. *And makeſt men as the fiſhes of the ſea*, &c.] Suffereſt the Chaldeans to treat them no better than fiſhes, who become a general prey to the fiſhermen's net or angle.

Ver. 16. *Therefore they ſacrifice to their net, and burn incenſe to their drag.*] They impute all their victories to their ſtrength and skill, and make no acknowledgment to God for their ſucceſs: ſee ver. 11. Iſa. x. 13. Deut. viii. 17, 18.

Ver. 17. *Shall they therefore empty their net.*] Carry away the riches and treaſures of their conqueſts, ſee 2 Kings xxiv. 13. in order to undertake more; juſt as fiſhermen empty their nets to fill them again. But the words may be rendered, *ſhall he*, (ſee ver. 10.) caſt or ſpread his net. The Hebrew verb is uſed of drawing a ſword or ſpear: ſee Ezek. xxviii. 7. Pſal. xxxv. 3. To this ſenſe the Greek and Chaldee here underſtand it.

CHAP. II.

1 Unto Habakkuk, waiting for an anſwer, is ſhewed that he muſt wait by faith, 5 The judgment upon the Chaldean for unſatiableneſs, 9 for covetouſneſs, 12 for cruelty, 15 for drunkenneſs, 18 and for idolatry.

I Will ſtand upon my watch, and ſet me upon the tower, and will watch to ſee what he will ſay unto me, and what I ſhall anſwer when I am reproved.

2 And the LORD anſwered me, and ſaid, Write the viſion, and make *it* plain upon tables, that he may run that readeth it.

3 For the viſion *is* yet for an appointed time but at the end it ſhall ſpeak, and not lie: though it tarry, wait for it, becauſe it will ſurely come, it will not tarry.

4 Behold, his ſoul *which* is lifted up, is not upright in him: but the juſt ſhall live by his faith.

5 ¶ Yea alſo, becauſe he tranſgreſſeth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his deſire as hell, and *is* as death, and cannot be ſatisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all theſe take up a parable againſt him, and a taunting proverb againſt him, and ſay, Wo to him that increaſeth *that which is* not his: how long? and to him that ladeth himſelf with thick clay.

7 Shall they not riſe up ſuddenly that ſhall bite thee, and awake that ſhall vex thee, and thou ſhalt be for booties unto them?

8 Becauſe thou haſt ſpoiled many nations, all the remnant of the people ſhall ſpoil thee: becauſe of mens blood, and *for* the violence of the land, of the city, and of all that dwell therein.

9 ¶ Wo to him that coveteth an evil coveteouſneſs to his houſe, that he may ſet his neſt on high, that he may be delivered from the power of evil.

10 Thou haſt conſulted ſhame to thy houſe, by cutting off many people, and haſt ſinned *againſt* thy ſoul.

11 For the ſtone ſhall cry out of the wall, and the beam out of the timber ſhall anſwer it.

12 ¶ Wo to him that buildeth a town with blood, and ſtabliſheth a city by iniquity.

13 Behold, *is it* not of the LORD of hoſts that the people ſhall labour in the very fire, and the people ſhall weary themſelves for very vanity?

14 For the earth ſhall be filled with the knowledge of the glory of the LORD, as the waters cover the ſea.

15 ¶ Wo unto him that giveth his neighbour drink: that putteſt thy bottle to *him*, and makeſt *him* drunken alſo, that thou mayſt look on their nadedneſs.

16 Thou art filled with ſhame for glory, drink thou alſo, and let thy foreskin be uncovered: the cup of the LORDS right hand ſhall be turned unto thee, and ſhameful ſpuing *ſhall be* on thy glory.

17 For the violence of Lebanon ſhall cover thee: and the ſpoil of beaſts, *which* made them afraid becauſe of mens blood, and for the violence of the land, of the city, and of all that dwell therein.

18 ¶ What profiteth the graven image, that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work truſteth therein, to make *him* dumb idols?

19 Wo unto him that ſaith to the wood, Awake; to the dumb ſtone, Ariſe, it ſhall teach: behold, it *is* laid over with gold and ſilver, and *there is* no breath at all in the midſt of it.

20 But the LORD *is* in his holy temple: let all the earth keep ſilence before him.

Ver. 1. *I will ſtand upon the watch-tower,* &c.] It was the buſineſs of a watchman, in the time of war, to deſcry from an eminent ſtation, what meſſengers were coming, and to make known the meſſage, as ſoon as poſſible; ſee 2 Kings ix. 17, *&c.* The Prophet puts himſelf in ſuch a poſture, that he may receive God's anſwer to the complaints he made in the foregoing chapter.

— *And what ſhall I anſwer, when I am reproved.*] Or rather, *What I ſhall anſwer as to what I have argued,* viz. to the expoſtulations I made with God juſt before.

Ver. 2. *Write the viſion, and make it plain upon tables,* &c.] When the Prophets are commanded to write any thing, it denotes the great importance of it, that the notice of it may be tranſmitted to poſterity. So God here commands the Prophet to write the contents of this viſion in ſuch legible characters, as were uſed in publick tables, that were hung up in temples and market-places, that every one might have cognizance of them.

Ver. 3. *For the viſion is for an appointed time.*] God has determined a ſet time when it ſhall be fulfilled, and not before; compare Dan. viii 19. xi. 27—35, 36. According to the common tranſlation of the following words, by this viſion we are to underſtand the deſtruction of the

Babylonian monarchy, which is plainly foretold from the 5th verſe to the end of the chapter, and is a proper anſwer to the complaint or argument the Prophet had made in the foregoing chapter. But the learned Biſhop of Coventry and Litchfield, in his *Defence of Chriſtianity from the ancient Prophecies*, p. 160. obſerves, that the Prophet, by way of preface to that prediction, confirms the Jews in the general expectation of their deliverer the Meſſias; whoſe coming had been ſo often promiſed, and which profane perſons began to queſtion, when they ſaw God gave up his people into the hands of a cruel and idolatrous nation.

— *But at the end it ſhall ſpeak, and not lie.*] The ſame learned prelate, p. 162. obſerves, that the verb *puach* properly ſignifies to *break forth*, as the morning light does; ſee Cantic. ii. 17. iv. 6. to which ſenſe the LXX and Vulgar Latin tranſlate it here: So he renders the ſentence, "At the end, it *(or he)* ſhall break forth, and not deceive."

— *Tho' it tarry, wait for it, becauſe it will ſurely come, it will not tarry.*] There are two different words in the Hebrew, which our Engliſh expreſſes by that one word *tarry:* So the ſame learned perſon tranſlates the ſentence thus: "Tho' he tarry, expect him, becauſe he that cometh, will come, he will not go beyond the appointed time, but will make good the promiſes of deliverance given to your fathers." To this ſenſe the LXX render the words very agreeably to the original; and the Apoſtle follows their interpretation, Heb. x. 37. and underſtands them of the Meſſias, who is often called, *He that cometh*, or *ſhould come into the world*, ſee Pſalm cxviii. 26. Zech. ix. 9. John vi. 14. The verb ſtands imperſonally in the Hebrew text; but in ſuch a ſyntax the perſon is commonly underſtood.

Ver. 4. *Behold his ſoul, which is lifted up, is not upright in him.*] The Septuagint tranſlate the ſentence thus: *If he*, i. e. the juſt, as it follows, *draw back, my ſoul* (the preſent Hebrew copies read, *his ſoul*, underſtanding it of God) *ſhall have no pleaſure in him.* This verſion Biſhop Pearſon hath proved to be agreeable to the original text, Prolegom. to the LXX; and the Apoſtle confirms this expoſition by following that tranſlation, Heb. x. 38.

Ver. 5. *Yea, alſo becauſe he tranſgreſſeth by wine*, &c.] If we ſuppoſe a new paragraph to begin here, according to the expoſition given of the foregoing verſes, the ſenſe would run plainer if the words were thus tranſlated, *Moreover, he that like a man tranſgreſſing by wine, is proud, ſhall not continue*, or proſper. The copulative joined to the laſt word in the Hebrew, is often redundant.] The words would yield a plainer ſenſe if they were thus tranſlated: *Moreover* (like) *a man tranſgreſſing by wine, he is proud, and ſhall not continue*, or proſper. To this ſenſe the Chaldee Paraphraſt and Vulgar Latin explain the words; the particle of compariſon, *as*, being often underſtood. The Prophet having aſſured the Jews of a deliverance in God's appointed time, proceeds now to denounce his judgment againſt the Babylonian monarcy, ſpeaking of it as comprized under one perſon at the head of it; ſee the note upon chap. i. 11. Here he deſcribes him as one intoxicated with his ſucceſſes, and not knowing how to ſet any bounds to his ambition; but ſtill as his conqueſts enlarge, his deſire of having more encreaſes. *Hell* or *death*, and the *grave*, are proverbial emblems of an unſatiable temper; ſee Prov. xxvii. 29. xxx. 16.

— *But gathereth to him all nations*, &c.] Extends his dominions far and near; ſee chap. i. 17.

Ver. 6. *Shall not all theſe take up a parable againſt him, and a taunting proverb*, &c.] A *parable*, or *proverb*, ſignifies a metaphorical or figurative ſaying out of the common way, as the Greek word *Παροιμία* imports; ſo it is oppoſed to *ſpeaking plainly*, without figure or ſuch like ornament, John xvi. 29. Thus the ancient ſages clothed their inſtructions in apt ſtories and ſuitable compariſons; upon which account Solomon joins together *a proverb and the interpretation, the words of the wiſe, and their dark ſayings*, Prov. i. 6. Such were the ſymbols of Pythagoras, and ſome other celebrated wiſe men among the Gentiles. Of this kind is the *parable*, or taunting and ſatyrical proverb here uttered againſt the king of Babylon, and the unſatiable ambition of that monarchy.

— *Wo to him that encreaſeth that which is not his, how long?* &c.] Wo to him that is ſtill encreaſing his own dominion by invading his neigbours; ſurely he will not continue long ſo to do without ſome remarkable check from Providence, and ſo what he thus encreaſes will *not be for himſelf* (for ſo the words in the former part of the ſentence may be tranſlated) but for the Medes and Perſians, who ſhall conquer him, and enrich themſelves with his ſpoils; ſee the following verſe.

— *And to him that ladeth himſelf with thick clay.*] His gold and ſilver, which is nothing originally but earth or clay, ſhall turn to no benefit, but be rather his burden; adding weight to his ſins and puniſhment.

Ver. 7. *Shall not they ſuddenly riſe that ſhall bite thee*, &c.] Cyrus took the city of Babylon (and thereby put an end to the Babyloniſh empire) by a ſudden aſſault, taking advantage of a feſtival, celebrated by night according to cuſtom, and then draining the river without being perceived, and making it fordable for his army; according to the account Herodotus and Xenophon give of the taking of Babylon, wherein they exactly agree with the Prophecy of Jeremiah, chap. l. and li. foretelling the ſame event.

Ver. 8. *Becauſe of mens blood, and for the violence of the land*, &c.] As a juſt return for thy cruelty in the ſlaughter of many thouſands killed by thee in battle; and particularly for the violence offered to the land of Judea, and the city of Jeruſalem and its inhabitants. The words might have been more plainly tranſlated, "For the violence againſt the land," &c. for ſo the ſame phraſe is rendered, Obad. ver. 10. compare here ver. 17. and Jer. li. 35.

Ver. 9. *That he may ſet his neſt on high*, &c.] Strong fortreſſes and citadels are compared, for their height, to neſts which birds are led by their inſtinct to make upon the tops of trees, to place themſelves and their young ones out of the reach of danger: compare Jer. xlix. 6. Obad. ver. 4.

Ver. 10. *Thou haſt conſulted ſhame to thy houſe, by cutting off many people*, &c.] Thy cruelty towards others will turn at laſt to thy own confuſion, and utter extirpation of thy family, of which there will be left *neither name nor remnant, ſon nor grandſon*, as God threatens Nebuchadnezzar, Iſa. xiv. 22. Belſhazzar being the laſt of that family, whoſe death put an end to the Babylonian monarchy.

Ver. 11. *For the ſtone ſhall cry out of the wall, and the beam out of the timber ſhall anſwer it.*] The houſes and towns which have been deſtroyed by the Chaldeans, ſhall cry for vengeance againſt the deſtroyers. 'Tis a great queſtion, what is the proper ſignification of the Hebrew *caphis*, being found but in this one place of the Bible; our tranſlators render it *beam*; others think it ſignifies a *brick*.

Ver. 12. *Wo to him that buildeth a town with blood*, &c.] Who hath raiſed the greatneſs of his capital city Babylon, upon the ruins of many other cities, and the deſtruction of their inhabitants: compare Micah iii. 10.

Ver. 13. *Behold, is it not of the Lord of Hoſts that the people ſhall labour in the very fire*, &c.] The latter part of the verſe is with very little alteration repeated, Jer. li. 58. where he deſcribes the deſtruction of Babylon.

Ver. 14. *For the earth ſhall be filled with the knowledge of the glory of the Lord*, &c.] For God's providence in governing the world ſhall conſpicuouſly appear in the downfal of the Babylonian empire; eſpecially as it is deſcribed in the Prophets, as an earneſt and type of the fall of myſtical Babylon, which will be a deciſive ſtroke, that will thoroughly vindicate oppreſſed truth and innocence.

Ver. 15. *Wo to him that giveth his neighbour drink*, &c.] The deſolation of any country is often compared to drunkenneſs; ſo the king of Babylon, who ſubdued the neighbouring countries round about him, and perhaps got an advantage over ſome of them by gifts and preſents, or by counterfeit leagues and friendſhip, is compared to a man that gets an advantage over another by perſuading or forcing him to drink too much. The word *chemath*, tranſlated *bottle*, ſignifies likewiſe that heating or poiſonous quality which attends wine taken in exceſs; compare Hoſ. vii. 5. and is often taken for any poiſonous juice; ſee Deut. xxxii. 24, 33. Job vi. 4. xx. 16. Pſal. lviii. 4.

—— *That thou mayſt look on their nakedneſs.*] The too frequent effects of drunkenneſs, is to engage others to commit lewdneſs, and thereby expoſe them to ſhame; ſo the king of Babylon intoxicates the minds of his neighbours, by his arts of policy, in order to diſcover the weakneſs of their country or government, called *the nakedneſs of the land*, Geneſis xlii. 9. and thereby get the better of them.

Ver. 16. *For thou art covered with ſhame for glory*, &c.] Thy glory ſhall now be turned into ſhame, for it ſhall come to thy turn to feel the fury of God's judgments, often expreſſed by the cup of his wrath; when thy people ſhall be made captives, and ſtript bare without any covering to their nakedneſs; ſee Iſa. iii. 17. Nahum iii. 5.

Ver. 17. *For the violence of Lebanon ſhall cover thee.*] God ſhall execute his vengeance upon thee for the violence thou haſt offered to the temple at Jeruſalem; compare Jer. l. 28. li. 11. which is here compared to the cedars of the foreſt of Lebanon, for its height and ſtatelineſs of its buildings; compare Zech. xi. 1. Or elſe the Prophet compares the cruelty of the Medes and Perſians to the violence of wild beaſts in the foreſt of Lebanon: So the following words import.

——— *And the ſpoil of beaſts which made them afraid.*] The relative *which*, added by our tranſlators, obſcures the text, which might be more plainly rendered, *the ſpoil of* (or made by) *beaſts ſhall make them afraid*, or *make thee afraid*; as the Septuagint and the Chaldee, with a very little alteration, read the text. As thou haſt ſpoiled others, without any ſenſe of common humanity; ſo the army of the conqueror ſhall deal by thee; ſee ver. 8. and ſhall tear thee in pieces, as wild beaſts do their prey; ſee Iſa. xiii. 15—18.

—— *Becauſe of men's blood*, &c.] See ver. 8.

Ver. 18. *What profiteth the graven image*, &c.] The laſt ſin the Prophet takes notice of, for which God will execute his judgments upon Babylon, is idolatry; compare Jer. l. 2. li. 44.—47. and he tells the king of Babylon, that when he ſees Bel and the reſt of his graven images carried away by the conquerors in triumphant proceſſion (ſee Iſa. xlvi. 1, 2.) he will be convinced that his idols could bring no advantage or protection to their worſhippers.

——— *The molten image, and a teacher of lies.*] The ſetting up, and paying adoration to them, tends to encourage the ignorant in their abſurd fancy, that God is like the work of mens hands, and that images have ſome Divine Power lodged within them: to the ſame purpoſe the ſtock is called, the doctrine of vanities, Jer. x. 8.

——— *To make him dumb idols.*] Who *have mouths and ſpeak not*, Pſal. cxv. 5. compare 1 Cor. xii. 2.

Ver. 19. *Wo unto him that ſaith to the wood, awake*, &c.] Wo to him that calls upon idols, as if they could awake and hear his prayers, as God is ſaid to awake, when he anſwers our prayers; ſee Pſal. xliv. 23. or as if they could give their worſhippers directions how to eſcape the evils which threaten them.

—— *It is laid over with gold and ſilver, and there is no breath at all in it.*] They are beautified with a great deal of coſt, on purpoſe to delude their ignorant worſhippers, and make them fancy ſome divinity lodged within them; whereas they are altogether without life or ſenſe.

Ver. 20. *But the Lord is in his holy temple*, &c.] The true God has his throne in Heaven, as the place of his peculiar reſidence; ſee Jonah ii. 7. from whence he will anſwer the prayers of his ſervants, tho' the temple of Jeruſalem ſhould be deſtroyed.

—— *Let all the earth keep ſilence before him.*] Or, *ſtand in awe before him*, as the LXX render it: The conſideration of his ſovereignty and dominion ſhould ſtrike them with a reverential awe, and eſpecially ſhould diſpoſe them to a profound ſubmiſſion toward him, when they ſee him execute his judgments in the world, as he will ſhortly do upon the Chaldeans. The expreſſion is taken from the reverent behaviour which inferiors ſhew by keeping ſilence in the preſence of their betters; or it alludes to ſuch a ſilence as is kept in courts of juſtice, when a judge pronounces the ſentence; ſee Job xxix. 9, 10. Zeph. i. 7. Zech. ii. 13. Pſal. lxxvi. 8, 9.

CHAP. III.

1 Habakkuk in his prayer, trembleth at God's Majeſty. 17 The confidence of his faith.

A Prayer of Habakkuk the prophet upon Sigionoth.

2 O LORD, I have heard thy ſpeech *and* was afraid: O LORD, revive thy work in the midſt of the years, in the midſt of the years make known; in wrath remember mercy.

3 God came from Teman, and the holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praiſe.

4 And *his* brightneſs was as the light, he had horns *coming* out of his hand, and there *was* the hiding of his power.

5 Before him went the peſtilence, and burning coals went forth at his feet.

6 He ſtood and meaſured the earth: he beheld, and drove aſunder the nations, and the everlaſting mountains were ſcattered, the perpetual hills did bow: his ways *are* everlaſting.

7 I ſaw the tents of Cuſhan in affliction: *and* the curtains of the land of Midian did tremble.

8 Was the LORD diſpleaſed againſt the rivers? *was* thine anger againſt the rivers? *was* thy wrath againſt the ſea, that thou didſt ride upon thine horſes, *and* thy chariots of ſalvation?

9 Thy bow was made quite naked, *according* to the oaths of the tribes, *even thy* word. Selah. Thou didſt cleave the earth with rivers.

10 The mountains ſaw thee, *and* they trembled: the overflowing of the water paſſed by: the deep uttered his voice, *and* lift up his hands on high.

11 The ſun *and* moon ſtood ſtill in their habitation: at the light of thine arrows they went, *and* at the ſhining of thy glittering ſpear.

12 Thou didſt march through the land in indignation, thou didſt threſh the heathen in anger.

13 Thou wenteſt forth for the ſalvation of thy people, *even* for ſalvation with thine anointed; thou woundedſt the head out of the houſe of the wicked, by diſcovering the foundation unto the neck. Selah.

14 Thou didſt ſtrike through with his ſtaves the head of his villages: they came out as a whirlwind to ſcatter me: their

rejoicing *was* as to devour the poor ſecretly.

15 Thou didſt walk through the ſea with thine horſes, *through* the heap of great waters.

16 When I heard, my belly trembled: my lips quivered at the voice: rottenneſs entred into my bones, and I trembled in my ſelf, that I might reſt in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

17 ¶ Although the fig-tree ſhall not bloſſom, neither *ſhall* fruit *be* in the vines, the labour of the olive ſhall fail, and the fields ſhall yield no meat, the flock ſhall be cut off from the fold, and *there ſhall be* no herd in the ſtalls.

18 Yet I will rejoice in the LORD, I will joy in the God of my ſalvation.

19 The Lord GOD *is* my ſtrength, and he will make my feet like hinds *feet*, and he will make me to walk upon mine high places. To the chief ſinger on my ſtringed inſtruments.

Ver. 1. *A prayer of Habakkuk the Prophet upon Sigionoth.*] Or as the marginal reading explains it, *According to the tunes called in Hebrew Sigionoth*, which were muſical compoſitions uſed in the publick ſervice of the temple: Compare the title of Pſalm vii. It is called a prayer, becauſe it begins in the form of a ſupplication, altho' the following parts are rather in the nature of an hymn or a thankſgiving.

Ver. 2. *O Lord, I have heard they ſpeech and was afraid: O Lord, revive thy work in the midſt of the years, in the midſt of the years make known*, &c.] I have heard what thou haſt revealed to me concerning thy judgments upon thy people: The terribleneſs of them ſtrikes me with a reverential awe and dread; compare ver. 16. yet I earneſtly beg of thee, if it be thy gracious will, to exert thy power, and renew thy former wonders for the deliverance of thy people, before the 70 years determined for their captivity be expired; and in the midſt of judgment to remember mercy.

Ver. 3. *God came from Teman, and the holy one from Mount Paran.*] The Prophet, to encourage the faithful ſtill to truſt in God, recounts ſome remarkable inſtances of the protection he afforded their foreſathers in the wilderneſs, where they were deſtitute of all viſible means of ſuſtaining themſelves. First of all, he takes notice of the wonders he did for them when they came near the border of Edom, when the Edomites came out with a mighty force to oppoſe their paſſage; ſee Num. xxi. 20. The like wonders he had ſhewed in their former journeys from mount Sinai to Paran: Numb. x. 12; compare Deut. xxxiii. 2.

Ver. 4. ——— *His glory covered the heavens, and the earth was full of his praiſe*, &c.] He manifeſted his glory by that terrible appearance of his preſence upon mount Sinai, where the lightnings ſhone in the air, Exod. xix, 16. and the pillar of fire enlightned the earth, and conducted them in their journeys; *ib.* xiii. 21.

Ver. 4. *He had horns coming out of his hands, and there was the hiding of his power.*] The Hebrew word *keren* ſignifies both *horns* and *rays of light*, ſee Exod. xxxiv. 29, 30. So the marginal reading here is to be preferred: *He had bright beams coming out of his ſide* ——— The Shekinah or ſymbol of the Divine Preſence had rays of light iſſuing out on every ſide, and yet that was but an hiding or veil to the Divine Majeſty, who *covereth himſelf with light as with a garment*, Pſal. civ. 2.

Ver. 5. *Before him went the peſtilence, and burning coals went forth at his feet.*] As thunder and lightnings are his harbingers; ſee Pſal. xviii. 8. an emblem of his being *a conſuming fire*, Deut. iv. 24. when he comes to execute vengeance upon his enemies; of which the Egyptian plagues, and the diſcomfiture of Sihon and Og were a terrible proof.

Ver. 6. *He ſtood and meaſured the earth, he beheld and drove aſunder the nations.*] Like a conqueror he divided the land of Canaan among the tribes of Iſrael; having firſt ſcattered and diſcomfited the former inhabitants.

——— *And the everlaſting mountains were ſcattered, the perpetual hills did bow.*] The mountains and hills are ſaid to quake at God's preſence, Nahum i. 5. ſo here the whole land of Canaan is ſaid to tremble, and even the mountains themſelves, the moſt ſolid and impregnable parts of it, becauſe the hearts of the ſtouteſt of the old inhabitants fainted and loſt their courage; ſee Joſh. ii. 24. (By the *mountains* and *hills* may be meant the greater and leſſer principalities or kingdoms in the land of Canaan, ſee Pſal. lxxii. 3.) The mountains and hills are ſpoken of as emblems of eternity, becauſe time ſeems to make no change or alteration in them; ſee Gen. xlix. 26. Deut. xxxiii. 15.

——— *His ways are from everlaſting*] His purpoſes are decreed from all eternity, and will infallibly be executed in their appointed time.

Ver. 7. *I ſaw the tents of Cuſhan in affliction*, &c.] I beheld the Arabians, called *Scenitæ*, from their dwelling in tents, and their neighbours the Midianites, in great conſternation, upon the approach of the Iſraelites towards their borders; ſee Numb. xxii. 3. Exod. xv. 15. whom they afterward deſtroyed in battle: Numb. xxxi. 2, *&c.*

Ver. 8. *Was the Lord diſpleaſed againſt the rivers?* &c.] When God dried up the channel of the Red-ſea, Exod. xiv. 22. and afterward that of the river Jordan, Joſh. iii. 16, 17. it was not out of any diſpleaſure againſt the waters, but for the ſafety of his people, for whoſe deliverance he appeared in as illuſtrious a manner, as if he had been ſeen riding in the clouds, and carried *upon the wings of the wind*, as in a chariot; compare Iſa. xix. 1. Pſal. lxviii. 4. civ. 3. Deut. xxxiii. 26.

Ver. 9. *Thy bow was made quite naked, according to the oaths of the tribes, even thy word.*] Thou didſt fight for Iſrael, and didſt make bare thine arm in their defence, as evidently as if thou hadſt been ſeen with a bow in thine hand; that thou mighteſt fulfil the oaths and promiſes thou hadſt made to give the tribes of Iſrael full poſſeſſion of Canaan: thy word being in it ſelf as immutable, as when it is confirmed by the ſolemnity of an oath; ſee Heb. vi. 18.

——— *Thou didſt cleave the earth with rivers.*] Thou didſt cleave the hard rocks, and the earth about them, and make the waters to run down in a great ſtream or channel, like a river, which followed them a great part of their journey; ſee Pſalm lxxviii. 15, 16. cv. 41. 1 Cor. x. 3.

Ver. 10. *The mountains ſaw thee, and they trembled.*] Mount Sinai, and the hills adjoining, felt the effects of thy preſence; compare Pſal. lxxvii. 16. Exod. xix. 16—18. Judges v. 4. Pſal. lxviii. 8. cxiv. 4.

——— *The overflowing of the water paſſed by.*] Or, rather, *the ſtream of water overflowed*; for in that ſenſe the verb *abar* is often uſed; ſee Iſa. viii. 8. Dan. xi. 10.

——— *The deep uttered his voice and lift up his hands on high.*] The waters guſhed out of the bottom of the rock with a mighty noiſe, as if the fountains of the great deep had been opened, Pſal. lxxviii. 16. and forced its way upward, as a man gets up an aſcent by the ſtrength of his hands.

Ver. 11. *The ſun and moon ſtood ſtill in their habitation.*] At the command of Joſhua: ſee Joſh. x. 12.

——— *At the light of thine arrows they went*, &c.] When the people marched againſt their enemies, God ſent hail-ſtones and lightnings from Heaven to diſcomfit them: ſee Joſh. x. 11. and compare Pſal. xviii. 14. cxliv. 6. Or the words may be tranſlated thus, "Thine arrows went at the light and ſhining of thy glittering ſpear." Hail-ſtones, the artillery of Heaven, came down upon the heads of the enemies, accompanied with thunder and lightning.

As the blaze of lightning is here elegantly compared to the *glittering of a ſpear*, ſo the luſtre of arms is often compared by the poets, particularly Homer, to the flaſhes of lightning; ſo we read Iliad. xi. ver. 65.

> Πᾶς δ' ἄρα χαλκῷ
> Λάμφ', ὥς τε στεροπὴ πατρὸς Διὸς αἰγιόχοιο :
>
> *His brazen arms like flames of lightning ſhone,*
> *Which the great thunderer launches from his arm.*

The ſame thought occurs again, Iliad. x. ver. 155.

Ver. 12. *Thou didſt march thro' the land in indignation, thou didſt threſh the Heathen in anger.*] i. e. Thou didſt ſubdue them, not only by giving ſucceſs to the arms of the Iſraelites, but likewiſe thy ſelf fighting againſt them from Heaven, ver. 11—13. compare Iſa. xxi. 10. xli. 15. Jer. li. 33.

Ver. 13. *Thou wenteſt forth for ſalvation with thine anointed.*] With thy peculiar favourites, ſuch as Moſes, Joſhua, and David, all ſet apart by thy appointment to be leaders and rulers of thy people: compare Pſalm cv. 15.

—— *Thou woundeſt the head out of the houſe of the wicked.*] The heads (ſee ver. 14.) or confederate princes of the Canaanites; ſee Joſh. x. 3. xi. 1.

—— *By diſcovering the foundations to the neck.*] Or, raiſing the foundations, as the word *aroth* ſignifies, Pſal. cxxxvii. 7. by undermining them from bottom to top.

Ver. 14. *Thou didſt ſtrike thro' with his ſtaves the head of his villages.*] Or, "thou didſt ſtrike through the head of his warriors among his tribes," or families. Thou didſt diſcomfit all the petty kings of their ſeveral clans, or families, carrying on the war againſt Joſhua: ſee Joſh. xii. 9, *&c.* The word *perazav*, his *villages*, in our tranſlation, the Septuagint tranſlate *warriors*, or *generals*: and ſo they underſtand it, Judg. v. 7—11. which ſenſe agrees beſt with this place.

—— *When they came out, as a whirlwind to ſcatter me.*] Armies are elſewhere compared to whirlwinds, ſee Zech. ix. 14.

—— *Their rejoicing was as to devour the poor ſecretly.*] The metaphor is taken from wild beaſts, who carry their prey into their dens, and there devour it.

Ver. 15. *Thou didſt walk through the ſea with thine horſes, &c.*] Thou didſt conduct thy people through the Red-ſea, and the river Jordan, as ſafely as if they had rid on horſeback; ſee ver. 8.

Ver. 16. *When I heard, my belly trembled, &c.*] I was all over in a ſhaking and conſternation, and no ſtrength remained in me; compare Jer. xxiii. 9. Dan. x. 8.

—— *That I might reſt in the day of trouble, &c.*] Noldius, p. 108 and 110 of his concordance, hath given the eaſieſt ſenſe of the latter part of the verſe, tranſlating it thus, "Yet I ſhall reſt in the day of trouble, when he ſhall come up againſt the people, even he who ſhall invade them with his troops:" The Prophet ſpeaks in the perſon of the pious man; I ſhall reſt ſecure under the Divine Protection, when the Chaldeans ſhall come to invade Judea; ſee ver. 17, 18.

Ver. 17, 18. *Tho' the fig-tree ſhall not bloſſom, &c.*] Tho' all outward means of nouriſhment or preſervation ſhould fail, yet will I ſtill truſt and depend upon God's promiſes.

Ver. 19. *The Lord will make my feet like hinds feet, and will make me walk upon my high places.*] This verſe is taken out of Pſal. xviii. 33. He will reſtore my former ſtrength, nimbleneſs and agility in war, and make me again poſſeſſor of the chief places of ſtrength in my native country; ſee Pſal. xviii. 33. Deut. xxxii. 13. xxxiii. 29.

—— *To the chief ſinger on my ſtringed inſtruments.*] This hymn was deſigned to be ſung in the temple-ſervice, ſee ver. 1. and for that purpoſe was delivered to the chief muſician, to be ſet to muſical notes; compare the title of the ivth Pſalm. This direction might probably be given by order of king Joſiah.

Here ends the Book of the Prophet ***HABAKKUK.***

Critical

Critical and Explanatory ANNOTATIONS ON ZEPHANIAH.

The PREFACE.

This Prophet lived in the reign of Joſiah, as he himſelf informs us, and propheſieth chiefly againſt Judah, who continued very corrupt, notwithſtanding the king's pious zeal for reformation, and the good example he gave to his ſubjects.

CHAP. I.

God' ſevere judgments againſt Judah for divers ſins.

THE word of the LORD which came unto Zephaniah the ſon of Cuſhi, the ſon of Gedaliah, the ſon of Amariah, the ſon of Hizkiah, in the days of Joſiah, the ſon of Ammon king of Judah.

2 I will utterly conſume all *things* from off the land, ſaith the LORD.

3 I will conſume man and beaſt: I will conſume the fowls of the heaven, and the fiſhes of the ſea, and the ſtumbling-blocks with the wicked, and I will cut off man from off the land, ſaith the LORD.

4 I will alſo ſtretch out mine hand upon Judah, and upon all the inhabitants of Jeruſalem, and I will cut off the remnant of Baal from this place, *and* the name of the Chemarims with the prieſts;

5 And them that worſhip the hoſt of heaven upon the houſe-tops, and them that worſhip, *and* that ſwear by the LORD, and that ſwear by Malcham;

6 And them that are turned back from the LORD, and *thoſe* that have not ſought the LORD, nor enquired for him.

7 Hold thy peace at the preſence of the Lord GOD: for the day of the LORD *is* at hand: for the LORD hath prepared a ſacrifice, he hath bid his gueſts.

8 And it ſhall come to paſs in the day of the LORDS ſacrifice, that I will puniſh the princes, and the kings children, and all *ſuch as are* cloathed with ſtrange apparel.

9 In the ſame day alſo will I puniſh all thoſe that leap on the threſhold, which fill their maſters houſes with violence and deceit.

10 And it ſhall come to paſs in that day, ſaith the LORD, *that there ſhall be* the noiſe of a cry from the fiſh-gate, and an howling from the ſecond, and a great craſhing from the hills.

11 Howl ye inhabitants of Makteſh, for all the merchant people are cut down: all they that bear ſilver are cut off.

12 And it ſhall come to paſs at that time, *that* I will ſearch Jeruſalem with candles, and puniſh the men *that are* ſettled on their lees; that ſay in their heart, The LORD will not do good, neither will he do evil.

13 Therefore their goods ſhall become a booty, and their houſes a deſolation; they ſhall alſo build houſes, but not inhabit

them; and they ſhall plant vineyards, but not drink the wine thereof.

14 The great day of the LORD *is* near, *it is* near, and haſteth greatly, *even* the voice of the day of the LORD: the mighty man ſhall cry there bitterly.

15 That day *is* a day of wrath, a day of trouble and diſtreſs, a day of waſtneſs and deſolation, a day of darkneſs, and gloomineſs, a day of clouds and thick darkneſs,

16 A day of the trumpet and alarm againſt the fenced cities and againſt the high towers.

17 And I will bring diſtreſs upon men, that they ſhall walk like blind men, becauſe they have ſinned againſt the LORD: and their blood ſhall be poured out as duſt, and their fleſh as the dung.

18 Neither their ſilver nor their gold ſhall be able to deliver them in the day of the LORDS wrath, but the whole land ſhall be devoured by the fire of his jealouſy: for he ſhall make even a ſpeedy riddance of all them that dwell in the land.

Ver. 1. *The word of the Lord that came to Zephaniah, the ſon of Cuſhi——the ſon of Hizkiah.*] Hizkiah is read with the ſame points in the Hebrew with Hezekiah, the name of the king of Judah: but Zephaniah being here reckoned as the fourth by deſcent from Hizkiah, that perſon cannot be the ſame with king Hezekiah, there being not a ſufficient diſtance of time between them for four deſcents.

Ver. 2, 3. *I will utterly conſume all things from off the land——I will conſume man and beaſt*, &c.] A general deſolation is threatned by enumerating the particulars that ſhall be involved in it; ſee the note upon Hoſea iv. 3.

Ver. 3. *And the ſtumbling-blocks with the wicked.*] Or, "of the wicked;" for the particle *eth* often denotes the genitive caſe. See Noldius, p. 122. Stumbling-blocks are the ſame with idols, called "the ſtumbling-blocks of iniquity," Ezek. vii. 19. xiv. 3, 4.

Ver. 4. *And I will cut off the remnant of Baal from this place.*] Thoſe altars, or places of worſhip dedicated to the ſervice of Baal, which eſcaped the reformation of king Joſiah, 2 Kings xxiii. 5. compare Jer. iii. 6.

——*And the names of the Chemarims with the prieſts.*] Or, "the names of the idolatrous prieſts;" for ſo the word *chemarim* is tranſlated, 2 Kings xxiii. 5. compare Hoſ. x. 5. I will deſtroy theſe together with the prieſts of the tribe of Levi, who have joined in the worſhip of idols; ſee Ezek. xliv. 10.

Ver. 5.—*And them that worſhip, and ſwear by the Lord, and that ſwear by Malcham.*] That join the worſhip of idols to that of the true God, who is *a jealous God*, and will not admit of any rival in his worſhip; ſee Hoſ. iv. 15. Malcham is the ſame with Moloch, to whom the people of Judah continued to offer their children, as Jeremiah upbraids them, ch. vii. 31. xix. 5. notwithſtanding the reformation that Joſiah had made, 2 Kings xxiii. 10. Swearing is an act of religious worſhip, or a ſolemn invocation of God, as a witneſs and a judge, ſee Deut. x. 20. and therefore expreſly forbid to be uſed to idols, Joſh. xxiii. 7.

Ver. 6. *And them that are turned back from the Lord, and thoſe that have not ſought the Lord.*] Both thoſe that are apoſtates to idolatry, and ſuch as live without any ſenſe of religion, and "without God in the world."

Ver. 7. *Hold thy peace at the preſence of the Lord God, for the day of the Lord is at hand.*] Keep ſilence in token of an awful reverence toward God, now he is coming to execute his judgments upon the land; compare Habak. ii. 20. Zech. ii. 13. Pſal. lxxvi. 8, 9. "Humble thy ſelf under his mighty hand," without repining or murmuring at his corrections, which thy ſins do juſtly deſerve; ſee Pſal. xxxix. 9.

——*For the Lord hath prepared his ſacrifice, he hath bid his gueſts.*] The ſlaughter of the wicked is called *a ſacrifice*, becauſe it is in ſome ſenſe an attonement to God's juſtice; compare Iſa. xxxiv. 6. Jer. xlvi. 10. Ezek. xxxix. 17. Revel. xix. 17. The latter part of the ſentence alludes to the cuſtom of thoſe that offered ſacrifice, which was to invite their friends to partake of the feaſt which accompanied it. So God will call the Chaldeans to have a ſhare in this ſlaughter.

Ver. 8. *I will puniſh the princes and the king's children.*] As having been the encouragers of idolatry, by their authority and ill example. Both the ſons of Joſiah, who ſucceeded him in the throne, are ſaid to "have done evil in the ſight of the Lord;" 2 Kings xxiii. 32——37.

——*And all ſuch as are clothed with ſtrange apparel.*] There were peculiar veſtments belonging to the worſhip of each idol; ſee 2 Kings x. 22. So in after-times there were peculiar habits belonging to the prieſts of Saturn, and prieſteſſes of Ceres, which are mentioned in the martyrdom of *Perpetua* and *Felicitas*, c. 18. and in Tertullian, de Pallio, c. 4. The text may likewiſe be explained of ſuch men as wore womens apparel, and ſuch women as wore that belonging to men; which was contrary to an expreſs law, Deut. xxii. 5. and was a rite obſerved in the worſhip of ſome idols.

Ver. 9. *In the ſame day alſo will I puniſh all thoſe that leap on the threſhold.*] Or rather, "leap over the threſhold." The expreſſion probably denotes ſome idolatrous rite, like that which was practiſed in the temple of Dagon, where "the prieſts did not tread upon the threſhold," 1 Sam. v. 5. To this ſenſe the Chaldee Paraphraſt interprets it of thoſe that walk after the laws or rites of the Philiſtines. Others expound it of thoſe who enter into other mens houſes, and take away their goods by violence; according to what follows: "who fill their maſters houſes with violence and deceit."

Ver. 10. *And it ſhall come to paſs at that day,——that there ſhall be the noiſe of a cry from the fiſh-gate.*] At that time, ſee ver. 12. there ſhall be an out-cry of the Babyloniſh army coming to invade the city on the ſide of the fiſh-gate, *i. e.* the gate which ſtood near the fiſh-market; ſee 2 Chron. xxxiii. 14. Nehem. iii. 3.

——*And an howling from the ſecond gate.*] Or rather, "from the middle part of the city;" ſee 2 Kings xxii. 14.

——*And a great craſhing from the hills.*] From the mountains of Sion and Moriah, whereon the temple and the king's palace were built; ſee 2 Chron. iii. 1.

Ver. 11. *Howl, ye inhabitants of Makteſh.*] A part, or ſtreet, of Jeruſalem: The Chaldee interprets it of the inhabitants near the brook Kidron.

——*For all the merchant people are cut down*, &c.] They that carry on their trades by going to marts or fairs, with great ſums of ready money. The original reads, "The people of Canaan," which word ſignifies a merchant; Hoſ. xii. 7. But the Chaldee underſtands it of thoſe who reſemble the Canaanites in their idolatries and corrupt manners: ſo "Judah's mother is called an Hittite, and her father an Amorite," becauſe they did after the works of the Canaanites, the ancient inhabitants of the land, Ezek. xvi. 45.

Ver. 12. *And it ſhall come to paſs at that time, that I will ſearch Jeruſalem with candles.*] I will deliver up Jeruſalem into the hands of the Chaldeans, who ſhall let no corner of it eſcape them, but ſhall diligently ſearch the houſes, and plunder the wealth of them. See the following verſe.

——*And puniſh the men that are ſettled on their lees*, &c.] Who having lived ſecurely in eaſe and plenty, (compare Jer. xlviii. 11.) have not "God in all their thoughts," but imagine that he doth not concern himſelf with the affairs of the world, and that neither good nor evil is brought to paſs by his providence.

Ver. 13. *Therefore their goods ſhall become a booty*, &c.] The enemy ſhall plunder their goods, and then demoliſh their houſes; ſo that they ſhall not enjoy theſe poſſeſſions which they have gotten by fraud or violence; ſee ver. 9. and Amos v. 11.

Ver. 14. *The great day of the Lord is near——even the voice of the Lord: the mighty man ſhall cry there bitterly.*] A great noiſe and diſtraction ſhall attend the taking of Jeruſalem; ſee ver. 16. Iſa. xxii. 5. Some tranſlate the latter part of the ſentence thus, "The voice of the day of the Lord is bitter, then the mighty man crieth out." The adverb *ſham*, tranſlated *there*, ſignifies time as well as place.

Ver. 15. *That day is a day of wrath, of trouble and diſtreſs*, &c.] See ver. 18. Joel ii. 2. Amos v. 18.

Ver. 16. *A day of the trumpet and alarm.*] See Jer. iv. 19.

Ver. 17. *And I will bring diſtreſs upon men, and they ſhall walk as blind men*, &c.] Not knowing whither to go, or which way to take for ſafety; compare Deut. xxviii. 29. Iſa. lix. 10.

——*And their blood ſhall be poured out as the duſt, and their fleſh as the dung.*] Or, "their carcaſes as the dung:" So the Chaldee explains the word *fleſh*. The inhabitants of Jeruſalem ſhall be ſlain in the ſtreets of the city, and their carcaſes left there to rot and putrify.

Ver. 18. *Neither their ſilver nor their gold ſhall be able to deliver them.*] This is ſpoken of the merchants and rich citizens; ſee ver. 11, 12, 13. and compare Ezek. vii. 19.

——*But the whole land ſhall be devoured by the fire of his jealouſy.*] God's vengeance is frequently compared to fire; ſee Nahum i. 6. This ſhall conſume the land and its inhabitants for their heinous offences, and chiefly for their idolatry; becauſe that ſin does peculiarly intrench upon his honour, which is incommunicable to others, whereupon he is called a *Jealous God*, Exod. xx. 5. xxxiv. 14.

CHAP. II.

1 *An exhortation to repentance.* 4 *The judgments of the Philiſtines,* 8 *of Moab and Ammon,* 12 *of Ethiopia and Aſſyria.*

GAther your ſelves together, yea, gather together, O nation not deſired:

2 Before the decree bring forth, *before* the day paſs as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORDS anger come upon you.

3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgment, ſeek righteouſneſs, ſeek meekneſs: it may be, ye ſhall be hid in the day of the LORDS anger.

4 ¶ For Gaza ſhall be forſaken, and Aſhkelon a deſolation: they ſhall drive out Aſhdod at the noon day, and Ekron ſhall be rooted up.

5 Wo unto the inhabitants of the ſea-coaſts, the nation of the Cherethites: the word of the LORD *is* againſt you: O Canaan, the land of the Philiſtines, I will even deſtroy thee, that there ſhall be no inhabitant.

6 And the ſea coaſts ſhall be dwellings *and* cottages for ſhepherds, and folds for flocks.

7 And the coaſts ſhall be for the remnant of the houſe of Judah, they ſhall feed thereupon, in the houſes of Aſhkelon ſhall they lie down in the evening: for the LORD their God ſhall viſit them, and turn away their captivity.

8 ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themſelves* againſt their border.

9 Therefore *as* I live, ſaith the LORD of hoſts the God of Iſrael, Surely Moab ſhall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and ſalt-pits, and a perpetual deſolation, the reſidue of my people ſhall ſpoil them, and the remnant of my people ſhall poſſeſs them.

10 This ſhall they have for their pride, becauſe they have reproached and magnified *themſelves* againſt the people of the LORD of hoſts.

11 The LORD *will be* terrible unto them: for he will famiſh all the gods of the earth, and *men* ſhall worſhip him, every one from his place, *even* all the iſles of the heathen.

12 ¶ Ye Ethiopians alſo, ye ſhall be ſlain by my ſword.

13 And he will ſtretch out his hand againſt the north, and deſtroy Aſſyria, and will make Nineveh a deſolation, *and* dry like a wilderneſs.

14 And flocks ſhall lie down in the midſt of her, all the beaſts of the nations: both the cormorant and the bittern ſhall lodge in the upper lintels of it: *their* voice ſhall ſing in the windows, deſolation *ſhall be* in the threſholds: for he ſhall uncover the cedar-work.

15 This *is* the rejoicing city that dwelt careleſly, that ſaid in her heart, I *am*, and *there is* none beſide me: how is ſhe become a deſolation, a place for beaſts to lie down in! every one that paſſeth by her, ſhall hiſs *and* wag his hand.

Ver. 1. *Gather your ſelves together.*] Aſſemble your ſelves in order to make a publick humiliation; ſee Joel ii. 16.

——*O nation not deſired.*] The Greek and the Chaldee interpret it, "O nation that will not receive inſtruction," and is not to be amended but by the diſcipline of God's judgments. Glaſſius, Grammat. p. 410. renders it to the ſame ſenſe, "O nation not to be moved with deſire," i. e. of growing better. The word *nikſaph* is taken for "having a deſire or longing," Gen. xxxi. 30. Pſal. lxxxiv. 2.

Ver. 2. *Before the decree bring forth, before the day paſs as the chaff.*] The words are differently tranſlated by interpreters, but much to the ſame ſenſe: They may be rendred nearer to the Hebrew thus, "Before the day bring forth the decree, which ſhall paſs away, as chaff" is diſperſed before the wind. The judgments of God, conſuming the wicked, are often compared to the diſperſing of chaff; ſee Job xxi. 18. Pſal. i. 3. Iſa. xvii. 13. Hoſ. xiii. 3.

Ver. 3. *Seek righteouſneſs, ſeek meekneſs.*] Continue to ſeek and practiſe them; compare Pſal. xxxiv. 14.

——*It may be, ye ſhall be hid from the Lord's anger.*] This is the moſt likely way of ſecuring the Divine Protection in the time of a general deſtruction. Such a protection is elſewhere expreſſed by being *hid* or *covered* under the ſhadow of his wings; compare Pſal. xxxii. 7. xci. 1.

Ver. 4. *For Gaza ſhall be deſolate, and Aſhkelon a deſolation.*] There will be no eſcaping into the neighbouring countries, ſuch as the Philiſtines are in particular; for their cities ſhall likewiſe become a prey to the forces of Nebuchadnezzar; ſee Jer. xlvii. 1.

——*They ſhall drive out Aſhdod at noon-day.*] The ſame forces will take the courage to attack Aſhdod, (another city of the Philiſtines, 1 Sam. v. 1.) in the open day, and not to betake themſelves to nightly ſtratagems; ſee Jer. vi. 4. xv. 8.

Ver. 5. *Wo to the inhabitants of the ſea-coaſts, the nation of the Cherethites.*] The Philiſtines who live upon the coaſt of the Mediterranean-ſea; compare Ezek. xxv. 16. called there as well as here, Cherethites, or Cherethims. The word is tranſlated Κρῆτες, *Cretians*, by the LXX, in this and other places where it is found: They are ſuppoſed to have been a colony removed from Crete to Paleſtine.

——*O Canaan, the land of the Philiſtines, I will even deſtroy thee,* &c.] The Canaanites, properly ſo called, are the ſame with the Philiſtines, and ſeated in that part of Paleſtine; ſee Joſh, xiii. 3.

Ver. 6. *And the ſea-coaſt ſhall be dwellings and cottages for ſhepherds,* &c.] A proverbial deſcription of an utter deſolation; compare ver. 14, 15.

Ver. 7. *And the coaſt ſhall be for the remnant of the houſe of Judah,* &c.] The ſea-coaſt, (ver. 5.) ſhall in after-times belong to the Jews, who ſhall poſſeſs all the Philiſtines country; as it appears they did in the firſt times of Chriſtianity; ſee Acts viii. 26,—40. Thoſe that returned from the captivity are called a remnant, Hag. i. 12. ii. 2.

——*They ſhall feed thereupon, in the houſes of Aſhkelon ſhall they lie down in the evening.*] The words are an alluſion to what is ſaid ver. 6. As the cities of Gaza, Aſhkelon, &c. were places for the wild Arabs, or other wandering people to pitch their tents, and feed their flocks; ſo they ſhall hereafter become the ſettled habitations of the Jews; compare Iſa. lxv. 10.

——*For the Lord ſhall viſit them, and turn away their captivity.*] What is promiſed in this verſe was partly fulfilled after their return from Babylon, and may hereafter receive a further completion; ſee Obad. ver. 19. and the note there.

Ver. 8. *I have heard the reproach of Moab, and the revilings of the children of Ammon.*] Theſe countries were deſtroyed by Nebuchadnezzar about five years after the deſtruction of Jeruſalem. They are threatned with deſtruction both here, and Jer. xlviii. 17. xlix. 1. and Ezek. xxv. 3—8. for their inſulting over the Jews in their calamities.

—*And magnified themſelves againſt their border.*] Have invaded the territories of the Jews, when they were carried captive; ſee Jer. xlix. 1. and uſed the inhabitants with great cruelty, as they had done in former times; ſee Amos i. 13.

Ver. 9. *Surely Moab ſhall be as Sodom, and the children of Ammon as Gomorrah,* &c.] Proverbial expreſſions of utter deſolation; ſee Deut. xxix. 23. Iſa. xiii. 19. xxxiv. 13. Jer. xlix. 18. l. 40.

——*And a perpetual deſolation.*] Never more to be poſſeſſed by its former inhabitants.

——*And the reſidue of my people ſhall ſpoil them, and the remnant of my people ſhall poſſeſs them.*] Judas Maccabæus and his brethren ſubdued the Ammonites, as appears from 1 Macc. v. 6. But this and the ſeventh verſe will receive their utmoſt completion at the general reſtoration of the Jewiſh nation: Thoſe that then eſcape, and return from their ſeveral diſperſions are elſewhere called by the name of the *reſidue* and the *remnant*; compare ch. iii. 13. and ſee the note upon Micah iv. 7.

Ver. 10. *This ſhall they have for their pride,* &c.] See Iſa. xvi. 6. Jer. xlviii. 29.

Ver. 11. *For he will famiſh all the gods of the earth.*] He will deprive them of their worſhip and ſacrifices, which the Gentiles thought to be the food of their gods; ſee Deut. xxxii. 38. The LXX render it, "He will deſtroy their gods." The deſtruction of idolatry is uſually mentioned, when the Prophets deſcribe the flouriſhing ſtate of the Church; ſee the note upon Micah v. 13, 14.

——*And men ſhall worſhip him, every man from his place.*] Or, "in his place." And ſo the phraſe may beſt be rendred, Ezek. iii. 12. See Noldius, p. 553. Men ſhall worſhip him every where, and not only in Jeruſalem; compare Malachi i. 11. John iv. 21.

——*Even all the iſles of the heathen.*] Or, "the iſles of the Gentiles," as the phraſe is tranſlated, Gen. x. 5. The Jews call all places *iſlands*, to which they went by ſea.

Ver. 12. *Ye Ethiopians alſo, ye ſhall be ſlain by my ſword.*] Ye ſhall be ſubdued by Nebuchadnezzar, who is "a ſword in" my hand, Pſalm xvii. 10. *i. e.* an inſtrument to execute my vengeance. The Ethiopians ſeem to comprehend the Egyptians too, whoſe confederates they were, and ſo underwent the ſame fate with them, when Nebuchadnezzar conquered Egypt; ſee Jer. xlvi. 9. Ezek. xxx. 5—9.

Ver. 13. *And he will ſtretch out his hand againſt the north, and deſtroy Aſſyria, and will make Nineveh a deſolation.*] As Nebuchadnezzar ſubdued the countries lying ſouthward of Judea, Egypt, and Ethiopia, ver. 12. ſo will he extend his conqueſts towards the north, and deſtroy Savaccus the king of Aſſyria, whoſe royal ſeat was Nineveh; ſee the Preface to Nahum, and the note upon ch. iii. 18. This action preceded the deſolations mentioned in the foregoing verſes. Archbiſhop Uſher placeth it in the 16th year of king Joſiah, and Dr. Prideaux in the 29th year of the ſame reign.

——*And dry like a wilderneſs.*] The inhabitants of Nineveh are compared to "many waters," Nahum ii. 8. She ſhall now be exhauſted of her people, and be uninhabited like a wilderneſs.

Ver. 14. *And flocks ſhall lie down in the midſt of her,* &c.] See ver. 6.

——*All the beaſts of the nations.*] The Chaldee interprets it, "The ſeveral kinds of wild beaſts:" as if the Hebrew *goji, nations*, were to be underſtood of the ſeveral ſpecies of wild beaſts, as the word is uſed of ſeveral ſorts of caterpillars, Joel i. 6. In like manner the ants are called *a people*, Prov. xxx. 25.

——*Both the cormorant and the bittern ſhall lodge in the upper lintels of it: their voice ſhall ſing in the windows.*] Theſe birds frequent deſolate and forſaken places, and ſhall take up their habitation in the ruinous houſes of that once populous city; compare Iſa. xiii. 21. xxxiv. 11—14.

——*For he ſhall uncover the cedar work.*] The fine carved work or cielings made of cedar; ſee. Jer. xxii. 14. ſhall be expoſed to the injuries of the weather, and ſo quickly come to ruin.

Ver. 15. *This is the rejoicing city, that dwelt careleſly, that ſaid in her heart, I am, and there is none beſide me.*] Its inhabitants indulged themſelves in their eaſe and pleaſures, and they arrived at that degree of preſumption, as to fancy that no ſtrength or power could bring them down from their height, or make them ceaſe to be the capital city of the world. Babylon is charged with the ſame degree of pride and carnal ſecurity, Iſa. xlvii. 8.

——*Every one that paſſeth by, ſhall hiſs and wag his head.*] See Nahum iii. 19.

CHAP. III.

1 A ſharp reproof of Jeruſalem for divers ſins. 8 An exhortation to wait for the reſtoration of Iſrael: 14 and to rejoyce for their ſalvation by God.

WO to her that is filthy and polluted, to the oppreſſing city.

2 She obeyed not the voice: ſhe received not correction: ſhe truſted not in the LORD: ſhe drew not near to her God.

3 Her princes within her *are* roaring lions; her judges *are* evening wolves, they gnaw not the bones till the morrow.

4 Her prophets *are* light *and* treacherous perſons: her prieſts have polluted the ſanctuary, they have done violence to the law.

5 The juſt LORD *is* in the midſt thereof: he will not do iniquity: every morning doth he bring his judgment to light, he faileth not but the unjuſt knoweth no ſhame.

6 I have cut off the nations: their towers are deſolate, I made their ſtreets waſte, that none paſſeth by: their cities are deſtroyed, ſo that there is no man, that there is none inhabitant.

7 I ſaid, Surely thou wilt fear me: thou wilt receive inſtruction, ſo their dwelling ſhould not be cut off, howſoever I puniſhed them: but they roſe early, *and* corrupted all their doings.

8 ¶ Therefore wait ye upon me, ſaith the LORD, until the day that I riſe up to the prey: for my determination *is* to gather the nations, that I may aſſemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth ſhall be devoured with the fire of my jealouſie.

9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to ſerve him with one conſent.

10 From beyond the rivers of Ethiopia, my ſuppliants, *even* the daughter of my diſperſed ſhall bring mine offering.

11 In that day ſhalt thou not be aſhamed for all thy doings, wherein thou haſt tranſgreſſed againſt me: for then I will take away out of the midſt of thee them that rejoyce in thy pride, and thou ſhalt no more be haughty becauſe of my holy mountain.

12 I will alſo leave in the midſt of thee an afflicted and poor people, and they ſhall truſt in the Name of the LORD.

13 The remnant of Iſrael ſhall not do iniquity, nor ſpeak lies: neither ſhall a deceitful tongue be found in their mouth: for they ſhall feed and lie down, and none ſhall make *them* afraid.

14 ¶ Sing, O daughter of Zion, ſhout O Iſrael, be glad and rejoyce with all the heart, O daughter of Jeruſalem.

15 The LORD hath taken away thy judgments, he hath caſt out thine enemy: the King of Iſrael, *even* the LORD *is* in the midſt of thee: thou ſhalt not ſee evil any more.

16 In that day it ſhall be ſaid to Jeruſalem, Fear thou not: *and to* Zion, Let not thine hands be ſlack.

17 The LORD thy God in the midſt of thee *is* mighty; he will ſave, he will rejoyce over thee with joy: he will reſt in his love, he will joy over thee with ſinging.

18 I will gather *them that are* ſorrowful for the ſolemn aſſembly, *who* are of thee, *to whom* the reproach of it *was* a burden.

19 Behold, at that time I will undo all that afflict thee, and I will ſave her that halteth and gather her that was driven out, and I will get them praiſe and fame in every land, where they have been put to ſhame.

20 At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praiſe among all people of the earth, when I turn back your captivity before your eyes, ſaith the LORD.

Ver. 1. *Wo unto her that is filthy and polluted, to the oppreſſing city.*] The city Jeruſalem, which is defiled with the ſins of luxury and cruelty; ſee ver. 3, 4.

Ver. 2. *She obeyed not the voice.*] Of God's meſſengers, the Prophets.

Ver. 3. *Her princes within her are roaring lions; her judges are evening-wolves.*] Like ſo many beaſts of prey, they devour the people by oppreſſion and injuſtice; compare Ezek. xxii. 27. Micah iii. 9, 10, 11. Habak. i. 8. Zech. x. 13.

——*They gnaw not the bones till the morrow.*] They devour all preſently, and leave not ſo much as the bones till the next day, as the moſt voracious creatures commonly do.

Ver. 4. *Her prophets are light and treacherous perſons.*] This is to be underſtood of the falſe prophets, who ſeduced the people by lying pretences to inſpiration; ſee Jer. xxiii. 11—32. Hoſ. ix. 7. Micah iii. 11. The LXX often render the Hebrew *Nabi*, *Prophet*, by ψευδοπροφήτης, *falſe prophet*, in Jeremiah, and Zech. xiii. 2.

——*Her prieſts have polluted the ſanctuary, they have done violence to the law.*] They have preſumed to attend upon my ſervice in the temple after they had polluted themſelves with idolatry, and thereby have profaned my Holy Place; ſee chap. i. 4. and have broken the ordinances of my law, by not obſerving the differences that it preſcribes between what is clean and unclean; ſee Ezek. xxii. 26.

Ver. 5. *The juſt Lord is in the midſt thereof, he will not do iniquity.*] The inhabitants of Jeruſalem preſume upon God's protection, having placed his name in their temple; ſo they ſay, Micah iii. 11 "Is not the Lord among us, *or* in the midſt of us," as the word is here tranſlated; but they ſhould withal conſider, that he is juſt and holy, who will neither do iniquity, nor ſuffer it, without calling the offender to account.

——*Every morning doth he bring his judgment to light; he faileth not: but the unjuſt knoweth no ſhame.*] He doth not fail to give us every day freſh evidences of his juſtice, tho' the wicked continue hardned in their ſins, and are grown paſt ſhame; ſee Jer. vi. 13. Micah ii. 6. The expreſſion, "every morning," alludes to the cuſtom of adminiſtring juſtice in the morning; ſee Pſal. ci. 8. Jer. xxi. 12.

Ver. 6. *I have cut off the nations, their towers are deſolate, I have made their ſtreets waſte,* &c.] I have executed my vengeance upon that great city Nineveh, ch. ii. 13. and have brought my judgments nearer to you, by giving up your brethren of the ten tribes into the hands of Shalmaneſer, who hath put an end to that kingdom, and hath carried its inhabitants captives into a ſtrange land; ſee 2 Kings xvii. 6.

Ver. 7. *I ſaid, Surely thou wilt fear me, thou wilt receive inſtruction.*] God is introduced as ſpeaking after the manner of men, and expecting what effect ſuch proceedings might in reaſon have produced; compare Iſa. v. 4. Jer. viii. 6. In this ſenſe we may moſt probably underſtand that expreſſion of Iſaiah, ch. lxiii. 8. "He ſaid, Surely they are my people, children that will not lie; ſo he was their Saviour;" i. e. God might juſtly conclude, that after ſuch experience of his goodneſs, they would not prove falſe or treacherous to him.

——*So their dwelling ſhould not be cut off, howſoever I puniſhed them.*] Or, "wherein ſoever I puniſhed them;" ſee Noldius, p. 175. I might reaſonably expect that leſſer corrections might reform them, and I need not be forced to proceed to ſuch an utter exciſion, as I executed upon the ten tribes; ſee ver. 6.

——*But they roſe early, and corrupted all their doings.*] They ſtill increaſed their corruptions, notwithſtanding all the advances king Joſiah made to a general reformation; ſee the notes upon ch. i. 4, 5. The phraſe, "riſing early," denotes diligence and aſſiduity; ſee Jer. vii. 13. xxv. 3. xxxv. 15.

Ver. 8. *Therefore wait upon me, ſaith the Lord, until the day that I ariſe to the prey,* &c.] The connection of this verſe with what went before, would better appear, if we tranſlate the parricle *laken, neverthelesſs*; as it plainly ſignifies Jer. v. 2. Mich. v. 3. and in other places. Notwithſtanding theſe provocations, ſaith God, I exhort the godly among you to expect the fulfilling the promiſes I have made of reſtoring the Jewiſh nation to my wonted favour, in the latter ages of the world; in order to which great *criſis*, I will execute remarkable judgments upon the unbelievers and diſobedient; ſee the note upon Micah v. 5.

——*For my determination is to gather the nations, that I may aſſemble the kingdoms to pour out upon them mine indignation, even all my fierce anger.*] This may perhaps be meant of the ſame general ſummons which Joel ſpeaks of, when the nations ſhall be gathered "into the valley of Jehoſhaphat;" ſee Joel iii. 2—12. and the notes there.

——*For all the earth ſhall be devoured by the fire of my jealouſy.*] The tender regard I have for my honour, which hath particularly been injured by that idolatry which is ſpread over the world, will provoke me to execute my vengeance upon the whole earth; ſee ch. i. 18.

Ver. 9. *For then I wilt turn to the people a pure language,* &c.] Or, "I will reſtore to the people a pure language," i. e. I will turn them from their idolatry and other wickedneſs, ſee ver. 13. to glorify me "with one mind and one mouth." The ſame thing is expreſſed by "ſpeaking the language of Canaan;" Iſa. xix. 18. This is a bleſſing reſerved for the latter ages, after the converſion of the Jews, and the coming-in of the fulneſs of the Gentiles, when "there ſhall be one Lord, and his name one," Zech. xiv. 9.

———*To ſerve him with one conſent.*] The Hebrew reads, "with one ſhoulder;" the metaphor is taken from beaſts drawing together under one yoke; or mens ſetting their ſhoulders together to carry the ſame burden.

Ver. 10. *For from beyond the rivers of Ethiopia, my ſuppliants, even the daughter of my diſperſed, ſhall bring mine offering.*] The Jews who are diſperſed into the moſt diſtant countries, ſuch as was Ethiopia, which lay beyond Egypt, ſhall come into the Chriſtian Church, and make their religious acknowledgments there. The expreſſion, "From beyond the rivers of Ethiopia," may be tranſlated, "from the borders of the rivers of Ethiopia" both here and Iſa. xviii. 1. where the ſame phraſe occurs; the word in the Hebrew ſignifying indifferently the *hither*, or *further* ſide of a river. Ethiopia is deſcribed in both places as lying among the rivers, which may probably be underſtood of the ſeveral ſluces and channels which the inhabitants are forced to keep open, thereby to prevent the Nile from overflowing their own country, or Egypt; ſee Dr. Heylin's Geography, in Ethiopia.

"The daughter of my diſperſed," is the ſame with my diſperſed, as the "daughter of Sion" is equivalent to Sion. The phraſe of "bringing an offering," is taken from the ſacrifices and oblations brought to the temple; and is in other places of the Prophets applied to thoſe that come into the Chriſtian Church; ſee Iſa. xviii. 7. lx. 6, 7—9. Mal. i. 11.

Ver. 11. *In that day thou ſhalt not be aſhamed for all thy doings, wherein thou haſt tranſgreſſed againſt me.*] Or, "thou ſhalt not be put to ſhame for all thy doings;" compare ver. 19. Thou ſhalt not be made a publick example by ſuch remarkable judgments, (ſee ver. 15.) which have formerly made thee a reproach among the Heathen; ſee Amos iii. 2. Mich. vi. 16. and the notes there.

——*For I will take away out of the midſt of thee them that rejoice in thy pride, and thou ſhalt no more be haughty, becauſe of my holy mountain.*] I will purge out of thee thoſe hypocrites who continued in their ſins, and relied upon their outward privileges, ſuch as being of the ſtock of Abraham, or having the temple of the Lord placed among them, as if theſe would ſecure them from guilt or puniſhment; and thereupon deſpiſed the Gentiles as not worthy of the ſame favours with themſelves; ſee the notes upon Micah iii. 11.

Ver. 12. *I will alſo leave in thee an afflicted, and poor people.*] Or, *a meek and poor people*: The bleſſings of the Goſpel are peculiarly promiſed to the poor; ſee Iſa. xi. 4. xiv. 32. lxi. 1. Zech. xi, 11. Chriſt and his Apoſtles apply theſe promiſes to thoſe that were converted by their preaching; Matth. v, 3. xi. 5. 1 Cor. i. 26, 27. Jam. ii. 5. which texts are meant of ſuch as are endued with a true ſpirit of poverty, ſuch as conſiſts in a lowlineſs of mind, contempt of the world, and a reſigned will. Afflictions are very uſeful to produce ſuch a temper of mind, and therefore are often the lot of true diſciples; ſee Acts xiv, 22. Heb. xii, 7. 1 Pet. i, 7. By the *afflicted* may be meant thoſe that *come out of great tribulation*; ſee Ezek. xxxviii, 8.

Ver. 13. *The remnant of Iſrael ſhall not do iniquity,* &c.] The remnant of Iſrael is explained in the note upon Micah iv. 7. Theſe ſhall be Holy; the "rebels being purged out of them," Ezekiel xx. 38. as Jeruſalem it ſelf ſhall then be Holy; compare Iſaiah xxxv, 8. lx, 21. Joel iii, 17, 21. Zech. xiv, 21; and ſee the notes there.

—— *For they ſhall feed and lie down, and none ſhall make them afraid.*] The great ſhepherd the Meſſias ſhall both feed and protect them; compare Ezek. xxxiv, 23. Mich. iv, 4. v. 4. vii, 14.

Ver. 14. *Sing, O daughter of Zion,* &c.] Theſe hymns of joy properly belong to the times of the Goſpel, and eſpecially to the triumphant ſtate of the Church; compare Iſaiah xii, 6. liv, 1. Zech. ii, 10. xi, 9.

Ver. 15. *The Lord hath taken away thy judgments, he hath caſt out thine enemy.*] God hath removed thine enemies, who were the inſtruments of his vengeance.

—— *The king of Iſrael, even the Lord is in the midſt of thee.*] He gives manifeſt tokens of his preſence in thee, and protection over thee; compare ver. 5, 17. Iſa. iv, 5, 6. Revel. vii, 15. xxi, 3.

—— *Thou ſhalt not ſee evil any more.*] For all thine enemies ſhall be ſubdued; ſee the former part of the verſe, and compare Iſa. xxxv, 10. li, 22. Joel iii, 17. Rev. xxi, 4.

Ver. 16. *Let not thine hands be ſlack.*] Or *weak*, as the word is rendered in the parallel text, Iſa. xxxv. 3. The Prophet "comforts the feeble-minded," thoſe whoſe ſpirits were ſunk under their former afflictions; and exhorts them to perform their duty with chearfulneſs and diligence, as being aſſured of God's aſſiſtance and protection; compare Heb. xii, 12.

Ver. 17. *He will rejoice over thee with joy, he will reſt in his love.*] He will take pleaſure in doing thee good; compare Deut. xxx, 9. Iſa. lxii. 5. lxv, 19. Jer. xxxii, 41. He will *reſt*, or take ſatisfaction in continuing his favour toward thee; compare Hoſ. xiv, 4.

Ver. 18. *I will gather them that were ſorrowful for the ſolemn aſſembly,* &c.] I will aſſemble thoſe Iſraelites who are diſperſed in their ſeveral captivities, both that of Babylon, and thoſe of following times, who mourn for the loſs of the publick aſſemblies, compare Lam. ii, 6. and were grieved at the reproaches wherewith their enemies upbraided them, as if they were utterly forſaken of God; compare Pſal. xlii, 3.

Ver. 19. *I will ſave her that halteth, and gather her that is driven out.*] See Micah iv. 6, 7.

—— *And I will get them praiſe and fame in every land, where they have been put to ſhame.*] God will give viſible tokens of his care over them, in gathering them from their ſeveral diſperſions over the world, and bringing them back into their own country; ſee Ezekiel xxxviii. 8, 12. and the following verſe.

Ver. 20. *At that time will I bring you again, even in the time that I gather you.*] I will gather you from your ſeveral diſperſions, in order to bring you back into your own land; compare Iſa. xi, 12. xxvii, 12. lvi, 8. Ezekiel xxviii, 25. xxxiv, 13. Amos ix, 14.

—— *For I will make you a name and a praiſe among all people of the earth, when I turn back your captivity before your eyes.*] I will make you the ſubject of mens praiſe and admiration, who ſhall be induced to glorify God, when they ſhall ſee the wonderful works he hath wrought for you, in reſtoring you from your ſeveral diſperſions, and giving you a joyful meeting together.

Here ends the Book of the Prophet ZEPHANIAH.

Critical and Explanatory ANNOTATIONS
ON
HAGGAI.

The PREFACE.

Of what family this Prophet was, he hath given us no intimation: But the time when he propheſied he has diſtinctly noted, *viz.* in the ſixth year of Darius Hyſtaſpes. The occaſion of this Prophecy was the ſtop that was put to the building of the temple, after the foundation had been laid, according to the commandment of Cyrus, about ſeventeen years before.

CHAP. I.

1 Haggai reproveth the people for neglecting the building of the houſe. 7 He inciteth them to the building. 12 He promiſeth God's aſſiſtance to them being forward.

IN the ſecond year of Darius the king, in the ſixth month, in the firſt day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the ſon of Shealtiel governor of Judah, and to Joſhua the ſon of Joſedech the high prieſt, ſaying,

2 Thus ſpeaketh the LORD of hoſts, ſaying, This people ſay, The time is not come, the time that the LORDS houſe ſhould be built.

3 Then came the word of the LORD by Haggai the prophet, ſaying,

4 *Is it* time for you, O ye, to dwell in your cieled houſes, and this houſe *lie* waſte?

5 Now therefore, thus ſaith the LORD of hoſts, Conſider your ways.

6 Ye have ſown much, and bring in little: ye eat, but ye have not enough: ye drink, but ye are not filled with drink: ye cloath you, but there is none warm: and he that earneth wages, earneth wages *to put it* into a bag with holes.

7 ¶ Thus ſaith the LORD of hoſts Conſider your ways.

8 Go up to the mountain, and bring wood, and build the houſe; and I will take pleaſure in it, and I will be glorified, ſaith the LORD.

9 Ye looked for much, and lo *it came* to little; and when ye brought *it* home, I did blow upon it: why? ſaith the LORD of hoſts. Becauſe of mine houſe that *is* waſte, and ye run every man unto his own houſe.

10 Therefore the heaven over you is ſtayed from dew, and the earth is ſtayed *from* her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oyl, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 ¶ Then Zerubbabel the ſon of Shealtiel, and Joſhua the ſon of Joſedech the

high prieſt, with all the remnant of the people obeyed the voice of the LORD their God, and the words of Haggai the prophet, (as the LORD their God had ſent him) and the people did fear before the LORD.

13 Then ſpake Haggai the LORDS meſſenger in the LORDS meſſage unto the people, ſaying, I *am* with you, ſaith the LORD.

14 And the LORD ſtirred up the ſpirit of Zerubbabel the ſon of Shealtiel governor of Judah, and the ſpirit of Joſhua the ſon of Joſedech the high prieſt, and the ſpirit of all the remnant of the people, and they came and did work in the houſe of the LORD of hoſts their God.

15 In the four and twentieth day of the ſixth month, in the ſecond year of Darius the king.

Ver. 1. *In the ſecond year of Darius the king.*] Compare Ezra iv. 24. v. 12. This is the ſame Darius who is called in the Heathen writers Darius Hyſtaſpes; as ſhall be proved in the note upon chap. ii. 3. and Zech. i. 12.

—— *Came the word of the Lord by Haggai unto Zerubbabel the ſon of Shealtiel, governor of Judah.*] Called Zorobabel the ſon of Salathiel, Luke iii, 27. Matth. i. 12. He was grandſon to Jechoniah king of Judah, who was carried captive to Babylon; ſee 1 Chron. iii. 17—19. whom king Cyrus made Æchmalotarches, or governor of the Jews who returned from the captivity; as being the eldeſt perſon of the royal family; he had the name of Shezbazzar given him by the Chaldeans; ſee Ezra i. 8. compared with chap. ii. 2. as Daniel was called by them Belteſhazzar, Dan. i, 7.

—— *And unto Joſhua the ſon of Joſedeck the high-prieſt.*] Called Jeſhua in the books of Ezra and Nehemiah: His father Joſedeck, or Jehozadak, was carried captive to Babylon: ſee 1 Chron. vi. 15.

Ver. 2. *This people ſay, the time is not come that the Lord's houſe ſhould be built.*] They pretended they had not the encouragement and protection of the king of Perſia. This Prophecy ſeems to be delivered before Darius had granted his decree for building the temple; compare Ezra v. 1. with chap. vi, 1.

Ver. 4. *Is it time for you —— to dwell in your cieled houſes, and this houſe lie waſte?*] You complain of the times; yet they have not been ſo difficult, but that you have found means and opportunity to build fine houſes for your ſelves, tho' ye are content to let the houſe of God lie in ruins. It argues a great contempt of God and religion, when men think no coſt or finery too much to beſtow upon themſelves, and the meaneſt accommodation good enough for the ſervice of God.

Ver. 5, 6. *Conſider your ways: ye have ſown much, and bring in little,* &c.] Conſider both your ingratitude in thus neglecting to reſtore my houſe and worſhip, and what you have got by theſe your dealings, *viz.* how none of your undertakings thrive, or are ſucceſsful; nor do you enjoy the fruits of your labours: ſee Micah vi. 15. compare Ezek. viii. 10.

—— *He that earneth wages, earneth wages to put it into a bag with holes.*] Whatever gains he makes, they are followed by ſuch loſſes, as leave him no richer than he was before; or proviſions are ſo dear, ſee ver. 11. that men can but juſt live by their labour.

Ver. 8. *Go ye up to the mountains, and bring wood, and build the houſe.*] Go to any of the foreſts upon the mountains, (ſee Nehem. ii. 8.) and cut down timber to carry on the building. They entred upon the work before they had any decree from Darius to forward the work; ſee Ezra v. 2, 3. It is probable, that afterward they had leave to fetch cedar from mount Lebanon; ſee Ezra iii. 7.

—— *And I will take pleaſure in it, and I will be glorified.*] Or, *I will place my glory there,* as the Chaldee expounds it, ſee chap. ii. 7.

Ver. 9. *Ye looked for much and it came to little.*] See ver. 6. and chap. ii, 16.

—— *And when ye brought it home, I did blow upon it.*] I had blaſted the fruits of the earth, while they were in the field; ſee ver. 11. chap. ii, 17.

—— *Becauſe of my houſe that is waſte, and ye run every man to his own houſe.*] Ye make what haſte ye can to build your own houſes, and let mine lie in ruins.

Ver. 10, 11. *The heaven is ſtayed from dew, and the earth is ſtayed from her fruit,* &c.] I have puniſhed you with great drought, wherein the dew it ſelf ceaſes to fall; ſee 1 Kings xvii, 1. This blaſted and withered the fruits of the earth; a curſe formerly denounced againſt you for your diſobedience; ſee Levit. xxiv. 19. Deut. xxviii, 23.

Ver. 13. *Then Zerubbabel,* &c.] Compare Ezra v, 2.

Ver. 14. *Then ſpake Haggai the Lord's meſſenger.*] Or Prophet; compare Iſa. xliv, 26. Mal. iii, 1.

CHAP. II.

1 *He encourageth the people to the work, by promiſe of greater glory to the ſecond temple, than was in the firſt.* 10 *In the type, of holy things, and unclean, he ſheweth their ſins hindred their work.* 20 *Gods promiſe to Zerubbabel.*

IN the ſeventh *month* in the one and twentieth *day* of the month, came the word of the LORD by the prophet Haggai, ſaying,

2 Speak now to Zerubbabel the ſon of Shealtiel governor of Judah, and to Joſhua the ſon of Joſedech the high prieſt, and to the reſidue of the people, ſaying,

3 Who *is* left among you that ſaw this houſe in her firſt glory? and how do ye ſee it now? *is it* not in your eyes in compariſon of it, as nothing?

4 Yet now be ſtrong, O Zerubbabel, ſaith the LORD, and be ſtrong, O Joſhua, ſon of Joſedech the high prieſt, and be ſtrong all ye people of the land, ſaith the LORD, and work: for I *am* with you, ſaith the LORD of hoſts.

5 *According to* the word that I covenanted with you when ye came out of Egypt, ſo my ſpirit remaineth among you: fear ye not.

6 For thus ſaith the LORD of hoſts, Yet once, it *is* a little while, and I will ſhake the heavens, and the earth, and the ſea, and the dry land:

7 And I will ſhake all nations, and the deſire of all nations ſhall come, and I will fill this houſe with glory, ſaith the LORD of hoſts.

8 The ſilver *is* mine, and the gold *is* mine, ſaith the LORD of hoſts.

9 The glory of this latter houſe ſhall be greater than of the former, ſaith the LORD of hoſts, and in this place will I give peace, ſaith the LORD of hoſts.

10 ¶ In the four and twentieth *day* of the ninth *month*, in the ſecond year of Darius, came the word of the LORD by Haggai the prophet, ſaying,

11 Thus ſaith the LORD of hoſts, Ask now the prieſts *concerning* the law, ſaying,

12 If one bear holy fleſh in the ſkirt of his garment, and with the ſkirt do touch bread or pottage, or wine, or oyl, or any meat, ſhall it be holy? and the prieſts anſwered and ſaid, No.

13 Then ſaid Haggai, If *one that is* unclean by a dead body, touch any of theſe, ſhall it be unclean? and the prieſts anſwered, and ſaid, It ſhall be unclean.

14 Then anſwered Haggai, and ſaid, So *is* this people, and ſo *is* this nation before me, ſaith the LORD; and ſo *is* every work of their hands, and that which they offer there *is* unclean.

15 And now, I pray you, conſider from this day and upward, from before a ſtone was laid upon a ſtone in the temple of the LORD.

16 Since thoſe *days* were when *one* came to an heap of twenty *meaſures*, there were *but* ten: when *one* came to the preſſ-fat for to draw out fifty *veſſels* out of the preſs, there were *but* twenty.

17 ¶ I ſmote you with blaſting, and with mildew, and with hail, in all the labours of your hands, yet ye *turned* not to me, ſaith the LORD.

18 Conſider now from this day, and upward, from the four and twentieth day of the ninth *month*, *even* from the day that the foundation of the LORDS temple was laid, conſider *it*.

19 *Is* the ſeed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: from this day will I bleſs *you*.

20 ¶ And again, the word of the LORD came unto Haggai in the four and twentieth *day* of the month, ſaying,

21 Speak to Zerubbabel governor of Judah, ſaying, I will ſhake the heavens and the earth.

22 And I will overthrow the throne of kingdoms, and I will deſtroy the ſtrength of the kingdoms of the heathen, and I will overthrow the chariots, and thoſe that ride in them, and the horſes and their riders ſhall come down, every one by the ſword of his brother.

23 In that day, ſaith the LORD of hoſts, will I take thee, O Zerubbabel my ſervant, the ſon of Shealtiel, ſaith the LORD, and will make thee as a ſignet: for I have choſen thee, ſaith the LORD of hoſts.

Ver. 3. *Who is left among you that ſaw this houſe in her firſt glory*, &c.] When the foundation of the houſe was laid in the ſecond year of Cyrus, many of the ancient men that had ſeen the firſt houſe, wept to ſee how much the ſecond temple would fall ſhort of the glory of the firſt: Ezra iii, 12. The ſecond year of Cyrus was 53 years after the deſtruction of the firſt temple, ſo the oldeſt men among thoſe that returned home, might very well remember how glorious that was. This Prophecy was uttered 15 years after the foundations of the ſecond temple were laid; ſo there might ſome ſtill ſurvive that ſaw the firſt. This is an evident proof, that the Darius mentioned in this Prophecy, muſt be Darius Hyſtaſpes; for they that ſuppoſe Darius Nothus to be here meant, muſt allow the diſtance of 166 years between the deſtruction of the firſt temple, and the time of this Prophecy; and it can't be imagined that any number of men could be capable of comparing the difference between the two temples, at that diſtance of time; ſee this further proved in the note upon Zech. i, 12.

Ver. 5. *According to the word that I covenanted with you*, &c.] I will fulfil thoſe promiſes I made with you, when I delivered you out of Egypt, that upon your obedience I would not *leave you, nor forſake you*, but guide and proſper you in all your undertakings; ſee Nehem. ix, 20. Iſa. lxiii. 11.

Ver. 6. *Yet once it is a little while.*] Or *once more*, as the LXX render it, whom St. Paul follows, Heb. xii. 26. The phraſe implies ſuch an alteration as ſhall not give way to any further change, as the Apoſtle there expounds it. The ſpace of time from this Prophecy to the coming of the Meſſias, may be called a little while, in compariſon of the ſeveral ages expired ſince the firſt promiſe of a redeemer. A learned Prelate, in his excellent *Defence of Chriſtianity from the ancient Prophecies*, p. 88. tranſlates the words to this ſenſe: "After one kingdom, (viz. the Grecian, which ſucceeded the Perſian monarchy, at this time ſubſiſting) it is but a little while, and (or after that) I will ſhake all nations, *&c.*

——— *I will ſhake the heavens and the earth, and the ſea, and the dry land.*] Great commotions and changes in the world are expreſſed by ſhaking the Heavens, and the earth; ſee Ezek. xxv, 15. xxxviii. 19. Joel iii. 16. Theſe expreſſions may denote here the great commotions that ſhould be in the Roman empire (ſee the laſt note) from the death of Julius Cæſar, till near the birth of Chriſt: or it may in general ſignify, the introducing ſuch a kingdom or religion, of which the Meſſiah is to be the head; which ſhall in the end *break in pieces* and deſtroy all the other dominions of the world; ſee the notes upon verſe 21, 22.

Ver. 7. *And the deſire of all nations ſhall come.*] He ſhall come to this houſe, that ſhall anſwer the wiſhes and deſires of mankind, by ſupplying all thoſe defects that hindred them in the performance of their duty. Such a guide and director, as the wiſeſt men among the Heathens wiſhed for, and whoſe coming was the hope of Iſrael, and completion of all the promiſes made to their fathers: Acts xxviii. 20. xxvi, 6; ſee Gen. xii. 3. xlix, 10. where the old tranſlations read the latter part of the verſe to this ſenſe: *his* (or to him) *ſhall be the expectation of the people*; Mal. iii, 1.

——— *And I will fill this houſe with glory.*] Tho' it wants the *cloud of glory* overſhadowing the Mercy-Seat, which was a ſymbol of the Divine Preſence peculiar to Solomon's temple, ſee Pſal. lxxx, 1. yet I will honour this ſecond temple with a much greater glory, viz. the Preſence of the Meſſiah, in whom ſhall "dwell all the fulneſs of the Godhead bodily, Coloſ. ii. 9. where he ſhall publiſh his ſaving doctrine to the world; ſee Luke xix, 47. xx. 1. xxi, 38. John xviii. 20.

Ver. 8. *The ſilver is mine, and the gold is mine, ſaith the Lord of hoſts.*] Solomon's temple was more richly adorned with ſilver and gold than this, and I that am the Lord of all the world could eaſily command the riches of it, and bring them together; for beautifying this my houſe, if I took delight in richneſs of ornaments.

Ver. 9. *The glory of this latter houſe ſhall be greater than that of the former,* &c.] The glory of this ſecond temple ſhall exceed that of the former, not in riches or coſtly ornaments, but in this reſpect, that there the *Prince of Peace* ſhall make his appearance, and the Goſpel of peace ſhall be preached and publiſhed; ſee Iſaiah ix, 6. Micah. v. 5. Eph. ii. 14. The modern Jews expect a *third* temple in which this Prophecy will be verified; whereas the Prophet plainly ſpeaks of the ſame temple which they then ſaw, and *was in their eyes as nothing,* in compariſon of the former. The ancient Jews ſpeak of the temple, from the time of Zerubbabel to its deſtruction under Veſpaſian, as one and the ſame temple; particularly Joſephus de Bello Jud. lib. viii. c. 18; ſee the above-cited treatiſe.

Ver. 11. *Aſk now the prieſts concerning the law.*] Whoſe office it was to "put a difference between holy and unholy, and between clean and unclean:" Lev. x. 10.

Ver. 12. *If one bear holy fleſh in the ſkirt of his garment,* &c.] By the rules of the law, things immediately dedicated to God's ſervice, did convey ſome degree of holineſs to common things that touched them: ſo the *altar ſanctified the gift* that was laid upon it, Exod. xxix. 37. and "whatſoever touched the fleſh of the ſin-offering, was holy:" Lev. vi. 27. But this rule did not extend ſo far as to make the garment that touched any of the offerings, capable of conveying holineſs to any thing elſe.

Ver. 13. *If one that is unclean by a dead body,* &c.] The law was plain in that caſe, ſee Numb. xix, 11. The leaſt defect is ſufficient to make a thing evil or ſinful; whereas to make it good and perfect, a concurrence of all good qualities is requiſite.

Ver. 14. *So is this people,* &c.] In like manner, ſaith God, the inward contempt and diſregard of my worſhip, which this people diſcover by their backwardneſs to carry on the building of my temple, makes every thing they undertake, and even the ſacrifices they offer on my altar, hateful and unacceptable.

Ver. 15. *Conſider from this day and upward,* &c.] From the time that a ſtop had been put to the building of the temple, after the firſt foundations of it were laid; compare Ezra vi. 3.

Ver. 16. *Since thoſe days were,* &c.] The fruits of the earth did not yield their uſual increaſe, becauſe of the unkindly ſeaſons wherewith I puniſhed them; ſee the following verſe, and chap. i. 2. Zech. viii, 10.

Ver. 17. *Yet ye turned not unto me, ſaith the Lord.*] Ye did not lay my judgments to heart, nor conſider that they were inflicted for your ſin, in neglecting to rebuild my temple, and reſtore my worſhip in it.

Ver. 18. *Conſider now from this day and upward,* &c.] The word *mollah, upward,* ſignifies likewiſe *forward,* ſee 1 Sam. xvi. 13. and ſo it ſhould be tranſlated here. In the 15th verſe the Prophet exhorted them to reflect upon the calamities they had ſuffered from the time the building of the temple was left off. Now he bids them look forward from the day the building was renewed, ſee ch. i. 15. and they would find a viſible change of their affairs for the better.

——*Even from the day that the foundation of the Lord's temple was laid.*] The Prophet expreſſes the carrying on of the building, as if it were a new foundation, becauſe the work had been ſo long interrupted; compare Zech. viii. 9.

Ver. 19. *Is the ſeed yet in the barn,* &c.] Is the harveſt already laid up in the barn? Or any fruits of the earth gathered in? No certainly, this is but the *ninth* month (anſwering to our November) when no judgment can be made what will be the increaſe of the year following; yet from this time I promiſe you the bleſſing of a fruitful year, as an encouragement to you to carry on the building; compare Zech. viii. 12.

Ver. 21. *Speak to Zerubbabel governor of Judah.*] The ſame title which is given to him, ch. i. 1. wherein he was the type of the Meſſiah, to whom the following words belong.

—and ver. 12. *I will ſhake all nations, and I will overthrow the thrones of kingdoms,* &c.] This Prophecy plainly relates to the ſecond coming of Chriſt, or to that illuſtrious appearance of his kingdom, which ſhall put a period to the kingdoms of the earth, and "the kingdoms of the world ſhall become the kingdom of the Lord and his Chriſt;" ſee Dan. ii. 44. Rev. xi. 15.

——*I will overthrow the chariots, and them that ride in them,* &c.] Compare Micah v. 5——10. and ſee the notes there.

Ver. 23. *In that day I will take thee, O Zerubbabel my ſervant—and make thee as a ſignet,* &c.] I will inveſt thee with my power and authority, as the head of my Church, and judge of the world. So kings depute their viceroys by giving them their ſignet; ſee Gen. xli. 42. which was particularly the cuſtom of the Perſian monarchs, whoſe deputy Zerubbabel was; ſee Eſth. iii. 10. viii. 2. Or elſe the expreſſion may denote one particularly near and dear unto God, who was always under his eye and care; compare Jer. xxii. 24. Cantic. viii. 6. This could not be fulfilled in Zerubbabel, who did not in all likelihood live many years after the finiſhing of the temple; and, to be ſure, did not ſee any of thoſe great changes here foretold; and therefore the Meſſias muſt be here deſcribed under the name of Zerubbabel; as he elſewhere is under that of David. See the above-cited Treatiſe, p. 248.

Here ends the Book of the Prophet HAGGAI.

Critical and Explanatory ANNOTATIONS

ON

ZECHARIAH.

The PREFACE.

Zechariah was the ſon of Barachiah, and the grandſon of Iddo: he is called the ſon of Iddo, Ezra v. 1. vi. 14. the grandſon being often called the ſon in the Scriptures; as hath been obſerved upon Dan. v. 2. He was contemporary with Haggai, and propheſied in the ſecond year of Darius Hyſtaſpes; ſee the note upon Haggai ii. 3. and upon Zech. i. 10. There is an Iddo mentioned Nehem. xii. 4. among thoſe Levites that came from Babylon with Zerubbabel; from whence Dr. Allix infers, that the Prophet Zechariah his grandſon muſt have propheſied ſome conſiderable time after the firſt return from the captivity, and therefore would underſtand the Darius here mentioned to be Darius Nothus. This argument is altogether inconcluſive; for if Iddo was advanced in years when he returned, he might have a grandſon 30 years of age in the ſecond year of Darius Hyſtaſpes, which was 16 or 17 after the 1ſt of Cyrus. And it appears, that Zechariah was a young man when he ſaw the viſion related at the beginning of this Prophecy; ſee chap. ii. 4. Beſide, there is no neceſſity of ſuppoſing the Iddo that was grandfather of Zechariah, to be the ſame perſon that is mentioned in Nehemiah. In the books of Ezra and Nehemiah, there is mention of two Ezra's; compare Ezra vii. 1. with Nehem. xii. 1. Of two Nehemiah's; compare Nehem. j. 1. with chap. iii. 16. And there is a Daniel mentioned Ezra viii. 16. a diſtinct perſon from the famous Prophet of that name: And it may as well be ſuppoſed that there were two Iddo's.

The deſign of the firſt part of this Prophecy is the ſame with that of Haggai, viz. To encourage the Jews to go on with rebuilding of the temple, by giving them aſſurance of God's aſſiſtance and protection; from whence he proceeds to foretel the glory of the Chriſtian Church, the true Temple or Houſe of God, under its great high-prieſt or governor Chriſt Jeſus, of whom Zerubbabel and Joſhua the high-prieſt were figures. The latter part of the Prophecy, from chap. ix. probably relates to the ſtate of the Jews under the Maccabees, and then foretels their rejecting the Meſſias, and their converſion afterwards, and ſome remarkable paſſages that ſhould happen to them in the latter ages of the world.

CHAP. I.

1 *Zechariah exhorteth to repentance.* 7 *The viſion of the horſes.* 12 *At the prayer of the angel, comfortable promiſes are made to Jeruſalem.* 18 *The viſion of the four horns, and the four carpenters.*

IN the eighth month, in the ſecond year of Darius, came the word of the LORD unto Zechariah, the ſon of Barachiah, the ſon of Iddo the prophet, ſaying,

2 The LORD hath been ſore diſpleaſed with your fathers.

3 Therefore ſay thou unto them, Thus ſaith the LORD of hoſts, Turn ye unto me, ſaith the LORD of hoſts, and I will turn unto you, ſaith the LORD of hoſts.

4 Be ye not as your fathers, unto whom the former prophets have cried, ſaying, Thus ſaith the LORD of hoſts, Turn ye now from your evil ways and *from* your evil doings: but they did not hear nor hearken unto me, ſaith the LORD.

5 Your fathers, where *are* they? and the prophets, do they live for ever?

6 But my words and my ſtatutes, which I commanded my ſervants the prophets, did they not take hold of your fathers? and they returned, and ſaid, Like as the LORD of hoſts thought to do unto us, according to our ways, and according to our doings, ſo hath he dealt with us.

7 ¶ Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the ſecond year of Darius, came the word of the LORD unto Zechariah, the ſon of Barachiah, the ſon of Iddo the prophet, ſaying,

8 I ſaw by night, and behold, a man riding upon a red horſe, and he ſtood among the myrtle-trees that *were* in the bottom, and behind him *were there* red horſes, ſpeckled and white.

9 Then ſaid I, O my lord, what *are* theſe? And the angel that talked with me, ſaid unto me, I will ſhew thee what theſe be.

10 And the man that ſtood among the myrtle-trees anſwered and ſaid, Theſe *are they* whom the LORD hath ſent to walk to and fro through the earth.

11 And they anſwered the angel of the LORD that ſtood among the myrtle-trees, and ſaid, We have walked to and fro through the earth, and behold, all the earth ſitteth ſtill, and is at reſt.

12 ¶ Then the angel of the LORD anſwered and ſaid, O LORD of hoſts, how long wilt thou not have mercy on Jeruſalem, and on the cities of Judah, againſt which thou haſt had indignation theſe threeſcore and ten years?

13 And the LORD anſwered the angel that talked with me, *with* good words, *and* comfortable words.

14 So the angel that communed with me, ſaid unto me, Cry thou, ſaying, Thus ſaith the LORD of hoſts, I am jealous for Jeruſalem, and for Zion with a great jealouſy.

15 And I am very ſore diſpleaſed with the heathen *that are* at eaſe: for I was but a little diſpleaſed, and they helped forward the affliction.

16 Therefore thus ſaith the LORD, I am returned to Jeruſalem with mercies: my houſe ſhall be built in it, ſaith the LORD of hoſts, and a line ſhall be ſtretched forth upon Jeruſalem.

17 Cry yet, ſaying, Thus ſaith the LORD of hoſts, My cities through proſperity ſhall yet be ſpread abroad, and the LORD ſhall yet comfort Zion, and ſhall yet chooſe Jeruſalem.

18 ¶ Then lift I up mine eyes, and ſaw, and behold four horns.

19 And I ſaid unto the angel that talked with me, What *be* theſe? And he anſwered me, Theſe *are* the horns which have ſcattered Judah, Iſrael, and Jeruſalem.

20 And the LORD ſhewed me four carpenters.

21 Then ſaid I, What come theſe to do? And he ſpake, ſaying, Theſe *are* the horns which have ſcattered Judah, ſo that no man did lift up his head: but theſe are come to fray them, to caſt out the horns of the Gentiles, which lift up *their* horn over the land of Judah to ſcatter it.

Ver. 1. *In the eighth month, in the ſecond year of Darius,* &c.] See the Preface.

Ver. 2. *The Lord hath been ſore diſpleaſed with your fathers,* &c.] Tho' God hath been juſtly diſpleaſed with your fathers, and puniſhed them and their children with ſeventy years captivity, yet now he declares himſelf willing to be reconçiled to you upon your repentance.

Ver. 4. *Be not as your fathers, to whom the former Prophets have cried, ſaying,* &c.] Such exhortations the former Prophets gave your forefathers, particularly Jeremiah, whoſe words are here referred to; ſee Jer. xxv. 5. xxxv. 15. Do not imitate them in their obſtinacy.

Ver. 5, 6. *Your fathers where are they? And do the Prophets live for ever?* &c.] Tho' the Prophets, and thoſe to whom they delivered their meſſage are dead, yet the commandments delivered by their miniſtry ſtill continue in full force; which appears by the judgments which came upon your fathers for tranſgreſſing them, as they themſelves could not but acknowledge. And the ſame puniſhments will overtake you, if ye continue diſobedient.

Ver. 6. *And they returned and ſaid, like as the Lord of hoſts thought to do to us*, &c.] Your fathers were forced to acknowledge with ſorrow, that God had exactly fulfilled all his threatnings denounced againſt them; ſee Lam. ii. 17.

Ver. 7. *The eleventh month, which is the month Sebat.*] This is the Chaldee name of the eleventh month; as *Niſan*, *Elul*, *Chiſleu*, *Tebeth* and *Adar*, are the names of other months mentioned in the books written after the captivity. The Jews diſtinguiſh their months only by the order of their ſucceſſion, as the *Firſt*, *Second*, &c. So that if the Books of Kings were writ by Jeremiah, as ſome ſuppoſe, the Chaldee names of the months which occur 1 Kings vi. 2—38. viii. 2. were added afterward by Ezra.

Ver. 8. *I ſaw by night, and behold a man riding upon a red horſe.*] A *red horſe* is an emblem of war and bloodſhed; ſee Rev. vi. 4. The man, or Angel, ver. 11. riding upon him, denotes the *Logos*, or Son of God, appearing as the "captain of God's hoſts" or armies; ſee Joſh. v. 13, 14. and the notes upon ver. 12, 13—20.

——*And he ſtood among the myrtle trees that were in the bottom.*] As if he and his companions were refreſhing themſelves in a ſhady valley, after the fatigues of war. The viſion denotes the peace which enſued after Darius had executed God's vengeance upon the inhabitants of Babylon, and made himſelf maſter of their city by the ſtratagem of Zopyrus; compare ver. 11. and ſee Dr. Prideaux under the 4th, 5th and 6th years of Darius.

——*And behind them were there red horſes, ſpeckled and white.*] Theſe may denote the various ſucceſſes of Darius's arms during his reign, which were ſometimes fortunate, at other times not ſo.

Ver. 9. *The Angel that talked with me.*] The Angel that made known this night-viſion to me; ſo an Angel is ſaid to "ſpeak with Jacob in a dream, Gen. xxxi. 11.

Ver. 10. *And the man that ſtood among the myrtle trees anſwered and ſaid.*] This was an Angel of an order ſuperior to him that was mentioned ver. 9. who prevents that Angel, and takes upon him to return an anſwer to the Prophet's queſtion; or elſe ſends his anſwer to Zechariah by that Angel mentioned ver. 9. as Chriſt ſent his Revelation to St. John by an Angel, Rev. i. 1.

——*Theſe are they whom the Lord hath ſent to walk to and fro through the earth.*] To theſe Angels he hath entruſted the adminiſtration of the affairs of the Perſian empire; ſee ch. vi. 10.

Ver. 11. *And they anſwered the Angel of the Lord that ſtood among the myrtle trees.*] They anſwer this *man*, ver. 8. or Angel, as if he were their ſuperior and commander. See ver. 10. he is diſtinguiſhed from the other "Angel of the Lord," ver. 12. by the circumſtance of "his ſtanding among the myrtle trees."

——*Behold all the earth ſitteth ſtill, and is at reſt.*] Now all the enemies of the Perſian empire in general, and of all the Jews in particular, ſee ver. 9. are quiet; ſo this ſeems a proper time for ſetting forward the building of the temple, which hath been ſo long interrupted.

Ver. 12. *Then the Angel of the Lord anſwered and ſaid, O Lord of hoſts.*] The Angel mentioned ver. 9. makes his ſupplication to the ſuperior Angel, ver. 8-10. who was indeed the *Logos*, or ſon of God, being called by the name of *Jehovah*, here, and ver. 13——20. compare ch. iii, 1, 2. xii, 8—10.

——*How long wilt thou not have mercy on Jeruſalem, and on the cities of Judah.*] Cyrus only gave orders for the re-building the temple; Ezra i, 3. vi, 3. ſo a great part of the city lay in ruins till Nehemiah procured an order from Artaxerxes for re-building it; ſee Nehem. i, 3. ii, 3—8—17. vii, 4. The Jews after the captivity repaired to the ſeveral cities where their inheritance lay, Ezra ii, 70. but had not ability to re-build or fortify them in a regular manner.

——*Againſt which thou haſt had indignation theſe threeſcore and ten years.*] There are *three* ways of computing the *ſeventy* years captivity taken notice of in Scripture. The firſt is, beginning from the 4th year of Jehoiachim to the firſt of Cyrus; this is Jeremiah's account, Jer. xxv, 1 11. which Daniel follows, Dan. ix, 2. Another may be computed from the beſieging of Jeruſalem, in the ninth year of Zedekiah, and in the tenth month, for which a ſolemn faſt was kept by the Jews; compare 2 Kings xxv, 1. with Zech. viii, 19. This computation ends in the ſecond year of Darius; which is the reckoning Zechariah here follows. Or, laſtly, if we compute the beginning of the *ſeventy* years from the deſtruction of Jeruſalem, and the firſt temple, which came to paſs in the eleventh year of the ſame reign, ibid. ver. 2. they will be accompliſhed in the 4th year of Darius; and this computation agrees with what is ſaid below, ch. vii, 1—5. The two laſt ways of reckoning the *ſeventy* years may be reduced to one, only by ſuppoſing, that the Prophet in this verſe ſets down a complete number for an incomplete, and calls that ſpace of time ſeventy years, which wanted very little of it. A way of ſpeaking, of which ſeveral inſtances may be produced.

Ver. 13. *And the Lord anſwered the Angel with good and comfortable words.*] The Lord of hoſts, mentioned in the foregoing verſe.

Ver. 14. *I am jealous for Jeruſalem, and for Zion with great jealouſy.*] Or, "I am zealous for Jeruſalem with great zeal;" for ſo the word *kinnah* often ſignifies; ſee Iſa. ix. 7. lxiii, 15. and ch. xxvi, 11. Where the tranſlators read, "their envy at the people;" but the words might be better rendred, "Thy zeal for the people." God here tells the Prophet by his Angel, that he has a great concern for the welfare of his people; of which he will give evident proofs.

Ver. 15. *I am very ſore diſpleaſed with the Heathen that are at eaſe.*] Who have not yet felt the ſeverity of my judgments, but they ſhall not eſcape unpuniſhed. This may be underſtood of the Babylonians, Samaritans, and other neighbours of the Jews, who had not been made ſuch examples of God's ſeverity, as the Jews were; compare Jer. xxv. 29.

——*For I was but a little diſpleaſed, and they helped forward the affliction.*] I made the Babylonians inſtruments of my vengeance upon the Jews, but they exceeded their commiſſion, and acted as they were prompted by their own ambition and cruelty; compare Iſa. xlvii. 6. The former part of the verſe may be thus tranſlated; "For I was but for a little time diſpleaſed;" I puniſhed them with a *ſeventy* years captivity: A ſhort puniſhment in compariſon of the many years that they had offended me; but theſe their many enemies have brought new troubles upon them after their return home, and hindered them from rebuilding their temple; ſee Ezra iv. 1—4, 5, 6, *&c.*

Ver. 16. *I am returned to Jeruſalem with mercies*, &c.] I am returned to dwell in Jeruſalem, and will remove all former marks of my diſpleaſure, and will cauſe the temple to be rebuilt in it for the place of my reſidence; ſee ch. ii. 10. which I had for ſome time forſaken.

——*And a line ſhall be ſtretched upon Jeruſalem.*] In order to rebuild the ſtreets and walls of it; ſee ch. ii. 2.

Ver. 17. *My cities thro' proſperity ſhall yet ſpread abroad.*] The leſſer cities ſhall likewiſe be multiplied, and increaſe in inhabitants.

——*For the Lord ſhall yet comfort Zion, and ſhall yet chuſe Jeruſalem.*] The Lord ſhall comfort Zion by ſhewing his wonted kindneſs to her after her affliction (compare Iſa. li. 3.) and making Jeruſalem the place of his reſidence; ſee ver. 16.

Ver. 18. *Then I lift up mine eyes, and ſaw, and behold four horns.*] *Horns* often ſignify the power and ſtrength of princes or people, the metaphor being taken from thoſe cattle whoſe ſtrength lies in their horns. The four horns may denote the Samaritans, the Arabians, the Ammonites, and the Philiſtines, who were the great hinderers of the Jews re-building the temple; ſee Nehem. iv. 7. or elſe they may ſignify in general thoſe their enemies, among whom they were diſperſed to the four winds of Heaven ch. ii. 6.

Ver. 19. *Thoſe be the horns which have ſcattered Judah, Iſrael, and Jeruſalem.*] Iſrael being mentioned diſtinctly from Judah, means thoſe of the ten tribes, which were carried away into Babylon with the tribe of Judah, and returned with them; ſee the note upon ch. viii. 13.

Ver. 20. *And the Lord ſhewed me four carpenters.*] Or *ſmiths*, according to the number of the horns. Theſe were to repair the deſtructions which the horns had made.

CHAP. II.

1 God in the care of Jeruſalem ſendeth to meaſure it. 6 The redemption of Zion. 10 The promiſe of God's preſence.

I Lift up mine eyes again, and looked, and behold, a man with a meaſuring-line in his hand.

2 Then ſaid I, Whither goeſt thou? And he ſaid unto me, To meaſure Jeruſalem, to ſee what *is* the breadth thereof, and what *is* the length thereof.

3 And behold, the angel that talked with me, went forth, and another angel went out to meet him,

4 And ſaid unto him, Run, ſpeak to this young man, ſaying, Jeruſalem ſhall be inhabited *as* towns without walls for the multitude of men and cattle therein.

5 For I, ſaith the LORD, will be unto her a wall of fire round about, and will be the glory in the midſt of her.

6 ¶ Ho, ho, *come forth*, and flee from the land of the north, ſaith the LORD: for I have ſpread you abroad as the four winds of the heaven, ſaith the LORD.

7 Deliver thy ſelf, O Zion, that dwelleſt *with* the daughter of Babylon.

8 For thus ſaith the LORD of hoſts, After the glory hath he ſent me unto the nations which ſpoiled you, for he that toucheth you, toucheth the apple of his eye.

9 For behold, I will ſhake mine hand upon them, and they ſhall be a ſpoil to their ſervants: and ye ſhall know that the LORD of hoſts hath ſent me.

10 ¶ Sing and rejoyce, O daughter of Zion: for lo, I come, and I will dwell in the midſt of thee, ſaith the LORD.

11 And many nations ſhall be joined to the LORD in that day, and ſhall be my people: and I will dwell in the midſt of thee, and thou ſhalt know that the LORD of hoſts hath ſent me unto thee.

12 And the LORD ſhall inherit Judah his portion in the holy land, and ſhall chooſe Jeruſalem again.

13 Be ſilent, O all fleſh before the LORD: for he is raiſed up out of his holy habitation.

Ver. 1, 2. *Behold, a man with a meaſuring-line in his hand,* &c.] An Angel in human appearance; ſee ver. 3. This Angel appeared with a meaſuring-line in his hand, to take the proportions of the city in order to the re-build-it, as architects uſed to do; ſee Ezek. xi. 3.

Ver. 3. *And behold, the Angel that talked with me,* &c.] See ch. i. 9.

——*And another Angel went out to meet him*] Or, "The other Angel," i. e. the Angel, "with the meaſuring-line in his hand."

Ver. 4. *And ſaid unto him, Run, ſpeak to this young man, ſaying.*] The ſecond Angel ſpoke to the former, to inform me further concerning the flouriſhing ſtate of Jeruſalem. Zechariah might probably be a "young man" when he was firſt honoured with the gift of Prophecy, as Jeremiah and Daniel were; ſee Jer. i. Dan. i, 17.

——*Jeruſalem ſhall be inhabited as towns without walls, for the multitude of men and cattle therein.*] The inhabitants of Jeruſalem will multiply ſo faſt, that the houſes within the walls will not be able to contain them, and their cattle will increaſe in proportion; ſee Jer. xxxi, 27. Under the captivity the land was made a deſolation "without man or beaſt," Jer. xxxiii. 12. now the contrary bleſſing is promiſed.

Ver. 5. *For I, ſaith the Lord,* &c.] Its inhabitants may ſafely live without the walls of the city, ver. 4 for I the Lord will defend it by my Angels, as ſo many flames of fire ſurrounding it; Pſal. cvi, 4. as I did Eliſha againſt his enemies, 2 Kings vi, 17. And my eſpecial preſence ſhall be its protection, of which the "cloud of glory" in the firſt temple was a figure. This promiſe will receive its utmoſt completion in that *New Jeruſalem* deſcribed Rev. xxi, 10. where the "glory of God and the Lamb" are ſaid to be "the light thereof," ver. 11—23. compare Iſa. lx. 19.

Ver. 6. *Ho, ho, come forth, and flee from the land of the north.*] Chaldea, and Babylon the principal city of it, are called by that name, becauſe they lay northward of Judea; ſee Jer. i, 14. iv, 6. vi, 1. The Jews who ſtill remained in Babylon and the country thereabout, are exhorted to return with all ſpeed from thence, for a reaſon aſſigned, ver. 9.

——*For I have ſpread you abroad, as the four winds of Heaven.*] Compare Ezek. xvii, 21. As I have ſcattered you and your brethren of the ten tribes all the world over, ſo in due time I will gather you from your ſeveral diſperſions, of which your preſent reſtoration from Babylon ſhall be an earneſt.

Ver. 7. *That dwelleſt with the daughter of Babylon.*] "The daughter of Babylon" is the ſame with Babylon; ſee Pſal. cxxxvii. 8.

Ver. 8. *After the glory he hath ſent me unto the nations that ſpoiled you.*] After I have given you the promiſe of reſtoring Jeruſalem to ſuch a glorious ſtate, (ſo the Chaldee explains it) I, the Prophet Zechariah, am ſent to execute God's judgments upon the Chaldeans, who ſpoiled you of all your wealth and ornaments.

——*For he that toucheth you, toucheth the apple of his eye.*] God is very ſenſible of every injury offered to his people; compare Pſal. cv. 15. it is like hurting the eye, which is the moſt tender and ſenſible part of the body; ſee Pſal. xvii. 8. And though he made the Babylonians inſtruments of his vengeance, yet now he will call them to account for exceeding their commiſſion; ſee the note upon ch. i. 15.

Ver. 9. *For behold, I will ſhake my hand upon them, and they ſhall be a ſpoil to their ſervants.*] The words are a continuation of God's meſſage, who proceeds to ſpeak thus to the Jews by Zechariah; I will hold my rod over the Babylonians; compare Iſa. xi. 15. xix. 16. and I will deliver their city into the hand of the Perſians, who were formerly their ſervants, who ſhall become maſters of its wealth. This threatning was fulfilled when Darius took Babylon after a ſiege of twenty months, beat down its walls, and put three thouſand of the principal citizens to death; See Dr. Prideaux under the fifth and ſixth years of Darius.

——*And ye ſhall know that the Lord of hoſts hath ſent me.*] Theſe words are to be underſtood as ſpoken by the Prophet himſelf. When this judgment is executed upon the Chaldeans, it will be an undoubted ſign and proof of the truth of my miſſion; compare Ezek. xxxiii, 33.

Ver. 10. *Sing and rejoice, O daughter of Zion,* &c.] Here God ſpeaks again to his people, and ſaith he will give them manifeſt tokens of his preſence among them; ſee the note upon ver 5. and compare Levit. xxvi. 12. Ezek. xxxvii. 27.

Ver. 11. *And many nations ſhall be joined to the Lord in that day, and ſhall be my people.*] The Church ſhall be enlarged by the acceſſion of the Gentiles to it; and ſhall receive a farther increaſe, when upon the converſion of the Jews the fulneſs of the Gentiles ſhall be brought into it.

This promiſe relates chiefly to the latter times; compare ch. viii, 21, 22, 23.

——*And thou ſhalt know that the Lord of hoſts hath ſent me unto thee.*] The fulfilling of theſe my words, ſaith the Prophet, ſhall be an undeniable evidence of the truth of my miſſion; ſee ver. 9.

Ver. 12. *And the Lord ſhall inherit Judah his portion in the holy land.*] God ſhall give viſible tokens that the land of Judea and its inhabitants are his peculiar people; according to the tenor of that covenant he made with their fathers, "The land is his," Levit. xxv. 23. and therefore is called the Holy Land, as Jeruſalem is named the Holy City: Where the temple ſhall again be built, a token of his preſence: And as the people ſhall conſtantly profeſs themſelves his worſhippers, ſo he will afford them gracious inſtances of his favour and protection. This may perhaps be more fully verified at the general reſtoration of that nation.

Ver. 13. *Be ſilent, O all fleſh, before the Lord, for he is raiſed up out of his holy habitation.*] Let all men be *ſilent* in token of the profoundeſt reverence and ſubmiſſion; ſee Hab. ii, 20. when God comes down from Heaven, compare Micah i, 3. or gives viſible ſigns of his appearance to execute judgment upon his adverſaries, or to ſhew mercy unto his ſervants. Heaven is called the "habitation of God's holineſs;" Deut. xxvi. 15. Iſa. lxiii. 15.

CHAP. III.

1 Under the type of Joſhua, the reſtoration of the Church 8 Chriſt the Branch is promiſed.

AND he ſhewed me Joſhua the high-prieſt, ſtanding before the angel of the LORD, and Satan ſtanding at his right hand to reſiſt him.

2 And the LORD ſaid unto Satan, The LORD rebuke thee, O Satan, even the LORD that hath choſen Jeruſalem, rebuke thee: *is* not this a brand pluckt out of the fire?

3 Now Joſhua was clothed with filthy garments, and ſtood before the angel.

4 And he anſwered and ſpake unto thoſe that ſtood before him, ſaying, Take away the filthy garments from him. And unto him he ſaid, behold, I have cauſed thine iniquity to paſs from thee, and I will clothe thee with change of raiment.

5 And I ſaid, Let them ſet a fair mitre upon his head: ſo they ſet a fair mitre upon his head, and clothed him with garments, and the angel of the LORD ſtood by.

6 And the angel of the LORD proteſted unto Joſhua, ſaying,

7 Thus ſaith the LORD of hoſts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou ſhalt alſo judge my houſe, and ſhalt alſo keep my courts, and I will give thee places to walk among theſe that ſtand by.

8 Hear now, O Joſhua the high-prieſt, thou and thy fellows that ſit before thee: for they *are* men wondered at: for behold, I will bring forth my ſervant the BRANCH.

9 For behold, the ſtone that I have laid before Joſhua: upon one ſtone *ſhall be* ſeven eyes, behold, I will engrave the graving thereof, ſaith the LORD of hoſts, and I will remove the iniquity of that land in one day.

10 In that day, ſaith the LORD of hoſts, ſhall ye call every man his neighbour under the vine, and under the fig-tree.

Ver. 1. *And he ſhewed me Joſhua the high-prieſt, ſtanding before the Angel of the Lord.*] The *Angel that talked with me*, chap. ii. 3. repreſented to me a new viſion: viz. That of "Joſhua the high-prieſt ſtanding before the Angel of the Lord, or the Logos, mentioned ch. i. 11. He is called the Lord in the following verſe.

——— *And Satan ſtanding at his right hand to reſiſt him.*] i. e. To be his *accuſer*, as the Devil is called, Rev. xii. 10. ſo here he is repreſented as aggravating the faults, or infirmities of Joſhua, the repreſentative of the whole body of the Jews (ſee the following words) by this means to prevail with God to permit the Jews to be ſtill under the power of their adverſaries. So the prince, or tutelar angel, of the kingdom of Perſia, is repreſented as reſiſting the Angel Gabriel, Dan. x. 13--20. It was the cuſtom in courts of judicature, for the accuſer to ſtand at the right hand of the accuſed; ſee Pſal. cix. 6.

Ver. 2. *And the Lord ſaid unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath choſen Jeruſalem.*] The Logos, or Son of God, ſaid unto Satan, "the Lord, even God the Father, rebuke thee," and not ſuffer thy miſchievous imagination againſt Jeruſalem and the temple to proſper: He that hath choſen that place for his eſpecial reſidence. This text ſeems parallel with Gen. xix. 24. where it is ſaid, "The Lord rained fire from the Lord out of Heaven;" a text alledged both by antient and modern writers, to prove, that a diſtinction of perſons in the Bleſſed Trinity, was a doctrine delivered in the Old Teſtament, tho' but imperfectly. The words may be rendered, "The Lord hath rebuked thee, or rejected thy plea, having long ago choſen Jeruſalem.

——— *Is not this a brand plucked out of the fire?*] Is not this ſmall remnant returned from captivity, miraculouſly reſcued from utter deſtruction, like "a brand plucked out of the fire?" And can it be thought that God will not preſerve them? compare Amos vi. 11. Jude ver. 23.

Ver. 3. *Now Joſhua was clothed with filthy garments.*] Denoting the ſins and pollutions of the people, of whom he was the repreſentative, ſee ver. 2--4. The ſins particularly taken notice of, might be their marrying with ſtrangers, contrary to the law; ſee Ezra ix. 2--11, 12. Neh. xiii. 24. So the Chaldee underſtands it.

Ver. 4. *And he anſwered, and ſpake to thoſe that ſtood before him*, &c.] To the inferior Angels that were in his retinue; compare ver. 5, 7. and chap. i. 8, 9, 10, 11.

——— *And unto him he ſaid, I have cauſed thine iniquity to paſs from thee*, &c.] In token of my pardoning the publick and national ſins of the Jews, and that I will reſtore them to a more proſperous condition, I have commanded the Angels, my attendants, to clothe thee with new and clean raiment, an emblem of purity, Rev. xix. 8. as well as of joyfulneſs and proſperity; ſee Eccleſ. ix, 8. Iſa. lxi. 10. The word rendered in our Engliſh, *change of raiment*, the LXX tranſlate Ποδήρη, *a garment down to the foot*, meaning the linnen *ephod*, which was the prieſts habit; regarding the ſenſe rather than the literal ſignification of the word.

Ver. 5. *And I ſaid.*] i. e. I, the Lord, further ſaid or commanded.

——— *Let them ſet a fair mitre upon his head*, &c] As the new garments put upon Joſhua were ſuch as belonged to the high-prieſt, and were contrived for *glory and beauty*, Exod. xxviii, 2. ſo the mitre was the proper ornament for his head, *ib*. xxix, 6.

——— *And the Angel of the Lord ſtood by.*] The Angel *that talked with me*, ſee ver. 6. and chap. ii. 3. ſtill ſtood by, or attended, and made that ſolemn proteſtation which follows.

Ver. 7. *Thus ſaith the Lord of hoſts*, &c.] If thou wilt take care that the ſeveral offices which belong to the ſervice of my temple, be carefully performed by thy ſelf, and the prieſts and Levites placed under thy command, then thou ſhalt exerciſe all that authority and juriſdiction which belongs to the high-prieſt's office, in reſpect of thoſe controverſies and queſtions which are brought before him to determine; ſee Levit. x. 10. Deut. xvii. 12. Jer. xviii. 18. Mal. ii. 7. and thou ſhalt preſide as chief over my houſe, without any interruption, or moleſtation. The word *miſhmar*, *charge*, is often uſed in the book of Numbers to denote the ſeveral offices and duties of the prieſts and Levites.

——— *And I will give thee places to walk among them that ſtand by*.] Or, *ſtand before me*, ſee chap. iv. 14. Hereafter I will give thee a place in Heaven among theſe Angels my attendants. The prieſthood under the Old Teſtament, and the evangelical miniſtry under the New, is compared to the angelical office, ſee Mal. ii. 7. Rev. i. 20. ſo they that diſcharge this office well, ſhall have an eminent degree of glory in Heaven, and be made equal to the Angels themſelves; ſee Matt. xix. 28. xxiv. 47. Luke xxii. 29, 30.

Ver. 8. *Hear now, O Joſhua, the high-prieſt, thou and thy fellows that ſit before thee*.] The Angel directs his ſpeech to Joſhua and his aſſeſſors, or aſſiſtants in council, of whom Zerubbabel without queſtion was one. The Rabbins call theſe the *heads of the captivity*, and the *men of the great ſynagogue*, by whom they ſuppoſe the Jewiſh affairs, both eccleſiaſtical and civil, to have been ſettled after the captivity, and the canon of the Old Teſtament to have been compleated. The Angel beſpeaks their attention to what follows, as containing matter of great importance.

——— *For they are men wondered at*.] The margin reads, *men of wonder*. The word *mophet* ſignifies not only a *wonder*, but likewiſe a *ſign*, or a *type*. Thus Iſaiah's "walking naked and barefoot was for a ſign and wonder (or rather, a type, or example) to Egypt and Ethiopia," Iſa. xx, 3. i. e. a ſign or emblem that they ſhould be carried away captive without any covering to their nakedneſs: So the word is uſed again, Iſa. viii, 18. So when Ezekiel was commanded to "dig thro' the wall and carry out his goods in the twilight," chap. xii. 7. he was therein a ſign (*mophet*) ver. 11, 12. to the Jews, and to Zedekiah himſelf: foreſhewing what he and they ſhould do, when Jeruſalem was taken by the Chaldean army. So likewiſe Ezekiel xxiv. 24. he is ſaid to be a ſign unto them, "in not mourning for the death of his wife; becauſe according to all that he had done, ſhould they do:" where the ſame word is uſed in the original. The word is to be underſtood in this ſenſe in the text before us, which ſhould be tranſlated, they are men intended for ſigns or tokens, they are *typical men*, as a learned Prelate very properly tranſlates the phraſe, in his *Defence of Chriſtianity from the ancient Prophecies*, chap iii. ſect. 1 and 4. To the ſame ſenſe the Vulgar Latin tranſlates it, *Viri portendentes*, Men that foreſhew ſomething to come. They, with Joſhua the high-prieſt at the head of them, are a figure of the reſtoration of the Church under the government of the Meſſias.

——— *For behold, I will bring forth my ſervant the Branch*.] I will point out, or foretel the coming of the Meſſiah into the world, as a perſon altogether diſtinct from Joſhua, or any other preſent among you, and I will make him known to you under the name of the *Branch*: A title often given to the Meſſiah in the Prophets, as deſcending from the ſtock of David; ſee Iſa. iv. 2. Jer. xxiii. 5. and again in this Prophecy, chap. vi. 12. in all which places the word in the original is *tſemach*: the Chaldee explains every one of theſe texts of the Meſſias; who is elſewhere called God's ſervant in an eminent ſenſe, becauſe he was *ſanctified and ſent into the world* upon a meſſage of the higheſt importance; ſee Iſa. xlii. 1. xlix. 3. lii. 13. liii. 11. Ezek. xxxiv. 23, 24. The word *tſemach*, *branch*, the LXX render here and in moſt of the parallel texts, 'Ανατολὴ, the *eaſt* or ſun-riſing; from whence it is applied to Chriſt, Luke i. 78. and is tranſlated there *the day-ſpring*: Thence the name of Oriens was probably given to the ſuppoſed king of the Jews, in the Roman writers; ſee Tacit. Hiſt. lib. v. c. 13.

Ver. 9. *For behold, the ſtone which I have laid before Joſhua*.] I have ordered a principal ſtone (ſee the following note) to be laid before Joſhua, in alluſion to the preſent building of the temple, about which his thoughts are employed) denoting the Meſſias, repreſented by the former Prophets, as a *corner-ſtone*; or *foundation elect and precious*; ſee Pſal. cxviii. 22. Iſa. xxviii. 16.

——— *Upon one ſtone ſhall be ſeven eyes*, &c.] As it is uſual to adorn the principal ſtones of a building with carvings and hieroglyphicks, ſuch as heads, eyes, and the like; ſo will I perform in reality what artiſts do in imagery; *viz.* I will appoint the ſeven Angels of the higheſt order to attend upon the Meſſias, repreſented by this ſtone, and to execute his commands all the world over, for the good of his Church: compare chap. iv. 10. Rev. v. 6. The *one ſtone* here mentioned is the ſame with the *head-ſtone*, chap. iv. 7. and might be better tranſlated here, *the chief or principal ſtone*: in which ſenſe the word *achad* is uſed, Gen. xlviii. 22. as the Chaldee there explains it.

——— *And I will remove the iniquity of that land in one day*.] I will proclaim a free pardon of ſins by the publiſhing of the Goſpel; ſee Jer. xxxi. 34. or the words may relate to the pardoning the Jews upon their general converſion; compare chap. xiii. 1. Jer. l. 20. Micah vii. 18, 19 The following verſe favours this expoſition.

Ver. 10. *In that day, ſaith the Lord*.] At that remarkable time, when I will forgive all your iniquities, ver. 9. ſee the note upon chap. xii. 3.

——— *Ye ſhall call every man his neighbour under the vine and under the fig-tree*.] Men ſhall call, or diſcourſe with their neighbours in a friendly and ſociable manner, as they are ſitting at eaſe under the ſhadow of their vines and fig-trees. A proverbial expreſſion denoting peace and plenty; compare Micah iv. 4. where the words follow the promiſe of an univerſal peace; ſee the notes there.

CHAP. IV.

1 By the golden candleſtick is foreſhewed the good ſucceſs of Zerubbabel's foundation. 11 By the two olive-trees, the two anointed ones.

AND the angel that talked with me, came again and waked me, as a man that is wakened out of his ſleep,

2 And ſaid unto me, What ſeeſt thou? And I ſaid, I have looked, and behold, a candleſtick all *of* gold, with a bowl upon the top of it, and his ſeven lamps thereon, and ſeven pipes to the ſeven lamps, which *were* upon the top thereof:

3 And two olive-trees by it, one upon the right *ſide* of the bowl, and the other upon the left *ſide* thereof.

4 So I anſwered and ſpake to the angel that talked with me, ſaying, What *are* theſe, my lord?

5 Then the angel that talked with me, anſwered and ſaid unto me, Knoweſt thou not what theſe be? And I ſaid, No, my lord.

6 Then he anſwered and ſpake unto me, ſaying, This *is* the word of the LORD unto Zerubbabel, ſaying, Not by might, nor by power, but by my ſpirit, ſaith the LORD of hoſts.

7 Who *art* thou, O great mountain? before Zerubbabel *thou ſhalt become* a plain, and he ſhall bring forth the head-ſtone thereof

with ſhoutings, *crying*, Grace, grace unto it.

8 Moreover, the word of the LORD came unto me, ſaying,

9 The hands of Zerubbabel have laid the foundation of this houſe, his hands ſhall alſo finiſh it; and thou ſhalt know that the LORD of hoſts hath ſent me unto you.

10 For who hath deſpiſed the day of ſmall things? for they ſhall rejoyce, and ſhall ſee the plummet in the hand of Zerubbabel *with* thoſe ſeven, they *are* the eyes of the LORD, which run to and fro through the whole earth.

11 ¶ Then anſwered I and ſaid unto him, What *are* theſe two olive-trees upon the right *ſide* of the candleſtick, and upon the left *ſide* thereof?

12 And I anſwered again, and ſaid unto him, What *be theſe* two olive-branches, which through the two golden pipes empty the golden *oil* out of themſelves?

13 And he anſwered me, and ſaid, Knoweſt thou not what theſe *be*? and I ſaid, No, my lord.

14 Then ſaid he, Theſe *are* the two anointed ones, that ſtand by the Lord of the whole earth.

Ver. 1. *And the Angel that talked with me*, &c.] The laſt viſion was ſo pleaſing to me, that it caſt me into a deep ſleep, compare Jer. xxxi. 26. from which the Angel that before had talked with me, chap. ii. 3. awaked me, to diſcover to me the following viſion.

Ver. 2. *I have looked, and behold, a candleſtick all of gold*, &c.] This figured the temple-ſervice, and the whole polity of the Jewiſh conſtitution, which depended upon the reſtoration of the temple; ſee the note upon verſe 14.

——— *And his ſeven lamps thereon.*] According to the faſhion of the golden candleſtick in the temple, Exod. xxv. 37. as that candleſtick figuratively ſignified the Church, whoſe office it was to enlighten others; ſee Rev. i. 20. So the *ſeven lamps* myſtically repreſented the *ſeven ſpirits of God*, Rev. iv. 5, i. e. the various diſpenſations of his providence over it; compare verſe 10. of this chapter.

Ver. 3. *And two olive-trees by it*, &c.] Which did in a ſecret unperceivable manner convey oil for ſupplying the lamps; ſee ver. 6.

Ver. 5. *Knoweſt thou not what theſe be?*] The words may be rendered both here, and ver. 13. *Knoweſt thou what theſe be*? ſee Noldius's Concord. p. 256.

Ver. 6. *Not by might, nor by power*, &c.] Zerubbabel and Joſhua, with the Jews under their conduct, ſhall finiſh the temple, and re-eſtabliſh the Jewiſh ſtate, not by force of arms, or of human power, but by the ſecret aſſiſtances of my providence; juſt as the lamps are ſupplied with oil in a ſecret and inviſible manner; ſee ver. 12–14.

Ver. 7. *Who art thou, O great mountain*? &c.] Removing mountains, and levelling them into plains, are proverbial expreſſions to denote the overcoming the greateſt difficulties, and removing all obſtacles that lie in our way; ſee Iſa. xl. 4. Matt. xxi, 21. So the Angel here encourages Zerubbabel to go on with his undertaking, aſſuring him that nothing ſhall be able to withſtand him.

——— *And he ſhall bring forth the head-ſtone thereof with ſhoutings, ſaying, Grace, grace, unto it.*] He ſhall put the top or finiſhing ſtone upon the walls of the temple; which action the ſtanders-by ſhall accompany with their wiſhes and prayers, that God's grace and favour may protect that Holy Place ſo happily finiſhed, and with ſuch joyful acclamations as they uſed at laying its foundations; ſee Ezra iii. 10, 11. The *chief*, or principal *ſtone*, mentioned chap. iii. 9. denoted the Meſſias, called *the Branch*, ver. 8. and the words before us myſtically repreſent the ſame perſon; *viz* That God ſhall bring forth, or bring him into the world as the top or head-ſtone, the laſt and finiſhing ornament and perfection (expreſſed by *grace, grace*, i. e. the chief grace) of the Church, God's Spiritual Houſe, Eph. ii. 21. To this ſenſe the Chaldee Paraphraſe expounds the words, "His Meſſias ſhall come forth, who was named from all eternity, and ſhall obtain the empire of all the kingdoms of the earth:" And St. Jerom tells us upon the place, that the ancient Jews explained it ſo.

Ver. 9. *The hands of Zerubbabel have laid the foundations of this houſe, his hands alſo ſhall finiſh it.*] He ſhall have the happineſs of ſeeing the great work which he had begun, finiſhed and brought to perfection; ſee Ezra iii. 10. vi. 15.

——— *And thou ſhalt know*, &c.] See chap. ii. 9.

Ver. 10. *For who hath deſpiſed the day of ſmall things?* &c.] Or, "For whoſo hath deſpiſed the day of ſmall things, they ſhall rejoice," *&c.* The particle *mi* is ſometimes uſed without an interrogation, for *whoſoever*: ſee Noldius, p. 602. Whoever deſpiſed the ſmall beginnings of this building, when the foundations of the temple were firſt laid, may now utter their joyful acclamations, when they ſee under the conduct of Zerubbabel the walls riſe, and the top-ſtone laid upon them in order to their finiſhing, ver. 7.

——— *With thoſe ſeven, they are the eyes of the Lord which run to and fro through the whole earth.*] The LXX tranſlate the words to a better ſenſe, taking them for a diſtinct ſentence from what goes before, "Theſe ſeven are the eyes of the Lord," &c. The ſentence relates to the *head-ſtone*, ver. 7. upon which theſe *ſeven eyes* were to be engraved, chap. iii. 9. hieroglyphically repreſenting the angelical miniſtry, which always attend upon this head or prince of the Church. The Scriptures mention this as a prerogative of the Meſſias, that the Angels were to miniſter to him; ſee Pſal. xci. 11, 12. Matt. iv. 11. John i. 51. 1 Tim. iii. 16. And it is a ſaying recorded by the oldeſt writers among the Jews, That the "Meſſias ſhould be higher than the Angels;" a doctrine often delivered by St. Paul, Eph. i. 21. Phil. ii. 10. Heb. i. 4.

Ver. 11. *Then anſwered I, and ſaid unto him.*] The verb *anah* is not only uſed of anſwering to a queſtion, but likewiſe ſignifies to begin or continue a diſcourſe; ſee Job iii. 2. and ſo the word *anſwer* is uſed Matt. xi. 25.

Ver. 12. *What be theſe two olive-branches?*] Young olives; ſee ver. 3.

——— *Which through the golden pipes empty the golden oil*, &c.] There were two greater pipes in the candleſtick through which the oil was conveyed into the five leſſer; ſee ver. 3.

Ver. 14. *Theſe are the two anointed ones, that ſtand by the Lord of the whole earth.*] Theſe ſignify the kingdom and the prieſthood, as they are exerciſed at preſent by Zerubbabel and Joſhua (and belong to their reſpective families) who having finiſhed the temple, and reſtored the publick worſhip of God, will conſtantly attend upon his ſervice, and take care that it be duly performed there. The candleſtick repreſented the Jewiſh church and temple, ver. 2. and theſe two, Zerubbabel and Joſhua, ſupply the place of the two olive-trees, that feed it with oil and keep it bright and burning. *To ſtand before the Lord* (for ſo the words ſhould be rendered, as they are chap. vi. 5.) and to miniſter to him, are the ſame; ſee Deut. x. 8. 1 Kings xvii. 1.

CHAP. V.

1 *By the flying roll, is ſhewed the curſe of thieves and ſwearers.* 5 *By a woman preſſed in an ephah, the final damnation of Babylon.*

THEN I turned, and lift up mine eyes, and looked, and behold, a flying roll.

2 And he ſaid unto me, What ſeeſt thou? and I anſwered, I ſee a flying roll, the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 Then ſaid he unto me, This *is* the curſe that goeth forth over the face of the whole earth: for every one that ſtealeth, ſhall be cut off *as* on this ſide, according to it: and every one that ſweareth, ſhall be cut off *as* on that ſide, according to it.

4 I will bring it forth, ſaith the LORD of hoſts, and it ſhall enter into the houſe of the thief, and into the houſe of him that ſweareth falſly by my name: and it ſhall remain in the midſt of his houſe, and ſhall conſume it with the timber thereof, and the ſtones thereof.

5 ¶ Then the angel that talked with me, went forth, and ſaid unto me, Lift up now thine eyes, and ſee what *is* this that goeth forth.

6 And I ſaid, What *is* it? And he ſaid, This *is* an ephah that goeth forth, He ſaid moreover, This *is* their reſemblance through all the earth.

7 And behold, there was lift up a talent of lead: and this *is* a woman that ſitteth in the midſt of the ephah.

8 And he ſaid, This *is* wickedneſs; and he caſt it into the midſt of the ephah, and he caſt the weight of lead upon the mouth thereof.

9 Then lift I up mine eyes, and looked, and behold, there came out two women, and the wind *was* in their wings, (for they had wings like the wings of a ſtork) and they lift up the ephah between the earth and the heaven.

10 Then ſaid I to the angel that talked with me, Whither do theſe bear the ephah?

11 And he ſaid unto me, To build it an houſe in the land of Shinar; and it ſhall be eſtabliſhed, and ſet there upon her own baſe.

Ver. 1. *I turned, and lift up mine eyes.*] Or, "Again I lift up mine eyes:" For the Hebrew verb *ſhub*, to *return*, is often uſed adverbially, ſee Eccleſ. iv, 1. ix, 11.

——*And behold, a flying roll.*] "The roll of a book," as it is expreſſed Jer. xxxvi, 1. Ezek. ii, 9. The ancient way of writing being upon long ſcrolls of parchment. It is deſcribed as *flying*, to denote the ſwiftneſs of God's judgments.

Ver. 2. *The length thereof is twenty cubits, and the breadth ten cubits.*] Such ſcrolls were uſually longer than they were broad; ſo this was repreſented as ten yards in length, and five in breadth. The curſes therein contained, might probably be writ in capital letters.

Ver. 3. *This is the curſe that goeth over the face of the whole earth.*] Or rather, "of the whole land;" meaning the land of Judea. This roll contained the curſes, *i. e.* the judgments denounced againſt the Jews, who were guilty of the ſins here ſpecified; compare ch. viii. 17. Deut. xi, 29. xxviii, 15. xxx, 19. Neh. x, 29.

——*For every one that ſtealeth ſhall be cut off as on this ſide, according to it,* &c.] The roll was written upon both ſides, as that mentioned Ezek. ii. 10. On one ſide was contained the judgments againſt ſtealing, and on the other againſt falſe-ſwearing. Theſe two ſins are joined together, becauſe in the Jewiſh courts men were compelled to purge themſelves by oath, in the caſe of theft; ſo they often would forſwear themſelves rather than diſcover the truth; ſee Hoſ. iv. 2. Prov. xxix. 24. xxx. 9. Stealing may here particularly denote the defrauding the temple of the tithes and offerings that were to be brought thither for the maintaining of God's worſhip; a ſin for which the Jews of that age are ſeverely reproved; ſee Mal. i, 8, &c. iii, 8, 9. Nehem. xiii, 10, 11.

Ver. 4. *And I will bring it forth,* &c.] The curſe denounced in this roll, or book, ſhall take hold of the man and his family, and ſhall never leave them till they are utterly conſumed. It ſhall be like the leproſy that infects an houſe, and cannot be purged till the houſe it ſelf be pulled down; ſee Lev. xiv, 45. The oracle at Delphos denounced a like puniſhment againſt perjury, as it is recorded by Herodotus, lib. 3.

——Κραιπνὸς δὲ μετέρχεται, εἰσόκε πᾶσαν
Συμμάρψαι ὀλὲν γενεὴν καὶ οἶκον ἅπαντα.

The curſe ſhall ſwiftly enter, and ſhall bring
The man himſelf, and all his houſe to ruin.

Ver. 5. *Then the Angel that talked with me went forth.*] Or, *went on.* The verb *yatſa* ſignifies *to go, to go on*, or *forward:* ſo it is uſed 2 Chron. xxi, 19. Jer. xxxv, 32. and ſo it may ſignify at the end of this verſe, and in the next, where it occurs again.

Ver. 6. *And I ſaid, What is it? and he ſaid, This is an ephah that goeth forth.*] Dr. Wells obſerves, that this veſſel or barrel, was made in the ſhape of an *ephah*; yet it was of a much bigger ſize, large enough to contain a woman in it; which was the reaſon Zechariah did not know what it was. An *ephah* contained about the quantity of our buſhel, and being the meaſure of dry things, denotes the Jews unjuſt dealings in buying and ſelling; ſee Amos viii. 5.

——*He ſaid moreover, This is their reſemblance thro' all the earth.*] Or, "through all the land." By this you may make an eſtimate of their unjuſt dealings all the land over, compare ver. 3, 4. The LXX give a very eaſy ſenſe of the words; "This is their iniquity throughout all the land," changing only one letter in the original text, and reading *Onam* for *Enam.*

Ver. 7. *And behold, there was lift up a talent of lead.*] To denote the weight or ſeverity of the judgments here threatned.

——*And this is a woman ſitting in the midſt of the ephah.*] What thou ſeeſt beſides, is a woman in the midſt of, or within the *ephah*; as Noldius interprets it, Concord. p. 83. The Hebrew reads *one woman*, but the adjective *one* is ſometimes equivalent to the article *a*, or *the*, commonly placed before ſubſtantives; ſee Dan. viii. 3. x, 5.

Ver. 8. *And he ſaid, This is wickedneſs.*] Publick ſtates or ſocieties are oftentimes repreſented by women, and as the mothers of their people or inhabitants, as we ſee in the ancient coins. By the ſame analogy corrupt ſocieties are figuratively expreſſed by harlots, and women of lewd characters; ſuch are Aholah and Aholibah, deſcribed Ezek. xxiii. ſo here the corrupt ſtate of the Jews is ſet forth by a wicked woman.

——*And he caſt it into the midſt of the ephah, and he caſt the weight of lead upon the mouth thereof.*] To ſignify that when a people have filled up the meaſure of their iniquity,

quity, they ſink under the weight of their ſins, and cannot eſcape the judgment of God.

Ver. 9. *I looked, and behold, there came out two women, and the wind was in their wings,* &c.] Theſe may probably ſignify the empires of Aſſyria and Babylon. Empires and kingdoms are commonly deſcribed as having wings, to denote the ſwiftneſs of their conqueſts; ſee Deut. xxviii. 49. Jer. xlix. 22. Hoſ. viii, 1.

——*And they lift up the ephah between the earth and the Heaven.*] i. e. The Aſſyrians carried away captive the ten tribes, and then the Babylonians took away the remainder of the Jews, and made an entire riddance of the people of the land.

Ver. 11. *And he ſaid unto me, To build it an houſe in the land of Shinar, and it ſhall be eſtabliſhed,* &c.] Or, *to build her,* i. e. the woman, *an houſe,* &c. The deſign of the viſion is to inſtruct the Jews, that as their fathers were carried into a ſeventy-years captivity to Babylon; ſo if their poſterity ſhould not take warning by their puniſhment, a worſe captivity ſhould befal them, one of ſo long a continuance as ſhould make them deſpair of ever returning home, and reſolve to ſettle themſelves in thoſe countries where they were diſperſed. This is expreſſed by removing them to Babylon, which was a proverbial expreſſion for utter ruin and deſolation; juſt like that of ſending them into Egypt, which God threatens the Jews with in the Prophets, as a judgment of which they had the moſt dreadful apprehenſion: ſo it became a proverbial ſpeech for extreme miſery; ſee Deut. xxviii, 64. Iſa. x. 24. Hoſ. viii, 13. ix, 3 (A learned Prelate, in his Vindication of the Defence of Chriſtianity, b. i. ch. i. § 4. ſuppoſes the viſion to denote the tranſlation of ſin or puniſhment from Judea to Babylon, of which the two kingdoms of Media and Perſia were the inſtruments, denoted by the *two women* who had the *wings of a ſtork.* Babylon it ſelf being ſignified by the woman incloſed in an *ephah* or buſhel, and covered with a *leaden* lid, implying, that it was ſealed up there, and irrecoverably doomed to deſtruction, agreeably to the other Prophecies denounced againſt Babylon; ſee Iſa. xiii, 19. Jer. l, 40.)

CHAP. VI.

1 *The viſion of the four chariots.* 9 *By the crowns of Joſhua, is ſhewed the temple and kingdom of Chriſt the Branch.*

AND I turned, and lift up mine eyes, and looked, and behold, there came four chariots out from between two mountains, and the mountains *were* mountains of braſs.

2 In the firſt chariot *were* red horſes, and in the ſecond chariot black horſes.

3 And in the third chariot white horſes, and in the fourth chariot griſled and bay horſes.

4 Then I anſwered, and ſaid unto the angel that talked with me, What *are* theſe my lord?

5 And the angel anſwered, and ſaid unto me, Theſe *are* the four ſpirits of the heavens, which go forth from ſtanding before the Lord of all the earth.

6 The black horſes which *are* therein, go forth into the north-country, and the white go forth after them; and the griſled go forth toward the ſouth-country.

7 And the bay went forth, and ſought to go, that they might walk to and fro through the earth: And he ſaid, Get ye hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and ſpake unto me, ſaying, Behold, theſe that go toward the north-country have quieted my ſpirit in the north-country.

9 ¶ And the word of the LORD came unto me, ſaying,

10 Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the ſame day, and go into the houſe of Joſiah, the ſon of Zephaniah;

11 Then take ſilver and gold, and make crowns, and ſet *them* upon the head of Joſhua, the ſon of Joſedech the high-prieſt;

12 And ſpeak unto him, ſaying, Thus ſpeaketh the LORD of hoſts, ſaying, Behold, the man whoſe name *is* the BRANCH, and he ſhall grow up out of his place, and he ſhall build the temple of the LORD:

13 Even he ſhall build the temple of the LORD, and he ſhall bear the glory, and ſhall ſit and rule upon his throne, and he ſhall be a prieſt upon his throne, and the counſel of peace ſhall be between them both.

14 And the crowns ſhall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the ſon of Zephaniah, for a memorial in the temple of the LORD.

15 And they *that are* far off ſhall come and build in the temple of the LORD, and ye ſhall know that the LORD of hoſts hath ſent me unto you. And *this* ſhall come to paſs, if ye will diligently obey the voice of the LORD your God.

Ver. 1. *Behold, there came four chariots from between two mountains,* &c.] Horſes and chariots are the uſual emblems of conquerors; ſee Iſa. xxi. 7--9. and chap. x. 3. of this Prophecy. The four chariots denote the *four great empires* which ſubdued the biggeſt part of the then known world. And they are repreſented as coming from between two mountains; becauſe mountains are the natural barriers which divide kingdoms, which are here, tho' they be as ſtrong as *braſs,* ſuppoſed to be broke through by thoſe that invade and conquer their neighbours. And it is obſervable, that ſome of the mighty conquerors owed the beginning of their greatneſs to their ſucceſsful paſſage thro' the ſtreights of mountains, where a ſmall force might have maintained the paſſes againſt a powerful army. So the beginning of Alexander's ſucceſs againſt the Perſians, was his paſſing through the Portæ Ciliciæ without any oppoſition: The like ſucceſs the Roman Emperor Severus had againſt Peſcenninus Niger at the ſame place. And the great incurſions the Turks made through the Portæ Caſpiæ, was the firſt ſtep towards making them appear formidable in the world.

Ver. 2. *In the firſt chariot were red horſes.*] To ſignify the bloody cruelties of the Babyloniſh empire, eſpecially towards the Jews; ſee chap. i. 15. Jer. li. 34. Hab. i. 6—10, 11. viii. 12. compare chap. i. 8. Rev. vi. 4.

——*And in the ſecond chariot were black horſes.*] Black is the colour of mourning; compare Rev. vi. 5. ſo this denotes the ſad and mournful eſtate of the Jews under the ſucceſſors of Cyrus in the Perſian empire, when their enemies forged calumnies againſt them, and thereby put a ſtop to the building of the temple; ſee Ezra iv. 4, 5, &c. Nehem. iv. 1, 2--4, &c. ix. 36, 37. and the whole nation was in danger of being deſtroyed by the intereſt of Haman in the Perſian court.

Ver. 3. *And in the third chariot were white horſes.*] Signifying the victories of Alexander, the third great monarch, and his kindneſs to the Jews in confirming their religion, laws, and liberties; ſee Dr. Prideaux under the fourth year of Darius Codomannus. Conquerors uſe to ride on white horſes in the days of triumph; ſee Rev. vi. 2.

——— *And in the fourth chariot were griſled and bay horſes.*] Or, *ſtrong horſes*, as the Vulgar Latin renders the word. Theſe may denote the various forms of the Roman government, the fourth empire; compare Dan. ii. 33--40, 41. and ſee ver. 6, 7.

Ver. 5. *Theſe are the four ſpirits of the heavens.*] The Angels which preſide over each of theſe monarchies.

——— *Which go forth from ſtanding before the Lord of the whole earth.*] Who receive their commiſſions from the Supreme Lord of all, to govern the affairs of theſe empires according to his direction; ſee chap. iv. 14. 1 Kings xxii. 19.

Ver. 6. *The black horſes which are therein, go forth into the north-country.*] The black horſes which thou ſaweſt in the viſion belonging to the ſecond chariot, and denoting the Perſian empire, go forth to conquer the Babylonians, often expreſſed by the north in the Prophets; ſee Jer. i. 14. iv. 6. vi. 1. Ezek. i. 4. The Angel ſaith nothing of the red horſes, belonging to the firſt chariot, becauſe that empire was at an end.

——— *And the white go forth after them.*] Alexander and his armies go forth to conquer the Perſians.

——— *And the griſled go forth into the ſouth-country.*] This probably denotes the Romans conquering Egypt, frequently called the ſouth-country in Scripture; ſee Dan. xi. 6, &c. This was the laſt country the Romans ſubdued under Auguſtus, whereby they became maſters of the greateſt part of the known world.

Ver. 7. *And the bay went forth, and ſought to go,* &c.] Theſe ſeem to ſignify another branch of the Roman empire, that extended their conqueſts in the latter times; and theſe can be no other than the Goths and Vandals, whoſe power roſe out of the ruins of the firſt Roman empire, and who ſet up the kingdom of the *ten horns* mentioned Rev. xiii. 1. xvii. 3.

——— *So they walked to and fro through the earth.*] They took poſſeſſion of it; ſee Gen. xiii. 17.

Ver. 8. *Then cried he upon me.*] Theſe words are uttered by God, appearing out of the Shekinah; ſee the note upon chap. i. 13--20.

——— *Behold, theſe that go forth toward the north-country have quieted my ſpirit in the north-country.*] The black horſes denoting the Perſian empire, that have conquered the Babylonians, ſee ver. 6. have appeaſed my wrath by executing that vengeance upon them which they deſerved for their cruelty toward my people; ſee ver. 2. The word *ruach, ſpirit,* often ſignifies anger; ſee Judg. viii. 3. Eccleſ. x. 9.

Ver. 10, 11. *Take them of the captivity ——— which are come from Babylon — Then take ſilver and gold,* &c.] The exiles who remained in Babylon, ſhewed their regard for the temple that was then in building, by ſending their gifts and oblations to Jeruſalem for carrying on the work, and adorning the temple after it was built. Theſe offerings they ſent by the perſons here named, as they did afterwards by Ezra and his companions; ſee Ezra vii. 16. viii. 25, 26.

Ver. 11. *Then take ſilver and gold, and make crowns, and ſet them upon the head of Joſhua.*] There is no neceſſity of ſuppoſing the ſilver to be uſed in making thoſe crowns; that is mentioned to ſhew the liberality of the offerers, and might be laid up for the ornament or ſervice of the temple; ſee Ezra viii. 24--30. Hag. ii. 8, 9. The uſe of the gold is here ſpecified; a plate or crown of gold was an ornament placed upon the mitre of the high-prieſt; ſee Exod. xxviii. 36. xxix. 6. Levit. viii, 9. Two ſuch crowns of gold are ordered here to be made, and both of them to be placed upon the head of Joſhua, to ſignify, that the Meſſias, the *Branch* ſpoken of in the next verſe, of whom Joſhua was a type, ſhould be both a king and a prieſt, and ſo ſhould have a right to wear the two crowns that belong to each of thoſe officers.

Ver. 12. *Behold, the man whoſe name is the Branch.*] See in the perſon of Joſhua the high-prieſt, the type or repreſentation of the man whoſe "name is the Chriſt that ſhall be revealed:" as the Targum paraphraſes the text; ſee the note upon chap. iii, 8.

——— *And he ſhall grow up out of his place.*] The Hebrew phraſe doth literally ſignify, ſhall grow up *from under him*, i. e. as a branch or twig grows out of the ſtock of a tree; ſo the Meſſias ſhould ſpring from the family of David; or the expreſſion may mean, that he ſhall ſucceed Joſhua in the high-prieſthood, which ſhall be unchangeably fix'd in his perſon.

——— *And he ſhall build the temple of the Lord.*] Zerubbabel was to build the material temple, ſee chap. iv, 9. but the building God's Spiritual Temple, the Church, was a work reſerved for the Meſſias; ſee Matt. xvi, 18. Eph. ii. 20, 21, 22. Heb. iii, 3. This text the Chaldee Paraphraſt underſtands of the Meſſias, and ſo it was underſtood by the Jews in the time of our Saviour. Herod at that time had a mind to be thought the Meſſias; his flatterers had put this thought into his head, who from thence were called the Herodians, Matt. xxii. 16. as many of the ancient writers ſuppoſe. This put him upon re-building the temple, a work foretold in this place to be undertook by the Meſſias.

Ver. 13. *He ſhall bear the glory, and ſhall ſit and rule upon his throne,* &c.] This is a plain deſcription of Chriſt, who was foretold to be both a king and prieſt, Pſal. cx. 4. who ſhould bear the glory of a king, and withal perform the office of a prieſt. The ancient Jews expected their Meſſias ſhould retain both theſe characters. The author of the Firſt Book of Maccabees informs us, chap. xiv. 41. that in gratitude to Simon the brother of Judas Maccabeus, they appointed him their "governor and high-prieſt for ever (*i. e.* himſelf and his poſterity) until there ſhould ariſe a faithful Prophet," or till the faithful Prophet ſhould ariſe, meaning the Meſſias; compare Heb. iii, 2.

——— *And the counſel of peace ſhall be between them both.*] The kingdom and prieſthood being joined in the ſame perſon, there ſhall be no more claſhing of juriſdictions between thoſe two offices, repreſented by the two olive-trees, chap. iv. 12—14.

Ver. 14. *And the crowns ſhall be to Helem—— for a memorial in the temple of the Lord.*] The crowns, when they have been ſet upon Joſhua's head, ver. 11. ſhall be delivered to the perſons here mentioned, that they may be laid up for a memorial in the temple, for what uſe they had been made; as there were ſeveral gifts laid up in the temple in after-times, which were preſents offered there by the kings of Egypt, and other great men, out of reſpect to the place. *Helem*, here mentioned, is probably the ſame perſon with Heldai, and *Hen* with Joſiah; ſuch variety of names belonging to the ſame perſon may be often obſerved in the Books of the Kings and Chronicles.

Ver. 15. *And they that are afar off ſhall come and build in the temple of the Lord.*] The Gentiles ſhall be added to the Church (compare Iſa. lvii. 19.) and ſhall make a conſiderable increaſe of this ſpiritual building.

——— *And ye ſhall know that the Lord of hoſts hath ſent me unto you.*] See chap. ii. 11.

——— *And this ſhall come to paſs, if you diligently obey the voice of the Lord your God.*] And ye of the Jewiſh nation ſhall be firſt ſharers in the benefits ariſing from Chriſt's kingdom and prieſthood, (and then thoſe *that are far off*) if you diligently hearken to the voice of God, ſpeaking to you both by his Prophets, and by his Son.

CHAP. VII.

1 *The captives enquire of faſting.* 4 *Zechariah reproveth their faſting.* 8 *Sin the cauſe of their captivity.*

AND it came to paſs in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah, in the fourth *day* of the ninth month, *even* in Chiſleu;

2 When they had ſent unto the houſe of God, Sherezer, and Regem-melech, and their men to pray before the LORD,

3 *And* to ſpeak unto the prieſts which *were* in the houſe of the LORD of hoſts, and to the prophets, ſaying, Should I weep in the fifth month, ſeparating my ſelf, as I have done theſe ſo many years?

4 ¶ Then came the word of the LORD of hoſts unto me, ſaying,

5 Speak unto all the people of the land, and to the prieſts, ſaying, When ye faſted and mourned in the fifth and ſeventh *month*, even thoſe ſeventy years, did ye at all faſt unto me, *even* to me?

6 And when ye did eat, and when ye did drink, did not ye eat *for your ſelves*, and drink *for your ſelves*?

7 *Should ye* not *hear* the words which the LORD hath cried by the former prophets, when Jeruſalem was inhabited, and in proſperity, and the cities thereof round about her, when *men* inhabited the ſouth and the plain?

8 ¶ And the word of the LORD came unto Zechariah, ſaying,

9 Thus ſpeaketh the LORD of hoſts, ſaying, Execute true judgment, and ſhew mercy and compaſſions every man to his brother.

10 And oppreſs not the widow, nor the fatherleſs, the ſtranger, nor the poor, and let none of you imagine evil againſt his brother in your heart.

11 But they refuſed to hearken, and pulled away the ſhoulder, and ſtopped their ears, that they ſhould not hear.

12 Yea, they made their hearts *as* an adamant-ſtone, leſt they ſhould hear the law, and the words which the LORD of hoſts hath ſent in his ſpirit by the former prophets: therefore came a great wrath from the LORD of hoſts.

13 Therefore it is come to paſs, *that* as he cried, and they would not hear; ſo they cried, and I would not hear, ſaith the LORD of hoſts:

14 But I ſcattered them with a whirlwind among all the nations whom they knew not: thus the land was deſolate after them, that no man paſſed through nor returned: for they laid the pleaſant land deſolate.

Ver. 1. *And it came to paſs in the fourth year of king Darius.*] See the note upon ver. 5.

Ver. 2. *When they had ſent unto the houſe of God*, &c.] The verb in the Hebrew is in the ſingular number; *He had ſent*: but our interpreters underſtand it plurally, by an *enallage* of the number, which is frequent in the Hebrew; and the Vulgar Latin interprets it to the ſame ſenſe. According to this ſyntax, the words might be as well tranſlated thus, "When Sharezer, and Regem-melech, and their men had ſent unto the houſe of God." Theſe probably were men of ſome note among the Jews that ſtill continued at Babylon, who either came of their own accord, or were ſent by the exiles there to the temple at Jeruſalem, to offer up ſacrifices at the altar, and make prayers for themſelves and their friends in the temple, where the building was carrying on with good ſucceſs. The temple was the only place where they could offer ſacrifice, to which their ſolemn prayers were always joined; ſee Ezra vi, 10. 1 Sam. xiii. 12.

Ver. 3. *And to ſpeak unto the prieſts which were in the houſe of the Lord, and to the Prophets.*] It was the office of the prieſts to reſolve any doubts that might ariſe, and the people were commanded to conſult them and to follow their determination, Deut. xvii, 9, 10, 11. Mal. ii. 7. And ſince the Prophets Haggai and Zechariah were at this time reſiding at Jeruſalem, it was proper to enquire of them, who might probably give them an immediate anſwer from God himſelf.

——*Should I weep in the fifth month, ſeparating my ſelf, as I have done, theſe ſo many years?*] The faſt of the *fifth* month was kept, becauſe in the *fifth* month, anſwering to our month of July, the city and temple were burnt by the Chaldeans; 2 Kings xxv, 8. in memory of which grievous judgment, the Jews at Babylon had kept a ſolemn faſt, from that time until now; refraining from all worldly buſineſs and pleaſure, and imploying themſelves in the religious exerciſe of prayer and humiliation; ſee ch. xii, 12, 13, 14. The queſtion they now propoſed, was, Whether it were proper for them ſtill to continue this faſt, when the eccleſiaſtical and civil ſtate was in a great meaſure reſtored, and the judgment for which they mourned, was removed.

Ver. 5. *Speak unto all the people of the land, and to the prieſts.*] What I am going to ſay, equally concerns both prieſts and people.

——*When ye faſted and mourned in the fifth and ſeventh month.*] The Jews obſerved four ſolemn faſts, in relation to the calamities that attended the captivity; two of them are mentioned in this chapter, and two in the next, ver. 19. Beſide the faſt in the *fifth* month, taken notice of ver. 3. they kept another in the *ſeventh* month, anſwering chiefly to our September, in memory of the murder of Gedaliah, which happened in that month; 2 Kings xxv. 25. whereupon all the remainder of the Jews were diſperſed into ſeveral lands, and the deſolation of Judea compleated; Jer. xli, 17, 18.

——*Even thoſe ſeventy years.*] Thoſe *many years* mentioned ver. 3. which, if we reckon from the deſtruction of Jeruſalem, in the eleventh year of Zedekiah, to the fourth year of Darius Hyſtaſpes, are juſt ſeventy years; as hath been obſerved in the note upon ch. i. 12.

——*Did ye faſt at all unto me, even to me?*] Did you faſt upon religious motives, and for your better improvement in the duties of repentance and amendment, the only true end of faſting? compare Rom. xiv, 6.

Ver. 6. *And when ye did eat——did ye not eat for your ſelves*, &c.] Ye ſought your own pleaſure and convenience, not my glory. The ſenſe of theſe two ſentences is much the ſame with that of St. Paul, 1 Cor. viii. 8. "Meat commends us not to God, for neither if we eat are we the better, neither if we eat not are we the worſe," i. e. eating or abſtaining from meat, is in its own nature indifferent, nor is it acceptable to God, any further than it is ſubſervient to advance the true ends of religion.

The Prophet firſt reproves the hypocriſy of their faſts, before he gives them a direct anſwer to the queſtion propoſed to him; which he does, ch. viii. 19.

Ver. 7. *Should ye not hear the words which the Lord hath cried by the former Prophets, when Jeruſalem was inhabited*, &c.] Or, "are not theſe the words," as the margin reads. The Prophet puts them in mind of thoſe exhortations the Prophets before the captivity gave them, that they may lay them to heart, and not be guilty of the ſame ſins, for fear of incurring the ſame penalties.

——*When men inhabited the ſouth, and the plain.*] The *ſouth* was that tract of land called *the wilderneſs of Judea*, Matt. iii. 1. part of which, or near to it, was the hill country mentioned Joſh. xxi. 11. Luke i. 39. The LXX here render it Ὀρεινὴ, *the hill country.* The *plain* is that open country which is called *the plains of Jericho*, 2 Kings xxv. 5. and *the plain of the valley of Jericho*, Deut. xxxiv. 3. and reached as far as the Salt-ſea, or the Lake of Aſphaltites, called the Sea of the Plain, Deut. iii. 17. compare Jer. xvii. 26.

Ver. 9. *Execute true judgment, and ſhew mercy*, &c.] I often put your fathers in mind, that judgment and mercy were more acceptable to me than faſting, or any external performances; ſee Iſa. lviii. 6, 7. Jer. vii. 22, 23, 24. and I repeat the ſame admonition to you of the preſent age.

Ver. 10. *And let none of you imagine evil againſt his brother in your heart.*] Do not employ your thoughts in deviſing miſchief againſt others, in order to put it in excution when opportunity ſerves; compare Micah ii. 1. Pſal. xxxvi. 4.

Ver. 11. *But they refuſed to hearken, and pulled away the ſhoulder.*] But your fathers refuſed to hearken to the admonitions of the former Prophets, ver. 12. and are often reproved by them for their refractory temper. The metaphor is taken from oxen, that refuſe to put their necks under the yoke; ſee Nehem. ix. 29. Jer. vii. 24.

Ver. 12. *Yea, they made their heart as an adamant ſtone.*] So that no arguments could make any impreſſion upon them; compare Ezek. xi 9. The ſame thing is expreſſed by mens hearts *being hardened.*

— *Therefore came there great wrath from the Lord of hoſts.*] See ver. 14.

Ver. 13. *So they cried, and I would not hear.*] I would not hearken to the prayers they made to me in their diſtreſs; ſee Jer. xi. 11. xiv. 12. Micah iii. 4.

Ver. 14. *But I ſcattered them with a whirlwind among all the nations whom they knew not.*] My anger diſperſed the *ten tribes* like a tempeſt, into the diſtant countries of Aſſyria, Media, *&c.* from whence they never returned; and the two remaining tribes into Babylon, where they lived like exiles. God's vengeance is often compared to a *whirlwind.*

— *Thus the land was deſolate after them, that no man paſſed thro', nor returned.*] There was an entire riddance made of the inhabitants of Judea, in the 23d year of Nebuchadnezzar, ſee Jer. lii. 30. ſo that the *highways were deſolate*, as was threatned, Lev. xxvi. 22. compare 2 Chron. xv. 5. and the "land enjoyed her ſabbaths," as it is expreſſed 2 Chron. xxxvi. 21. from that time, till their return from their captivity under Cyrus.

— *For they laid the pleaſant land deſolate.*] The holy writers often call the Land of Promiſe by the name of the *pleaſant land.*

CHAP. VIII.

1 *The reſtoration of Jeruſalem.* 9 *They are encouraged to the building by God's favour to them.* 16 *Good works are required of them.* 18 *Joy and enlargement are promiſed.*

AGain the word of the LORD of hoſt came *to me* ſaying,

2 Thus ſaith the LORD of hoſts, I was jealous for Zion with great jealouſie, and I was jealous for her with great fury.

3 Thus ſaith the LORD, I am returned unto Zion, and will dwell in the midſt of Jeruſalem, and Jeruſalem ſhall be called a city of truth; and the mountain of the LORD of hoſts, the holy mountain.

4 Thus ſaith the LORD of hoſts, There ſhall yet old men and old women dwell in the ſtreets of Jeruſalem, and every man with his ſtaff in his hand for very age.

5 And the ſtreets of the city ſhall be full of boys and girls playing in the ſtreets thereof.

6 Thus ſaith the LORD of hoſts, If it be marvellous in the eyes of the remnant of this people in theſe days, ſhould it alſo be marvellous in mine eyes? ſaith the LORD of hoſts.

7 Thus ſaith the LORD of hoſts, Behold, I will ſave my people from the eaſt-country, and from the weſt-country,

8 And I will bring them, and they ſhall dwell in the midſt of Jeruſalem, and they ſhall be my people, and I will be their God, in truth and in righteouſneſs.

9 ¶ Thus ſaith the LORD of hoſts, Let your hands be ſtrong, ye that hear in theſe days theſe words by the mouth of the prophets, which *were* in the day that the foundation of the houſe of the LORD of hoſts was laid, that the temple might be built.

10 For before theſe days there was no hire for man, nor any hire for beaſt, neither *was there any* peace to him that went out, or came in becauſe of the affliction: for I ſet all men, every one againſt his neighbour.

11 But now I *will* not *be* unto the reſidue of this people, as in the former days, ſaith the LORD of hoſts.

12 For the ſeed *ſhall be* proſperous, the vine ſhall give her fruit, and the ground ſhall give her increaſe, and the heavens ſhall give their dew, and I will cauſe the remnant of this people to poſſeſs all theſe *things.*

13 And it ſhall come to paſs, *that* as ye were a curſe among the heathen, O houſe of Judah and houſe of Iſrael; ſo will I ſave you, and ye ſhall be a bleſſing: fear not, *but* let your hands be ſtrong.

14 For thus ſaith the LORD of hoſts, As I thought to puniſh you, when your fathers provoked me to wrath, ſaith the LORD of hoſts, and I repented not;

15 So again have I thought in theſe days, to do well unto Jeruſalem, and to the houſe of Judah: fear ye not.

16 ¶ Theſe *are* the things that ye ſhall do, Speak ye every man the truth to his neighbour: execute the judgment of truth and peace in your gates.

17 And let none of you imagine evil in your hearts againſt his neighbour, and love no falſe oaths: for all theſe *are things* that I hate, ſaith the LORD.

fourth *day* of the ninth month, *even* in Chiſleu;

2 When they had ſent unto the houſe of God, Sherezer, and Regem-melech, and their men to pray before the LORD,

3 *And* to ſpeak unto the prieſts which *were* in the houſe of the LORD of hoſts, and to the prophets, ſaying, Should I weep in the fifth month, ſeparating my ſelf, as I have done theſe ſo many years?

4 ¶ Then came the word of the LORD of hoſts unto me, ſaying,

5 Speak unto all the people of the land, and to the prieſts, ſaying, When ye faſted and mourned in the fifth and ſeventh *month*, even thoſe ſeventy years, did ye at all faſt unto me, *even* to me?

6 And when ye did eat, and when ye did drink, did not ye eat *for your ſelves*, and drink *for your ſelves*?

7 *Should ye* not *hear* the words which the LORD hath cried by the former prophets, when Jeruſalem was inhabited, and in proſperity, and the cities thereof round about her, when *men* inhabited the ſouth and the plain?

8 ¶ And the word of the LORD came unto Zechariah, ſaying,

9 Thus ſpeaketh the LORD of hoſts, ſaying, Execute true judgment, and ſhew mercy and compaſſions every man to his brother.

10 And oppreſs not the widow, nor the fatherleſs, the ſtranger, nor the poor, and let none of you imagine evil againſt his brother in your heart.

11 But they refuſed to hearken, and pulled away the ſhoulder, and ſtopped their ears, that they ſhould not hear.

12 Yea, they made their hearts *as* an adamant-ſtone, leſt they ſhould hear the law, and the words which the LORD of hoſts hath ſent in his ſpirit by the former prophets: therefore came a great wrath from the LORD of hoſts.

13 Therefore it is come to paſs, *that* as he cried, and they would not hear; ſo they cried, and I would not hear, ſaith the LORD of hoſts:

14 But I ſcattered them with a whirlwind among all the nations whom they knew not: thus the land was deſolate after them, that no man paſſed through nor returned: for they laid the pleaſant land deſolate.

Ver. 1. *And it came to paſs in the fourth year of king Darius.*] See the note upon ver. 5.

Ver. 2. *When they had ſent unto the houſe of God*, &c.] The verb in the Hebrew is in the ſingular number; *He had ſent*: but our interpreters underſtand it plurally, by an *enallage* of the number, which is frequent in the Hebrew; and the Vulgar Latin interprets it to the ſame ſenſe. According to this ſyntax, the words might be as well tranſlated thus, "When Sharezer, and Regem-melech, and their men had ſent unto the houſe of God." Theſe probably were men of ſome note among the Jews that ſtill continued at Babylon, who either came of their own accord, or were ſent by the exiles there to the temple at Jeruſalem, to offer up ſacrifices at the altar, and make prayers for themſelves and their friends in the temple, where the building was carrying on with good ſucceſs. The temple was the only place where they could offer ſacrifice, to which their ſolemn prayers were always joined; ſee Ezra vi, 10. 1 Sam. xiii. 12.

Ver. 3. *And to ſpeak unto the prieſts which were in the houſe of the Lord, and to the Prophets.*] It was the office of the prieſts to reſolve any doubts that might ariſe, and the people were commanded to conſult them and to follow their determination, Deut. xvii, 9, 10, 11. Mal. ii. 7. And ſince the Prophets Haggai and Zechariah were at this time reſiding at Jeruſalem, it was proper to enquire of them, who might probably give them an immediate anſwer from God himſelf.

——*Should I weep in the fifth month, ſeparating my ſelf, as I have done, theſe ſo many years?*] The faſt of the *fifth* month was kept, becauſe in the *fifth* month, anſwering to our month of July, the city and temple were burnt by the Chaldeans; 2 Kings xxv, 8. in memory of which grievous judgment, the Jews at Babylon had kept a ſolemn faſt, from that time until now; refraining from all worldly buſineſs and pleaſure, and imploying themſelves in the religious exerciſe of prayer and humiliation; ſee ch. xii, 12, 13, 14. The queſtion they now propoſed, was, Whether it were proper for them ſtill to continue this faſt, when the eccleſiaſtical and civil ſtate was in a great meaſure reſtored, and the judgment for which they mourned, was removed.

Ver. 5. *Speak unto all the people of the land, and to the prieſts.*] What I am going to ſay, equally concerns both prieſts and people.

——*When ye faſted and mourned in the fifth and ſeventh month.*] The Jews obſerved four ſolemn faſts, in relation to the calamities that attended the captivity; two of them are mentioned in this chapter, and two in the next, ver. 19. Beſide the faſt in the *fifth* month, taken notice of ver. 3. they kept another in the *ſeventh* month, anſwering chiefly to our September, in memory of the murder of Gedaliah, which happened in that month; 2 Kings xxv. 25. whereupon all the remainder of the Jews were diſperſed into ſeveral lands, and the deſolation of Judea compleated; Jer. xli, 17, 18.

——*Even thoſe ſeventy years.*] Thoſe *many years* mentioned ver. 3. which, if we reckon from the deſtruction of Jeruſalem, in the eleventh year of Zedekiah, to the fourth year of Darius Hyſtaſpes, are juſt ſeventy years; as hath been obſerved in the note upon ch. i. 12.

——*Did ye faſt at all unto me, even to me?*] Did you faſt upon religious motives, and for your better improvement in the duties of repentance and amendment, the only true end of faſting? compare Rom. xiv, 6.

Ver. 6. *And when ye did eat——did ye not eat for your ſelves*, &c.] Ye ſought your own pleaſure and convenience, not my glory. The ſenſe of theſe two ſentences is much the ſame with that of St. Paul, 1 Cor. viii. 8. "Meat commends us not to God, for neither if we eat are we the better, neither if we eat not are we the worſe," i. e. eating or abſtaining from meat, is in its own nature indifferent, nor is it acceptable to God, any further than it is ſubſervient to advance the true ends of religion.

The Prophet firſt reproves the hypocriſy of their faſts, before he gives them a direct anſwer to the queſtion propoſed to him; which he does, ch. viii. 19.

Ver. 7. *Should ye not hear the words which the Lord hath cried by the former Prophets, when Jeruſalem was inhabited*, &c.] Or, "are not theſe the words," as the margin reads. The Prophet puts them in mind of thoſe exhortations the Prophets before the captivity gave them, that they may lay them to heart, and not be guilty of the ſame ſins, for fear of incurring the ſame penalties.

——*When men inhabited the ſouth, and the plain.*] The *ſouth* was that tract of land called *the wilderneſs of Judea*, Matt. iii. 1. part of which, or near to it, was the hill country mentioned Joſh. xxi. 11. Luke i. 39. The LXX here render it 'Ορεινὴ, *the hill country.* The *plain* is that open country which is called *the plains of Jericho*, 2 Kings xxv. 5. and *the plain of the valley of Jericho*, Deut. xxxiv. 3. and reached as far as the Salt-ſea, or the Lake of Aſphaltites, called the Sea of the Plain, Deut. iii. 17. compare Jer. xvii. 26.

Ver. 9. *Execute true judgment, and ſhew mercy*, &c.] I often put your fathers in mind, that judgment and mercy were more acceptable to me than faſting, or any external performances; ſee Iſa. lviii. 6, 7. Jer. vii. 22, 23, 24. and I repeat the ſame admonition to you of the preſent age.

Ver. 10. *And let none of you imagine evil againſt his brother in your heart.*] Do not employ your thoughts in deviſing miſchief againſt others, in order to put it in execution when opportunity ſerves; compare Micah ii. 1. Pſal. xxxvi. 4.

Ver. 11. *But they refuſed to hearken, and pulled away the ſhoulder.*] But your fathers refuſed to hearken to the admonitions of the former Prophets, ver. 12. and are often reproved by them for their refractory temper. The metaphor is taken from oxen, that refuſe to put their necks under the yoke; ſee Nehem. ix. 29. Jer. vii. 24.

Ver. 12. *Yea, they made their heart as an adamant ſtone.*] So that no arguments could make any impreſſion upon them; compare Ezek. xi 9. The ſame thing is expreſſed by mens hearts *being hardened.*

— *Therefore came there great wrath from the Lord of hoſts.*] See ver. 14.

Ver. 13. *So they cried, and I would not hear.*] I would not hearken to the prayers they made to me in their diſtreſs; ſee Jer. xi. 11. xiv. 12. Micah iii. 4.

Ver. 14. *But I ſcattered them with a whirlwind among all the nations whom they knew not.*] My anger diſperſed the *ten tribes* like a tempeſt, into the diſtant countries of Aſſyria, Media, *&c.* from whence they never returned; and the two remaining tribes into Babylon, where they lived like exiles. God's vengeance is often compared to a *whirlwind.*

— *Thus the land was deſolate after them, that no man paſſed thro', nor returned.*] There was an entire riddance made of the inhabitants of Judea, in the 23d year of Nebuchadnezzar, ſee Jer. lii. 30. ſo that the *highways were deſolate*, as was threatned, Lev. xxvi. 22. compare 2 Chron. xv. 5. and the "land enjoyed her ſabbaths," as it is expreſſed 2 Chron. xxxvi. 21. from that time, till their return from their captivity under Cyrus.

— *For they laid the pleaſant land deſolate.*] The holy writers often call the Land of Promiſe by the name of the *pleaſant land.*

CHAP. VIII.

1 *The reſtoration of Jeruſalem.* 9 *They are encouraged to the building by God's favour to them.* 16 *Good works are required of them.* 18 *Joy and enlargement are promiſed.*

AGain the word of the LORD of hoſt came *to me* ſaying,

2 Thus ſaith the LORD of hoſts, I was jealous for Zion with great jealouſie, and I was jealous for her with great fury.

3 Thus ſaith the LORD, I am returned unto Zion, and will dwell in the midſt of Jeruſalem, and Jeruſalem ſhall be called a city of truth; and the mountain of the LORD of hoſts, the holy mountain.

4 Thus ſaith the LORD of hoſts, There ſhall yet old men and old women dwell in the ſtreets of Jeruſalem, and every man with his ſtaff in his hand for very age.

5 And the ſtreets of the city ſhall be full of boys and girls playing in the ſtreets thereof.

6 Thus ſaith the LORD of hoſts, If it be marvellous in the eyes of the remnant of this people in theſe days, ſhould it alſo be marvellous in mine eyes? ſaith the LORD of hoſts.

7 Thus ſaith the LORD of hoſts, Behold, I will ſave my people from the eaſt-country, and from the weſt-country,

8 And I will bring them, and they ſhall dwell in the midſt of Jeruſalem, and they ſhall be my people, and I will be their God, in truth and in righteouſneſs.

9 ¶ Thus ſaith the LORD of hoſts, Let your hands be ſtrong, ye that hear in theſe days theſe words by the mouth of the prophets, which *were* in the day that the foundation of the houſe of the LORD of hoſts was laid, that the temple might be built.

10 For before theſe days there was no hire for man, nor any hire for beaſt, neither *was there any* peace to him that went out, or came in becauſe of the affliction: for I ſet all men, every one againſt his neighbour.

11 But now I *will* not *be* unto the reſidue of this people, as in the former days, ſaith the LORD of hoſts.

12 For the ſeed *ſhall be* proſperous, the vine ſhall give her fruit, and the ground ſhall give her increaſe, and the heavens ſhall give their dew, and I will cauſe the remnant of this people to poſſeſs all theſe *things.*

13 And it ſhall come to paſs, *that* as ye were a curſe among the heathen, O houſe of Judah and houſe of Iſrael; ſo will I ſave you, and ye ſhall be a bleſſing: fear not, *but* let your hands be ſtrong.

14 For thus ſaith the LORD of hoſts, As I thought to puniſh you, when your fathers provoked me to wrath, ſaith the LORD of hoſts, and I repented not;

15 So again have I thought in theſe days, to do well unto Jeruſalem, and to the houſe of Judah: fear ye not.

16 ¶ Theſe *are* the things that ye ſhall do, Speak ye every man the truth to his neighbour: execute the judgment of truth and peace in your gates.

17 And let none of you imagine evil in your hearts againſt his neighbour, and love no falſe oaths: for all theſe *are things* that I hate, ſaith the LORD.

18 ¶ And the word of the LORD of hoſts came unto me, ſaying,

19 Thus ſaith the LORD of hoſts, The faſt of the fourth *month*, and the faſt of the fifth, and the faſt of the ſeventh, and the faſt of the tenth, ſhall be to the houſe of Judah joy and gladneſs, and cheerful feaſts; therefore love the truth and peace.

20 Thus ſaith the LORD of hoſts, *It ſhall* yet *come to paſs*, that there ſhall come people, and the inhabitants of many cities.

21 And the inhabitants of one *city* ſhall go to another, ſaying, Let us go ſpeedily to pray before the LORD, and to ſeek the LORD of hoſts: I will go alſo.

22 Yea, many people and ſtrong nations ſhall come to ſeek the LORD of hoſts in Jeruſalem, and to pray before the LORD.

23 Thus ſaith the LORD of hoſts, In thoſe days *it ſhall come to paſs*, that ten men ſhall take hold out of all languages of the nations, even ſhall take hold of the skirt of him that is a Jew, ſaying, We will go with you; for we have heard *that* God *is* with you.

Ver. 2. *I was jealous for Zion with great jealouſy.*] Or, *I have been zealous for Zion with great zeal*; ſee the note upon chap. i. 14.

— *And I was zealous for Zion with great fury.*] I expreſſed my concern for her welfare, by the ſevere puniſhments I brought upon the Babylonians, their oppreſſors; compare Ezek. xxxvi. 5, *6*.

Ver. 3. *I am returned unto Zion*, &c.] See chap. ii. 10.

— *And Jeruſalem ſhall be called the city of truth*, &c.] Jeruſalem ſhall be again the ſeat of truth and juſtice, her magiſtrates being reſtored to execute their authority there; and the temple upon mount Moriah ſhall be again dedicated to God's worſhip, and honoured with his Preſence; compare Iſa. i. *26*. Jer. xxxi. 23.

Ver. 4. *There ſhall yet old men and old women dwell in the ſtreets of Jeruſalem.*] Whereas before the captivity, the inhabitants were cut off in the midſt of their years, by the ſword, the famine, and the peſtilence; ſee Jer. xiv. 12. xv. 2. Ezek. v. 12.

Ver. 12. *And the ſtreets of the city ſhall be full of boys and girls playing*, &c.] As in the time of perfect peace and ſecurity.

Ver. *6*. *If it be marvellous in the eyes of the remnant of this people in theſe days*, &c.] Becauſe, "The things which are impoſſible with men are poſſible with God," Luke xviii. 27. concerning the *remnant*; ſee the note upon Micah iv. 7.

Ver. 7. *I will ſave my people from the eaſt-country*, &c.] The words of the original may be literally tranſlated thus, "From the riſing to the going down of the ſun;" which ſignifies from all parts of the world; compare Pſal. l. 1. cxiii. 3. Mal. i. 11. This denotes the general reſtoration of the Jewiſh nation from their ſeveral diſperſions; compare ver. 13—20—23. an event foretold by moſt of the Prophets of the Old Teſtament. The *weſt country* here mentioned, hath a particular relation to their preſent diſperſion, great numbers of them being in theſe latter ages ſettled in the *weſtern parts* of the world; ſee the note upon Hoſ. xi. 10.

Ver. 8. *And I will bring them, and they ſhall dwell in the midſt of Jeruſalem.*] They ſhall be reſtored to their own country, and inhabit their capital city of Jeruſalem, as in old time.

— *And they ſhall be my people, and I will be their God.*] They ſhall conſtantly ſerve and worſhip me, and I will bleſs and protect them; ſee chap. xiii. *9*.

— *In truth and in righteouſneſs.*] If we refer theſe words to God, the word *righteouſneſs* is equivalent to mercy, as it is often uſed; and joined with *truth*, implies God's faithfulneſs in performing his gracious promiſes: Or the word may be underſtood of the people, that as God was faithful to them, ſo they will live in obedience to him.

Ver. *9*. *Let your hands be ſtrong, ye that hear in theſe days theſe words by the mouth of the prophets.*] Take courage to go on with the building of the temple, from theſe comfortable promiſes which are recited in this chapter, and which ye have formerly heard from the mouth of the Prophets, Hag. ii. 4. and Zech. iv. *9*.

— *Which were in the day that the foundation of the houſe of the Lord of hoſts was laid*, &c.] Or, *who ſpake in the day*, &c. which makes the ſenſe plainer. The Prophet ſpeaks of carrying on the building, as if it were laying a new foundation; ſee Hag. ii. 18.

Ver. 10. *For before theſe days there was no hire for man, nor any hire for beaſt.*] Or rather, "There was no reward for man, nor any reward for beaſt;" ſo the word *ſekar* often ſignifies; ſee Iſa. xl. 10. lxii. 11. *i. e.* the fruits of the earth would not pay the labour of thoſe that manured it; ſee Haggai i. *9*, 10, 11. ii. *16*, 17.

— *For I ſet all men, every one againſt his neighbour.*] The people of the land that dwelt among the Jews, were continually moleſting them; ſee Ezra iv. 3, *&c.*

Ver. 11. *But now I will not be to the reſidue of this people, as in former days.*] Now you carry on the building of the temple; ſee ver. *6*—*9*, 10.

Ver. 12. *The ground ſhall give her encreaſe*, &c.] Compare 1 Kings xvii. 1. I will take away the curſe I formerly ſent upon the fruits of the earth; ſee Haggai i. 10.

Ver. 13. *As ye were a curſe among the heathen.*] A ſtanding monument of the Divine Vengeance; ſo that the heathen uſed this as a common form of imprecation, God do ſo to me as he did to the Jews; ſee Jer. xxix. 22. Iſa. lxv. 15.

— *O houſe of Judah and houſe of Iſrael.*] This may be underſtood of the Jews belonging to the ten tribes, of whom ſeveral joined themſelves to the tribe of Judah before the captivity, and were carried away with them to Babylon, and returned with them from thence; compare chap. i. *19*. ix. 13. x. *6*. with 2 Chron. xi. *16*. xxxiv. 33. Ezra. vi. 17. But the mentioning both Judah and Iſrael, which had been ſo long ſeparated, ſhews that both the curſe and the bleſſing here ſpoken of, in its ultimate ſenſe, belongs to the whole body of the Jews, who, as they are a publick inſtance of God's judgments now, ſo ſhall they be hereafter of his bleſſings, *viz.* at the general reſtoration and converſion of that nation; to which ſeveral promiſes in this chapter relate; ſee ver. 7, 8—20—23.

— *So will I ſave you, and ye ſhall be a bleſſing.*] See Iſa. xix. 24, 25.

Ver. 14, 15. *As I thought to puniſh you, when your fathers provoked me to wrath, and repented not*, &c.] As I reſolved to puniſh your fathers for their ſins, and put my decrees in execution; compare Jonah iii. 10. ſo now I have determined to be favourable to you, and protect you from all your enemies; compare Jer. xxxi. 28.

Ver. 16. *Theſe are things that ye ſhall do*, &c.] Theſe promiſes are conditional, and the performance of them will depend upon your obſerving the rules of juſtice and righteouſneſs, which I commanded your fathers by the Prophets, as the *weightier matters of the law*, and now again enjoin them to you; ſee chap. vii. 9, 10.

— *And execute the judgment of truth and peace in your gates.*] Let thoſe who have the publick adminiſtration of juſtice, make it their chief intent to uphold truth and integrity, and maintain the publick peace, by giving every man his due. The judges uſed to execute their office at the gates of the city; ſee Deut. xxi. *19*.

Ver. 17 — *And love no falſe oath.*] See chap. v. 3, 4.

Ver. *19*. *The faſt of the fourth month, and the faſt of the tenth, ſhall be to the houſe of Judah joy and gladneſs and chearful feaſts.*] Beſides the two *faſts* mentioned chap vii. 5. the Jews obſerved two others, that of the *fourth month* anſwering to our June, wherein Jeruſalem was taken, Jer. lii. 6, 7. and that of the *tenth month*, anſwering our December, when the Babylonian army began the ſiege of it, ibid. ver. 4. The Prophet tells them, in anſwer to the queſtion propoſed, chap. vii. 3. that they may now diſuſe theſe faſts, and lay aſide the mournful circumſtances with which they were ſolemnized; the judgments which occaſioned them being removed.

Therefore love the truth and peace.] God values an upright converſation before the exacteſt care of outward performances; ſee ver. 16. and the note upon chap. vii. 9. Theſe inſtructions prepared mens minds for receiving the Goſpel, whoſe laws chiefly recommend purity of hearr and life; ſee Jer. xxxi. 33.

Ver. 20, 21. *It ſhall yet come to paſs, that there ſhall come people, and the inhabitants of many cities —— ſaying, let us go ſpeedily to pray before the Lord,* &c.] A prophecy of the Gentiles coming into the Church, the expreſſions alluding to the Jews going up in companies to Jeruſalem at the ſolemn feaſts; compare Iſa. ii. 2, 3. Micah iv. 1, 2.

— *I will go alſo.*] So every ſingle perſon ſhall expreſs his willingneſs to go along with them.

Ver. 22. *Yea, many people —— ſhall come to ſeek the Lord of hoſts at Jeruſalem.*] Compare chap. xiv. 16. Iſa. lxvi. 23.

Ver. 23. *Ten men —— out of the languages of all nations, ſhall take hold of the skirt of him that is a Jew, ſaying, We will go with you.*] Chriſtians are ſometimes called by the name of Jews, as being thoſe to whom the promiſes made to the fathers of the Jewiſh nation do chiefly belong; ſee Rom. ii. 28, 29. Rev. ii. 9. In this ſenſe the word is here to be underſtood. The text imports the heathen applying themſelves to the Chriſtians, eſpecially to the paſtors and miniſters of the Church, for inſtruction, in order to qualify themſelves for admittance into the Church. *Ten men* is a figurative expreſſion, putting a certain number for an uncertain; ſee Eccleſ. xxv. 9. ſo the number *ſeven* is uſed, Iſa. iv. 1. Micah v. 5. *To take hold* of another, is a geſture of entreating his friendly aſſiſtance; ſee Iſa. iii. 6. iv. 1.

— *For we have heard that God is with you.*] There are manifeſt tokens of the Divine Grace and Preſence with you; ſee 1 Cor. xiv. 25.

CHAP. IX.

1 *God defendeth his Church.* 9 *Zion is exhorted to rejoice for the coming of Chriſt, and his peaceable kingdom.* 12 *God's promiſes of victory and defence.*

THE burden of the word of the LORD in the land of Hadrach, and Damaſcus *ſhall be* the reſt thereof: when the eyes of man, as of all the tribes of Iſrael, *ſhall be* toward the LORD.

2 And Hamath alſo ſhall border thereby; Tyrus and Zidon, though it be very wiſe.

3 And Tyrus did build her ſelf a ſtrong hold, and heaped up ſilver as the duſt, and fine gold as the mire of the ſtreets.

4 Behold, the Lord will caſt her out, and he will ſmite her power in the ſea, and ſhe ſhall be devoured with fire.

5 Aſhkelon ſhall ſee *it*, and fear; Gaza alſo *ſhall ſee it*, and be very ſorrowful, and Ekron: for her expectation ſhall be aſhamed, and the king ſhall periſh from Gaza, and Aſhkelon ſhall not be inhabited.

6 And a baſtard ſhall dwell in Aſhdod, and I will cut off the pride of the Philiſtines.

7 And I will take away his blood of his mouth, and his abominations from between his teeth: but he that remaineth, even he *ſhall be* for our God, and he ſhall be as a governor in Judah, and Ekron as a Jebuſite.

8 And I will encamp about mine houſe becauſe of the army, becauſe of him that paſſeth by, and becauſe of him that returneth; and no oppreſſor ſhall paſs through them any more: for now have I ſeen with mine eyes.

9 ¶ Rejoice greatly, O daughter of Zion; ſhout, O daughter of Jeruſalem: behold, thy King cometh unto thee: he *is* juſt, and having ſalvation, lowly and riding upon an aſs, and upon a colt the fole of an aſs.

10 And I will cut off the chariot from Ephraim, and the horſe from Jeruſalem, and the battle-bow ſhall be cut off; and he ſhall ſpeak peace unto the heathen: and his dominion *ſhall be* from ſea *even* to ſea, and from the river *even* to the ends of the earth.

11 As for thee alſo, by the blood of thy covenant, I have ſent forth thy priſoners out of the pit, wherein *is* no water.

12 ¶ Turn ye to the ſtrong hold, ye priſoners of hope, even to day do I declare, *that* I will render double unto thee:

13 When I have bent Judah for me, filled the bow with Ephraim, and raiſed up thy ſons, O Zion, againſt thy ſons, O Greece, and made thee as the ſword of a mighty man:

14 And the LORD ſhall be ſeen over them, and his arrow ſhall go forth as the lightning: and the Lord GOD ſhall blow the trumpet, and ſhall go with whirlwinds of the ſouth.

15 The LORD of hoſts ſhall defend them, and they ſhall devour, and ſubdue with ſlingſtones, and they ſhall drink, *and* make a noiſe as through wine, and they ſhall be filled like bowls, *and* as the corners of the altar.

16 And the LORD their God ſhall ſave them in that day as the flock of his people, for *they ſhall be as* the ſtones of a crown, lifted up as an enſign upon his land.

17 For how great *is* his goodneſs, and how great *is* his beauty! corn ſhall make the young men cheerful, and new wine the maids.

Ver. 1. *The burden of the word of the Lord in the land of Hadrach.*] "The burden of the" word of the Lord, is a burdenſome Prophecy, threatning ruin and deſtruction; ſee Jer. xxiii. 33. Nahum i. 1. Hadrach is not elſewhere mentioned as the name of a country; the context ſhews it muſt mean ſome part of Syria, of which Damaſcus was the capital city. The words may moſt probably be underſtood of Alexander the Great's conquering Syria; Damaſcus being at the ſame time betrayed to him, and all Darius's treaſure, which was laid up there, delivered into his hands: As Dr. Prideaux relates the ſtory out of Arian and Curtius; part i. Book vii. under the third year of Darius Codomannus.

———*And Damaſcus ſhall be the reſt thereof.*] The words may ſignify that Damaſcus was the chief ſtay and ſupport of Syria, whoſe ſtrength they relied upon for their ſecurity; or that the judgment here threatned ſhould particularly afflict Damaſcus: In which ſenſe the verb *nuach* is uſed, Iſa. xxx, 32. where the text may be literally tranſlated: "The ſtaff or ſtroke which the Lord ſhall cauſe to reſt upon him," ſee likewiſe ch. xxv, 10. of the ſame Prophecy.

——*When the eyes of man,* &c.] The words may be tranſlated, "When the eyes of man, even of all the tribes of Iſrael," &c. When the Jews ſaw the conqueror approach, it was proper for them to look up to God, and to implore his protection; which Jaddua the high-prieſt did, when Alexander beſieged Tyre; and was directed by a viſion to meet the conqueror in his pontifical robes, who received him very graciouſly; as the ſtory is told with very remarkable circumſtances by Joſephus, Antiq. lib. xi. c. 8. Some tranſlate the ſentence, "For the eyes of the Lord are upon man, as well as upon all the tribes of Iſrael," i. e. God will puniſh the Heathen nations for their ſins, as well as his own people.

Ver. 2. *And Hamath alſo ſhall border thereby.*] The ſenſe would be plainer thus, "And againſt Hamath alſo which borders thereby;" importing that Hamath ſhall not eſcape the conqueror's forces. There were two Hamaths: Here is probably meant that Hamath which was the northern border of Judea, and is ſpoken of in the text as a bordering city; ſee the note upon Amos vi, 2—14.

———*Tyrus and Zidon, though it be very wiſe.*] Or, againſt Tyre and Zidon, *&c.* They both ſhall be involved in the ſame calamity, altho' the Zidonians value themſelves as the firſt inventors of letters and ſciences, and are famous for their skill and navigation.

Ver. 3. *And Tyrus did build her ſelf a ſtrong hold.*] After the demoliſhing of Old Tyre by Nebuchadnezzar, foretold by Iſaiah, ch. xxiii, and Ezek. xxvi, xxvii, xxviii. New Tyre was built in an iſland at the diſtance of half a mile from the ſhore; ſo its ſituation was very ſtrong, and it was fortified with a wall round it one hundred and fifty foot high. See Dr. Prideaux in the forecited place.

———*And heaped up ſilver as the duſt,* &c.] By her merchandize ſhe had gained immenſe riches; ſee Ezek. xxviii. 4, 5.

Ver. 4. *Behold, the Lord will caſt her out,* &c.] The Lord will diſpoſſeſs her inhabitants, and the Carthiginians ſhall not be able to aſſiſt her with their naval forces; but the conquerors ſhall ſubdue her fortifications, though ſhe be ſurrounded with the ſea; and lay her ſtately buildings in aſhes; ſee Dr. Prideaux under the fourth year of Darius.

Ver. 5. *Aſhkelon ſhall ſee it, and fear,* &c.] The cities of the Philiſtines, Aſhkelon, Gaza and Ekron, ſhall be very much terrified at the news of Tyre's being deſtroyed, from whence they hoped for ſuccours againſt the enemy.

——*For the king ſhall periſh from Gaza.*] That city was taken by Alexander after a two months ſiege; ten thouſand of the inhabitants ſlain, and the governor Betis dragged round the city till he was dead. King is a general word for any governor, in Hebrew, as hath been before obſerved. Strabo ſpeaking of Gaza, lib. 16. ſaith, "It was formerly a city of note, but was deſtroyed by Alexander the Great, and remained deſert or uninhabited:" And ſo it is called Acts viii, 26. and is to be diſtinguiſhed from Gaza the ſea-port, otherwiſe called Majuma; the Old Gaza being a mile from the ſea; ſee Jerom de Locis Hebr.

Ver. 6. *And a baſtard ſhall dwell in Aſhdod.*] By a *baſtard* the LXX and moſt interpreters underſtand foreigners, ſuch as were not the native inhabitants of the place: And they underſtood it either of Alexander's conqueſts in thoſe parts of Paleſtine, where the natives were deſtroyed, or expelled out of their habitations, and ſtrangers placed in their room; or elſe of the exploits of Judas Maccabæus againſt the Philiſtines, 1 Macc. v, 68. and of Jonathan, who ſet fire to Azotus, and burnt and deſtroyed eight thouſand men there, *ibid.* ch. x, 84, 85. To this ſenſe the Chaldee Paraphraſe underſtands the text, and renders it, "The family of Iſrael ſhall dwell in Aſhdod, who before were in it as ſtrangers." A collection or ſucceſſion of perſons is ſometimes expreſſed in the ſingular number; ſee the note upon ch. xi, 16.

Ver. 7. *And I will take away the blood out of his mouth, and his abominations from between his teeth.*] He ſhall be brought down ſo low, that he ſhall not be in a condition to oppoſe his neighbours, as he did formerly; but they ſhall be delivered from his cruelty, juſt as the prey is taken out of the mouth of a wild beaſt, when he is juſt about to devour it.

———*But he that remaineth, even he ſhall be for our God.*] Many of the Philiſtines became proſelytes to the Jewiſh religion, after Alexander Janneus had ſubdued their principal cities, and made them part of his own dominions. See Joſephus Antiq. lib. xiii. c. 23.

——*And he ſhall be a governor in Judah, and Ekron as a Jebuſite.*] They ſhall be equally capable of places of honour and truſt with the Jews themſelves, who ſhall look upon the Philiſtines as their fellow-citizens, juſt as the Iſraelites treated the Jebuſites, the antient inhabitants of Jeruſalem; ſee Judg. i. 21.

Ver. 8. *And I will encamp about my houſe, becauſe of him that paſſeth by, and becauſe of him that returneth.*] Compare ch. vii. 14. During theſe military commotions the Angels, who are God's hoſt, ſhall be a guard to the temple at Jeruſalem; ſee ch. ii. 5. and I will turn the heart of Alexander that he ſhall ſhew favours towards the Jews, when he intended to humble them, and ſhall offer ſacrifice to me in my temple. See this remarkable paſſage related at large out of Joſephus by Dr. Prideaux, Script. Connect. under the fourth year of Darius Codomannus.

——*And no oppreſſor ſhall paſs through them any more.*] Or, *any longer*; ſo the word ſhould be rendred, Iſa. li. 22. Nahum i. 12. See Noldius, p. 682. None of thoſe that now threaten to invade or oppreſs them, ſhall proſper in their attempts againſt them; ſee more in the note upon ch. x. 4.

——*For now I have ſeen it with mine eyes.*] I am not regardleſs of them, but look upon their condition with an eye of pity and compaſſion; compare ch. xii. 4. Exod. ii. 25. 2 Sam. xvi. 12.

Ver. 9. *Rejoice greatly, O daughter of Zion, ſhout, O daughter of Jeruſalem.*] From the promiſe contained in the foregoing verſe, of God's protecting his Church and temple, the Prophet, in a ſudden tranſport, takes occaſion to break forth into a joyful repreſentation of the coming of the Meſſias.

——*Behold, thy king cometh unto thee.*] He that is often deſcribed in the Prophets as the king of Iſrael; ſee Pſal. ii. 7. Jer. xxiii. 5. was known by that name among the Jews in our Saviour's time; ſee John i. 49. and called elſewhere by the name of David their king, Jer. xxx. 9. Hoſ. iii. 5. He will certainly come in God's appointed time; compare Iſa. lxii. 11.

——*He is juſt, and having ſalvation.*] Or, "he is righteous, and the Saviour:" He is that "righteous Branch, and the Lord our righteouſneſs, who ſhall execute judgment and juſtice in the earth;" as he is deſcribed by Jeremiah, xxiii. 5. and *the righteouſneſs* and *ſalvation*, i. e. the righteous One and Saviour, promiſed Iſa. lxii. 1. The word *noſhang, having ſalvation,* though it be a participle paſſive, is rendred *a Saviour* in all the ancient Verſions; ſeveral inſtances of the ſame kind may be ſeen in Pool's Synopſis.

——*Lowly, and riding upon an aſs,* &c.] Or, "even upon a colt," &c. the *copulative* particle being ſometimes uſed by way of explanation; ſee Noldius's Concordance, p. 281. for it appears by the Evangeliſts, that our "Lord rode upon a young aſs, *or* a colt, whereon man never ſat," John xii. 14. Luke xix. 30. wherein he ſhewed his lowlineſs, not affecting the pomp of the world, but coming with the ſame primitive ſimplicity as the patriarchs and judges uſed of old; ſee Gen. xxii. 3. Judges v. 10. x. 4. When horſes grew common among the Jews by their traffick with Egypt, (ſee 2 Kings x. 28. Iſa. xxxi. 1, 2.) then riding upon aſſes was thought below the dignity of great perſons. A learned Prelate I have often had occaſion to mention, in his Defence of Chriſtianity from the ancient Prophecies, p. 105. hath fully proved that the ancient Jews explained this Prophecy of the Meſſias; and it is plain from the Goſpels, that the Jews in Chriſt's time underſtood it ſo. For when our Lord applied this Prophecy to himſelf, by entring into Jeruſalem upon an aſs, it ſo affected the multitude that they "ſpread their garments and palm-branches in the way," as at the reception of ſome great prince, Matt. xxi. 8, 9. nay, *his diſciples* took occaſion from this ſight to "rejoice and to praiſe God with a loud voice, for all the mighty works they had ſeen," concluding that now the *kingdom of David*, in the perſon of the Meſſias, would *immediately appear*, Luke xix. 37, 38. Mark xi. 10.

Ver. 10. *And I will cut off the chariot from Ephraim,* &c.] Peace is mentioned as the diſtinguiſhing character of Chriſt's Church or kingdom. Here it is joined with freedom from annoyance both from foreign and domeſtick enemies, as it is elſewhere; ſee Hoſ. ii. 18. Micah v. 5—10. Hag. ii. 22. Theſe Prophecies, as they foretel the outward peacefulneſs of Chriſt's Church or kingdom, relate to the flouriſhing ſtate of it, in the latter times of the world; ſee the note upon thoſe texts. Ephraim, or the ten tribes, is mentioned as diſtinct from Jeruſalem, or the tribe of Judah; compare ver. 13. and ch. x. 6, 7. and ſee the note upon ch. viii. 13.

——*And his dominion ſhall be from ſea to ſea,* &c.] The words are taken from Pſal. lxxii. 8. where David deſcribes the extent of Solomon's kingdom, that it ſhould extend from the Red-ſea to the Mediterranean, and from the river Euphrates to the border of Egypt; compare Exod. xxiii. 31. 1 Kings iv. 21. Deut. ix. 24. This was a figurative deſcription of Chriſt's kingdom, as may be proved from ſeveral expreſſions in that Pſalm; which ſhould be enlarged toward the four quarters of the world.

Ver. 11. *As for thee alſo.*] The Prophet ſpeaking in the name of God, directs his diſcourſe either to the Church of the faithful, which ſenſe beſt agrees with the preſent Hebrew copies; where the *pronoun* and the *affixes* are in the *feminine* gender; or if we ſuppoſe an *enallage* of the gender, it may be underſtood of Chriſt. Both the LXX and the Vulgar Latin read, "Thou by the blood of thy covenant haſt ſent forth thy priſoners."

——*By the blood of thy covenant,* &c.] The words import the deliverance of mankind from the bondage of ſin and Satan, by virtue of the covenant ſealed with the *blood of Chriſt*, compare Heb. xiii. 20. The condition of men enſlaved by ſin and ignorance, is often compared to that of priſoners confined in chains and darkneſs, ſee Iſa. xlii. 7. lxi. 1. By the *pit* is meant the loweſt part of the priſon called the dungeon, compare Iſa. li. 14. and ſo the Hebrew word *bor* is tranſlated Jer. xxxvii. 16. xxxviii. 6. Lam. iii. 53—55. And its *having no water*, is a deſcription of ſuch a dungeon as that into which Jeremiah was thrown.

Ver. 12. *Turn ye to the ſtrong hold, ye priſoners of hope.*] Ye that are under any bondage or oppreſſion, do not deſpair (ſee Iſa. xlix. 9.) but rely upon God's promiſes for deliverance; apply your ſelves to him who is a ſtrong tower of defence in time of trouble.

——*Even to-day do I declare, that I will render double unto thee*] I now declare, as I have formerly done by Iſaiah, ch. lxi. 7. that I will make you abundant amends for all the evils ye have ſuffered. The words allude to God's bleſſing Job after his affliction, when he "gave him double to what he had before," Job xlii. 10.

Ver. 13. *When I have bent Judah for me; filled the bow with Ephraim.*] When I have made Judah my bow, and Ephraim my arrow; uſed them as my inſtruments of war. In the Hebrew phraſe the bow is ſaid to *be filled with the arrow*, when the arrow is fitted to it; ſee 2 Kings ix. 24. where the Hebrew reads, *Jehu filled his hand with a bow*, i. e. by an uſual *hypallage*, filled a bow with his hand; where the Engliſh expreſſes the ſenſe, *He drew a bow with his full ſtrength*. Judah and Ephraim are equivalent to Judah and Iſrael; ſee the note upon ch. viii. 13. The men of Ephraim were expert archers; ſee Pſal. lxxviii. 9. to which the expreſſion here may probably allude.

————*And raiſed up thy ſons, O Zion, againſt thy ſons, O Greece.*] Enabled the Jews under the conduct of the Maccabees, to deſtroy the forces of the Syrian kings, Antiochus Epiphanes, and others, who were the ſucceſſors of Alexander, the founder of the Grecian monarchy; ſee Dan. viii. 22. 1 Macc. i, 10.

———*And made thee as the ſword of a mighty man.*] Given ſucceſs to your arms, that none ſhould be able to withſtand thee.

Ver. 14. *And the Lord ſhall be ſeen over them.*] He ſhall give conſpicuous tokens of his preſence with them, and his preſiding over them, and directing them in all their enterprizes.

———*And his arrow ſhall go forth as the lightning.*] Their force ſhall be irreſiſtible: The lightning is often called God's arrow; ſee Pſal. xviii. 14. lxxvii. 18. cxliv. 6.

——*And the Lord God ſhall blow the trumpet.*] He ſhall give the ſignal of war, and ſhall encourage his ſoldiers to the battle.

————*And ſhall go with whirlwinds of the ſouth.*] Shall diſcomfit his enemies, as a whirlwind tears in pieces every thing that ſtands in its way.

Ver. 15. *And the Lord of hoſts ſhall defend them, and they ſhall devour and ſubdue with ſling ſtones*] The hand of God ſhall viſibly appear in protecting the Maccabees, and enabling them to conquer their enemies with as unequal a force as that of David was in reſpect of Goliah, when he ſubdued him with a *ſling-ſtone*; 1 Sam. xvii. 50.

——*And they ſhall drink and make a noiſe as through wine, and they ſhall be filled like bowls, and as the corners of the altar.*] They ſhall feaſt and rejoice for their victories, they ſhall offer ſacrifices of thankſgiving to God, ſprinkle the blood upon the horns of the altar, (ſee Lev. iv. 25.) and fill the bowls with the reſt of it, to be poured out at the foot of it; ſee ch. xiv. 20. Deut. xii. 27. Or, their courage ſhall be encreaſed as when mens ſpirits are raiſed with wine; ſee Pſal. lxviii. 65. and they ſhall be filled with the blood of their enemies, as the bowls and corners of the altar are with the blood of the ſacrifices.

Ver. 16. *For they ſhall be as the ſtones of a crown, lifted up as an enſign upon his land.*] God ſhall make it known to the world how precious they are in his ſight; compare Iſa. lxii. 3. Mal. iii. 17. and his favour toward them ſhall be an encouragement to others to become proſelytes to the true religion.

Ver. 17. *For how great is his goodneſs, and how great is his beauty!* &c.] Some begin a new chapter here, and ſuppoſe the Prophet to return to what he had promiſed, ch. viii. 12. The words magnify God's goodneſs and favour towards his people, in beſtowing all ſorts of plenty upon them; ſo that a fruitful harveſt ſhall rejoice the hearts of the young men that bring it in, and a plentiful vintage ſhall make the maids chearful that gather the grapes; compare Iſa. xvi. 10. Jer. xlviii. 33. New wine is put here for the grapes which make it; compare Jer. xl. 12. as *bread* ſignifies bread-corn; Iſa. xxviii. 28. xxx. 23. But the words may be underſtood to denote that plenty which ſome of the Prophets ſpeak of as a concomitant of the reign of the Meſſias; Joel iii. 18. Amos ix. 14.

CHAP. X.

1 *God is to be ſought unto, and not idols.* 5 *As he viſiteth his flock for ſin, ſo he will ſave and reſtore them.*

ASK ye of the LORD rain in the time of the latter rain, *ſo* the LORD ſhall make bright clouds, and give them ſhowers of rain, to every one graſs in the field.

2 For the idols have ſpoken vanity, and the diviners have ſeen a lie, and have told falſe dreams; they comfort in vain: therefore they went their way as a flock, they

were troubled, becauſe *there was* no ſhepherd.

3 Mine anger was kindled againſt the ſhepherds, and I puniſhed the goats: for the LORD of hoſts hath viſited his flock the houſe of Judah, and hath made them as his goodly horſe in the battle.

4 Out of him came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppreſſor together.

5 ¶ And they ſhall be as mighty men, which tread down *their enemies* in the mire of the ſtreets in the battle, and they ſhall fight, becauſe the LORD *is* with them, and the riders on horſes ſhall be confounded.

6 And I will ſtrengthen the houſe of Judah, and I will ſave the houſe of Joſeph, and I will bring them again to place them; for I have mercy upon them: and they ſhall be as though I had not caſt them off: for I *am* the LORD their God, and will hear them.

7 And *they of* Ephraim ſhall be like a mighty man, and their heart ſhall rejoice as through wine: yea, their children ſhall ſee *it*, and be glad, their heart ſhall rejoice in the LORD.

8 I will hiſs for them, and gather them, for I have redeemed them: and they ſhall increaſe as they have increaſed.

9 And I will ſow them among the people: and they ſhall remember me in far countries, and they ſhall live with their children, and turn again.

10 I will bring them again alſo out of the land of Egypt, and gather them out of Aſſyria, and I will bring them into the land of Gilead and Lebanon, and *place* ſhall not be found for them.

11 And he ſhall paſs through the ſea with affliction, and ſhall ſmite the waves in the ſea, and all the deeps of the river ſhall dry up: and the pride of Aſſyria ſhall be brought down, and the ſceptre of Egypt ſhall depart away.

12 And I will ſtrengthen them in the LORD, and they ſhall walk up and down in his name, ſaith the LORD.

Ver. 1. *Ask of the Lord rain in the time of the latter rain.*] The fulfilling of the promiſe of fruitful ſeaſons, chap. ix. 17. depends upon the peoples asking them from God; who will hear their petitions, and give them both the *former* rain, and alſo the *latter* in its ſeaſon. This uſually fell in the *firſt month*, Joel ii. 23. and was very uſeful for plumping the corn, and therefore very much deſired; ſee Job xxix. 23. Prov. xvi. 15.

— *So the Lord ſhall make bright clouds*, &c.] Or *lightnings*, as the margin reads, and as the word is rendred, Job xxviii. 25. Great rains uſually accompany thunder and lightning; ſee Jer. x. 13.

Ver. 2. *For the idols have ſpoken vanity, and the diviners have ſeen a lie*, &c.] Whenever you or your fathers conſulted idols or diviners when they wanted rain, (ſee Jer. xiv. 22.) or in any other time of diſtreſs, neither the prieſts who delivered anſwers from the idols, nor the diviners who pretended to direct men by the help of dreams or viſions, have been any way beneficial to them. The word tranſlated *idol*, is *teraphim* in the original; concerning the ſenſe of it; ſee the note upon Hoſ. iii. 4. The idols are ſaid here to *ſpeak vanity*, i. e. by the anſwers the prieſts gave in their name; for elſewhere they are called *dumb idols*, Habak. ii. 18. *which have mouths and ſpeak not*, Pſal. cxv.

— *Therefore they went away as a flock*, &c.] They went into captivity, and came into great diſtreſs, as ſheep are driven away and ſcattered, that have no ſhepherd to guide or protect them; compare Jer. l. 17. Ezek. xxxiv. 5.

Ver. 3. *Mine anger was kindled againſt the ſhepherds, and I puniſhed the goats.*] I was juſtly diſpleaſed with the Jewiſh rulers, both eccleſiaſtical and civil; as I had ſeverely threatned them by my Prophets, before the captivity, which came upon the whole nation as a judgment for their ſins, eſpecially upon thoſe wicked Jews, who were the inſtruments in oppreſſing the people; ſee Ezek. xxxiv. 17.

An eminent divine underſtands theſe three verſes of the Jews that remained in Babylon, who either conſulted the idols of the Gentiles, or elſe ſuch falſe prophets among the Jews there, as were addicted to divination, and ſuch like idolatrous practices; compare Jer. xxix. 8—15—24. Theſe all propheſied drought, famine, and ſuch like calamities to thoſe Jews that ſhould return into Judea; and therefore are called *vain comforters*, ſuch as Job complained of, chap. xvi. 2. By this means ſome of the people were detained at Babylon without any form of government among themſelves, and were as a flock without a ſhepherd. *Shepherds* and *goats*, mentioned ver. 3. he explains of the great men of the Jews who ſtaid behind at Babylon: Theſe he diſtinguiſhes from thoſe that returned home, who are called God's *flock*, in the following words.

— *For the Lord of hoſts hath viſited his flock, the houſe of Judah*, &c.] But now God hath given his people manifeſt tokens of his favour and protection, ſee chap. ix. 16. in proſpering their arms under the conduct of Judas Maccabeus, and making them victorious over their enemies. The chief uſe which the Jews made of horſes was in war; ſee Prov. xxi. 31. Iſa. xxxi. 1, 2.

Ver. 4. *Out of him came forth the corner, out of him the nail*, &c.] It is owing to God's favour that they have a captain, or ruler, to ſupport their commonwealth; ſuch was in an eminent manner Judas Maccabeus; that they have a ſettled ſtate and government, whereon private men may rely for the ſecurity of their lives and properties: The word *pinnah*, tranſlated *corner*, ſignifies likewiſe a prince or a leader; and ſo it is taken, Numb. xxiv. 17. Judg. xx. 2. 1 Sam. xiv. 38. Iſa. xix. 13. The word rendred *nail*, ſignifies any perſon on whom others have a dependance, (ſee Iſa. xxii. 23—25.) as alſo the publick ſettlement of a ſtate, Ezra ix. 8.

— *Out of him every oppreſſor together.*] As the Greek word *tyrant* was at firſt equivalent in ſignification to a *king*, but afterward degenerated into a worſe denomination; ſo the Hebrew *nogeſh* uſually ſignifies an *oppreſſor*, but is ſometimes taken in a general ſenſe for a prince or governor: ſo it propably ſignifies, Iſa. lx. 17. where our Engliſh renders it, "make thine exactors righteouſneſs:" But the Chaldee Paraphraſe expreſſeth it by *ſhultanim*, *princes*. The LXX tranſlate it 'Επισκόπους, *overſeers*; which made ſome of the fathers apply that text to the Biſhops of the Chriſtian Church. This ſenſe of the word agrees beſt with the ſcope of this place, and the Chaldee underſtands it ſo here. Thus the word may be underſtood, chap. ix. 8. ſo as to ſignify the commander or general of an army.

Ver. 5. *And they ſhall be as mighty men, which tread down their enemies in the mire of the ſtreets, becauſe the Lord is with them.*] God ſhall inſpire them with courage to ſubdue their enemies, and trample upon their carcaſes;

compare Pſal. xviii. 42. Iſa. xli. 25. This may be underſtood either of the Maccabees, or of the victories which the Jews ſhould obtain over their enemies in the latter times; ſee chap. xii. 6. to which the following part of the chapter ſeems to relate.

— *And the riders on horſes ſhall be confounded.*] Compare chap. xii. 4. We may expound this of the diſcomfiture of Antiochus's army by the Maccabees, whoſe ſtrength lay chiefly in their horſe; ſee Dan. xi. 40. as that text is underſtood by ſeveral commentators.

Ver. 6. *And I will ſtrengthen the houſe of Judah, and I will ſave the houſe of Joſeph,* &c.] This promiſe is probably to be underſtood of the general reſtoration of the Jewiſh nation upon their converſion, a ſubject often treated of by the Prophets in the Old Teſtament, where Judah and Iſrael are ſpoken of as equal ſharers in this bleſſing; compare Ezek. xxxvii. 16, *&c.*

— *And will hear them.*] See chap. xiii. 9.

Ver. 7. *And they of Ephraim ſhall be as a mighty man.*] Ephraim is equivalent here to the ten tribes, as the *houſe of Joſeph* is, ver. 6. ſee the note upon Hoſ. v. 3.

— *And their heart ſhall rejoice as thro' wine.*] Which raiſes mens ſpirits and courage; ſee chap. ix. 15.

— *Yea, their children ſhall ſee it, and be glad,* &c.] Their ſucceſſes ſhall end in a laſting peace, for which their poſterity ſhall have occaſion to return thanks to God, ſee ver. 9.

Ver. 9. *I will hiſs for them, and gather them, for I have redeemed them.*] I will ſummon them from diſtant countries by a certain ſignal, as a ſhepherd calls his flock together with his whiſtle; compare Iſa. v. 26. vii. 18. which ſhall aſſemble them together, in order to bring them back into their own country, ver. 10. *for I will redeem them* out of the hand of their enemies. The Prophets often ſpeak of a thing future, as if it were already accompliſhed.

— *And they ſhall increaſe as they have increaſed.*] In the moſt flouriſhing times, ſuch as were the reigns of David and Solomon.

— *And I will ſow them among the people.*] I will multiply them among the nations, where they are diſperſed; compare Hoſ. ii. 23.

—*And they ſhall remember me from afar.*] "From among all the nations where they are ſcattered," as the Prophets elſewhere expreſs it; ſee Deut. xxx. 1—4. Jer. xxx. 10, 11. Ezek. xi. 16. xxviii. 25. xxxiv. 13. As men are ſaid to forget God, when they forget their duty to him, ſo remembring him denotes their returning to their obedience.

— *And they ſhall live with their children and turn again.*] They ſhall return to their own country, and enjoy it, they and their poſterity; ſee Iſa. lxv. 23. Ezek. xxviii. 25. Amos ix. 14.

Ver. 10. *And I will bring them again alſo out of Egypt, and gather them out of Aſſyria.*] Egypt and Aſſyria were two potent kingdoms which bordered upon Judea; ſo that by turns they were either allies to the Jews, or their conquerors; and the Jews either went thither for refuge, or were carried thither captives, ſee Hoſ. ix. 3. whereupon the Prophets when they foretel the general reſtoration of their nation, often expreſs it by their returning from Egypt and Aſſyria; ſee Iſa. xi. 15, 16. xix. 23, 24, 25. xxviii. 13. Hoſ. xi. 11. We may likewiſe obſerve, that God's bringing his people again from Egypt, was a proverbial expreſſion, to ſignify any deliverance, as great, or greater than that; ſee Pſal. lxviii. 22. Micah vii. 15. So here the words of the following verſe allude to the Iſraelites paſſing through the *Red-ſea.*

— *I will bring them into the land of Gilead and Lebanon.*] Two countries remarkable for their fruitfulneſs; ſee Jer. xxii. 6. Micah vii. 14.

—*And place ſhall not be found for them.*] They ſhall multiply ſo faſt, that there ſhall not be room enough in Judea to receive them and their families; compare Iſa. xlix. 20.

Ver. 11. *And he ſhall paſs through the ſea with affliction and ſhall ſmite the waves of the ſea, and all the deeps of the rivers ſhall be dried up.*] The ſenſe might be more properly expreſſed thus, *And he* (Iſrael) *ſhall paſs thro' the ſtreights of the ſea*; ſo the LXX and the Vulgar Latin underſtand it, meaning a branch of the *Red-ſea*; *and* (God) *ſhall ſmite the waves of the ſea,* &c. The expreſſions allude to the miraculous paſſage of the Iſraelites over an arm of the Red-ſea, when God dried up the waters of that ſea, or river, before them, ſee Exod. xiv. 21. Joſh. ii. 10. And this imports, that God would do as great things for them as he did formerly for their fathers: To this ſenſe the Chaldee expounds the words. See the note upon the foregoing verſe, and compare Iſa. xi. 15. If we would diſtinguiſh betwixt the ſea and the rivers, we may underſtand the river of Jordan, whoſe waters were dried up to make a paſſage for the Iſraelite into the land of promiſe; ſee Joſh. iv. 23.

— *And the pride of Aſſyria ſhall be brought down,* &c.] By Aſſyria and Egypt are meant in general the enemies of God and of his truth, who ſhall all be ſubdued, and broke in pieces by the kingdom of Chriſt, when he ſhall come in glory to ſet up his kingdom on the earth; ſee Dan. ii. 33, 34. Iſa. lx. 12. The Aſſyrian is taken in this ſenſe, Iſa. xiv. 25. Micah v. 5. and both Egypt and Aſſyria may probably be ſo underſtood, Iſa. xix. 23.

Ver. 12. *I will ſtrengthen them in the Lord.*] God ſhall be their ſtrength and protection; ſee ver. 5.

— *And they ſhall walk up and down in his name.*] Or *walk in his name,* i. e. Their lives and actions ſhall be under the conduct of his laws, and he ſhall give them ſucceſs anſwerable to their upright intentions.

CHAP. XI.

1 *The deſtruction of Jeruſalem.* 3 *The elect being cared for, the reſt are rejected.* 10 *The ſtaves of Beauty and Bands broken by the rejection of Chriſt.* 15 *The type and curſe of a fooliſh ſhepherd.*

OPEN thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir-tree, for the cedar is fallen; becauſe the mighty are ſpoiled: howl, O ye oaks of Baſhan, for the foreſt of the vintage is come down.

3 ¶ *There is* a voice of the howling of the ſhepherds; for their glory is ſpoiled: a voice of the roaring of young lions; for the pride of Jordan is ſpoiled.

4 Thus ſaith the LORD my God, Feed the flock of the ſlaughter.

5 Whoſe poſſeſſors ſlay them, and hold themſelves not guilty: and they that ſell them, ſay, Bleſſed *be* the LORD, for I am rich: and their own ſhepherds pity them not.

6 For I will no more pity the inhabitants of the land, ſaith the LORD: but lo, I will deliver the men every one into his neighbours hand, and into the hand of his king, and they ſhall ſmite the land, and out of their hand I will not deliver *them.*

7 And I will feed the flock of ſlaughter, *even* you, O poor of the flock: and I took unto me two ſtaves; the one I called Beauty, and the other I called Bands, and I fed the flock.

8 Three ſhepherds alſo I cut off in one month, and my ſoul loathed them, and their ſoul alſo abhorred me.

9 Then ſaid I, I will not feed you: that that dieth, let it die: and that that is to be cut off, let it be cut off; and let the reſt eat, every one the fleſh of another.

10 ¶

10 ¶ And I took my ſtaff, *even* Beauty, and cut it aſunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and ſo the poor of the flock that waited upon me, knew that it *was* the word of the LORD.

12 And I ſaid unto them, If ye think good, give *me* my price; and if not, forbear: ſo they weighed for my price thirty *pieces* of ſilver.

13 And the LORD ſaid unto me, Caſt it unto the potter: a goodly price that I was priſed at of them. And I took the thirty *pieces* of ſilver, and caſt them to the potter in the houſe of the LORD.

14 Then I cut aſunder mine other ſtaff, *even* Bands, that I might break the brotherhood between Judah and Iſrael.

15 ¶ And the LORD ſaid unto me, Take unto thee yet the inſtruments of a fooliſh ſhepherd.

16 For lo, I will raiſe up a ſhepherd in the land, *which* ſhall not viſit *thoſe that be* cut off, neither ſhall ſeek the young one, nor heal *that that is* broken, nor feed that that ſtandeth ſtill: but he ſhall eat the fleſh of the fat, and tear their claws in pieces.

17 Wo to the idol ſhepherd that leaveth the flock: the ſword *ſhall be* upon his arm, and upon his right eye: his arm ſhall be clean dried up, and his right eye ſhall be utterly darkned.

Ver. 1. *Open thy doors, O Lebanon*, &c.] By *Lebanon*, moſt interpreters underſtand the temple, whoſe ſtately buildings reſemble the tall cedars of that foreſt. Thus the word is commonly underſtood, Hab. ii. 17. There is a remarkable ſtory mentioned in the Jewiſh writers to this purpoſe; "Some time before the deſtruction of the temple, the doors of it opened of their own accord; a circumſtance atteſted by Joſephus, Bell. Jud. lib. vii. cap. 12. Then R. Johanan, a diſciple of R. Hillel, directing his ſpeech to the temple, ſaid, *I know thy deſtruction is at hand, according to the Prophecy of Zechariah; Open thy doors, O Lebanon*," &c.

The words may likewiſe denote the deſtruction of Jeruſalem, elſewhere called by the name of a *Foreſt*; her lofty buildings reſembling the ſtately ranks of trees in a foreſt; compare Jer. xxi. 14. xx, 7—23. Ezek. xx, 46.

Ver. 2. *Howl, fir-tree, for the cedar is fallen, becauſe the mighty are ſpoiled.*] By the ſeveral ſorts of trees are meant the ſeveral orders and degrees of men, who ſhall be ſharers in the common deſtruction; ſee Iſa. ii, 13. x. 33, 34.

——*Howl, ye oaks of Baſhan, for the foreſt of the vintage is cut down.*] Or, *the defenced foreſt*, as it is in the margin, according to a different reading of the Hebrew text, which gives a proper repreſentation of Jeruſalem, with the fortifications about it. If we follow the reading of the Engliſh text, the *foreſt of the vintage* may probably mean Carmel; which being placed in the north-weſt parts of Judea, and joined here with Baſhan, that lay ſouth-eaſt, may denote that the calamity ſhall be general. Baſhan was famous for its ſtately *oaks*, ſee Iſa. ii. 13.

Ver. 3. *There is a voice of the howling of the ſhepherds.*] By *ſhepherds* are meant the chief rulers of the Jews; ſee the note upon ch. x. 3.

——*A voice of the roaring of young lions.*] So he calls the princes and governors of the Jews, becauſe they devoured the people by their oppreſſions; ſee Zeph. iii. 3. So Achilles calls *Agamemnon* Δημοβόρος Βασιλεὺς, *a blood-ſucking lion:* Iliad 1.

——*For the pride of Jordan is ſpoiled.*] The lion may be called the *pride* of the foreſt, as being the ſtatelieſt beaſt that rules there; as beaſts that prey upon others are called the *children of pride*, Job xli, 34. Lions are ſtiled here the *pride of Jordan*, becauſe they lay in the thickets about the banks of Jordan. The words may be rendred, *the ſwelling of Jordan*, as they are tranſlated, Jer. xlix. 19. At the time of the ſwelling, or overflowing of Jordan, the lions were raiſed out of their coverts, and infeſted the country.

Ver. 4. *Thus ſaith the Lord my God, feed the flock of the ſlaughter.*] A learned Prelate, in his Defence of Chriſtianity from the ancient Prophecies, ch. iii, 1. obſerves, that the actions of the Prophets are ſometimes *typical*, i. e. they repreſent in themſelves the perſons and circumſtances of others; ſee the note upon ch. iii. 8. So here Zechariah was commanded by God to act the part of Chriſt, the *good ſhepherd*, and to *feed the flock of the ſlaughter*, that flock which their ſhepherds deſtroyed, inſtead of feeding them.

Ver. 5. *Whoſe poſſeſſors ſlay them, and hold themſelves not guilty: and they that ſell them, ſay*, &c.] Whoſe rulers deal with their flock, as ſo many butchers; and think they have a right to ſlay or ſell them, and thank God that they have a good market; or believe that they may lawfully *make merchandize* of their ſouls, for their own lucre and advantage; compare 2 Pet. ii. 3. Rev. xviii. 13.

Ver. 6. *For I will no more pity the inhabitants of the land*, &c.] Nor ſhall their condition at all grow better, ſaith God, for I will ſhew no more pity for the main body of the people, than their rulers do. *The inhabitants of the land* are to be diſtinguiſhed from *the poor of the flock* in the following verſe. As to the former; God declares by his Prophet, that he will leave ſome of them to periſh by their mutual and inteſtine diviſions, ſee ver. 9. as many of the Jews did when the Roman army invaded Judea. Others of them he would deliver into the hands of Veſpaſian, whoſe predeceſſors the Jews had owned for their king, at the ſame time when they diſclaimed their Meſſias, and diſowned his right to reign over them, Job xix. 15. and his army ſhall *ſmite* the land with utter deſtruction; compare Mal. iv. 6.

Ver. 7. *And I will feed the flock of the ſlaughter, even you, O poor of the flock.*] Or *even* or *eſpecially the poor of the flock*. Zechariah, repreſenting the perſon of Chriſt, the *true Shepherd*, ſaith, he entred upon his office, and undertook the care of the *ſlaughtered flock*, chiefly out of a regard to the meek and humble among them; for to ſuch are the benefits of the Goſpel peculiarly promiſed; ſee Iſa. xi. 4. lxi. 1. Zeph. iii. 12.

——*And I took unto me two ſtaves, the one I called Beauty, and the other I called Bands.*] A ſtaff or crook is the proper enſign of a ſhepherd; the ſhepherds of old time had two rods or ſtaves; one turned round at top, that it might not hurt the ſheep; this was for counting them, and ſeparating the ſound from the diſeaſed; ſee Lev. xxvii. 32. the other had an iron hook at the end of it, to pull in the ſtray ſheep, and hold them faſt while the ſhepherd corrected them; the Pſalmiſt mentions both theſe, Pſal. xxiii. 4. *Thy rod and thy ſtaff comfort me.*

The firſt ſtaff he called Beauty or Delight, as the word *naom* may be rendred, *i. e.* his favour, gentleneſs, or kindneſs toward his people; ſo the word ſignifies, Pſal. xc. 17. and this was remarkably verified in our Saviour Chriſt, whoſe *gracious words* and beneficial works were conſpicuous through the whole courſe of his life. The other ſtaff he called Bands, by which is meant that *bond of the new covenant*, as the words of Ezekiel may be underſtood, ch. xx. 37.) whereby he intended to unite both the kingdoms of Iſrael and Judah under himſelf as their head and king; ſee Ezek. xxxvii, 22. and then afterward to unite the Jews and Gentiles into one Church, by *breaking down the partition wall* that was *between them*; ſee John x. 16. Epheſ. ii. 14.

Ver. 8. *Three ſhepherds alſo I cut off in one month.*] We may probably explain theſe *three ſhepherds* of the *chief prieſts*, *ſcribes*, and *elders* of the Jews. Chriſt expoſed theſe as *blind guides*, and thereby leſſened their authoriry among the people; which contributed very much to the ſpreading of the Goſpel; ſee John xii. 19. *One month* ſeems a proverbial expreſſion for a ſhort time; ſee Hoſ. v. 7.

——*And my ſoul loathed them, and they alſo abhorred me.*] Or, *my ſoul was ſtraitned toward them*, as the Hebrew may be literally tranſlated, *i. e.* I was ſtraitned in my affections to them; ſo the Greek word στενοχωρεῖσθαι, *to be ſtraitned*, is uſed 2 Cor. vi. 12. which exactly anſwers the Hebrew, *katſar*. I was leſs tender toward them, than toward the *poor of the flock*, becauſe they ſhewed themſelves averſe to my perſon and doctrine. The Hebrew word *bachala*, *abhorred*, is never met with but here: Maimonides ſuppoſes that it alludes to *chebel* or *chobelim*, *Bands*, ver. 7. the two words differing only by a tranſpoſition of letters. More Nevoch. lib. ii. c. 43. Such alluſions are frequent in Scripture.

Ver. 9. *Then ſaid I, I will not feed you: that that dieth, let it die*, &c.] I found in a little time, that my labour did not meet with a ſuitable return, a great part of my ſheep proving untractable: So I reſolved to be their ſhepherd no longer, but leave them to be conſumed by the common calamities of death, famine, *&c.* or to be cut off by their enemies, the Romans, juſt as the leſſer cattle are puſh'd and gored by the greater; ſee Ezek. xxxiv. 21. and thoſe that eſcape theſe calamities ſhall deſtroy one another by their civil diſcords; ſee ver. 6. and compare Iſa. ix. 21. xlix, 20. The word tranſlated *cut off*, ſignifies likewiſe being conſumed, or ready to periſh; ſee ver. 16.

Ver. 10. *So I took my ſtaff, even Beauty*, &c.] Thus the covenant which I had made with the whole nation of the Jews was broken, and I excluded them from having any benefit in the ſecond covenant, that of the Goſpel; they were to be *my people* no longer; ſee Hoſ. i. 9. Dan. ix. 26. and the note upon ch. xiii. 9. of this Prophecy.

Ver. 11. *And it was broken in that day*, &c.] Or, *And in that day it was broken, the poor of the flock*, &c. The few believing Jews that attended upon my preaching, ver. 7. were convinced that this was God's doing, and the fulfilling thoſe judgments which he had threatned by his Prophets.

Ver. 12. *And I ſaid unto them.*] Or, *I had ſaid unto them*, i. e. before I broke my ſtaff, called Beauty, or Delight, ver. 10.

——*If ye think good, give me my price, and if not, forbear.*] Chriſt ſtill perſiſts to act the character of a ſhepherd, and in an humble manner, demands of the Jews, what price they put upon his labour. He was reſolved to uſe no conſtraint, but leave it to themſelves to continue or diſcharge him. In the ſame ſtyle our Lord himſelf ſpeaks, John xii, 47. *If any man hear my words and believe not, I judge him not.*

—*So they weighed for my price thirty pieces of ſilver.*] To ſhew how little they cared for me or my ſervice, they valued it but at thirty ſhekels of ſilver; the price of the meaneſt ſlave; ſee Exod. xxi. 32.

Ver. 13. *And the Lord ſaid unto me, Caſt it unto the potter, a goodly price that I was prized at of them.*] God commanded the Prophet in a viſion, as perſonating Chriſt, to caſt the money in a contemptuous manner to the potter, as a reward only ſuitable to his labour, and a price only fit for ſuch wares as he ſold, which were of the meaneſt value; ſee Lam. iv. 2.

——*And I took the thirty pieces of ſilver, and caſt them to the potter in the houſe of the Lord.*] I caſt them back into the treaſury in the temple, where afterward they were laid out for the uſe of the potter. This whole tranſaction performed by Zechariah in a viſion, was deſigned to be an exact repreſentation of the ſeveral circumſtances that attended the betraying the Meſſiah by Judas, the price the chief prieſts put upon him, (to whom as the governors of the temple the money was returned) and the uſe to which the money was applied; ſee Matt. xxvii, 6—10. This whole Prophetick Scene is repreſented in the ſingle perſon of Zechariah, juſt as Ezekiel ſuſtains the *type* or *figure* both of the Chaldean army that ſhould beſiege Jeruſalem, and of the Jews themſelves that were beſieged; Ezek. iv. 1—12.

This is one of thoſe Prophecies whoſe literal ſenſe is fulfilled in our Bleſſed Saviour, and cannot be applied to any other perſon, but in a very remote or improper ſenſe. The like inſtances may be ſeen in Pſalm xxii, 16——18. lxix, 21. Hoſ. xi, 1. The Jews themſelves have expounded this Prophecy of the Meſſiah. Criſtoph. Helvicus, in his Elenchus Judæorum, quotes Bereſhith Rabbi on Gen. xlix. as bringing in the Meſſiah ſpeaking the very words of the 12th verſe here, in his own perſon. And Dr. Alix, againſt the Unitarians, p. 336. cites Rabbi Menahem, applying the *ſelling the juſt for ſilver*, mentioned here and Amos ii, 6. of the *ſelling the Shekinah*, by which they underſtood the Meſſias, whom they often ſpeak of as being the true God; ſee the ſame author, p. 268.

Ver. 14. *Then I cut aſunder my other ſtaff, even Bands*, &c.] As they refuſed to be united under me their head, ſo in breaking my other ſtaff, I foreſhewed the deſtruction of Jeruſalem, the bond and cement of all their tribes, being the ſeat and center both of their civil power, and of the Divine Worſhip; ſee Pſalm cxxxii, 3, 4, 5. The conſequence of that was the entire diſſolution of the nation, and the diſperſion and confuſion of all their tribes, whoſe families could no longer be diſtinguiſhed after the loſs of their genealogies.

Ver. 15. *And the Lord ſaid unto me*, &c.] As Zechariah in the foregoing viſion had acted the part of the true ſhepherd, ſo here he is commanded to take upon him the character and furniture of a *fooliſh* or unprofitable ſhepherd; ſee ver. 17. Folly in Scripture, is equivalent to *wickedneſs*; ſo it may mean not only unſkilful, but likewiſe ill-deſigning governors, who ſhould only intend their own advantage, and have no regard for the good of the flock, or people committed to their charge. The inſtruments of ſuch a ſhepherd muſt be ſuitable to his own indiſcretion, *viz.* a ſcrip with holes, and a ſtick or crook made to puſh and *hurt* the flock, not to protect or defend them.

Ver. 16. *For lo, I will raiſe up a ſhepherd in the land.*] A *ſhepherd* in the ſingular number denotes a *ſucceſſion* of ſuch governors as are deſcribed in the following words. So the ſucceſſion of prieſts is repreſented under the ſingle perſon of Levi, Malachi ii, 5, 6. Since the Jews had rejected the *true Shepherd*, God threatens to ſend, or permit, ſuch ſhepherds to rule over them, as ſhould be notorious for their negligence and avarice, their cruelty and oppreſſion. This may be underſtood either of the *blind guides* who conducted their conſciences with avarice and tyranny, or of the *falſe chriſts* and *falſe prophets*, who often miſled them to their ruin; [Or it may be meant of the miſeries which they ſuffered under Hadrian, and other Roman Emperors, as St. Jerom interprets it] or elſe it may be expounded of the latter times of the Roman empire, during its adminiſtration under the *ten horns*, Rev. xvii, 12. by whom they have been at divers times plundered, perſecuted, and deſtroyed without mercy; as may be ſeen particularly in Baſnage's Hiſtory of the Jews, book the 7th.

———*Who ſhall not viſit that which is cut off.*] The LXX render it, *that which is miſſing*; and it may ſignify, *that which is ready to periſh*; ſee ver. 9.

————*Nor ſeek the young one.*] Or, *that which is ſcattered*, or wandering: So all the ancient interpreters render it, reading *noar* in the Hebrew, where the word is now pointed *naar*.

———*Nor feed that which ſtandeth ſtill.*] Which continues in the flock ſound and well, in oppoſition to thoſe that wander, or are diſeaſed. The words may be tranſlated, *Nor number that which ſtandeth ſtill.* It is the buſineſs of a careful ſhepherd to number his flock, and ſee that none be wanting.

——*But he ſhall eat the fleſh of the fat, and tear their claws in pieces.*] i. e. He ſhall enrich himſelf by oppreſſing thoſe that are of ſubſtance, and deprive them of all ability of defending themſelves; compare Ezek. xxxiv. 3.

Ver. 17. *Wo to the idol ſhepherd that leaveth the flock.*] Who taketh no care of the flock, and minds nothing but making his own profit out of them. Such a ſhepherd is no better than an *idol that is profitable for nothing*, Iſa. xliv. 10. and hath only the outward form and appearance of a ſhepherd. The ſentence may be rendred, *Wo to the ſhepherd of no value*; ſo the word *elil* is tranſlated, Job xiii. 4.

—*The ſword ſhall be upon his arm, and upon his right eye,* &c.] As he has abuſed his power and his underſtanding, ſignified by his arm and his right eye, God ſhall in his juſt judgment deprive him of both thoſe faculties. A *ſword* is put for any inſtrument of the Divine Vengeance; ſo it is uſed ch. xiii. 7. Jer. l. 35, 36, 37. Amos ix. 10. and in other places.

C H A P. XII.

1 *Jeruſalem a cup of trembling to her ſelf,* 3 *and a burdenſome ſtone to her adverſaries.* 6 *The victorious reſtoring of Judah. The repentance of Jeruſalem.*

THE burden of the word of the LORD for Iſrael, ſaith the LORD, which ſtretcheth forth the heavens, and layeth the foundation of the earth, and formeth the ſpirit of man within him.

2 Behold, I will make Jeruſalem a cup of trembling unto all the people round about, when they ſhall be in the ſiege both againſt Judah, *and* againſt Jeruſalem.

3 ¶ And in that day will I make Jeruſalem a burdenſome ſtone for all people: all that burden themſelves with it, ſhall be cut in pieces, though all the people of the earth be gathered together againſt it.

4 In that day, ſaith the LORD, I will ſmite every horſe with aſtoniſhment, and his rider with madneſs, and I will open mine eyes upon the houſe of Judah, and will ſmite every horſe of the people with blindneſs.

5 And the governors of Judah ſhall ſay in their heart, The inhabitants of Jeruſalem *ſhall be* my ſtrength in the LORD of hoſts their God.

6 ¶ In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a ſheaf; and they ſhall devour all the people round about, on the right hand and on the left: and Jeruſalem ſhall be inhabited again, in her own place, *even* in Jeruſalem.

7 The LORD alſo ſhall ſave the tents of Judah firſt, that the glory of the houſe of David, and the glory of the inhabitants of Jeruſalem, do not magnify *themſelves* againſt Judah.

8 In that day ſhall the LORD defend the inhabitants of Jeruſalem, and he that is feeble among them at that day ſhall be as David; and the houſe of David *ſhall be* as God, as the angel of the LORD before them.

9 ¶ And it ſhall come to paſs in that day, *that* I will ſeek to deſtroy all the nations that come againſt Jeruſalem.

10 And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications, and they ſhall look upon me whom they have pierced, and they ſhall mourn for him, as one mourneth for *his* only *ſon*, and ſhall be in bitterneſs for him, as one that is in bitterneſs for *his* firſt-born.

11 In that day ſhall there be a great mourning in Jeruſalem, as the mourning of Hadad-rimmon in the valley of Megiddon.

12 And the land ſhall mourn, every family apart, the family of the houſe of David apart, and their wives apart: the family of the houſe of Nathan apart, and their wives apart:

13 The family of the houſe of Levi apart, and their wives apart: the family of Shimei apart, and their wives apart:

14 All the families that remain, every family apart, and their wives apart.

Ver. 1. *The burden of the word of the Lord for Iſrael.*] Or, *towards Iſrael.* The Hebrew word *maſſa*, is often tranſlated a *burden*, i. e. a burdenſome prophecy; ſee chap. ix. 1. But it likewiſe ſignifies a Prophecy in general, as it does particularly in this place, alſo Lam. ii. 14. and Mal. i. 1. and is ſometimes interpreted viſion, in the Chaldee Paraphraſe.

— *Who ſtretcheth forth the heavens.*] Theſe are mentioned as undeniable inſtances of God's Power, and are made uſe of as arguments to encourage men to rely on his word for fulfilling ſuch promiſes, which ſeem to human underſtanding moſt unlikely to be brought to paſs; compare Iſa. xlii. 5. xliv. 24. xlv. 18. xlviii. 13.

— *And formeth the ſpirit of man within him.*] He that creates the ſoul, and unites it to the body; ſee Numb. xvi. 22. Eccleſ. xii. 7. Iſa. lvii. 16. Heb. xii. 9.

Ver. 2. *Behold, I will make Jeruſalem a cup of trembling unto all people round about.*] The nations that beſiege Jeruſalem ſhall be in the ſame condition with thoſe that are overcome with poiſonous or intoxicating liquors, and thereby bereaved of their ſtrength and underſtanding; ſee ver. 4. and compare Iſa. li. 17—22.

— *When they ſhall be in the ſiege both againſt Judah and againſt Jeruſalem*] Even altho' they be ſo numerous as to invade Judah and beſiege Jeruſalem at the ſame time. By comparing this place with chap. xiv. 14. we may conjecture that ſome of the Jews ſhall return before the reſt, and poſſeſs themſelves of Jeruſalem; they ſhall no ſooner be ſeated there, but all the Mahometan nations ſhall confederate againſt them, then the other Jews ſhall *fly* home *like doves to their windows*, or neſts, Iſa. lx. 8. where they ſhall all be attack'd by multitudes of Turkiſh forces and their confederates.

Ver. 3. *And in that day.*] The ſame expreſſion is repeated, ver, 4--6-9-11. and chap. xiii. 1, 2--4. xiv. 6--8 --20. The phraſe ſignifies in the Prophets, an extraordinary ſeaſon, remarkable for ſome ſignal events of Providence. This Prophecy may probably be underſtood of the invaſions, which the enemies of God and his truth ſhall attempt againſt the Jews after their converſion; compare chap. xiv. 1, 2, 3—13, 14. Ezek. xxxviii, xxxix. Micah v. 8, &c.

— *Will I make Jeruſalem a burdenſome ſtone for all people.*] St. Jerom upon the place thinks that a *burdenſome ſtone* is an expreſſion taken from an exerciſe kept up in Judea to his time, "where young men uſed to make trial of their ſtrength, by lifting great ſtones as high as they could." In ſuch an exerciſe, where men undertook to lift a ſtone too heavy for their ſtrength, they were in danger of its falling upon them, and bruiſing or cruſhing them to pieces. To the ſame ſenſe Chriſt ſaith, *On whomſoever this ſtone ſhall fall, it will grind him to powder,* Matth. xxi. 44. The ſame danger ſhall they incur, who enter into acts of hoſtility with the inhabitants of Jeruſalem.

— *All they that burden themſelves with it,* &c] All that undertake to contend with it, ſhall have their fleſh torn and bruiſed like men that let a heavy ſtone fall upon them.

Ver. 4. *In that day I will ſmite every horſe with aſtoniſhment, and his rider with madneſs,* &c.] The Turks are famous for their cavalry, wherein the ſtrength of their armies conſiſts; ſo in order to their diſcomfiture God will ſend a diſtraction among the horſes and their riders, who ſhall be put into ſuch a confuſion, as to fall foul upon one another, ſee chap. xiv. 13. and not be able to diſtinguiſh between their friends and their foes; they ſhall be as if they were ſtruck with blindneſs, juſt as the Syrian army was, when they ſurrounded the door of Eliſha, 2 Kings vi. 18.

— *And I will open mine eyes upon the houſe of Judah.*] I will have an eſpecial concern for their preſervation; compare chap. ix. 18.

Ver. 5. *The governors of Judah ſhall ſay in their hearts,* &c] The marginal reading is to be preferred, "There is ſtrength to me, and to the inhabitants of Jeruſalem in the Lord of hoſts our God." God doth viſibly interpoſe for our deliverance, and thereby encourage us to rely on his Protection.

Ver. 6. *In that day will I make the governors of Judah like an hearth of fire among the wood.*] They ſhall devour all their enemies that annoy them; ſee ver. 9. Obad. ver. 18. and the note upon that place.

— *And they ſhall devour all the people round about them, to the right hand, and to the left.*] i. e. Southward and northward. The *right hand* and the *left*, is explained in the *Targum*, by the *ſouth* and the *north*.

— *And Jeruſalem ſhall be inhabited again, in her own place.*] See chap. xiv. 10.

Ver. 7. *The Lord alſo ſhall ſave the tents of Judah firſt.*] This ſhall be the order whereby this victory ſhall be accompliſhed; the Lord ſhall firſt give ſucceſs to the body of the Jewiſh nation, that encamp in the open country, that the valour of the houſe of David, and of the people that defend Jeruſalem from within, may not eclipſe the courage of the people without the walls, and puff up one party againſt the other. The inhabitants of Jeruſalem uſed to value themſelves above their brethren, becauſe their city was the place of God's reſidence, and the ſeat of the royal family; to take away all occaſion of ſuch an emulation, God will firſt appear in behalf of thoſe Jews that live in the open country.

Ver. 8. *In that day ſhall the Lord defend the inhabitants of Jeruſalem, and he that is feeble among them at that day ſhall be as David.*] He ſhall inſpire thoſe within the city with unuſual courage, ſo that the feebleſt among them ſhall do as great exploits as David did of old.

— *And the houſe of David ſhall be as God,* &c.] Or, *at the head of them.* The Meſſias, who is the principal Branch of the houſe of David, ſhall lead them on, as he formerly went before the Iſraelites in the wilderneſs, and conducted them to the land of Canaan, by the name of the Angel of God's Preſence; ſee Exod. xxiii. 20, *&c.* Iſa. lxiii. 9.

Ver. 9. *And it ſhall come to paſs,* &c.] See ver. 3--6.

Ver. 10. *And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications,* &c.] I will beſtow a plentiful ſhare of grace upon the deſcendants of David's family, and the reſt of the Jews, whereby they ſhall be brought to a deep humiliation for their own ſins, and a true compunction of heart, for the great ſin of their forefathers, in crucifying me their Lord and Saviour. The converſion of the Jews is compared by St. Paul, to *life from the dead,* Rom. xi. 15. and therefore muſt be effected by an extraordinary and uncommon degree of grace, which ſhall then be given them; ſee Iſa. liv. 13. Ezek. xxxix. 29. Joel ii. 28. ſuch an efficacious call as may bring them to a due ſenſe of their own and their fathers ſins, and a hearty lamentation for them; ſee Jer. xxxi. 9. l. 4. Ezek. xvi. 61—63. xx. 43. xxxvi. 31.

— *And they ſhall look upon me whom they have pierced,* &c.] The words point out the outward means whereby their converſion ſhall be wrought, *viz.* that the Lord, *i. e.* the Meſſias, *ſhall come*; chap. xiv. 15, *i. e.* Chriſt ſhall appear in the heavens, *ſitting on a bright cloud*, as his coming is deſcribed, Rev. xiv. 14. compare chap. i. 7. Dan. vii. 13. This is probably meant by *the ſign of the ſon of man in Heaven*, mentioned Matth. xxiv. 30. compared with Mark xiii. 26. This ſight ſhall ſtrike them with horror and aſtoniſhment for their ſin in rejecting *me* their God, whom their fathers put to an ignominious death, and themſelves have by their blaſphemies crucified afreſh. Then they ſhall beg pardon for their own and their fathers ſins, with the deepeſt ſigns of mourning and humiliation, expreſſed by a proverbial ſpeech, as equal to the mourning of a father for an only ſon; compare Jer. vi. 26. Amos viii. 10.

The Jews themſelves have applied this text to the Meſſias, as may be ſeen in Grotius's notes upon the place, and Biſhop Pearſon's *Expoſition* of the *fourth* article of the *Creed.* David did before deſcribe his ſufferings under the figure of *piercing his hands and his feet*, Pſal. xxii. 16. and Iſaiah foretold he ſhould be wounded for our tranſgreſſions, chap. liii. 5. This text is at large explained and vindicated in the Biſhop of Coventry and Litchfield's *Defence of Chriſtianity from the ancient Prophecies*, p. 107.

Ver. 11. *In that day there ſhall be a great mourning in Jeruſalem,* &c.] Joſiah was ſlain at, or near Megiddo, 2 Kings xxiii. 29. it may be the field where the battle was fought, might be called Hadad-rimmon: St. Jerom ſaith, it was a place near Jezreel, called in his time Maximianopolis. The valley, or *plain of Jezreel*, was a large plain, ſee Joſh. xvii. 16. called the *plain of Eſdraelon*, Judith i. 8. it comprehended the valley of Megiddo in it. There the lamentation for Joſiah began, which was continued from thence to Jeruſalem, whither his body was brought to be buried, where *all Judah mourned for him*, and appointed an anniverſary commemoration and lamentation for him; 2 Chron. xxxv, 24, 25. So the mourning for Joſiah became a proverb for a publick and ſolemn lamentation: Such a national humiliation ſhall the Jews obſerve for their crucifying the Meſſias.

Ver. 12. *And the land ſhall mourn, every family apart.*] The whole land ſhall mourn in a moſt ſolemn manner; and every family ſhall ſequeſter themſelves from buſineſs and converſation for that purpoſe; compare chap. vii. 3.

— *The houſe of David apart, and their wives apart.*] Thoſe of the royal family who have rejected Chriſt, ſhall lead the way. Even huſbands and wives ſhall abſtain from each others company, as is uſual in times of ſolemn humiliation; ſee Joel ii. 16. Or, as a very learned perſon ſuggeſts, in ſolemn proceſſions it was uſual for the ſeveral orders of men to go diſtinctly, and likewiſe for the women to go in ranks by themſelves; this was in all likelihood uſed in funeral mournings, where each tribe or order of men and women uſed a diſtinct form of lamentation; For example, the tribe of Judah lamented, *Ah my brother!* the reſt of the tribes anſwered, *Ah Lord!* ſee Jer. xxii. 18. This probably was done in the mourning for Joſiah, ſee 1 Eſdras i. 32. and obſerved in the times after the return from captivity, ſee 2 Chron xxxv. 25. compared with chap. xxxvi. 22. to which ceremony the expreſſions of the text allude.

— *The family of the houſe of Nathan.*] David had a ſon named Nathan, 2 Sam. v. 14. Luke iii. 31. This branch of the royal family ſeems here meant.

Ver. 13. *The family of Shimei apart.*] Some ſuppoſe that this family was noted for breeding up perſons eminent in the knowledge of the law; ſuch was Sameas a noted Rabbi, who lived in our Saviour's time, as St Jerom informs us in his Commentary on Iſa viii. The LXX reads the houſe of Simeon; which tribe was intermixed with that of Judah, Joſh. xix. 9.

Ver. 14. *All the families that remain apart.*] The Prophet having mentioned the tribes and families of chiefeſt note in his time, compriſes the reſt under this general expreſſion.

CHAP. XIII.

1 The fountain of purgation for Jeruſalem, 2 from idolatry, and falſe prophecy. 7 The death of Chriſt, and the trial of a third part.

IN that day there ſhall be a fountain opened to the houſe of David, and to the inhabitants of Jeruſalem, for ſin, and for uncleanneſs.

2 ¶ And it ſhall come to paſs in that day, ſaith the LORD of hoſts, *that* I will cut off the names of the idols out of the land, and they ſhall no more be remembred: and alſo I will cauſe the prophets, and the unclean ſpirit to paſs out of the land.

3 And it ſhall come to paſs, *that* when any ſhall yet propheſy, then his father and his mother, that begat him, ſhall ſay unto him, Thou ſhalt not live; for thou ſpeakeſt lies in the name of the LORD: and his father and his mother, that begat him, ſhall thruſt him through when he propheſieth.

4 And it ſhall come to paſs in that day, *that* the prophets ſhall be aſhamed every one of his viſion, when he hath propheſied; neither ſhall they wear a rough garment to deceive:

5 But he ſhall ſay, I *am* no prophet, I *am* an huſbandman; for man taught me to keep cattle from my youth.

6 And *one* ſhall ſay unto him, What *are* theſe wounds in thine hands? Then he ſhall anſwer, *Thoſe* with which I was wounded *in* the houſe of my friends.

7 ¶ Awake, O ſword, againſt my ſhepherd, and againſt the man *that is* my fellow, ſaith the LORD of hoſts: ſmite the ſhepherd, and the ſheep ſhall be ſcattered: and I will turn mine hand upon the little ones.

8 And it ſhall come to paſs, *that* in all the land, ſaith the LORD, two parts therein ſhall be cut off, *and* die, but the third ſhall be left therein.

9 And I will bring the third part through the fire, and will refine them as ſilver is refined, and will try them as gold is tried: they ſhall call on my name, and I will hear them: I will ſay, It *is* my people; and they ſhall ſay, The LORD *is* my God.

Ver. 1. *In that day ſhall a fountain be opened to the houſe of David,* &c.] The *houſe of David*, with the other *inhabitants of Jeruſalem*, upon their ſolemn humiliation, deſcribed ch. xii, 13, 14. and "believing in him whom they had" crucified *and rejected*, ſhall obtain a full and free pardon of all their ſins, being admitted into the Church of Chriſt by baptiſm; ſee Acts ii, 38, 39. xiii, 38, 39. The word *fountain* properly expreſſes the Chriſtian baptiſm, which was often adminiſtred in fountains and rivers; and likewiſe alludes to the Jewiſh waſhings, which were uſually performed in running waters, and were preſcribed for the expiation of legal pollutions, expreſſed here by the word *niddah*, which properly ſignifies *ſeparation* from the company of others; a cenſure inflicted by the law upon unclean perſons. Kimchi underſtands it of the captivity or deſtruction of the Jews, inflicted upon them for their ſins, which ſequeſtred them from their own land, and made them unfit to attend upon God's worſhip; as unclean perſons were excluded from the precincts of the temple; compare Ezek. xxxvi. 17.

Ver. 2. *I will cut off the names of the idols out of the land, and they ſhall be no more remembred.*] The Jews were forbidden to mention the names of the Heathen idols, if they could avoid it; ſee Exod. xxiii, 13. Joſh. xxiii, 7. Pſal. xvi, 4. So when idolatry ſhould be utterly extirpated, the names of idols ſhould be buried in oblivion. In the Popiſh countries many of the Jews comply with the idolatry there practiſed, as ſome of their own writers confeſs. Manaſſeh Ben Iſrael, de termino vitæ, lib. iii, 4. expounds that threatning, Deut. xxviii, 64. That "they ſhall ſerve other gods, which neither they nor their fathers have known, wood and ſtone," as if it ſhould be fulfilled in their captivity under the Romans, which they ſuppoſe is not yet expired. Here it is foretold, that this ſort of idolatry ſhall be aboliſhed upon their converſion. Or elſe we may underſtand it of the putting down that idolatry now practiſed in Judea, both by the Greek and Latin Chriſtians, before the Jews come to be ſettled in their own country; compare this text with Micah v, 12, 13, 14.

——*And alſo I will cauſe the Prophets,* &c.] By the Prophets are here meant the *falſe prophets*, as the LXX tranſlate it, who underſtand the word *nabi* in that ſenſe, in ſeveral places of Jeremiah; compare Micah iii, 11. Zeph. iii, 4. The unclean ſpirit is the ſame with a *lying ſpirit*, or a falſe pretence to Prophecy and inſpiration; compare Rev. xvi, 13. 1 Kings xxii, 22. The Jews were always very much addicted to ſorcery, charms, and other ſorts of divination, as is obſerved in the note upon Malachi iii, 5. and it is probable, that ſeveral pretenders to Prophecy, will ariſe among them, near the time of their future reſtoration, to diſcourage their return home.

Ver. 3. *When any ſhall yet propheſy,* &c.] Theſe falſe pretenders to Prophecy, who diſcouraged their brethrens converſion and return, were confuted by experience; things falling out quite otherwiſe than they had foretold; ſee ver. 4. This ſhall raiſe a juſt zeal againſt ſuch impoſtors, ſo that even their parents ſhall be forward to put in execution againſt them, the penalties inflicted by the law upon falſe prophets and ſeducers; Deut. xiii, 6—8, 9. xviii, 20. They ſhall treat ſuch a one in the ſame manner, as their fathers did the true Prophet, the Meſſias, ſhall *pierce or thruſt him through*; for the ſame verb is uſed in Hebrew here, and ch. xii, 10.

Ver. 4. *The Prophets ſhall be aſhamed every one of his viſion, when he hath propheſied.*] The event proving quite otherwiſe than they had propheſied.

——*Neither ſhall they wear a rough garment to deceive.*] The Prophets uſed to wear hairy or rough garments; ſee Iſa. xx, 2. this they did, partly in imitation of Elijah, that was ſo clad, 2 Kings i, 8. and partly becauſe it was a deſpicable or mournful habit, and ſuitable to their office, which was to denounce God's judgments againſt pride and luxury. [John Baptiſt wore ſuch a garment, as was ſuitable to the office of a preacher of repentance.] The words import, that theſe Prophets ſhall diſown their former pretences, and no longer wear ſuch a garment, as a badge of their profeſſion.

Ver. 5. *But he ſhall ſay, I am no Prophet, I am an huſbandman,* &c.] To ſave themſelves from puniſhment, ver. 3. each of them ſhall profeſs huſbandry, and ſay that his imployment from a child had been to look after *cattle*, or *till the ground*, as the verb *hiknani* may be tranſlated.

Ver. 6. *And one ſhall ſay unto him, What are theſe wounds in thy hands?* &c.] When ſuch a ſevere inquiſition is made againſt falſe prophets, every one ſhall be ready to obſerve what marks or characters are printed upon the hands of ſuch a pretender, and to aſk him, How they came there? And he ſhall anſwer in his own juſtification, This is not the mark or character of any idol, but only a token that I am a ſervant belonging to ſuch a family. It was an ancient cuſtom for maſters to ſet a mark upon their ſlaves or goods; and there was ſometimes a particular character imprinted upon the worſhippers of certain idols; ſo we read in the Third Book of Maccabees, that the worſhippers of Bacchus had an *ivy leaf* imprinted upon their *bodies*. Such impreſſions were often made upon the *hands*, to which that expreſſion alludes, Rev. xiii. 16. of *receiving the mark of the beaſt upon the right hand.* Several interpreters underſtand this verſe of the *wounds* of Chriſt; but I conceive the following words more properly belong to that ſubject.

Ver. 7. *Awake, O ſword, againſt my ſhepherd, and againſt the man that is my fellow.*] Here begins a new Prophecy, importing that the Meſſias, the great Shepherd, as he is deſcribed in this Prophecy, ch. xi. 4, *&c.* and in Iſa. xl. 11. Ezek. xxxiv. 23. tho' with reſpect to his Divine Nature he be *equal with God* the Father, Phil. ii. 6. yet ſhall be delivered up to death, by God's *determinate counſel* and appointment; ſee Acts ii. 23. iv. 28. A *ſword* is put for any inſtrument of the Divine Juſtice, as hath been obſerved upon ch. xi. 17.

——*Smite the ſhepherd, and the ſheep ſhall be ſcattered.*] This our Lord applies to his diſciples being *ſcattered every man to his own*, upon his being apprehended and put to death; Matt. xxvi. 31. John xvi. 32.

——*And I will turn mine hand upon the little ones*] This ſentence may be tranſlated in two contrary ſenſes. The Hebrew phraſe rendred here, *turn mine hand*, may ſignify either to puniſh, or to ſpare; in the former ſenſe it is taken Pſalm lxxxi. 14. in the latter, Ezek. xx. 22. where our tranſlators render it, " I withdrew my hand. In like manner the word *tſair*, ſignifies *great*, as well as *little*, as hath been obſerved upon Micah v. 2, *viz.* it is tranſlated to this ſenſe in ſome copies of the LXX, and ſo Dr. Pocock underſtands it here, Not. in Portam Moſis, cap. 2. If we follow our Engliſh tranſlation, the ſenſe may be, I will ſhew mercy to my *little flock*, diſpirited by the death of their maſter, and will quickly ſhew him to them alive again, to their joy and comfort. If we tranſlate the words, " I will turn my hand upon the great ones," they denounce a ſevere judgment againſt the Jewiſh rulers, for their ſin in crucifying Chriſt; agreeably to the import of the following words.

Ver. 8. *In all the land, two parts therein ſhall be cut off,* &c.] Thoſe ſevere judgments which our Saviour foretold ſhould come upon them, Matt. xxiv. ſhall conſume *two* parts in *three* of the nation, but a *third* part ſhall eſcape the general deſtruction, and be left to be diſperſed over the world to preſerve a poſterity to future generations.

Ver. 9. *And I will bring the third part thro' the fire, and will refine them as ſilver is refined*, &c.] I will make them paſs through the *furnace of affliction*, Iſa. xlviii. 10. the wicked among them ſhall be conſumed as droſs, and they that repent and believe, ſhall be ſaved; ſee Ezek xx. 38.

——*They ſhall call upon my name, and I will hear them.*] When I have *poured upon them the ſpirit of grace and ſupplication*, ch. xii. 10. they ſhall humbly implore pardon for their ſins, and I will graciouſly hear and anſwer their prayers; compare ch. x. 6. Iſa. lxv. 24. Hoſ. ii. 21. Joel. ii. 32.

——*I will ſay, It is my people, and they ſhall ſay, The Lord is my God.*] For their diſobedience *I broke my covenant with them*, ch. xi. 10. and they were no longer my people; but upon their repentance and converſion, *they ſhall be as tho' I had not caſt them off*, ch. x. 6. and I will renew my covenant-relation with them; compare ch. viii. 8. Levit. xxvi. 12. Jer. xxx. 22. Ezek. xi. 20. xxxvi. 28. xxxvii. 27.

CHAP. XIV.

1 *The deſtroyers of Jeruſalem deſtroyed.* 4 *The coming of Chriſt, and the graces of his kingdom.* 12 *The plague of Jeruſalem's enemies.* 16 *The remnant ſhall turn to the Lord,* 20 *and their ſpoils ſhall be holy.*

BEhold, the day of the LORD cometh, and thy ſpoil ſhall be divided in the midſt of thee.

2 For I will gather all nations againſt Jeruſalem to battle, and the city ſhall be taken, and the houſes rifled, and the women raviſhed, and half of the city ſhall go forth into captivity, and the reſidue of the people ſhall not be cut off from the city.

3 Then ſhall the LORD go forth, and fight againſt thoſe nations, as when he fought in the day of battle.

4 ¶ And his feet ſhall ſtand in that day upon the mount of Olives, which *is* before Jeruſalem on the eaſt, and the mount of Olives ſhall cleave in the midſt thereof, toward the eaſt, and toward the weſt, *and there ſhall be* a very great valley; and half of the mountain ſhall remove toward the north, and half of it toward the ſouth.

5 And ye ſhall flee *to* the valley of the mountains: for the valley of the mountains ſhall reach unto Azal: yea, ye ſhall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God ſhall come, *and* all the ſaints with thee.

6 And it ſhall come to paſs in that day, *that* the light ſhall not be clear, *and* dark.

7 But it ſhall be one day which ſhall be known to the LORD, not day, nor night: but it ſhall come to paſs *that* at evening time it ſhall be light.

8 And it ſhall be in that day, *that* living water ſhall go out from Jeruſalem: half of them toward the former ſea, and half of them toward the hinder ſea: in ſummer and in winter ſhall it be.

9 And the LORD ſhall be king over all the earth: in that day ſhall there be one LORD, and his name one.

10 All the land ſhall be turned as a plain from Geba, to Rimmon, ſouth of Jeruſalem: and it ſhall be lifted up, and inhabited in her place: from Benjamins gate unto the place of the firſt gate, unto the corner-gate, and *from* the tower of Hananeel unto the kings wine-preſſes.

11 And *men* ſhall dwell in it, and there ſhall be no more utter deſtruction, but Jeruſalem ſhall be ſafely inhabited.

12 ¶ And this ſhall be the plague wherewith the LORD will ſmite all the people that have fought againſt Jeruſalem: Their fleſh ſhall conſume away while they ſtand upon their feet, and their eyes ſhall conſume away in their holes, and their tongue ſhall conſume away in their mouth.

13 And it ſhall come to paſs in that day, *that* a great tumult from the LORD ſhall be among them, and they ſhall lay hold every one on the hand of his neighbour, and his hand ſhall riſe up againſt the hand of his neighbour.

14 And Judah alſo ſhall fight at Jeruſalem; and the wealth of all the heathen round about ſhall be gathered together, gold, and ſilver, and apparel in great abundance.

15 And ſo ſhall be the plague of the horſe, of the mule, of the camel, and of the aſs, and of all the beaſts that ſhall be in theſe tents, as this plague.

16 ¶ And it ſhall come to paſs, *that* every one *that is* left of all the nations which came againſt Jeruſalem, ſhall even go up from year to year to worſhip the King the LORD of hoſts, and to keep the feaſts of tabernacles.

17 And it ſhall be *that* whoſo will not come up of *all* the families of the earth unto Jeruſalem, to worſhip the King the LORD of hoſts, even upon them ſhall be no rain.

18 And if the family of Egypt go not up, and come not, that have no *rain:* there ſhall be the plague wherewith the LORD will ſmite the heathen that come not up to keep the feaſt of tabernacles.

19 This ſhall be the puniſhment of Egypt, and the puniſhment of all nations that come not up to keep the feaſt of tabernacles.

20 ¶ In that day ſhall there be upon the bells of the horſes, HOLINESS UNTO THE LORD; and the pots in the LORDS houſe ſhall be like the bowls before the altar.

21 Yea, every pot in Jeruſalem, and in Judah, ſhall be holineſs unto the LORD of hoſts: and all they that ſacrifice, ſhall come and take of them, and ſeethe therein: and in that day there ſhall be no more the Canaanite in the houſe of the LORD of hoſts.

Ver. 1. *Behold, the day of the Lord cometh,* &c.] A day remarkable for the execution of his judgments upon Jeruſalem, and her inhabitants, (compare Joel ii. 31.) when their riches ſhall become a prey to the conquerors.

Ver. 2. *And I will gather all nations againſt Jeruſalem to battle.*] The Romans being lords of the known world, had the ſtrength of all nations united in their forces; as Nebuchadnezzar is ſaid to *fight againſt Jeruſalem with all the kingdoms of the earth of his dominion,* Jer. xxx. 1.

— *And the city ſhall be taken, and the houſes rifled, and the women raviſhed.*] The Roman army ſhall exerciſe thoſe acts of luſt and violence, which are too frequent among conquerors; ſee Iſa. xiii. 13. Amos vii. 17.

— *And half of the city ſhall go into captivity.*] It is ſaid chap. xiii. 8. that *a third part of the land ſhall be left therein,* which is very well conſiſtent with "half the cities going into captivity."

— *And the reſidue of the people ſhall not be cut off from the city.*] God ſhall preſerve the other half of the citizens from being cut off by the enemy. There were "forty thouſand of the inhabitants ſuffered to go whither they would," ſaith Joſephus, de Bell. Jud. lib. vii. cap. 15.

Ver. 3. *Then ſhall the Lord go forth to fight againſt thoſe nations,* &c.] In after-times God ſhall diſcomfit the poſterity of theſe nations, *viz.* the *Latin idolaters,* who probably will be joined in alliance with the *Mahometans,* ſee chap. xii. 2—8. and will go forth againſt them in as viſible a manner, as he appeared in behalf of Iſrael, when he overthrew the Egyptians in the Red-ſea, or when the ark of God's Preſence led their armies in the land of Canaan, Joſh. vi. 6. It is no unuſual thing for the Holy Writers to ſpeak of two events together, which happen at a great diſtance from each other; ſo we read 1 Cor. xv. 23. *Chriſt the firſt-fruits, afterward they that are Chriſt's at his coming.*

Ver. 4. *And his feet ſhall ſtand in that day upon the mount of Olives, which is before Jeruſalem on the eaſt.*] The glory of the Lord, *i. e.* the *Shekinah* or ſymbol of God's Preſence, when it departed from the city and temple, ſettled it ſelf upon the mount of Olives, Ezek. xi. 23. ſo when God ſhall return to Jeruſalem, and make it the ſeat of his Preſence again, it ſhall return by the ſame way it departed; ſee Ezek xliii. 2. We may add, that when our Lord aſcended from the mount of Olives, the Angels told his diſciples, "he ſhall come again in like manner, *i. e.* in a viſible and glorious appearance at the ſame place, Acts i. 11, 12.

—*And the mount of Olives ſhall cleave in the midſt thereof,* &c.] By an earthquake, ſuch as was in the time of king Uzziah, ſee Amos i. 1. the middle of mount Olivet ſhall cleave aſunder, and ſink into a deep valley, ſo as to leave the two points or tops of the hill, north and ſouth, ſtill ſtanding. Mount Olivet had three tops or eminences, one on the north point, another on the ſouth, and the third in the middle, from whence Chriſt aſcended, and where Chriſtians in after-times erected a croſs in memory of his aſcenſion there; ſee Maundrell's Travels, p. 103.

Ver. 5. *And ye ſhall flee to the valley of the mountains,* &c.] When ye ſee the mount of Olives cleave aſunder, ye ſhall flee toward the valley for fear. The margin reads "the valley of my mountains," which may be underſtood of Sion and Moriah. But the Chaldee and LXX reading the text with a ſmall alteration of the points, render the ſenſe thus: "the valley of the mountains ſhall be filled up; for the valley of the mountains ſhall join, *or touch,* even to Azal, it ſhall even be filled up, as it was filled by the earthquake in the days of Uzziah." Joſephus writes, Antiq. lib. ix. c. 12. "That upon the earthquake the mountain before Jeruſalem, *i. e.* mount Olivet, cleft on the weſt-ſide, and then removed for about half a mile toward the eaſt-part of the hill, and there ſtopt." Azal is probably a name by which part of the hill was called.

— *And the Lord my God ſhall come,* &c.] Or *with him,* as the Chaldee and LXX read. The words are a deſcription of Chriſt's coming to judgment, attended with *all the Holy Angels,* as the writers of the New Teſtament expreſs it; Matth. xvi. 27. xxv. 31. Mark viii. 38. The word *Kedoſhim,* tranſlated *Saints,* elſewhere ſignifies Angels; ſee Deut. xxxiii. 2. ſo the word *Saint* is uſed in the New Teſtament, 1 Theſ. iii. 13. and St. Jude, ver. 14. quoting the Prophecy of Enoch, ſaith, "Behold, the Lord cometh with ten thouſand of his Saints," or Holy ones; a place exactly parallel with that of the text. The name Jehovah, Lord, is often applied to the Meſſias by the Prophets; ſee Hoſea i. 7. and compare chap. xii. 8—10. of this Prophecy. The time here ſpecified may probably be the ſeaſon when the Jews ſhall *look upon*, or *behold him whom they have pierced*, chap. xii. 10.

Ver. 6. *And it ſhall come to paſs in that day*, &c.] It ſhall not be clear in ſome places, and dark in other parts of the world, *i. e.* there ſhall not be that ſucceſſion of day and night as there is now.

Ver. 7. *But it ſhall be one day, which ſhall be known to the Lord*, &c.] At the comſummation of all things, a time pre-determined by God, but known to no creature, Matt. xxiv. 36. there ſhall not be any viciſſitude of day and night, but one uninterrupted day, without any evening or twilight; compare Iſa. lx. 19, 20 Rev. xxi. 23. xxii, 5.

Theſe two verſes may be expounded with reſpect to the Jews, that their condition ſhall be for ſome time not altogether proſperous nor yet quite deſperate. The great *criſis* of their affairs ſhall be in a day which God alone knows; unlike to our days, dark at the beginning, and clear in the end, when the light is not expected.

Ver. 8. *And it ſhall be in that day, that living waters ſhall go out of Jeruſalem.*] The ſupplies of grace are often repreſented in Scripture by trivers and ſtreams of water, which both cleanſe and make fruitful the ground thro' which they paſs; ſee Ezek. xlvii. 1. Joel iii. 18. Here they are deſcribed as coming out of Jeruſalem: In Ezekiel and Joel they are ſaid to come out of the temple; both deſcriptions intimating that the Church is the ſpring from whence all the means of grace are communicated to believers.

— *Half of them toward the former ſea*, &c.] The ſame Hebrew phraſe is tranſlated, the *eaſt-ſea*, and *the utmoſt ſea*, Joel ii. 20. The firſt of theſe denotes the ſea or lake of Sodom, being toward the eaſt country, Ezek. xlvii. 8. the latter ſignifies the Mediterranean, or weſtern-ſea; ſee Deut. xi. 24. The expreſſion imports, that the whole land ſhall have a plentiful ſhare of theſe bleſſings which are here deſcribed under the metaphor of *living waters*.

— *In ſummer and in winter ſhall it be.*] They ſhall be the ſame in all ſeaſons of the year; neither failing in ſummer, nor overflowing in winter.

Ver. 9. *And the Lord ſhall be king over all the earth*, &c.] Upon the converſion of the Jews, and the coming in of the *fulneſs* of the Gentiles, the name of God ſhall not be given to any idol; idolatry being utterly aboliſhed, chap. xiii. 2. and God ſhall be glorified *with one mind and one mouth*, all the world over; compare Micah v. 12, 13, 14 Zeph. iii. 9. Rev. xi. 15. The *ſtone* which repreſents Chriſt's kingdom, ſhall then *become a mountain, and fill the whole earth*, Dan. ii. 35.

Ver. 10. *All the land ſhall be turned as a plain from Geba to Rimmon, ſouth of Jeruſalem.*] The mountains about Jeruſalem (ſee Pſal. cxxv. 2.) ſhall be levelled, perhaps by the earthquake before mentioned, from Geba northward to Rimmon, ſouthward of Jeruſalem. The expreſſions may ſignify, that all impediments ſhall be removed that oppoſe the advancement of Chriſt's kingdom; compare ch. iv. 7. Iſa. xl. 4.

— *And it ſhall be lifted up, and inhabited in her place.*] The mountains that obſtructed the proſpect of Jeruſalem being removed, the city ſhall be ſeen by paſſengers afar off, like *the city ſet on an hill*, to which the Church is compared, Matth. v. 14. and it ſhall be inhabited as formerly; ſee ch. xii. 6.

— *From Benjamin's gate, unto the place of the firſt gate unto the corner-gate.*] Benjamin's gate was on the north-ſide of the city, the tribe of Benjamin lying northward in reſpect of Jeruſalem. The Prophet foretels that the city ſhall be inhabited from Benjamin's gate northward, to the *firſt* or *old* gate ſouthward, mentioned Nehem. iii. 6. xii. 39. and ſtill further on, to the *corner-gate*, ſituate on the ſouth-weſt part of the city; ſee Dr. Lightfoot's *Deſcription of Judea, c.* 26.

— *And from the tower of Hananeel*, &c.] The tower of Hananeel was on the ſouth-part of Jeruſalem, as the ſame writer obſerves, and the *king's wine-preſs* on the north part; compare this verſe with Jer. xxxi. 38, 39.

Ver. 11. *And men ſhall dwell in it, and there ſhall be no more utter deſtruction.*] The city ſhall never be utterly deſtroyed, as it was by the Chaldeans and Romans, compare Jer. xxxi. 40. The latter part of the ſentence may be tranſlated, "there ſhall be no more curſe." In the new ſtate of things here foretold, the curſe which ſin brought into the world ſhall be removed. The ſame words are repeated by St. John, Rev. xxii. 3. and ſeem to be taken from this place.

— *But Jeruſalem ſhall ſafely be inhabited.*] A promiſe often repeated in the Prophets; ſee Jer. xxiii. 6.

Ver. 12. *And this ſhall be the plague*, &c.] Thoſe that die not in the battle, nor fall by the hand of their brethren, ſee ver. 13. ſhall be deſtroyed by famine or conſumption.

Ver. 13. *And it ſhall come to paſs in that day, that a great tumult from the Lord ſhall be among them*, &c.] Or, a *great diſcomfiture*, as the word is tranſlated, 1 Sam. xiv. 20. The LXX render it an *ecſtaſy*; ſuch a terror or confuſion ſhall ſeize them, as ſhall take away the uſe of their reaſon, ſee ch. xii. 4. or there ſhall be miſunderſtandings among them, ſo that they ſhall fall foul one upon another, as the army of the Philiſtines and Moabites did, 1 Sam. xiv. 20. 2 Chron. xx. 23. compare Ezek. xxxviii. 21. The Prophet goes back to give an account how God would diſcomfit thoſe that come againſt Jeruſalem, ver. 3.

Ver. 14. *And Judah alſo ſhall fight at Jeruſalem.*] The Lord *ſhall ſave the tents of Judah firſt*, ch. xii. 7. and then they ſhall join their forces againſt the common enemy, when he comes againſt Jeruſalem; ſee ch. xii. 2.

— *And the wealth of the Heathen round about ſhall be gathered together*, &c.] As they came with an intent to make a prey of Jeruſalem, ſo the wealth which they brought with them ſhall become a ſpoil to the Jews; compare Ezek. xxxviii. 12. xxxix. 10.

Ver. 15. *And ſo ſhall be the plague of the houſe*, &c.] This is to be joined to the 12th verſe, the 13th and 14th being read in a *parentheſis*. Both man and beaſt in that army, ſhall be conſumed in one common deſtruction.

Ver. 16. *And it ſhall come to paſs, that every one that is left of all the nations that came againſt Jeruſalem.*] Thoſe that were not in the army that marched againſt Jeruſalem. The words may be tranſlated, *Every one that is left from among all the nations*, &c. and then they may be underſtood of the Jews that remained behind, and did not go to Judea to fight for Jeruſalem. The Jewiſh commentators follow this ſenſe.

——*Shall even go up year by year to worſhip the king, the Lord of hoſts, and keep the feaſt of tabernacles.*] i. e. They ſhall join in the ſolemn acts of Chriſtian worſhip. The Prophets often deſcribe the ſtate of the Goſpel by the uſages of their own times; compare ver. 20, 21. of this chapter, and ch. viii. 21, 22. ſee likewiſe Iſa. lx. 7--9. lxvi. 23. The *feaſt of tabernacles* being obſerved in remembrance of God's conducting and preſerving the Jews in the wilderneſs for forty years, was obſerved with extraordinary expreſſions of rejoicing; compare Hoſ. xii. 9. The Jews have a Tradition, that the defeat of Gog and Magog, which ſeems to be the ſame diſcomfiture which is here deſcribed, ſhall fall out upon the feaſts of tabernacles; or as others ſay, that the *ſeven months celanſing of the land*, Ezek. xxxix. 12. ſhall be finiſhed at that time.

Ver. 17. *Even upon them ſhall be no rain.*] For want of which they ſhall ſuffer a famine.

Ver. 18. *And if the family of Egypt go not up, and come not, that have no rain, there ſhall be the plague wherewith the Lord will ſmite the Heathen*, &c.] Though the fruitfulneſs of Egypt, eſpecially the upper part of it (ſee Herodotus, lib. iii. c. 10.) depends not upon rain; compare Deut. xi. 1,0 11. yet if the Jews that dwell there, or the reſt of the inhabitants, do not join in the ſolemn acts of Chriſtian worſhip, (ſee ver. 16.) they ſhall ſuffer the ſame plague of famine with which others are threatned, *i. e.* the *Nile ſhall not overflow*, as the Targum explains it; from whence a *famine* will enſue. The words may be tranſlated more exactly to the Hebrew thus; "If the family of Egypt go not up, ſhall there not be the plague wherewith the Lord will ſmite the Heathen that come not up?" The particle *velo* is often taken interrogatively, as Noldius obſerves, p. 342. The word *family* is equivalent to kingdom.

[*That have no rain.*] The upper parts of Egypt, beyond Thebes, have no rain: Beſide the teſtimony of Herodotus, Seneca affirms the ſame, Nat. Quæſt. l. iv. c. 2. *In ea parte quæ in Æthiopiam vergit, aut nulli imbres ſunt, aut rari.* Our learned countryman, Mr. Graves, in his Pyramidographia, § 2. tells us, "That while he lived at Alexandria, a great deal of rain fell there in the months of December and January; but in the upper part of Egypt, about Syene, and the cataracts of Nile, the inhabitants affirmed that they ſeldom had any rain."]

Ver. 20. *In that day ſhall there be upon the bells of the horſes, holineſs unto the Lord.*] A very learned perſon ſuppoſes that this and the following verſe, imply in them the promiſe of an univerſal peace, a bleſſing often ſpoken of in the Prophets, as concomitant of the flouriſhing ſtate of Chriſt's kingdom. Taking this to be the general import of the place, the firſt part of the verſe implies, that the *bridles*, or trappings of the horſes, as the Chaldee explains the word *metſilloth*, i. e. the neceſſary furniture of war, ſhall no more be applied to its former uſe, but ſhall be looked upon as ſacred, and laid up in the armory of God's houſe, for a memorial of the good ſucceſs he had given his people againſt their enemies; ſee 2 Chron. xxiii. 9.

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Here ends the Book of the Prophet ZECHARIAH.

Critical

Critical and Explanatory ANNOTATIONS ON MALACHI.

The PREFACE.

The Prophet Malachi was in all likelihood contemporary with Nehemiah. His Prophecy ſuppoſes the temple to be built, and the worſhip of God ſettled there; but blames the prieſts and Levites for not attending upon the publick worſhip, ch. i. 10. and the people for offering the *lame* and the *blind*, ibid. ver. 7, 8. *and robbing God of his tithes and offerings*, ch. iii. 10. which agrees very well with the abuſes we read of, Nehem. x. 33--39. xiii. 10, 11, 12. as his reproving them for *marrying ſtrange wives*, ch. ii. 11.---exactly anſwers Nehem. x. 30. xiii. 23, &c.

Biſhop Lloyd dates this Prophecy ſomething later than Nehemiah's time, about three hundred ninety-ſeven years before Chriſt; at which time, according to his computation, the firſt ſeven of Daniel's weeks, or forty-nine years, were expired: Which time, as his Lordſhip explains the words, was alotted for *ſealing up the viſion and Prophecy*; Dan. ix. 24, *i. e.* for completing the canon of the Old Teſtament: The words of Malachi, ch. iv. 4, 5. import, that after him the Jews were not to expect a ſucceſſion of Prophets: Whereupon he exhorts them carefully to obſerve the law of Moſes, and to look for no other Prophet, till Elias the forerunner of the Meſſias ſhould come.

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1 *Malachi complaineth of Iſrael's unkindneſs.* 6 *Of their irreligiouſneſs,* 12 *and prophaneneſs.*

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4 Whereas Edom ſaith, We are impoveriſhed, but we will return and build the deſolate places: thus ſaith the LORD of hoſts, They ſhall build, but I will throw down; and they ſhall call them, The border of wickedneſs, and the people againſt whom the LORD hath indignation for ever.

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name: and ye ſay, Wherein have we deſpiſed thy name?

7 Ye offer polluted bread upon mine altar; and ye ſay, Wherein have we polluted thee? in that ye ſay, The table of the LORD *is* contemptible.

8 And if ye offer the blind for ſacrifice, *is it* not evil? and if ye offer the lame and ſick, *is it* not evil? offer it now unto thy governor, will he be pleaſed with thee, or accept thy perſon? ſaith the LORD of hoſts.

9 And now, I pray you, beſeech God, that he will be gracious unto us: this hath been by your means: Will he regard your perſons? ſaith the LORD of hoſts.

10 Who *is there* even among you, that would ſhut the doors *for nought*? neither do ye kindle *fire* on mine altar for nought. I have no pleaſure in you, ſaith the LORD of hoſts, neither will I accept an offering at your hand.

11 For from the riſing of the ſun even unto the going down of the ſame, my name *ſhall be* great among the Gentiles, and in every place incenſe *ſhall be* offered unto my name, and a pure offering: for my name *ſhall be* great among the heathen, ſaith the LORD of hoſts.

12 ¶ But ye have profaned it, in that ye ſay, The table of the LORD *is* polluted, and the fruit thereof, *even* his meat *is* contemptible.

13 Ye ſaid alſo, Behold, what a wearineſs *is it*, and ye have ſnuffed at it, ſaith the LORD of hoſts; and ye brought *that which was* torn, and the lame, and the ſick; thus ye brought an offering: ſhould I accept this of your hands? ſaith the LORD.

14 But curſed *be* the deceiver, which hath in his flock a male, and voweth and ſacrificeth unto the Lord a corrupt thing: for I *am* a great King, ſaith the LORD of hoſts, and my name *is* dreadful among the heathen.

Ver. 1. *The burden of the Lord to Iſrael by Malachi.*] The word *burden* is ſometimes equivalent to Prophecy, and in this ſenſe it is taken here, and is ſo interpreted in the Syriack Verſion; ſee the note upon Zech. xii. 1. Iſrael ſtands here for Judah, as it does ver. 5. ch. ii. 11. Micah i. 14. iii. 1—8, 9. that being the only remainder of the Jewiſh nation, which enjoyed any of the bleſſings promiſed to their fathers.

Ver. 2 *I have loved you, ſaith the Lord.*] I have choſen you for my peculiar people, out of pure love and kindneſs, without any antecedent merits on your ſide; ſee Deut. vii, 8. x. 15.

————and ver. 3. *Was not Eſau Jacob's brother? ſaith the Lord: yet I loved Jacob; and I hated Eſau, and laid his mountains and his heritage waſte.*] I have all along ſhewed a particular kindneſs to Jacob and his family, above that of Eſau, tho' they were both the ſons of Iſaac: and have lately given a ſignal proof of it in that I have reſtored you to your own country again, after your captivity; whereas I have ſcattered the Edomites, and diſpoſſeſſed them of mount Seir, their ancient inheritance, Deut. ii. 5. by the Nabatheans, to which they ſhall never be reſtored again; compare Jer. xlix. 18. Ezek. xxxv. 7—9. *Hating* is ſometimes uſed comparatively for a leſs degree of love; ſee Gen. xxix. 31. Luke xiv. 26. St. Paul alledges this text, Rom. ix. 13. to prove, that God might juſtly reject the Jews for their rejecting the Goſpel, notwithſtanding his promiſes made to Abraham's ſeed: ſince he had from the beginning freely beſtowed particular favours upon one branch of his poſterity, from which others were excluded.

——*For the dragons in the wilderneſs.*] The word *tannin* or *tannoth*, ſignifies any large creature of the creeping kind, whether by land or ſea; ſee the note upon Micah i. 8. Here it is taken for a great ſerpent, ſuch as are commonly found in deſarts and deſolate places; compare Pſal. xliv. 19. Iſa. xiii. 22. Jer. ix. 11. li. 37.

Ver. 4. *We are impoveriſhed, but we will return and build the deſolate places.*] They hoped to be reſtored to their own country again, as the Jews had been.

——*They ſhall build, but I will throw down.*] Or, *If they ſhall build, yet I will throw down*; ſee Noldius, Concord. p. 90. They ſhall never ſucceed in their attempts to recover their own country, and ſhall be finally ſubdued by Hyrcanus, and the name of the Edomite utterly extinguiſhed; ſee Dr. Prideaux, ad an. A. C. 129.

——*And they ſhall call them the border of wickedneſs, &c.*] They ſhall be ſpoken of as a remarkable example of God's ſevere judgments upon a ſinful people. The word *border* is equivalent to country here, and in the following verſe; ſo it is uſed Jer. xxxi. 17. Ezek. xi. 10. Amos vi. 2.

Ver. 5. *And your eyes ſhall ſee it, &c.*] Tho' you ungratefully forget God's former mercies, he will give you freſh inſtances of his favour towards you, ſo that ye ſhall be forced to acknowledge that he continues to make his name and pour illuſtrious in your preſervation.

Ver. 6. *A ſon honoureth his father, and a ſervant his maſter, &c.*] Thoſe degrees of reſpect that are due to human authority, are in a more eminent manner to be paid to the Supreme Lord of all; ſo the prieſts who are dedicated to my ſervice in a peculiar manner, behave themſelves very undutifully, in that diſreſpect which they ſhew to my name and worſhip; ſee the following verſe.

——*And ye ſay, wherein have we deſpiſed thy name?*] Or, *yet ye ſay:* they impudently perſiſt in juſtifying themſelves; compare ch. ii. 14—17. iii. 7, 8—13.

Ver. 7. *Ye offer polluted bread upon mine altar—the table of the Lord.*] The words *altar* and *table* denote the ſame thing; compare Ezek. xli. 22. What was conſumed upon the altar, was God's portion, and is called the *bread of God*, Lev. xxi. 6. and the food of the Lord, ch. iii. 11,--16. as our tranſlation renders it, but it is in the Hebrew, *the bread of the Lord.* So by *polluted bread* is meant maimed and blemiſhed ſacrifices, as it is particularly expreſſed ver. 8.

—— *In that ye ſay, the table of the Lord is contemptible.*] By your actions you declare how little value you have for the worſhip of God, ſince you care not in how ſlight and contemptuous a manner it is performed.

Ver. 8. *And if ye offer the blind for ſacrifice, is it not evil?*] The beaſts to be offered in ſacrifice were required to be perfect and without blemiſh, Levit. xxii. 21, 22.

—— *Offer it now to thy governor, will he be pleaſed with thee?*] It argues a great contempt of Almighty God, when men are leſs careful in maintaining the decencies of his worſhip, than they are in giving proper reſpects to their ſuperiors.

Ver. 9. *And now, I pray you, beſeech God, &c.*] This irreverent performance of God's worſhip is a national ſin, for which we may expect ſome publick judgment. It is the prieſts office to intercede with God, to be merciful to his people; ſee Joel ii. 17 and you are more eſpecially obliged to do this, becauſe this wickedneſs has been occaſioned by your neglect, altho' it is much to be feared he will not regard your prayers or interceſſion.

Ver. 10. *Who is there even among you that would ſhut the doors for nought?* &c.] You do not attend upon my ſervice in the temple, out of any zeal or affection for it, but purely with a regard to your own profit and advantage, which makes both your perſons and your offerings unacceptable unto me: And under the Goſpel I will put an end both to your prieſthood and the ſacrifices which you offer; ſee the following verſe. The words *for nought*, at the end of the firſt ſentence, are not in the Hebrew, but are ſupplied by our interpreters. The LXX render the ſentence to this ſenſe, *It is thro' you* (or thro' your fault) *that the doors will be ſhut*, i. e. you would be content to have the doors of the temple quite ſhut up, and God's worſhip wholly intermitted.

Ver. 11. *And in every place incenſe ſhall be offered to my name, and a pure offering.*] The Prophet deſcribes the Chriſtian ſacrifice of prayer and thankſgiving, by the outward rites of the Jewiſh worſhip; ſee the note on Zech. xiv. 16. Incenſe was looked upon as a figure or emblem of prayer by the Jews themſelves, ſee Pſal. cxli. 2. Luke i, 10. This Spiritual Service the Prophet ſaith, ſhall be offered up *in every place*, whereas the Jewiſh worſhip was confined to the temple. The words of Chriſt are a commentary upon this text, John. iv. 21, 22. "The hour cometh when ye ſhall neither in this mountain, nor yet at Jeruſalem, worſhip the father, but the true worſhippers ſhall worſhip him in ſpirit and in truth." Where *Spirit* is oppoſed to the carnal ordinances of the Jewiſh ſervice, ſuch as meats and drinks and bloody ſacrifices; and *Truth* is uſed by way of diſtinction from the ſame external rituals, which were only "ſhadows of things to come." The Hebrew word *mincha*, *offering*, is commonly tranſlated by our interpreters *meat-offering*, but ſhould rather be rendred *bread-offering*, it being that offering of fine flour which always accompanied the other ſacrifices, ſee Levit ii. 1. ix. 17. It ſeems to ſignify the *daily ſacrifice*, by a Synecdoche, in the 13th verſe of this ch. and ch. ii. 12, 13. as it does in 1 Kings xviii. 29,--36. Mr. Mede thinks the word is uſed here to denote the Sacrament of the Lord's-Supper, which may be properly called a commemorative ſacrifice; ſee his Diſcourſe of the Chriſtian Sacrifice.

Ver. 12. *But ye have profaned it, in that ye ſay*, &c.] But ye have profaned mine altar, and in your careleſs performance of my ſervice there, you do as good as ſay, there is no difference between what is offered upon it, and other common meats: Thus you render my ſacrifices contemptible in the ſight of the people. The word *nib*, *fruit*, is applied to ſacrifice; ſee Iſa. lvii. 19. where the *fruit of the lips*, is explained of the *ſacrifice of prayer and thankſgiving*, Heb. xiii. 15. The *oclo*, *his meat*, may be underſtood either of that part of the ſacrifice, which was immediately offered upon the altar, and is called the *food of the Lord*, ſee the note upon ver. 7. or elſe of the remainder of the ſacrifice which God allotted to the prieſt, and to thoſe that made the offering, but was ſtill eſteemed an hallowed thing, as having been conſecrated to God; ſee Numb. xviii. 9, 10. Levit. xix. 8.

Ver. 13. *Ye have ſaid, what a wearineſs is it? and ye have ſnuffed at it.*] Ye have complained of the conſtant attendance upon my altar, as a weariſome employment, as if ye were over-burthened with the care of purifying your ſelves, and the nice inſpection of the ſacrifices brought thither; ſo you have by your outward geſtures expreſſed your contempt of my ſervice.

——— *And you have brought that which was torn*, &c.] See ver. 8.

——— *They have brought an offering.*] See the note upon ver. 11.

——— *Should I accept this of your hands.*] God hath declared in Levit. xxii. 20. that he will not accept a ſacrifice any way blemiſhed or imperfect.

Ver. 14. *But curſed be the deceiver, which hath in his flock a male*, &c.] The former reproofs related only to the prieſts, here the Prophet reproves the people, that would offer to deceive Almighty God by putting him off with the worſt they had. Dr. Pocock thinks the words are to be underſtood of ſuch offerings as of their own accord they vowed to God, which were to be males, Levit. xxii. 19. And if they would not perform their vows, in ſuch a manner as God directed, it were better they did not vow at all; ſee Deut. xxiii. 21.

It was in this reſpect that Abel's ſacrifice was preferred before Cain's, that he offered of the beſt of his ſubſtance. Thus much is implied in the words of St. Paul, Heb. xi. 4. where the Apoſtle ſaith, *Abel offered* πλείονα θυσίαν, a *ſacrifice better* in its kind than Cain.

——— *For I am a great king, ſaith the Lord of hoſts, and my name is dreadful among the Heathen.*] As God is the *great king over all the earth*, and will be acknowledged as ſuch among the Gentiles, under the Goſpel, ver. 11. ſo mens religious ſervices ought to be performed with a reverence ſuitable to the greatneſs of his majeſty.

CHAP. II.

1 *He ſharply reproveth the prieſts for neglecting their covenant,* 11 *and their people for idolatry,* 14 *for adultery,* 17 *and for infidelity.*

AND now, O ye prieſts, this commandment *is* for you.

2 If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, ſaith the LORD of hoſts, I will even ſend a curſe upon you, and I will curſe your bleſſings: yea, I have curſed them already, becauſe ye do not lay *it* to heart.

3 Behold, I will corrupt your ſeed, and ſpread dung upon your faces, *even* the dung of your ſolemn feaſts, and *one* ſhall take you away with it.

4 And ye ſhall know that I have ſent this commandment unto you, that my covenant might be with Levi, ſaith the LORD of hoſts.

5 My covenant was with him of life and peace, and I gave them to him, *for* the fear wherewith he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the prieſts lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth: for he *is* the meſſenger of the LORD of hoſts.

8 But ye are departed out of the way: ye have cauſed many to ſtumble at the law: ye have corrupted the covenant of Levi, ſaith the LORD of hoſts.

9 Therefore have I alſo made you contemptible and baſe before all the people, according as ye have not kept my ways, but have been partial in the law.

10 Have we not all one father? hath not one God created us? Why do we deal treacherouſly every man againſt his brother, by profaning the covenant of our fathers?

11 ¶ Judah hath dealt treacherouſly, and an abomination is committed in Iſrael and in Jeruſalem: for Judah hath profaned the holineſs of the Lord which he loved,

and hath married the daughter of a ſtrange god.

12 The LORD will cut off the man that doth this: the maſter and the ſcholar out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hoſts.

13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, inſomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

14 ¶ Yet ye ſay, Wherefore? becauſe the LORD hath been witneſs between thee and thy wife of thy youth, againſt whom thou haſt dealt treacherouſly: yet *is* ſhe thy companion, and the wife of thy covenant.

15 And did not he make one? yet had he the reſidue of the ſpirit: and wherefore one? that he might ſeek a godly ſeed: therefore take heed to your ſpirit, and let none deal treacherouſly againſt the wife of his youth.

16 For the LORD the God of Iſrael ſaith, that he hateth putting away: for *one* covered violence with his garment, ſaith the LORD of hoſts: therefore take heed to your ſpirit, that you deal not treacherouſly.

17 ¶ Ye have wearied the LORD with your words: yet ye ſay, Wherein have we wearied *him*? When ye ſay, Every one that doth evil, *is* good in the ſight of the LORD, and he that delighteth in them; or, Where *is* the God of judgment?

Ver. 1, 2. *This commandment is for you — to give glory to my name.*] Which you have deſpiſed by your irreverent performance of my ſervice, ch. i. 6, *&c.*

—— *I will ſend a curſe upon you, and curſe your bleſſings.*] Turn your bleſſings into curſes, or rather remove your bleſſings, and ſend curſes and calamities in their ſtead.

Ver. 3. *Behold, I will corrupt your ſeed.*] The ſeed wherewith you ſow your ground, ſo that there ſhall not be wherewith to furniſh the meat-offerings requiſite for the daily ſacrifice; ſee ch. iii, 11. Joel i. 13.

—— *And ſpread dung upon your faces, even the dung of your ſolemn feaſts.*] Ye ſhall become as contemptible, as if one had covered your faces with dung and filth.

—— *And one ſhall take you away with it.*] You ſhall be eſteemed as ſo many nuiſances, only to be removed out of ſight, as dung is; compare 1 Kings xiv. 10.

Ver. 4. *And you ſhall know that I have ſent this commandment unto you.*] By the puniſhments which will follow upon your neglecting to obſerve the commandment here enjoined you; ver. 1, 2.

—— *That my covenant might be with Levi.*] That the covenant that I made with the tribe of Levi, that they ſhould *be mine*, Numb. iii. 45. viii. 15. xvi. 9. may continue firm to your poſterity. Some render it, *Becauſe my covenant was with Levi*; for the breach of which you are accountable. So the particle *le* ſometimes ſignifies; ſee Noldius, p. 457.

Ver. 5. *My covenant was with him of life and peace, and I gave it him.*] The Prophet ſpeaks of the ſucceſſion of the ancient prieſts, ſuch as Aaron, Eleazar, Phineas, and their ſucceſſors, as of one ſingle perſon under the name of Levi, (compare Zech. xi. 16.) and ſaith, I gave him my covenant of happineſs and ſecurity, or I promiſed him a ſecure enjoyment of his office of the prieſthood. The words allude to Numb. xxv. 12, 13. where God ſpeaks to Phineas, "I give him my covenant of peace, and he ſhall have it and his ſeed after him, even the covenant of an everlaſting prieſthood:" Where *peace* ſignifies the ſame with *ſecurity*, as it often does: *i. e.* a ſecure poſſeſſion of the prieſthood, without any diſturbance or interruption, expreſſed by an *everlaſting prieſthood* in the following words: In which ſenſe the phraſe is uſed, Ezek. xxxiv. 25. xxxvii. 26.

—— *For the fear wherewith he feared me,* &c.] As a reward of his fear and reverence toward me, of which the Holy Writings give us two remarkable inſtances; the zeal of the Levites againſt the worſhippers of the *golden calf*, Exod. xxxii. 26,—29. and that zealous act of Phineas, mentioned Numb. xxv; compare Deut. xxxiii. 8, 9.

Ver. 6. *He walked with me in peace and equity*, &c.] He directed all his actions by the rule of my laws; compare Gen. v. 22. vi. 9. and he diſcharged his duty with fidelity, and without any diſturbance or offence, and was a means of "converting ſinners from the error of their ways."

Ver. 7. *For the prieſts lips ſhould preſerve knowledge*, &c.] As it is the prieſts duty to underſtand the meaning of the law, ſo the people ought to reſort to them for inſtruction in any difficulty that ariſes concerning the ſenſe of it; ſee Levit. x. 11. Deut. xxii. 9, 10. For this reaſon the Levites had 48 cities allotted to them among the ſeveral tribes, that the people might more eaſily conſult them upon every occaſion; ſee Numb. xxxv. 7.

—— *He is the meſſenger of the Lord of Hoſts.*] God has appointed the prieſts his ordinary meſſengers, to declare his will unto the people, as the Prophets are his extraordinary ambaſſadors. The word *meſſenger* in the uſual ſenſe of it is equivalent to Prophet; ſee Iſa. xlii. 19. xliv. 26. Hag. i. 13. it ſignifies the ſame with an interpreter of the Divine Will, Job xxxiii. 23.

Ver. 8. *Ye have cauſed many to ſtumble at the law.*] You have either perverted the ſenſe of the law, or encouraged others to break it by your ill example; ſee verſe 12. and compare Rom. xiv. 21.

—— *Ye have corrupted the covenant of Levi.*] By your evil practices you have broke that covenant, whereby I placed you in a near attendance to my ſelf; ſee ver. 4. and compare Nehem. xiii. 29.

Ver. 9. *But have been partial in the law.*] Or, *accepted perſons in the law*, as the Hebrew literally ſignifies, *i. e.* Have wreſted the ſenſe of the law, in favour of particular perſons, to excuſe or alleviate their breaches of it.

Ver. 10. *Have we not all one father? hath not one God created us?*] Here a new ſection begins, wherein the Prophet ſeverely reproves the peoples ſin of *marrying ſtrange wives*, which grew much in practice in Ezra and Nehemiah's time, who expreſs a great deteſtation of it: Ezra ix, 1. Nehem. xiii. 23. The Prophet here begins his expoſtulation with putting them in mind, that they owned one God and Father, in oppoſition to the idols of the Heathen, and therefore ſhould deal with one another as brethren, being nearly allied by ſpiritual as well as fleſhly relation.

—— *Why do we deal treacherouſly every man againſt his brother, by profaning the covenant of our fathers?*] By theſe marriages with ſtrangers, we deal falſly and injuriouſly with our brethren and countrymen, by the ill treatment of their daughters or ſiſters whom we took to marriage; ſee ver. 14. and we violate that covenant God made with our fathers, whereby he ſeparated us from the reſt of the world; and in order to preſerve that diſtinction, forbid us to intermarry with idolaters, Deut. vii. 3.

Ver. 11. *For Judah hath profaned the holineſs of the Lord which he loved.*] This ſin implies the profanation of God's holy people, which he ſet apart for his own worſhip and ſervice; a profanation of the temple, when the prieſts who officiated there, were guilty of the ſame crime; ſee ver. 12. and laſtly, profanation of that covenant God made with the Jews; ver. 10. God hath expreſſed a tender regard for theſe three ſorts of *Holineſs*, and threatned ſevere puniſhment to thoſe that break the laws made to preſerve them.

—— *And hath married the daughter of a ſtrange god.*] God calls himſelf the Father of his own people, and owns them under the relation of ſons and daughters, ſee ver. 10. Jer. xxxi. 1. 2 Cor. vi. 18. and by conſequence idolaters bear the ſame relation to the gods whom they worſhip.

Ver. 12. *The maſter and ſcholar out of the tabernacle of Jacob.*] He that perſuades or inſtructs others that theſe marriages are lawful, and he that follows ſuch advice. The expreſſion ſeems to comprehend both the prieſt and the people. The words may relate to one of the prieſts of Joiada's family, who had contracted ſuch a marriage, and by his example given encouragement to that wicked practice; Nehem. xiii. 28, 29. The Hebrew reads, *He that wakes, and he that anſwers:* It ſeems to be a proverbial ſpeech, denoting a maſter and ſcholar, as our interpreters render it: An inſtructer is deſcribed as one that *wakeneth the ear* of his diſciple; Iſa. l. 4.

— *And him that offereth an offering to the Lord of hoſts.*] This is a particular threatning to the prieſts, who were guilty of this crime; ſuch a one was Jehoida's ſon; Nehem. xiii. 28, 29.

Ver. 13. *And this have ye done again.*] The words ſhould be tranſlated, *This ſecond thing have ye done:* The Prophet proceeds to reprove them for another crime added to the former, *viz.* To ſhew how much greater affection they had for ſtrangers, they divorced themſelves from their Jewiſh wives; ſee the following verſe.

— *Covering the altar of the Lord with tears,* &c.] This injurious treatment of your wives has made them fill the courts of the temple, even as far as the altar it ſelf, with their lamentations, and importuning Heaven for relief againſt your oppreſſions: So that God will no more accept the ſacrifices there offered by thoſe that ſhew ſo little regard for common juſtice and humanity.

Ver. 14. *And yet ye ſay, Wherefore?* &c.] Ye impudently perſiſt in juſtifying your ſelves; ſee chap. i. 6.

— *Becauſe the Lord hath been witneſs,* &c.] The wife whom you now divorce, was one whom you made choice of when you were in the prime of your age, and you promiſed to live with her in true love and affection; but now you caſt her off without any regard to that ſolemn contract and covenant between you, of which you called God to be a witneſs; compare Prov. ii. 17.

Ver. 15. *And did not he make one? yet had he the reſidue of the ſpirit: and wherefore one? that he might ſeek a godly ſeed.*] Among various interpretations of the words, this ſeems moſt probable, that the Prophet puts the Jews in mind of the firſt inſtitution of marriage in Paradiſe (as Chriſt did afterward upon a like occaſion, Matth. xix. 5.) and tells them, God made but one man at firſt, and made the woman out of him, when he could have created more women, if he had pleaſed; to inſtruct men that this was the true pattern of marriage, ordained for true love and undivided affection, and beſt ſerving the chief end of matrimony, *viz.* the religious education of children; whereas in *poligamy* the children are brought up with more or leſs care, in proportion to the affection men bear to their wives.

— *Therefore take heed to your ſpirit.*] Do not give way to an inordinate and irregular paſſion.

Ver. 16. *For the Lord God of Iſrael ſaith, that he hateth putting away.*] He alloweth the Jews liberty of divorce only for the *hardneſs of their hearts,* Matth. xix. 8. not that it was a thing pleaſing to him. Some render the words, If he hate (her) let him put her away, *i. e.* rather than uſe her ill. But the former ſenſe is more agreeable to the ſcope of the place.

— *For one covereth violence with his garment.*] Or, "And when one puts violence upon his garment, *or,* covers his garment with violence;" as Dr. Pocock tranſlates it; who hath given the cleareſt ſenſe of this phraſe, and ſhewed out of ſeveral eaſtern writers, that they uſually call a wife by the name of a *garment,* the expreſſion of Moſes; Deut. xxii. 30. agreeing with this way of ſpeaking. According to this interpretation, the ſenſe of the text will be, that God hates divorcing a former wife to take in one of a ſtrange nation; and he hates that any ſhould bring into his family an illegitimate wife over and above one that he had legally married before.

Ver. 17. *Ye have wearied the Lord with your words.*] You have tired his patience by your blaſphemous ſpeeches, charging his Providence with injuſtice; compare Iſa. xliii. 24. Amos ii. 13. The words begin a new diſcourſe, and more properly belong to the next chapter, where an anſwer is given to the objection propoſed; ver. 2, 3—5—18.

— *Yet ye ſay, Wherein have we wearied him?*] See ch. i. 6.

— *When ye ſay, Every one that doth evil,* &c.] A repetition of the old objection againſt Providence, taken from the proſperity of the wicked, which implied, as they thought, either that their works were pleaſing to God, or elſe that he diſregarded human affairs, and would never call men to account for their actions.

CHAP. III.

1 *Of the meſſenger, majeſty, and grace of Chriſt.* 7 *Of the rebellion,* 8 *ſacrilege,* 13 *And infidelity of the people.* 16 *The promiſe of bleſſing to them that fear God.*

BEhold, I will ſend my meſſenger, and he ſhall prepare the way before me: and the Lord, whom ye ſeek, ſhall ſuddenly come to his temple: even the meſſenger of the covenant, whom ye delight in: behold, he ſhall come, ſaith the LORD of hoſts.

2 But who may abide the day of his coming? and who ſhall ſtand when he appeareth? for he *is* like a refiners fire, and like fullers ſope.

3 And he ſhall ſit *as* a refiner, and purifier of ſilver: and he ſhall purify the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the LORD an offering in righteouſneſs.

4 Then ſhall the offering of Judah and Jeruſalem be pleaſant unto the LORD, as in the days of old, and as in former years.

5 And I will come near to you to judgment, and I will be a ſwift witneſs againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſs the hireling in *his* wages, the widow, and the fatherleſs, and that turn aſide the ſtranger *from his right,* and fear not me, ſaith the LORD of hoſts.

6 For I *am* the LORD, I change not: therefore ye ſons of Jacob are not conſumed.

7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them:* return unto me, and I will return unto you, ſaith the LORD of hoſts: but ye ſaid, Wherein ſhall we return?

8 ¶ Will a man rob God? yet ye have robbed me: but ye ſay, Wherein have we robbed thee? In tithes and offerings.

9 Ye *are* curſed with a curſe: for ye have robbed me, *even* this whole nation.

10 Bring ye all the tithes into the ſtore-houſe, that there may be meat in mine

houſe, and prove me now herewith, ſaith the LORD of hoſts, if I will not open you the windows of heaven, and pour you out a bleſſing, that *there ſhall* not *be room* enough *to receive it.*

11 And I will rebuke the devourer for your ſakes, and he ſhall not deſtroy the fruits of your ground; neither ſhall your vine caſt her fruit before the time in the field, ſaith the LORD of hoſts.

12 And all nations ſhall call you bleſſed: for ye ſhall be a delightſome land, ſaith the LORD of hoſts.

13 ¶ Your words have been ſtout againſt me, ſaith the LORD: yet ye ſay, What have we ſpoken *ſo much* againſt thee?

14 Ye have ſaid, It *is* vain to ſerve God: and what profit *is it*, that we have kept his ordinance, and that we have walked mournfully before the LORD of hoſts?

15 And now we call the proud happy: yea, they that work wickedneſs are ſet up; yea, *they that* tempt God are even delivered.

16 ¶ Then they that feared the LORD, ſpake often one to another, and the LORD hearkned, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they ſhall be mine, ſaith the LORD of hoſts, in that day when I make up my jewels, and I will ſpare them as a man ſpareth his own ſon that ſerveth him.

18 Then ſhall ye return and diſcern between the righteous and the wicked; between him that ſerveth God, and him that ſerveth him not.

Ver. 1. *Behold, I will ſend my meſſenger, and he ſhall prepare the way before me.*] To ſilence the cavils of unbelievers mentioned in the laſt verſe of the foregoing chapter, the Prophet here foretels the coming of the Meſſias, who ſhould ſet all things right; and of his harbinger, who ſhould prepare men for his reception. Whoever compares this verſe with Iſa. xl, 2, *&c.* may eaſily diſcern that they both ſpeak of the ſame event. The *meſſenger*, whoſe office it is to *prepare the way before the Lord*, who is ſaid here to be *coming ſuddenly* after this his forerunner, is deſcribed in Iſaiah, as *preparing the way of the Lord*, who is ſpoken of as *coming*, and *his glory* juſt ready *to be revealed*; ver. 5—9. This proves that this Prophecy is juſtly applied by all the Evangeliſts to John Baptiſt, who is deſcribed under the perſon of Elias, in the following chapter, whom all the Jews, both ancient and modern, expected ſhould come as a forerunner of the Meſſias; ſee the note there. The *meſſenger*, or Prophet, (ſee the note upon ch. ii. 7.) here foretold to be the Lord's harbinger, was to be as much inferior to the Lord himſelf, as ſervants are to a great perſon of whoſe arrival they give notice. This John Baptiſt often confeſſed, Matt. iii. 11. John i. 26. iii. 28. and ſo much appears by the following words.

——*And the Lord whom ye ſeek*, &c.] The perſon whoſe coming is ſo ſolemnly proclaimed, is firſt deſcribed by the name of the Lord; *Adon* in the Hebrew, the ſame whom David called *his Lord*, Pſalm cx. 1. and who is Lord of the temple where he will make his appearance. He is farther deſcribed as the *meſſenger*, or *Angel of the covenant:* The ſame who is called the *Angel of God's preſence*, Iſa. lxiii. 9. the *Angel* that delivered the law upon mount Sinai, as St. Stephen ſpeaks, expreſſing the ſenſe of the Jews of his time, Acts vii. 38. and is appointed to be the mediator of the *new covenant*, which the Prophets foretold ſhould take place under the Meſſias, Jer. xxxi. 31. Iſa. xlii. 6. lv. 3. Another character given of him, is, that he is the perſon ye delight in, whoſe coming is ſo much deſired, the time of it being the ſubject of your ſearch and enquiry, and the expectation of it your comfort and delight. This great perſon, ſaith the Prophet, ſhall *come to his temple*, which ye have deſpiſed and profaned, ch. i. 7, &c. and make the *glory of the latter houſe greater than that of the former*, Hag. ii. 9. ſee the note there. He ſhall chuſe this place to publiſh his doctrine, and do ſeveral of his miracles; ſee Luke xix. 47. xxi. 38. John xviii. 10, 11—15, 16. Matt. xxi. 12—14.

Ver. 2. *But who may abide the day of his coming? who ſhall ſtand when he appeareth?*] The coming of Chriſt here, and in ſeveral other places, comprehends all the effects and conſequence of his coming, and denotes not only a time of mercy to thoſe that embrace the Goſpel, but likewiſe a time of judgment upon the diſobedient. In the ſame manner, John Baptiſt deſcribes the coming of Chriſt, Matt. iii. 7—12. "Who hath warned you to flee from the wrath to come? His fan is in his hand, and he will throughly purge his floor,——and burn up the chaff with unquenchable fire." To the ſame purpoſe are the words of St. Paul, Rom. i. 18. "the wrath of God is revealed *by the Goſpel* againſt all ungodlineſs and unrighteouſneſs of men."

The day of God's judgment, whether general or particular, is here deſcribed to be ſo terrible, that if he ſhould be *extreme to mark what is done amiſs*, not only the wicked, but even the righteous themſelves, could not ſtand or abide ſo ſevere a trial. The words do probably point out the deſtruction of the Jewiſh nation by the Romans, upon their crucifying the Meſſias, and rejecting his Goſpel; when thoſe words of Chriſt were fulfilled, Luke xix. 27. "Thoſe mine enemies that would not that I ſhould reign over them, bring hither and ſlay them before me."

——*For he is like a refiner's fire, and like fullers ſoap.*] The Divine Judgments are often called a *fiery trial*, ſuch as ſeparates the pure metal from the droſs, purifies the former, and conſumes the latter; ſee Iſa. i. 25. iv. 2. Zech. xiii. 9. The word *borith* is tranſlated *ſoap* here, and Jer. ii. 22. St. Jerom informs us, it was an herb the fullers uſed to take ſpots out of clothes.

Ver. 3. *He ſhall ſit as a refiner*, &c.] He ſhall perform the office of a refiner and purifier; and whereas the miſcarriages of the ſons of Levi have been very great, (particularly thoſe which are taken notice of, and reproved in the foregoing chapters) the Meſſias when he comes, will reform theſe abuſes, and purify the worſhip of God from ſuch corruptions. The ſenſe of the verſe, as applied to the Chriſtian Church is, that all Chriſtians being made *an holy prieſthood*, ſhall *offer up* with pure hearts and minds *ſpiritual ſacrifices acceptable to God*, 1 Pet. ii. 5. And as all that profeſs the *religion* of Chriſt are commanded to "be holy in all manner of converſation," ibid. ch. i. 15. ſo a blameleſs behaviour is more ſtrictly required in the Chriſtian Prieſthood.

Ver. 4. *Then ſhall the offerings of Judah and Jeruſalem be pleaſant to the Lord.*] The Prophet deſcribes the Chriſtian worſhip by an expreſſion taken from the Jewiſh ſervice, being what they were acquainted with; ſee ch. i. 11.

——*As in the days of old, and as in former years.*] As in the days of David and Solomon, before idolatry prevailed, and withdrew a great part of the people from God's worſhip. The reign of David and Solomon was a proverbial ſpeech for happy days; ſee 2 Chron. xxx. 26.

Ver. 5. *And I will come near to judgment.*] In anſwer to their demand, *Where is the God of judgment?* ch. ii. 17. God tells them he will haſten the time of Judgment, and it ſhall come ſpeedily upon thoſe ſins that are epidemical among them; and if they repent not upon the preaching of the Goſpel, he will proceed to the utter exciſion of the nation.

——*And I will be a ſwift witneſs againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſs the hireling in his wages*, &c.] God will be both the witneſs and the judge, he will convict them of their guilt, as having been preſent when they committed theſe ſins, tho' they were acted never ſo ſecretly: And then he will condemn them, and puniſh them accordingly; ſee ch. iv. 1. The ſins here mentioned ſeem to have been commonly practiſed in Malachi's time. Diviners, dreamers, and ſuch as conſulted oracles at the idols temples are reproved, Zech. x. 2. as are the falſe pretenders to Prophecy, Nehem. vi. 12, 13, 14. Falſe ſwearing and oppreſſion are complained of, Zech. v. 4. Nehem. v. 3, *&c.* Their marrying ſtrange women, and putting away their former wives to make room for them, was no better than adultery (ſee Malachi, ii. 11—14. compared with Nehem. xiii. 23——29.) and a breach of that ſolemn oath with which they had bound themſelves, Nehem. x. 29, 30. The ſame ſins were as frequently committed from the time of our Saviour's appearance till the deſtruction of Jeruſalem. No nation was more given to charms, divinations, and fortune-telling, than the Jews about that time, as Dr. Lightfoot ſhews out of their own authors, upon Matt. xxiv. 24. Adulteries were then ſo common, that the Sanhedrim ordained that the trial of an adultereſs, preſcribed Numb. v. ſhould be no longer put in practice, as the ſame author obſerves out of the Talmud, vol. ii. of his Works, p. 1080. and 1111. Joſephus informs us, that *magicians* ſwarmed in Judea under the government of Felix, and afterwards; Antiq. lib. xx. c. 2, 6, 7, 11. ſuch was Theudas, the Egyptian ſorcerer, the impoſtor under Feſtus, and others, foretold by the name of *falſe chriſts* and *falſe prophets*; Matt. xxiv. 24.

Ver. 6. *For I am the Lord, I change not: therefore ye ſons of Jacob are not conſumed.*] Or, *Becauſe I am the Lord, I change not*, &c. Becauſe I am *the ſame yeſterday, to day and for ever*, as my name *Jehovah* imports, and am true to my former promiſes; ſee Exod. vi. 3, 4—6. therefore you ſtill continue a people, and are not conſumed, as your iniquities deſerve. And I will ſtill preſerve a remnant of you, to make good to them the promiſes I made to your fathers; ſee Rom. xi. 29.

Ver. 7. *Return to me, and I will return to you.*] I am ready to be reconciled to you upon your repentance; ſee Zech. i. 3.

——*But ye ſaid, Wherein ſhall we return?*] You perſiſt in your own juſtification; and your words, or at leaſt your actions, ſhew that you have no remorſe for your former ſins, nor any purpoſe of forſaking them; compare ch. i. 6.

Ver. 8. *Will a man rob God? Yet ye have robbed me.*] One might reaſonably think ſuch a preſumption could not enter into any man's thoughts, as to rob God of thoſe things which are dedicated to his ſervice; when he conſiders that he hath received all things from him, and therefore ought in gratitude to ſet apart ſome ſhare of his ſubſtance for the maintaining his worſhip, and the publick exerciſes of religion. Yet ye have been guilty of this ſin, which Heathens have dreaded to commit, as being apprehenſive of the Divine Vengeance which commonly follows it.

—*But ye ſay, Wherein have we robbed thee?* &c.] Becauſe they pleaded ignorance of this ſin charged upon them, God inſtructs them wherein their guilt lay, *viz.* In detaining their tithes, the firſt fruits of their ground and cattle, and other offerings, expreſly ſet apart for God's uſe in the law of Moſes, and which they had lately entred into a ſolemn engagement to obſerve; ſee Nehem. x. 32, *&c.*

Ver. 9. *Ye are curſed with a curſe, for ye have robbed me, even this whole nation.*] The ſcarcity you complain of, ver. 11. is a juſt judgment upon you, for detaining the tithes and offerings appropriated to God's ſervice.

Ver. 10. *Bring all the tithes into the ſtore-houſe*, &c.] Make good your ſolemn engagement, Nehem, x. 29, *&c.* of bringing in all the tithes of your increaſe into the ſtore-houſes appointed for that purpoſe; ſee Nehem. xii. 44. xiii. 5—12. that there may be a ſufficient proviſion for the meat-offerings, ſacrifices, and other religious ſervices to be performed in my temple; ſee Nehem. x. 33. and for the maintenance of the prieſts and Levites, who attend there, that they may not be tempted to forſake my ſervice; ſee Nehem. xiii. 10.

——*And prove me now herewith*, &c.] You complain of dearth and ſcarcity (ſee the following verſe) but I would have you try the experiment, and ſee whether your plenty will not be in proportion to the free will, wherewith you bring in your tithes and offerings; ſee 2 Chron. xxxi. 10. To *open the windows of Heaven*, expreſſes God's ſhowering down plenty; ſee 2 Kings vii. 2. as the *ſhutting up Heaven*, denotes ſcarcity; Deut. xi. 17. Hag. i. 10.

——*That there ſhall not be room enough to receive it.*] Or, *till there be enough*, or, *till* you ſhall ſay there is enough, as Noldius tranſlates the phraſe, in his Concordance, p. 673.

Ver. 11. *And I will rebuke the devourer for your ſake*, &c.] Whereas you complain of great dearth; ſee Nehem. v. 3. which I ſent as a puniſhment of your ſacrilege, ver. 9. of this chapter, I will promiſe upon your amendment no more to deſtroy the fruits of the earth by locuſts, and ſuch like devouring inſects; compare Amos iv. 9. neither ſhall your fruit-trees be blaſted with blighting winds, and caſt their fruit before the time.

Ver. 12. *For ye ſhall be a delightſome land, ſaith the Lord of hoſts.*] Your country ſhall be again known by the name of the Pleaſant Land, as it was formerly called.

Ver. 13. *Your words have been ſtout againſt me, ſaith the Lord.*] Impudent, or blaſphemous; void of all reverence and duty.

——*Yet ye ſay, What have we ſpoken ſo much againſt thee?*] They impudently denied the charge; ſee ver. 8. therefore the Prophet renews it againſt them in the following words.

Ver. 14. *Ye have ſaid, It is vain to ſerve God*, &c.] The proſperity of the wicked made them conclude, that it was to no purpoſe to govern their lives by the laws of God, or to humble themſelves for their offences againſt him; ſee Pſal. lxxiii. 13.

Ver. 15. *And now we call the proud happy.*] This makes us, ſay they, think and call thoſe men happieſt who live in open defiance to God and his laws; compare ch. iv. 1 Pſalm x. 4.

——*Yea, they that work wickedneſs are ſet up.*] The Hebrew reads, *are built:* which word ſometimes ſignifies the advancing men and their families to riches and honour; ſee Prov. xiv. 1. xxiv. 3.

————*Yea, they that tempt God, are even delivered.*] They that are reſolved to try God's patience by their provocations (ſee Pſalm xcv. 9.) are delivered out of thoſe dangers and calamities wherein better men are involved.

Ver. 16. *Then they that feared the Lord ſpake often one to another.*] Or, *ſpake to one another:* the word *often* is not in the Hebrew. By their pious diſcourſes they confirmed each other in goodneſs, and armed themſelves againſt the impreſſions ſuch wicked ſuggeſtions might make upon their minds.

——*And the Lord hearkned and heard it*, &c.] God took eſpecial notice of what theſe pious perſons did and ſaid: it was as ſafely laid up in his memory, as if it had been entred into a regiſter, in order to be produced at the day of judgment, to their praiſe and honour; compare Pſalm lvi. 8. Iſa. lxv. 6. Dan. vii. 10. Rev. xx. 12.

Ver. 17. *And they ſhall be mine, ſaith the Lord, in the day that I make up my jewels.*] It ſhall appear how dear they are to me, when the time comes that I ſeparate the precious from the vile, *the veſſels of honour from thoſe of diſhonour*, 2 Tim. ii. 20. But the words may more properly be tranſlated thus, *They ſhall be to me a peculiar treaſure, in the day that I ſhall make* or appoint for that purpoſe; compare ch. iv. 3. At which time I will ſet a mark of diſtinction upon thoſe my favourites. The word *ſegullah*, in its primary ſenſe, denotes that privilege and preheminence which the Jews had above all other nations, of being God's peculiar people; ſo it is uſed Exod. xix. 5. Deut. vii. 6. Pſalm cxxxv. 4. expreſſed in the Greek by λαὸς περιȣ́σι, from whence it is applied to Chriſtians by St. Peter, 1 Epiſt. ii. 9. and St. Paul, Titus ii. 14. all the privileges of the Jewiſh Church being in an eminent manner transferred upon the Chriſtians.

——*And I will ſpare them as a man ſpareth his own ſon that ſerveth him.*] I will preſerve them from thoſe calamities which ſhall fall upon the unbelievers, ch. iv. 1. with the ſame tenderneſs which a father ſhews to a dutiful ſon.

Ver. 18. *Then ſhall ye return and diſcern between the righteous and the wicked.*] Or, *then ſhall ye again diſcern*, &c. the verb *ſhub*, *to return*, being often uſed adverbially. This will give you a new proof that I put a difference between the good and the bad, and thereby fully anſwer the objections you have made againſt providence, ver. 14. and ch. ii. 17.

CHAP. IV.

1 *God's judgment on the wicked,* 2 *and his bleſſing on the good.* 4 *He exhorteth to the ſtudy of the law,* 5 *and telleth of Elijah's coming, and office.*

FOR behold, the day cometh that ſhall burn as an oven, and all the proud, yea, and all that do wickedly ſhall be ſtubble, and the day that cometh ſhall burn them up, ſaith the LORD of hoſts, that it ſhall leave them neither root nor branch.

2 ¶ But unto you that fear my name, ſhall the ſun of righteouſneſs ariſe with healing in his wings; and ye ſhall go forth, and grow up as calves of the ſtall.

3 And ye ſhall tread down the wicked; for they ſhall be aſhes under the ſoles of your feet, in the day that I ſhall do *this*, ſaith the LORD of hoſts.

4 ¶ Remember ye the law of Moſes my ſervant, which I commanded unto him in Horeb for all Iſrael, *with* the ſtatutes and judgments.

5 ¶ Behold, I will ſend you Elijah the prophet, before the coming of the great and dreadful day of the LORD.

6 And he ſhall turn the heart of the fathers to the children, and the heart of the children to their fathers, leſt I come and ſmite the earth with a curſe.

Ver. 1. *For behold, the day cometh that ſhall burn as an oven.*] *That great and terrible day of the Lord*, as it is called, Joel ii. 31. compare here ver 5. God is deſcribed as a *conſuming fire*, when he comes to execute his judgments, Deut. iv. 24. And this was remarkably verified, when upon the taking of the city and temple of Jeruſalem by the Roman army under Titus the Emperor, they were both deſtroyed by ſuch flames as no induſtry could quench; ſee Joſephus, Bell. Jud. lib. vi. c. 10.

— *And all the proud.*] Thoſe ſpoken of; ch. iii. 15.

— *It ſhall leave them neither root nor branch.*] A proverbial expreſſion for utter deſtruction: as if a tree were plucked up by the roots, and thereupon the branches withered; compare Amos ii. 9.

Ver. 2. *But unto you that fear my name.*] See ch. iii. 16.

— *Shall the ſun of righteouſneſs ariſe with healing in his wings.*] The Meſſias is elſewhere called the *Eaſt*, or ſun-riſing; ſee Iſa. lx. 1, 2. and the Hebrew word *tſemach*, tranſlated *branch* in our Engliſh, is rendred the *Eaſt*, by the Chaldee and LXX; ſee the note upon Zech. iii. 8. So the Church is deſcribed, Rev. xii. 1. as *clothed with the ſun*, i. e. adorned with graces communicated to her by Chriſt. He is called here the "ſun of righteouſneſs with healing in his wings:" to ſignify that his light conſiſts in clearing up mens underſtanding, and chaſing away the darkneſs of their minds; whoſe rays and kindly warmth will heal all the diſeaſes of their ſouls.

— *And ye ſhall go forth*, &c.] You ſhall be warned of God to go forth of Jeruſalem, before it be moleſted by the Roman army; ſee Euſeb. Hiſt. Eccl. lib. iii. c. 5. by which means you ſhall be reſcued from the common deſtruction that ſhall come upon the unbelievers, and ſhall continue thriving and vigorous, (compare Pſal. xcii. 14) when the reſt of your nation ſhall be conſumed with divers kinds of death.

Ver. 3. *And ye ſhall tread down the wicked; for they ſhall be aſhes under the ſoles of your feet.*] The righteous ſhall triump in the deſtruction of the ungodly, as conquerors trample upon the carcaſes of thoſe that are ſlain in battle; compare 2 Sam. xxii. 43. Micah vii. 10. Zech. x. 5. The wicked are compared to *aſhes*, becauſe the judgment that conſumeth them is reſembled to *fire*, ver. 1.

— *In the day that I ſhall do this.*] Or, *In the day that I ſhall appoint* for executing my Vengeance: the ſame phraſe is uſed, ch. iii. 17. Pſal. cxviii. 24.

Ver. 4. *Remember ye the law of Moſes my ſervant*, &c.] You are not to expect any ſucceſſion of Prophets for the time to come, till the forerunner of the Meſſias appears; ſo your chief care muſt be to attend upon the inſtructions Moſes has given to all Iſrael in his law, the moſt ſolemn part of which was delivered to him in an audible manner upon mount Horeb, Exod. xix. 9. Deut. iv. 10. This your lawgiver plainly ſpeaks of the Meſſias, and inſtructs you to expect his coming, and to obey his commands; Deut. xviii. 15. It was the ſenſe of ancient Jews, that gift of Prophecy was ſealed up with Malachi: the ſon of Syrach having before mentioned Iſaiah, Jeremiah, and Ezekiel, ſpeaks of the *twelve minor Prophets*, as compleating that part of the *Old Teſtament Canon*, Eccluſ. xlix. 10. and the *latter* Jews agree with him in this ſentiment, as appears by the authorities cited in the Right Reverend the Biſhop of Coventry and Litchfield's *Defence of Chriſtianity*, p. 83.

Law, *ſtatutes*, and *judgments*, are words promiſcuoſly uſed; as appears from ſeveral places of the cxixth pſalm.

Ver. 5. *Behold, I will ſend you Elijah the prophet.*] The ſame perſon who is called the *meſſenger*, or forerunner of theMeſſias, ch. iii. 1. It was the unanimous ſenſe of the Jews, that *Elias ſhould firſt come and reſtore all things*, Mark ix. 12. John i. 21. This they underſtood of the coming of Elias in perſon, as appears from Eccluſ. xlviii. 10. where the author ſpeaking of the true Elias, ſaith, "Who waſt ordained *(or written of)* for reproofs in after-times, *or for appointed times* [εἰς καιρȣ̀ς] to pacify the wrath of the Lord, before it break out into a fury, and to turn the heart of the father to the ſon *(alluding to this text)* and to reſtore the tribes of Jacob;" anſwering to the words of St. Mark. The LXX following the received tradition among the Jews, add here the *Tiſhbite*, by way of explication. [It is in this ſenſe that John Baptiſt denies himſelf to be Elias, John. i. 21.] The Jews to this day earneſtly pray for the *coming* of *Elias*, upon the ſuppoſition that the Meſſias muſt immediately follow his appearing. This form of prayer they received from their anceſtors as it is recorded in their liturgies; ſee the Biſhop of Coventry and Litchfield, ibid. p. 67. which ſhews that the ancient Jews underſtood the words of Malachi here, and ch. iii. 1. of the coming of the Meſſias.

Our Saviour hath interpreted this Elias to be John Baptiſt, Matth. xi. 14. xvii. 12, 13. who is called by the name of Elias, becauſe *he came in the ſpirit and power of Elias*, Luke i. 17. he reſembled him in his office of reproving the Jews, and exhorting them to repentance; juſt as the Meſſias is called by the name of David in the Prophets, becauſe all the promiſes made to David, were to be fulfilled in him; ſee the note upon Hoſ. iii. 5.

— *Before the coming of the great and dreadful day of the Lord.*] Compare ver. 1. ch. iii., 3. Joel ii. 31. and the notes upon thoſe texts. The words import the utter deſtruction of the Jewiſh nation (ſee the following verſe) but they may properly be applied to the general diſſolution of all things; a way of ſpeaking uſual among the Prophets.

Ver. 6. *And he ſhall turn the heart of the fathers to the children, and the heart of the children to their fathers.*] It will be his office to put an end to thoſe religious differences (ſuch was that of the Phariſees and the Sadducees) which divided the neareſt relations from each other, and to make them all join in the duties of repentance and reformation, and thereby prepare themſelves for the reception of the Meſſias; ſee Matth. iii. 7. This was the deſign of his miſſion, though his preaching did not always meet with ſucceſs, no more than the true Elias had in the time of Ahab.

This ſeems the moſt probable explication of the words, taking them in that ſenſe wherein our tranſlation and the LXX underſtand them, which is followed by St. Luke, ch. i. 17. But a more eaſy ſenſe may be given of them, if we tranſlate the Hebrew prepoſition *al*, not *to*, but *with*; in which ſenſe it is often uſed; ſee Noldius, p. 695. Then the ſentence will run thus: "He ſhall turn the heart of the fathers with the children, and the heart of the children with their fathers;" i. e. His preaching ſhall produce a general reformation in the minds and manners of all ſorts of perſons; ſee Matth. iii. 5. xxi. 32. Dr. Hammond and Lud. de Dieu are of opinion, that the prepoſition ἐπὶ in St. Luke, may be underſtood in the ſame ſenſe.

— *Leſt I come and ſmite the earth with a curſe.*] The words might be better tranſlated, "Leſt I come and ſmite the land *(of Judea)* with utter deſtruction." So the word Cherem is tranſlated by our interpreters, Numb. xxi. 2. Deut. vii. 2. xiii. 5. Joſh. vi 21. Zech. xiv. 11. The utter deſtruction of the Jewiſh nation and country is here threatned, upon their rejecting the preaching of John Baptiſt, and refuſing to hearken to his teſtimony concerning the Meſſias, that ſhould come after him.

The End of the PROPHETS.

APOCRYPHA.

I. ESDRAS.

The ARGUMENT.

The following Books are called Apocrypha [ἀπόκρυφα, *abſcondita*, hid or concealed] becauſe their origin is not known, and their authority dubious. They are a collection of pieces written chiefly in the Greek and Chaldee languages, between the times of the Prophets and thoſe of the New Teſtament. Some of the hiſtorical parts of them, particularly the Books of the Maccabees, are of conſiderable uſe, and give much light into the tranſactions of which they treat: And the doctrinal books of Wiſdom and Eccleſiaſticus, contain in them a great number of excellent maxims, inferior perhaps to none but thoſe of the canonical writings. Theſe books therefore, may be read to very good purpoſe, by every pious as well as by every curious perſon. But their being rejected by our Church from the canon of Scripture, is a ſufficient reaſon why we ſhould not attempt to give Annotations on them. The authority of the Sacred Text, as being the Word of God, is the foundation of all the conjectures and deductions in works of this nature: How then can any ſuch conjectures or deductions be made, where that authority is wholly wanting? *Notes*, indeed, might be written on the Apocryphal Books, in the ſame manner as they are written upon the claſſical hiſtorians and moraliſts, who are believed only in proportion to the character they have attained for veracity, to the ſtrength of concurrent teſtimony, or to the probability and ſelf-evidence of what they advance: But this would be a work of a very different nature from ours, and muſt conſiſt wholly of critical learning, without eſtabliſhing any of the truths of Chriſtianity, the doing of which is the chief end of our undertaking. We ſhall give theſe books, therefore, in the order they ſtand, without any remarks on them, in order to get through them aſſoon as poſſible: And with the firſt chapter of Matthew our Annotations will be reſumed, and from thence continued to the end of the Revelations, in an exact, clear, and conciſe method, and a ſtile the moſt familiar and intelligible that the Divine Truths will admit of.

Perhaps it may not be amiſs to take notice here, that though the Apocryphal Books are not received into the Scriptural Canon of Proteſtants, yet are they admitted by the Romaniſts, as of equal authority with the other writings of the Old and New Teſtament. The reaſon of this ſeems to be, that they find here a colour for ſome few things in their religion, which they cannot defend from the real word of God. But how worthy ſome of theſe books are of the honour done them by the council of Trent, we leave every impartial reader to judge. The Book of Judith hath ſo little ſupport from parallel hiſtory, either Sacred or Prophane, that ſome have reſolved the whole into a parabolical fiction, written for the comfort of the Jews under the perſecution of Antiochus Epiphanes. The Book of Tobit is the undigeſted memoirs of a private family, interſperſed with ſome very extravagant circumſtances. The ſtory of Bel and the Dragon was long ago called by St. Jerom, the Fable of Bel and the Dragon. In a word, much might be ſaid againſt the authority of every one of theſe books, were it neceſſary here to enter into a diſquiſition of theſe matters.

CHAP. I.

1 *Joſias his charge to the prieſts and Levites.* 7 *A great paſſover is kept.* 32 *His death is much lamented.* 34 *His ſucceſſors.* 53 *The temple, city, and people are deſtroyed.* 56 *The reſt are carried unto Babylon.*

AND Joſias held the feaſt of the paſſover in Jeruſalem unto his Lord, and offered the paſſover the fourteenth day of the firſt month.

2 Having ſet the prieſts according to their daily courſes, being arrayed in long garments in the temple of the Lord.

3 And he ſpake unto the Levites the holy miniſters of Iſrael, that they ſhould hallow themſelves unto the Lord, to ſet the holy ark of the Lord, in the houſe that king Solomon the ſon of David had built:

4 And ſaid, Ye ſhall no more bear the ark upon your ſhoulders: now therefore ſerve the Lord your God, and miniſter unto his people Iſrael, and prepare you after your families and kindreds.

5 According as David the king of Iſrael preſcribed, and according to the magnificence of Solomon his ſon: and ſtanding in the temple according to the ſeveral dignity of the families of you the Levites, who miniſter in the preſence of your brethren the children of Iſrael.

6 Offer the paſſover in order, and make ready the ſacrifices for your brethren, and keep the paſſover according to the commandment of the Lord, which was given unto Moſes.

7 And unto the people that was found there, Joſias gave thirty thouſand lambs, and kids, and three thouſand calves: theſe things were given of the kings allowance, according as he promiſed to the people, to the prieſts, and to the Levites.

8 And Helkias, Zacharias, and Syelus the governors of the temple, gave to the prieſts for the paſſover, two thouſand and ſix hundred ſheep, and three hundred calves.

9 And Jechonias, and Samaias, and Nathanael his brother, and Aſſabias, and Ochiel, and Joram captain over thouſands, gave to the Levites for the paſſover, five thouſand ſheep, and ſeven hundred calves.

10 And when theſe things were done, the prieſts and Levites having the unleavened bread, ſtood in very comely order according to the kindreds.

11 And according to the ſeveral dignities of the fathers, before the people, to offer to the Lord, as it is written in the book of Moſes: And thus did they in the morning.

12 And they roaſted the paſſover with fire, as appertaineth: as for the ſacrifices, they ſod them in braſs pots, and pans with a good ſavour:

13 And ſet them before all the people, and afterward they prepared for themſelves, and for the prieſts their brethren the ſons of Aaron.

14 For the prieſts offered the fat until night: and the Levites prepared for themſelves, and the prieſts their brethren the ſons of Aaron.

15 The holy ſingers alſo, the ſons of Aſaph, were in their order, according to the appointment of David, to wit, Aſaph, Zacharias, and Jeduthun, who was of the kings retinue.

16 Moreover the porters were at every gate: it was not lawful for any to go from his ordinary ſervice: for their brethren the Levites prepared for them.

17 Thus were the things that belonged to the ſacrifices of the Lord accompliſhed in that day, that they might hold the paſſover.

18 And offer ſacrifices upon the altar of the Lord, according to the commandment of king Joſias.

19 So the children of Iſrael which were preſent, held the paſſover at that time, and the feaſt of ſweet bread ſeven days.

20 And ſuch a paſſover was not kept in Iſrael ſince the time of the prophet Samuel.

21 Yea, all the kings of Iſrael held not ſuch a paſſover as Joſias, and the prieſts and the Levites, and the Jews held with all Iſrael that were found dwelling in Jeruſalem.

22 In the eighteenth year of the reign of Joſias was this paſſover kept.

23 And the works of Joſias were upright before his Lord with an heart full of godlineſs.

24 As for the things that came to paſs in his time, they were written in former times, concerning thoſe that ſinned, and did wickedly againſt the Lord above all people and kingdoms, and how they grieved him exceedingly, ſo that the words of the Lord roſe up againſt Iſrael.

25 Now after all theſe acts of Joſias, it came to paſs that Pharaoh king of Egypt

came to raiſe war at Carchamis upon Euphrates: and Joſias went out againſt him.

27 I am not ſent out from the Lord God againſt thee: for my war is upon Euphrates, and now the Lord is with me, yea, the Lord is with me, haſting me forward: depart from me, and be not againſt the Lord.

28 Howbeit Joſias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy, ſpoken by the mouth of the Lord:

29 But joined battle with him in the plain of Megiddo, and the princes came againſt king Joſias.

30 Then ſaid the king unto his ſervants, Carry me away out of the battle, for I am very weak: and immediately his ſervants took him away out of the battle.

31 Then gat he up upon his ſecond chariot, and being brought back to Jeruſalem, died, and was buried in his fathers ſepulchre.

32 And in all Jury they mourned for Joſias, yea Jeremy the prophet lamented for Joſias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Iſrael.

33 Theſe things are written in the book of the ſtories of the kings of Judah, and every one of the acts that Joſias did, and his glory, and his underſtanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the books of the kings of Iſrael and Judea.

34 And the people took Joachaz the ſon of Joſias, and made him king in ſtead of Joſias his father, when he was twenty and three years old.

35 And he reigned in Judea and in Jeruſalem three months: and then the king of Egypt depoſed him from reigning in Jeruſalem.

36 And he ſet a tax upon the land of an hundred talents of ſilver, and one talent of gold.

37 The king of Egypt alſo made king Joacim his brother king of Judea and Jeruſalem.

38 And he bound Joacim and the nobles: but Zaraces his brother he apprehended, and brought him out of Egypt.

39 Five and twenty years old was Joacim when he was made king in the land of Judea and Jeruſalem, and he did evil before the Lord.

40 Wherefore againſt him Nabuchodonoſor the king of Babylon came up, and bound him with a chain of braſs, and carried him unto Babylon.

41 Nabuchodonoſor alſo took of the holy veſſels of the Lord, and carried them away, and ſet them in his own temple at Babylon.

42 But thoſe things that are recorded of him, and of his uncleanneſs, and impiety, are written in the Chronicles of the kings.

43 And Joacim his ſon reigned in his ſtead: he was made king being eighteen years old,

44 And reigned but three months and ten days in Jeruſalem, and did evil before the Lord.

45 So after a year Nabuchodonoſor ſent, and cauſed him to be brought into Babylon with the holy veſſels of the Lord.

46 And made Zedechias king of Judea and Jeruſalem, when he was one and twenty years old. and he reigned eleven years:

47 And he did evil alſo in the ſight of the Lord, and cared not for the words that were ſpoken unto him by the prophet Jeremy, from the mouth of the Lord.

48 And after that king Nabuchodonoſor had made him to ſwear by the name of the Lord, he forſwore himſelf, and rebelled, and hardening his neck, and his heart, he tranſgreſſed the laws of the Lord God of Iſrael.

49 The governors alſo of the people and of the prieſts did many things againſt the laws, and paſſed all the pollutions of all nations, and defiled the temple of the Lord which was ſanctified in Jeruſalem.

50 Nevertheleſs, the God of their fathers ſent by his meſſengers to call them back, becauſe he ſpared them and his tabernacle alſo:

51 But they had his meſſengers in deriſion, and look when the Lord ſpake unto them, they made a ſport of his prophets,

52 So far forth that he being wrath with his people for their great ungodlineſs, commanded the kings of the Chaldees to come up againſt them.

53 Who ſlew their young men with the ſword, yea even within the compaſs of their holy temple, and ſpared neither young man nor maid, old man nor child

among them, for he delivered all into their hands.

54 And they took all the holy veſſels of the Lord both great and ſmall, with the veſſels of the ark of God, and the kings treaſures, and carried them away into Babylon.

55 As for the houſe of the Lord they burnt it, brake down the walls of Jeruſalem, ſet fire upon her towers.

56 And as for her glorious things, they never ceaſed till they had conſumed and brought them all to nought, and the people that were not ſlain with the ſword, he carried unto Babylon.

57 Who became ſervants to him and his children, till the Perſians reigned, to fulfill the word of the Lord ſpoken by the mouth of Jeremy:

58 Until the land had enjoyed her ſabbaths, the whole time of her deſolation ſhall ſhe reſt, until the full term of ſeventy years.

CHAP. II.

1 Cyrus is moved by God to build the temple. 5 And giveth leave to the Jews to return and contribute to it. 11 He delivereth again the veſſels which had been taken thence. 25 Artaxerxes forbiddeth the Jews to build any more.

IN the firſt year of Cyrus king of the Perſians, that the word of the Lord might be accompliſhed, that he had promiſed by the mouth of Jeremy:

2 The Lord raiſed up the ſpirit of Cyrus the king of the Perſians, and he made proclamation through all his kingdom, and alſo by writing,

3 Saying, Thus ſaith Cyrus king of the Perſians, The Lord of Iſrael the moſt high Lord, hath made me king of the whole world,

4 And commanded me to build him an houſe at Jeruſalem in Jury.

5 If therefore there be any of you that are of his people, let the Lord, even his Lord be with him, and let him go up to Jeruſalem that is in Judea, and build the houſe of the Lord of Iſrael: for he is the Lord that dwelleth in Jeruſalem.

6 Whoſoever then dwell in the places about, let them help him, thoſe I ſay that are his neighbours, with gold and with ſilver.

7 With gifts, with horſes, and with cattle, and other things, which have been ſet forth by vow, for the temple of the Lord at Jeruſalem.

8 ¶ Then the chief of the families of Judea, and of the tribes of Benjamin ſtood up: the prieſts alſo and the Levites, and all they whoſe mind the Lord had moved to go up, and to build an houſe for the Lord at Jeruſalem.

9 And they that dwelt round about them, and helped them in all things with ſilver and gold, with horſes and cattle, and with very many gifts of a great number whoſe minds were ſtirred up thereto.

10 King Cyrus alſo brought forth the holy veſſels which Nabuchodonoſor had carried away from Jeruſalem, and had ſet up in his temple of idols.

11 Now when Cyrus king of the Perſians had brought them forth, he delivered them to Mithridates his treaſurer:

12 And by him they were delivered to Sanabaſſar the governor of Judea.

13 And this was the number of them, a thouſand golden cups, and a thouſand of ſilver, cenſers of ſilver twenty nine, vials of gold thirty, and of ſilver two thouſand four hundred and ten, and a thouſand other veſſels.

14 So all the veſſels of gold, and of ſilver, which were carried away, were five thouſand four hundred threeſcore and nine.

15 Theſe were brought back by Sanabaſſar, together with them of the captivity, from Babylon to Jeruſalem.

16 But in the time of Artaxerxes king of the Perſians, Belemus, and Mithridates, and Tabellius, and Rathumus, Beeltethmus, and Semellius the ſecretary, with others that were in commiſſion with them, dwelling in Samaria and other places, wrote unto him againſt them that dwelt in Judea and Jeruſalem, theſe letters following.

17 To king Artaxerxes our lord, Thy ſervants Rathumus the ſtory-writer, and Semellius the ſcribe, and the reſt of their counſel, and the judges that are in Cœloſyria and Phenice.

18 Be it now known to the lord the king, that the Jews that are come up from you to us, being come into Jeruſalem (that wicked and rebellious city) do build the market-places, and repair the walls of it, and do lay the foundation of the temple.

19 Now if this city, and the walls thereof be made up again, they will not only refuſe to give tribute, but alſo rebel againſt kings.

20 And foraſmuch as the things pertaining to the temple, are now in hand, we think it meet not to neglect ſuch a matter.

21 But to ſpeak unto our lord the king, to the intent that if it be thy pleaſure, it may be ſought out in the books of thy fathers:

22 And thou ſhalt find in the Chronicles, what is written concerning theſe things, and ſhalt underſtand that that city was rebellious, troubling both kings and cities:

23 And that the Jews were rebellious, and raiſed always wars therein, for the which cauſe even this city was made deſolate,

24 Wherefore now we do declare unto thee, (O Lord the king) that if this city be built again, and the walls thereof ſet up anew, thou ſhalt from henceforth have no paſſage into Cœloſyria and Phenice.

25 Then the king wrote back again to Rathumus the ſtory-writer, to Beeltethmus, to Semellius the ſcribe, and to the reſt that were in commiſſion, and dwellers in Samaria and Syria, and Phenice, after this manner.

26 I have read the epiſtle which ye have ſent unto me: therefore I commanded to make diligent ſearch, and it hath been found, that that city was from the beginning practiſing againſt kings.

27 And the men therein were given to rebellion, and war, and that mighty kings and fierce were in Jeruſalem, who reigned and exacted tributes in Cœloſyria and Phenice.

28 Now therefore I have commanded to hinder thoſe men from building the city, and heed to be taken that there be no more done in it,

29 And that thoſe wicked workers proceed no further to the annoyance of kings.

30 Then king Artaxerxes his letters being read, Rathumus and Semellius the ſcribe, and the reſt that were in commiſſion with them, removing in haſte towards Jeruſalem with a troop of horſemen, and a multitude of people in battle array, began to hinder the builders, and the building of the temple in Jeruſalem ceaſed until the ſecond year of the reign of Darius king of the Perſians.

CHAP. III.

4 Three ſtrive to excel each other in wiſe ſpeeches. 9 They refer themſelves to the judgment of the king. 18 The firſt declareth the ſtrength of wine.

NOW when Darius reigned, he made a great feaſt unto all his ſubjects, and unto all his houſhold, and unto all the princes of Media and Perſia.

2 And to all the governors and captains, and lieutenants that were under him, from India unto Ethiopia, of an hundred and twenty and ſeven provinces.

3 And when they had eaten and drunken, and being ſatisfied were gone home, then Darius the king went into his bed-chamber, and ſlept, and ſoon after awaked.

4 Then three young men that were of the guard, that kept the kings body, ſpake one to another:

5 Let every one of us ſpeak a ſentence: he that ſhall overcome: and whoſe ſentence ſhall ſeem wiſer than the others, and unto him ſhall the king Darius give great gifts, and great things in token of victory:

6 As to be clothed in purple, to drink in gold, and ſleep upon gold, and a chariot with bridles of gold, and an head-tyre of fine linnen, and a chain about his neck:

7 And he ſhall ſit next to Darius, becauſe of his wiſdom, and ſhall be called Darius his couſin.

8 And then every one wrote his ſentence, ſealed it, and laid it under king Darius his pillow,

9 And ſaid, that when the king is riſen, ſome will give him the writings, and of whoſe ſide the king, and the three princes of Perſia ſhall judge, that his ſentence is the wiſeſt, to him ſhall the victory be given as was appointed.

10 The firſt wrote: wine is the ſtrongeſt.

11 The ſecond wrote: The king is ſtrongeſt.

12 The third wrote: Women are ſtrongeſt, but above all things truth beareth away the victory.

13 ¶ Now when the king was riſen up, they took their writings, and delivered them unto him, and ſo he read them.

14 And ſending forth, he called all the princes of Perſia and Media, and the governors, and the captains, and the lieutenants, and the chief officers.

15 And ſat him down in the royal ſeat of judgment, and the writings were read before them:

16 And he ſaid, Call the young men, and they ſhall declare their own ſentences: ſo they were called, and came in.

17 And he ſaid unto them, Declare unto us your mind concerning the writings. Then began the firſt, who had ſpoken of the ſtrength of wine.

18 And he ſaid thus: O ye men, how exceeding ſtrong is wine! it cauſeth all men to err that drink it:

19 It maketh the mind of the king, and of the fatherleſs child to be all one: of the bondman and of the freeman, of the poor man, and of the rich:

20 It turneth alſo every thought into jollity and mirth, ſo that a man remembreth neither ſorrow nor debt.

21 And it maketh every heart rich, ſo that a man remembreth neither king nor governor; and it maketh to ſpeak all things by talents:

22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out ſwords:

23 But when they are from the wine, they remember not what they have done,

24 O ye men, is not wine the ſtrongeſt, that enforceth to do thus? And when he had ſo ſpoken, he held his peace.

CHAP. IV.

1 *The ſecond declareth the power of a king.* 14 *The third, the force of women:* 33 *and of truth.* 41 *The third is judged to be wiſeſt,* 47 *and obtaineth letters of the king to build Jeruſalem.* 58 *He praiſeth God, and ſheweth his brethren what he had done.*

THEN the ſecond that had ſpoken of the ſtrength of the king, began to ſay.

2 O ye men, do not men excel in ſtrength, that bear rule over ſea and land, and all things in them?

3 But yet the king is more mighty: for he is lord of all theſe things, and hath dominion over them, and whatſoever he commandeth them, they do.

4 If he bid them make war the one againſt the other, they do it: if he ſend them out againſt the enemies, they go, and break down mountains, walls, and towers.

5 They ſlay, and are ſlain, and tranſgreſs not the kings commandment: if they get the victory, they bring all to the king, as well the ſpoil as all things elſe.

6 Likewiſe for thoſe that are no ſoldiers, and have not to do with wars, but uſe huſbandry, when they have reaped again that which they had ſown, they bring it to the king, and compel one another to pay tribute unto the king.

7 And yet he is but one man: if he command to kill, they kill, if he command to ſpare, they ſpare.

8 If he command to ſmite, they ſmite; if he command to make deſolate, they make deſolate, if he command to build, they build:

9 If he command to cut down, they cut down; if he command to plant, they plant.

10 So all his people and his armies obey him; furthermore he lieth down, he eateth and drinketh, and taketh his reſt.

11 And theſe keep (watch) round about him, neither may any one depart, and do his own buſineſs, neither diſobey they him in any thing.

12 O ye men, how ſhould not the king be mightieſt, when in ſuch ſort he is obeyed? and he held his tongue.

13 ¶ Then the third, who had ſpoken of women, and of the truth (this was Zorobabel) began to ſpeak.

14 O ye men, it is not the great king, nor the multitude of men, neither is it wine that excelleth; who is it then that ruleth them, or hath the lordſhip over them, are they not women?

15 Women have borne the king and all the people that bear rule by ſea and land.

16 Even of them came they: and they nouriſhed them up that planted the vineyards from whence the wine cometh.

17 Theſe alſo make garments for men: theſe bring glory unto men, and without women cannot men be.

18 Yea, and if men have gathered together gold and ſilver, or any other goodly thing, do they not love a woman, which is comely in favour and beauty?

19 And letting all thoſe things go, do they not gape, and even with open mouths fix their eyes faſt on her; and have not all men more deſire unto her, than unto ſilver or gold, or any goodly thing whatſoever?

20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.

21 He ſticks not to ſpend his life with his wife, and remembreth neither father, nor mother, nor country.

22 By this alſo you muſt know, that women have dominion over you: do ye

not labour and toil, and give and bring all to the woman?

23 Yea a man taketh his ſword, and goeth his way to rob, and to ſteal, to ſail upon the ſea, and upon rivers,

24 And looketh upon a lion, and goeth in the darkneſs, and when he hath ſtolen, ſpoiled and robbed, he bringeth it to his love.

25 Wherefore a man loveth his wife better than father and mother.

26 Yea many there be that have run out of their wits for women, and become ſervants for their ſakes:

27 Many alſo have periſhed, have erred, and ſinned for women.

28 And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him?

29 Yet did I ſee him and Apame the kings concubine, the daughter of the admirable Bartacus, ſitting at the right hand of the king,

30 And taking the crown from the kings head, and ſetting it upon her own head; ſhe alſo ſtruck the king with her left hand.

31 And yet for all this, the king gaped and gazed upon her with open mouth: if ſhe laughed upon him, he laughed alſo: but if ſhe took any diſpleaſure at him, the king was fain to flatter, that ſhe might be reconciled to him again.

32 O ye men, how can it be but women ſhould be ſtrong, ſeeing they do thus?

33 Then the king and the princes looked one upon another; ſo he began to ſpeak of the truth.

34 O ye men, are not women ſtrong? great is the earth, high is the heaven, ſwift is the ſun in his courſe, for he compaſſeth the heavens round about, and fetcheth his courſe again to his own place in one day.

35 Is he not great that maketh theſe things? therefore great is the truth, and ſtronger than all things.

36 All the earth calleth upon the truth, and the heaven bleſſeth it, all works ſhake and tremble at it, and with it is no unrighteous thing.

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and ſuch are all their wicked works, and there is no truth in them. In their unrighteouſneſs alſo they ſhall periſh.

38 As for the truth it endureth, and is always ſtrong, it liveth and conquereth for evermore.

39 With her there is no accepting of perſons, or rewards, but ſhe doth the things that are juſt, and refraineth from all unjuſt and wicked things, and all men do well like of her works.

40 Neither in her judgment is any unrighteouſneſs, and ſhe is the ſtrength, kingdom, power, and majeſty of all ages. Bleſſed be the God of truth.

41 And with that he held his peace, and all the people then ſhouted and ſaid, Great is truth, and mighty above all things.

42 Then ſaid the king unto him, Aſk what thou wilt, more than is appointed in the writing, and we will give it thee, becauſe thou art found wiſeſt, and thou ſhalt ſit next me, and ſhalt be called my couſin.

43 Then ſaid he unto the king, Remember thy vow which thou haſt vowed to build Jeruſalem in the day when thou cameſt to thy kingdom,

44 And to ſend away all the veſſels that were taken away out of Jeruſalem, which Cyrus ſet apart when he vowed to deſtroy Babylon, and to ſend them again thither.

45 Thou alſo haſt vowed to build up the temple, which the Edomites burnt when Judea was made deſolate by the Chaldees.

46 And now, O lord the king, this is that which I require, and which I deſire of thee, and this is the princely liberality proceeding from thy ſelf: I deſire therefore that thou make good the vow, the performance whereof with thine own mouth thou haſt vowed to the king of heaven.

47 Then Darius the king ſtood up and kiſſed him, and wrote letters for him unto all the treaſurers and lieutenants, and captains and governors, that they ſhould ſafely convey on their way, both him, and all thoſe that go up with him to build Jeruſalem.

48 He wrote letters alſo unto the lieutenants that were in Cœloſyria and Phenice, and unto them in Libanus, that they ſhould bring cedar wood from Libanus unto Jeruſalem, and that they ſhould build the city with him.

49 Moreover he wrote for all the Jews that went out of his realm up into Jury, concerning their freedom, that no officer, no ruler, no lieutenant, nor treaſurer, ſhould forcibly enter into their doors,

50 And that all the country which they hold, ſhould be free without tribute, and that the Edomites ſhould give over the villages of the Jews which then they held.

51 Yea, that there ſhould be yearly given twenty talents to the building of the temple, until the time that it were built.

52 And other ten talents yearly, to maintain the burnt-offerings upon the altar every day (as they had a commandment to offer ſeventeen)

53 And that all they that went from Babylon to build the city, ſhould have free liberty as wells they as their poſterity, and all the prieſts that went away.

54 He wrote alſo concerning the charges, and the prieſts veſtments wherein they miniſter:

55 And likewiſe for the charges of the Levites to be given them, until the day that the houſe were finiſhed, and Jeruſalem builded up.

56 And he commanded to give to all that kept the city penſions and wages.

57 He ſent away alſo all the veſſels from Babylon that Cyrus had ſet apart, and all that Cyrus had given in commandment, the ſame charged he alſo to be done, and ſent unto Jeruſalem.

58 Now when this young man was gone forth, he lifted up his face to heaven toward Jeruſalem, and praiſed the king of heaven.

59 And ſaid, From thee cometh victory, from thee cometh wiſdom, and thine is the glory, and I am thy ſervant.

60 Bleſſed art thou who haſt given me wiſdom: for to thee I give thanks, O Lord of our fathers.

61 And ſo he took the letters, and went out, and came unto Babylon, and told it all his brethren.

62 And they praiſed the God of their fathers: becauſe he had given them freedom and liberty

63 To go up, and to build Jeruſalem, and the temple which is called by his name, and they feaſted with inſtruments of muſick, and gladneſs ſeven days.

CHAP. V.

4 The names and number of the Jews that returned home. 40 The altar is ſet up in his place. 57 The foundation of the temple is laid. 73 The work is hindered for a time.

AFter this were the principal men of the families choſen according to their tribes, to go up with their wives, and ſons, and daughters, with their men-ſervants, and maid-ſervants, and their cattle.

2 And Darius ſent with them a thouſand horſemen, till they had brought them back to Jeruſalem ſafely, and with muſical [inſtruments] tabrets and flutes.

3 And all their brethren played, and he made them go up together with them.

4 And theſe are the names of the men which went up according to their families, amongſt their tribes, after their ſeveral heads

5 The prieſts the ſons of Phinees, the ſon of Aaron: Jeſus the ſon of Joſedec, the ſon of Saraias, and Joacim the ſon of Zorobabel, the ſon of Salathiel of the houſe of David, out of the kindred of Phares, of the tribe of Juda;

6 Who ſpake wiſe ſentences before Darius the king of Perſia, in the ſecond year of his reign, in the month Niſan, which is the firſt month.

7 And theſe are they of Jewry that came up from the captivity, where they dwelt as ſtrangers, whom Nabuchodonoſor the king of Babylon had carried away unto Babylon.

8 And they returned unto Jeruſalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jeſus, Nehemias, and Zacharias, and Reeſaias, Enenius, Mardocheus, Beelſarus, Aſpharaſus, Reelius, Roimus, and Baana their guides.

9 The number of them of the nation, and their governors: ſons of Phoros, two thouſand an hundred ſeventy and two: the ſons of Saphat, four hundred ſeventy and two;

10 The ſons of Ares ſeven hundred fifty and ſix:

11 The ſons of Phaath Moab, two thouſand eight hundred and twelve:

12 The ſons of Elam, a thouſand two hundred fifty and four: the ſons of Zathui, nine hundred forty and five: the ſons of Corbe ſeven hundred and five: the ſons of Bani, ſix hundred forty and eight:

13 The ſons of Bebai, ſix hundred twenty and three: the ſons of Sadas, three thouſand two hundred twenty and two.

14 The ſons of Adonicam, ſix hundred ſixty and ſeven: the ſons of Bagoi, two thouſand ſixty and ſix: the ſons of Adin, four hundred fifty and four.

15 The ſons of Aterezias, ninety and two: the ſons of Ceilan and Azetas, threeſcore and ſeven: the ſons of Azuran, four hundred thirty and two.

16 The ſons of Ananias, an hundred and one: the ſons of Arom, thirty-two, and the ſons of Baſſa, three hundred twenty and three: the ſons of Azephurith, an hundred and two:

17 The ſons of Meterus, three thouſand and five: the ſons of Bethlomon, an hundred, twenty and three.

18 They of Netophah fifty and five: they of Anathoth: an hundred fifty and eight: they of Bethſamos, forty and two:

19 They of Kiriathiarius, twenty and five: they of Caphira and Beroth, ſeven hundred forty and three: they of Pyra, ſeven hundred:

20 They of Chadias, and Ammidioi, four hundred twenty and two: they of Cyrama, and Gabdes, ſix hundred twenty and one:

21 They of Macalon, an hundred twenty and two: they of Betolius, fifty and two: the ſons of Nephis, an hundred fifty and ſix.

22 The ſons of Calamolalus, and Onus, ſeven hundred twenty and five: the ſons of Jerechus, two hundred forty and five:

23 The ſons of Annaas, three thouſand three hundred and thirty:

24 The prieſts, the ſons of Jeddu, the ſon of Jeſus, among the ſons of Sanaſib, nine hundred ſeventy and two: the ſons of Meruth, a thouſand fifty and two.

25 The ſons of Phaſſaron, a thouſand forty and ſeven: the ſons of Carme, a thouſand and ſeventeen.

26 The Levites: the ſons of Jeſſue, and Cadmiel, and Banuas, and Sudias, ſeventy and four.

27 The holy ſingers: the ſons of Aſaph, an hundred twenty and eight.

28 The porters: the ſons of Salum, the ſons of Jatal, the ſons of Talmon, the ſons of Dacobi, the ſons of Teta, the ſons of Sami, in all an hundred thirty and nine.

29 The ſervants of the temple: the ſons of Eſau, the ſons of Aſipha, the ſons of Tabaoth, the ſons of Ceras: the ſons of Sud, the ſons of Phaleas, the ſons of Labana, the ſons of Graba.

30 The ſons of Acua, the ſons of Uta, the ſons of Cetab, the ſons of Agaba, the ſons of Subai, the ſons of Anan, the ſons of Cathua, the ſons of Geddur:

31 The ſons of Airus, the ſons of Daiſan, the ſons of Noeba, the ſons of Chaſeba, the ſons of Gazera, the ſons of Azia, the ſons of Phinees, the ſons of Azara, the ſons of Baſtai, the ſons of Aſana, the ſons of Meani, the ſons of Naphiſi, the ſons of Acub, the ſons of Aſipha, the ſons of Aſſur, the ſons of Pharacim, the ſons of Baſaloth.

32 The ſons of Meeda, the ſons of Coutha, the ſons of Charea, the ſons of Charcus, the ſons of Aſerer, the ſons of Thomoi, the ſons Naſith, the ſons of Atipha.

33 The ſons of the ſervants of Solomon: the ſons of Azaphion, the ſons of Pharira, the ſons of Jeeli, the ſons of Lozon, the ſons of Iſdael, the ſons of Sapheth:

34 The ſons of Hagia, the ſons of Phacareth, the ſons of Sabie, the ſons of Sarothie, the ſons of Maſias, the ſons of Gar, the ſons of Addus, the ſons of Suba, the ſons of Apherra, the ſons of Barodis, the ſons of Sabat, the ſons of Allom.

35 All the miniſters of the temple, and the ſons of the ſervants of Solomon, were three hundred ſeventy and two.

36 Theſe came up from Thermeleth, and Thelerſas, Charaathalar leading them, and Aalar.

37 Neither could they ſhew their families, nor their ſtock, how they were of Iſrael: the ſons of Ladan, the ſon of Ban, the ſons of Necodan, ſix hundred fifty and two.

38 And of the prieſts that uſurped the office of the prieſthood, and were not found, the ſons of Obdia: the ſons of Accoz, the ſons of Addus, who married Augia, one of the daughters of Berzelus, and was named after his name.

39 And when the deſcription of the kindred of theſe men was ſought in the regiſter, and was not found, they were removed from executing the office of the prieſthood.

40 For unto them ſaid Nehemias and Atharias, that they ſhould not be partakers of the holy things, till there aroſe up an high-prieſt clothed with doctrine and truth.

41 So of Iſrael from them of twelve years old and upward, they were all in number forty thouſand, beſide men ſervants and women ſervants, two thouſand three hundred and ſixty.

42 Their men ſervants and handmaids were ſeven thouſand three hundred forty and ſeven: the ſinging men and ſinging women, two hundred forty and five.

43 Four hundred thirty and five camels, ſeven thouſand thirty and ſix horſes, two hundred forty and five mules, five thouſand five hundred twenty and five beaſts uſed to the yoke.

44 And certain of the chief of their families, when they came to the temple of God that is in Jeruſalem, vowed to ſet up the houſe again in his own place according to their ability.

45 And to give into the holy treaſury of the works, a thouſand pounds of gold, five thouſand of ſilver, an hundred prieſtly veſtments.

46 And ſo dwelt the prieſts, and the Levites, and the people in Jeruſalem, and in the country: the ſingers alſo and the porters, and all Iſrael in their villages.

47 But when the ſeventh month was at hand, and when the children of Iſrael were every man in his own place, they came altogether with one conſent into the open place of the firſt gate, which is towards the eaſt.

48 Then ſtood up Jeſus the ſon of Joſedec, and his brethren the prieſts, and Zorobabel the ſon of Salathiel, and his brethren, and made ready the altar of the God of Iſrael.

49 To offer burnt ſacrifices upon it, according as it is expreſly commanded in the book of Moſes the man of God.

50 And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, becauſe all the nations of the land were at enmity with them, and oppreſſed them, and they offered ſacrifices according to the time, and burnt-offerings to the Lord both morning and evening.

51 Alſo they held the feaſt of tabernacles, as it is commanded in the law, and *offered* ſacrifices daily as was meet:

52 And after that the continual oblations, and the ſacrifice of the ſabbaths and of the new moons, and of all holy feaſts.

53 And all they that had made any vow to God, began to offer ſacrifices to God from the firſt day of the ſeventh month, although the temple of the Lord was not yet built.

54 And they gave unto the maſons and carpenters, money, meat, and drink with cheerfulneſs.

55 Unto them of Sidon alſo and Tyre, they gave cars that they ſhould bring cedar trees from Libanus, which ſhould be brought by flotes to the haven of Joppe, according as it was commanded them by Cyrus king of the Perſians.

56 And in the ſecond year and ſecond month, after his coming to the temple of God at Jeruſalem, began Zorobabel the ſon of Salathiel, and Jeſus the ſon of Joſedec, and their brethren, and the prieſts and the Levites, and all they that were come unto Jeruſalem, out of the captivity:

57 And they laid the foundation of the houſe of God, in the firſt day of the ſecond month, in the ſecond year after they were come to Jewry and Jeruſalem.

58 And they appointed the Levites from twenty years old, over the works of the Lord, Then ſtood by Jeſus and his ſons, and brethren, and Cadmiel his brother, and the ſons of Madiabun, with the ſons of Joda the ſon of Eliadun, with their ſons and brethren, all Levites with one accord ſette forward of the buſineſs, labouring to advance the works in the houſe of God. So the workmen built the temple of the Lord.

59 And the prieſts ſtood arrayed in their veſtments with muſical inſtruments, and trumpets, and the Levites the ſons of Aſaph had cymbals:

60 Singing ſongs of thankſgiving, and praiſing the Lord according as David the king of Iſrael had ordained.

61 And they ſung *with* loud voices ſongs to the praiſe of the Lord: becauſe his mercy and glory is for ever in all Iſrael.

62 And all the people ſounded trumpets, and ſhouted with a loud voice, ſinging ſongs of thankſgiving unto the Lord for the rearing up of the houſe of the Lord.

63 Alſo of the prieſts and Levites and of the chief of their families, the ancients, who had ſeen the former houſe, came to the building of this with weeping and great crying.

64 But many with trumpets and joy ſhouted with loud voice.

65 Inſomuch that the trumpets might not be heard for the weeping of the people: yet

the multitude ſounded marvellouſly, ſo that it was heard afar off.

66 Wherefore when the enemies of the tribe of Juda and Benjamin heard it, they came to know what that noiſe of trumpets ſhould mean.

67 And they perceived that they that were of the captivity did build the temple unto the Lord God of Iſrael.

68 So they went to Zorobabel and Jeſus, and to the chief of the families, and ſaid unto them, We will build together with you.

69 For we likewiſe, as you, do obey your Lord, and do ſacrifice unto him from the days of Azbazareth the king of the Aſſyrians who brought us hither.

70 Then Zorobabel and Jeſus, and the chief of the families of Iſrael ſaid unto them, It is not for us and you to build together an houſe unto the Lord our God.

71 We our ſelves alone will build unto the Lord of Iſrael, according as Cyrus the king of the Perſians hath commanded us.

72 But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them ſtrait, hindred their building:

73 And by their ſecret plots, and popular perſuaſions and commotions, they hindred the finiſhing of the building, all the time that king Cyrus lived, ſo they were hindred from building for the ſpace of two years, until the reign of Darius.

CHAP. VI.

1 *The Prophets ſtir up the people to build the temple.* 8 *Darius is ſolicited to hinder it.* 27 *But he doth further it by all means,* 32 *and threatneth thoſe that ſhall hinder it.*

NOW in the ſecond year of the reign of Darius, Aggeus, and Zacharias the ſon of Addo, the prophets propheſied unto the Jews, in Jewry and Jeruſalem in the name of the Lord God of Iſrael which was upon them.

2 Then ſtood up Zorobabel the ſon of Salathiel, and Jeſus the ſon of Joſedec, and began to build the houſe of the Lord at Jeruſalem, the prophets of the Lord being with them, and helping them.

3 At the ſame time came unto them, Siſinnes the governor of Syria, and Phenice, with Sathrabuzanes, and his companions, and ſaid unto them,

4 By whoſe appointment do you build this houſe and this roof, and perform all the other things: and who are the workmen that perform theſe things?

5 Neverthelesſ the elders of the Jews obtained favour: becauſe the Lord had viſited the captivity.

6 And they were not hindred from building until ſuch time as ſignification was given unto Darius concerning them, and an anſwer received.

7 The copy of the letters which Siſinnes governor of Syria and Phenice, and Sathrabuzanes with their companions rulers in Syria and Phenice, wrote and ſent unto Darius, To king Darius, greeting.

8 Let all things be known unto our lord the king, that being come into the country of Judea, and entred into the city of Jeruſalem, we found in the city of Jeruſalem the ancients of the Jews that were of the captivity,

9 Building an houſe unto the Lord great and new, of hewn and coſtly ſtones, and the timber already laid upon the walls.

10 And thoſe works are done with great ſpeed, and the work goeth on proſperouſly in their hands, and with all glory and diligence as it made.

11 Then asked we theſe elders, ſaying; By whoſe commandment build you this houſe, and lay the foundations of theſe works?

12 Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men.

13 So they gave us this anſwer: We are the ſervants of the Lord which made heaven and earth.

14 And as for this houſe, it was builded many years ago, by a king of Iſrael, great and ſtrong, and was finiſhed.

15 But when our fathers provoked God unto wrath, and ſinned againſt the Lord of Iſrael which is in heaven, he gave them over into the power of Nabuchodonoſor king of Babylon of the Chaldees:

16 Who pulled down the houſe and burnt it, and carried away the people captives unto Babylon.

17 But in the firſt year that king Cyrus reigned over the country of Babylon, Cyrus the king wrote to build up this houſe.

18 And the holy veſſels of gold and of ſilver, that Nabuchodonoſor had carried away out of the houſe at Jeruſalem, and had ſet them in his own temple, thoſe Cyrus the king brought forth again out of the temple at Babylon, and they were delivered

to Zorobabel, and to Sanabaſſarus the ruler;

19 With commandment that he ſhould carry away the ſame veſſels, and put them in the temple at Jeruſalem, and that the temple of the Lord ſhould be built in his place.

20 Then the ſame Sanabaſſarus being come hither, laid the foundations of the houſe of the Lord at Jeruſalem, and from that time to this, being ſtill a building, it is not yet fully ended.

21 Now therefore if it ſeem good unto the king, let ſearch be made among the records of king Cyrus.

22 And if it be found, that the builing of the houſe of the Lord at Jeruſalem hath been done with the conſent of king Cyrus, and if our lord the king be ſo minded, let him ſignify unto us thereof.

23 Then commanded king Darius to ſeek among the records at Babylon: and ſo at Ecbatana the palace which is in the country of Media, there was found a roll wherein theſe things were recorded.

24 In the firſt year of the reign of Cyrus, king Cyrus commanded that the houſe of the Lord at Jeruſalem ſhould be built again, where they do ſacrifice with continual fire.

25 Whoſe height ſhall be ſixty cubits, and the breadth ſixty cubits, with three rows of hewn ſtones, and one row of new wood of that country, and the expenſes thereof to be given out of the houſe of king Cyrus.

26 And that the holy veſſels of the houſe of the Lord both of gold and ſilver that Nabuchodonoſor took out of the houſe at Jeruſalem, and brought to Babylon, ſhould be reſtored to the houſe at Jeruſalem, and be ſet in the place where they were ſet before.

27 And alſo he commanded that Siſinnes the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and thoſe which were appointed rulers in Syria and Phenice, ſhould be careful not to meddle with the place, but ſuffer Zorababel the ſervant of the Lord, and governor of Judea, and the elders of the Jews, to build the houſe of the Lord in that place.

28 I have commanded alſo to have it built up whole again, and that they look diligently to help thoſe that be of the captivity of the Jews, till the houſe of the Lord be finiſhed.

29 And out of the tribute of Cœloſyria and Phenice, a portion carefully to be given theſe men, for the ſacrifices of the Lord, *that is*, to Zorobabel the governor, for bullocks, and rams, and lambs;

30 And alſo corn, ſalt, wine and oil, and that continually every year without further queſtion, according as the prieſts that be in Jeruſalem ſhall ſignify to be daily ſpent:

31 That offerings may be made to the moſt high God, for the king and for his children, and that they may pray for their lives.

32 And he commanded, that whoſoever ſhould tranſgreſs, yea, or make light of any thing afore ſpoken or written, out of his own houſe ſhould a tree be taken, and he thereon be hanged, and all his goods ſeized for the king.

33 The Lord therefore whoſe name is there called upon, utterly deſtroy every king and nation, that ſtretcheth out his hand to hinder or endamage that houſe of the Lord in Jeruſalem.

34 I Darius the king have ordained, that according unto theſe things it be done with diligence.

CHAP. VII.

1 Siſinnes and others help forward the building. 5 The temple is finiſhed, and dedicated. 10 The paſſover is kept.

THEN Siſinnes the governor of Cœloſyria, and Phenice, and Sathrabuzanes, with their companions, following the commandments of king Darius,

2 Did very carefully overſee the holy works, aſſiſting the ancients of the Jews, and governors of the temple.

3 And ſo the holy works proſpered, when Aggeus and Zacharias the prophets propheſied.

4 And they finiſhed theſe things by the commandment of the Lord God of Iſrael, and with the conſent of Cyrus, Darius, and Artaxerxes, kings of Perſia.

5 And thus was the holy houſe finiſhed in the three and twentieth day of the month Adar, in the ſixth year of Darius king of the Perſians.

6 And the children of Iſrael; the prieſts, and the Levites, and other that were of the captivity, that were added unto them, did according to the things written in the book Moſes.

7 And to the dedication of the temple of the Lord, they offered an hundred bullocks, two hundred rams, four hundred lambs;

8 And twelve goats for the ſin of all Iſrael, according to the number of the chief of the tribes of Iſrael.

9 The prieſts alſo and the Levites ſtood arrayed in their veſtments according to their kindreds, in the ſervice of the Lord God of Iſrael according to the book of Moſes: and the porters at every gate.

10 And the children of Iſrael that were of the captivity, held the paſſover the fourteenth day of the firſt month, after that the prieſts and the Levites were ſanctified.

11 They that were of the captivity were not all ſanctified together: but the Levites were all ſanctified together,

12 And ſo they offered the paſſover for all them of the captivity, and for their brethren the prieſts, and for themſelves.

13 And the children of Iſrael that came out of the captivity, did eat, even all they that had ſeparated themſelves from the abominations of the people of the land, and ſought the Lord.

14 And they kept the feaſt of unleavened bread ſeven days, making merry before the Lord.

15 For that he had turned the counſel of the king of Aſſyria towards them to ſtrengthen their hands in the works of the Lord God of Iſrael.

CHAP. VIII.

1 Eſdras bringeth the king's commiſſion to build. 8 The copy of it. 28 He declareth the names and number of thoſe that came with him: 61 and his journey. 71 He lamenteth the ſins of his people. 96 And ſweareth the prieſts to put away their ſtrange wives.

AND after theſe things, when Artaxerxes the king of the Perſians reigned, came Eſdras the ſon of Saraias, the ſon of Ezerias, the ſon of Helchiah, the ſon of Salum.

2 The ſon of Sadduc, the ſon of Achitob, the ſon of Amarias, the ſon of Ezias, the ſon of Memeroth, the ſon of Zaraias, the ſon of Savias, the ſon of Boccas, the ſon of Abiſum, the ſon of Phinees, the ſon of Eleaſar, the ſon of Aaron, the chief prieſt.

3 This Eſdras went up from Babylon, as a ſcribe, being very ready in the law of Moſes, that was given by the God of Iſrael,

4 And the king did him honour: for he found grace in his ſight in all his requeſts.

5 There went up with him alſo certain of the children of Iſrael, of the prieſts, of the Levites, of the holy ſingers, porters, and miniſters of the temple, unto Jeruſalem,

6 In the ſeventh year of the reign of king Artaxerxes, in the fifth month, (this was the kings ſeventh year) for they went from Babylon in the firſt day of the firſt month, and came to Jeruſalem, according to the proſperous journey which the Lord gave them.

7 For Eſdras had very great skill, ſo that he omitted nothing of the law and commandments of the Lord, but taught all Iſrael the ordinances and judgments.

8 Now the copy of the commiſſion which was written from Artaxerxes the king, and came to Eſdras the prieſt, and reader of the law of the Lord, is this that followeth;

9 King Artaxerxes unto Eſdras the prieſt, and reader of the law of the Lord, ſendeth greeting.

10 Having determined to deal graciouſly, I have given order, that ſuch of the nation of the Jews, and of the prieſts and Levites being within our realm, as are willing and deſirous, ſhould go with thee unto Jeruſalem.

11 As many therefore as have a mind thereunto, let them depart with thee, as it hath ſeemed good both to me, and my ſeven friends the counſellers,

12 That they may look unto the affairs of Judea and Jeruſalem, agreeably to that which is in the law of the Lord.

13 And carry the gifts unto the Lords of Iſrael to Jeruſalem, which I and my friends have vowed, and all the gold and ſilver that in the country of Babylon can be found, to the Lord in Jeruſalem,

14 With that alſo which is given of the people, for the temple of the Lord their God at Jeruſalem: and that ſilver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining,

15 To the end that they may offer ſacrifices unto the Lord, upon the altar of the Lord their God, which is in Jeruſalem.

16 And whatſoever thou and thy brethren will do with the ſilver and gold, that do according to the will of thy God.

17 And the holy veſſels of the Lord, which are given thee for the uſe of the temple of thy God which is in Jeruſalem, thou ſhalt ſet before thy God in Jeruſalem.

18 And whatſoever thing elſe thou ſhalt remember for the uſe of the temple of thy God, thou ſhalt give it out of the kings treaſury.

19 And I, king Artaxerxes, have alſo commanded the keepers of the treaſures in Syria and Phenice, that whatſoever Eſdras the prieſt, and the reader of the law of the moſt high God ſhall ſend for, they ſhould give it him with ſpeed,

20 To the ſum of an hundred talents of ſilver: Likewiſe alſo of wheat even to an hundred cors, and an hundred pieces of wine, and other things in abundance.

21 Let all things be performed after the law of God diligently unto the moſt high God, that wrath come not upon the kingdom of the king and his ſons.

22 I command you alſo, that ye require no tax, nor any other impoſition of any of the prieſts or Levites, or holy ſingers, or porters, or miniſters of the temple, or of any that have doings in this temple, and that no man have authority to impoſe any thing upon them.

23 And thou, Eſdras, according to the wiſdom of God, ordain judges and juſtices, that they may judge in all Syria and Phenice, all thoſe that know the law of thy God, and thoſe that know it not thou ſhalt teach.

24 And whoſoever ſhall tranſgreſs the law of thy God, and of the king, ſhall be puniſhed diligently, whether it be by death or other puniſhment, by penalty of money, or by impriſonment.

25 ¶ Then ſaid Eſdras the ſcribe, Bleſſed be the only Lord God of my fathers, who hath put theſe things into the heart of the king, to glorify his houſe that is in Jeruſalem;

26 And hath honoured me in the ſight of the king and his counſellers, and all his friends and nobles.

27 Therefore was I encouraged by the help of the Lord my God, and gathered together men of Iſrael to go up with me:

28 And theſe are the chief according to their families and ſeveral dignities, that went up with me from Babylon in the reign of king Artaxerxes.

29 Of the ſons of Phinees, Gerſon: of the ſons of Ithamar, Gamael: of the ſons of David, Lettus the ſon of Sechenias:

30 Of the ſons of Pharez, Zacharias, and with him were counted, an hundred and fifty men:

31 Of the ſons of Pahath, Moab; Eliaonias, the ſon of Zaraias, and with him two hundred men:

32 Of the ſons of Zathoe, Sechenias, the ſon of Jezelus, and with him three hundred men: Of the ſons of Adin, Obeth, the ſon of Jonathan, and with him two hundred and fifty men.

33 Of the ſons of Elam, Joſias, ſon of Gotholias, and with him ſeventy men.

34 Of the ſons of Saphatias, Zaraias ſon of Michael, and with him threeſcore and ten men.

35 Of the ſons of Joab, Abadias ſon of Jezelus, and with him two hundred and twelve men:

36 Of the ſons of Banid, Aſſalimoth ſon of Joſaphias, and with him an hundred and threeſcore men:

37 Of the ſons of Babi, Zacharias ſon of Bebai, and with him twenty and eight men:

38 Of the ſons of Aſtath, Johannes *ſon of* Acatan, and with him an hundred and ten men:

39 Of the ſons of Adonicam the laſt, and theſe are the names of them, Eliphalet, Juel, and Samaias, and with them ſeventy men:

40 Of the ſons of Bago, Uthi, the ſon of Iſtalcurus, and with him ſeventy men:

41 And theſe I gathered together to the river called Theras, where we pitched our tents three days; and then I ſurveyed them.

42 But when I had found there none of the prieſts and Levites,

43 Then ſent I unto Eleaſar and Iduel, and Maſman,

44 And Alnathan, and Mamaias, and Joribas, and Nathan, Eunatan, Zacharias and Moſollamon, principal men and learned.

45 And I bade them that they ſhould go unto Saddeus the captain, who was in the place of the treaſury:

46 And commanded them that they ſhould ſpeak unto Daddeus, and to his brethren, and to the treaſurers in that place, to ſend us ſuch men as might execute the prieſts office in the houſe of the Lord.

47 And by the mighty hand of our Lord they brought unto us ſkilful men of the

ſons of Moli the ſon of Levi, the ſon of Iſrael, Aſebebia and his ſons, and his brethren, who were eighteen.

48 And Aſebia, and Annuus, and Oſaias his brother of the ſons of Channuneus, and their ſons were twenty men.

49 And of the ſervants of the temple, whom David had ordained, and the principal men, for the ſervice of the Levites (to wit) the ſervants of the temple, two hundred and twenty, the catalogue of whoſe names were ſhewed.

50 And there I vowed a faſt unto the young men before our Lord, to deſire of him a proſperous journey, both for us, and them that were with us, for our children, and for the cattle:

51 For I was aſhamed to aſk the king footmen, and horſemen, and conduct for ſafe-guard againſt our adverſaries.

52 For we had ſaid unto the king, that the power of the Lord our God ſhould be with them that ſeek him, to ſupport them in all ways.

53 And again we beſought our Lord, as touching theſe things, and found him favourable unto us.

54 Then I ſeparated twelve of the chief of the prieſts, Eſebrias, and Aſſanias, and ten men of their brethren with them.

55 And I weighed them the gold, and the ſilver, and the holy veſſels of the houſe of our Lord, which the king and his counſel, and the princes, and all Iſrael had given.

56 And when I had weighed it, I delivered unto them ſix hundred and fifty talents of ſilver, and ſilver veſſels of an hundred talents, and an hundred talents of gold.

57 And twenty golden veſſels, and twelve veſſels of braſs, even of fine braſs, glittering like gold.

58 And I ſaid unto them, Both you are holy unto the Lord, and the veſſels are holy, and the gold and the ſilver is a vow unto the Lord, the Lord of our fathers.

59 Watch ye, and keep them till ye deliver them to the chief of the prieſts and Levites, and to the principal men of the families of Iſrael in Jeruſalem, into the chambers of the houſe of our God.

60 So the prieſts and the Levites who had received the ſilver, and the gold, and the veſſels, brought them unto Jeruſalem into the temple of the Lord.

61 And from the river Theras we departed the twelfth day of the firſt month, and came to Jeruſalem by the mighty hand of our Lord, which was with us: and from the beginning of our journey, the Lord delivered us from every enemy, and *ſo* we came to Jeruſalem.

62 And when we had been there three days, the gold and ſilver that was weighed, was delivered into the houſe of our Lord on the fourth day, unto Marmoth the prieſt, the ſon of Iri.

63 And with him was Eleazar the ſon of Phinees, and with them were Joſabad the ſon of Jeſu, and Moeth the ſon of Sabban, Levites: all was *delivered them* by number and weight.

64 And all the weight of them was written up the ſame hour.

65 Moreover, they that were come out of the captivity, offered ſacrifice unto the Lord God of Iſrael, even twelve bullocks for all Iſrael, fourſcore and ſixteen rams.

66 Threeſcore and twelve lambs, goats for a peace-offering, twelve, all of them a ſacrifice to the Lord.

67 And they delivered the kings commandments unto the kings ſtewards, and to the governors of Cœloſyria, and Phenice, and they honoured the people, and the temple of God.

68 Now when theſe things were done, the rulers came unto me, and ſaid:

69 The nation of Iſrael, the princes, the prieſts, and Levites have not put away from them the ſtrange people of the land: nor the pollutions of the Gentiles, *to wit*, of the Canaanites, Hittites, Phereſites, Jebuſites, and the Moabites, Egyptians, and Edomites.

70 For both they and their ſons have married with their daughters, and the holy ſeed is mixed with the ſtrange people of the land, and from the beginning of this matter, the rulers and great men have been partakers of this iniquity.

71 And aſſoon as I had heard theſe things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and ſat me down ſad, and very heavy.

72 So all they that were then moved at the word of the Lord God of Iſrael, aſſembled unto me, whilſt I mourned for the iniquity: but I ſate ſtill full of heavineſs, until the evening ſacrifice.

73 Then riſing up from the faſt with my clothes and the holy garment rent, and bowing my knees, and ſtretching forth my hands unto the Lord :

74 I ſaid, O Lord I am confounded, and aſhamed before thy face.

75 For our ſins are multiplied above our heads, and our ignorances have reached up unto heaven.

76 For ever ſince the time of our fathers we *have been* and are in great ſin, even unto this day :

77 And for our ſins and our fathers, we with our brethren, and our kings, and our prieſts, were given up unto the kings of the earth, to the ſword and to captivity, and for a prey with ſhame unto this day.

78 And now in ſome meaſure hath mercy been ſhewed unto us from thee, O Lord, that there ſhould be left us a root, and a name in the place of thy ſanctuary.

79 And to diſcover unto us a light in the houſe of the Lord our God, and to give us food in the time of our ſervitude.

80 Yea, when we were in bondage, we were not forſaken of our Lord; but he made us gracious before the kings of Perſia, ſo that they gave us food;

81 Yea, and honoured the temple of our Lord, and raiſed up the deſolate Sion, that they have given us a ſure abiding in Jewry and Jeruſalem.

82 And now, O Lord, what ſhall we ſay, having theſe things? for we have tranſgreſſed thy commandments, which thou gaveſt by the hand of thy ſervants the prophets, ſaying,

83 That the land which ye enter into to poſſeſs as an heritage, is a land polluted with the pollutions of the ſtrangers of the land, and they have filled it with their uncleanneſs.

84 Therefore now ſhall ye not join your daughters unto their ſons, neither ſhall ye take their daughters unto your ſons.

85 Moreover, you ſhall never ſeek to have peace with them, that ye may be ſtrong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore.

86 And all that is befallen, is done unto us for our wicked works and great ſins: for thou, O Lord, didſt make our ſins light:

87 And didſt give unto us ſuch a root: but we have turned back again to tranſgreſs thy law, and to mingle our ſelves with the uncleanneſs of the nations of the land.

88 Mighteſt not thou be angry with us to deſtroy us, till thou hadſt left us neither root, ſeed, nor name?

89 O Lord of Iſrael, thou art true: for we are left a root this day.

90 Behold, now are we before thee in our iniquities, for we cannot ſtand any longer by reaſon of theſe things before thee.

91 And as Eſdras in his prayer made his confeſſion, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jeruſalem, a very great multitude of men, and women, and children: for there was great weeping among the multitude.

92 Then Jechonias the ſon of Jeelus, one of the ſons of Iſrael, called out and ſaid, O Eſdras, we have ſinned againſt the Lord God, we have married ſtrange women of the nations of the land, and now is all Iſrael aloft.

93 Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children,

94 Like as thou haſt decreed, and as many as do obey the law of the Lord.

95 Ariſe, and put in execution; for to thee doth this matter appertain, and we will be with thee: do valiantly.

96 So Eſdras aroſe, and took an oath of the chief of the prieſts and Levites of all Iſrael, to do after theſe things, and *ſo* they ſware.

CHAP. IX.

1 Eſdras aſſembleth all the people. 10 They promiſe to put away the ſtrange wives. 20 The names and number of them that did ſo. 40 The law of Moſes is read and declared before all the people. 49 They weep, and are put in mind of the feaſt day.

THEN Eſdras riſing from the court of the temple, went to the chamber of Joanan the ſon of Eliaſib,

2 And remained there, and did eat no meat nor drink water, mourning for the great iniquities of the multitude.

3 And there was a proclamation in all Jewry and Jeruſalem, to all them that were of the captivity, that they ſhould be gathered together at Jeruſalem:

4 And that whoſoever met not there within two or three days, according as the elders that bare rule, appointed, their cattle ſhould be ſeized to the uſe of the temple,

and himſelf caſt out from them that were of the captivity.

5 And in three days were all they of the tribe of Judah and Benjamin gathered together at Jeruſalem the twentieth day of the ninth month.

6 And all the multitude ſat trembling in the broad court of the temple, becauſe of the preſent foul weather.

7 So Eſdras aroſe up, and ſaid unto them, Ye have tranſgreſſed the law in marrying ſtrange wives, thereby to increaſe the ſins of Iſrael.

8 And now by confeſſion give glory unto the Lord God of our fathers,

9 And do his will, and ſeparate your ſelves from the heathen of the land, and from the ſtrange women.

10 Then cried the whole multitude and ſaid with a loud voice: Like as thou haſt ſpoken, ſo will we do.

11 But foraſmuch as the people are many, and it is foul weather, ſo that we cannot ſtand without, and this is not a work of a day or two, ſeeing our ſin in theſe things is ſpread far.

12 Therefore let the rulers of the multitude ſtay, and let all them of our habitations that have ſtrange wives, come at the time appointed.

13 And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us, for this matter.

14 Then Jonathan the ſon of Azael, and Ezechias the ſon of Theocanus, accordingly took this matter upon them: and Moſſollam, and Levis, and Sabbatheus helped them.

15 And they that were of the captivity, did according to all theſe things.

16 And Eſdras the prieſt choſe unto him the principal men of their families, all by name: and in the firſt day of the tenth month, they ſat together to examine the matter.

17 So their cauſe that held ſtrange wives was brought to an end in the firſt day of the firſt month.

18 And of the prieſts that were come together, and had ſtrange wives, there were found:

19 Of the ſons of Jeſus the ſon of Joſedec, and his brethren; Matthelas, and Eleazar, and Joribus, and Joadanus.

20 And they gave their hands to put away their wives, and to offer rams, to make reconcilement for their errors.

21 And of the ſons of Emmer, Ananias, and Zabdeus, and Eanes, and Sameius, and Hiereel, and Azarias.

22 And of the ſons of Phaiſur, Elionas, Maſſias, Iſhmael, and Nathanael, and Ocidelus, and Talſas.

23 And of the Levites: Joſabad, and Semis, and Colius who was called Calitas, and Patheus, and Judas, and Jonas.

24 Of the holy ſingers: Eleazurus, Bacchurus.

25 Of the porters: Sallumus, and Tolbanes.

26 Of them of Iſrael, of the ſons of Phoros; Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Aſibias, and Baanias.

27 Of the ſons of Ela; Matthanias, Zacharias, and Hierielus, and Hieremoth, and Aedias.

28 And of the ſons of Zamoth; Eliadas, Eliſimus, Othonias, Jarimoth, and Sabatus, and Sardeus.

29 Of the ſons of Bebai; Johannes, and Ananias, and Joſabad, and Amatheis.

30 Of the ſons of Mani; Olamus, Mamuchus, Jedeus, Jaſubus, Jaſael, and Hieremoth.

31 And of the ſons of Addi, Naathus, and Mooſias, Lacunus, and Naidus, and Mathanias, and Seſthel, Balnuus, and Manaſſeas.

32 And of the ſons of Annas, Elionas, and Aſeas, and Melchias, and Sabbeus, and Simon Choſameus.

33 And of the ſons of Aſom, Altaneus, and Matthias, and Bannaia, Eliphalat, and Manaſſes, and Semei.

34 And of the ſons of Maani, Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabaſion, and Enaſibus, and Mamnitanaimus, Eliaſis, Bannus, Eliali, Samis, Selemias, Nathanias: And of the ſons of Ozora, Seſis, Eſril, Azailus, Samatus, Zambis, Joſiphus.

35 And of the ſons of Ethma, Mazitias, Zabadaias, Edes, Juel, Banaias.

36 All theſe had taken ſtrange wives, and they put them away with their children.

37 And the prieſts, and Levites, and they that were of Iſrael dwelt in Jeruſalem, and in the country, in the firſt day of the ſeventh month: ſo the children of Iſrael were in their habitations.

38 And the whole multitude came together with one accord, into the broad place of the holy porch toward the eaſt.

39 And they ſpake unto Eſdras the prieſt and reader, that he would bring the law of Moſes, that was given of the Lord God of Iſrael.

40 So Eſdras the chief prieſt brought the law unto the whole multitude from man to woman, and to all the prieſts, to hear the law in the firſt day of the ſeventh month.

41 And he read in the broad court before the holy porch from morning unto midday, before both men and women; and all the multitude gave heed unto the law.

42 And Eſdras the prieſt and reader of the law, ſtood up upon a pulpit of wood which was made *for that purpoſe*.

43 And there ſtood up by him Matathias, Sammus, Ananias, Azarias, Urias, Ezecias, Balaſamus, upon the right hand.

44 And upon his left hand ſtood Phaldaius, Miſael, Melchias, Lothaſubus and Nabarias.

45 Then took Eſdras the book of the law before the multitude: for he ſat honourably in the firſt place in the ſight of them all.

46 And when he opened the law, they ſtood all ſtraight up. So Eſdras bleſſed the Lord God moſt high, the God of hoſts Almighty.

47 And all the people anſwered, Amen; and lifting up their hands, they fell to the ground, and worſhipped the Lord.

48 Alſo Jeſus, Anus, Sarabias, Adinus, Jacubus, Sabateas, Auteas, Maianeas, and Calitas, Azarias, and Joazabdus, and Ananias, Biatas, the Levites taught the law of the Lord, making them withal to underſtand it.

49 Then ſpake Attharates unto Eſdras the chief prieſt and reader, and to the Levites that taught the multitude, even to all, ſaying,

50 This day is holy unto the Lord, (for they all wept when they heard the law.)

51 Go then and eat the fat, and drink the ſweet, and ſend part to them that have nothing.

52 For this day is holy unto the Lord, and be not ſorrowful; for the Lord will bring you to honour.

53 So the Levites publiſhed all things to the people, ſaying: This day is holy to the Lord, be not ſorrowful.

54 Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer.

55 Becauſe they underſtood the words wherein they were inſtructed, and for the which they had been aſſembled.

II. ESDRAS.

CHAP. I.

1 *Eſdras is commanded to reprove the people,* 24 *God threatneth to caſt them off,* 35 *and to give their houſes to a people of more grace than they.*

THE ſecond book of the Prophet Eſdras, the ſon of Saraias, the ſon of Azaraias, the ſon of Helchias, the ſon of Sadamias, the ſon of Sadoc, the ſon of Achitob.

2 The ſon of Achias, the ſon of Phinees, the ſon of Heli, the ſon of Amarias, the ſon of Aziei, the ſon of Merimoth, the ſon of Arna, the ſon of Ozias, the ſon of Borith, the ſon of Abiſei, the ſon of Phinees, the ſon of Eleazar,

3 The ſon of Aaron, of the tribe of Levi, which was captive in the land of the Medes, in the reign of Artaxerxes king of the Perſians.

4 And the word of the Lord came unto me, ſaying,

5 Go thy way, and ſhew my people their ſinful deeds, and their children their wickedneſs which they have done againſt me, that they may tell their childrens children.

6 Becauſe the ſins of their fathers are increaſed in them: for they have forgotten me, and have offered unto ſtrange gods.

7 Am not I even he that brought them out of the land of Egypt, from the houſe of bondage? but they have provoked me unto wrath, and deſpiſed my counſels.

8 Pull thou off then the hair of thy head, and caſt all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.

9 How long ſhall I forbear them unto whom I have done ſo much good?

10 Many kings have I deſtroyed for their ſakes, Pharaoh with his ſervants, and all his power have I ſmitten down.

11 All the nations have I deſtroyed before them, and in the eaſt I have ſcattered the people of two provinces, even of Tyrus and Sidon, and have ſlain all their enemies.

12 Speak thou therefore unto them, ſaying, Thus ſaith the Lord,

13 I led you through the ſea, and in the beginning gave you a large and ſafe paſſage, I gave you Moſes for a leader, and Aaron for a prieſt.

14 I gave you light in a pillar of fire, and great wonders have I done among you, yet have you forgotten me, ſaith the Lord.

15 Thus ſaith the Almighty Lord, The quails were as a token for you, I gave you tents for our ſafe-guard, nevertheleſs, you murmured there,

16 And triumphed not in my name for the deſtruction of your enemies, but ever to this day do ye yet murmur.

17 Where are the benefits that I have done for you? when you were hungry and thirſty in the wilderneſs, did you not cry unto me?

18 Saying, Why haſt thou brought us into this wilderneſs to kill us? It had been better for us to ſerve the Egyptians, than to die in this wilderneſs.

19 Then had I pity upon your mournings, and gave you manna to eat, ſo ye did eat angels bread.

20 When ye were thirſty, did I not cleave the rock, and waters flowed out to your fill? for the heat I covered you with the leaves of the trees.

21 I divided among you a fruitful land, I caſt out the Canaanites, the Pherezites, and the Philiſtines before you: what ſhall I yet do more for you, ſaith the Lord?

22 Thus ſaith the Almighty Lord, when you were in the wilderneſs in the river of the Amorites, being athirſt, and blaſpheming my name,

23 I gave you not fire for your blaſphemies, but caſt a tree in the water, and made the river ſweet.

24 What ſhall I do unto thee, O Jacob? thou Juda wouldſt not obey me: I will turn me to other nations, and unto thoſe will I give my name, that they may keep my ſtatutes.

25 Seeing ye have forſaken me, I will forſake you alſo, when ye deſire me to be gracious unto you, I ſhall have no mercy upon you.

26 Whenſoever you ſhall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are ſwift to commit man-ſlaughter.

27 Ye have not as it were forſaken me, but your own ſelves, ſaith the Lord.

28 Thus ſaith the Almighty Lord, Have I not prayed you as a father his ſons, as a mother her daughters, and a nurſe her young babes,

29 That ye would be my people, and I ſhould be your God, that ye ſhould be my children, and I ſhould be your father?

30 I gathered you together, as a hen gathereth her chickens under her wings: but now, what ſhall I do unto you? I will caſt you out from my face.

31 When you offer unto me, I will turn my face from you: for your ſolemn feaſt days, your new-moons, and your circumciſions have I forſaken.

32 I ſent unto you my ſervants the prophets, whom ye have taken and ſlain, and torn their bodies in pieces, whoſe blood I will require of your hands, ſaith the Lord.

33 Thus ſaith the Almighty Lord, your houſe is deſolate, I will caſt you out, as the wind doth ſtubble.

35 And your children ſhall not be fruitful: for they have deſpiſed my commandment, and done the thing that is evil before me.

35 Your houſes will I give to a people that ſhall come, which not having heard of me, yet ſhall believe me, to whom I have ſhewed no ſigns, yet they ſhall do that I have commanded them.

36 They have ſeen no prophets, yet they ſhall call their ſins to remembrance, and acknowledge them.

37 I take to witneſs the grace of the people to come, whoſe little ones rejoice in gladneſs: and though they have not ſeen me with bodily eyes, yet in ſpirit they believe the thing that I ſay.

38 And now brother, behold what glory: and ſee the people that cometh from the eaſt.

39 Unto whom I will give for leaders, Abraham, Iſaac, and Jacob, Oſeas, Amos, and Micheas, Joel, Abdias, and Jonas,

40 Nahum, and Abacuc, Sophonias, Ageus, Zachary, and Malachi, which is called alſo an angel of the Lord.

Chap. II.

1 God complaineth of his people: 10 Yet Eſdras is willed to comfort them. 34 Becauſe they refuſed, the Gentiles are called. 43 Eſdras ſeeth the ſon of God, and thoſe that are crowned by him.

THUS ſaith the Lord, I brought this people out of bondage, and I gave them my commandments by my ſervants the prophets, whom ye would not hear, but deſpiſed my counſels.

2 The mother that bare them, ſaith unto them, Go your way ye children, for I am a widow, and forſaken.

3 I brought you up with gladneſs, but with ſorrow and heavineſs have I loſt you: for ye have ſinned before the Lord your God, and done that thing that is evil before him.

4 But what ſhall I now do unto you? I am a widow and forſaken: go your way, O my children, and aſk mercy of the Lord.

5 As for me, O father, I call upon thee for a witneſs over the mother of theſe children, which would not keep my covenant,

6 That thou bring them to confuſion, and their mother to a ſpoil, that there may be no offspring of them.

7 Let them be ſcattered abroad among the heathen, let their names be put out of the earth: for they have deſpiſed my covenant.

8 Wo be unto thee, Aſſur, thou that hideſt the unrighteous in thee, O thou wicked people, remember what I did unto Sodom and Gomorrha.

9 Whoſe land lieth in clods of pitch, and heaps of aſhes: even ſo alſo will I do unto them that hear me not, ſaith the Almighty Lord.

10 Thus ſaith the Lord unto Eſdras, Tell my people that I will give them the kingdom of Jeruſalem, which I would have given unto Iſrael.

11 Their glory alſo will I take unto me, and give theſe the everlaſting tabernacles, which I had prepared for them.

12 They ſhall have the tree of life for an ointment of ſweet ſavour, they ſhall neither labour, nor be weary.

13 Go and ye ſhall receive: pray for few days unto you, that they may be ſhortened: the kingdom is already prepared for you: Watch.

14 Take heaven and earth to witneſs; for I have broken the evil in pieces, and created the good; for I live, ſaith the Lord.

15 Mother, embrace thy children, and bring them up with gladneſs, make their feet as faſt as a pillar: for I have choſen thee, ſaith the Lord.

16 And thoſe that be dead will I raiſe up again from their places, and bring them out of the graves: for I have known my name in Iſrael.

17 Fear not thou mother of the children: for I have choſen thee, ſaith the Lord.

18 For thy help will I ſend my ſervants Eſay and Jeremy, after whoſe counſel I have ſanctified and prepared for thee twelve trees laden with divers fruits,

19 And as many fountains flowing with milk and honey: and ſeven mighty mountains, whereupon there grow roſes and lillies, whereby I will fill thy children with joy.

20 Do right to the widow, judge for the fatherleſs, give to the poor, defend the orphan, clothe the naked,

21 Heal the broken and the weak, laugh not a lame man to ſcorn, defend the maimed, and let the blind come forth into the ſight of my clearneſs.

22 Keep the old and young within thy walls.

23 Whereſoever thou findeſt the dead, take them and bury them, and I will give thee the firſt place in my reſurrection.

24 Abide ſtill, O my people, and take thy reſt, for thy quietneſs ſhall come.

25 Nouriſh thy children, O thou good nurſe; ſtabliſh their feet.

26 As for the ſervants whom I have given thee, there ſhall not one of them periſh; for I will require them from among thy number.

27 Be not weary, for when the day of trouble and heavineſs cometh, others ſhall weep and be ſorrowful, but thou ſhalt be merry, and have abundance.

28 The heathen ſhall envy thee, but they ſhall be able to do nothing againſt thee, ſaith the Lord.

29 My hands ſhall cover thee, ſo that thy children ſhall not ſee hell.

30 Be joyful, O thou mother, with thy children; for I will deliver thee, ſaith the Lord.

31 Remember thy children that ſleep, for I ſhall bring them out of the ſides of the earth, and ſhew mercy unto them: for I am merciful, ſaith the Lord Almighty.

32 Embrace thy children until I come and ſhew mercy unto them: for my wells run over, and my grace ſhall not fail.

33 I Eſdras received a charge of the Lord upon the mount Oreb, that I ſhould go unto Iſrael; but when I came unto them, they ſet me at nought, and deſpiſed the commandment of the Lord.

34 And therefore I ſay unto you, O ye heathen, that hear and underſtand, Look for your ſhepherd, he ſhall give you everlaſting reſt; for he is nigh at hand, that ſhall come in the end of the world.

35 Be ready to the reward of the kingdom, for the everlaſting light ſhall ſhine upon you for evermore.

36 Flee the ſhadow of this world, receive the joyfulneſs of your glory: I teſtify my Saviour openly.

37 O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom.

38 Ariſe up and ſtand, behold the number of thoſe that be ſealed in the feaſt of the Lord:

39 Which are departed from the ſhadow of the world, and have received glorious garments of the Lord.

40 Take thy number, O Sion, and ſhut up thoſe of thine that are clothed in white, which have fulfilled the law of the Lord.

41 The number of thy children whom thou longedſt for, is fulfilled: beſeech the power of the Lord, that thy people which have been called from the beginning, may be hallowed.

42 I Eſdras ſaw upon the mount Sion a great people, whom I could not number, and they all praiſed the Lord with ſongs.

43 And in the midſt of them there was a young man of a high ſtature, taller than all the reſt, and upon every one of their heads he ſet crowns, and was more exalted, which I marvelled at greatly.

44 So I asked the angel, and ſaid, Sir, what are theſe?

45 He anſwered, and ſaid unto me, Theſe be they that have put off the mortal

clothing, and put on the immortal, and have confeſſed the name of God: now are they crowned, and receive palms.

46 Then ſaid I unto the angel, What young perſon is it that crowneth them, and giveth them palms in their hands?

47 So he anſwered, and ſaid unto me, It is the ſon of God, whom they have confeſſed in the world. Then began I greatly to commend them, that ſtood ſo ſtiffly for the name of the Lord.

48 Then the angel ſaid unto me, Go thy way, and tell thy people what manner of things, and how great wonders of the Lord thy God thou haſt ſeen.

CHAP. III.

1 *Eſdras is troubled,* 13 *and acknowledgeth the ſins of the people:* 28 *yet complaineth that the heathens were lords over them, being more wicked than they.*

IN the thirtieth year after the ruin of the city, I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart.

2 For I ſaw the deſolation of Sion, and the wealth of them that dwelt at Babylon.

3 And my ſpirit was ſore moved, ſo that I began to ſpeak words full of fear to the moſt high, and ſaid,

4 O Lord, who beareſt rule, thou ſpakeſt at the beginning, when thou didſt plant the earth (and that thy ſelf alone) and commandedſt the people,

5 And gaveſt a body unto Adam without ſoul, which was the workmanſhip of thine hands, and didſt breathe into him the breath of life, and he was made living before thee.

6 And thou leddeſt him into paradiſe, which thy right hand had planted, before ever the earth came forward.

7 And unto him thou gaveſt commandment to love thy way which he tranſgreſſed, and immediately thou appointedſt death in him, and in his generations, of whom came nations, tribes, people, and kindreds out of number.

8 And every people walked after their own will, and did wonderful things before thee, and deſpiſed thy commandments.

9 And again in proceſs of time thou broughteſt the flood upon thoſe that dwelt in the world, and deſtroyedſt them.

10 And it came to paſs in every of them, that as death was to Adam, ſo was the flood to theſe.

11 Nevertheleſs one of them thou lefteſt, namely, Noah with his houſhold, of whom came all righteous men.

12 And it happened, that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the firſt.

13 Now when they lived ſo wickedly before thee, thou didſt chooſe thee a man from among them, whoſe name was Abraham.

14 Him thou lovedſt, and unto him only thou ſhewedſt thy will:

15 And madeſt an everlaſting covenant with him, promiſing him that thou wouldſt never forſake his ſeed.

16 And unto him thou gaveſt Iſahac, and unto Iſahac alſo thou gaveſt Jacob and Eſau. As for Jacob thou didſt chooſe him to thee, and put by Eſau: and ſo Jacob became a great multitude.

17 And it came to paſs, that when thou leddſt his ſeed out of Egypt, thou broughteſt them up to the mount Sina.

18 And bowing the heavens, thou didſt ſet faſt the earth, movedſt the whole world, and madeſt the depths to tremble, and troubledſt the men of that age.

19 And thy glory went through four gates, of fire, and of earthquake, and of wind, and of cold, that thou mightſt give the law unto the ſeed of Jacob, and diligence unto the generation of Iſrael.

20 And yet tookeſt thou not away from them a wicked heart, that thy law might bring forth fruit in them.

21 For the firſt Adam bearing a wicked heart tranſgreſſed, and was overcome; and ſo be all they that are born of him.

22 Thus infirmity was made permanent; and the law (alſo) in the heart of the people with the malignity of the root, ſo that the good departed away, and the evil abode ſtill.

23 So the times paſſed away, and the years were brought to an end: then didſt thou raiſe thee up a ſervant, called David.

24 Whom thou commandeſt to build a city unto thy name, and to offer incenſe and oblations unto thee therein.

25 When this was done many years, then they that inhabited the city forſook thee.

26 And in all things did even as Adam, and all his generations had done, for they alſo had a wicked heart.

27 And ſo thou gaveſt the city over into the hands of thine enemies.

28 Are their deeds then any better that inhabit Babylon, that they ſhould therefore have the dominion over Sion?

29 For when I came thither, and had ſeen impieties without number, then my ſoul ſaw many evil doers in this thirtieth year, ſo that my heart failed me.

30 For I have ſeen how thou ſuffereſt them ſinning, and haſt ſpared wicked doers: and haſt deſtroyed thy people, and haſt preſerved thine enemies, and haſt not ſignified it.

31 I do not remember how this way may be left: Are they then of Babylon better than they of Sion?

32 Or is there any other people that knoweth thee beſides Iſrael? or what generation hath ſo believed thy covenants as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I have gone here and there through the heathen, and I ſee that they flow in wealth, and think not upon thy commandments.

34 Weigh thou therefore our wickedneſs now in the balance, and theirs alſo that dwell in the world: and ſo ſhall thy name no where be found, but in Iſrael.

35 Or when was it that they which dwell upon the earth have not ſinned in thy ſight? or what people hath ſo kept thy commandments?

36 Thou ſhalt find that Iſrael by name hath kept thy precepts: but not the heathen.

CHAP. IV.

1 The angel declareth the ignorance of Eſdras in God's judgments, 13 and adviſeth him not to meddle with things above his reach. 23 Nevertheleſs Eſdras asketh divers queſtions, and receiveth anſwers to them.

AND the angel that was ſent unto me, whoſe name was Uriel, gave me an anſwer,

2 And ſaid, Thy heart hath gone too far in this world, thinkeſt thou to comprehend the way of the moſt High?

3 Then ſaid I, Yea my Lord: and he anſwered me and ſaid, I am ſent to ſhew thee three ways, and to ſet forth three ſimilitudes before thee.

4 Whereof if thou canſt declare me one, I will ſhew thee alſo the way that thou deſireſt to ſee, and I ſhall ſhew thee from whence the wicked heart cometh.

5 And I ſaid, Tell on my Lord. Then ſaid he unto me, Go thy way, weigh me the weight of the fire, or meaſure me the blaſt of the wind, or call me again the day that is paſt.

6 Then anſwered I and ſaid, What man is able to do that, that thou ſhouldſt ask ſuch things of me?

7 And he ſaid unto me, If I ſhould ask thee how great dwellings are in the midſt of the ſea, or how many ſprings are in the beginning of the deep, or how many ſprings are above the firmament, or which are the outgoings of paradiſe:

8 Peradventure thou wouldſt ſay unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Nevertheleſs, now have I asked thee but only of the fire and wind, and of the day wherethrough thou haſt paſſed, and of things from which thou canſt not be ſeparated, and yet canſt thou give me no anſwer of them.

10 He ſaid moreover unto me, Thine own things, and ſuch as are grown up with thee, canſt thou not know.

11 How ſhould thy veſſel then be able to comprehend the way of the higheſt, and the world being now outwardly corrupted, to underſtand the corruption that is evident in my ſight?

12 Then ſaid I unto him, It were better that we were not at all, than that we ſhould live ſtill in wickedneſs, and to ſuffer, and not to know wherefore.

13 He anſwered me and ſaid, I went into a foreſt into a plain, and the trees took counſel,

14 And ſaid, Come, let us go and make war againſt the ſea, that it may depart away before us, and that we may make us more woods.

15 The floods of the ſea alſo in like manner took counſel, and ſaid, Come, let us go up and ſubdue the woods of the plain, that there alſo we may make us another country.

16 The thought of the wood was in vain, for the fire came and conſumed it.

17 The thought of the floods of the ſea came likewiſe to nought, for the ſand ſtood up and ſtopped them.

18 If thou wert judge now betwixt theſe two, whom wouldſt thou begin to juſtify, or whom wouldſt thou condemn?

19 I anſwered and ſaid, Verily it is a fooliſh thought that they have both deviſed: for the ground is given unto the wood, and the ſea alſo hath his place to bear his floods.

20 Then anſwered he me and ſaid, Thou haſt given a right judgment, but why judgeſt thou not thy ſelf alſo?

21 For like as the ground is given unto the wood, and the ſea to his floods: even ſo they that dwell upon the earth may underſtand nothing, but that which is upon the earth: and he that dwelleth above the heavens, may only underſtand the things that are above the height of the heavens.

22 Then anſwered I, and ſaid, I beſeech thee, O Lord, let me have underſtanding.

23 For it was not my mind to be curious of the high things, but of ſuch as paſs by us daily, namely wherefore Iſrael is given up as a reproach to the heathen, and for what cauſe the people whom thou haſt loved, is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come to none effect.

24 And we paſs away out of the world as graſhoppers, and our life is aſtoniſhment and fear, and we are not worthy to obtain mercy.

25 What will he then do unto his name, whereby we are called? of theſe things have I asked.

26 Then anſwered he me; and ſaid, The more thou ſearcheſt, the more thou ſhalt marvel, for the world haſteth faſt to paſs away,

27 And cannot comprehend the things that are promiſed to the righteous in time to come: for this world is full of unrighteouſneſs and infirmities.

28 But as concerning the things whereof thou askeſt me, I will tell thee; for the evil is ſown, but the deſtruction thereof is not yet come.

29 If therefore that which is ſown, be not turned upſide down; and if the place where the evil is ſown paſs not away, then cannot it come that is ſown with good.

30 For the grain of evil ſeed hath been ſown in the heart of Adam from the beginning, and how much ungodlineſs hath it brought up unto this time? and how much ſhall it yet bring forth until the time of threſhing come.

31 Ponder now by thy ſelf, how great fruit of wickedneſs the grain of evil ſeed hath brought forth.

32 And when the ears ſhall be cut down, which are without number, how great a floor ſhall they fill?

33 Then I anſwered and ſaid, How and when ſhall theſe things come to paſs? wherefore are our years few and evil?

34 And he anſwered me, ſaying, Do not thou haſten above the moſt Higheſt: for thy haſte is in vain to be above him, for thou haſt much exceeded.

35 Did not the ſouls alſo of the righteous ask queſtion of theſe things in their chambers, ſaying, How long ſhall I hope on this faſhion? when cometh the fruit of the floor of our reward?

36 And unto theſe things Uriel the archangel gave them anſwer, and ſaid, Even when the number of ſeeds is filled in you: for he hath weighed the world in the balance.

37 By meaſure hath he meaſured the times, and by number hath he numbred the times; and he doth not move nor ſtir them, until the ſaid meaſure be fulfilled.

38 Then anſwered I, and ſaid, O Lord that beareſt rule, even we all are full of impiety.

39 And for our ſakes peradventure it is that the floors of the righteous are not filled, becauſe of the ſins of them that dwell upon the earth.

40 So he anſwered me, and ſaid, Go thy way to a woman with child, and ask of her, when ſhe hath fulfilled her nine months, if her womb may keep the birth any longer within her?

41 Then ſaid I, No Lord, that can ſhe not. And he ſaid unto me, In the grave, the chambers of ſouls are like the womb of a woman:

42 For like as woman that travaileth, maketh haſte to eſcape the neceſſity of the travail: even ſo do theſe places haſte to deliver thoſe things that are committed unto them.

43 From the beginning look what thou deſireſt to ſee, it ſhall be ſhewed thee.

44 Then anſwered I, and ſaid, If I have found favour in thy ſight, and if it be poſſible, and if I be meet therefore,

45 Shew me then whether there be more to come then is paſt, or more paſt then is to come.

46 What is paſt I know; but what is for to come I know not.

47 And he ſaid unto me, Stand up upon the right ſide, and I ſhall expound the ſimilitude unto thee.

48 So I ſtood and ſaw, and behold, an hot burning oven paſſed by before me: and it happened that when the flame was gone by, I looked, and behold the ſmoke remained ſtill.

49 After this there paſſed by before me a watry cloud, and ſent down much rain with a ſtorm, and when the ſtormy rain was paſt, the drops remained ſtill.

50 Then ſaid he unto me, Conſider with thy ſelf: as the rain is more than the drops, and as the fire is greater than the ſmoke: but the drops and the ſmoke remain behind: ſo the quantity which is paſt, did more exceed.

51 Then I prayed, and ſaid, May I live, thinkeſt thou, until that time? or what ſhall happen in thoſe days?

52 He anſwered me, and ſaid, As for the tokens whereof thou askeſt me, I may tell thee of them in part; but as touching thy life, I am not ſent to ſhew thee, for I do not know it.

CHAP. V.

1 *The ſigns of the times to come.* 23 *He asketh why God chuſing but one people, did caſt them off.* 30 *He is taught that God's judgments are unſearchable:* 46 *and that God doth not all at once.*

NEvertheleſs as concerning the tokens, behold, the days ſhall come that they which dwell upon earth, ſhall be taken in a great number, and the way of truth ſhall be hidden, and the land ſhall be barren of faith.

2 But iniquity ſhall be increaſed above that which thou now ſeeſt, or that thou haſt heard long ago.

3 And the land that thou ſeeſt now to have root, ſhalt thou ſee waſted ſuddenly.

4 But if the moſt high grant thee to live, thou ſhalt ſee after the third trumpet, that the ſun ſhall ſuddenly ſhine again in the night, and the moon thrice in the day.

5 And blood ſhall drop out of the wood, and the ſtone ſhall give his voice, and the people ſhall be troubled.

6 And even he ſhall rule whom they look not for that dwell upon the earth, and the fowls ſhall take their flight away together.

7 And the Sodomitiſh ſea ſhall caſt out fiſh, and make a noiſe in the night, which many have not known: but they ſhall all hear the voice thereof,

8 There ſhall be a confuſion alſo in many places, and the fire ſhall be oft ſent out again, and the wild beaſts ſhall change their places, and menſtruous women ſhall bring forth monſters.

9 And ſalt waters ſhall be found in the ſweet, and all friends ſhall deſtroy one another: then ſhall wit hide itſelf, and underſtanding withdraw itſelf into his ſecret chamber,

10 And ſhall be ſought of many, and yet not be found: Then ſhall unrighteouſneſs and incontinency be multiplied upon earth.

11 One land alſo ſhall ask another, and ſay, Is righteouſneſs that maketh a man righteous gone through thee? And it ſhall ſay, No.

12 At the ſame time ſhall men hope, but nothing obtain: they ſhall labour, but their ways ſhall not proſper.

13 To ſhew thee ſuch tokens I have leave: and if thou wilt pray again, and weep as now, and faſt ſeven days, thou ſhalt hear yet greater things.

14 Then I awaked, and an extreme fearfulneſs went through all my body, and my mind was troubled, ſo that it fainted.

15 So the angel that was come to talk with me, held me, comforted me, and ſet me up upon my feet.

16 And in the ſecond night it came to paſs, that Salathiel the captain of the people came unto me, ſaying, Where haſt thou been? and why is thy countenance ſo heavy?

17 Knoweſt thou not that Iſrael is committed unto thee, in the land of their captivity?

18 Up then, and eat bread, and forſake us not as the ſhepherd that leaveth his flock in the hands of cruel wolves.

19 Then ſaid I unto him, Go thy ways from me, and come not nigh me: And he heard what I ſaid, and went from me.

20 And ſo I faſted ſeven days, mourning and weeping, like as Uriel the angel commanded me.

21 And after ſeven days, ſo it was that the thoughts of my heart were very grievous unto me again.

22 And my ſoul recovered the ſpirit of underſtanding, and I began to talk with the moſt high again,

23 And ſaid, O Lord, that beareſt rule of every wood of the earth, and of all the trees thereof, thou haſt choſen thee one only vine.

24 And of all lands of the whole world thou haſt choſen thee one pit: and of all the flowers thereof, one lilly.

25 And of all the depths of the ſea, thou haſt filled thee one river: and of all builded cities, thou haſt hallowed Sion unto thy ſelf.

26 And of all the fowls that are created, thou haſt named thee one dove: and of all the cattle that are made, thou haſt provided thee one ſheep.

27 And among all the multitudes of peoples, thou haſt gotten thee one people: and unto this people whom thou lovedſt, thou gaveſt a law that is approved of all.

28 And now O Lord, why haſt thou given this one people over unto many? and upon the one root haſt thou prepared others, and why haſt thou ſcattered thy only one people among many?

29 And they which did gainſay thy promiſes, and believed not thy covenants, have troden them down.

30 If thou didſt ſo much hate thy people, yet ſhouldſt thou puniſh them with thine own hands.

31 Now when I had ſpoken theſe words, the angel that came to me the night afore, was ſent unto me,

32 And ſaid unto me, Hear me, and I will inſtruct thee, hearken to the thing that I ſay, and I ſhall tell thee more.

33 And I ſaid, Speak on, my Lord: then ſaid he unto me, thou art ſore troubled in mind for Iſraels ſake: loveſt thou that people better than he that made them?

34 And I ſaid, No Lord, but of very grief have I ſpoken: For my reins pain me every hour, while I labour to comprehend the way of the moſt high, and to ſeek out part of his judgment.

35 And he ſaid unto me, Thou canſt not: and I ſaid, wherefore Lord: whereunto was I born then? or why was not my mothers womb then my grave, that I might not have ſeen the travel of Jacob, and the weariſome toil of the ſtock of Iſrael?

36 And he ſaid unto me, Number me the things that are not yet come, gather me together the drops that are ſcattered abroad, make me the flowers green again that are withered.

37 Open me the places that are cloſed, and bring me forth the winds that in them are ſhut up, ſhew me the image of a voice: and then I will declare to thee the thing that thou laboureſt to know.

38 And I ſaid, O Lord, that beareſt rule, who may know theſe things, but he that hath not his dwelling with men?

39 As for me, I am unwiſe, how may I then ſpeak of theſe things whereof thou askeſt me?

40 Then ſaid he unto me, Like as thou canſt do none of theſe things that I have ſpoken of, even ſo canſt thou not find out my judgment, or in the end the love that I have promiſed unto my people.

41 And I ſaid, Behold, O Lord, yet art thou nigh unto them that be reſerved till the end; and what ſhall they do that have been before me, or we (that be now) or they that ſhall come after us?

42 And he ſaid unto me, I will liken my judgment unto a ring: like as there is no ſlackneſs of the laſt, even ſo there is no ſwiftneſs of the firſt.

43 So I anſwered and ſaid, Couldſt thou not make thoſe that have been made, and be now, and that are for to come, at once, that thou mightſt ſhew thy judgment the ſooner?

44 Then anſwered he me, and ſaid, The creature may not haſte above the maker, neither may the world hold them at once that ſhall be created therein.

45 And I ſaid, As thou haſt ſaid unto thy ſervant, that thou which giveſt life to all, haſt given life at once to the creature that thou haſt created, and the creature bear it: even ſo it might now alſo bear them that now be preſent at once.

46 And he ſaid unto me, Ask the womb of a woman, and ſay unto her, If thou bringeſt forth children, why doſt thou it not together, but one after another? pray her therefore to bring forth ten children at once.

47 And I ſaid, She cannot: but muſt do it by diſtance of time.

48 Then ſaid he unto me, Even ſo have I given the womb of the earth to thoſe that be ſown in it, in their times.

49 For like as a young child may not bring forth the things that belong to the aged, even ſo have I diſpoſed the world which I created.

50 And I asked and ſaid, Seeing thou haſt now given me the way, I will *proceed*

to ſpeak before thee: for our mother of whom thou haſt told me that ſhe is young, draweth now nigh unto age.

51 He anſwered me and ſaid, Aſk a woman that beareth children, and ſhe ſhall tell thee.

52 Say unto her, Wherefore are not they whom thou haſt now brought forth, like thoſe that were before, but leſs of ſtature?

53 And ſhe ſhall anſwer thee, they that be born in the ſtrength of youth, are of one faſhion, and they that are born in the time of age (when the womb faileth) are otherwiſe.

54 Conſider thou therefore alſo, how that ye are leſs of ſtature than thoſe that were before you.

55 And ſo are they that come after you leſs than ye, as the creatures which now begin to be old, and have paſſed over the ſtrength of youth.

56 Then ſaid I, Lord, I beſeech thee, if I have found favour in thy ſight, ſhew thy ſervant by whom thou viſiteſt thy creature.

CHAP. VI.

1 *God's purpoſe is eternal.* 8 *The next world ſhall follow this immediately.* 13 *What ſhall fall out at the laſt.* 31 *He is promiſed more knowledge,* 38 *and reckoneth up the works of the creation,* 57 *and complaineth that they have no part in the world for whom it was made.*

AND he ſaid unto me, in the beginning when the earth was made, before the borders of the world ſtood, or ever the winds blew,

2 Before it thundred and lightened, or ever the foundations of Paradice were laid.

3 Before the fair flowers were ſeen, or ever the moveable powers were eſtabliſhed, before the innumerable multitude of angels were gathered together,

4 Or ever the heights of the air were lifted up, before the meaſures of the firmament were named, or ever the chimnies in Sion were hot,

5 And ere the preſent years were ſought out, and or ever the inventions of them that now ſin were turned, before they were ſealed that have gathered faith for a treaſure.

6 Then did I conſider theſe things, and they were all made through me alone, and through none other: by me alſo they ſhall be ended, and by none other.

7 Then anſwered I and ſaid, What ſhall be the parting aſunder of the times? or when ſhall be the end of the firſt, and the beginning of it that followeth?

8 And he ſaid unto me, From Abraham unto Iſaac, when Jacob and Eſau were born of him, Jacobs hand held firſt the heel of Eſau.

9 For Eſau is the end of the world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heel and the hand: other queſtion, Eſdras, Aſk thou not.

11 ¶ I anſwered then and ſaid, O Lord that beareſt rule, if I have found favour in thy ſight,

12 I beſeech thee, ſhew thy ſervant the end of thy tokens, whereof thou ſhewedſt me part the laſt night.

13 So he anſwered and ſaid unto me, Stand up upon thy feet, and hear a mighty ſounding voice.

14 And it ſhall be as it were a great motion, but the place where thou ſtandeſt, ſhall not be moved.

15 And therefore when it ſpeaketh be not afraid: for the word is of the end, and the foundation of the earth is underſtood.

16 And why? becauſe the ſpeech of theſe things trembleth and is moved: for it knoweth that the end of theſe things muſt be changed.

17 And it happened that when I had heard it, I ſtood up upon my feet, and hearkened, and behold, there was a voice that ſpake, and the ſound of it was like the ſound of many waters.

18 And it ſaid, Behold, the days come, that I will begin to draw nigh, and to viſit them that dwell upon the earth,

19 And will begin to make inquiſition of them, what they be that have hurt unjuſtly with their unrighteouſneſs, and when the affliction of Sion ſhall be fulfilled.

20 And when the world that ſhall begin to vaniſh away ſhall be finiſhed: then will I ſhew theſe tokens, the books ſhall be opened before the firmament, and they ſhall ſee all together.

21 And the children of a year old ſhall ſpeak with their voices, the women with child ſhall bring forth untimely children, of three or four months old: and they ſhall live, and be raiſed up.

22 And ſuddenly ſhall the ſown places appear unſown, the full ſtore-houſes ſhall ſuddenly be found empty.

23 And the trumpet ſhall give a ſound, which when every man heareth, they ſhall be ſuddenly afraid.

24 At that time ſhall friends fight one againſt another like enemies, and the earth ſhall ſtand in fear with thoſe that dwell therein, the ſprings of the fountains ſhall ſtand ſtill, and in three hours they ſhall not run.

25 Whoſoever remaineth from all theſe that I have told thee, ſhall eſcape, and ſee my ſalvation, and the end of your world.

26 And the men that are received, ſhall ſee it, who have not taſted death from their birth: and the heart of the inhabitants ſhall be changed, and turned into another meaning.

27 For evil ſhall be put out, and deceit ſhall be quenched.

28 As for faith, it ſhall flouriſh, corruption ſhall be overcome, and the truth which hath been ſo long without fruit, ſhall be declared.

29 And when he talked with me, behold, I looked by little and little upon him before whom I ſtood.

30 And theſe words ſaid he unto me, I am come to ſhew thee the time of the night to come.

31 If thou wilt pray yet more, and faſt ſeven days again, I ſhall tell thee greater things by day, than I have heard.

32 For thy voice is heard before the moſt High: for the mighty hath ſeen thy righteous dealing, he hath ſeen alſo thy chaſtity, which thou haſt had ever ſince thy youth.

33 And therefore hath he ſent me to ſhew thee all theſe things, and to ſay unto thee, Be of good comfort, and fear not.

34 And haſten not with the times that are paſt, to think vain things, that thou mayſt not haſten from the latter times.

35 And it came to paſs after this, that I wept again, and faſted ſeven days in like manner, that I might fulfil the three weeks which he told me.

36 And in the eighth night was my heart vexed within me again, and I began to ſpeak before the moſt High.

37 For my ſpirit was greatly ſet on fire, and my ſoul was in diſtreſs.

38 And I ſaid, O Lord, thou ſpakeſt from the beginning of the creation, even the firſt day, and ſaidſt thus, Let heaven and earth be made; and thy word was a perfect work.

39 And then was the ſpirit, and darkneſſes and ſilence were on every ſide; the ſound of mans voice was not yet formed.

40 Then commandeſt thou a fair light to come forth of thy treaſures, that thy work might appear.

41 Upon the ſecond day thou madeſt the ſpirit of the firmament, and commandedſt it to part aſunder, and to make a diviſion betwixt the waters, that the one part might go up and the other remain beneath.

42 Upon the third day thou didſt command that the waters ſhould be gathered in the ſeventh part of the earth: ſix parts haſt thou dried up and kept them, to the intent that of theſe ſome being planted of God and tilled, might ſerve thee.

43 For as ſoon as thy word went forth, the work was made.

44 For immediately there was great and innumerable fruit, and many and divers pleaſures for the taſte, and flowers of unchangeable colour, and colours of wonderful ſmell: and this was done the third day.

45 Upon the fourth day thou commandedſt that the ſun ſhould ſhine, and the moon give her light, and the ſtars ſhould be in order,

46 And gaveſt them a charge to do ſervice unto man that was to be made.

47 Upon the fifth day, thou ſaidſt unto the ſeventh part where the waters were gathered, that it ſhould bring forth living creatures, fowls and fiſhes: and ſo it came to paſs.

48 For the dumb water, and without life, brought forth living things at the commandment of God, that all people might praiſe thy wondrous works.

49 Then didſt thou ordain two living creatures, the one thou calledſt Enoch, and the other Leviathan.

50 And didſt ſeparate the one from the other: for the ſeventh part (namely where the water was gathered together) might not hold them both.

51 Unto Enoch thou gaveſt one part which was dried up the third day, that he ſhould dwell in the ſame part wherein are a thouſand hills.

52 But unto Leviathan thou gaveſt the ſeventh part, namely, the moiſt, and haſt kept him to be devoured of whom thou wilt, and when.

53 Upon the ſixth day thou gaveſt commandment unto the earth, that before thee it ſhould bring forth beaſts, cattle, and creeping things:

54 And after theſe, Adam alſo whom thou madeſt lord of all thy creatures, of

him come we all, and the people alſo whom thou haſt choſen.

55 All this have I ſpoken before thee, O Lord, becauſe thou madeſt the world for our ſakes.

56 As for the other people which alſo come of Adam, thou haſt ſaid that they are nothing, but be like unto ſpittle, and haſt likened the abundance of them unto a drop that falleth from a veſſel.

57 And now, O Lord, behold, theſe heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us:

58 But we thy people (whom thou haſt called thy firſt-born, thy only begotten, and thy fervent lover) are given into their hands.

59 If the world now be made for our ſakes, why do we not poſſeſs an inheritance with the world? how long ſhall this endure?

CHAP. VII.

4 *The way is narrow.* 12 *When it was made narrow.* 28 *All ſhall die and riſe again.* 33 *Chriſt ſhall ſit in judgment.* 46 *God hath not made Paradiſe in vain,* 62 *and is merciful.*

AND when I had made an end of ſpeaking theſe words, there was ſent unto me the angel which had been ſent unto me the nights afore.

2 And he ſaid unto me, Up, Eſdras, and hear the words that I am come to tell thee.

3 And I ſaid, Speak on, my God. Then ſaid he unto me, The ſea is ſet in a wide place, that it might be deep and great.

4 But put the caſe the entrance were narrow and like a river.

5 Who then could go into the ſea to look upon it, and to rule it? If he went not through the narrow, how could he come into the broad?

6 There is alſo another thing. A city is builded, and ſet upon a broad field, and is full of all good things.

7 The entrance thereof is narrow, and is ſet in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water.

8 And one only path between them both, even between the fire and the water, *ſo ſmall* that there could but one man go there at once.

9 If this city now were given unto a man for an inheritance, if he never ſhall paſs the danger ſet before it, how ſhall he receive this inheritance?

10 And I ſaid, It is ſo, Lord. Then ſaid he unto me, Even ſo alſo is Iſraels portion:

11 Becauſe for their ſakes I made the world: and when Adam tranſgreſſed my ſtatutes, then was decreed that now is done.

12 Then were the entrances of this world made narrow, full of ſorrow and travail: they are but few and evil, full of perils, and very painful.

13 For the entrances of the elder world were wide and ſure, and brought immortal fruit.

14 If then they that live labour not to enter theſe ſtrait and vain things, they can never receive thoſe that are laid up for them.

15 Now therefore why diſquieteſt thou thy ſelf, ſeeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why haſt thou not conſidered in thy mind this thing that is to come, rather than that which is preſent?

17 Then anſwered I, and ſaid, O Lord that beareſt rule, thou haſt ordained in thy law, that the righteous ſhould inherit theſe things, but that the ungodly ſhould periſh:

18 Nevertheleſs, the righteous ſhall ſuffer ſtrait things, and hope for wide: for they that have done wickedly have ſuffered the ſtrait things, and yet ſhall not ſee the wide.

19 And he ſaid unto me, There is no judge above God, and none that hath underſtanding above the higheſt.

20 For there be many that periſh in this life, becauſe they deſpiſe the law of God that is ſet before them.

21 For God hath given ſtrait commandment to ſuch as came, and what they ſhould do to live, even as they came, and what they ſhould obſerve to avoid puniſhment.

22 Nevertheleſs, they were not obedient unto him, but ſpake againſt him, and imagined vain things:

23 And deceived themſelves by their wicked deeds, and ſaid of the moſt High, that he is not, and knew not his ways.

24 But his law have they deſpiſed, and denied his covenant; in his ſtatutes have they not been faithful, and have not performed his works.

25 And therefore, Eſdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time ſhall come, that theſe tokens which I have told thee ſhall come to paſs.

paſs, and the bride ſhall appear, and ſhe coming forth ſhall be ſeen, that now is withdrawn from the earth.

27 And whoſoever is delivered from the foreſaid evils, ſhall ſee my wonders.

28 For my ſon Jeſus ſhall be revealed with thoſe that be with him, and they that remain ſhall rejoice within four hundred years.

29 After theſe years ſhall my ſon Chriſt die, and all men that have life.

30 And the world ſhall be turned into the old ſilence ſeven days, like as in the former judgments: ſo that no man ſhall remain.

31 And after ſeven days, the world that yet awaketh not ſhall be raiſed up, and that ſhall die that is corrupt.

32 And the earth ſhall reſtore thoſe that are aſleep in her, and ſo ſhall the duſt thoſe that dwell in ſilence, and the ſecret places ſhall deliver thoſe ſouls that were committed unto them.

33 And the moſt High ſhall appear upon the ſeat of judgment, and miſery ſhall paſs away, and the long-ſuffering ſhall have an end.

34 But judgment only ſhall remain, truth ſhall ſtand, and faith ſhall wax ſtrong.

35 And the work ſhall follow, and the reward ſhall be ſhewed, and the good deeds ſhall be of force, and wicked deeds ſhall bear no rule.

36 Then ſaid I, Abraham prayed firſt for the Sodomites, and Moſes for the fathers that ſinned in the wilderneſs.

37 And Jeſus after him for Iſrael in the time of Achan,

38 And Samuel; and David for the deſtruction: And Solomon for them that ſhould come to the ſanctuary.

39 And Helias for thoſe that received rain, and for the dead that he might live.

40 And Ezekias for the people in the time of Sennacherib: and many for many.

41 Even ſo now ſeeing corruption is grown up, and wickedneſs increaſe, and the righteous have prayed for the ungodly: wherefore ſhall it not be ſo now alſo?

42 He anſwered me and ſaid, This preſent life is not the end where much glory doth abide; therefore have they prayed for the weak.

43 But the day of doom ſhall be the end of this time, and the beginning of the immortality for to come, wherein corruption is paſt.

44 Intemperance is at an end, infidelity is cut off, righteouſneſs is grown, and truth is ſprung up.

45 Then ſhall no man be able to ſave him that is deſtroyed, nor to oppreſs him that hath gotten the victory.

46 I anſwered then and ſaid, This is my firſt and laſt ſaying; that it had been better not to have given the earth unto Adam: or elſe when it was given him, to have reſtrained him from ſinning.

47 For what profit is it for men now in this preſent time to live in heavineſs, and after death to look for puniſhment?

48 O thou Adam, what haſt thou done? for though it was thou that ſinned, thou art not fallen alone, but we all that come of thee.

49 For what profit is it unto us, if there be promiſed us an immortal time, whereas we have done the works that bring death?

50 And that there is promiſed us an everlaſting hope, whereas ourſelves being moſt wicked, are made vain?

51 And that there are laid up for us dwellings of health and ſafety, whereas we have lived wickedly?

52 And that the glory of the moſt High is kept to defend them which have led a wary life, whereas we have walked in the moſt wicked ways of all?

53 And that there ſhould be ſhewed a paradiſe whoſe fruit endureth for ever, wherein is ſecurity and medicine, ſith we ſhall not enter into it?

54 (For we have walked in unpleaſant places.)

55 And that the faces of them which have uſed abſtinence: ſhall ſhine above the ſtars, whereas our faces ſhall be blacker than darkneſs?

56 For while we lived and committed iniquity, we conſidered not that we ſhould begin to ſuffer for it after death.

57 Then anſwered he me and ſaid, This is the condition of the battle, which man that is born upon the earth ſhall fight,

58 That if he be overcome, he ſhall ſuffer as thou haſt ſaid, but if he get the victory, he ſhall receive the thing that I ſay.

59 For this is the life whereof Moſes ſpake unto the people, while he lived, ſaying, Chooſe thee life that thou mayſt live.

60 Neverthele ſs, they believed not him, nor yet the prophets after him, no nor me which have ſpoken unto them,

61 That there ſhould not be ſuch heavineſs in their deſtruction, as ſhall be joy over them that are perſuaded to ſalvation.

62 I anſwered then and ſaid, I know, Lord, that the moſt High is called merciful, in that he hath mercy upon them which are not yet come into the world,

63 And upon thoſe alſo that turn to his law;

64 And that he is patient, and long ſuffereth thoſe that have ſinned, as his creatures;

65 And that he is bountiful, for he is ready to give where it needeth;

66 And that he is of great mercy, for he hultiplieth more and more mercies to them that are preſent, and that are paſt, and alſo to them which are to come.

67 For if he ſhall not multiply his mercies, the world would not continue with them that inherit therein.

68 And he pardoneth; for if he did not ſo of his goodneſs, that they which have committed iniquities might be eaſed of them, the ten thouſandth part of men ſhould not remain living.

69 And being judge, if he ſhould not forgive them that are cured with his word, and put out the multitude of contentions,

70 There ſhould be very few left peradventure in an innumerable multitude.

CHAP. VIII.

1 *Many created, but few ſaved.* 6 *He asketh why God deſtroyeth his own work,* 26 *and prayed God to look upon the people which only ſerve him.* 41 *God anſwereth that all ſeed cometh not to good,* 52 *and that glory is prepared for him and ſuch like.*

AND he anſwered me, ſaying, The moſt High hath made this world for many, but the world to come for few.

2 I will tell thee a ſimilitude, Eſdras; As when thou askeſt the earth, it ſhall ſay unto thee, that it giveth much mould whereof earthen veſſels are made, but little duſt that gold cometh of: even ſo is the courſe of this preſent world.

3 There be many created, but few ſhall be ſaved.

4 So anſwered I, and ſaid, Swallow then down O my ſoul, underſtanding, and devour wiſdom.

5 For thou haſt agreed to give ear, and art willing to propheſy: for thou haſt no longer ſpace than only to live.

6 O Lord, if thou ſuffer not thy ſervant that we may pray before thee, and thou give us ſeed unto our heart, and culture to our underſtanding, that there may come fruit of it, how ſhall each man live that is corrupt, who beareth the place of a man?

7 For thou art alone, and we all one workmanſhip of thine hands, like as thou haſt ſaid.

8 For when the body is faſhioned now in the mothers womb, and thou giveſt it members, thy creature is preſerved in fire and water, and nine months doth thy workmanſhip endure thy creature which is created in her.

9 But that which keepeth, and is kept, ſhall both be preſerved: and when the time cometh, the womb preſerved, dilivereth up the things that grew in it.

10 For thou haſt commanded out of the parts of the body, that is to ſay, out of the breaſts, milk to be given, which is the fruit of the breaſts.

11 That the thing which is faſhioned, may be nouriſhed for a time, till thou diſpoſeſt it to thy mercy.

12 Thou broughteſt it up with thy righteouſneſs, and nurturedſt it in thy law, and reformedſt it with thy judgment.

13 And thou ſhalt mortify it as thy creature, and quicken it as thy work.

14 If therefore thou ſhalt deſtroy him which with ſo great labour was faſhioned, it is an eaſy thing to be ordained by thy commandment, that the thing which was made might be preſerved.

15 Now therefore, Lord, I will ſpeak (touching man in general, thou knoweſt beſt) but touching thy people, for whoſe ſake I am ſorry,

16 And for thine inheritance, for whoſe cauſe I mourn, and for Iſrael, for whom I am heavy, and for Jacob, for whoſe ſake I am troubled:

17 Therefore will I begin to pray before thee, for myſelf, and for them: for I ſee the falls of us that dwell in the land.

18 But I have heard the ſwiftneſs of the judge which is to come.

19 Therefore hear my voice, and underſtand my words, and I ſhall ſpeak before thee: this is the beginning of the words of Eſdras, before he was taken up: and I ſaid,

20 O Lord, Thou that dwelleſt in everlaſtingneſs, which beholdeſt from above, things in the heaven and in the air,

21 Whoſe throne is ineſtimable, whoſe glory may not be comprehended, before whom the hoſts of angels ſtand with trembling,

22 (Whoſe ſervice is converſant in wind and fire) whoſe word is true, and ſayings conſtant, whoſe commandment is ſtrong, and ordinance fearful,

23 Whoſe look drieth up the depths, and indignation maketh the mountains to melt away, which the truth witneſſeth:

24 O hear the prayer of thy ſervant, and give ear to the petition of thy creature.

25 For while I live, I will ſpeak, and ſo long as I have underſtanding, I will anſwer.

26 O look not upon the ſins of thy people: but on them which ſerve thee in truth.

27 Regard not the wicked inventions of the heathen: but the deſire of thoſe that keep thy teſtimonies in afflictions.

28 Think not upon thoſe that have walked feignedly before thee: but remember them, which according to thy will have known thy fear.

29 Let it not be thy will to deſtroy them which have lived like beaſts: but to look upon them that have clearly taught thy law.

30 Take thou no indignation at them which are deemed worſe than beaſts: but love them that alway put their truſt in thy righteouſneſs and glory.

31 For we and our fathers do languiſh of ſuch diſeaſes; but becauſe of us ſinners, thou ſhalt be called merciful.

32 For if thou haſt a deſire to have mercy upon us, thou ſhalt be called merciful, to us namely, that have no works of righteouſneſs.

33 For the juſt which have many good works laid up with thee, ſhall out of their own deeds receive reward.

34 For what is man that thou ſhouldſt take diſpleaſure at him? or what is a corruptible generation, that thou ſhouldſt be ſo bitter toward it?

35 For in truth there is no man among them that be born, but he that dealt wickedly, and among the faithful, there is none which hath not done amiſs.

36 For in this, O Lord, thy righteouſneſs and thy goodneſs ſhall be declared, if thou be merciful unto them which have not the confidence of good works.

37 Then anſwered he me, and ſaid, Some things haſt thou ſpoken aright, and according unto thy words it ſhall be.

38 For indeed I will not think on the diſpoſition of them which have ſinned before death, before judgment, before deſtruction.

39 But I will rejoice over the diſpoſition of the righteous, and I will remember alſo their pilgrimage, and the ſalvation, and the reward that they ſhall have.

40 Like as I have ſpoken now, ſo ſhall it come to paſs.

41 For as the huſbandmand ſoweth much ſeed upon the ground, and planteth many trees, and yet the thing that is ſown good in his ſeaſon cometh not up, neither doth all that is planted take root: even ſo is it of them that are ſown in the world, they ſhall not all be ſaved.

42 I anſwered then, and ſaid, If I have found grace, let me ſpeak.

43 Like as the huſbandmans ſeed periſheth, if it come not up, and receive not the rain in due ſeaſon, or if there come too much rain and corrupt it:

44 Even ſo periſheth man alſo which is formed with thy hands, and is called thine own image, becauſe thou art like unto him, for whoſe ſake thou haſt made all things, and likened him unto the huſbandmans ſeed.

45 Be not wroth with us, but ſpare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.

46 Then anſwered he me, and ſaid, things preſent are for the preſent, and things to come, for ſuch as be to come,

47 For thou comeſt far ſhort, that thou ſhouldſt be able to love my creature more than I: but I have oft times draw nigh unto thee, and unto it, but never to the unrighteous.

48 In this alſo thou art marvellous before the moſt High;

49 In that thou haſt humbled thy ſelf as it becometh thee, and haſt not judged thy ſelf worthy to be much glorified among the righteous.

50 For many great miſeries ſhall be done to them, that in the latter time ſhall dwell in the world, becauſe they have walked in great pride.

51 But underſtand thou for thy ſelf, and ſeek out the glory for ſuch as be like thee.

52 For unto you is paradiſe opened, the tree of life is planted, the time to come is prepared, plenteouſneſs is made ready, a city is builded, and reſt is allowed, yea perfect goodneſs and wiſdom.

53 The root of evil is ſealed up from you, weakneſs and the moth is hid from you,

you, and corruption is fled into hell to be forgotten.

54 Sorrows are paſſed, and in the end is ſhewed the treaſure of immortality.

55 And therefore aſk thou no more queſtions concerning the multitude of them that periſh.

56 For when they had taken liberty, they deſpiſed the moſt High, thought ſcorn of his law, and forſook his ways.

57 Moreover, they have troden down his righteous.

58 And ſaid in their heart, that there is no God, yea, and that knowing they muſt die.

59 For as the things aforeſaid ſhall receive you, ſo thirſt and pain are prepared for them; for it was not his will that men ſhould come to nought.

60 But they which be created, have defiled the name of him that made them, and were unthankful unto him which prepared life for them.

61 And therefore is my judgment now at hand.

62 Theſe things have I not ſhewed unto all men, but unto thee, and a few like thee. Then anſwered I, and ſaid,

63 Behold, O Lord, now haſt thou ſhewed me the multitude of the wonders which thou wilt begin to do in the laſt times: but at what time, thou haſt not ſhewed me.

Chap. IX.

7 Who ſhall be ſaved, and who not. 19 All the world is now corrupted: 22 Yet God doth ſave a few. 33 He complaineth that thoſe periſh which keep God's law: 38 and ſeeth a woman lamenting in a field.

HE anſwered me then, and ſaid, Meaſure thou the time diligently in it ſelf: and when thou ſeeſt part of the ſigns paſt, which I have told thee before,

2 Then ſhalt thou underſtand, that it is the very ſame time, wherein the higheſt will begin to viſit the world which he made.

3 Therefore when there ſhall be ſeen earthquakes and uproars of the people in the world:

4 Then ſhalt thou well underſtand, that the moſt High ſpake of thoſe things from the days that were before thee, even from the beginning.

5 For like as all that is made in the world hath a beginning, and an end, and the end is manifeſt:

6 Even ſo the times alſo of the Higheſt, have plain beginnings in wonders and powerful works, and endings in effects and ſigns.

7 And every one that ſhall be ſaved, and ſhall be able to eſcape by his works, and by faith, whereby ye have believed,

8 Shall be preſerved from the ſaid perils, and ſhall ſee my ſalvation, in my land, and within my borders: for I have ſanctified them for me from the beginning.

9 Then ſhall they be in pitiful caſe which now have abuſed my ways: and they that have caſt them away deſpitefully, ſhall dwell in torments.

10 For ſuch as in their life have received benefits, and have not known me:

11 And they that have lothed my law, while they had yet liberty, and when as yet place of repentance was open unto them, underſtood not, but deſpiſed it:

12 The ſame muſt know it after death by pain.

13 And therefore be thou not curious, how the ungodly ſhall be puniſhed, and when: but enquire how the righteous ſhall be ſaved, whoſe the world is, and for whom the world is created.

14 Then anſwered I, and ſaid,

15 I have ſaid before, and now do ſpeak, and will ſpeak it alſo hereafter: that there be many more of them which periſh, than of them which ſhall be ſaved,

16 Like as a wave is greater than a drop.

17 And he anſwered me, ſaying: like as the field is, ſo is alſo the ſeed: as the flowers be, ſuch are the colours alſo: ſuch as the workman is, ſuch alſo is the work: and as the husbandman is himſelf, ſo is his husbandry alſo: for it was the time of the world.

18 And now when I prepared the world which was not yet made, even for them to dwell in that now live, no man ſpake againſt me.

19 For then every one obeyed, but now the manners of them which are created in this world that is made, are corrupted by a perpetual ſeed, and by a law which is unſearchable, rid themſelves.

20 So I conſider the world, and behold there was peril, becauſe of the devices that were come into it.

21 And I ſaw and ſpared it greatly, and have kept me a grape of the cluſter, and a plant of a great people.

22 Let the multitude periſh then, which was born in vain, and let my grape be kept and my plant: for with great labour have I made it perfect.

23 Nevertheleſs, if thou wilt ceaſe yet ſeven days more (but thou ſhalt not faſt in them,)

24 But go into a field of flowers, where no houſe is builded, and eat only the flowers of the field, Taſte no fleſh, drink no wine, but eat flowers only.

25 And pray unto the Higheſt continually, then will I come and talk with thee.

26 So I went my way into the field which is called Ardath, like as he commanded me, and there I ſat amongſt the flowers, and did eat of the herbs of the field, and the meat of the ſame ſatisfied me.

27 After ſeven days I ſat upon the graſs, and my heart was vexed within me, like as before.

28 And I opened my mouth, and began to talk before the moſt High, and ſaid,

29 O Lord, thou that ſheweſt thy ſelf unto us, thou waſt ſhewed unto our fathers in the wilderneſs, in a place where no man treadeth, in a barren place when they came out of Egypt.

30 And thou ſpakeſt, ſaying, Hear me, O Iſrael, and mark my words, thou ſeed of Jacob.

31 For behold I ſow my law in you, and it ſhall bring fruit in you, and ye ſhall be honoured in it for ever.

32 But our fathers which received the law, kept it not, and obſerved not thy ordinances, and though the fruit of thy law did not periſh, neither could it, for it was thine:

33 Yet they that received it, periſhed, becauſe they kept not the thing that was ſown in them.

34 And lo, it is a cuſtom, when the ground hath received ſeed, or the ſea a ſhip, or any veſſel, meat or drink that, that being periſhed wherein it was ſown, or caſt into,

35 That thing alſo which was ſown or caſt therein, or received, doth periſh, and remaineth not with us: but with us it hath not happened ſo.

36 For we that have received the law periſh by ſin, and our heart alſo which received it.

37 Notwithſtanding the law periſheth not, but remaineth in his force.

38 And when I ſpake theſe things in my heart, I looked back with mine eyes, and upon the right ſide I ſaw a woman, and behold, ſhe mourned, and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and ſhe had aſhes upon her head.

39 Then let I my thoughts go that I was in, and turned me unto her,

40 And ſaid unto her, Wherefore weepeſt thou? why art thou ſo grieved in thy mind?

41 And ſhe ſaid unto me, Sir, let me alone, that I may bewail myſelf, and add unto my ſorrow, for I am ſore vexed in my mind, and brought very low.

42 And I ſaid unto her, What aileth thee? Tell me.

43 She ſaid unto me, I thy ſervant have been barren, and had no child, though I had an husband thirty years.

44 And thoſe thirty years I did nothing elſe day and night, and every hour, but make my prayer to the Higheſt.

45 After thirty years God heard me thine handmaid, looked upon my miſery, conſidered my trouble, and gave me a ſon: and I was very glad of him, ſo was my husband alſo, and all my neighbours, and we gave great honour unto the Almighty.

46 And I nouriſhed him with great travail.

47 So when he grew up, and came to the time that he ſhould have a wife, I made a feaſt.

CHAP. X.

1 He comforteth the woman in the field. 27 She vaniſheth away, and a city appeareth in her place. 40 The Angel declareth theſe viſions in the field.

AND it ſo came to paſs, that when my ſon was entred into his wedding-chamber, he fell down and died.

2 Then we all overthrew the lights, and all my neighbours roſe up to comfort me, ſo I took my reſt unto the ſecond day at night.

3 And it came to paſs when they had all left off to comfort me, to the end I might be quiet: then roſe I up by night and fled, and came hither into this field, as thou ſeeſt.

4 And I do now purpoſe not to return into the city, but here to ſtay, and neither to eat nor drink, but continually to mourn and faſt until I die.

5 Then left I the meditations wherein I was, and ſpake to her in anger, ſaying,

6 Thou fooliſh woman above all other, ſeeſt thou not our mourning, and what happeneth unto us?

7 How that Sion our mother is full of all heavineſs, and much humbled, mourning very ſore?

8 And now ſeeing we all mourn and are ſad, for we are all in heavineſs, art thou grieved for one ſon?

9 For aſk the earth, and ſhe ſhall tell thee, that it is ſhe, which ought to mourn for the fall of ſo many that grow upon her.

10 For out of her came all at the firſt, and out of her ſhall all others come, and behold, they walk almoſt all into deſtruction, and a multitude of them is utterly rooted out.

11 Who then ſhould make more mourning, than ſhe that hath loſt ſo great a multitude, and not thou which art ſorry but for one?

12 But if thou ſayſt unto me, My lamentation is not like the earths, becauſe I have loſt the fruit of my womb, which I brought forth with pains, and bare with ſorrows;

13 But the earth *not ſo*; for the multitude preſent in it, according to the courſe of the earth, is gone, as it came.

14 Then ſay I unto thee, Like as thou haſt brought forth with labour: even ſo the earth alſo hath given her fruit, namely man, ever ſithence the beginning, unto him that made her.

15 Now therefore keep thy ſorrow to thy ſelf, and bear with a good courage that which hath befallen thee.

16 For if thou ſhalt acknowledge the determination of God to be juſt, thou ſhalt both receive thy ſon in time, and ſhalt be commended amongſt women.

17 Go thy way then into the city, to thine husband.

18 And ſhe ſaid unto me, That will I not do: I will not go into the city, but here will I die.

19 So I proceeded to ſpeak further unto her, and ſay,

20 Do not ſo: but be counſelled by me: for how many are the adverſities of Sion? Be comforted in regard of the ſorrow of Jeruſalem.

21 For thou ſeeſt that our ſanctuary is laid waſte, our altar broken down, our temple deſtroyed:

22 Our pſaltery is laid on the ground, our ſong is put to ſilence, our rejoicing is at an end, the light of our candleſtick is put out, the ark of our covenant is ſpoiled, our holy things are defiled, and the name that is called upon us, is almoſt prophaned: our children are put to ſhame, our prieſts are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives raviſhed, our righteous men carried away, our little ones deſtroyed, our young men are brought in bondage, and our ſtrong men are become weak:

23 And, which is the greateſt of all, the ſeal of Sion hath now loſt her honour: for ſhe is delivered into the hands of them that hate us.

24 And therefore ſhake off thy great heavineſs, and put away the multitude of ſorrows, that the Mighty may be merciful unto thee again, and the Higheſt ſhall give thee reſt and eaſe from thy labour.

25 And it came to paſs while I was talking with her, behold, her face upon a ſudden ſhined exceedingly, and her countenance gliſtered, ſo that I was afraid of her, and muſed what it might be.

26 And behold, ſuddenly, ſhe made a great cry very fearful: ſo that the earth ſhook at the noiſe of the woman.

27 And I looked, and behold the woman appeared unto me no more, but there was a city builded, and a large place ſhewed itſelf from the foundations: then was I afraid, and cried with a loud voice, and ſaid,

28 Where is Uriel the angel, who came unto me at the firſt? for he hath cauſed me to fall into many trances, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was ſpeaking theſe words, behold, he came unto me, and looked upon me.

30 And lo, I lay as one that had been dead, and mine underſtanding was taken from me, and he took me by the right hand, and comforted me, and ſet me upon my feet, and ſaid unto me,

31 What aileth thee? and why art thou ſo diſquieted, and why is thine underſtanding troubled, and the thoughts of thine heart?

32 And I ſaid, becauſe thou haſt forſaken me, and yet I did according to thy words, and I went into the field, and lo, I have ſeen, and yet ſee, that I am not able to expreſs.

33 And he ſaid unto me, Stand up manfully, and I will adviſe thee.

34 Then ſaid I, Speak on, my lord, in me; only forſake me not, leſt I die fruſtrate of my hope.

35 For I have ſeen, that I knew not, and hear that I do not know.

36 Or, is my ſenſe deceived, or my ſoul in a dream ?

37 Now therefore, I beſeech thee, that thou wilt ſhew thy ſervant of this viſion.

38 He anſwered me then, and ſaid, Hear me, and I ſhall inform thee, and tell thee wherefore thou art afraid : for the higheſt will reveal many ſecret things unto thee.

39 He hath ſeen that thy way is right : for that thou ſorroweſt continually for thy people, and makeſt great lamentation for Sion.

40 This therefore is the meaning of the viſion which thou lately ſaweſt.

41 Thou ſaweſt a woman mourning, and thou beganſt to comfort her :

42 But now ſeeſt thou the likeneſs of the woman no more, but there appeared unto thee a city builded.

43 And whereas ſhe told thee of the death of her ſon ; this is the ſollution.

44 This woman whom thou ſaweſt, is Sion: and whereas ſhe ſaid unto thee (even ſhe whom thou ſeeſt as a city builded.)

45 Whereas *I ſay*, ſhe ſaid unto thee, that ſhe hath been thirty years barren: thoſe are the thirty years wherein there was no offerings made in her,

46 But after thirty years, Solomon builded the city, and offered offerings : and then bare the barren a ſon.

47 And whereas ſhe told thee that ſhe nouriſhed him with labour : that was the dwelling in Jeruſalem.

48 But whereas ſhe ſaid unto thee, That my ſon coming into his marriage-chamber, happened to have a fall, and died, this was the deſtruction that came to Jeruſalem.

49 And behold, thou ſaweſt her likeneſs, and becauſe ſhe mourned for her ſon, thou beganſt to comfort her, and of theſe things which have chanced, theſe are to be opened unto thee.

50 For now the moſt High ſeeth, that thou art grieved unfeignedly, and ſuffereſt from thy whole heart for her, ſo hath he ſhewed thee the brightneſs of her glory, and the comelineſs of her beauty.

51 And therefore I bad thee remain in the field, where no houſe was builded.

52 For I knew that the Higheſt would ſhew this unto thee.

53 Therefore I commanded thee to go into the field, where no foundation of any building was.

54 For in the place wherein the Higheſt beginneth to ſhew his city, there can no mans building be able to ſtand.

55 And therefore fear not, let not thy heart be affrighted, but go thy way in and ſee the beauty and greatneſs of the building, as much as thine eyes be able to ſee :

56 And then ſhalt thou hear as much as thine ears may comprehend.

57 For thou art bleſſed above many other, and art called with the Higheſt, and ſo are but few.

58 But to morrow at night thou ſhalt remain here.

59 And ſo ſhall the Higheſt ſhew thee viſions of the high things, which the moſt High will do unto them, that dwell upon the earth in the laſt days. So I ſlept that night and another, like as he commanded me.

CHAP. XI.

1 He ſeeth in his dream an eagle coming out of the ſea. 37 And a lion out of a wood talking to the eagle.

THEN ſaw I a dream, and behold, there came up from the ſea an eagle, which had twelve feathered wings, and three heads.

2 And I ſaw, and behold, ſhe ſpread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

3 And I beheld, and out of her feathers there grew other contrary feathers, and they became little feathers and ſmall.

4 But her heads were at reſt: the head in the midſt was greater than the other, yet reſted it with the reſidue.

5 Moreover I beheld, and lo, the eagle flew with her feathers, and reigned upon the earth, and over them that dwelt therein.

6 And I ſaw that all things under heaven were ſubject unto her, and no man ſpake againſt her, no not one creature upon earth.

7 And I beheld, and lo, the eagle roſe upon her talents, and ſpake to her feathers, ſaying,

8 Watch not all at once, ſleep every one in his own place, and watch by courſe.

9 But let the heads be preſerved for the laſt.

10 And I beheld, and lo, the voice went not out of her heads, but from the midſt of her body.

11 And I numbered her contrary feathers, and behold, there were eight of them.

12 And I looked, and behold, on the right ſide there aroſe one father, and reigned over all the earth.

13 And ſo it was that when it reigned, the end of it came, and the place thereof appeared no more: ſo the next following ſtood up, and reigned, and had a great time.

14 And it happened, that when it reigned, the end of it came alſo like as the firſt, ſo that it appeared no more.

15 Then came there a voice unto it, and ſaid,

16 Hear, thou that haſt borne rule over the earth ſo long: this I ſay unto thee, before thou beginneſt to appear no more.

17 There ſhall none after thee attain unto thy time, neither unto the half thereof.

18 Then aroſe the third and reigned as the other before: and appeared no more alſo.

19 So went it with all the reſidue one after another, as that every one reigned and then appeared no more.

20 Then I beheld, and lo, in proceſs of time, the feathers that followed, ſtood up upon the right ſide, that they might rule alſo, and ſome of them ruled, but within a while they appeared no more:

21 For ſome of them were ſet up, but ruled not.

22 After this I looked, and behold, the twelve feathers appeared no more, nor the two little feathers.

23 And there was no more upon the eagles body, but three heads that reſted, and ſix little wings.

24 Then ſaw I alſo that two little feathers divided themſelves from the ſix, and remained under the head, that was upon the right ſide: for the four continued in their place.

25 And I beheld, and lo, the feathers that were under the wing thought to ſet up themſelves, and to have the rule.

26 And I beheld, and lo, there was one ſet up, but ſhortly it appeared no more.

27 And the ſecond was ſooner away than the firſt.

28 And I beheld, and lo, the two that remained, thought alſo in themſelves to reign.

29 And when they ſo thought, behold, there awaked one of the heads that were at reſt, namely it that was in the midſt, for that was greater than the two other heads.

30 And then I ſaw that the two other heads were joyned with it.

31 And behold, the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned.

32 But this head put the whole earth in fear, and bare rule in it over all thoſe that dwelt upon the earth, with much oppreſſion and it had the governance of the world more than all the wings that had been.

33 And after this I beheld, and lo, the head that was in the midſt, ſuddenly appeared no more, like as the wings.

34 But there remained the two heads, which alſo in like ſort ruled upon the earth, and over thoſe that dwelt therein.

35 And I beheld, and lo, the head upon the right ſide, devoured it, that was upon the left ſide.

36 Then I heard a voice, which ſaid unto me, Look before thee, and conſider the thing that thou ſeeſt.

37 And I beheld, and lo, as it were a roaring lyon chaſed out of the wood: and I ſaw that he ſent out a mans voice unto the eagle, and ſaid,

38 Hear thou, I will talk with thee, and the higheſt ſhall ſay unto thee,

39 Art not thou it that remaineſt of the four beaſts, whom I made to reign in my world, that the end of their times might come through them?

40 And the fourth came and overcame all the beaſts that were paſt, and had power over the world with great fearfulneſs, and over the whole compaſs of the earth with much wicked oppreſſion, and ſo long time dwelt he upon the earth with deceit.

41 For the earth haſt thou not judged with truth.

42 For thou haſt afflicted the meek, thou haſt hurt the peaceable, thou haſt loved liers, and deſtroyed the dwellings of them that brought forth fruit, and haſt caſt down the walls of ſuch as did thee no harm.

43 Therefore is thy wrongful dealing come up unto the Higheſt, and thy pride unto the Mighty.

44 The Higheſt alſo hath looked upon the proud times, and behold they are ended and his abominations are fulfilled.

45 And therefore appear no more thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body:

46 That all the earth may be refreſhed, and may return, being delivered from thy violence, and that ſhe may hope for the judgment, and mercy of him that made her.

CHAP. XII.

3 The eagle which he ſaw, is deſtroyed. 10 The viſion is interpreted. 37 He is bid to write his viſions, 39 and to faſt, that he may ſee more. 46 He doth comfort thoſe, that were grieved for his abſence.

AND it came to paſs whiles the lion ſpake theſe words unto the eagle, I ſaw,

2 And behold, the head that remained, and the four wings appeared no more, and the two went unto it, and ſet themſelves up to reign, and their kingdom was ſmall and full of uprore.

3 And I ſaw, and behold, they appeared no more, and the whole body of the eagle was burnt, ſo that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and ſaid unto my ſpirit,

4 Lo, this haſt thou done unto me, in that thou ſearcheſt out the ways of the Higheſt.

5 Lo yet, I am weary in my mind, and very weak in my ſpirit: and little ſtrength is there in me; for the great fear, wherewith I was affrighted this night.

6 Therefore will I now beſeech the Higheſt, that he will comfort me unto the end.

7 And I ſaid, Lord that beareſt rule, If I have found grace before thy ſight, and if I am juſtified with thee, before many others, and if my prayer indeed be come up before thy face.

8 Comfort me then, and ſhew me thy ſervant the interpretation, and plain difference of this fearful viſion, that thou mayſt perfectly comfort my ſoul.

9 For thou haſt judged me worthy to ſhew me the laſt times.

10 And he ſaid unto me, This is the interpretation of the viſion.

11 The eagle whom thou ſaweſt come up from the ſea, is the kingdom which was ſeen, in the viſion of thy brother Daniel.

12 But it was not expounded unto him, therefore now I declare it unto thee.

13 Behold, the days will come that there ſhall riſe up a kingdom upon earth, and it ſhall be feared above all the kingdoms that were before it.

14 In the ſame ſhall twelve kings reign, one after another.

15 Whereof the ſecond ſhall begin to reign, and ſhall have more time than any of the twelve.

16 And this do the twelve wings ſignify which thou ſaweſt.

17 As for the voice which thou heardeſt ſpeak, and that thou ſaweſt not to go out from the heads, but from the midſt of the body thereof, this is the interpretation:

18 That after the time of that kingdom, there ſhall ariſe great ſtrivings, and it ſhall ſtand in peril of falling: nevertheleſs it ſhall not then fall, but ſhall be reſtored again to his beginning.

19 And whereas thou ſaweſt the eight ſmall under feathers ſticking to her wings, this is the interpretation:

20 That in him there ſhall ariſe eight kings, whoſe time ſhall be but ſmall and their years ſwift.

21 And two of them ſhall periſh: the middle time approaching, four ſhall be kept until their end begin to approach: but two ſhall be kept unto the end.

22 And whereas thou ſaweſt three heads reſting, this is the interpretation:

23 In his laſt days ſhall the moſt High raiſe up three kingdoms, and renew many things therein, and they ſhall have the dominion of the earth,

24 And of thoſe that dwell therein with much oppreſſion, above all thoſe that were before them: therefore they are called the heads of the eagle.

25 For theſe are they that ſhall accompliſh his wickedneſs, and that ſhall finiſh his laſt end.

26 And whereas thou ſaweſt that the great head appeared no more, it ſignifieth that one of them ſhall die upon his bed, and yet with pain.

27 For the two that remain, ſhall be ſlain with the ſword.

28 For the ſword of the one ſhall devour the other: but at the laſt he ſhall fall through the ſword himſelf.

29 And whereas thou ſaweſt two feathers under the wings paſſing over the head that is on the right ſide:

30 It ſignifieth that theſe are they whom the Higheſt hath kept unto their end: this is the ſmall kingdom and full of trouble, as thou ſaweſt.

31 And the lion whom thou ſaweſt riſing up out of the wood, and roaring, and ſpeaking to the eagle, and rebuking her for her unrighteouſneſs, with all the words which thou haſt heard.

32 This is the anointed which the Higheſt hath kept for them, and for their wick-

edneſs unto the end: he ſhall reprove them, and ſhall upbraid them with their cruelty.

33 For he ſhall ſet them before him alive in judgment, and ſhall rebuke them and correct them.

34 For the reſt of my people ſhall he deliver with mercy, thoſe that have been preſerved upon my borders, and he ſhall make them joyful until the coming of the day of judgment, whereof I have ſpoken unto thee from the beginning.

35 This is the dream that thou ſaweſt, and theſe are the interpretations.

36 Thou only haſt been meet to know this ſecret of the Higheſt.

37 Therefore write all theſe things that thou haſt ſeen in a book, and hide them.

38 And teach them to the wiſe of the people, whoſe hearts thou knoweſt may comprehend, and keep theſe ſecrets.

39 But wait thou here thy ſelf yet ſeven days more, that it may be ſhewed thee whatſoever it pleaſeth the Higheſt to declare unto thee: and with that he went his way.

40 And it came to paſs when all the people ſaw that the ſeven days were paſt, and I not come again into the city, they gathered them all together, from the leaſt unto the greateſt, and came unto me and ſaid,

41 What have we offended thee? and what evil have we done againſt thee that thou forſakeſt us, and ſitteſt here in this place?

42 For of all the prophets thou only art left us, as a cluſter of the vintage, and as a candle in a dark place, and as an haven or ſhip preſerved from the tempeſt:

43 Are not the evils which are come to us, ſufficient?

44 If thou ſhalt forſake us, how much better had it been for us, if we alſo had been burnt in the midſt of Sion.

45 For we are not better than they that died there. And they wept with a loud voice: then anſwered I them, and ſaid,

46 Be of good comfort, O Iſrael, and be not heavy, thou houſe of Jacob.

47 For the higheſt hath you in remembrance, and the mighty hath not forgotten you in temptation.

48 As for me, I have not forſaken you, neither am I departed from you: But am come into this place, to pray for the deſolation of Sion, and that I might ſeek mercy for the low eſtate of your ſanctuary.

49 And now go your way home every man, and after theſe days will I come unto you.

50 So the people went their way into the the city, like as I commanded them:

51 But I remained ſtill in the field ſeven days, as the angel commanded me, and did eat only in thoſe days of the flowers of the field, and had my meat of the herbs.

CHAP. XIII.

1 He ſeeth in his dream a man coming out of the ſea. 25 The declaration of his dream. 54 He is praiſed and promiſed to ſee more.

AND it came to paſs after ſeven days, I dreamed a dream by night.

2 And lo, there aroſe a wind from the ſea that it moved all the waves thereof.

3 And I beheld, and lo, that man waxed ſtrong with the thouſands of heaven: and when he turned his countenance to look, all the things trembled that were ſeen under him.

4 And whenſoever the voice went out of his mouth, all they burnt that heard his voice, like as the earth faileth when it feeleth the fire.

5 And after this I beheld, and lo, there was gathered together a multitude of men, out of number, from the four windows of the heaven, to ſubdue the man that came out of the ſea.

6 But I beheld, and lo, he had graved himſelf a great mountain, and flew up upon it.

7 But I would have ſeen the region, or place, whereout the hill was graved, and I could not.

8 And after this I beheld, and lo, all they which were gathered together to ſubdue him, were ſore afraid, and yet durſt fight.

9 And lo, as he ſaw the violence of the multitude that came, he neither lift up his hand, nor held ſword, nor any inſtrument of war.

10 But only I ſaw that he ſent out of his mouth as it had been a blaſt of fire, and out of his lips a flaming breath, and out of his tongue he caſt out ſparks and tempeſts,

11 And they were all mixt together; the blaſt of fire, the flaming breath, and the great tempeſt, and fell with violence upon the multitude, which was prepared to fight, and burnt them up every one, ſo that upon a ſudden, of an innumerable multitude, nothing was to be perceived, but only duſt

and ſmell of ſmoak: when I ſaw this, I was afraid.

12 Afterward ſaw I the ſame man come down from the mountain, and call unto him another peaceable multitude.

13 And there came much people unto him, whereof ſome were glad, ſome were ſorry, ſome of them were bound, and other ſome brought of them that were offered: then was I ſick through great fear, and I awaked and ſaid,

14 Thou haſt ſhewed thy ſervant theſe wonders from the beginning, and haſt counted me worthy that thou ſhouldſt receive my prayer.

15 Shew me now yet the interpretation of this dream.

16 For as I conceive in mine underſtanding, wo unto them that ſhall be left in thoſe days; and much more wo unto them that are not left behind.

17 For they that were not left, were in heavineſs.

18 Now underſtand I the things that are laid up in the latter days; which ſhall happen unto them, and to thoſe that are left behind.

19 Therefore are they come into great perils, and many neceſſities, like as theſe dreams declare.

20 Yet is it eaſier for him that is in danger to come into theſe things, than to paſs away as a cloud out of the world, and not to ſee the things that happen in the laſt days. And he anſwered unto me, and ſaid,

21 The interpretation of the viſion ſhall I ſhew thee, and I will open unto thee the thing that thou haſt required.

22 Whereas thou haſt ſpoken of them that are left behind, this is the interpretation.

23 He that ſhall endure the peril in that time, hath kept himſelf: they that be fallen into danger, are ſuch as have works, and faith towards the Almighty.

24 Know this therefore, that they which be left behind, are more bleſſed than they that be dead.

25 This is the meaning of the viſion: whereas thou ſaweſt a man coming up from the midſt of the ſea:

26 The ſame is he whom God the Higheſt hath kept a great ſeaſon, which by his own ſelf ſhall deliver his creature: and he ſhall order them that are left behind.

27 And whereas thou ſaweſt, that out of his mouth there came as a blaſt of wind, and fire and ſtorm:

28 And that he held neither ſword, nor any inſtrument of war, but that the ruſhing in of him deſtroyed the whole multitude that came to ſubdue him, this is the interpretation.

29 Behold the days come, when the moſt High will begin to deliver them that are upon the earth.

30 And he ſhall come to the aſtoniſhment of them that dwell on the earth.

31 And one ſhall undertake to fight againſt another, one city againſt another, one place againſt another, one people againſt another, and one realm againſt another.

32 And the time ſhall be when theſe things ſhall come to paſs, and the ſigns ſhall happen which I ſhewed thee before, and then ſhall my ſon be declared, whom thou ſaweſt as a man aſcending.

33 And when all the people hear his voice, every man ſhall in their own land leave the battle they have one againſt another.

34 And an innumerable multitude ſhall be gathered together, as thou ſaweſt them willing to come, and to overcome him by fighting.

35 But he ſhall ſtand upon the top of the mount Sion.

36 And Sion ſhall come and ſhall be ſhewed to all men, being prepared and builded like as thou ſaweſt the hill graven without hands.

37 And this my ſon, ſhall rebuke the wicked inventions of thoſe nations, which for their wicked life are fallen into the tempeſt,

38 And ſhall lay before them their evil thoughts, and the torments wherewith they ſhall begin to be tormented, which are like unto a flame: and he ſhall deſtroy them without labour, by the law which is like unto fire.

39 And whereas thou ſaweſt that he gathered another peaceable multitude unto him;

40 Thoſe are the ten tribes which were carried away priſoners out of their own land, in the time of Oſea the king, whom Salmaneſer the king of Aſſyria led away captive, and he carried them over the waters, and ſo came they into another land.

41 But they took this counſel amongſt themſelves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt.

42 That they might there keep their ſtatutes, which they never kept in their own land.

43 And they entred into Euphrates by the narrow paſſages of the river.

44 For the moſt High then ſhewed ſigns for them, and held ſtill the flood, till they were paſſed over.

45 For through that country there was a great way to go, namely, of a year and a half: and the ſame region is called Arſareth.

46 Then dwelt they there until the latter time; and now when they ſhall begin to come,

47 The Higheſt ſhall ſtay the ſprings of the ſtream again, that they may go through: therefore ſaweſt thou the multitude with peace.

48 But thoſe that be left behind of thy people, are they that are found within my borders.

49 Now when he deſtroyeth the multitude of the nations that are gathered together, he ſhall defend his people that remain.

50 And then ſhall he ſhew them great wonders.

51 Then ſaid I, O Lord, that beareſt rule, ſhew me this: wherefore have I ſeen the man coming up from the midſt of the ſea?

52 And he ſaid unto me, Like as thou canſt neither ſeek out, nor know the things that are in the deep of the ſea: even ſo can no man upon earth ſee my ſon, or thoſe that be with him, but in the day time.

53 This is the interpretation of the dream which thou saweſt, and whereby thou only art here lightned.

54 For thou haſt forſaken thine own way, and applied thy diligence unto my law, and ſought it.

55 Thy life haſt thou ordered in wiſdom, and haſt called underſtanding thy mother.

56 And therefore have I ſhewed thee the treaſures of the Higheſt: After other three days, I will ſpeak other things unto thee, and declare unto thee mighty and wondrous things.

57 Then went I forth into the field giving praiſe and thanks greatly unto the moſt High, becauſe of his wonders which he did in time.

58 And becauſe he governeth the ſame, and ſuch things as fall in their ſeaſons, and there I ſate three days.

CHAP. XIV.

1 *A voice out of a buſh calleth Eſdras,* 10 *and telleth him that the world waxeth old.* 22 *He deſireth becauſe the law was burnt, to write all again,* 24 *and is bid to get ſwift writers.* 39 *He and they are filled with underſtanding,* 45 *but he is charged not to publiſh all that is written.*

AND it came to paſs, upon the third day I ſat under an oak, and behold, there came a voice out of a buſh overagainſt me, and ſaid, Eſdras, Eſdras.

2 And I ſaid, Here am I, Lord, and I ſtood up upon my feet.

3 Then ſaid he unto me in the buſh, I did manifeſtly reveal my ſelf unto Moſes, and talked with him, when my people ſerved in Egypt.

4 And I ſent him, and led my people out of Egypt, and brought him up to the mount of Sinai, where I held him by me a long ſeaſon,

5 And told him many wondrous things, and ſhewed him the ſecrets of the times, and the end: and commanded him, ſaying,

6 Theſe words ſhalt thou declare, and theſe ſhalt thou hide?

7 And now I ſay unto thee,

8 That thou lay up in thy heart the ſigns that I have ſhewed, and the dreams that thou haſt ſeen, and the interpretations which thou haſt heard:

9 For thou ſhalt be taken away from all, and from henceforth thou ſhalt remain with my ſon, and with ſuch as be like thee, until the times be ended.

10 For the world hath loſt his youth, and the times begin to wax old.

11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half a tenth part.

12 And there remaineth that which is after the half of the tenth part.

13 Now therefore ſet thine houſe in order, and reprove thy people, comfort ſuch of them as be in trouble, and now renounce corruption.

14 Let go from thee mortal thoughts, caſt away the burden of man, put off now the weak nature.

15 And ſet aſide the thoughts that are moſt heavy unto thee, and haſte thee to fly from thoſe times.

16 For yet greater evils than thoſe which thou haſt ſeen happen, ſhall be done hereafter.

17 For look how much the world ſhall be weaker through age: ſo much the more

ſhall evils increaſe upon them that dwell therein.

18 For the truth is fled far away, and leaſing is hard at hand: For now haſteth the viſion to come which thou haſt ſeen.

19 Then anſwered I before thee, and ſaid,

20 Behold, Lord, I will go as thou haſt commanded me, and reprove the people which are preſent, but they that ſhall be born afterward, who ſhall admoniſh them? thus the world is ſet in darkneſs, and they that dwell therein, are without light.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the works that ſhall begin.

22 But if I have found grace before thee, ſend the holy Ghoſt into me, and I ſhall write all that hath been done in the world, ſince the beginning, which were written in thy law, that men may find thy path, and that they which live in the latter days, may live.

23 And he anſwered me, ſaying, Go thy way, gather the people together, and ſay unto them, that they ſeek thee not for forty days.

24 But look thou prepare thee many box trees, and take with thee Sarea, Dabria, Selemia, Ecanus, and Aſiel, theſe five which are ready to write ſwiftly.

25 And come hither, and I ſhall light a candle of underſtanding in thine heart, which ſhall not be put out, till the things be performed which thou ſhalt begin to write.

26 And when thou haſt done, ſome things ſhalt thou publiſh, and ſome things ſhalt thou ſhew ſecretly to the wiſe: to morrow this hour ſhalt thou begin to write.

27 Then went I forth as he commanded, and gathered all the people together, and ſaid,

28 Hear theſe words, O Iſrael.

29 Our fathers at the beginning were ſtrangers in Egypt, from whence they were delivered:

30 And received the law of life which they kept not, which ye alſo have tranſgreſſed after them.

31 Then was the land, even the land of Sion, parted among you by lot, but your fathers, and ye your ſelves have done unrighteouſneſs, and have not kept the ways which the Higheſt commanded you.

32 And foraſmuch as he is a righteous Judge, he took from you in time the thing that he had given you.

33 And now are you here, and your brethren amongſt you.

34 Therefore if ſo be that you will ſubdue your own underſtanding, and reform your hearts, ye ſhall be kept alive, and after death ye ſhall obtain mercy.

35 For after death ſhall judgment come, when ye ſhall live again: and then ſhall the names of the righteous be manifeſt, and the works of the ungodly ſhall be declared.

36 Let no man therefore come unto me now, nor ſeek after me theſe forty days.

37 So I took the five men as he commanded me, and we went into the field, and remained there.

38 And the next day behold a voice called me, ſaying, Eſdras, open thy mouth, and drink that I give thee to drink.

39 Then opened I my mouth, and behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it, and drank: and when I had drunk of it, my heart uttered underſtanding: and wiſdom grew in my breaſt, for my ſpirit ſtrengthened my memory.

41 And my mouth was opened and ſhut no more.

42 The Higheſt gave underſtanding unto the five men, and they wrote the wonderful viſions of the night, that were told, which they knew not: And they ſat forty days, and they wrote in the day, and at night they ate bread.

43 As for me I ſpake in the day, and held not my tongue by night.

44 In forty days they wrote two hundred and four books.

45 And it came to paſs when the forty days were fulfilled, that the Higheſt ſpake, ſaying, The firſt that thou haſt written, publiſh openly, that the worthy and unworthy may read it.

46 But keep the ſeventy laſt, that thou mayſt deliver them only to ſuch as be wiſe, among the people.

47 For in them is the ſpring of underſtanding, the fountains of wiſdom, and the ſtream of knowledge.

48 And I did ſo.

CHAP. XV.

1 This prophecy is certain. 5 God will take vengeance upon the wicked, 12 upon Egypt. 28 An horrible viſion. 43 Babylon and Aſia are threatned.

BEhold, ſpeak thou in the ears of my people the words of prophecy, which I will put in thy mouth, ſaith the Lord.

2 And cauſe them to be written in paper: for they are faithful and true.

3 Fear not the imaginations againſt thee, let not the incredulity of them trouble thee, that ſpeak againſt thee.

4 For all the unfaithful ſhall die in their unfaithfulneſs.

5 Behold, ſaith the Lord, I will bring plagues upon the world; the ſword, famine, death and deſtruction.

6 For wickedneſs hath exceedingly polluted the whole earth, and their hurtful works are fulfilled.

7 Therefore ſaith the Lord,

8 I will hold my tongue no more as touching their wickedneſs which they prophanely commit, neither will I ſuffer them in thoſe things, in which they wickedly exerciſe themſelves: behold the innocent and and righteous blood crieth unto me, and the ſouls of the juſt complain continually.

9 And therefore ſaith the Lord, I will ſurely avenge them, and receive unto me all the innocent blood from among them.

10 Behold, my people is led as a flock to the ſlaughter: I will not ſuffer them now to dwell in the land of Egypt.

11 But I will bring them with a mighty hand, and a ſtretched out arm, and ſmite Egypt with plagues as before, and will deſtroy all the land thereof.

12 Egypt ſhall mourn, and the foundation of it ſhall be ſmitten with the plague and puniſhment that God ſhall bring upon it.

13 They that till the ground, ſhall mourn: for their ſeed ſhall fail, through the blaſting, and hail, and with afearful conſtellation.

14 Wo to the world, and them that dwell therein.

15 For the ſword and their deſtruction draweth nigh, and one people ſhall ſtand up to fight againſt another, and ſwords in their hands.

16 For there ſhall be ſedition among men, and invading one another, they ſhall not regard their kings, nor princes, and the courſe of their actions ſhall ſtand in their power.

17 A man ſhall deſire to go into a city, and ſhall not be able.

18 For becauſe of their pride, the cities ſhall be troubled, the houſes ſhall be deſtroyed, and men ſhall be afraid.

19 A man ſhall have no pity upon his neighbour, but ſhall deſtroy their houſes with the ſword, and ſpoil their goods becauſe of the lack of bread, and for great tribulation.

20 Behold, ſaith God, I will call together all the kings of the earth to reverence me, which are from the riſing of the ſun, from the ſouth, from the eaſt, and Libanus: to turn themſelves one againſt another, and repay the things that they have done to them.

21 Like as they do yet this day unto my choſen, ſo will I do alſo and recompence in their boſom, Thus ſaith the Lord God;

22 My right hand ſhall not ſpare the ſinners, and my ſword ſhall not ceaſe over them that ſhed innocent blood upon the earth.

23 The fire is gone forth from his wrath, and hath conſumed the foundations of the earth, and the ſinners like the ſtraw that is kindled.

24 Wo to them that ſin, and keep not my commandments, ſaith the Lord.

25 I will not ſpare them: go your way ye children from the power, defile not my ſanctuary:

26 For the Lord knoweth all them that ſin againſt him, and therefore delivereth he them unto death and deſtruction.

27 For now are the plagues come upon the whole earth, and ye ſhall remain in them, for God ſhall not deliver you, becauſe ye have ſinned againſt him.

28 Behold an horrible viſion, and the appearance thereof from the eaſt.

29 Where the nations of the dragons of Arabia ſhall come out with many chariots, and the multitude of them ſhall be carried as the wind upon earth, that all they which hear them, may fear and tremble.

30 Alſo the Carmanians raging in wrath, ſhall go forth as the wild boars of the wood, and with great power ſhall they come, and join battle with them, and ſhall waſte a portion of the land of the Aſſyrians.

31 And then ſhall the dragons have the upper hand remembring their nature, and if they ſhall turn themſelves, conſpiring together in great power to perſecute them,

32 Then theſe ſhall be troubled, and keep ſilence through their power, and ſhall flee.

33 And from the land of the Aſſyrians, ſhall the enemy beſiege them, and conſume ſome of them, and in their hoſt ſhall be fear and dread, and ſtriſe among their kings.

34 Behold clouds from the eaſt, and from the north, unto the ſouth, and they are very horrible to look upon; full of wrath and ſtorm.

35 They ſhall ſmite one upon another, and they ſhall ſmite down a great multitude of ſtars upon the earth, even their own ſtar; and blood ſhall be from the ſword unto the belly.

36 And dung of men unto the camels hough.

37 And there ſhall be great fearfulneſs and trembling upon earth: and they that ſee the wrath ſhall be afraid, and trembling ſhall come upon them.

38 And then ſhall there come great ſtorms, from the ſouth, and from the north, and another part from the weſt.

39 And ſtrong winds ſhall ariſe from the eaſt, and ſhall open it, and the cloud which he raiſed up in wrath, and the ſtar ſtirred to cauſe fear toward the eaſt and weſt wind, ſhall be deſtroyed.

40 The great and mighty clouds ſhall be lifted up full of wrath, and the ſtar, that they may make all the earth afraid, and them that dwell therein, and they ſhall pour out over every high and eminent place, an horrible ſtar.

41 Fire and hail, and flying ſwords, and many waters, that all fields may be full, and all rivers with the abundance of great waters.

42 And they ſhall break down the cities, and walls, mountains and hills, trees of the wood, and graſs of the meadows, and their corn.

43 And they ſhall go ſtedfaſtly unto Babylon, and make her afraid.

44 They ſhall come to her, and beſiege her, the ſtar and all wrath ſhall they pour out upon her, then ſhall the duſt and ſmoke go up upon the heaven: and all they that be about her, ſhall bewail her.

45 And they that remain under her, ſhall do ſervice unto them that have put her in fear.

46 And thou Aſia, that art partaker of the hope of Babylon, and art the glory of her perſon:

47 Wo be unto thee thou wretch, becauſe thou haſt made thy ſelf like unto her, and haſt deckt thy daughters in whoredom, that they might pleaſe and glory in thy lovers, which have alway deſired to commit whoredom with thee.

48 Thou haſt followed her that is hated in all her works and inventions: therefore ſaith God,

49 I will ſend plagues upon thee: widowhood, poverty, famine, ſword, and peſtilence, to waſte thy houſes with deſtruction and death.

50 And the glory of thy power ſhall be dried up as a flower, when the heat ſhall ariſe that is ſent over thee.

51 Thou ſhalt be weakned as a poor woman with ſtripes, and as one chaſtiſed with wounds, ſo that the mighty and lovers ſhall not be able to receive thee.

52 Would I with jealouſy have ſo proceeded againſt thee, ſaith the Lord,

53 If thou hadſt not alway ſlain my choſen, exalting the ſtroke of thine hands, and ſaying over their dead, when thou waſt drunken,

54 Set forth the beauty of thy countenance.

55 The reward of thy whoredom ſhall be in thy boſom, therefore ſhalt thou receive recompenſe.

56 Like as thou haſt done unto my choſen, ſaith the Lord; even ſo ſhall God do unto thee, and ſhall deliver thee into miſchief.

57 Thy children ſhall die of hunger, and thou ſhalt fall through the ſword: thy cities ſhall be broken down, and all thine ſhall periſh with the ſword in the field.

58 They that be in the mountains ſhall die of hunger, and eat their own fleſh, and drink their own blood, for very hunger of bread, and thirſt of water.

59 Thou as unhappy ſhalt come through the ſea, and receive plagues again.

60 And in the paſſage they ſhall ruſh on the idle city, and ſhall deſtroy ſome portion of thy land, and conſume part of thy glory, and ſhall return to Babylon that was deſtroyed.

61 And thou ſhalt be caſt down by them, as ſtubble, and they ſhall be unto thee as fire:

62 And ſhall conſume thee and thy cities, thy land and thy mountains; all thy woods and thy fruitful trees ſhall they burn up with fire.

63 Thy children ſhall they carry away captive, and look what thou haſt, they ſhall ſpoil it, and mar the beauty of thy face.

CHAP. XVI.

1 *Babylon and other places are threatned with plagues that cannot be avoided.* 23 *And with deſolation.* 40 *The ſervants of the Lord muſt look for troubles.* 51 *And not hide their ſins,* 74 *But leave them, and they ſhall be delivered.*

WO be unto thee, Babylon and Aſia, wo be unto thee, Egypt and Syria.

2 Gird up your ſelves with clothes of ſack and hair, bewail your children, and be ſorry, for your deſtruction is at hand.

3 A ſword is ſent upon you, and who may turn it back?

4 A fire is ſent among you, and who may quench it?

5 Plagues are ſent unto you, and what is he that may drive them away?

6 May any man drive away an hungry lion in the wood? or may any one quench the fire in ſtubble, when it hath begun to burn?

7 May one turn again the arrow that is ſhot of a ſtrong archer?

8 The mighty Lord ſendeth the plagues, and who is he that can drive them away?

9 A fire ſhall go forth from his wrath: and who is he that may quench it?

10 He ſhall caſt lightnings, and who ſhall not fear? he ſhall thunder, and who ſhall not be afraid?

11 The Lord ſhall threaten, and who ſhall not be utterly beaten to powder at his preſence?

12 The earth quaketh and the foundations thereof, the ſea ariſeth up with waves from the deep, and the waves of it are troubled, and the fiſhes thereof alſo before the Lord, and before the glory of his power.

13 For ſtrong is his right hand that bendeth the bow, his arrows that he ſhooteth are ſharp, and ſhall not miſs when they begin to be ſhot into the ends of the world.

14 Behold, the plagues are ſent, and ſhall not return again, until they come upon the earth.

15 The fire is kindled, and ſhall not be put out, till it conſume the foundation of the earth.

16 Like as an arrow which is ſhot of a mighty archer, returneth not backward: even ſo the plagues that ſhall be ſent upon earth, ſhall not return again.

17 Wo is me, wo is me, who will deliver me in thoſe days?

18 The beginning of ſorrows, and great mournings, the beginning of famine, and great death: the beginning of wars, and the powers ſhall ſtand in fear, the beginning of evils, what ſhall I do when theſe evils ſhall come?

19 Behold, famine, and plague, tribulation, and anguiſh, are ſent as ſcourges for amendment.

20 But for all theſe things they ſhall not turn from their wickedneſs, nor be alway mindful of thy ſcourges.

21 Behold, victuals ſhall be ſo good cheap upon earth, that they ſhall think themſelves to be in good caſe, and even then ſhall evils grow upon earth, ſword, famine, and great confuſion.

22 For many of them that dwell upon earth ſhall periſh of famine, and the other that eſcape the hunger, ſhall the ſword deſtroy.

23 And the dead ſhall be caſt out as dung, and there ſhall be no man to comfort them, for the earth ſhall be waſted, and the cities ſhall be caſt down.

24 There ſhall be no man left to till the earth and to ſow it.

25 The trees ſhall give fruit, and who ſhall gather them?

26 The grapes ſhall ripen, and who ſhall tread them? for all places ſhall be deſolate of men.

27 So that one man ſhall deſire to ſee another, and to hear his voice.

28 For of a city there ſhall be ten left, and two of the field which ſhall hide themſelves in the thick groves, and in the clefts of the rocks.

29 As in an orchard of olives, upon every tree there are left three or four olives.

30 Or as when a vineyard is gathered, there are left ſome cluſters of them that diligently ſeek through the vineyard.

31 Even ſo in thoſe days there ſhall be three or four left by them that ſearch their houſes with the ſword.

32 And the earth ſhall be laid waſte, and the fields thereof ſhall wax old, and her ways and all her paths ſhall grow full of

thorns, becauſe no man ſhall travel therethrough.

33 The virgins ſhall mourn, having no bridegrooms, the women ſhall mourn, having no husbands, their daughters ſhall mourn, having no helpers.

34 In the wars ſhall their bridegrooms be deſtroyed, and their husbands ſhall periſh of famine.

35 Hear now theſe things, and underſtand them, ye ſervants of the Lord.

36 Behold the word of the Lord, receive it, believe not the gods of whom the Lord ſpake.

37 Behold, the plagues draw nigh, and are not ſlack.

38 As when a woman with child in the ninth month bringeth forth her ſon, within two or three hours of her birth great pains compaſs her womb, which pains, when the child cometh forth, they ſlack not a moment,

39 Even ſo ſhall not the plagues be ſlack to come upon the earth, and the world ſhall mourn, and ſorrows ſhall come upon it on every ſide.

40 O my people, hear my word: make you ready to the battle, and in thoſe evils be even as pilgrims upon the earth.

41 He that ſelleth, let him be as he that fleeth away: and he that buyeth, as one that will loſe.

42 He that occupieth merchandiſe, as he that had no profit by it: and he that buildeth, as he that ſhall not dwell therein.

43 He that ſoweth, as if he ſhould not reap: ſo alſo he that planteth the vineyard, as he that ſhall not gather the grapes.

44 They that marry, as they that ſhall get no children, and they that marry not, as the widowers.

45 And therefore they that labour, labour in vain.

46 For ſtrangers ſhall reap their fruits, and ſpoil their goods, overthrow their houſes, and take their children captives, for in captivity and famine ſhall they get children.

47 And they that occupy their merchandiſe with robbery, the more they deck their cities, their houſes, their poſſeſſions, and their own perſons:

48 The more will I be angry with them for their ſin, ſaith the Lord.

49 Like as an whore envieth a right honeſt and vertuous woman:

50 So ſhall righteouſneſs hate iniquity, when ſhe decketh her ſelf, and ſhall accuſe her to her face, when he cometh that ſhall defend him that diligently ſearcheth out every ſin upon earth.

51 And therefore be ye not like thereunto, nor to the works thereof.

52 For yet a little, and iniquity ſhall be taken away out of the earth, and righteouſneſs ſhall reign among you.

53 Let not the ſinner ſay that he hath not ſinned: for God ſhall burn coals of fire upon his head, which ſaith before the Lord God and his glory, I have not ſinned.

54 Behold, the Lord knoweth all the works of men, their imaginations, their thoughts, and their hearts.

55 Which ſpake but the word, Let the earth be made, and it was made: let the heaven be made, and it was created.

56 In his word were the ſtars made, and he knoweth the number of them.

57 He ſearcheth the deep, and the treaſures thereof, he hath meaſured the ſea, and what it containeth.

58 He hath ſhut the ſea in the midſt of the waters, and with his word hath he hanged the earth upon the waters.

59 He ſpreadeth out the heavens like a vault, upon the waters hath he founded it.

60 In the deſert hath he made ſprings of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to water the earth.

61 He made man, and put his heart in the midſt of the body, and gave him breath, life, and underſtanding.

62 Yea, and the ſpirit of Almighty God, which made all things, and ſearcheth out all hidden things in the ſecrets of the earth.

63 Surely he knoweth your inventions, and what you think in your hearts, even them that ſin, and would hide their ſin.

64 Therefore hath the Lord exactly ſearched out all your works, and he will put you all to ſhame.

65 And when your ſins are brought forth, ye ſhall be aſhamed before men, and your own ſins ſhall be your accuſers in that day.

66 What will ye do? or how will you hide your ſins before God and his angels?

67 Behold, God himſelf is the judge, fear him: leave off from your ſins, and forget your iniquities to meddle no more with them for ever, ſo ſhall God lead you forth, and deliver you from all trouble.

68 For behold, the burning wrath of a great multitude is kindled over you, and they ſhall take away certain of you, and feed you, being idle with things offered unto idols.

69 And they that conſent unto them ſhall be had in deriſion, and in reproach, and troden under foot.

70 For there ſhall be in every place, and in the next cities a great inſurrection upon thoſe that fear the Lord.

71 They ſhall be like mad men, ſparing none, but ſtill ſpoiling and deſtroying thoſe that fear the Lord.

72 For they ſhall waſte and take away their goods, and caſt them out of their houſes.

73 Then ſhall they be known who are my choſen, and they ſhall be tried as the gold in the fire:

74 Hear, O ye my beloved, ſaith the Lord: behold, the days of trouble are at hand, but I will deliver you from the ſame.

75 Be ye not afraid, neither doubt, for God is your guide,

76 And the guide of them who keep my commandments, and precepts, ſaith the Lord God; let not your ſins weigh you down, and let not your iniquities lift up themſelves.

77 Wo be unto them that are bound with their ſins, and covered with their iniquities: like as a field is covered over with buſhes, and the path thereof covered with thorns, that no man may travel through.

78 It is left undreſſed, and is caſt into the fire, to be conſumed therewith.

TOBIT.

CHAP. I.

1 Tobit his ſtock and devotion in his youth, 9 his marriage, 10 and captivity, 13 his preferment, 16 alms and charity in burying the dead, 19 for which he is accuſed and fleeth, 22 and after returneth to Nineveh.

THE book of the words of Tobit ſon of Tobiel, the ſon of Ananiel, the ſon of Aduel, the ſon of Gabael, of the ſeed of Aſahel, of the tribe of Nephthali,

2 Who in the time of Enemeſſar king of the Aſſyrians, was led captive out of Thiſbe which is at the right hand of that city which is called properly Nephthali in Galilee above Aſer.

3 I Tobit have walked all the days of my life, in the way of truth, and juſtice, and I did many alms-deeds to my brethren, and my nation, who came with me to Nineveh into the land of the Aſſyrians.

4 And when I was in mine own country, in the land of Iſrael, being but young, all the tribe of Nephthali my father, fell from the houſe of Jeruſalem, which was choſen out of all the tribes of Iſrael, that all the tribes ſhould ſacrifice *there* where the temple of the habitation of the moſt High was conſecrated, and built for all ages.

5 Now all the tribes which together revolted, and the houſe of my father Nephthali ſacrificed unto the heifer Baal.

6 But I alone went often to Jeruſalem at the feaſts, as it was ordained unto all the people of Iſrael by an everlaſting decree, having the firſt fruits, and tenths of increaſe: with that which was firſt ſhorn, and I gave them at the altar, to the prieſts the children of Aaron.

7 The firſt tenth part of all increaſe, I gave to the ſons of Aaron, who miniſtred at Jeruſalem: another tenth part I ſold away, and went, and ſpent it every year at Jeruſalem.

8 And the third I gave unto them to whom it was meet, as Deborah my fathers mother had commanded me, becauſe I was left an orphan by my father.

9 Furthermore when I was come to the age of a man, I married Anna of my own kindred, and of her I begat Tobias.

10 And when we were carried away captives to Nineveh, all my brethren, and thoſe that were of my kindred, did eat of the bread of the Gentiles.

11 But I kept my ſelf from eating;

12 Becauſe I remembred God with all my heart,

13 And the moſt High gave me grace and favour before Enemeſſar, ſo that I was his purveyor.

14 And I went unto Media, and left in truſt with Gabael the brother of Gabrias at Rages a city of Media, ten talents of ſilver.

15 Now when Enemeſſar was dead, Sennacherib his ſon reigned in his ſtead, whoſe eſtate was troubled, that I could not go into Media.

16 And in the time of Enemeſſar, I gave many alms to my brethren, and gave my bread to the hungry.

17 And my clothes to the naked: and if I ſaw any of my nation dead, or caſt about the walls of Nineveh, I buried him.

18 And if the king Sennacherib had ſlain any, when he was come and fled from Judea, I buried them privily, (for in his wrath he killed many) but the bodies were not found, when they ſought for of the king.

19 And when one of the Ninevites went, and complained of me to the king, that I buried them, and hid my ſelf: underſtanding that I was ſought for to be put to death I withdrew my ſelf for fear.

20 Then all my goods were forcibly taken away, neither was there any thing left me, beſides my wife Anna, and my ſon Tobias.

21 And there paſſed not five and fifty days before two of his ſons killed him, and they fled into the mountains of Ararath, and Sarchedonus his ſon reigned in his ſtead, who appointed over his fathers accounts, and over all his affairs, Achiacharus my brother Anaels ſon.

22 And Achiacharus entreating for me, I returned to Nineveh: now Achiacharus was cup-bearer and keeper of the ſignet, and ſteward, and overſeer of the accounts: and Sarchedonus appointed him next unto him: and he was my brothers ſon.

CHAP. II.

1 Tobit leaveth his meat to bury the dead, 10 and becometh blind. 11 His wife taketh in work to get her living. 14 Her husband and ſhe fall out about a kid.

NOW when I was come home again, and my wife Anna was reſtored unto me, with my ſon Tobias, in the feaſt of pentecoſt, which is the holy feaſt of the ſeven weeks, there was a good dinner prepared me, in the which I ſat down to eat.

2 And when I ſaw abundance of meat, I ſaid to my ſon, Go and bring what poor man ſoever thou ſhalt find out of our brethren who is mindful of the Lord, and lo, I tarry for thee.

3 But he came again, and ſaid, Father, one of our nation is ſtrangled, and is caſt out in the market-place.

4 Then before I had taſted of any meat, I ſtart up and took him up into a room, until the going down of the ſun.

5 Then I returned and waſhed my ſelf, and ate my meat in heavineſs,

6 Remembring that propheſy of Amos as he ſaid; Your feaſts ſhall be turned into mourning, and all your mirth into lamentation.

7 Therefore I wept: and after the going down of the ſun, I went and made a grave, and buried him.

8 But my neighbours mocked me, and ſaid, This man is not yet afraid to be put to death for this matter, who fled away, and yet lo, he burieth the dead again.

9 The ſame night alſo I returned from the burial, and ſlept by the wall of my court-yard, being polluted, and my face was uncovered:

10 And I knew not that there were ſparrows in the wall, and mine eyes being open, the ſparrows muted warm dung into mine eyes, and a whiteneſs came into mine eyes, and I went to the phyſicians, but they helped me not: moreover Achiacharus did nouriſh me until I went unto Elymais.

11 And my wife Anna did take womens works to do.

12 And when ſhe had ſent them home to the owners, they paid her wages, and gave her alſo beſides a kid.

13 And when it was in mine houſe, and began to cry, I ſaid unto her, From whence is this kid? is it not ſtolen? render it to the owners, for it is not lawful to eat any thing that is ſtolen.

14 But ſhe replied upon me, It was given for a gift more than the wages: Howbeit I did not believe her, but bade her render it to the owners: and I was abaſhed at her. But ſhe replied unto me, Where are thine alms, and thy righteous deeds? behold, thou and all thy works are known.

CHAP. III.

1 Tobit grieveth with his wives taunts, prayeth. 11 Sara reproached by her father's maids, prayeth alſo. 17 An Angel is ſent to help them both.

THEN I being grieved, did weep, and in my ſorrow prayed, ſaying,

2 O Lord, thou art juſt, and all thy works, and all thy ways are mercy and truth, and thou judgeſt truly and juſtly for ever.

3 Remember me, and look on me, puniſh me not for my ſins and ignorances, and the *ſins of* my fathers, who have ſinned before thee.

4 For they obeyed not thy commandments, wherefore thou haſt delivered us for a ſpoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are diſperſed.

5 And now thy judgments are many and true: deal with me according to my ſins, and my fathers: becauſe we have not kept thy commandments, neither have walked in truth before thee.

6 Now therefore deal with me as ſeemeth beſt unto thee, and command my ſpirit to be taken from me, that I may be diſſolved, and become earth: for it is profitable for me to die, rather than to live, becauſe I have heard falſe reproaches, and have much ſorrow: command therefore that I may now be delivered out of this diſtreſs, and go into the everlaſting place: turn not thy face away from me.

7 It came to paſs the ſame day, that in Ecbatane a city of Media, Sarah the daughter of Raguel, was alſo reproached by her fathers maids,

8 Becauſe that ſhe had been married to ſeven husbands, whom Aſmodeus the evil ſpirit had killed, before they had lien with her. Doſt thou not know, ſaid they, that thou haſt ſtrangled thine husbands? thou

haſt had already ſeven husbands, neither waſt thou named after any of them.

9 Wherefore doſt thou beat us for them? If they be dead, go thy ways after them, let us never ſee of thee either ſon or daughter.

10 When ſhe heard theſe things, ſhe was very ſorrowful, ſo that ſhe thought to have ſtrangled her ſelf, and ſhe ſaid, I am the only daughter of my father, and if I do this, it ſhall be a reproach unto him, and I ſhall bring his old age with ſorrow unto the grave.

11 Then ſhe prayed toward the window, and ſaid, Bleſſed art thou, O Lord my God, and thine holy and glorious name is bleſſed, and honourable for ever, let all thy works praiſe thee for ever.

12 And now, O Lord, I ſet mine eyes and my face toward thee,

13 And ſay, take me out of the earth, that I may hear no more the reproach.

14 Thou knoweſt, Lord, that I am pure from all ſin with man,

15 And that I never polluted my name, nor the name of my father in the land of my captivity: I am the only daughter of my father, neither hath he any child to be his heir, neither any near kinſman, nor any ſon of his alive, to whom I may keep my ſelf for a wife: my ſeven husbands are already dead, and why ſhould I live? but if it pleaſe not thee that I ſhould die, command ſome regard to be had of me, and pity taken of me, that I hear no more reproach.

16 So the prayers of them both were heard before the majeſty of the great God.

17 And Raphael was ſent to heal them both, that is, to ſcale away the whiteneſs of Tobits eyes, and to give Sarah the daughter of Raguel, for a wife to Tobias the ſon of Tobit, and to bind Aſmodeus the evil ſpirit, becauſe ſhe belongeth to Tobias by right of inheritance. The ſelf ſame time came Tobit home, and entred into his houſe, and Sarah the daughter of Raguel came down from her upper chamber.

CHAP. IV.

3 *Tobit giveth inſtructions to his ſon Tobias,* 90 *and telleth him of money left with Gabael in Media.*

IN that day Tobit remembreth the money, which he has committed to Gabael in Rages of Media.

2 And ſaid with himſelf, I have wiſhed for death, wherefore do I not call for my ſon Tobias, that I may ſignify to him *of the money* before I die,

3 And when he had called him, he ſaid; My ſon, when I am dead, bury me, and deſpiſe not thy mother, but honour her all the days of thy life, and do that which ſhall pleaſe her, and grieve her not.

4 Remember, my ſon, that ſhe ſaw many dangers for thee, *when thou waſt* in her womb, and when ſhe is dead, bury her by me in one grave.

5 My ſon, be mindful of the Lord our God all thy days, and let not thy will be ſet to ſin, or to tranſgreſs his commandments: do uprightly all thy life long, and follow not the ways of unrighteouſneſs.

6 For if thou deal truly, thy doings ſhall proſperouſly ſucceed to thee, and to all them that live juſtly.

7 Give alms of thy ſubſtance, and when thou giveſt alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God ſhall not be turned away from thee.

8 If thou haſt abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little.

9 For thou layeſt up a good treaſure for thy ſelf againſt the day of neceſſity.

10 Becauſe that alms do deliver from death, and ſuffereth not to come into darkneſs.

11 For alms is a good gift unto all that give it, in the ſight of the moſt High.

12 Beware of all whoredom, my ſon, and chiefly take a wife of the ſeed of thy fathers, and take not a ſtrange woman to wife, which is not of thy fathers tribe: for we are the children of the prophets, Noe, Abraham, Iſaac, and Jacob: remember, my ſon, that our fathers from the beginning, even that they all married wives of their own kindred, and were bleſſed in their children, and their ſeed ſhall inherit the land.

13 Now therefore, my ſon, love thy brethren, and deſpiſe not in thy heart thy brethren, the ſons and daughters of thy people, in *not* taking a wife of them: for in pride is deſtruction and much trouble, and in lewdneſs is decay, and great want: for lewdneſs is the mother of famine.

14 Let not the wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou ſerve God, he will alſo repay thee: be circumſpect, my ſon, in all things thou doeſt, and be wiſe in all thy converſation.

15 Do that to no man which thou hateſt: drink not wine to make thee drunken; neither let drunkenneſs go with thee in thy journey.

16 Give of thy bread to the hungry, and of thy garments to them that are naked, and according to thine abundance give alms, and let not thine eye be envious when thou giveſt alms.

17 Pour out thy bread on the burial of the juſt, but give nothing to the wicked.

18 Ask counſel of all that are wiſe, and deſpiſe not any counſel that is profitable.

19 Bleſs the Lord thy God alway, and deſire of him that thy ways may be directed, and that all thy paths and counſels may proſper: for every nation hath not counſel, but the Lord himſelf giveth all good things, and he humbled whom he will, as he will; now therefore my ſon, remember my commandment, neither let them be put out of thy mind.

20 And now I ſignify this to thee, that I committed ten talents to Gabael the ſon of Gabrias at Rages in Media.

21 And fear not my ſon, that we are made poor, for thou haſt much wealth, if thou fear God, and depart from all ſin, and do that which is pleaſing in his ſight.

CHAP. V.

4 *Young Tobias ſeeketh a guide into Media.* 6 *The angel will go with him,* 12 *and ſaith he is his kinſman.* 16 *Tobias and the angel depart together.* 17 *But his mother is grieved for her ſons departing.*

TObias then anſwered and ſaid, Father, I will do all things which thou haſt commanded me.

2 But how can I receive the money, ſeeing I know him not.

3 Then he gave him the hand-writing, and ſaid unto him, Seek thee a man which may go with thee whiles I yet live, and I will give him wages, and go, and receive the money.

4 Therefore when he went to ſeek a man, he found Raphael that was an angel.

5 But he knew not; and he ſaid unto him, Canſt thou go with me to Rages? and knoweſt thou thoſe places well?

6 To whom the angel ſaid, I will go with thee, and I know the way well: for I have lodged with our brother Gabael.

7 Then Tobias ſaid unto him, Tarry for me till I tell my father.

8 Then he ſaid unto him, Go, and tarry not; ſo he went in, and ſaid to his father; Behold, I have found one, which will go with me. Then he ſaid, Call him unto me, that I may know of what tribe he is, and whether he be a truſty man to go with thee.

9 So he called him, and he came in, and they ſaluted one another.

10 Then Tobit ſaid unto him, Brother, ſhew me of what tribe and family thou art.

11 To whom he ſaid, Doſt thou ſeek for a tribe or family, or an hired man to go with thy ſon? then Tobit ſaid unto him, I would know, brother, thy kindred and name.

12 Then he ſaid, I am Azarias the ſon of Ananias the great, and of thy brethren.

13 Then Tobit ſaid, Thou art welcome, brother, be not now angry with me, becauſe I have enquired to know thy tribe, and thy family; for thou art my brother, of an honeſt and good ſtock: for I know Ananias, and Jonathas ſons of that great Samaias: as we went together to Jeruſalem to worſhip, and offered the firſt born, and the tenths of the fruits, and they were not ſeduced with the error of our brethren: my brother, thou art of a good ſtock.

14 But tell me, what wages ſhall I give thee? *wilt thou* a drachme a day? and things neceſſary as to my own ſon?

15 Yea moreover, if ye return ſafe, I will add ſome thing to thy wages.

16 So they were well pleaſed. Then ſaid he to Tobias; Prepare thy ſelf for the journey, and God ſend you a good journey. And when his ſon had prepared all things for the journey, his father ſaid, Go thou with this man, and God which dwelleth in heaven, proſper your journey, and the angel of God keep you company. So they went forth both, and the young mans dog with them.

17 But Anna his mother wept, and ſaid to Tobit, Why haſt thou ſent away our ſon? is he not the ſtaff of our hand, in going in and out before us?

18 Be not greedy (to add) money to money: but let it be as refuſe in reſpect of our child.

19 For that which the Lord hath given us to live with, doth ſuffice us.

20 Then ſaid Tobit to her, Take no care my ſiſter, he ſhall return in ſafety, and thine eyes ſhall ſee him.

21 For the good angel will keep him company, and his journey ſhall be proſperous, and he ſhall return ſafe.

22 Then ſhe made an end of weeping.

CHAP. VI.

4 *The angel biddeth Tobias to take the liver, heart, and gall out of a fiſh,* 10 *and to marry Sara the daughter of Raguel;* 16 *and teacheth how to drive the wicked ſpirit away.*

AND as they went on their journey, they came in the evening to the river Tigris, and they lodged there.

2 And when the young man went down to waſh himſelf, a fiſh leaped out of the river, and would have devoured him.

3 Then the angel ſaid unto him, Take the fiſh; and the young man laid hold of the fiſh, and drew it to land.

4 To whom the angel ſaid, Open the fiſh, and take the heart, and the liver, and the gall, and put them up ſafely.

5 So the young man did as the angel commanded, and when they had roaſted the fiſh, they did eat it: then they both went on their way, till they drew near to Ecbatane.

6 Then the young man ſaid to the angel; Brother Azarias, to what uſe is the heart, and the liver, and the gall of the fiſh?

7 And he ſaid unto him, Touching the heart and the liver, if a devil, or an evil ſpirit trouble any, we muſt make a ſmoke thereof before the man or the woman, and the party ſhall be no more vexed.

8 As for the gall, *it is good* to anoint a man that hath whiteneſs in his eyes, and he ſhall be healed.

9 And when they were come near to Rages,

10 The angel ſaid to the young man, Brother, to day we ſhall lodge with Raguel, who is thy couſin; he alſo hath one only daughter, named Sara, I will ſpeak for her, that ſhe may be given thee for a wife.

11 For to thee doth the right of her appertain, ſeeing thou only art of her kindred.

12 And the maid is fair and wiſe, now therefore hear me, and I will ſpeak to her father, and when we return from Rages, we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moſes, but he ſhall be guilty of death, becauſe the right of inheritance doth rather appertain to thee, than to any other.

13 Then the young man anſwered the angel, I have heard, brother Azarias, that this maid hath been given to ſeven men, who all died in the marriage-chamber.

14 And now I am the only ſon of my father, and I am afraid, leſt if I go in unto her, I die, as the other before; for a wicked ſpirit loveth her, which hurteth no body, but thoſe which come unto her; wherefore I alſo fear, leſt I die, and bring my fathers and my mothers life (becauſe of me) to the grave with ſorrow, for they have no other ſon to bury them.

15 Then the angel ſaid unto him, Doſt thou not remember the precepts which thy father gave thee, that thou ſhouldſt marry a wife of thine own kindred? wherefore hear me, O my brother, for ſhe ſhall be given thee to wife, and make thou no reckoning of the evil ſpirit, for this ſame night ſhall ſhe be given thee in marriage.

16 And when thou ſhalt come into the marriage-chamber, thou ſhalt take the aſhes of perfume, and ſhalt lay upon them, ſome of the heart, and liver of the fiſh, and ſhalt make a ſmoke.

17 And the devil ſhall ſmell it, and flee away, and never come again any more: but when thou ſhalt come to her, riſe up both of you, and pray to God which is merciful, who will have pity on you, and ſave you: fear not, for ſhe is appointed unto thee from the beginning; and thou ſhalt preſerve her, and ſhe ſhall go with thee. Moreover I ſuppoſe that ſhe ſhall bear thee children. Now when Tobias had heard theſe things, he loved her, and his heart was effectually joined to her.

CHAP. VII.

11 *Raguel telleth Tobias what had happened to his daughter:* 12 *and giveth her in marriage unto him.* 17 *She is conveyed to her chamber, and weepeth,* 18 *her mother comforteth her.*

AND when they were come to Ecbatane, they came to the houſe of Raguel; and Sara met them: and after they had ſaluted one another, ſhe brought them into the houſe.

2 Then ſaid Raguel to Edna his wife, How like is this young man to Tobit my couſin!

3 And Raguel aſked them, From whence are you, brethren? to whom they ſaid, We are of the ſons of Nephthali, which are captives in Nineveh.

4 Then he ſaid to them, Do ye know Tobit our kinſman? And they ſaid, We know him. Then ſaid he, is he in good health?

5 And they ſaid, He is both alive, and in good health: And Tobias ſaid, He is my father.

6 Then Raguel leaped up, and kiſſed him, and wept,

7 And bleſſed him, and ſaid unto him, Thou art the ſon of an honeſt and good man: but when he had heard that Tobit was blind, he was ſorrowful, and wept.

8 And likewiſe Edna his wife, and Sara his daughter wept. Moreover, they entertained them cheerfully, and after that they had killed a ram of the flock, they ſet ſtore of meat on the table. Then ſaid Tobias to Raphael, Brother Azarias, ſpeak of thoſe things, of which thou didſt talk in the way, and let this buſineſs be diſpatched.

9 So he communicated the matter with Raguel, and Raguel ſaid to Tobias, Eat and drink and make merry:

10 For it is meet that thou ſhouldſt marry my daughter: nevertheleſs I will declare unto thee the truth.

11 I have given my daughter in marriage to ſeven men, who died that night they came in unto her: nevertheleſs for the preſent be merry: But Tobias ſaid, I will eat nothing here, till we agree and ſwear one to another.

12 Raguel ſaid, Then take her from henceforth according to the manner, for thou art her couſin, and ſhe is thine, and the merciful God give you good ſucceſs in all things.

13 Then he called his daughter Sara, and ſhe came to her father, and he took her by the hand, and gave her to be wife to Tobias, ſaying, Behold, take her after the law of Moſes, and lead her away to thy father: And he bleſſed them,

14 And called Edna his wife, and took paper, and did write an inſtrument of *covenants*, and ſealed it.

15 Then they began to eat.

16 After Raguel called his wife Edna, and ſaid unto her, Siſter, prepare another chamber, and bring her in thither.

17 Which when ſhe had done as he had bidden her, ſhe brought her thither, and ſhe wept, and ſhe received the tears of her daughter, and ſaid unto her,

18 Be of good comfort, my daughter, the Lord of heaven and earth give thee joy for this thy ſorrow: be of good comfort, my daughter.

CHAP. VIII.

3 Tobias driveth the wicked ſpirit away, as he was taught. 4 He and his wife riſe up to pray. 10 Raguel thought he was dead: 15 But finding him alone, praiſeth God, 19 and maketh a wedding-feaſt.

AND when they had ſupped, they brought Tobias in unto her.

2 And as he went, he remembreth the words of Raphael, and took the aſhes of the perfumes, and put the heart, and the liver of the fiſh thereupon, and made a ſmoke *therewith*.

3 The which ſmell when the evil ſpirit had ſmelled, he fled into the utmoſt parts of Egypt, and the angel bound him.

4 And after that they were both ſhut in together, Tobias roſe out of the bed, and ſaid, Siſter, ariſe, and let us pray, that God would have pity on us.

5 Then began Tobias to ſay, Bleſſed art thou, O God of our fathers, and bleſſed *is* thy holy and glorious name for ever, let the heavens bleſs thee and all thy creatures.

6 Thou madeſt Adam, and gaveſt him Eve his wife for an helper and ſtay: of them came mankind: thou haſt ſaid, It is not good that man ſhould be alone, let us make unto him an aid like unto himſelf.

7 And now, O Lord, I take not this my ſiſter for luſt, but uprightly: *therefore* mercifully ordain, that we may become aged together.

8 And ſhe ſaid with him, Amen.

9 So they ſlept both that night, and Raguel aroſe, and went and made a grave,

10 Saying, *I fear* leſt he alſo be dead.

11 But when Raguel was come into his houſe,

12 He ſaid unto his wife Edna, Send one of the maids, and let her ſee, whether he be alive: if *he be* not, that we may bury him, and no man know it.

13 So the maid opened the door and went in, and found them both aſleep.

14 And came forth, and told them that he was alive.

15 Then Raguel praiſed God, and ſaid, O God, thou art worthy to be praiſed with all pure and holy praiſe; therefore let thy ſaints praiſe thee with all thy creatures; and let all thine angels and thine elect praiſe thee for ever.

16 Thou art to be praiſed, for thou haſt made me joyful; and that is not come to me

which I ſuſpected; but thou haſt dealt with us according to thy great mercy.

17 Thou art to be praiſed, becauſe thou haſt had mercy of two that were the only begotten children of their fathers: grant them mercy, O Lord, and finiſh their life in health, with joy and mercy.

18 Then Raguel bade his ſervants to fill the grave.

19 And he kept the wedding-feaſt fourteen days.

20 For before the days of the marriage were finiſhed, Raguel had ſaid unto him by an oath, that he ſhould not depart till the fourteen days of the marriage were expired,

21 And then he ſhould take the half of his goods, and go in ſafety to his father; and ſhould have the reſt when I and my wife be dead.

CHAP. IX.

1 Tobias ſendeth the angel unto Gabael for the money: 6 The angel bringeth it, and Gabael to the wedding.

THEN Tobias called Raphael, and ſaid unto him,

2 Brother Azarias, take with thee a ſervant, and two camels, and go to Rages of Media, to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath ſworn that I ſhall not depart.

4 But my father counteth the days, and if I tarry long, he will be very ſorry.

5 So Raphael went out, and lodged with Gabael, and gave him the hand-writing; who brought forth bags that were ſealed up, and gave them to him.

6 And early in the morning they went forth both together, and came to the wedding, and Tobias bleſſed his wife.

CHAP. X.

1 Tobit and his wife long for their ſon: 7 She will not be comforted by her huſband. 10 Raguel ſendeth Tobias and his wife away with half their goods, 12 and bleſſeth them.

NOW Tobit his father counted every day: and when the days of the journey were expired, and they came not,

2 Then Tobit ſaid, Are they detained? or is Gabael dead, and there is no man to give him the money?

3 Therefore he was very ſorry.

4 Then his wife ſaid unto him, My ſon is dead, ſeeing he ſtayeth long; and ſhe began to bewail him, and ſaid,

5 *Now I care for nothing*, my ſon, *ſince I have let thee go*, the light of mine eyes.

6 To whom Tobit ſaid, Hold thy peace, take no care, for he is ſafe.

7 But ſhe ſaid, Hold thy peace, and deceive me not; my ſon is dead: and ſhe went out every day into the way which they went, and did eat no meat on the day-time, and ceaſed not whole nights to bewail her ſon Tobias, until the fourteen days of the wedding were expired, which Raguel had ſworn that he ſhould ſpend there. Then Tobias ſaid to Raguel, Let me go, for my father and my mother look no more to ſee me.

8 But his father-in-law ſaid unto him, Tarry with me, and I will ſend to thy father, and they ſhall declare unto him how things go with thee.

9 But Tobias ſaid, No, but let me go to my father.

10 Then Raguel aroſe, and gave him Sara his wife, and half his goods, ſervants, and cattle, and money:

11 And he bleſſed them, and ſent them away, ſaying, The God of heaven give you a proſperous journey, my children.

12 And he ſaid to his daughter, Honour thy father and thy mother-in-law, which are now thy parents, that I may hear good report of thee: and he kiſſed her. Edna alſo ſaid to Tobias, The Lord of heaven reſtore thee, my dear brother, and grant that I may ſee thy children of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee of ſpecial truſt; wherefore do not intreat her evil.

CHAP. XI.

6 Tobias mother ſpieth her ſon coming: 10 His father meeteth him at the door, and recovereth his ſight: 14 He praiſeth God, 17 and welcometh his daughter-in-law.

AFTER theſe things Tobias went his way praiſing God that he had given him a proſperous journey, and bleſſed Raguel, and Edna his wife, and went on his way till they drew near unto Nineve.

2 Then Raphael ſaid to Tobias, Thou knoweſt, brother, how thou didſt leave thy father.

3 Let us haſte before thy wife, and prepare the houſe:

4 And take in thine hand the gall of the fiſh. So they went their way, and the dog went after them.

5 Now Anna ſate looking about towards the way for her ſon.

6 And when ſhe eſpied him coming, ſhe ſaid to his father, Behold, thy ſon cometh, and the man that went with him.

7 Then ſaid Raphael, I know, Tobias, that thy father will open his eyes.

8 Therefore anoint thou his eyes with the gall, and being pricked therewith he ſhall rub, and the whiteneſs ſhall fall away, and he ſhall ſee thee.

9 Then Anna ran forth, and fell upon the neck of her ſon, and ſaid unto him, Seeing I have ſeen thee my ſon, from henceforth I am content to die, and they wept both.

10 Tobit alſo went forth toward the door, and ſtumbled: but his ſon ran unto him,

11 And took hold of his father, and he ſtrake of the gall on his fathers eyes, ſaying, Be of good hope, my father.

12 And when his eyes began to ſmart, he rubbed them.

13 And the whiteneſs pilled away from the corners of his eyes, and when he ſaw his ſon, he fell upon his neck.

14 And he wept, and ſaid, Bleſſed art thou, O God, and bleſſed is thy name for ever, and bleſſed are all thine holy angels:

15 For thou haſt ſcourged, and haſt taken pity on *me*: for behold, I ſee my ſon Tobias. And his ſon went in rejoicing, and told his father the great things that had happened to him in Media.

16 Then Tobit went out to meet his daughter-in-law at the gate of Nineve, rejoicing, and praiſing God: and they which ſaw him go, marvelled, becauſe he had received his ſight.

17 But Tobit gave thanks before them: becauſe God had mercy on him. And when he came near to Sara his daughter-in-law, he bleſſed her, ſaying, Thou art welcome, daughter: God be bleſſed which hath brought thee unto us, and bleſſed *be* thy father and thy mother; And there was joy amongſt all his brethren which were at Nineve.

18 And Achiacharus, and Naſbas his brothers ſon came.

19 And Tobias wedding was kept ſeven days with great joy.

CHAP. XII.

5 Tobit offereth half to the angel for his pains. 6 But he calleth them both aſide, and exhorteth them, 15 and telleth them that he was an angel, 21 and was ſeen no more.

THEN Tobit called his ſon Tobias, and ſaid unto him, My ſon, ſee that the man have his wages, which went with thee, and thou muſt give him more.

2 And Tobias ſaid unto him, O father, it is no harm to me to give him half of thoſe things which I have brought.

2 For he hath brought me again to thee in ſafety, and made whole my wife, and brought me the money, and likewiſe healed thee.

4 Then the old man ſaid, It is due unto him.

5 So he called the angel, and he ſaid unto him, Take half of all that ye have brought, and go away in ſafety.

6 Then he took them both apart, and ſaid unto them, Bleſs God, praiſe him, and magnify him, and praiſe him for the things which he hath done unto you in the ſight of all that live. It is good to praiſe God, and exalt his name, and honourably to ſhew forth the works of God; therefore be not ſlack to praiſe him.

7 It is good to keep cloſe the ſecrets of a king, but it is honourable to reveal the works of God: do that which is good, and no evil ſhall touch you.

8 Prayer is good with faſting, and alms and righteouſneſs: a little with righteouſneſs is better than much with unrighteouſneſs: it is better to give alms than to lay up gold.

9 For alms doth deliver from death, and ſhall purge away all ſin. Thoſe that exerciſe alms, and righteouſneſs, ſhall be filled with life.

10 But they that ſin, are enemies to their own life.

11 Surely I will keep cloſe nothing from you. For I ſaid, It was good to keep cloſe the ſecrets of a king, but that it was honourable to reveal the works of God.

12 Now therefore when thou didſt pray, and Sara thy daughter-in-law, I did bring the remembrance of your prayers before the holy One, and when thou didſt bury the dead, I was with thee likewiſe.

13 And when thou didſt not delay to riſe up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was with thee.

14 And now God hath ſent me to heal thee, and Sarah thy daughter-in-law.

15 I am Raphael one of the ſeven holy angels, which preſent the prayers of the ſaints, and which go in and out before the glory of the holy One.

16 Then they were both troubled, and fell upon their faces: for they feared.

17 But he ſaid unto them, Fear not, for it ſhall go well with you, praiſe God therefore.

18 For not of any favour of mine, but by the will of God I came, wherefore praiſe him for ever.

19 All theſe days I did appear unto you, but I did neither eat nor drink, but you did ſee a viſion.

20 Now therefore give God thanks: for I go up to him that ſent to me, but write all things which are done, in a book.

21 And when they roſe, they ſaw him no more.

22 Then they confeſſed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

CHAP. XIII.

The thankſgiving unto God, which Tobit wrote.

THEN Tobit wrote a prayer of rejoicing, and ſaid, Bleſſed be God that liveth for ever, and bleſſed be his kingdom:

2 For he doth ſcourge, and hath mercy: he leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand.

3 Confeſs him before the Gentiles, ye children of Iſrael: for he hath ſcattered us among them.

4 There declare his greatneſs, and extol him before all the living, for he is our Lord, and he is the God of our gather for ever:

5 And he will ſcourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath ſcattered us.

6 If you turn to him with your whole heart and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you: therefore ſee what he will do with you, and confeſs him with your whole mouth, and praiſe the Lord of might, and extol the everlaſting King: in the land of my captivity do I praiſe him, and declare his might and majeſty to a ſinful nation: O ye ſinners turn, and do juſtice before him: who can tell if he will accept you, and have mercy on you?

7 I will extol my God, and my ſoul ſhall praiſe the King of heaven, and ſhall rejoice in his greatneſs.

8 Let all men ſpeak, and let all praiſe him for his righteouſneſs.

9 O Jeruſalem the holy city, he will ſcourge thee for thy childrens works, and will have mercy again on the ſons of the righteouſneſs

10 Give praiſe to the Lord, for he is good, and praiſe the everlaſting king, that his tabernacle may be builded in thee again with joy: and let him make joyful there in thee thoſe that are captives, and love in thee for ever thoſe that are miſerable.

11 Many nations ſhall come from far to the name of the Lord God, with gifts in their hands, even gifts to the King of heaven: all generations ſhall praiſe thee with great joy.

12 Curſed are all they which hate thee, and bleſſed ſhall all be which love thee for ever.

13 Rejoice and be glad for the children of the juſt: for they ſhall be gathered together, and ſhall bleſs the Lord of the juſt.

14 O bleſſed are they which love thee, for they ſhall rejoice in thy peace: bleſſed are they which have been ſorrowful for all thy ſcourges, for they ſhall rejoice for thee, when they have ſeen all thy glory, and ſhall be glad for ever.

15 Let my ſoul bleſs God the great King.

16 For Jeruſalem ſhall be built up with Saphires, and emeralds, and precious ſtone: thy walls and towers, and battlements with pure gold.

17 And the ſtreets of Jeruſalem ſhall be paved with beryl, and carbuncle, and ſtones of Ophir.

18 And all her ſtreets ſhall ſay, Hallelujah, and they ſhall praiſe him, ſaying, Bleſſed be God which hath extolled it for ever.

CHAP. XIV.

3 Tobit giveth inſtruction to his ſon, 8 eſpecially to leave Nineve. 11 He and his wife die, and are buried. 12 Tobias removeth to Ecbatane, 14 and there died, after he had heard of the deſtruction of Nineve.

SO Tobit made an end of praiſing God.

2 And he was eight and fifty years old when he loſt his ſight, which was reſtored to him after eight years, and he gave alms, and he increaſed in the fear of the Lord God, and praiſed him.

3 And when he was very aged, he called his ſon, and the ſix ſons of his ſon, and ſaid to him, My ſon, take thy children; for behold, I am aged, and am ready to depart out of this life.

4 Go into Media, my ſon, for I ſurely believe thoſe things which Jonas the prophet ſpake of Nineve, that it ſhall be overthrown, and that for a time peace ſhall rather be in Media, and that our brethren ſhall lie ſcattered in the earth from that good land, and Jeruſalem ſhall be deſolate, and the houſe of God in it ſhall be burned, and ſhall be deſolate for a time:

5 And that again God will have mercy on them, and bring them again into the land where they ſhall build a temple, but not like to the firſt, until the time of that age be fulfilled, and afterward they ſhall return from all places of their captivity, and build up Jeruſalem glorioully, and the houſe of God ſhall be built in it for ever, with a glorious building, as the prophets have ſpoken thereof.

6 And all nations ſhall turn, and fear the Lord God truly, and ſhall bury their idols.

7 So ſhall all nations praiſe the Lord, and his people ſhall confeſs God, and the Lord ſhall exalt his people, and all thoſe which love the Lord God in truth and juſtice, ſhall rejoice, ſhewing to our mercy brethren.

8 And now my ſon, depart out of Nineve, becauſe that thoſe things which the prophet Jonas ſpake, ſhall ſurely come to paſs.

9 But keep thou the law and the commandments, and ſhew thy ſelf merciful and juſt, that it may go well with thee.

10 And bury me decently, and thy mother with me, but tarry no longer at Nineve, Remember, my ſon, how Aman handled Achiacharus that brought him up, how out of light he brought him into darkneſs, and how he rewarded him again: yet Achiacharus was ſaved, but the other had his reward, for he went down into darkneſs, Manaſſes gave alms and eſcaped the ſnares of death, which they had ſet for him: but Aman fell into the ſnare and periſhed.

11 Wherefore now, my ſon, conſider what alms doth, and how righteouſneſs doth deliver. When he had ſaid theſe things, he gave up the ghoſt in the bed, being an hundred and eight and fifty years old, and he buried him honourably.

12 And when Anna his mother was dead, he buried her with his father: but Tobias departed with his wife and children to Ecbatane, to Raguel his father-in-law:

13 Where he became old with honour, and he buried his father and mother-in-law honourably, and he inherited their ſubſtance, and his father Tobits.

14 And he died at Ecbatane in Media, being an hundred and ſeven and twenty years old.

15 But before he died, he heard of the deſtruction of Nineve, which was taken by Nabuchodonoſor and Aſſuerus: and before his death he rejoiced over Nineve.

JUDITH

JUDITH.

CHAP. I.

1 Arphaxad doth fortify Ecbatane. 5 Nabuchodonoſor maketh war againſt him, 7 and craveth aid. 12 He threatneth thoſe that would not aid him, 15 and killeth Arphaxad, 16 and returneth to Nineve.

IN the twelfth year of the reign of Nabuchodonoſor, who reigned in Nineve the great city, (in the days of Arphaxad, which reigned over the Medes in Ecbatane,

2 And built in Ecbatane walls round about of ſtones hewn, three cubits broad, and ſix cubits long, and made the height of the wall ſeventy cubits, and the breadth thereof fifty cubits:

3 And ſet the towers thereof upon the gates of it, an hundred cubits *high*, and the breadth thereof in the foundation threeſcore cubits.

4 And he made the gates thereof, even gates that were raiſed to the height of ſeventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the ſetting in array of his footmen.)

5 Even in thoſe days, king Nabuchodonoſor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau.

6 And there came unto him all they that dwelt in the hill country, and all that dwelt by Euphrates, and Tigris, and Hydaſpes, and the plain of Arioch the king of the Elimeans, and very many nations of the ſons of Chelod, aſſembled themſelves to the battle.

7 Then Nabuchodonoſor king of the Aſſyrians ſent unto all that dwelt in Perſia, and to all that dwelt weſtward, and to thoſe that dwelt in Cilicia, and Damaſcus, and Libanus, and Antilibanus, and to all that dwelt upon the ſea coaſt,

8 And to thoſe amongſt the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Eſdrelon.

9 And to all that were in Samaria, and the cities thereof: and beyond Jordan unto Jeruſalem, and Betane, and Chellus, and Kades, and the river of Egypt, and Taphnes and Rameſſe, and all the land of Geſem,

10 Until you come beyond Tanis, and Memphis, and to all the inhabitants of Egypt, until you come to the borders of Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nabuchodonoſor king of the Aſſyrians, neither went they with him to the battle: for they were not afraid of him: yea he was before them as one man, and they ſent away his embaſſadors from them without effect and with diſgrace.

12 Therefore Nabuchodonoſor was very angry with all this country, and ſware by his throne and kingdom, that he would ſurely be avenged upon all thoſe coaſts of Cilicia, and Damaſcus, and Syria, and that he would ſlay with the ſword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till you come to the borders of the two ſeas.

13 Then he marched in battle array with his power againſt king Arphaxad in the ſeventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horſemen, and all his chariots,

14 And became Lord of his cities, and came unto Ecbatane, and took the towers, and ſpoiled the ſtreets thereof, and turned the beauty thereof unto ſhame.

15 He took alſo Arphaxad in the mountains of Ragau, and ſmote him through with his darts, and deſtroyed him utterly that day.

16 So he returned afterward to Nineve, both he and all his company of ſundry nations:

tions: being a very great multitude of men of war, and there he took his eaſe and banqueted, both he and his army an hundred and twenty days.

CHAP. II.

1 Holofernes is appointed general, 11 and charged to ſpare none that will not yield. 15 His army and proviſion, 23 the places which he won and waſted, as he went.

AND in the eighteenth year, the two and twentieth day of the firſt month, there was talk in the houſe of Nabuchodonoſor king of the Aſſyrians, that he ſhould as he ſaid, avenge himſelf on all the earth.

2 So he called unto him all his officers, and all his nobles, and communicated with them his ſecret counſel, and concluded the afflicting of the whole earth out of his own mouth.

3 Then they decreed to deſtroy all fleſh that did not obey the commandment of his mouth.

4 And when he had ended his counſel, Nabuchodonoſor king of the Aſſyrians called Holofernes the chief captain of his army, which was next unto him, and ſaid unto him,

5 Thus ſaith the great king, the lord of the whole earth: behold, thou ſhalt go forth from my preſence, and take with thee men that truſt in their own ſtrength, of footmen an hundred and twenty thouſand, and the number of horſes with their riders, twelve thouſand.

6 And thou ſhalt go againſt all the weſt country, becauſe they diſobeyed my commandment.

7 And thou ſhalt declare unto them that they prepare for me earth and water: for I will go forth in my wrath againſt them, and will cover the whole face of the earth, with the feet of mine army, and I will give them for a ſpoil unto them.

8 So that their ſlain ſhall fill their valleys, and brooks, and the river ſhall be filled with their dead, till it overflow.

9 And I will lead them captives to the utmoſt parts of all the earth.

10 Thou therefore ſhalt go forth, and take before hand for me all their coaſts, and if they will yield themſelves unto thee, thou ſhalt reſerve them for me till the day of their puniſhment.

11 But concerning them that rebel, let not thine eye ſpare them: but put them to the ſlaughter, and ſpoil them whereſoever thou goeſt.

12 For as I live, and by the power of my kingdom, whatſoever I have ſpoken, that will I do by mine hand.

13 And take thou heed that thou tranſgreſs none of the commandments of thy lord, but accompliſh them fully, as I have commanded thee, and defer not to do them.

14 Then Holofernes went forth from the preſence of his lord, and called all the governors and captains, and the officers of the army of Aſſur.

15 And he muſtered the choſen men for the battle, as his lord had commanded him, unto an hundred and twenty thouſand, and twelve thouſand archers on horſeback.

16 And he ranged them as a great army is ordered for the war.

17 And he took camels, and aſſes for their carriages a very great number, and ſheep, and oxen, and goats without number, for their proviſion.

18 And plenty of victual for every man of the army, and very much gold, and ſilver out of the kings houſe.

19 Then he went forth and all his power to go before king Nabuchodonoſor in the voyage, and to cover all the face of the earth weſtward with their chariots, and horſemen, and their choſen footmen.

20 A great multitude alſo of ſundry countries came with them like locuſts, and like the ſand of the earth: for the multitude was without number.

21 And they went forth of Nineve, three days journey toward the plain of Bectileth, and pitched from Bectileth near the mountain, which is at the left hand of the upper Cilicia.

22 Then he took all his army, his footmen, and horſemen, and chariots, and went from thenceinto the hill-country,

23 And deſtroyed Phud, and Lud: and ſpoiled all the children of Raſſes, and the children of Iſmael, which were toward the wilderneſs at the ſouth of the land of the Chellians.

24 Then he went over Euphrates, and went through Meſopotamia, and deſtroyed all the high cities that were upon the river Arbonai, till you come to the ſea.

25 And he took the borders of Cilicia, and killed all that reſiſted him, and came to the borders of Japheth which were toward the ſouth, over againſt Arabia.

26 He compaſſed alſo all the children of Madian, and burnt up their tabernacles, and ſpoiled their ſheep-coats.

27 Then he went down into the plain of Damaſcus, in the time of wheat harveſt, and burnt up all their fields, and deſtroyed their flocks and herds, alſo he ſpoiled their cities, and utterly waſted their countries, and ſmote all their young men with the edge of the ſword.

28 Therefore the fear and dread of him fell upon all the inhabitants of the ſea coaſts, which were in Sidon and Tyrus, and them that dwelt in Sur, and Ocina, and all that dwelt in Jemnaan, and they that dwelt in Azotus, and Aſchalon feared him greatly.

CHAP. III.

1 They of the ſea coaſts entreat for peace. 7 Holofernes is received there: 8 Yet he deſtroyed their gods, that they might worſhip only Nabuchodonoſor. 9 He cometh near to Judea.

SO they ſent ambaſſadors unto him, to us treat of peace, ſaying,

2 Behold, we the ſervants of Nabuchodonoſor the great king lie before thee; uſe as ſhall be good in thy ſight.

3 Behold our houſes, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents, lie before thy face: uſe them as it pleaſeth thee.

4 Behold, even our cities and the inhabitants thereof are thy ſervants, come and deal with them, as ſeemeth good unto thee.

5 So the men came to Holofernes, and declared unto him after this manner.

6 Then came he down toward the ſea coaſt, both he and his army, and ſet garriſons in the high cities, and took out of them choſen men for aid.

7 So they and all the country round about received them with garlands, with dances, and with timbrels.

8 Yet he did caſt down their frontiers, and cut down their groves: for he had decreed to deſtroy all the gods of the land, that all nations ſhould worſhip Nabuchodonoſor only, and that all tongues and tribes ſhould call upon him as God.

9 Alſo he came over againſt Eſdraelon near unto Judea, over againſt the great ſtrait of Judea.

10 And he pitched between Geba, and Seythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

CHAP. IV.

1 The Jews are afraid of Holofernes, 5 and fortify the hills. 6 They of Bethulia take charge of the paſſages. 9 All Iſrael fall to faſting and prayer.

NOW the children of Iſrael that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonoſor king of the Aſſyrians had done to the nations, and after what manner he had ſpoiled all their temples, and brought them to nought.

2 Therefore they were exceedingly afraid of him, and were troubled for Jeruſalem, and for the temple of the Lord their God.

3 For they were newly returned from the captivity, and all the people of Judea were lately gathered together: and the veſſels, and the altar, and the houſe were ſanctified after the profanation.

4 Therefore they ſent into all the coaſts of Samaria, and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba, and Eſora, and to the valley of Salem.

5 And poſſeſſed themſelves before hand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the proviſion of war: for their fields were of late reaped.

6 Alſo Joacim the high prieſt which was in thoſe days in Jeruſalem, wrote to them that dwelt in Bethulia, and Betomeſtham which is over againſt Eſdraelon toward the open country near to Dothaim,

7 Charging them to keep the paſſages of the hill-country: for by them there was an entrance into Judea, and it was eaſy to ſtop them that would come up, becauſe the paſſage was ſtrait for two men at the moſt.

8 And the children of Iſrael did as Joacim the high prieſt had commanded them, with the ancients of all the people of Iſrael, which dwelt at Jeruſalem.

9 Then every man of Iſrael cried to God with great fervency, and with great vehemency did they humble their ſouls.

10 Both they and their wives, and their children, and their cattle, and every ſtranger and hireling, and their ſervants bought with money, put ſackcloth upon their loins.

11 Thus every man and woman, and the little children, and the inhabitants of Jeruſalem fell before the temple, and caſt aſhes upon their heads, and ſpread out their ſackcloth before the face of the Lord: alſo they put ſackcloth about the altar,

12 And cried to the God of Iſrael all with one conſent earneſtly, that he would not give their children for a prey, and their wives for a ſpoil, and the cities of their inheritance to deſtruction, and the ſanctuary to profanation and reproach, and for the nations to rejoice at.

13 So God heard their prayers, and looked upon their afflictions: for the people faſted many days in all Judea and Jeruſalem, before the ſanctuary of the Lord Almighty.

14 And Joacim the high-prieſt, and all the prieſts that ſtood before the Lord, and they which miniſtred unto the Lord, had their loins girt with ſackcloth, and offered the daily burnt-offerings, with the vows and free gifts of the people,

15 And had aſhes on their mitres, and cried unto the Lord with all their power, that he would look upon all the houſe of Iſrael graciouſly.

CHAP. V.

5 Achior telleth Holofernes what the Jews are, 8 and what their God had done for them: 21 and adviſeth not to meddle with them. 22 All that heard him, were offended at him.

THEN was it declared to Holofernes the chief captain of the army of Aſſur that the children of Iſrael had prepared for war, and had ſhut up the paſſages of the hill country, and had fortified all the tops of the high hills, and had laid impediments in the champian countries.

2 Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the ſea-coaſt.

3 And he ſaid unto them, Tell me now, ye ſons of Canaan, who this people is that dwelleth in the hill country? and what are the cities that they inhabit? and what is the multitude of their army? and wherein is their power and ſtrength, and what king is ſet over them, or captain of their army?

4 And why have they determined not to come and meet me, more than all the inhabitants of the weſt?

5 Then ſaid Achior the captain of all the ſons of Ammon: Let my lord now hear a word from the mouth of thy ſervant, and I will declare unto thee the truth, concerning this people which dwelleth near thee, and inhabiteth the hill countries: and there ſhall no lye come out of the mouth of thy ſervant.

6 This people are deſcended of the Chaldeans.

7 And they ſojourned heretofore in Meſopotamia, becauſe they would not follow the gods of their fathers, which were in the land of Chaldea.

8 For they left the way of their anceſtors, and worſhipped the God of heaven, the God whom they knew: ſo they caſt them out from the face of their gods, and they fled into Meſopotamia, and ſojourned there many days.

9 Then their God commanded them to depart from the place where they ſojourned, and to go into the land of Canaan, where they dwelt, and were increaſed with gold and ſilver, and with very much cattle.

10 But when a famine covered all the land of Canaan, they went down into Egypt, and ſojourned there, while they were nouriſhed, and became there a great multitude, ſo that one could not number their nation.

11 Therefore the king of Egypt roſe up againſt them, and dealt ſubtilly with them, and brought them low, with labouring in brick, and made them ſlaves.

12 Then they cried unto their God, and he ſmote all the land of Egypt with incurable plagues, ſo the Egyptians caſt them out of their ſight.

13 And God dried the Red-ſea before them:

14 And brought them to mount Sina, and Cades Barne, and caſt forth all that dwelt in the wilderneſs.

15 So they dwelt in the land of the Amorites, and they deſtroyed by their ſtrength all them of Eſebon, and paſſing over Jordan they poſſeſſed all the hill country,

16 And they caſt forth before them, the Canaanite, the Phereſite, the Jebuſite, and the Sychemite, and all the Gergeſites, and they dwelt in that country many days.

17 And whilſt they ſinned not before their God, they proſpered, becauſe the God that hateth iniquity, was with them.

18 But when they departed from the way which he appointed them, they were deſtroyed in many battles very ſore, and were led captives into a land that was not theirs, and the temple of their God was caſt to the ground, and their cities were taken by the enemies.

19 But now are they returned to their God, and are come up from the places, where they were ſcattered, and have poſ-

ſeſſed Jeruſalem, where their ſanctuary is, and are ſeated in the hill country, for it was deſolate.

20 Now therefore, my lord and governor, if there be any error in this people, and they ſin againſt their God, let us conſider that this ſhall be their ruin, and let us go up, and we ſhall overcome them.

21 But if there be no iniquity in their nation, let my lord now paſs by, leſt their Lord defend them, and their God be for them, and we become a reproach before all the world.

22 And when Achior had finiſhed theſe ſayings, all the people ſtanding round about the tent, murmured, and the chief men of Holofernes, and all that dwelt by the ſea-ſide, and in Moab, ſpake that he ſhould kill him.

23 For, *ſay they*, we will not be afraid of the face of the children of Iſrael, for lo, it is a people that have no ſtrength, nor power for a ſtrong battle.

24 Now therefore, Lord Holofernes, we will go up, and they ſhall be a prey, to be devoured of all thine army.

CHAP. VI.

3 Holofernes deſpiſeth God. 7 He threatneth Achior and ſendeth him away. 14 The Bethulians receive and hear him. 18 They fall to prayer, and comfort Achior.

AND when the tumult of men that were about the counſel was ceaſed, Holofernes the chief captain of the army of Aſſur, ſaid unto Achior and all the Moabites, before all the company of other nations.

2 And who art thou Achior, and the hirelings of Ephraim, that thou haſt propheſied amongſt us as to day, and haſt ſaid, that we ſhould not make war with the people of Iſrael, becauſe their God will defend them? and who is God but Nabuchodonoſor?

3 He will ſend his power, and will deſtroy them from the face of the earth, and their God ſhall not deliver them: but we his ſervants will deſtroy them as one man, for they are not able to ſuſtain the power of our horſes.

4 For with them we will tread them under foot, and their mountains ſhall be drunken with their blood, and their fields ſhall be killed with their dead bodies, and their footſteps ſhall not be able to ſtand before us, for they ſhall utterly periſh, ſaith king Nabuchodonoſor Lord of all the earth; for he ſaid, None of my words ſhall be in vain.

5 And thou Achior, an hireling of Ammon, which haſt ſpoken theſe words in the day of thine iniquity, ſhalt ſee my face no more, from this day until I take vengeance of this nation that came out of Egypt.

6 And then ſhall the ſword of mine army, and the multitude of them that ſerve me, paſs through thy ſides, and thou ſhalt fall among their ſlain, when I return.

7 Now therefore my ſervants ſhall bring thee back into the hill country, and ſhall ſet thee in one of the cities of the paſſages.

8 And thou ſhalt not periſh till thou be deſtroyed with them.

9 And if thou perſwade thy ſelf in thy mind, that they ſhall not be taken, let not thy countenance fall: I have ſpoken it, and none of my words ſhall be in vain.

10 Then Holofernes commanded his ſervants that waited in his tent, to take Achior and bring him to Bethulia, and deliver him into the hands of the children of Iſrael.

11 So his ſervants took him, and brought him out of the camp into the plain, and they went from the midſt of the plain into the hill country, and came unto the fountains that were under Bethulia.

12 And when the men of the city ſaw them, they took up their weapons, and went out of the city to the top of the hill, and every man that uſed a ſling, kept them from coming up by caſting of ſtones againſt them.

13 Nevertheleſs, having gotten privily under the hill, they bound Achior and caſt him down, and left him at the foot of the hill, and returned to their lord.

14 But the Iſraelites deſcended from their city, and come unto him, and looſed him, and brought him into Bethulia, and preſented him to the governors of the city,

15 Which were in thoſe days Ozias the ſon of Micha of the tribe of Simeon, and Chabris the ſon of Gothoniel, and Charmis the ſon of Melchiel.

16 And they called together all the ancients of the city, and all their youth ran together, and their women to the aſſembly, and they ſet Achior in the midſt of all their people. Then Ozias asked him of that which was done.

17 And he anſwered and declared unto them the words of the counſel of Holofernes, and all the words that he had ſpoken in the midſt of the princes of Aſſur, and

whatſoever Holofernes had ſpoken proudly againſt the houſe of Iſrael.

18 Then the people fell down and worſhipped God, and cried unto God, ſaying,

19 O Lord God of heaven, behold their pride, and pity the low eſtate of our nation, and look upon the face of thoſe that are ſanctified unto thee this day.

20 Then they comforted Achior and praiſed him greatly.

21 And Ozias took him out of the aſſembly unto his houſe, and made a feaſt to the elders, and they called on the God of Iſrael all that night for help.

Chap. VII.

1 Holofernes beſiegeth Bethulia, 7 and ſtoppeth the water from them. 22 They faint and murmur againſt the governors, 30 Who promiſe to yield within five days.

THE next day Holofernes commanded all his army, and all his people which were come to take his part, that they ſhould remove their camp againſt Bethulia, to take afore hand the aſcents of the hill country, and to make war againſt the children of Iſrael.

2 Then their ſtrong men removed their camps in that day, and the army of the men of war was, an hundred and ſeventy thouſand footmen, and twelve thouſand horſemen, beſide the baggage, and other men that were a-foot amongſt them, a very great multitude.

3 And they camped in the valley near unto Bethulia, by the fountain, and they ſpread themſelves in breadth over Dothaim, even to Belmaim, and in length from Bethulia unto Cyamon which is over-againſt Eſdraelon.

4 Now the children of Iſrael, when they ſaw the multitude of them, were greatly troubled, and ſaid every one to his neighbour: Now will theſe men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight.

5 Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night.

6 But in the ſecond day Holofernes brought forth all his horſemen, in the ſight of the children of Iſrael which were in Bethulia.

7 And viewed the paſſages up to the city, and came to the fountains of their waters, and took them, and ſet garriſons of men of war over them, and he himſelf removed towards his people.

8 Then came unto him all the chief of the children of Eſau, and all the governors of the people of Moab, and the captains of the ſea coaſt, and ſaid,

9 Let our lord now hear a word, that there be not an overthrow in thine army.

10 For this people of the children of Iſrael do not truſt in their ſpears, but [illegible] height of the mountains wherein they [illegible] becauſe it is not eaſy to come up to the [illegible] of their mountains.

11 Now therefore my lord, fight not againſt them in battle array, and there ſhall not ſo much as one man of thy people periſh.

12 Remain in thy camp, and keep all the men of thine army, and let thy ſervants get into their hands the fountain of water which iſſueth forth of the foot of the mountain.

13 For all the inhabitants of Bethulia have their water thence: ſo ſhall thirſt kill them, and they ſhall give up their city, and we and our people ſhall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city.

14 So they and their wives and their children ſhall be conſumed with famine, and before the ſword come againſt them, they ſhall be overthrown in the ſtreets where they dwell.

15 Thus ſhalt thou render them an evil reward: becauſe they rebelled and met not thy perſon peaceably.

16 And theſe words pleaſed Holofernes, and all his ſervants, and he appointed to do as they had ſpoken.

17 So the camp of the children of Ammon departed, and with them five thouſand of the Aſſyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Iſrael.

18 Then the children of Eſau went up with the children of Ammon, and camped in the hill country over-againſt Dothaim: and they ſent ſome of them toward the ſouth, and toward the eaſt over-againſt Ekrebel, which is near unto Chuſi, that is upon the brook of Mochmur, and the reſt of the army of the Aſſyrians camped in the plain, and covered the face of the whole land, and their tents and carriages were pitched to a very great multitude.

19 Then the children of Iſrael cried unto the Lord their God, becauſe their heart failed, for all their enemies had compaſſed them round about, and there was no way to eſcape out from among them.

20 Thus all the company of Aſſur remained about them, both their footmen, chariots and horſmen, four and thirty days, ſo that all their veſſels of water failed all the inhabitants of Bethulia.

21 And the ciſterns were emptied, and they had not water to drink their fill, for one day; for they gave them drink by meaſure.

22 Therefore their young children were out of heart, and their women and young men fainted for thirſt, and fell down in the ſtreets of the city, and by the paſſages of the gates, and there was no longer any ſtrength in them.

23 Then all the people aſſembled to Ozias, and to the chief of the city, both young men, and women, and children, and cried with a loud voice, and ſaid before all the elders;

24 God be judge between us and you, for you have done us great injury in that you have not required peace of the children of Aſſur.

25 For now we have no helper: but God hath ſold us into their hands, that we ſhould be thrown down before them with thirſt, and great deſtruction.

26 Now therefore call them unto you and deliver the whole city for a ſpoil to the people of Holofernes, and to all his army.

27 For it is better for us to be made a ſpoil unto them, than to die for thirſt: for we will be his ſervants, that our ſouls may live, and not ſee the death of our infants before our eyes, nor our wives nor our children to die.

28 We take to witneſs againſt you, the heaven and the earth, and our God, and Lord of our fathers, which puniſheth us according to our ſins, and the ſins of our fathers, that he do not according as we have ſaid this day.

29 Then there was great weeping with one conſent in the midſt of the aſſembly, and they cried unto the Lord God with a loud voice.

30 Then ſaid Ozias to them, Brethren be of good courage, let us yet endure five days, in the which ſpace the Lord our God may turn his mercy toward us, for he will forſake us utterly.

31 And if theſe days paſs, and there come no help unto us, I will do according to your word.

32 And he diſperſed the people every one to their own charge, and they went unto the walls and towers of their city, and ſent the women and children into their houſes, and they were very low brought in the city.

CHAP. VIII.

1 The ſtate and behaviour of Judith a widow. 12 She blameth the governors for their promiſes to yield: 17 and adviſeth them to truſt in God. 28 They excuſe their promiſe. 32 She promiſeth to do ſomething for them.

NOW at that time Judith heard thereof, which was the daughter of Merari the ſon of Ox, the ſon of Joſeph, the ſon of Oziel, the ſon of Elcia, the ſon of Ananias, the ſon of Gedeon, the ſon of Raphaim, the ſon of Acitho, the ſon of Eliu, the ſon of Eliab, the ſon of Nathanael, the ſon Samael, the ſon of Salaſadai, the ſon of Iſrael.

2 And Manaſſes was her huſband of her tribe and kindred, who died in the barley harveſt.

3 For as he ſtood overſeeing them that bound ſheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia, and they buried him with his fathers in the field between Dothaim and Balamo.

4 So Judith was a widow in her houſe three years and four months.

5 And ſhe made her a tent upon the top of her houſe, and put on ſackcloth upon her loins, and ware her widows apparel.

6 And ſhe faſted all the days of her widowhood, ſave the eves of the ſabbath, and the ſabbaths, and the eves of the new moons, and the new moons, and the feaſts, and ſolemn days of the houſe of Iſrael.

7 She was alſo of a goodly countenance, and very beautiful to behold: and her huſband Manaſſes had left her gold and ſilver, and men ſervants and maid ſervants, and cattle, and lands, and ſhe remained upon them.

8 And there was none that gave her an ill word; for ſhe feared God greatly.

9 Now when ſhe heard the evil words of the people againſt the governor, that they fainted for lack of water (for Judith had heard all the words that Ozias had ſpo-

ken unto them, and that he had ſworn to deliver the city unto the Aſſyrians after five days.)

10 Then ſhe ſent her waiting-woman that had the government of all things that ſhe had, to call Ozias, and Chabris, and Charmis, the ancients of the city.

11 And they came unto her, and ſhe ſaid unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that you have ſpoken before the people this day are not right, touching this oath which ye made, and pronounced between God and you, and have promiſed to deliver the city to our enemies, unleſs within theſe days the Lord turn to help you.

12 And now who are you, that have tempted God this day, and ſtand inſtead of God amongſt the children of men?

13 And now try the Lord Almighty, but you ſhall never know any thing.

14 For you cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can you ſearch out God, that hath made all theſe things, and know his mind, or comprehend his purpoſe? Nay my brethren, provoke not the Lord our God to anger.

15 For if he will not help us within theſe five days, he hath power to defend us when he will, even every day, or to deſtroy us before our enemies.

16 Do not bind the counſels of the Lord our God, for God is not as man, that he may be threatned, neither is he as the ſon of man that he ſhould be wavering.

17 Therefore let us wait for ſalvation of him, and call upon him to help us, and he will hear our voice if it pleaſe him.

18 For there aroſe none in our age, neither is there any now in theſe days, neither tribe, nor family, nor people, nor city among us, which worſhip gods made with hands, as hath been aforetime.

19 For the which cauſe our fathers were given to the ſword, and for a ſpoil, and had a great fall before our enemies.

20 But we know none other god: therefore we truſt that he will not deſpiſe us, nor any of our nation.

21 For if we be taken ſo, all Judea ſhall lie waſte, and our ſanctuary ſhall be ſpoiled, and he will require the prophanation thereof, at our mouth.

22 And the ſlaughter of our brethren, and the captivity of the country, and the deſolation of our inheritance, will he turn upon our heads among the Gentiles, whereſoever we ſhall be in bondage, and we ſhall be an offence and a reproach to all them that poſſeſs us.

23 For our ſervitude ſhall not be directed to favour: but the Lord our God ſhall turn it to diſhonour.

24 Now therefore, O brethren, let us ſhew an example to our brethren, becauſe their hearts depend upon us, and the ſanctuary, and the houſe, and the altar reſt upon us.

25 Moreover, let us give thanks to the Lord our God, which trieth us, even as he did our fathers.

26 Remember what things he did to Abraham, and how he tried Iſaac, and what happened to Jacob in Meſopotamia of Syria, when he kept the ſheep of Laban his mothers brother.

27 For he hath not tried us in the fire as he did them, for the examination of their hearts, neither hath he taken vengeance on us: but the Lord doth ſcourge them that come near unto him to admoniſh them.

28 Then ſaid Ozias to her, All that thou haſt ſpoken, haſt thou ſpoken with a good heart, and there is none that may gainſay thy words.

29 For this is not the firſt day wherein thy wiſdom is manifeſted, but from the beginning of thy days all thy people have known thy underſtanding, becauſe the diſpoſition of thine heart is good.

30 But the people were very thirſty, and compelled us to do unto them as we have ſpoken, and to bring an oath upon our ſelves, which we will not break.

31 Therefore now pray thou for us, becauſe thou art a godly woman, and the Lord will ſend us rain to fill our ciſterns, and we ſhall faint no more.

32 Then ſaid Judith unto them, Hear me, and I will do a thing, which ſhall go throughout all generations, to the children of our nation.

33 You ſhall ſtand this night in the gate, and I will go forth with my waiting-woman: and within the days that you have promiſed to deliver the city to our enemies, the Lord will viſit Iſrael by mine hand.

34 But enquire not you of mine act: for I will not declare it unto you, till the things be finiſhed that I do.

35 Then ſaid Ozias and the princes unto her, Go in peace, and the Lord God be before

ſore thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

Chap. IX.

1 *Judith humbleth her ſelf,* 2 *and prayeth God to proſper her purpoſe againſt the enemies of his ſanctuary.*

THEN Judith fell upon her face, and put aſhes upon her head, and uncovered her ſackcloth, wherewith ſhe was clothed, and about the time, that the incenſe of that evening was offered in Jeruſalem, in the houſe of the Lord, Judith cried with a loud voice, and ſaid,

2 O Lord God of my father Simeon, to whom thou gaveſt a ſword to take vengeance of the ſtrangers, who looſened the girdle of a maid to defile her, and diſcovered the thigh to her ſhame, and polluted her virginity to her reproach, (for thou ſaidſt it ſhall not be ſo, and yet they did ſo.)

3 Wherefore thou gaveſt their rulers to be ſlain, ſo that they dyed their bed in blood, being deceived, and ſmoteſt the ſervants with their Lords, and the Lords upon their thrones:

4 And haſt given their wives for a prey, and their daughters to be captives, and all their ſpoils to be divided amongſt thy dear children: which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, Hear me alſo a widow.

5 For thou haſt wrought not only thoſe things, but alſo the things which fell out before, and which enſued after, thou haſt thought upon the things which are now, and which are to come.

6 Yea, what things thou didſt determine were ready at hand, and ſaid, Lo, we are here; for all thy ways are prepared, and thy judgments are in thy foreknowledge.

7 For behold, the Aſſyrians are multiplied in their power: they are exalted with horſe and man: they glory in the ſtrength of their footmen: they truſt in ſhield and ſpear, and bow, and ſling, and know not that thou art the Lord that breakeſt the battles: the Lord is thy name.

8 Throw down their ſtrength in thy power, and bring down their force in thy wrath; for they have purpoſed to defile thy ſanctuary, and to pollute the tabernacle, where thy glorious name reſteth, and to caſt down with ſword the horn of thy altar.

9 Behold their pride, and ſend thy wrath upon their heads: give into mine hand which am a widow, the power that I have conceived.

10 Smite by the deceit of my lips the ſervant with the prince, and the prince with the ſervant: break down their ſtatelineſs by the hand of a woman.

11 For thy power ſtandeth not in multitude, nor thy might in ſtrong men, for thou art a God of the afflicted, an helper of the oppreſſed, an upholder of the weak, a protector of the forlorn, a Saviour of them that are without hope.

12 I pray thee, I pray thee, O God of my father, and God of the inheritance of Iſrael, Lord of the heavens, and earth, creator of the waters, King of every creature: hear thou my prayer:

13 And make my ſpeech and deceit to be their wound and ſtripe, who have purpoſed cruel things againſt thy covenant, and thy hallowed houſe, and againſt the top of Sion, and againſt the houſe of the poſſeſſion of thy children.

14 And make every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Iſrael but thou.

Chap. X.

3 *Judith doth ſet forth her ſelf.* 10 *She and her maid go forth into the camp.* 17 *The watch taketh and conducteth her to Holofernes.*

NOW after that ſhe had ceaſed to cry unto the God of Iſrael, and had made an end of all theſe words,

2 She roſe where ſhe had fallen down, and called her maid, and went down into the houſe, in the which ſhe abode in the ſabbath-days and in her feaſt-days,

3 And pulled off the ſackcloth which ſhe had on, and put off the garments of her widow-hood, and waſhed her body all over with water, and anointed her ſelf with precious ointment, and braided the hair of her head, and put on a tire upon it, and put on her garments of gladneſs, wherewith ſhe was clad during the life of Manaſſes her huſband.

4 And ſhe took ſandals upon her feet, and put about her, her bracelets and her chains, and her rings, and her ear-rings, and all her ornaments, and decked her ſelf bravely to allure the eyes of all men that ſhould ſee her.

5 Then ſhe gave her maid a bottle of wine, and a cruſe of oyl, and filled a bag with parched corn, and lumps of figs, and with fine bread, ſo ſhe folded all theſe things together, and laid them upon her.

6 Thus they went forth to the gate of the city of Bethulia, and found ſtanding there Ozias, and the ancients of the city Chabris, and Charmis.

7 And when they ſaw her, that her countenance was altered, and her apparel was changed, they wondred at her beauty very greatly, and ſaid unto her,

8 The God, the God of our fathers give thee favour, and accompliſh thine enterprizes to the glory of the children of Iſrael, and to the exaltation of Jeruſalem: then they worſhipped God.

9 And ſhe ſaid unto them, Command the gates of the city to be opened unto me, that I may go forth to accompliſh the things whereof you have ſpoken with me; ſo they commanded the young men to open unto her, as ſhe had ſpoken.

10 And when they had done ſo, Judith went out, ſhe and her maid with her, and the men of the city looked after her, until ſhe was gone down the mountain, and till ſhe had paſſed the valley, and could ſee her no more,

11 Thus they went ſtrait forth in the valley: and the firſt watch of the Aſſyrians met her;

12 And took her, and asked her, Of what people art thou! and whence comeſt thou? and whither goeſt thou? And ſhe ſaid, I am a woman of the Hebrews, and am fled from them: for they ſhall be given to you to be conſumed.

13 And I am coming before Holofernes the chief captain of your army, to declare words of truth, and I will ſhew him a way, whereby he ſhall go, and win all the hill-country, without loſing the body or life of any one of his men.

14 Now when the men heard her words, and beheld her countenance, they wondred greatly at her beauty, and ſaid unto her,

15 Thou haſt ſaved thy life, in that thou haſt haſted to come down to the preſence of our lord: now therefore come to his tent, and ſome of us ſhall conduct thee, until they have delivered thee to his hands.

16 And when thou ſtandeſt before him, be not afraid in thine heart, but ſhew unto him according to thy word, and he will entreat thee well.

17 Then they choſe out of them an hundred men, to accompany her and her maid, and they brought her to the tent of Holofernes.

18 Then was there a concourſe throughout all the camp: for her coming was noiſed among the tents, and they came about her, as ſhe ſtood without the tent of Holofernes, till they told him of her.

19 And they wondred at her beauty, and admired the children of Iſrael becauſe of her, and every one ſaid to his neighbour, Who would deſpiſe this people, that have among them ſuch women, ſurely it is not good that one man of them be left, who being let go, might deceive the whole earth.

20 And they that lay near Holofernes, went out, and all his ſervants, and they brought her into the tent.

21 Now Holofernes reſted upon his bed under a canopy which was woven with purple, and gold, and emeralds, and precious ſtones.

22 So they ſhewed him of her, and he came out before his tent, with ſilver lamps going before him.

23 And when Judith was come before him and his ſervants, they all marvelled at the beauty of her countenance: and ſhe fell down upon her face, and did reverence unto him; and his ſervants took her up.

CHAP. XI.

3 Holofernes asketh Judith the cauſe of her coming. 6 She telleth him how, and when he may prevail. 20 He is much pleaſed with her wiſdom and beauty.

THEN ſaid Holofernes unto her, Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to ſerve Nabuchodonoſor the king of all the earth.

2 Now therefore if thy people that dwelleth in the mountains, had not ſet light by me, I would not have lifted up my ſpear againſt them: but they have done theſe things to themſelves.

3 But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for ſafeguard, be of good comfort, thou ſhalt live this night, and hereafter.

4 For none ſhall hurt thee, but entreat thee well, as they do the ſervants of king Nabuchodonoſor my lord.

5 Then Judith ſaid unto him, Receive the words of thy ſervant, and ſuffer thine

handmaid to ſpeak in thy preſence, and I will declare no lie to my lord this night.

6 And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to paſs by thee, and my lord ſhall not fail of his purpoſes,

7 As Nabuchodonoſor king of all the earth liveth, and as his power liveth, who hath ſent thee for the upholding of every living thing: for not only men ſhall ſerve him by thee, but alſo the beaſts of the field, and the cattle, and the fowls of the air ſhall live by thy power, under Nabuchodonoſor, and all his houſe.

8 For we have heard of thy wiſdom, and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

9 Now as concerning the matter which Achior did ſpeak in thy counſel, we have heard his words; for the men of Bethulia ſaved him, and he declared unto them all that he had ſpoken unto thee.

10 Therefore, O lord and governor reject not his word, but lay it up in thine heart, for it is true, for our nation ſhall not be puniſhed, neither can the ſword prevail againſt them, except they ſin againſt their God.

11 And now, that my lord be not defeated, and fruſtrate of his purpoſe, even death is now fallen upon them, and their ſin hath overtaken them, wherewith they will provoke their God to anger, whenſoever they ſhall do that which is not fit to be done.

12 For their victuals fail them, and all their water is ſcant, and they have determined to lay hands upon their cattle, and purpoſed to conſume all thoſe things, that God hath forbidden them to eat by his laws.

13 And are reſolved to ſpend the firſtfruits of the corn, and the tenths of wine and oil, which they had ſanctified, and reſerved for the prieſts that ſerve in Jeruſalem, before the face of our God, the which things it is not lawful for any of the people ſo much as to touch with their hands.

14 For they have ſent ſome to Jeruſalem, becauſe they alſo that dwell there have done the like, to bring them a licence from the ſenate.

15 Now when they ſhall bring them word, they will forthwith do it, and they ſhall be given thee to be deſtroyed the ſame day.

16 Whereſore I thine handmaid knowing all this, am fled from their preſence, and God hath ſent me to work things with thee, whereat all the earth ſhall be aſtoniſhed, and whoſoever ſhall hear it.

17 For thy ſervant is religious, and ſerveth the God of heaven day and night: now therefore, my lord, I will remain with thee, and thy ſervant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their ſins.

18 And I will come and ſhew it unto thee: then thou ſhalt go forth with all thine army, and there ſhall be none of them that ſhall reſiſt thee.

19 And I will lead thee through the midſt of Judea, until thou come before Jeruſalem, and I will ſet thy throne in the midſt thereof, and thou ſhalt drive them as ſheep that have no ſhepherd, and a dog ſhall not ſo much as open his mouth at thee: for theſe things were told me, according to my foreknowledge, and they were declared unto me, and I am ſent to tell thee.

20 Then her words pleaſed Holofernes, and all his ſervants, and they marvelled at her wiſdom, and ſaid,

21 There is not ſuch a woman from one end of the earth to the other, both for beauty of face, and wiſdom of words.

22 Likewiſe Holofernes ſaid unto her, God hath done well to ſend thee before the people, that ſtrength might be in our hands, and deſtruction upon them that lightly regard my lord.

23 And now thou art both beautiful in thy countenance, and witty in thy words; ſurely if thou do as thou haſt ſpoken, thy God ſhall be my God, and thou ſhalt dwell in the houſe of king Nabuchodonoſor, and ſhalt be renowned through the whole earth.

CHAP. XII.

2 *Judith will not eat of Holofernes meat.* 7 *She tarried three days in the camp, and every night went forth to pray.* 13 *Bagoas moveth her to be merry with Holofernes,* 20 *who for joy of her company drunk much.*

THEN he commanded to bring her in, where his plate was ſet, and bade that they ſhould prepare for her of his own meats, and that ſhe ſhould drink of his own wine.

2 And Judith ſaid, I will not eat thereof, leſt there be an offence: but proviſion ſhall be made for me of the things that I have brought.

3 Then Holofernes ſaid unto her, If thy proviſion ſhould fail, how ſhould we give thee the like? for there be none with us of thy nation.

4 Then ſaid Judith unto him, As thy ſoul liveth, my lord, thine handmaid ſhall not ſpend thoſe things that I have, before the Lord work by mine hand, the things that he hath determined.

5 Then the ſervants of Holofernes brought her into the tent, and ſhe ſlept till midnight, and ſhe aroſe when it was towards the morning-watch,

6 And ſent to Holofernes, ſaying, Let my lord now command, that thine handmaid may go forth unto prayer.

7 Then Holofernes commanded his guard that they ſhould not ſtay her: thus ſhe abode in the camp three days, and went out in the night into the valley of Bethulia, and waſhed her ſelf in a fountain of water by the camp.

8 And when ſhe came out, ſhe beſought the Lord God of Iſrael to direct her way, to the raiſing up of the children of her people.

9 So ſhe came in clean, and remained in the tent, until ſhe did eat her meat at evening.

10 And in the fourth day Holofernes made a feaſt to his own ſervants only, and called none of the officers to the banquet.

11 Then ſaid he to Bagoas the eunuch, who had charge over all that he had: Go now and perſwade this Hebrew woman which is with thee, that ſhe come unto us, and eat and drink with us.

12 For lo, it will be a ſhame for our perſon, if we ſhall let ſuch a woman go, not having had her company: for if we draw her not unto us, ſhe will laugh us to ſcorn.

13 Then went Bagoas from the preſence of Holofernes, and came to her, and he ſaid, Let not this fair damſel fear to come to my lord, and to be honoured in his preſence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Aſſyrians, which ſerve in the houſe of Nabuchodonoſor.

14 Then ſaid Judith unto him, Who am I now, that I ſhould gainſay my lord? ſurely whatſoever pleaſeth him, I will do ſpeedily, and it ſhall be my joy unto the day of my death.

15 So ſhe aroſe, and decked her ſelf with her apparel, and all her womans attire, and her maid went and laid ſoft skins on the ground for her, over-againſt Holofernes, which ſhe had received of Bagoas for her daily uſe, that ſhe might ſit and eat upon them.

16 Now when Judith came in, and ſat down, Holofernes his heart was raviſhed with her, and his mind was moved, and he deſired greatly her company, for he waited a time to deceive her, from the day that he had ſeen her.

17 Then ſaid Holofernes unto her, Drink now, and be merry with us.

18 So Judith ſaid, I will drink now, my lord, becauſe my life is magnified in me this day, more than all the days ſince I was born.

19 Then ſhe took and ate and drank before him what her maid had prepared.

20 And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day, ſince he was born.

CHAP. XIII.

2 *Judith is left alone with Holofernes in his tent.* 4 *She prayeth God to give her ſtrength.* 7 *She cut off his head while he ſlept.* 10 *And returned with it to Bethulia:* 17 *They ſaw it, and commend her.*

NOW when the evening was come, his ſervants made haſte to depart, and Bagoas ſhut his tent without, and diſmiſſed the waiters from the preſence of his lord, and they went to their beds: for they were all weary, becauſe the feaſt had been long.

2 And Judith was left alone in the tent, and Holofernes lying along upon his bed, for he was filled with wine.

3 Now Judith had commanded her maid to ſtand without her bed-chamber, and to wait for her coming forth as ſhe did daily: for ſhe ſaid, ſhe would go forth to her prayers, and ſhe ſpake to Bagoas, according to the ſame purpoſe.

4 So all went forth, and none was left in the bed-chamber, neither little, nor great. Then Judith ſtanding by his bed, ſaid in her heart: O Lord God of all power, look at this preſent upon the works of mine hands for the exaltation of Jeruſalem.

5 For now is the time to help thine inheritance, and to execute mine enterpriſes, to the deſtruction of the enemies which are riſen againſt us.

6 Then ſhe came to the pillar of the bed, which was at Holofernes head, and took down his fauchion from thence.

7 And approached to his bed, and took hold of the hair of his head, and ſaid,

Strengthen me, O Lord God of Iſrael, this day.

8 And ſhe ſmote twice round his neck with all her might, and ſhe took away his head from him.

9 And tumbled his body down from the bed, and pulled down the canopy from the pillars, and anon after ſhe went forth, and gave Holofernes his head to her maid.

10 And ſhe put it in her bag of meat, ſo they twain went together according to their cuſtom unto prayer, and when they paſſed the camp, they compaſſed the valley, and went up the mountain of Bethulia, and came to the gates thereof.

11 Then ſaid Judith afar off to the watchmen at the gate, Open, open now the gate: God, even our God is with us, to ſhew his power yet in Jeruſalem, and his forces againſt the enemy as he hath even done this day.

12 Now when the men of her city heard her voice, they made haſte to go down to the gate of their city, and they called the elders of the city.

13 And then they ran all together both ſmall and great, for it was ſtrange unto them that ſhe was come: ſo they opened the gate, and received them, and made a fire for a light, and ſtood round about them.

14 Then ſhe ſaid to them with a loud voice, Praiſe, praiſe God, praiſe God, (I ſay) for he hath not taken away his mercy from the houſe of Iſrael, but hath deſtroyed our enemies by mine hands this night.

15 So ſhe took the head out of the bag, and ſhewed it, and ſaid unto them, Behold the head of Holofernes the chief captain of the army of Aſſur, and behold the canopy wherein he did lie in his drunkneſs, and the Lord hath ſmitten him by the hand of a woman.

16 As the Lord liveth who hath kept me in my way that I went, my countenance hath deceived him to his deſtruction, and yet hath he not committed ſin with me, to defile and ſhame me.

17 Then all the people were wonderfully aſtoniſhed, and bowed themſelves, and worſhipped God, and ſaid with one accord: Bleſſed be thou, O our God, which haſt this day brought to nought the enemies of thy people.

18 Then ſaid Ozias unto her, O daughter, bleſſed art thou of the moſt High God, above all the women upon the earth, and bleſſed be the Lord God, who hath created the heavens, and the earth, which hath directed thee to the cutting off the head of the chief of our enemies.

19 For this thy confidence ſhall not depart from the heart of men, which remember the power of God for ever.

20 And God turn theſe things to thee for a perpetual praiſe, to viſit thee in good things, becauſe thou haſt not ſpared thy life for the affliction of our nation, but haſt revenged our ruin, walking a ſtraight way before our God: and all the people ſaid, So be it, ſo be it.

CHAP. XIV.

8 *Achior heareth Judith ſhew what ſhe had done, and is circumciſed,* 11 *the head of Holofernes is hanged up.* 15 *He is found dead, and much lamented.*

THEN ſaid Judith unto them, Hear me now, my brethren, and take this head, and hang it upon the higheſt place of your walls.

2 And ſo ſoon as the morning ſhall appear, and the ſun ſhall come forth upon the earth, take you every one his weapons, and go forth every valiant man out of the city, and ſet you a captain over them, as though you would go down into the field toward the watch of the Aſſyrians, but go not down.

3 Then they ſhall take their armour, and ſhall go into their camp, and raiſe up the captains of the army of Aſſur, and they ſhall run to the tent of Holofernes, but ſhall not find him, then fear ſhall fall upon them, and they ſhall flee before your face.

4 So you, and all that inhabit the coaſt of Iſrael, ſhall purſue them, and overthrow them as they go.

5 But before you do theſe things, call me Achior the Ammonite, that he may ſee and know him that deſpiſed the houſe of Iſrael, and that ſent him to us as it were to his death.

6 Then they called Achior out of the houſe of Ozias, and when he was come, and ſaw the head of Holofernes in a mans hand, in the aſſembly of the people, he fell down on his face, and his ſpirit failed.

7 But when they had recovered him, he fell at Judiths feet, and reverenced her, and ſaid: Bleſſed art thou in all the tabernacle of Juda, and in all nations, which hearing thy name ſhall be aſtoniſhed.

8 Now therefore tell me all the things that thou haſt done in theſe days: Then Judith declared unto him in the midſt of

the people, all that ſhe had done from the day that ſhe went forth, until the hour ſhe ſpake unto them.

9 And when ſhe had left off ſpeaking, the people ſhouted with a loud voice, and made a joyful noiſe in their city.

10 And when Achior had ſeen all that the God of Iſrael had done, he believed in God greatly, and circumciſed the fleſh of his foreskin, and was joined unto the houſe of Iſrael unto this day.

11 And aſſoon as the morning aroſe, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the ſtraits of the mountain.

12 But when the Aſſyrians ſaw them, they ſent to their leaders, which came to their captains, and tribunes, and to every one of their rulers.

13 So they came to Holofernes tent, and ſaid to him that had the charge of all his things, Waken now our Lord, for the ſlaves have been bold to come down againſt us to battle, that they may be utterly deſtroyed.

14 Then went in Bagoas, and knocked at the door of the tent: for he thought that he had ſlept with Judith.

15 But becauſe none anſwered, he opened it, and went into the bed-chamber, and found him caſt upon the floor dead, and his head was taken from him.

16 Therefore he cried with a loud voice, with weeping, and ſighing, and a mighty cry, and rent his garments.

17 After, he went into the tent, where Judith lodged, and when he found her not, he leaped out to the people, and cried,

18 Theſe ſlaves have dealt treacherouſly, one woman of the Hebrews hath brought ſhame upon the houſe of king Nabuchodoſor: for behold, Holofernes lieth upon the ground without a head.

19 When the captains of the Aſſyrians army heard theſe words, they rent their coats, and their minds were wonderfully troubled, and there was a cry, and a very great noiſe throughout the camp.

CHAP. XV.

1 *The Aſſyrians are chaſed and ſlain.* 8 *The high-prieſt cometh to ſee Judith.* 11 *The ſtuff of Holofernes is given to Judith.* 13 *The women crown her with a garland.*

AND when they that were in the tents heard, they were aſtoniſhed at the thing that was done.

2 And fear and trembling fell upon them, ſo that there was no man that durſt abide in the ſight of his neighbour, but ruſhing out all together, they fled into every way of the plain, and of the hill-country.

3 They alſo that had camped in the mountains, round about Bethulia, fled away. Then the children of Iſrael every one that was a warrior among them, ruſhed out upon them.

4 Then ſent Ozias to Bethomaſthem, and to Bebai, and Chobai, and Cola, and to all the coaſts of Iſrael, ſuch as ſhould tell the things that were done, and that all ſhould ruſh forth upon their enemies to deſtroy them.

5 Now when the children of Iſrael heard it, they all fell upon them with one conſent, and ſlew them unto Chobai: likewiſe alſo they that came from Jeruſalem, and from all the hill-country, for men had told them what things were done in the camp of their enemies, and they that were in Galaad and in Galilee chaſed them with great ſlaughter, until they were paſt Damaſcus, and the borders thereof.

6 And the reſidue that dwelt at Bethulia, fell upon the camp of Aſſur, and ſpoiled them, and were greatly enriched.

7 And the children of Iſrael that returned from the ſlaughter, had that which remained, and the villages, and the cities that were in the mountains, and in the plain, gat many ſpoils: for the multitude was very great.

8 Then Joacim the high-prieſt, and the ancients of the children of Iſrael that dwelt in Jeruſalem, came to behold the good things that God had ſhewed to Iſrael, and to ſee Judith, and to ſalute her.

9 And when they came unto her, they bleſſed her with one accord, and ſaid unto her, Thou art the exaltation of Jeruſalem: thou art the great glory of Iſrael: thou art the great rejoicing of our nation.

10 Thou haſt done all theſe things by thine hand: thou haſt done much good to Iſrael, and God is pleaſed therewith: bleſſed

be thou of the Almighty Lord for evermore: and all the people ſaid, So be it.

11 And the people ſpoiled the camp, the ſpace of thirty days, and they gave unto Judith, Holofernes his tent, and all his plate, and beds, and veſſels, and all his ſtuff: and ſhe took it, and laid it on her mule, and made ready her carts, and laid them thereon.

12 Then all the women of Iſrael ran together to ſee her, and bleſſed her, and made a dance among them for her: and ſhe took branches in her hand, and gave alſo to the women that were with her.

13 And they put a garland of olive upon her, and her maid that was with her, and ſhe went before all the people in the dance, leading all the women: and all the men of Iſrael followed in their armour with garlands, and with ſongs in their mouths.

CHAP. XVI.

1 The ſong of Judith. 19 She dedicateth the ſtuff of Holofernes. 23 She died at Bethulia, a widow of great honour. 24 All Iſrael did lament her death.

THEN Judith began to ſing this thankſgiving in all Iſrael, and all the people ſang after her this ſong of praiſe.

2 And Judith ſaid, Begin unto my God with timbrels, ſing unto my Lord with cymbals: tune unto him a new pſalm: exalt him, and call upon his name.

3 For God breaketh the battles: for amongſt the camps in the midſt of the people he hath delivered me out of the hands of them that perſecuted me.

4 Aſſur came out of the mountains from the north, he came with ten thouſands of his army, the multitude whereof ſtopped the torrents, and their horſemen have covered hills.

5 He bragged that he would burn up my borders, and kill my young men with the ſword, and daſh the ſucking children againſt the ground, and make mine infants as a prey, and my virgins as a ſpoil.

6 But the Almighty Lord hath diſappointed them by the hand of a woman.

7 For the mighty one did not fall by the young men, neither did the ſons of the Titans ſmite him, nor high giants ſet upon him: but Judith the daughter of Merari weakned him with the beauthy of her countenance.

8 For ſhe put off the garment of her widowhood, for the exaltation of thoſe that were oppreſſed in Iſrael, and anointed her face with ointment, and bound her hair in a tire, and took a linnen garment to deceive him.

9 Her ſandals raviſhed his eyes, her beauty took his mind priſoner, and the fauchion paſſed through his neck.

10 The Perſians quaked at her boldneſs, and the Medes were daunted at her hardineſs.

11 Then my afflicted ſhouted for joy, and my weak ones cried aloud; but they were aſtoniſhed: theſe lifted up their voices, but they were overthrown.

12 The ſons of the damſels have pierced them through, and wounded them as fugitives children: they periſhed by the battle of the Lord.

13 I will ſing unto the Lord a new ſong: O Lord, thou art great and glorious, wonderful in ſtrength, and invincible.

14 Let all creautures ſerve thee: for thou ſpakeſt, and they were made, thou didſt ſend forth thy ſpirit, and it created them, and there is none that can reſiſt thy voice.

15 For the mountains ſhall be moved from their foundations with the waters, the rocks ſhall melt as wax at thy preſence: yet thou art merciful to them that fear thee.

16 For all ſacrifice is too little for a ſweet ſavour unto thee, and all the fat is not ſufficient for thy burnt-offering: but he that feareth the Lord is great at all times.

17 Wo to the nations that riſe up againſt my kindred: the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their fleſh, and they ſhall feel them, and weep for ever.

18 Now aſſoon as they entred into Jeruſalem, they worſhipped the Lord, and as ſoon as the people were purified, they offered their burnt-offerings, and their free-offerings, and their gifts.

19 Judith alſo dedicated all the ſtuff of Holofernes, which the people had given her, and gave the canopy which ſhe had taken out of his bed-chamber, for a gift unto the Lord.

20 So the people continued feaſting in Jeruſalem before the ſanctuary, for the ſpace of three months, and Judith remained with them.

21 After this time, every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own poſ-

eſſion, and was in her time honourable in all the country.

22 And many deſired her, but none knew her all the days of her life, after that Manaſſes her husband was dead, and was gathered to his people.

23 But ſhe increaſed more and more in honour, and waxed old in her husbands houſe, being an hundred and five years old, and made her maid free, ſo ſhe died in Bethulia: and they buried her in the cave of her husband Manaſſes.

24 And the houſe of Iſrael lamented her ſeven days, and before ſhe died, ſhe did diſtribute her goods to all them that were neareſt of kindred to Manaſſes her husband: and to them that were the neareſt of her kindred.

25 And there was none that made the children of Iſrael any more afraid, in the days of Judith, nor a long time after her death.

The reſt of the chapters of the Book of ESTHER, which are found neither in the Hebrew, nor in the Chaldee.

Part of the tenth chapter after the Greek.

5 *Mardocheus remembreth and expoundeth his dream, of the river and the two dragons.*

THEN Mardocheus ſaid, God hath done theſe things.

5 For I remember a dream, which I ſaw concerning theſe matters, and nothing thereof hath failed.

6 A little fountain became a river, and there was light, and the ſun, and much water: this river is Eſther, whom the king married and made queen.

7 And the two dragons are I and Aman.

8 And the nations were thoſe that were aſſembled, to deſtroy the name of the Jews,

9 And my nation is this Iſrael, which cried to God and were ſaved: for the Lord hath ſaved his people, and the Lord hath delivered us from all thoſe evils, and God hath wrought ſigns, and great wonders, which have not been done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, and another for all the Gentiles.

11 And theſe two lots came at the hour, and time and day of judgment before God amongſt all nations.

12 So God remembred his people, and juſtified his inheritance.

13 Therefore thoſe days ſhall be unto them in the month Adar, the fourteenth and fifteenth day of the ſame month, with an aſſembly, and joy, and with gladneſs, before God, according to the generations for ever among his people.

CHAP. XI.

2 *The ſtock and quality of Mardocheus.* 6 *He dreameth of two dragons coming forth to fight,* 10 *and of a little fountain, which became a great water.*

IN the fourth year of the reign of Ptolomeus, and Cleopatra, Doſitheus, who ſaid he was a prieſt and Levite, and Ptolomeus his ſon brought this epiſtle of Phurim, which they ſaid was the ſame, and that Lyſimachus the ſon of Ptolomeus, that was in Jeruſalem, had interpreted it.

2 In the ſecond year of the reign of Artaxerxes the great: in the firſt day of the month Niſan, Mardocheus the ſon of Jairus, the ſon of Semei, the ſon of Ciſai of the tribe of Benjamin, had a dream.

3 Who was a Jew and dwelt in the city of Suſa, a great man, being a ſervitor in the kings court.

4 He was alſo one of the captives, which Nabuchodonoſor the king of Babylon carried from Jeruſalem, with Jechonias king of Judea; and this was his dream.

5 Behold a noiſe of a tumult with thunder, and earthquakes, and uprore in the land.

6 And behold, two great dragons came forth ready to fight, and their cry was great.

7 And at their cry all nations were prepared to battle, that they might fight againſt the righteous people.

8 And lo, a day of darkneſs and obſcurity: tribulation, and anguiſh, affliction, and great uprore upon the earth.

9 And the whole righteous nation was troubled, fearing their own evils, and were ready to periſh.

10 Then they cried unto God, and upon their cry, as it were from a little fountain, was made a great flood, even much water.

11 The light and the ſun roſe up, and the lowly were exalted, and devoured the glorious.

12 Now when Mardocheus, who had ſeen this dream, and what God had determined to do, was awake: he bare this dream in mind, and until night by all means was deſirous to know it.

CHAP. XII.

2 The conſpiracy of the two eunuchs is diſcovered by Mardocheus, 5 for which he is entertained by the king and rewarded.

AND Mardocheus took his reſt in the court with Gabatha, and Tharra, the two eunuchs of the king, and keepers of the palace.

2 And he heard their devices, and ſearched out their purpoſes, and learned that they were about to lay hands upon Artaxerxes the king, and ſo he certified the king of them.

3 Then the king examined the two eunuchs, and after that they had confeſſed it, they were ſtrangled.

4 And the king made a record of theſe things, Mardocheus alſo wrote thereof.

5 So the king commanded Mardocheus to ſerve in the court, and for this he rewarded him.

6 Howbeit Aman the ſon of Amadathus the Agagite, who was in great honour with the king, ſought to moleſt Mardocheus and his people, becauſe of the two eunuchs of the king.

CHAP. XIII.

1 The copy of the king's letters to deſtroy the Jews. 8 The prayer of Mardocheus for them.

THE copy of the kings letters was this. The great king Artaxerxes writeth theſe things to the princes and governors that are under him from India unto Ethiopia, in an hundred and ſeven and twenty provinces.

2 After that I became Lord over many nations, and had dominion over the whole world, not lifted up with preſumption of my authority, but carrying my ſelf alway with equity and mildneſs, I purpoſed to ſettle my ſubjects continually in a quiet life, and making my kingdom peaceable, and open for paſſage to the utmoſt coaſts, to renew peace which is deſired of all men.

3 Now when I asked my counſellers how this might be brought to paſs, Aman, that excelled in wiſdom among us, and was approved for his conſtant good will, and ſtedfaſt fidelity, and had the honour of the ſecond place in the kingdom,

4 Declared unto us, that in all nations throughout the world there was ſcattered a certain malicious people, that had laws contrary to all nations, and continually deſpiſed the commandments of kings, ſo as the uniting of our kingdoms honourably intended by us, cannot go forward.

5 Seeing then we underſtand that this people alone is continually in oppoſition unto all men, differing in the ſtrange manner of their laws, and evil affected to our ſtate, working all the miſchief they can, that our kingdom may not be firmly ſtabliſhed:

6 Therefore have we commanded that all they that are ſignified in writing unto you by Aman (who is ordained over the affairs, and is next unto us) ſhall all with their wives and children be utterly deſtroyed by the ſword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month Adar of this preſent year.

7 That they, who of old, and now alſo are malicious, may in one day with violence go into the grave, and ſo ever hereafter, cauſe our affairs to be well ſettled, and without trouble.

8 Then Mardocheus thought upon all the works of the Lord, and made his prayer unto him,

9 Saying, O Lord, Lord, the king Almighty: for the whole world is in thy power; and if thou haſt appointed to ſave Iſrael, there is no man that can gainſay thee.

10 For thou haſt made heaven and earth, and all the wondrous things under the heaven.

11 Thou art Lord of all things, and there is no man can reſiſt thee, which art the Lord.

12 Thou knoweſt all things, and thou knoweſt Lord, that it was neither in contempt nor pride, nor for any deſire of glory, that I did not bow down to proud Aman.

13 For I could have been content with good will for the ſalvation of Iſrael, to kiſs the ſoles of his feet.

14 But I did this, that I might not prefer the glory of man above the glory of God: neither will I worſhip any but thee, O God, neither will I do it in pride.

15 And now, O Lord God, and King, ſpare thy people: for their eyes are upon us, to bring us to nought, yea, they deſire to

deſtroy the inheritance that hath been thine from the beginning.

16 Deſpiſe not the portion which thou haſt delivered out of Egypt for thine own ſelf.

17 Hear my prayer, and be merciful unto thine inheritance: turn our ſorrow into joy: that we may live, O Lord, and praiſe thy name, and deſtroy not the mouths of them that praiſe thee, O Lord.

18 All Iſrael in like manner cried moſt earneſtly unto the Lord, becauſe their death was before their eyes.

CHAP. XIV.

1 The prayer of queen Eſter, for her ſelf and her people.

QUEEN Eſther alſo being in fear of death, reſorted unto the Lord,

2 And laid away her glorious apparel, and put on the garments of anguiſh, and mourning: and in ſtead of precious ointments, ſhe covered her head with aſhes, and dung, and ſhe humbled her body greatly, and all the places of her joy ſhe filled with her torn hair.

3 And ſhe prayed unto the Lord God of Iſrael, ſaying, O my Lord, thou only art our King: help me, deſolate woman, which have no helper but thee:

4 For my danger is in mine hand.

5 From my youth up I have heard in the tribe of my family, that thou, O Lord, tookeſt Iſrael from among all people, and our fathers from all their predeceſſors, for a perpetual inheritance, and thou haſt performed whatſoever thou didſt promiſe them.

6 And now we have ſinned before thee: therefore haſt thou given us into the hands of our enemies,

7 Becauſe we worſhipped their gods: O Lord, thou art righteous.

8 Nevertheleſs it ſatisfieth them not, that we are in bitter captivity, but they have ſtriken hands with their idols,

9 That they will aboliſh the thing, that thou with thy mouth haſt ordained, and deſtroy thine inheritance, and ſtop the mouth of them that praiſe thee, and quench the glory of thy houſe, and of thine altar.

10 And open the mouths of the heathen to ſet forth the praiſes of the idols, and to magnify a fleſhly king for ever.

11 O Lord, give not thy ſcepter unto them that be nothing, and let them not laugh at our fall, but turn their device upon themſelves, and make him an example that hath begun this againſt us.

12 Remember, O Lord, make thy ſelf known in time of our affliction, and give me boldneſs, O king of the nations, and Lord of all power.

13 Give me eloquent ſpeech in my mouth before the lion: turn his heart to hate him that fighteth againſt us, that there may be an end of him, and of all that are like minded to him:

14 But deliver us with thine hand, and help me that am deſolate, and which have no other helper but thee.

15 Thou knoweſt all things, O Lord, thou knoweſt that I hate the glory of the unrighteous, and abhor the bed of the uncircumciſed, and of all the heathen.

16 Thou knoweſt my neceſſity: for I abhor the ſign of my high eſtate, which is upon mine head, in the days wherein I ſhew my ſelf, and that I abhor it as a menſtruous rag, and that I wear it not when I am private by my ſelf.

17 And that thine handmaid hath not eaten at Amans table, and that I have not greatly eſteemed the kings feaſt, nor drunk the wine of the drink-offerings:

18 Neither had thine handmaid any joy, ſince the day that I was brought hither to this preſent, but in thee, O Lord God of Abraham.

19 O thou mighty God above all, hear the voice of the forlorn, and deliver us out of the hands of the miſchievous, and deliver me out of my fear.

CHAP. XV.

6 Eſther cometh into the king's preſence. 7 He looketh angrily, and ſhe fainteth. 8 The king doth take her up, and comfort her.

AND upon the third day when ſhe had ended her prayer, ſhe laid away her mourning garments, and put on her glorious apparel.

2 And being gloriouſly adorned, after ſhe had called upon God, who is the beholder, and Saviour of all things, ſhe took two maids with her.

3 And upon the one ſhe leaned as carrying her ſelf daintily.

4 And the other followed bearing up her train.

5 And ſhe was ruddy through the perfection of her beauty, and her countenance was cheerful, and very amiable: but her heart was in anguiſh for fear.

6 Then having paſſed through all the doors, ſhe ſtood before the king, who ſat upon his royal throne, and was clothed with all his robes of majeſty, all glittering with gold and precious ſtones, and he was very dreadful.

7 Then lifting up his countenance that ſhone with majeſty, he looked very fiercely upon her: and the queen fell down, and was pale, and fainted, and bowed her ſelf upon the head of the maid that went before her.

8 Then God changed the ſpirit of the king into mildneſs, who in a fear leaped from his throne, and took her in his arms till ſhe came to her ſelf again, and comforted her with loving words, and ſaid unto her:

9 Eſther, what is the matter? I am thy brother, be of good cheer.

10 Thou ſhalt not die, though our commandment be general: come near.

11 And ſo he held up his golden ſcepter, and laid it upon her neck,

12 And embraced her, and ſaid, Speak unto me.

13 Then ſaid ſhe unto him, I ſaw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majeſty.

14 For wonderful art thou, lord, and thy countenance is full of grace.

15 And as ſhe was ſpeaking, ſhe fell down for faintneſs.

16 Then the king was troubled, and all his ſervants comforted her.

CHAP. XVI.

1 The letter of Artaxerxes, 10 wherein he taxeth Aman, 17 and revoketh the decree procured by Aman to deſtroy the Jews, 22 and commandeth the day of their deliverance to be kept holy.

THE great king Artaxerxes unto the princes and governors of an hundred and ſeven and twenty provinces, from India unto Ethiopia, and unto all our faithful ſubjects, greeting.

2 Many, the more often they are honoured with the great bounty of their gracious princes, the more proud they are waxen,

3 And endeavour to hurt not our ſubjects only, but not being able to bear abundance, do take in hand to practiſe alſo againſt thoſe that do them good:

4 And take not only thankfulneſs away from among men, but alſo lifted up with the glorious words of lewd perſons that were never good, they think to eſcape the juſtice of God, that ſeeth all things, and hateth evil.

5 Oftentimes alſo fair ſpeech of thoſe that are put in truſt to manage their friends affairs, hath cauſed many that are in authority to be partakers of innocent blood, and hath enwrapped them in remedileſs calamities:

6 Beguiling with the falſhood and deceit of their lewd diſpoſition, the innocency and goodneſs of princes.

7 Now ye may ſee this as we have declared, not ſo much by ancient hiſtories, as ye may, if ye ſearch what hath been wickedly done of late through the peſtilent behaviour of them that are unworthily placed in authority.

8 And we muſt take care for the time to come, that our kingdom may be quiet and peaceable for all men,

9 Both by changing our purpoſes, and always judging things that are evident, with more equal proceeding.

10 For Aman a Macedonian the ſon of Amadatha, being indeed a ſtranger from the Perſian blood, and far diſtant from our goodneſs, and as a ſtranger received of us:

11 Had ſo far forth obtained the favour that we ſhew toward every nation, as that he was called our father, and was continually honoured of all men, as the next perſon unto the king.

12 But he not bearing his great dignity, went about to deprive us of our kingdom and life:

13 Having by manifold and cunning deceits ſought of us the deſtruction as well of Mardocheus, who ſaved our life, and continually procured our good, as alſo of blameleſs Eſther partaker of our kingdom, with their whole nation.

14 For by theſe means he thought finding us deſtitute of friends, to have tranſlated the kingdom of the Perſians to the Macedonians.

15 But we find that the Jews, whom this wicked wretch hath delivered to utter deſtruction, are no evil-doers, but live by moſt juſt laws:

16 And that they be children of the moſt High and moſt Mighty living God, who hath ordered the kingdom both unto us, and to our progenitors in the moſt excellent manner.

17 Wherefore ye ſhall do well not to put in execution the letters ſent unto you by Aman the ſon of Amadatha.

18 For he that was the worker of theſe things, is hanged at the gates of Suſa with all his family: God, who ruleth all things, ſpeedily rendring vengeance to him according to his deſerts.

19 Therefore ye ſhall publiſh the copy of this letter in all places, that the Jews may freely live after their own laws.

20 And ye ſhall aid them, that even the ſame day, being the thirteenth day of the twelfth month Adar, they may be avenged on them, who in the time of their affliction ſhall ſet upon them.

21 For Almighty God hath turned to joy unto them the day, wherein the choſen people ſhould have periſhed.

22 You ſhall therefore among your ſolemn feaſts keep it an high day with all feaſting,

23 That both now and hereafter there may be ſafety to us, and the well-affected Perſians: but to thoſe which do conſpiracy againſt us, a memorial of deſtruction.

24 Therefore every city and country whatſoever, which ſhall not do according to theſe things, ſhall be deſtroyed without mercy, with fire and ſword, and ſhall be made not only unpaſſable for men, but alſo moſt hateful to wild beaſts and fowls for ever.

The

The Wiſdom of Solomon.

CHAP. I.

2 To whom God ſheweth himſelf, 4 and Wiſdom her ſelf. 6 An evil ſpeaker cannot be hid. 12 We procure our own deſtruction: 13 For God createth not death.

LOVE righteouſneſs, ye that be judges of the earth: think of the Lord with a good (heart) and in ſimplicity of heart ſeek him.

2 For he will be found of them that tempt him not: and ſheweth himſelf unto ſuch as do not diſtruſt him.

3 For froward thought ſeparate from God: and his power when it is tried, reproveth the unwiſe.

4 For into a malicious ſoul wiſdom ſhall not enter: nor dwell in the body that is ſubject unto ſin.

5 For the holy ſpirit of diſcipline will flee deceit, and remove from thoughts that are without underſtanding: and will not abide when unrighteouſneſs cometh in.

6 For wiſdom is a loving ſpirit: and will not acquit a blaſphemer of his words: for God is witneſs of his reins, and a true beholder of his heart, and a hearer of his tongue.

7 For the ſpirit of the Lord filleth the world: and that which containeth all things, hath knowledge of the voice.

8 Therefore he that ſpeaketh unrighteous things cannot be hid: neither ſhall vengeance, when it puniſheth, paſs by him.

9 For inquiſition ſhall be made into the counſels of the ungodly: and the ſound of his words ſhall come unto the Lord, for the manifeſtation of his wicked deeds.

10 For the ear of jealouſy heareth all things: and the noiſe of murmurings is not hid.

11 Therefore beware of murmuring, which is unprofitable, and refrain your tongue from backbiting: for there is no word ſo ſecret that ſhall go for nought: and the mouth that belieth, ſlayeth the ſoul.

12 Seek not death in the error of your life: and pull not upon your ſelves deſtruction, with the works of your hands.

13 For God made not death: neither hath he pleaſure in the deſtruction of the living.

14 For he created all things, that they might have their being: and the generations of the world were healthful: and there is no poiſon of deſtruction in them: nor the kingdom of death upon the earth.

15 For righteouſneſs is immortal.

16 But ungodly men with their works, and words called *it* to them: for when they thought to have it their friend, they conſumed to nought, and made a covenant with it, becauſe they are worthy to take part with it.

CHAP. II.

1 The wicked think this life ſhort, 5 and of no other after this. 6 Therefore they will take pleaſure in this, 10 and conſpire againſt the juſt. 21 What that is which doth blind them.

FOR the *ungodly* ſaid, reaſoning with themſelves, but not aright: Our life is ſhort and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.

2 For we are born at all adventure: and we ſhall be hereafter as though we had never been: for the breath in our noſtrils is as ſmoke, and a little ſpark in the moving of our heart.

3 Which being extinguiſhed, our body ſhall be turned into aſhes, and our ſpirit ſhall vaniſh as the ſoft air:

4 And our name ſhall be forgotten in time, and no man ſhall have our works in remembrance, and our life ſhall paſs away as the trace of a cloud: and ſhall be diſperſed as a miſt that is driven away with the beams of the ſun, and overcome with the heat thereof.

5 For our time is a very ſhadow that paſſeth away: and after our end there is no returning: for it is faſt ſealed, ſo that no man cometh again.

6 Come on therefore, let us enjoy the good things that are preſent: and let us ſpeedily uſe the creatures like as in youth.

7 Let us fill our ſelves with coſtly wine and ointments: and let no flower of the ſpring paſs by us.

8 Let us crown our ſelves with roſebuds, before they be withered.

9 Let none of us go without his part of our voluptuouſneſs: let us leave tokens of our joyfulneſs in every place: for this is our portion, and our lot is this.

10 Let us oppreſs the poor righteous man, let us not ſpare the widow, nor reverence the ancient grey hairs of the aged.

11 Let our ſtrength be the law of juſtice: for that which is feeble is found to be nothing worth.

12 Therefore let us lie in wait for the righteous: becauſe he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the tranſgreſſings of our education.

13 He profeſſeth to have the knowledge of God: and he calleth himſelf the child of the Lord.

14 He was made to reprove our thoughts.

15 He is grievous unto us even to behold: for his life is not like other mens, his ways are of another faſhion.

16 We are eſteemed of him as counterfeits: he abſtaineth from our ways as from filthineſs: he pronounceth the end of the juſt to be bleſſed, and maketh his boaſt that God is his father.

17 Let us ſee if his words be true: and let us prove what ſhall happen in the end of him.

18 For if the juſt man be the ſon of God, he will help him, and deliver him from the hands of his enemies.

19 Let us examine him with diſpitefulneſs and torture, that we may know his meekneſs, and prove his patience.

20 Let us condemn him with a ſhameful death: for by his own ſaying, he ſhall be reſpected.

21 Such things they did imagine, and were deceived: for their own weakneſs hath blinded them.

22 As for the myſteries of God, they knew them not: neither hoped they for the wages of righteouſneſs: nor diſcerned a reward for blameleſs ſouls.

23 For God created man to be immortal, and made him to be an image of his own eternity.

24 Nevertheleſs through envy of the devil came death into the world: and they that do hold of his ſide do find it.

CHAP. III.

1 *The godly are happy in their death,* 5 *and in their troubles.* 10 *The wicked are not, nor their children:* 13 *But they that are pure, are happy, though they have no children:* 16 *For the adulterer and his ſeed ſhall periſh.*

BUT the ſouls of the righteous are in the hand of God, and there ſhall no torment touch them.

2 In the ſight of the unwiſe they ſeemed to die: and their departure is taken for miſery.

3 And their going from us to be utter deſtruction: but they are in peace.

4 For though they be puniſhed in the ſight of men: yet is their hope full of immortality.

5 And having been a little chaſtiſed, they ſhall be greatly rewarded: for God proved them, and found them worthy for himſelf.

6 As Gold in the furnace hath he tried them, and received them as a burnt-offering.

7 And in the time of their viſitation, they ſhall ſhine and run to and fro, like ſparks among the ſtubble.

8 They ſhall judge the nations, and have dominion over the people, and their Lord ſhall reign for ever.

9 They that put their truſt in him, ſhall underſtand the truth: and ſuch as be faithful in love, ſhall abide with him: for grace and mercy is to his ſaints, and he hath care for his elect.

10 But the ungodly ſhall be puniſhed according to their own imaginations, which have neglected the righteous, and forſaken the Lord.

11 For whoſo deſpiſeth wiſdom, and nurture, he is miſerable, and their hope is vain, their labours unfruitful, and their works unprofitable.

12 Their wives are fooliſh, and their children wicked.

13 Their offſpring is curſed: wherefore bleſſed is the barren that is undefiled, which hath not known the ſinful bed: ſhe ſhall have fruit in the viſitation of ſouls.

14 And *bleſſed is* the eunuch which with his hands hath wrought no iniquity: nor imagined wicked things againſt God: for

unto him ſhall be given the ſpecial gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind.

15 For glorious is the fruit of good labours: and the root of wiſdom ſhall never fall away.

16 As for the children of adulterers, they ſhall not come to their perfection, and the ſeed of an unrighteous bed ſhall be rooted out.

17 For though they live long, yet ſhall they be nothing regarded: and their laſt age ſhall be without honour.

18 Or, if they die quickly, they have no hope, neither comfort in the day of trial.

19 For horrible is the end of the unrighteous generation.

CHAP. IV.

1 The chaſte man ſhall be crowned. 3 Baſtard ſlips ſhall not thrive. 6 They ſhall witneſs againſt their parents. 7 The juſt die young, and are happy. 19 The miſerable end of the wicked.

BEtter it is to have no children, and to have virtue: for the memorial thereof is immortal: becauſe it is known with God, and with men.

2 When it is preſent, men take example at it, and when it is gone they deſire it: it weareth a crown, and triumpheth for ever, having gotten the victory, ſtriving for undefiled rewards.

3 But the multiplying brood of the ungodly ſhall not thrive, nor take deep rooting from baſtard ſlips, nor lay any faſt foundation.

4 For though they flouriſh in branches for a time: yet ſtanding not faſt, they ſhall be ſhaken with the wind: and through the force of winds they ſhall be rooted out.

5 The unperfect branches ſhall be broken off, their fruit unprofitable, not ripe to eat: yea, meet for nothing.

6 For children begotten of unlawful beds, are witneſſes of wickedneſs againſt their parents in their trial.

7 But though the righteous be prevented with death: yet ſhall he be in reſt.

8 For honourable age is not that which ſtandeth in length of time, nor that is meaſured by number of years.

9 But wiſdom is the gray hair unto men, and an unſpotted life is old age.

10 He pleaſed God, and was beloved of him: ſo that living amongſt ſinners, he was tranſlated.

11 Yea, ſpeedily was he taken away, leſt that wickedneſs ſhould alter his underſtanding, or deceit beguile his ſoul.

12 For the bewitching of naughtineſs doth obſcure things that are honeſt: and the wandring of concupiſcence, doth undermine the ſimple mind.

13 He being made perfect in a ſhort time, fulfilled a long time.

14 For his ſoul pleaſed the Lord: therefore haſted he *to take him away*, from among the wicked.

15 This the people ſaw, and underſtood it not, neither laid they up this in their minds, That his grace and mercy is with his ſaints, and that he hath reſpect unto his choſen.

16 Thus the righteous that is dead, ſhall condemn the ungodly, which are living, and youth that is ſoon perfected, the many years and old age of the unrighteous.

17 For they ſhall ſee the end of the wiſe, and ſhall not underſtand what God in his counſel hath decreed of him, and to what end the Lord hath ſet him in ſafety.

18 They ſhall ſee him and deſpiſe him, but God ſhall laugh them to ſcorn, and they ſhall hereafter be a vile carcaſe, and a reproach among the dead for evermore.

19 For he ſhall rend them, and caſt them down headlong, that they ſhall be ſpeechleſs: and he ſhall ſhake them from the foundation: and they ſhall be utterly laid waſte, and be in ſorrow: and their memorial ſhall periſh.

20 And when they caſt up the accounts of their ſins, they ſhall come with fear: and their own iniquities ſhall convince them to their face.

CHAP. V.

1 The wicked ſhall wonder at the godly, 4 and confeſs their error, 5 and the vanity of their lives. 15 God will reward the juſt, 17 and war againſt the wicked.

THEN ſhall the righteous man ſtand in great boldneſs, before the face of ſuch as have afflicted him, and made no account of his labours.

2 When they ſee it, they ſhall be troubled with terrible fear, and ſhall be amazed at the ſtrangeneſs of his ſalvation, ſo far beyond all that they looked for.

3 And they repenting and groaning for anguiſh of ſpirit, ſhall ſay within themſelves, This was he whom we had ſometimes in deriſion, and a proverb of reproach.

4 We fools accounted his life madneſs, and his end to be without honour.

5 How is he numbred among the children of God, and his lot is among the ſaints.

6 Therefore have we erred from the way of truth, and the light of righteouſneſs hath not ſhined unto us, and the ſun of righteouſneſs roſe not upon us.

7 We wearied our ſelves in the way of wickedneſs, and deſtruction: yea, we have gone through deſerts, where there lay no way: but as for the way of the Lord, we have not known it.

8 What hath pride profited us? or what good hath riches with *our* vaunting brought us?

9 All thoſe things are paſſed away like a ſhadow, and as a poſt that haſted by.

10 And as a ſhip that paſſeth over the waves of the water, which when it is gone by, the trace thereof cannot be found: neither the path-way of the keel in the waves.

11 Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the ſtroke of her wings, and parted with the violent noiſe and motion of them, is paſſed through, and therein afterwards no ſign where ſhe went, is to be found.

12 Or like as when an arrow is ſhot at a mark, it parteth the air, which immediately cometh together again: ſo that a man cannot know where it went through:

13 Even ſo we in like manner, aſſoon as we were born, began to draw to our end, and had no ſign of virtue to ſhew: but were conſumed in our own wickedneſs.

14 For the hope of the ungodly is like duſt that is blown away with the wind like a thin froth that is driven away with the ſtorm: like as the ſmoke which is diſperſed here and there with a tempeſt, and paſſeth away as the remembrance of a gueſt that tarrieth but a day.

15 But the righteous live for evermore, their reward alſo is with the Lord, and the care of them is with the moſt High.

16 Therefore ſhall they receive a glorious kingdom, and a beautiful crown from the Lords hand: for with his right hand ſhall he cover them, and with his arm ſhall he protect them.

17 He ſhall take to him his jealouſy for complete armour, and make the creature his weapon for the revenge of his enemies.

18 He ſhall put on righteouſneſs as a breaſt-plate, and true judgment inſtead of an helmet.

19 He ſhall take holineſs for an invincible ſhield.

20 His ſevere wrath ſhall he ſharpen for a ſword, and the word ſhall fight with him againſt the unwiſe.

21 Then ſhall the right-aiming thunderbolts go abroad, and from the clouds, as from a well-drawn bow, ſhall they flie to the mark.

22 And hailſtones full of wrath ſhall be caſt *as* out of a ſtone bow, and the water out of the ſea ſhall rage againſt them, and the floods ſhall cruelly drown them.

23 Yea, a mighty wind ſhall ſtand up againſt them, and like a ſtorm ſhall blow them away: thus iniquity ſhall lay waſte the whole earth, and ill dealing ſhall overthrow the throne of the mighty.

CHAP. VI.

1 Kings muſt give ear. 3 They have their power from God, 5 who will not ſpare them. 12 Wiſdom is ſoon found. 11 Princes muſt ſeek for it: 24 For a wiſe prince is the ſtay of his people.

HEAR therefore, O ye kings, and underſtand, learn ye that be judges of the ends of the earth.

2 Give ear you that rule the people, and glory in the multitude of nations,

3 For power is given you of the Lord, and ſovereignty from the higheſt, who ſhall try your works, and ſearch out your counſels.

4 Becauſe being miniſters of his kingdom, you have not judged aright: nor kept the law, nor walked after the counſel of God,

5 Horribly and ſpeedily ſhall he come upon you: for a ſharp judgment ſhall be to them that be in high places.

6 For mercy will ſoon pardon the meaneſt: but mighty men ſhall be mightily tormented.

7 For he which is Lord over all, ſhall fear no mans perſon: neither ſhall he ſtand in awe of any mans greatneſs: for he hath made the ſmall and great, and careth for all alike.

8 But a ſore trial ſhall come upon the mighty.

9 Unto you therefore, O *kings*, do I ſpeak, that ye may learn wiſdom, and not fall away.

10 For they that keep holineſs holily, ſhall be judged holy: and they that have learned

earned ſuch things, ſhall find what to anſwer.

11 Wherefore ſet your affection upon my words, deſire them, and ye ſhall be inſtructed.

12 Wiſdom is glorious and never fadeth away: yea, ſhe is eaſily ſeen of them that love her, and found of ſuch as ſeek her.

13 She preventeth them that deſire her, in making her ſelf firſt known unto them.

14 Whoſo ſeeketh her early, ſhall have no great travail: for he ſhall find her ſitting at his doors.

15 To think therefore upon her is perfection of wiſdom: and whoſo watcheth for her, ſhall quickly be without care.

16 For ſhe goeth about ſeeking ſuch as are worthy of her, ſheweth herſelf favourably unto them in the ways, and meeteth them in every thought.

17 For the very true beginning of her, is the deſire of diſcipline, and the care of diſcipline is love:

18 And love is the keeping of her laws; and the giving heed unto her laws, is the aſſurance of incorruption.

19 And incorruption maketh us near unto God.

20 Therefore the deſire of wiſdom bringeth to a kingdom.

21 If your delight be then in thrones and ſceptres, O ye kings of the people, honour wiſdom that ye may reign for evermore.

22 As for wiſdom what ſhe is, and how ſhe came up, I will tell you, and will not hide myſteries from you: but will ſeek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not paſs over the truth.

23 Neither will I go with conſuming envy: for ſuch a man ſhall have no fellowſhip with wiſdom.

24 But the multitude of the wiſe is the welfare of the world: and a wiſe king is the upholding of the people.

25 Receive therefore inſtruction through my words, and it ſhall do you good.

CHAP. VII.

1 *All men have their beginning and end alike.* 6 *He preferred wiſdom before all things elſe.* 8 *God gave him all the knowledge, which he had.* 22 *The praiſe of wiſdom.*

I My ſelf alſo am a mortal man, like to all, and the offſpring of him that was firſt made of the earth.

2 And in my mothers womb was faſhioned to be fleſh in the time of ten months being compacted in blood, of the ſeed of man, and the pleaſure that came with ſleep.

3 And when I was born, I drew in the common air, and fell upon the earth which is of like nature, and the firſt voice which I uttered, was crying as all others do.

4 I was nurſed in ſwadling clothes, and that with cares.

5 For there is no king that had any other beginning of birth.

6 For all men have one entrance unto life, and the like going out.

7 Wherefore I prayed, and underſtanding was given me: I called *upon God*, and the ſpirit of wiſdom came to me.

8 I preferred her before ſceptres, and thrones, and eſteemed riches nothing in compariſon of her.

9 Neither compared I unto her any precious ſtone, becauſe all gold in reſpect of her is as a little ſand, and ſilver ſhall be counted as clay before her.

10 I loved her above health and beauty, and choſe to have her inſtead of light: for the light that cometh from her never goeth out.

11 All good things together came to me with her, and innumerable riches in her hands.

12 And I rejoiced in *them* all, becauſe wiſdom goeth before them: and I knew not that ſhe was the mother of them.

13 I learned diligently, and do communicate *her* liberally: I do not hide her riches.

14 For ſhe is a treaſure unto men that never faileth: which they that uſe, become the friends of God: being commended for the gifts that come from learning.

15 God hath granted me to ſpeak as I would, and to conceive as is meet for the things that are given me: becauſe it is he that leadeth unto wiſdom, and directeth the wiſe.

16 For in his hand are both we and our words: all wiſdom alſo and knowledge of workmanſhip.

17 For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements:

18 The beginning, ending, and midſt of the times: the alterations of the turning *of the ſun*, and the change of ſeaſons.

19 The circuits of years, and the poſitions of ſtars:

20 The natures of living creatures, and the furies of wild beaſts, the violence of winds, and the reaſonings of men: the diverſities of plants, and the vertues of roots:

21 And all ſuch things as are either ſecret or manifeſt: them I know.

22 For wiſdom which is the worker of all things, taught me: for in her is an underſtanding ſpirit, holy, one only, manifold, ſubtil, lively, clear, undefiled, plain, not ſubject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good:

23 Kind to man, ſtedfaſt, ſure, free from care, having all power, overſeeing all things, and going through all underſtanding, pure and moſt ſubtil ſpirits.

24 For wiſdom is more moving than any motion: ſhe paſſeth and goeth through all things by reaſon of her pureneſs.

25 For ſhe is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

26 For ſhe is the brightneſs of the everlaſting light: the unſpotted mirrour of the power of God, and the image of his goodneſs.

27 And being but one, ſhe can do all things: and remaining in her ſelf, ſhe maketh all things new: and in all ages entring into holy ſouls, ſhe maketh them friends of God and prophets.

28 For God loveth none, but him that dwelleth with wiſdom.

29 For ſhe is more beautiful than the ſun, and above all the order of ſtars, being compared with the light, ſhe is found before it.

30 For after this cometh night: but vice ſhall not prevail againſt wiſdom.

CHAP. VIII.

2 He is in love with wiſdom: 4 For he that hath it, hath every good thing. 21 It cannot be had, but from God.

W*Iſdom* reacheth from one end to another mightily: and ſweetly doth ſhe order all things.

2 I loved her and ſought *her* out, from my youth I deſired to make her my ſpouſe, and I was a lover of her beauty.

3 In that ſhe is converſant with God, ſhe magnifieth her nobility: yea, the Lord of all things himſelf loved her.

4 For ſhe is privy to the myſteries of the knowledge of God, and a lover of his works.

5 If riches be a poſſeſſion to be deſired in this life: what is richer than wiſdom that worketh all things?

6 And if prudence work; who of all that are is a more cunning workman than ſhe?

7 And if a man love righteouſneſs, her labours are virtues: for ſhe teacheth temperance and prudence, juſtice and fortitude: which are ſuch things as men can have nothing more profitable in their life.

8 If a man deſire much experience: ſhe knoweth things of old, and conjectureth *aright* what is to come: ſhe knoweth the ſubtilties of ſpeeches, and can expound dark ſentences: ſhe foreſeeth ſigns and wonders, and the events of ſeaſons and times.

9 Therefore I purpoſed to take her to me, to live with me, knowing that ſhe would be a counſellor of good things, and a comfort in cares and grief.

10 For her ſake I ſhall have eſtimation among the multitude, and honour with the elders, though I be young.

11 I ſhall be found of a qucik conceit in judgment, and ſhall be admired in the ſight of great men.

12 When I hold my tongue, they ſhall bide my leiſure, and when I ſpeak, they ſhall give good ear unto me: if I talk much, they ſhall lay their hands upon their mouth.

13 Moreover, by the means of her, I ſhall obtain immortality, and leave behind me an everlaſting memorial to them that come after me.

14 I ſhall ſet the people in order, and the nations ſhall be ſubject unto me.

15 Horrible tyrant ſhall be afraid when they do but hear of me, I ſhall be found good among the multitude, and valiant in war.

16 After I am come into mine houſe, I will repoſe my ſelf with her: for her converſation hath no bitterneſs, and to live with her, hath no ſorrow, but mirth and joy.

17 Now when I conſidered theſe things in my ſelf, and pondered them in mine heart, how that to be allied unto wiſdom, is immortality.

18 And great pleaſure it is to have her friendſhip, and in the works of her hands are infinite riches, and in the exerciſe of conference with her prudence: and in talking with her a good report: I went about ſeeking how to take her to me.

19 For I was a witty child, and had a good ſpirit.

20 Yea, rather being good, I came into a body undefiled.

21 Nevertheleſs, when I perceived that I could not otherwiſe obtain her, except God gave her me (and that was a point of wiſdom alſo to know whoſe gift ſhe was) I prayed unto the Lord, and beſought him, and with my whole heart I ſaid:

CHAP. IX.

1 *A prayer unto God for his wiſdom, without which the beſt man is nothing worth,* 13 *Neither can he tell how to pleaſe God.*

O God of my fathers, and Lord of mercy, who haſt made all things with thy word,

2 And ordained man through thy wiſdom, that he ſhould have dominion over the creatures, which thou haſt made,

3 And order the world according to equity and righteouſneſs, and execute judgment with an upright heart:

4 Give me wiſdom that ſitteth by thy throne, and reject me not from among thy children.

5 For I thy ſervant and ſon of thine handmaid, am a feeble perſon, and of a ſhort time, and too young for the underſtanding of judgment and laws.

6 For though a man be never ſo perfect among the children of men, yet if thy wiſdom be not with him, he ſhall be nothing regarded.

7 Thou haſt choſen me to be a king of thy people, and a judge of thy ſons and daughters.

8 Thou haſt commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwelleſt, a reſemblance of the holy tabernacle which thou haſt prepared from the beginning:

9 And wiſdom was with thee: which knoweth thy works, and was preſent when thou madeſt the world, and knew what was acceptable in thy ſight, and right in thy commandments.

10 O ſend her out of thy holy heavens, and from the throne of thy glory, that being preſent ſhe may labour with me, that I may know what is pleaſing unto thee.

11 For ſhe knoweth and underſtandeth all things, and ſhe ſhall leave me ſoberly in my doings, and preſerve me in her power.

12 So ſhall my works be acceptable, and then ſhall I judge thy people righteouſly, and be worthy to ſit in my fathers ſeat.

13 For what man is he that can know the counſel of God? or who can think what the will of the Lord is?

14 For the thoughts of mortal men are miſerable, and our devices are but uncertain.

15 For the corruptible body preſſeth down the ſoul, and the earthly tabernacle weigheth down the mind that muſeth upon many things.

16 And hardly do we gueſs aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven, who hath ſearched out?

17 And thy counſel who hath known, except thou give wiſdom, and ſend thy holy ſpirit from above?

18 For ſo the ways of them which lived on the earth were reformed, and men were taught the things that are pleaſing unto thee, and were ſaved through wiſdom.

CHAP. X.

1 *What wiſdom did for Adam,* 4 *Noe,* 5 *Abraham,* 6 *Lot, and againſt the five cities,* 10 *for Jacob,* 13 *Joſeph,* 16 *Moſes,* 17 *and the Iſraelites.*

SHE preſerved the firſt formed father of the world that was created alone, and brought him out of his fall.

2 And gave him power to rule all things.

3 But when the unrighteous went away from her in his anger, he periſhed alſo in the fury wherewith he murdered his brother.

4 For whoſe cauſe the earth being drowned with the flood, Wiſdom again preſerved it, and directed the courſe of the righteous in a piece of wood of ſmall value.

5 Moreover, the nations in their wicked conſpiracy being confounded, ſhe found out the righteous, and preſerved him blameleſs unto God, and kept him ſtrong againſt his tender compaſſion towards his ſon.

6 When the ungodly periſhed, ſhe delivered the righteous man, who fled from the fire which fell down upon the five cities.

7 Of whoſe wickedneſs even to this day the waſte land that ſmoketh is a teſtimony, and plants bearing fruit that never come to ripeneſs: and a ſtanding pillar of ſalt *is* a monument of an unbelieving ſoul.

8 For regarding not wiſdom, they gat not only this hurt, that they knew not the things which were good: but alſo left behind them to the world a memorial of their fooliſhneſs: ſo that in the things wherein they offended, they could not ſo much as be hid.

9 But wiſdom delivered from pain thoſe that attended upon her.

10 When the righteous fled from his brothers wrath, ſhe guided him in right paths ſhewed him the kingdom of God: and gave him knowledge of holy things, made him rich in his travails, and multiplied *the fruit of* his labours.

11 In the covetouſneſs of ſuch as oppreſſed him, ſhe ſtood by him, and made him rich.

12 She defended him from his enemies, and kept him ſafe from thoſe that lay in wait, and in a ſore conflict ſhe gave him the victory, that he might know that godlineſs is ſtronger than all.

13 When the righteous was ſold, ſhe forſook him not, but delivered him from ſin: ſhe went down with him into the pit,

14 And left him not in bonds till ſhe brought him the ſceptre of the kingdom, and power againſt thoſe that oppreſſed him: as for them that had accuſed him, ſhe ſhewed them to be liars, and gave him perpetual glory.

15 She delivered the righteous people, and blameleſs ſeed from the nation that oppreſſed them.

16 She entred into the ſoul of the ſervant of the Lord, and withſtood dreadful kings in wonders and ſigns,

17 Rendred to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of ſtars in the night ſeaſon:

18 Brought them through the red-ſea, and led them through much water.

19 But ſhe drowned their enemies, and caſt them up out of the bottom of the deep.

20 Therefore the righteous ſpoiled the ungodly, and praiſed thy holy name, O Lord, and magnified with one accord thine hand that fought for them.

21 For wiſdom openeth the mouth of the dumb, and made the tongues of them that cannot ſpeak, eloquent.

CHAP. XI.

5 The Egyptians were puniſhed, and the Iſraelites reſerved in the ſame thing. 15 They were plagued by the ſame things wherein they ſinned. 20 God could have deſtroyed them otherwiſe, 23 but he is merciful to all.

SHE proſpered their works in the hand of the holy prophet.

2 They went through the wilderneſs that was not inhabited, and pitched tents in places where there lay no way.

3 They ſtood againſt their enemies, and were avenged of their adverſaries.

4 When they were thirſty they called upon thee, and water was given them out of the flinty rock, and their thirſt was quenched out of the hard ſtone.

5 For by what things their enemies were puniſhed, by the ſame they in their need were benefited.

6 For inſtead of a fountain of a perpetual running river troubled with foul blood,

7 For a manifeſt reproof of that commandment, whereby the infants were ſlain, thou gaveſt unto them abundance of water by a means which they hoped not for,

8 Declaring by that thirſt then, how thou hadſt puniſhed their adverſaries.

9 For when they were tried, albeit but in mercy chaſtiſed, they knew how the ungodly were judged in wrath, and tormented thirſting in another manner than the juſt.

10 For theſe thou didſt admoniſh, and try as a father: but the other as a ſevere king thou didſt condemn and puniſh.

11 Whether they were abſent or preſent, they were vexed alike.

12 For a double grief came upon them, and a groaning for the remembrance of things paſt.

13 For when they heard by their own puniſhments the other to be benefited, they had ſome feeling of the Lord.

14 For whom they rejected with ſcorn when he was long before thrown out at the caſting forth of *the infants*, him in the end, when they ſaw what came to paſs, they admired.

15 But for the fooliſh devices of their wickedneſs, wherewith being deceived, they worſhipped ſerpents void of reaſon, and vile beaſts: thou didſt ſend a multitude of unreaſonable beaſts upon them for vengeance.

16 That they might know that wherewithal a man ſinneth, by the ſame alſo ſhall he be puniſhed.

17 For thy Almighty hand that made the world of matter without form, wanted not means to ſend among them a multitude of bears, or fierce lions,

18 Or unknown wild beaſts full of rage newly created, breathing out either a fiery vapour, or filthy ſcents of ſcattered ſmoke, or ſhooting horrible ſparkles out of their eyes:

19 Whereof not only the harm might diſpatch them at once: but alſo the terrible ſight utterly deſtroyed them.

20 Yea, and without theſe might they have fallen down with one blaſt, being perſecuted of vengeance, and ſcattered abroad through the breath of thy power, but thou haſt ordered all things in meaſure, and number, and weight.

21 For thou canſt ſhew thy great ſtrength at all times when thou wilt, and who may withſtand the power of thine arm?

22 For the whole world before thee is as a little grain of the balance, yea as a drop of the morning dew that falleth down upon the earth.

23 But thou haſt mercy upon all: for thou canſt do all things, and winkeſt at the ſins of men: becauſe they ſhould amend.

24 For thou loveſt all the things that are, and abhorreſt nothing which thou haſt made: for never wouldeſt thou have made any thing, if thou hadſt hated it.

25 And how could any thing have endured, if it had not been thy will? or been preſerved, if not called by thee?

26 But thou ſpareſt all: for they are thine, O Lord, thou lover of ſouls,

CHAP. XII.

2 God did not deſtroy thoſe of Canaan all at once. 12 If he had done ſo, who could controul him? 19 But by ſparing them he taught us, 27 they were puniſhed with their gods.

FOR thine uncorruptible ſpirit is in all things.

2 Therefore chaſteneſt thou them by little and little that offend, and warneſt them by putting them in remembrance, wherein they have offended, that leaving their wickedneſs they may believe on thee, O Lord.

3 For it was thy will to deſtroy by the hand of our fathers, both thoſe old inhabitants of thy holy land,

4 Whom thou hatedſt for doing moſt odious works of withcrafts, and wicked ſacrifices;

5 And alſo thoſe mercileſs murderers of children, and devourers of mans fleſh, and the feaſts of blood;

6 With their prieſts out of the midſt of their idolatrous crew, and the parents that killed with their own hands, ſouls deſtitute of help:

7 That the land which thou eſteemedſt above all other, might receive a worthy colony of Gods children.

8 Nevertheleſs, even thoſe thou ſparedſt as men, and didſt ſend waſps forerunners of thine hoſt, to deſtroy them by little and little.

9 Not that thou waſt unable to bring the ungodly under the hand of the righteous in battle, or to deſtroy them at once with cruel beaſts, or with one rough word:

10 But executing thy judgments upon them by little and little, thou gaveſt them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

11 For it was a curſed ſeed from the beginning, neither didſt thou for fear of any man give them pardon for thoſe things wherein they ſinned.

12 For who ſhall ſay, What haſt thou done? or who ſhall withſtand thy judgment, or who ſhall accuſe thee for the nations that periſh, whom thou haſt made? or who ſhall come to ſtand againſt thee, to be revenged for the unrighteous men?

13 For neither is there any God but thou, that careth for all, to whom thou mighteſt ſhew that thy judgment is not unright.

14 Neither ſhall king or tyrant be able to ſet his face againſt thee, for any whom thou haſt puniſhed.

15 For ſo much then as thou art righteous thy ſelf, thou ordereſt all things righteouſly: thinking it not agreeable with thy power to condemn him that hath not deſerved to be puniſhed.

16 For thy power is the beginning of righteouſneſs, and becauſe thou art the Lord of all, it maketh thee to be gracious unto all.

17 For when men will not believe, that thou art of a full power, thou ſheweſt thy ſtrength, and among them that know it, thou makeſt their boldneſs manifeſt.

18 But thou, maſtering thy power, judgeſt with equity, and ordereſt us with

great favour: for thou mayſt uſe power when thou wilt.

19 But by ſuch words haſt thou taught thy people, that the juſt man ſhould be merciful, and haſt made thy children to be of a good hope, that thou giveſt repentance for ſins.

20 For if thou didſt puniſh the enemies of thy children, and the condemned to death with ſuch deliberation, giving them time and place, whereby they might be delivered from their malice.

21 With how great circumſpection didſt thou judge thine own ſons, unto whoſe fathers thou haſt ſworn, and made covenants of good promiſes?

22 Therefore whereas thou doſt chaſten us, thou ſcourgeſt our enemies a thouſand times more, to the intent that when we judge, we ſhould carefully think of thy goodneſs, and when we our ſelves are judged, we ſhould look for mercy.

23 Wherefore, whereas men have lived diſſolutely and unrighteouſly, thou haſt tormented them with their own abominations.

24 For they went aſtray very far in the ways of error, and held them for gods which even amongſt the beaſts of their enemies were deſpiſed, being deceived as children of no underſtanding.

25 Therefore unto them, as to children without the uſe of reaſon, thou didſt ſend a judgment to mock them.

26 But they that would not be reformed by that correction wherein he dallied with them, ſhall feel a judgment worthy of God.

27 For look, for what things they grudged when they were puniſhed, (that is) for them whom they thought to be gods, [now] being puniſhed in them; when they ſaw it, they acknowledged him to be the true God, whom before they denied to know: and therefore came extreme damnation upon them.

CHAP. XIII.

1 They were not excuſed that worſhipped any of God's works: 10 But moſt wretched are they that worſhip the works of mens hands.

SUrely vain are all men by nature, who are ignorant of God, and could not out of the good things that are ſeen, know him that is: neither by conſidering the works, did they acknowledge the workmaſter.

2 But deemed either fire, or wind, or the ſwift air, or the circle of the ſtars, or the violent water, or the lights of heaven to be the gods which govern the world:

3 With whoſe beauty, if they being delighted, took them to be gods: let them know how much better the Lord of them is; for the firſt author of beauty hath created them.

4 But if they were aſtoniſhed at their power and virtue, let them underſtand by them, how much mightier he is that made them.

5 For by the greatneſs and beauty of the creatures, proportionably the maker of them is ſeen.

6 But yet for this they are the leſs to be blamed; for they peradventure err ſeeking God, and deſirous to find him.

7 For being converſant in his works, they ſearch *him* diligently, and believe their ſight: becauſe the things are beautiful that are ſeen.

8 Howbeit, neither are they to be pardoned.

9 For if they were able to know ſo much, that they could aim at the world; how did they not ſooner find out the Lord thereof?

10 But miſerable are they, and in dead things is their hope, who called them gods which are the works of mens hands, gold and ſilver, to ſhew art in, and reſemblances of beaſts, or a ſtone good for nothing, the work of an ancient hand.

11 Now a carpenter that felleth timber, after he hath ſawn down a tree meet for the purpoſe, and taken off all the bark ſkilfully round about, and hath wrought it handſomely, and made a veſſel thereof fit for the ſervice of mans life:

12 And after ſpending the refuſe of his work to dreſs his meat, hath filled himſelf.

13 And taking the very refuſe among thoſe which ſerved to no uſe (being a crooked piece of wood, and full of knots) hath carved it diligently when he had nothing elſe to do, and formed it by the ſkill of his underſtanding, and faſhioned it to the image of a man:

14 Or made it like ſome vile beaſt, laying it over with vermillion, and with paint, colouring it red, and covering every ſpot therein:

15 And when he had made a convenient room for it, ſet it on a wall, and made it faſt with iron.

16 For he provided for it, that it might not fall: knowing that it was unable to help it ſelf, (for it is an image and hath need of help:)

17 Then maketh he prayer for his goods, for his wiſe and children, and is not aſhamed to ſpeak to that which hath no life.

18 For health, he calleth upon that which is weak: for life, prayeth to that which is dead: for aid, humbly beſeecheth that which hath leaſt means to help: and for a good journey, he asketh of that which cannot ſet a foot forward:

19 And for gaining and getting, and for good ſucceſs of his hands, asketh ability to do, of him that is moſt unable to do any thing.

CHAP. XIV.

1 Though men do not pray to their ſhips, 5 yet are they ſaved rather by them than by their idols. 8 Idols are accurſed, and ſo are the makers of them. 14 The beginning of idolatry, 23 And the effects thereof. 30 God will puniſh them that ſwear falſly by their idols.

AGAIN, one preparing himſelf to ſail, and about to paſs through the raging waves, calleth upon a piece of wood more rotten than the veſſel that carrieth him.

2 For verily deſire of gain deviſed that, and the workman built it by his skill:

3 But thy providence, O father, governeth it: for thou haſt made a way in the ſea, and a ſafe path in the waves:

4 Shewing that thou canſt ſave from all danger: yea, though a man went to ſea without art.

5 Nevertheleſs thou wouldſt not that the works of thy wiſdom ſhould be idle, and therefore do men commit their lives to a ſmall piece of wood, and paſſing the rough ſea in a weak veſſel, are ſaved.

6 For in the old time alſo when the proud giants periſhed, the hope of the world governed by thy hand, eſcaped in a weak veſſel, and left to all ages a ſeed of generation.

7 For bleſſed is the wood, whereby righteouſneſs cometh.

8 But that which is made with hands, is curſed, as well it, as he that made it: he, becauſe he made it, and it, becauſe being corruptible it was called god.

9 For the ungodly and his ungodlineſs are both alike hateful unto God.

10 For that which is made ſhall be puniſhed together with him that made it.

11 Therefore even upon the idols of the Gentiles ſhall there be a viſitation: becauſe in the creature of God they are become an abomination, and ſtumbling-blocks to the ſouls of men, and a ſnare to the feet of the unwiſe.

12 For the deviſing of idols was the beginning of *ſpiritual* fornication, and the invention of them the corruption of life.

13 For neither were they from the beginning, neither ſhall they be for ever.

14 For by the vain glory of men they entred into the world, and therefore ſhall they come ſhortly to an end.

15 For a father afflicted with untimely mourning, when he hath made an image of his child ſoon taken away, now honoured him as a god, which was then a dead man, and delivered to thoſe that were under him, ceremonies and ſacrifices.

16 Thus in proceſs of time an ungodly cuſtom grown ſtrong, was kept as a law, and graven images were worſhipped by the commandments of kings,

17 Whom men could not honour in preſence, becauſe they dwelt far off, they took the counterfeit of his viſage from far, and made an expreſs image of a king whom they honoured, to the end that by this their forwardneſs, they might flatter him that was abſent, as if he were preſent.

18 Alſo the ſingular diligence of the artificer did help to ſet forward the ignorant to more ſuperſtition.

19 For he peradventure willing to pleaſe one in authority, forced all his skill to make the reſemblance of the beſt faſhion.

20 And ſo the multitude allured by the grace of the work, took him now for a god, which a little before was but honoured as a man.

21 And this was an occaſion to deceive the world: for men ſerving either calamity or tyranny, did aſcribe unto ſtones and ſtocks, the incommunicable name.

22 Moreover, this was not enough for them, that they erred in the knowledge of God, but whereas they lived in the great war of ignorance, thoſe ſo great plagues called they peace.

23 For whilſt they ſlew their children in ſacrifices, or uſed ſecret ceremonies, or made revellings of ſtrange rites.

24 They kept neither lives nor marriages any longer undefiled: but either one ſlew another treacherouſly, or grieved him by adultery.

25 So that there reigned in all men without exception, blood, man-ſlaughter,

theft and diſſimulation, corruption, unfaithfulneſs, tumults, perjury,

26 Diſquieting of good men, forgetfulneſs of good turns, defiling of ſouls, changing of kind, diſorder in marriages, adultery, and ſhameleſs uncleanneſs.

27 For the worſhipping of idols not to be named, is the beginning, the cauſe, and the end of all evil.

28 For either they are mad when they be merry, or propheſy lies, or live unjuſtly, or elſe lightly forſwear themſelves.

29 For inſomuch as their truſt is in idols which have no life, though they ſwear falſly, yet they look not to be hurt.

30 Howbeit, for both cauſes ſhall they be juſtly puniſhed: both becauſe they thought not well of God, giving heed unto idols, and alſo unjuſtly ſwore in deceit, deſpiſing holineſs.

31 For it is not the power of them by whom they ſwear: but it is the juſt vengeance of ſinners, that puniſheth always the offence of the ungodly.

CHAP. XV.

1 We do acknowledge the true God. 7 The folly of idol-makers, 14 and of the enemies of God's people: 15 becauſe beſides the idols of the Gentiles, 18 they worſhipped vile beaſts.

BUT thou, O God, art gracious and true: long-ſuffering, and in mercy ordering all things.

2 For if we ſin, we are thine, knowing thy power: but we will not ſin, knowing that we are counted thine.

3 For to know thee is perfect righteouſneſs: yea, to know thy power is the root of immortality.

4 For neither did the miſchievous invention of men deceive us: nor an image ſpotted with divers colours, the painters fruitleſs labour.

5 The ſight whereof enticeth fools to luſt after it, and ſo they deſire the form of a dead image that hath no breath.

6 Both they that make them, they that deſire them, and they that worſhip them, are lovers of evil things, and are worthy to have ſuch things to truſt upon.

7 For the potter tempering ſoft earth, faſhioneth every veſſel with much labour for our ſervice: yea, of the ſame clay he maketh both the veſſels that ſerve for clean uſes: and likewiſe alſo all ſuch as ſerve to the contrary: but what is the uſe of either ſort, the potter himſelf is the judge.

8 And employing his labours lewdly, he maketh a vain god of the ſame clay, even he which a little before was made of earth himſelf, and within a little while after returneth to the ſame out of the which he was taken: when his life which was lent him, ſhall be demanded.

9 Notwithſtanding his care is, not that he ſhall have much labour, nor that his life is ſhort: but ſtriveth to excel goldſmiths, and ſilver-ſmiths, and endeavoureth to do like the workers in braſs, and counteth it his glory to make counterfeit things.

10 His heart is aſhes, his hope is more vile than earth, and his life of leſs value than clay.

11 Foraſmuch as he knew not his Maker, and him that inſpired into him an active ſoul, and breathed in a living ſpirit.

12 But they counted our life a paſtime, and our time here a market for gain: for, ſay they, we muſt be getting every way, though it be by evil means.

13 For this man that of earthly matter maketh brickle veſſels, and graven images, knoweth himſelf to offend above all others.

14 And all the enemies of thy people, that hold them in ſubjection are moſt fooliſh, and are more miſerable than very babes.

15 For they counted all the idols of the heathen to be gods, which neither have the uſe of eyes to ſee, nor noſes to draw breath, nor ears to hear, nor fingers of hands to handle, and as for their feet they are ſlow to go.

16 For man made them, and he that borrowed his own ſpirit faſhioned them, but no man can make a god like unto himſelf.

17 For being mortal he worketh a dead thing with wicked hands: for he himſelf is better than the things which he worſhippeth: whereas he lived *once*, but they never.

18 Yea, they worſhipped thoſe beaſts alſo that are moſt hateful, for being compared together, ſome are worſe than others.

19 Neither are they beautiful, ſo much as to be deſired in reſpect of beaſts, but they went without the praiſe of God and his bleſſing.

CHAP. XVI.

2 God gave ſtrange meat to his people, to ſtir up their appetite, and vile beaſts to their enemies to take it from them. 5 He ſtung with his ſerpents, 12 But ſoon healed them by his word only. 17 The creatures altered their nature to pleaſure God's people, and to offend their enemies.

THerefore by the like were they puniſhed worthily, and by the multitude of beaſts tormented.

2 In ſtead of which puniſhment, dealing graciouſly with thine own people thou preparedſt for them meat of a ſtrange taſte: even quails to ſtir up their appetite:

3 To the end that they deſiring food might for the ugly ſight of the beaſts ſent among them, lothe even that which they muſt needs deſire: but theſe ſuffering penury for a ſhort ſpace, might be made partakers of a ſtrange taſte.

4 For it was requiſite, that upon them exerciſing tyranny ſhould come penury, which they could not avoid: but to theſe it ſhould only be ſhewed how their enemies were tormented.

5 For when the horrible fierceneſs of beaſts came upon theſe, and they periſhed with the ſtings of crooked ſerpents, thy wrath endured not for ever.

6 But they were troubled for a ſmall ſeaſon, that they might be admoniſhed, having a ſign of ſalvation, to put them in remembrance of the commandment of thy law.

7 For he that turned himſelf towards it, was not ſaved by the thing that he ſaw: but by thee that art the Saviour of all.

8 And in this thou madeſt thine enemies confeſs, that it is thou who delivereſt from all evil.

9 For them the bitings of graſhoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be puniſhed by ſuch.

10 But thy ſons, not the very teeth of venemous dragons overcame: for thy mercy was *ever* by them, and healed them.

11 For they were pricked, that they ſhould remember thy words, and were quickly ſaved, that not falling into deep forgetfulneſs, they might be continually mindful of thy goodneſs.

12 For it was neither herb, nor mollifying plaiſter that reſtored them to health: but thy word, O Lord, which healeth all things.

13 For thou haſt power of life and death: thou leadeſt to the gates of hell, and bringeſt up again.

14 A man indeed killeth through his malice, and the ſpirit when it is gone forth, returneth not; neither the ſoul received up, cometh again.

15 But it is not poſſible to eſcape thine hand.

16 For the ungodly that denied to know thee, were ſcourged by the ſtrength of thine arm: with ſtrange rains, hails, and ſhowers were they perſecuted, that they could not avoid, and through fire were they conſumed.

17 For, which is moſt to be wondred at, the fire had more force in the water that quencheth all things: for the world fighteth for the righteous.

18 For ſometimes the flame was mitigated, that it might not burn up the beaſts that were ſent againſt the ungodly: but themſelves might ſee and perceive that they were perſecuted with the judgment of God.

19 And at another time it burneth even in the midſt of water, above the power of fire, that it might deſtroy the fruits of an unjuſt land.

20 In ſtead whereof thou feddeſt thine own people with angels food, and didſt ſend them from heaven bread prepared without their labour, able to content every mans delight, and agreeing to every taſte.

21 For thy ſuſtenance declared thy ſweetneſs unto thy children, and ſerving to the appetite of the eater, tempered it ſelf to every mans liking.

22 But ſnow and ice endured the fire, and melted not, that they might know, that fire burning in the hail, and ſparkling in the rain, did deſtroy the fruits of the enemies.

23 But this again did even forget his own ſtrength, that the righteous might be nouriſhed.

24 For the creature that ſerveth thee who art the Maker, encreaſeth his ſtrength againſt the unrighteous for their puniſhment, and abateth his ſtrength for the benefit of ſuch as put their truſt in thee.

25 Therefore even then was it altered into all faſhions, and was obedient to thy grace that nouriſheth all things, according to the deſire of them that had need:

26 That thy children, O Lord, whom thou loveſt, might know that it is not the growing of fruits that nouriſheth man: but that it is thy word which preſerveth them that put their truſt in thee.

27 For that which was not deſtroyed of the fire, being warmed with a little ſun beam, ſoon melted away.

28 That it might be known, that we muſt prevent the ſun, to give thee thanks, and at the day-ſpring pray unto thee.

29 For the hope of the unfaithful ſhall melt away as the winters hoar froſt, and ſhall run away as unprofitable water.

CHAP. XVII.

1 Why the Egyptians were puniſhed with darkneſs. 4 The terrors of that darkneſs. 11 The terrors of an ill conſcience.

FOR great are thy judgments, and cannot be expreſſed: therefore unnurtured ſouls have erred.

2 For when unrighteous men thought to oppreſs the holy nation: they being ſhut up in their houſes, the priſoners of darkneſs, and fettered with the bonds of a long night, lay [there] exiled from the eternal providence.

3 For while they ſuppoſed to lie hid in their ſecret ſins, they were ſcattered under a dark vale of forgetfulneſs, being horribly aſtoniſhed, and troubled with [ſtrange] apparitions.

4 For neither might the corner that held them, keep them from fear: but noiſes [as of waters] falling down, ſounded about them, and ſad viſions appeared unto them with heavy countenances.

5 No power of the fire might give them light: neither could the bright flames of the ſtars endure to lighten that horrible night.

6 Only there appeared unto them a fire kindled of it ſelf, very dreadful: for being much terrified, they thought the things which they ſaw to be worſe than the ſight they ſaw not.

7 As for the illuſions of art magick, they were put down, and their vaunting in wiſdom was reproved with diſgrace.

8 For they that promiſed to drive away terrors and troubles from a ſick ſoul, were ſick themſelves of fear worthy to be laughed at.

9 For though no terrible thing did fear them: yet being ſcared with beaſts that paſſed by, and hiſſing of ſerpents,

10 They died for fear, denying that they ſaw the air, which could of no ſide be avoided.

11 For wickedneſs condemned by her own witneſs, is very timorous, and being preſſed with conſcience, always forecaſteth grievous things.

12 For fear is nothing elſe, but a betraying of the ſuccours which reaſon offereth.

13 And the expectation from within being leſs, counteth the ignorance more than the cauſe which bringeth the torment.

14 But they ſleeping the ſame ſleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell:

15 Were partly vexed with monſtrous apparitions, and partly fainted, their heart failing them: for a ſudden fear and not looked for, came upon them.

16 So then, whoſoever there fell down, was ſtraitly kept, ſhut up in a priſon without iron bars.

17 For whether he were husbandman, or ſhepherd, or a labourer in the field, he was overtaken, and endured that neceſſity, which could not be avoided: for they were all bound with one chain of darkneſs.

18 Whether it were a whiſtling wind, or a melodious noiſe of birds among the ſpreading branches, or a pleaſing fall of water running violently:

19 Or a terrible ſound of ſtones caſt down, or a running that could not be ſeen of ſkipping beaſts, or a roaring voice of moſt ſavage wild beaſts, or a rebounding eccho from the hollow mountains: theſe things made them to ſwoon for fear.

20 For the whole world ſhined with clear light, and none were hindred in their labour.

21 Over them only was ſpread an heavy night, an image of that darkneſs which ſhould afterwards receive them: but yet were they unto themſelves more grievous than the darkneſs.

CHAP. XVIII.

4 Why Egypt was puniſhed with darkneſs, 5 and with the death of their children: 18 They themſelves ſaw the cauſe thereof. 20 God alſo plagued his own people. 21 By what means that plague was ſtayed.

NEvertheleſs, thy Saints had a very great light, whoſe voice they hearing and not ſeeing their ſhape, becauſe they alſo had not ſuffered the ſame things, they counted them happy.

2 But for that they did not hurt them *now*, of whom they had been wronged before, they thanked them, and beſought them pardon, for that they had been enemies.

3 Inſtead whereof thou gaveſt them a burning pillar of fire, both to be a guide of the unknown journey, and an harmleſs ſun to entertain them honourably.

4 For they were worthy to be deprived of light, and impriſoned in darkneſs, who had kept thy ſons ſhut up, by whom the uncorrupt light of the law was to be given unto the world.

5 And when they had determined to ſlay the babes of the ſaints, one child being caſt forth, and ſaved: to reprove them, thou tookeſt away the multitude of their children, and deſtroyedſt them all together in a mighty water.

6 Of that night were our fathers certified afore, that aſſuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer.

7 So of thy people was accepted both the ſalvation of the righteous, and deſtruction of the enemies.

8 For wherewith thou didſt puniſh our adverſaries, by the ſame thou didſt glorify us, whom thou hadſt called.

9 For the righteous children of good men did ſacrifice ſecretly, and with one conſent made a holy law, that the ſaints ſhould be like partakers of the ſame good and evil, the fathers now ſinging out the ſongs of praiſe.

10 But on the other ſide there ſounded an ill-according cry of the enemies, and a lamentable noiſe was carried abroad for children that were bewailed.

11 The maſter and the ſervant were puniſhed after one manner, and like as the king, ſo ſuffered the common perſon.

12 So they altogether had innumerable dead with one kind of death, neither were the living ſufficient to bury them: for in one moment the nobleſt offſpring of them was deſtroyed.

13 For whereas they would not believe any thing by reaſon of the enchantments, upon the deſtruction of the firſt born, they acknowledged this people to be the ſons of God.

14 For while all things were in quiet ſilence, and that night was in the midſt of her ſwift courſe,

15 Thine almighty word leapt down from heaven, out of thy royal throne, as a fierce man of war into the midſt of a land of deſtruction.

16 And brought thine unfeigned commandment as a ſharp ſword, and ſtanding by filled all things with death, and it touched the heaven, but it ſtood upon the earth.

17 Then ſuddenly viſions of horrible dreams troubled them ſore, and terrors came upon them unlooked for.

18 And one thrown here, another there, half dead, ſhewed the cauſe of his death.

19 For the dreams that troubled them, did foreſhew this, leſt they ſhould periſh, and not know why they were afflicted.

20 Yea, the taſting of death touched the righteous alſo, and there was a deſtruction of the multitude in the wilderneſs: but the wrath endured not long.

21 For then the blameleſs man made haſte, and ſtood forth to defend them, and bringing the ſhield of his proper miniſtry, even prayer and the propitiation of incenſe, ſet himſelf againſt the wrath, and ſo brought the calamity to an end, declaring that he was thy ſervant.

22 So he overcame the deſtroyer, not with ſtrength of body, nor force of arms, but with a word ſubdued he him that puniſhed, alledging the oaths and covenants made with the fathers.

23 For when the dead were now fallen down by heaps one upon another, ſtanding between he ſtayed the wrath, and parted the way to the living.

24 For in the long garment was the whole world, and in the four rows of the ſtones was the glory of the fathers graven, and thy Majeſty upon the diadem of his head.

25 Unto theſe the deſtroyer gave place, and was afraid of them: for it was enough that they only taſted of the wrath.

CHAP. XIX.

1 Why God ſhewed no mercy to the Egyptians. 5 And how wonderfully he dealt with his people. 14 The Egyptians were worſe than the Sodomites. 18 The wonderful agreement of the creatures to ſerve God's people.

AS for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do.

2 How that having given them leave to depart, and ſent them haſtily away, they would repent and purſue them.

3 For whilſt they were yet mourning and making lamentation at the graves of the dead, they added another fooliſh device, and purſued them as fugitives, whom they had entreated to be gone.

4 For the deſtiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened,

pened, that they might fulfil the puniſhment which was wanting to their torments.

5 And that thy people might paſs a wonderful way: but they might find a ſtrange death.

6 For the whole creature in his proper kind was faſhioned again anew, ſerving the peculiar commandments that were given unto them, that thy children might be kept without hurt.

7 *As namely*, a cloud ſhadowing the camp, and where water ſtood before dry land appeared, and out of the Red ſea a way without impediment, and out of the violent ſtream a green field:

8 Wherethrough all the people went that were defended with thy hand, ſeeing thy marvellous ſtrange wonders.

9 For they went at large like horſes, and leaped like lambs, praiſing thee, O Lord, who hadſt delivered them.

10 For they were yet mindful of the things that were done while they ſojourned in the ſtrange land, how the ground brought forth flies inſtead of cattle, and how the river caſt up a multitude of frogs inſtead of fiſhes.

11 But afterwards they ſaw a new generation of fowls, when being led with their appetite they asked delicate meats.

12 For quails came up unto them from the ſea, for their contentment.

13 And puniſhments came upon the ſinners, not without former ſigns by the force of thunders: for they ſuffered juſtly, according to their own wickedneſs, inſomuch as they uſed a more hard and hateful behaviour towards ſtrangers:

14 For the *Sodomites* did not receive thoſe whom they knew not when they came: but theſe brought friends into bondage, that had well deſerved of them.

15 And not only ſo: but peradventure ſome reſpect ſhall be had of thoſe, becauſe they uſed ſtrangers not friendly.

16 But theſe very grievouſly afflicted them, whom they had received with feaſtings, and were already made partakers of the ſame laws with them.

17 Therefore even with blindneſs were theſe ſtricken, as thoſe were at the doors of the righteous man: when being compaſſed about with horrible great darkneſs, every one ſought the paſſage of his own doors.

18 For the elements were changed in themſelves by a kind of harmony, like as in a pſaltery notes change the name of the tune, and yet are always ſounds, which may well be perceived by the ſight of the things that have been done.

19 For earthly things were turned into watry, and the things that before ſwam in the water, now went upon the ground.

20 The fire had power in the water, forgetting his own virtue: and the water forgot his own quenching nature.

21 On the other ſide, the flames waſted not the fleſh of the corruptible living things, though they walked therein, neither melted they the icy kind of heavenly meat, that was of nature apt to melt.

22 For in all things, O Lord, thou didſt magnify thy people, and glorify them, neither didſt thou lightly regard them: but didſt aſſiſt them in every time and place.

The Wiſdom of JESUS the ſon of SIRACH:
OR,
ECCLESIASTICUS.

A prologue made by an uncertain Author.

THIS Jeſus was the ſon of Sirach, and grandchild to Jeſus of the ſame name with him: This man therefore lived in the latter times, after the people had been led away captive, and called home again, and almoſt after all the Prophets. Now his grandfather Jeſus (as himſelf witneſſeth) was a man of great diligence and wiſdom among the Hebrews, who did not only gather the grave and ſhort ſentences of wiſe men that had been before him, but himſelf alſo uttered ſome of his own, full of much underſtanding and Wiſdom. When as therefore the firſt Jeſus died, leaving this book almoſt perfected, Sirach his ſon receiving it after him, left it to his own ſon Jeſus, who having gotten it into his hands, compiled it all orderly into one Volume, and called it Wiſdom, Intituling it both by his own name, his fathers name, and his grandfathers, alluring the hearer by the very name of Wiſdom, to have a greater love to the ſtudy of this book. It containeth therefore wiſe ſayings, dark ſentences, and parables, and certain particular ancient godly ſtories of men that pleaſed God. Alſo his Prayer and Song. Moreover, what benefits God had vouchſafed his people, and what plagues he had heaped upon their enemies. This Jeſus did imitate Solomon, and was no leſs famous for wiſdom, and learning, both being indeed a man of great learning, and ſo reputed alſo.

The Prologue of the Wiſdom of Jeſus the ſon of Sirach.

WHEREAS many and great things have been delivered unto us by the Law and the Prophets, and by others that have followed their ſteps, for the which things Iſrael ought to be commended for learning and wiſdom, and whereof not only the Readers muſt needs become ſkilful themſelves, but they that deſire to learn, be not able to profit them which are without, both by ſpeaking and writing. My grandfather Jeſus, when he had much given himſelf to the reading of the Law, and the Prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on alſo himſelf, to write ſomething pertaining to learning and wiſdom, to the intent that thoſe which are deſirous to learn, and are addicted to theſe things, might profit much more in living according to the Law. Wherefore, let me intreat you to read it with favour and attention, and to pardon us, wherein we may ſeem to come ſhort of ſome words which we have laboured to interpret. For the ſame things uttered in Hebrew, and tranſlated into another tongue, have not the ſame force in them: and not only theſe things, but the Law it ſelf, and the Prophets, and the reſt of the Books, have no ſmall difference, when they are ſpoken in their own language. For in the eight and thirtieth year coming into Egypt, when Guergetes was king, and continuing there ſometime, I found a book of no ſmall learning: therefore I thought it moſt neceſſary for me, to beſtow ſome diligence and travail to interpret it: uſing great watchfulneſs, and ſkill in that ſpace, to bring the Book to an end, and ſet it forth for them alſo, which in a ſtrange country are willing to learn, being prepared before in manners to live after the Law.

CHAP. I.

1 All wiſdom is from God. 10 He giveth it to them that love him. 12 The fear of God is full of many bleſſings. 28 To fear God without hypocriſy.

ALL wiſdom *cometh* from the Lord, and is with him for ever.

2 Who can number the ſand of the ſea, and the drops of rain, and the days of eternity?

3 Who can find out the height of heaven, and the breadth of the earth, and the deep, and wiſdom?

4 Wiſdom hath been created before all things, and the underſtanding of prudence from everlaſting.

5 The word of God moſt High, is the fountain of wiſdom, and her ways are everlaſting commandments.

6 To whom hath the root of wiſdom been revealed? or who hath known her wiſe counſels?

7 [Unto whom hath the knowledge of wiſdom been made manifeſt? and who hath underſtood her great experience?]

8 There is one wiſe and greatly to be feared; the Lord ſitting upon his throne.

9 He created her, and ſaw her, and numbred her, and poured her out upon all his works.

10 She *is* with all fleſh according to his gift, and he hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladneſs, and a crown of rejoycing.

12 The fear of the Lord maketh a merry heart, and giveth joy and gladneſs, and a long life.

13 Whoſo feareth the Lord, it ſhall go well with him at the laſt, and he ſhall find favour in the day of his death.

14 To fear the Lord, is the beginning of wiſdom: and it was created with the faithful in the womb.

15 She hath built an everlaſting foundation with men, and ſhe ſhall continue with their ſeed.

16 To fear the Lord is fulneſs of wiſdom, and filleth men with her fruits.

17 She filleth all their houſe with things deſirable, and the garners with her increaſe.

18 The fear of the Lord is a crown of wiſdom, making peace and perfect health to flouriſh, both which are the gifts of God: and it enlargeth their rejoycing that love him.

19 Wiſdom raineth down skill and knowledge of underſtanding, and exalteth them to honour that hold her faſt.

20 The root of wiſdom is to fear the Lord, and the branches thereof are long life.

21 The fear of the Lord driveth away ſins: and where it is preſent, it turneth away wrath.

22 A furious man cannot be juſtified, for the ſway of his fury ſhall be his deſtruction.

23 A patient man will bear for a time, and afterward joy ſhall ſpring up unto him.

24 He will hide his words for a time, and the lips of many ſhall declare his wiſdom.

25 The parables of knowledge are in the treaſures of wiſdom: but godlineſs is an abomination to a ſinner.

26 If thou deſire wiſdom, keep the commandments, and the Lord ſhall give her unto thee.

27 For the fear of the Lord is wiſdom and inſtruction: and faith and meekneſs are his delight.

28 Diſtruſt not the fear of the Lord when thou art poor: and come not unto him with a double heart.

29 Be not an hypocrite in the ſight of men, and take good heed what thou ſpeakeſt.

30 Exalt not thy ſelf, leſt thou fall, and bring diſhonour upon thy ſoul, and ſo God diſcover thy ſecrets, and caſt thee down in the midſt of the congregation, becauſe thou cameſt not in truth, to the fear of the Lord: but thy heart is full of deceit.

CHAP. II.

1 God's ſervants muſt look for trouble, 7 and be patient, and truſt in him. 12 For wo to them that do not ſo. 15 But they that fear the Lord, will do ſo.

MY ſon, if thou come to ſerve the Lord, prepare thy ſoul for temptation.

2 Set thy heart aright, and conſtantly endure, and make not haſte in time of trouble.

3 Cleave unto him, and depart not away, that thou mayſt be increaſed at thy laſt end.

4 Whatſoever is brought upon thee, take cheerfully, and be patient when thou art changed to a low eſtate.

5 For gold is tried in the fire, and acceptable men in the furnace of adverſity.

6 Believe in him, and he will help thee, order thy way aright, and truſt in him.

7 Ye that fear the Lord, wait for his mercy, and go not aſide, leſt ye fail.

8 Ye that fear the Lord, believe him, and your reward ſhall not fail.

9 Ye that fear the Lord, hope for good, and for everlaſting joy and mercy.

10 Look at the generations of old, and ſee, did ever any truſt in the Lord, and was confounded? or did any abide in his fear, and was forſaken? or whom did he ever deſpiſe, that called upon him?

11 For the Lord is full of compaſſion, and mercy, long ſuffering, and very pitiful, and forgiveth ſins, and ſaveth in time of affliction.

12 Wo be to fearful hearts, and faint hands, and the ſinner that goeth two ways.

13 Wo unto him that is faint hearted, for he believeth not, therefore ſhall he not be defended.

14 Wo unto you that have loſt patience: and what will ye do when the Lord ſhall viſit you?

15 They that fear the Lord, will not diſobey his word, and they that love him, will keep his ways.

16 They that fear the Lord, will ſeek that which is well-pleaſing unto him, and they that love him, ſhall be filled with the law.

17 They that fear the Lord, will prepare their hearts, and humble their ſouls in his ſight:

18 *Saying*, We will fall into the hands of the Lord, and not into the hands of men: for as his majeſty is, ſo is his mercy.

CHAP. III.

3 Children muſt honour, and help both their parents. 21 We may not deſire to know all things. 26 The incorrigible muſt needs periſh. 30 Alms are rewarded.

HEAR me your father, O children, and do thereafter, that ye may be ſafe.

2 For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the ſons.

3 Whoſo honoureth his father, maketh an attonement for his ſins.

4 And he that honoureth his mother, is as one that layeth up treaſure.

5 Whoſo honoureth his father, ſhall have joy of *his own* children, and when he maketh his prayer, he ſhall be heard.

6 He that honoureth his father, ſhall have a long life, and he that is obedient unto the Lord, ſhall be a comfort to his mother.

7 He that feareth the Lord, will honour his father, and will do ſervice unto his parents, as to his maſters.

8 Honour thy father and mother, both in word and deed, that a bleſſing may come upon thee from them.

9 For the bleſſing of the father eſtabliſheth the houſes of children, but the curſe of the mother rooteth out foundations.

10 Glory not in the diſhonour of thy father, for thy fathers diſhonour is no glory unto thee.

11 For the glory of a man is from the honour of his father, and a mother in diſhonour, is a reproach unto the children.

12 My ſon, help thy father in his age, and grieve him not as long as he liveth.

13 And if his underſtanding fail, have patience with him, and deſpiſe him not, when thou art in thy full ſtrength.

14 For the relieving of thy father ſhall not be forgotten: and inſtead of ſins it ſhall be added to build thee up.

15 In the day of thine affliction it ſhall be remembred, thy ſins alſo ſhall melt away, as the ice in the fair warm weather.

16 He that forſaketh his father, is as a blaſphemer, and he that angreth his mother is curſed of God.

17 My ſon, go on with thy buſineſs in meekneſs, ſo ſhalt thou be beloved of him that is approved.

18 The greater thou art, the more humble thy ſelf, and thou ſhalt find favour before the Lord.

19 Many are in high place and of renown: but myſteries are revealed unto the meek.

20 For the power of the Lord is great, and he is honoured of the lowly.

21 Seek not out the things that are too hard for thee, neither ſearch the things that are above thy ſtrength.

22 But what is commanded thee, think thereupon with reverence, for it is not needful for thee, to ſee *with thine eyes*, the things that are in ſecret.

23 Be not curious in unneceſſary matters: for more things are ſhewed unto thee, than men underſtand.

24 For many are deceived by their own vain opinion, and an evil ſuſpicion hath overthrown their judgment.

25 Without eyes thou ſhalt want light: profeſs not the knowledge therefore that thou haſt not.

26 A ſtubborn heart ſhall fare evil at the laſt, and he that loveth danger, ſhall periſh therein.

27 An obſtinate heart ſhall be laden with ſorrows, and the wicked man ſhall heap ſin upon ſin.

28 In the puniſhment of the proud there is no remedy: for the plant of wickedneſs hath taken root in him.

29 The heart of the prudent will underſtand a parable, and an attentive ear is the deſire of a wiſe man.

30 Water will quench a flaming fire, and alms maketh an attonement for ſins.

31 And he that requiteth good turns, is mindful of that which may come hereafter: and when he falleth he ſhall find a ſtay.

CHAP. IV.

1 We may not deſpiſe the poor or fatherleſs, 11 but ſeek for wiſdom, 20 and not be aſhamed of ſome things, nor gainſay the truth, 30 nor be as lions in our houſes.

MY ſon, defraud not the poor of his living, and make not the needy eyes to wait long.

2 Make not an hungry ſoul ſorrowful, neither provoke a man in his diſtreſs.

3 Add not more trouble to an heart that is vexed, and defer not to give to him that is in need.

4 Reject not the ſupplication of the afflicted, neither turn away thy face from a poor man.

5 Turn not away thine eye from the needy, and give him none occaſion to curſe thee:

6 For if he curſe thee in the bitterneſs of his ſoul, his prayer ſhall be heard of him that made him.

7 Get thy ſelf the love of the congregation, and bow thy head to a great man.

8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly anſwer with meekneſs.

9 Deliver him that ſuffereth wrong, from the hand of the oppreſſor, and be not fainthearted when thou ſitteſt in judgment.

10 Be as a father unto the fatherleſs, and inſtead of a huſband unto their mother, ſo ſhalt thou be as the ſon of the moſt High, and he ſhall love thee more than thy mother doth.

11 Wiſdom exalteth her children, and layeth hold of them that ſeek her.

12 He that loveth her, loveth life, and they that ſeek to her early, ſhall be filled with joy.

13 He that holdeth her faſt, ſhall inherit glory, and whereſoever ſhe entreth, the Lord will bleſs.

14 They that ſerve her ſhall miniſter to the Holy One, and them that love her, the Lord doth love.

15 Whoſo giveth ear unto her, ſhall judge the nations, and he that attendeth unto her, ſhall dwell ſecurely.

16 If a man commit himſelf unto her, he ſhall inherit her, and his generation ſhall hold her in poſſeſſion.

17 For at the firſt ſhe will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her diſcipline until ſhe may truſt his ſoul, and try him by her laws.

18 Then will ſhe return the ſtrait way unto him, and comfort him, and ſhew him her ſecrets.

19 But if he go wrong, ſhe will forſake him, and give him over to his own ruin.

20 Obſerve the opportunity, and beware of evil, and be not aſhamed when it concerneth thy ſoul.

21 For there is a ſhame that bringeth ſin, and there is a ſhame which is glory and grace.

22 Accept no perſon againſt thy ſoul, and let not the reverence of any man cauſe thee to fall:

23 And refrain not to ſpeak, when there is occaſion to do good, and hide not thy wiſdom in her beauty.

24 For by ſpeech wiſdom ſhall be known, and learning by the word of the tongue.

25 In no wiſe ſpeak againſt the truth, but be abaſhed of the error of thine ignorance.

26 Be not aſhamed to confeſs thy ſins, and force not the courſe of the river.

27 Make not thy ſelf an underling to a fooliſh man, neither accept the perſon of the mighty.

28 Strive for the truth unto death, and the Lord ſhall fight for thee.

29 Be not haſty in thy tongue, and in thy deeds ſlack and remiſs.

30 Be not as a lion in thy houſe, nor frantick among thy ſervants.

31 Let not thine hand be ſtretched out to receive, and ſhut when thou ſhouldſt repay.

CHAP. V.

1 We muſt not preſume of our wealth and ſtrenth, 6 nor of the mercy of God to ſin. 9 We muſt not be double-tongued, 12 nor anſwer without knowledge.

SET not thy heart upon thy goods, and ſay not, I have enough for my life.

2 Follow not thine own mind, and thy ſtrength, to walk in the ways of thy heart:

3 And ſay not, Who ſhall controul me for my works? for the Lord will ſurely revenge thy pride.

4 Say not, I have ſinned, and what harm hath happened unto me? for the Lord is long ſuffering, he will in no wiſe let thee go.

5 Concerning propitiation, be not without fear to add ſin unto ſin.

6 And ſay not, his mercy is great, he will be pacified for the multitude of my ſins: for mercy and wrath come from him, and his indignation reſteth upon ſinners.

7 Make no tarrying to turn to the Lord, and put not off from day to day: for ſuddenly ſhall the wrath of the Lord come forth, and in thy ſecurity thou ſhalt be deſtroyed, and periſh in the day of vengeance.

8 Set not thine heart upon goods unjuſtly gotten: for they ſhall not profit thee in the day of calamity.

9 Winnow not with every wind, and go not into every way: for ſo doth the ſinner that hath a double tongue.

10 Be ſtedfaſt in thy underſtanding, and let thy word be the ſame.

11 Be ſwift to hear, and let thy life be ſincere, and with patience give anſwer.

12 If thou haſt underſtanding, anſwer thy neighbour, if not, lay thy hand upon thy mouth.

13 Honour and ſhame is in talk; and the tongue of man is his fall.

14 Be not called a whiſperer, and lie not in wait with thy tongue: for a foul ſhame is upon the thief, and an evil condemnation upon the double tongue.

15 Be not ignorant of any thing, in a great matter or a ſmall.

CHAP. VI.

2 Do not extol thy own conceit, 7 but make choice of a friend. 18 Seek wiſdom betimes. 20 It is grievous to ſome, 28 yet the fruits thereof are pleaſant. 35 Be ready to hear wiſe men.

INſtead of a friend, become not an enemy; for [thereby] thou ſhalt inherit an ill name, ſhame, and reproach: even ſo ſhall a ſinner that hath a double tongue.

2 Extol not thy ſelf in the counſel of thine own heart, that thy ſoul be not torn in pieces as a bull [ſtraying alone.]

3 Thou ſhalt eat up thy leaves, and loſe thy fruit, and leave thy ſelf as a dry tree.

4 A wicked ſoul ſhall deſtroy him that hath it, and ſhall make him to be laughed to ſcorn of his enemies.

5 Sweet language will multiply friends: and a fair-ſpeaking tongue will increaſe kind greetings.

6 Be in peace with many: nevertheleſs, have but one counſellor of a thouſand.

7 If thou wouldſt get a friend, prove him firſt, and be not haſty to credit him.

8 For ſome man is a friend for his own occaſion, and will not abide in the day of thy trouble.

9 And there is a friend, who being turned to enmity and ſtrife, will diſcover thy reproach.

10 Again, ſome friend is a companion at the table, and will not continue in the day of thy affliction.

11 But in thy proſperity he will be as thy ſelf, and will be bold over thy ſervants.

12 If thou be brought low, he will be againſt thee, and will hide himſelf from thy face.

13 Separate thy ſelf from thine enemies, and take heed of thy friends.

14 A faithful friend is a ſtrong defence: and he that hath found ſuch an one, hath found a treaſure.

15 Nothing doth countervail a faithful friend, and his excellency is unvaluable.

16 A faithful friend is the medicine of life, and they that fear the Lord, ſhall find him.

17 Whoſo feareth the Lord, ſhall direct his friendſhip aright, for as he is, ſo ſhall his neighbour be alſo.

18 My ſon, gather inſtruction from thy youth up: ſo ſhalt thou find wiſdom till thine old age.

19 Come unto her as one that ploweth, and ſoweth, and wait for her good fruits, for

thou ſhalt not toil much in labouring about her, but thou ſhalt eat of her fruits right ſoon.

20 She is very unpleaſant to the unlearned: he that is without underſtanding will not remain with her.

21 She will lie upon him as a mighty ſtone of trial, and he will caſt her from him ere it be long.

22 For wiſdom is according to her name, and ſhe is not manifeſt unto many.

23 Give ear, my ſon, receive my advice, and refuſe not my counſel,

24 And put thy feet into her fetters, and thy neck into her chain.

25 Bow down thy ſhoulder, and bear her, and be not grieved with her bonds.

26 Come unto her with thy whole heart, and keep her ways with all thy power.

27 Search and ſeek, and ſhe ſhall be made known unto thee, and when thou haſt got hold of her, let her not go.

28 For at the laſt thou ſhalt find her reſt, and that ſhall be turned to thy joy.

29 Then ſhall her fetters be a ſtrong defence for thee, and her chains a robe of glory.

30 For there is a golden ornament upon her, and her bands are purple lace.

31 Thou ſhalt put her on as a robe of honour: and ſhalt put her about thee as a crown of joy.

32 My ſon, If thou wilt, thou ſhalt be taught: and If thou wilt apply thy mind, thou ſhalt be prudent.

33 If thou love to hear, thou ſhalt receive underſtanding: and if thou bow thine ear, thou ſhalt be wiſe.

34 Stand in the multitude of the elders, and cleave unto him that is wiſe.

35 Be willing to hear every godly diſcourſe, and let not the parables of underſtanding eſcape thee.

36 And if thou ſeeſt a man of underſtanding, get thee betimes unto him, and let thy foot wear the ſteps of his door.

37 Let thy mind be upon the ordinances of the Lord, and meditate continually in his commandments: he ſhall eſtabliſh thine heart, and give thee wiſdom at thine own deſire.

CHAP. VII.

1 *We are exhorted from ſin,* 4 *from ambition,* 8 *preſumption,* 10 *and fainting in prayer:* 12 *from lying and backbiting,* 18 *and how to eſteem a friend:* 19 *a good wife:* 20 *a ſervant:* 22 *our cattle:* 23 *our children and parents:* 31 *the Lord and his prieſts:* 32 *the poor and thoſe that mourn.*

DO no evil, ſo ſhall no harm come unto thee.

2 Depart from the unjuſt, and iniquity ſhall turn away from thee.

3 My ſon, ſow not upon the furrows of unrighteouſneſs, and thou ſhalt not reap them ſeven fold.

4 Seek not of the Lord pre-eminence, neither of the king the ſeat of honour.

5 Juſtify not thy ſelf before the Lord, and boaſt not of thy wiſdom before the king.

6 Seek not to be judge, being not able to take away iniquity, leſt at any time thou fear the perſon of the mighty, and lay a ſtumbling-block in the way of thy uprightneſs.

7 Offend not againſt the multitude of a city, and then thou ſhalt not caſt thy ſelf down among the people.

8 Bind not one ſin upon another, for in one thou ſhalt not be unpuniſhed.

9 Say not, God will look upon the multitude of my oblations, and when I offer to the moſt high God, he will accept it.

10 Be not faint-hearted when thou makeſt thy prayer, and neglect not to give alms.

11 Laugh no man to ſcorn in the bitterneſs of his ſoul: for there is one which humbleth and exalteth.

12 Deviſe not a lie againſt thy brother: neither do the like to thy friend.

13 Uſe not to make any manner of lie: for the cuſtom thereof is not good.

14 Uſe not many words in a multitude of elders, and make not much babling when thou prayeſt.

15 Hate not laborious work, neither husbandry, which the moſt High hath ordained.

16 Number not thy ſelf among the multitude of ſinners, but remember that wrath will not tarry long.

17 Humble thy ſoul greatly: for the vengeance of the ungodly is fire and worms.

18 Change not a friend for any good by no means: neither a faithful brother for the gold of Ophir.

19 Forget not a wiſe and good woman: for her grace is above gold.

20 Whereas thy ſervant worketh truly, entreat him not evil, nor the hireling that beſtoweth himſelf wholly for thee.

21 Let thy ſoul love a good ſervant, and defraud him not of liberty.

22 Haſt thou cattle? have an eye to them, and if they be for thy profit, keep them with thee.

23 Haſt thou children? inſtruct them, and bow down thy neck from their youth.

24 Haſt thou daughters? have a care of their body, and ſhew not thy ſelf cheerful toward them.

25 Marry thy daughter, and ſo ſhalt thou have performed a weighty matter: but give her to a man of underſtanding.

26 Haſt thou a wife after thy mind? forſake her not, but give not thy ſelf over to a light woman.

27 Honour thy father with thy whole heart, and forget not the ſorrows of thy mother.

28 Remember that thou waſt begot of them, and how canſt thou recompenſe them the things that they have done for thee?

29 Fear the Lord withal thy ſoul, and reverence his prieſts.

30 Love him that made thee with all thy ſtrength, and forſake not his miniſters.

31 Fear the Lord, and honour the prieſt: and give him his portion, as it is commanded thee, the firſt-fruits and the treſpaſs-offering, and the gift of the ſhoulders, and the ſacrifice of ſanctification, and the firſt-fruits of the holy things.

32 And ſtretch thine hand unto the poor, that thy bleſſing may be perfected.

33 A gift hath grace in the ſight of every man living, and for the dead detain it not.

34 Fail not to be with them that weep, and mourn with them that mourn.

35 Be not ſlow to viſit the ſick: for that ſhall make thee to be beloved.

36 Whatſoever thou takeſt in hand, remember the end, and thou ſhalt never do amiſs.

CHAP. VIII.

1 *Whom we may not ſtrive with,* 8 *nor deſpiſe,* 10 *nor provoke,* 15 *nor have to do with.*

STRIVE not with a mighty man, leſt thou fall into his hands.

2 Be not at variance with a rich man, leſt he overweigh thee: for gold hath deſtroyed many, and perverted the hearts of kings.

3 Strive not with a man that is full of tongue, and heap not wood upon his fire.

4 Jeſt not with a rude man, leſt thy anceſtors be diſgraced.

5 Reproach not a man that turneth from ſin, but remember that we are all worthy of puniſhment.

6 Diſhonour not a man in his old age: for even ſome of us wax old.

7 Rejoice not over thy greateſt enemy being dead, but remember that we die all.

8 Deſpiſe not the courſe of the wiſe, but acquaint thy ſelf with their proverbs, for of them thou ſhalt learn inſtruction, and how to ſerve great men with eaſe.

9 Miſs not the diſcourſe of the elders: for they alſo learned of their fathers, and of them thou ſhalt learn underſtanding, and to give anſwer as need requireth.

10 Kindle not the coals of a ſinner, leſt thou be burnt with the flame of his fire.

11 Riſe not up (in anger) at the preſence of an injurious perſon, leſt he lie in wait to entrap thee in thy words.

12 Lend not unto him that is mightier than thy ſelf; for if thou lendeſt him, count it but loſt.

13 Be not ſurety above thy power: for if thou be ſurety, take care to pay it.

14 Go not to law with a judge, for they will judge for him according to his honour.

15 Travel not by the way with a bold fellow, leſt he become grievous unto thee: for he will do according to his own will, and thou ſhalt periſh with him through his folly.

16 Strive not with an angry man, and go not with him into a ſolitary place: for blood is as nothing in his ſight, and where there is no help, he will overthrow thee.

17 Conſult not with a fool; for he cannot keep counſel.

18 Do no ſecret thing before a ſtranger, for thou knoweſt not what he will bring forth.

19 Open not thine heart to every man, leſt he requite thee with a ſhrewd turn.

CHAP. IX.

1 *We are adviſed how to uſe our wives.* 3 *What women to avoid.* 10 *And not to change an old friend.* 13 *Not to be familiar with men in authority.* 14 *But to know our neighbour,* 15 *and to converſe with wiſe men.*

BE not jealous over the wife of thy boſom, and teach her not an evil leſſon againſt thy ſelf.

2 Give not thy ſoul unto a woman, to ſet her foot upon thy ſubſtance.

3 Meet not with an harlot, leſt thou fall into her ſnares.

4 Uſe not much the company of a woman that is a ſinger, leſt thou be taken with her attempts.

5 Gaze not on a maid, that thou fall not by thoſe things, that are precious in her.

6 Give not thy ſoul unto harlots, that thou loſe not thine inheritance.

7 Look not round about thee in the ſtreets of the city, neither wander thou in the ſolitary places thereof.

8 Turn away thine eye from a beautiful woman, and look not upon anothers beauty: for many have been deceived by the beauty of a woman, for herewith love is kindled as a fire.

9 Sit not at all with another mans wife, nor ſit down with her in thine arms, and ſpend not thy money with her at the wine, leſt thine heart incline unto her, and ſo through thy deſire thou fall into deſtruction.

10 Forſake not an old friend, for the new is not comparable to him: a new friend is as new wine: when it is old, thou ſhalt drink it with pleaſure.

11 Envy not the glory of a ſinner: for thou knoweſt not what ſhall be his end.

12 Delight not in the thing that the ungodly have pleaſure in, but remember they ſhall not go unpuniſhed unto their grave.

13 Keep thee far from the man that hath power to kill, ſo ſhalt thou not doubt the fear of death: and if thou come unto him, make no fault, leſt he take away thy life preſently: remember that thou goeſt in the midſt of ſnares, and that thou walkeſt upon the battlements of the city.

14 As near as thou canſt gueſs at thy neighbour, and conſult with the wiſe.

15 Let thy talk be with the wiſe, and all thy communication in the law of the moſt High.

16 And let juſt men eat and drink with thee, and let thy glorying be in the fear of the Lord.

17 For the hand of the artificer, the work ſhall be commended: and the wiſe ruler of the people, for his ſpeech.

18 A man of an ill tongue is dangerous in his city, and he that is raſh in his talk, ſhall be hated.

CHAP. X.

1 The commodities of a wiſe ruler. 4 God ſetteth him up. 7 The inconveniencies of pride, injuſtice, and covetouſneſs. 14 What God hath done to the proud. 19 Who ſhall be honoured, 29 and who not.

A Wiſe judge will inſtruct his people, and the government of a prudent man is well ordered.

2 As the judge of the people is himſelf, ſo are his officers, and what manner of man the ruler of the city is, ſuch are all they that dwell therein.

3 An unwiſe king deſtroyeth his people; but through the prudence of them which are in authority, the city ſhall be inhabited.

4 The power of the earth is in the hand of the Lord, and in due time he will ſet over it one that is profitable.

5 In the hand of God is the proſperity of man: and upon the perſon of the ſcribe ſhall he lay his honour.

6 Bear not hatred to thy neighbour for every wrong, and do nothing at all by injurious practices.

7 Pride is hateful before God and man: and by both doth one commit iniquity.

8 Becauſe of unrighteous dealings, injuries, and riches got by deceit, the kingdom is tranſlated from one people to another.

9 Why is earth and aſhes proud? There is not a more wicked thing than a covetous man: for ſuch an one ſetteth his own ſoul to ſale, becauſe while he liveth, he caſteth away his bowels.

10 The phyſician cutteth off a long diſeaſe, and he that is to-day a king, to-morrow ſhall die.

11 For when a man is dead, he ſhall inherit creeping things, beaſts and worms.

12 The beginning of pride is, when one departeth from God, and his heart is turned away from his maker.

13 For pride is the beginning of ſin, and he that hath it, ſhall power out abomination: and therefore the Lord brought upon them ſtrange calamities, and overthrew them utterly.

14 The Lord hath caſt down the thrones of proud princes, and ſet up the meek in their ſtead.

15 The Lord hath plucked up the roots of the proud nations: and planted the lowly in their place.

16 The Lord overthrew countries of the heathen, and deſtroyed them to the foundation of the earth.

17 He took ſome of them away, and deſtroyed them, and hath made their memorial to ceaſe from the earth.

18 Pride was not made for men, nor furious anger for them that are born of a woman.

19 They that fear the Lord, are a ſure ſeed, and they that love him, an honourable plant: they that regard not the law, are a diſhonourable ſeed, they that tranſgreſs the commandments, are deceivable ſeed.

20 Among brethren, he that is chief, is honourable, ſo are they that fear the Lord in his eyes.

21 The fear of the Lord goeth before the obtaining of authority: but roughneſs and pride is the loſing thereof.

22 Whether he be rich, noble, or poor, their glory is the fear of the Lord.

23 It is not meet to deſpiſe the poor man that hath underſtanding, neither is it convenient to magnify a ſinful man.

24 Great men, and judges, and potentates ſhall be honoured, yet is there none of them greater than he that feareth the Lord.

25 Unto the ſervant that is wiſe, ſhall they that are free do ſervice: and he that hath knowledge, will not grudge, when he is reformed.

26 Be not overwiſe in doing thy buſineſs, and boaſt not thy ſelf in the time of thy diſtreſs.

27 Better is he that laboureth and aboundeth in all things, than he that boaſteth himſelf, and wanteth bread.

28 My ſon, glorify thy ſoul in meekneſs, and give it honour according to the dignity thereof.

29 Who will juſtify him that ſinneth againſt his own ſoul? and who will honour him that diſhonoureth his own life?

30 The poor man is honoured for his skill, and the rich man is honoured for his riches.

31 He that is honoured in poverty, how much more in riches? and he that is diſhonourable in riches, how much more in poverty?

CHAP. XI.

1 We may not vaunt or ſet forth our ſelves, 8 nor anſwer raſhly, 10 nor meddle with any matters. 14 Wealth and all things elſe are from God. 24 Brag not of thy wealth, 29 nor bring every man into thy houſe.

WIſdom lifteth up the head of him that is of low degree, and maketh him to ſit among great men.

2 Commend not a man for his beauty, neither abhor a man for his outward appearance.

3 The bee is little among ſuch as flie, but her fruit is the chief of ſweet things.

4 Boaſt not of thy clothing and raiment, and exalt not thy ſelf in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden.

5 Many kings have ſat down upon the ground, and one that was never thought of, hath worn the crown.

6 Many mighty men hath been greatly diſgraced: and the honourable hath been delivered into other mens hands.

7 Blame not before thou haſt examined the truth: underſtand firſt, and then rebuke.

8 Anſwer not, before thou haſt heard the cauſe: neither interrupt men in the midſt of their talk.

9 Strive not in a matter that concerneth thee not; and ſit not in judgment with ſinners.

10 My ſon, meddle not with many matters: for if thou meddle much, thou ſhalt not be innocent: and if thou follow after, thou ſhalt not obtain, neither ſhalt thou eſcape by flying.

11 There is one that laboureth and taketh pains, and maketh haſte, and is ſo much the more behind.

12 Again, there is another that is ſlow, and hath need of help, wanting ability, and full of poverty, yet the eye of the Lord looked upon him for good, and ſet him up from his low eſtate,

13 And lifted up his head from miſery, ſo that many that ſaw it, marvelled at him.

14 Proſperity and adverſity, life and death, poverty and riches come of the Lord.

15 Wiſdom, knowledge, and underſtanding of the law, are of the Lord: love, and the way of good works are from him.

16 Error and darkneſs had their beginning together with ſinners: and evil ſhall wax old with them that glory therein.

17 The gift of the Lord remaineth with the godly, and his ſavour bringeth proſperity for ever.

18 There is that waxeth rich by his warineſs, and pinching, and this is the portion of his reward:

19 Whereas he ſaith, I have ſound reſt, and now will eat continually of my goods, and *yet* he knoweth not what time ſhall come upon him, and that he muſt leave thoſe things to others, and die.

20 Be ſtedfaſt in thy covenant, and be converſant therein, and wax old in thy work.

21 Marvel not at the works of ſinners, but truſt in the Lord, and abide in thy labour: for it is an eaſy thing in the ſight of the Lord, on the ſudden to make a poor man rich.

22 The bleſſing of the Lord is in the reward of the godly, and ſuddenly he maketh his bleſſing to flouriſh.

23 Say not, What profit is there of my ſervice? and what good things ſhall I have hereafter?

24 Again, ſay not, I have enough, and poſſeſs many things; and what evil can come to me hereafter.

25 In the day of proſperity, there is a forgetfulneſs of affliction: and in the day of affliction, there is no more remembrance of proſperity.

26 For it is an eaſy thing unto the Lord in the day of death, to reward a man according to his ways.

27 The affliction of an hour, maketh a man forget pleaſure: and in his end, his deeds ſhall be diſcovered.

28 Judge none bleſſed before his death: for a man ſhall be known in his children.

29 Bring not every man into thine houſe: for the deceitful man hath many trains.

30 Like as a partridge taken [and kept] in a cage, ſo is the heart of the proud; and like as a ſpy, watcheth he for thy fall.

31 For he lieth in wait, and turneth good into evil, and in things worthy praiſe will lay blame upon thee.

32 Of a ſpark of fire, a heap of coals is kindled: and a ſinful man layeth wait for blood.

33 Take heed of a miſchievous man, (for he worketh wickedneſs) leſt he bring upon thee a perpetual blot.

34 Receive a ſtranger into thine houſe, and he will diſturb thee, and turn thee out of thine own.

CHAP. XII.

2 *Be not liberal to the ungodly.* 10 *Truſt not thine enemy, nor the wicked.*

WHEN thou wilt do good, know to whom thou doſt it, ſo ſhalt thou be thanked for thy benefits.

2 Do good to the godly man, and thou ſhalt find a recompenſe; and if not from him, yet from the moſt High.

3 There can no good come to him that is always occupied in evil, nor to him that giveth no alms.

4 Give to the godly man, and help not a ſinner.

5 Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, leſt he overmaſter thee thereby. For [elſe] thou ſhalt receive twice as much evil, for all the good thou ſhalt have done unto him.

6 For the moſt High hateth ſinners, and will repay vengeance unto the ungodly, and keepeth them againſt the mighty day of their puniſhment.

7 Give unto the good, and help not the ſinner.

8 A friend cannot be known in proſperity, and an enemy cannot be hidden in adverſity.

9 In the proſperity of a man enemies will be grieved, but in his adverſity, even a friend will depart.

10 Never truſt thine enemy: for like as iron ruſteth, ſo is his wickedneſs.

11 Though he humble himſelf, and go crouching, yet take good heed, and beware of him, and thou ſhalt be unto him, as if thou hadſt wiped a looking-glaſs, and thou ſhalt know that his ruſt hath not been altogether wiped away.

12 Set him not by thee, leſt when he hath overthrown thee, he ſtand up in thy place, neither let him ſit at thy right hand, leſt he ſeek to take thy ſeat, and thou at the laſt remember my words, and be pricked therewith.

13 Who will pity a charmer that is bitten with a ſerpent? or any ſuch as come nigh wild beaſts?

14 So one that goeth to a ſinner, and is defiled with him in his ſins, who will pity?

15 For a while he will abide with thee, but if thou begin to fall, he will not tarry.

16 An enemy ſpeaketh ſweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will not be ſatisfied with blood.

17 If adverſity come upon thee, thou ſhalt find him there firſt, and though he pretend to help thee, yet ſhall he undermine thee.

18 He will ſhake his head, and clap his hands, and whiſper much, and change his countenance.

CHAP. XIII.

1 Keep not company with the proud, or a mightier than thy ſelf. 15 Like will to like. 21 The difference between the rich and the poor. 25 A man's heart will change his countenance.

HE that toucheth pitch, ſhall be defiled therewith, and he that hath fellowſhip with a proud man, ſhall be like unto him.

2 Burthen not thy ſelf above thy power, while thou liveſt, and have no fellowſhip with one that is mightier and richer than thy ſelf. For how agree the kettle and the earthen pot together? for if the one be ſmitten againſt the other, it ſhall be broken.

3 The rich man hath done wrong, and yet he threatneth withal: the poor is wronged, and he muſt intreat alſo.

4 If thou be for his profit, he will uſe thee: but if thou have nothing, he will forſake thee.

5 If thou have any thing, he will live with thee, yea, he will make thee bare, and will not be ſorry for it.

6 If he have need of thee, he will deceive thee, and ſmile upon thee, and put thee in hope, he will ſpeak thee fair, and ſay, What wanteſt thou?

7 And he will ſhame thee by his meats, until he have drawn thee dry twice or thrice, and at the laſt he will laugh thee to ſcorn: afterward when he ſeeth thee, he will forſake thee, and ſhake his head at thee.

8 Beware that thou be not deceived, and brought down in thy jollity.

9 If thou be invited of a mighty man, withdraw thy ſelf, and ſo much the more will he invite thee.

10 Preſs thou not upon him, leſt thou be put back, ſtand not far off, leſt thou be forgotten.

11 Affect not to be made equal unto him in talk, and believe not his many words: for with much communication will he tempt thee; and ſmiling upon thee will get out thy ſecrets.

12 But cruelly he will lay up thy words, and will not ſpare to do thee hurt, and to put thee in priſon.

13 Obſerve and take good heed, for thou walkeſt in peril of thy overthrowing: when thou heareſt theſe things, awake in thy ſleep.

14 Love the Lord all thy life, and call upon him for thy ſalvation.

15 Every beaſt loveth his like, and every man loveth his neighbour.

16 All fleſh conſorteth according to kind, and a man will cleave to his like.

17 What fellowſhip hath the wolf with the lamb? ſo the ſinner with the godly.

18 What agreement is there between the hyena and the dog? and what peace between the rich and the poor?

19 As the wild aſs is the lions prey in the wilderneſs: ſo the rich eat up the poor.

20 As the proud hate humility: ſo doth the rich abhor the poor.

21 A rich man beginning to fall, is held up of his friends: but a poor man being down, is thruſt alſo away by his friends.

22 When a rich man is fallen, he hath many helpers: he ſpeaketh things not to be ſpoken, and yet men juſtify him: the poor man ſlipt, and yet they rebuked him too: he ſpake wiſely, and could have no place.

23 When a rich man ſpeaketh, every man holdeth his tongue, and look what he ſaith, they extol it to the clouds; but if the poor man ſpeak, they ſay, What fellow is this? and if he ſtumble, they will help to overthrow him.

24 Riches are good unto him that hath no ſin, and poverty is evil in the mouth of the ungodly.

25 The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a cheerful countenance.

26 A cheerful countenance is a token of a heart that is in proſperity, and the finding out of parables, is a weariſom labour of the mind.

CHAP. XIV.

1 A good conſcience maketh men happy. 5 The niggard doth good to none. 13 But do thou good. 20 Men are happy that draw near to wiſdom.

BLeſſed is the man that hath not ſlipt with his mouth, and is not pricked with the multitude of ſins.

2 Bleſſed is he whoſe conſcience hath not condemned him, and who is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard: and what ſhould an envious man do with money?

4 He that gathereth by defrauding his own ſoul, gathereth for others, that ſhall ſpend his goods riotouſly.

5 He that is evil to himſelf, to whom will he be good? he ſhall not take pleaſure in his goods.

6 There is none worſe than he that envieth himſelf; and this is a recompenſe of his wickedneſs.

7 And if he doth good, he doth it unwillingly, and at the laſt he will declare his wickedneſs.

8 The envious man hath a wicked eye, he turneth away his face and deſpiſeth men.

9 A covetous mans eye is not ſatisfied with his portion, and the iniquity of the wicked drieth up his ſoul.

10 A wicked eye envieth [his] bread, and he is a niggard at his table.

11 My ſon, according to thy ability do good to thy ſelf, and give the Lord his due offering.

12 Remember that death will not be long in coming, and that the covenant of the grave is not ſhewed unto thee.

13 Do good unto thy friend before thou die, and according to thy ability, ſtretch out thy hand and give to him.

14 Defraud not thy ſelf of the good day, and let not the part of a good deſire overpaſs thee.

15 Shalt thou not leave thy travails unto another? and thy labours to be divided by lot?

16 Give, and take, and ſanctify thy ſoul, for there is no ſeeking of dainties in the grave.

17 All fleſh waxeth old as a garment: for the covenant from the beginning is; Thou ſhalt die the death.

18 As of the green leaves on a thick tree, ſome fall, and ſome grow; ſo is the generation of fleſh and blood, one cometh to an end, and another is born.

19 Every work rotteth and conſumeth away, and the worker thereof ſhall go withal.

20 Bleſſed is the man that doth meditate good things in wiſdom, and that reaſoneth of holy things by his underſtanding.

21 He that conſidereth her ways in his heart, ſhall alſo have underſtanding in her ſecrets.

22 Go after her as one that traceth, and lie in wait in her ways.

23 He that prieth in at her windows, ſhall alſo hearken at her doors.

24 He that doth lodge near her houſe, ſhall alſo faſten a pin in her walls.

25 He ſhall pitch his tent nigh unto her, and ſhall lodge in a lodging where good things are.

26 He ſhall ſet his children under her ſhelter, and ſhall lodge under her branches.

27 By her he ſhall be covered from heat, and in her glory ſhall he dwell.

CHAP. XV.

2 Wiſdom embraceth thoſe that fear God. 7 The wicked ſhall not get her. 11 We may not charge God with our faults. 14 For he made, and left us to our ſelves.

HE that feareth the Lord will do good, and he that hath the knowledge of the law ſhall obtain her.

2 And as a mother ſhall ſhe meet him, and receive him as a wife married of a virgin.

3 With the bread of underſtanding ſhall ſhe feed him, and give him the water of wiſdom to drink.

4 He ſhall be ſtayed upon her, and ſhall not be moved, and ſhall rely upon her, and ſhall not be confounded.

5 She ſhall exalt him above his neighbours, and in the midſt of the congregation ſhall ſhe open his mouth.

6 He ſhall find joy, and a crown of gladneſs, and ſhe ſhall cauſe him to inherit an everlaſting name.

7 But fooliſh men ſhall not attain unto her, and ſinners ſhall not ſee her.

8 For ſhe is far from pride, and men that are liars cannot remember her.

9 Praiſe is not ſeemly in the mouth of a ſinner, for it was not ſent him of the Lord.

10 For praiſe ſhall be uttered in wiſdom, and the Lord will proſper it.

11 Say not thou, It is through the Lord, that I fell away, for thou oughtſt not to do the things that he hateth.

12 Say not thou, He hath cauſed me to err, for he hath no need of the ſinful man.

13 The Lord hateth all abomination, and they that fear God love it not.

14 He himſelf made man from the beginning, and left him in the hand of his counſel,

15 If thou wilt, to keep the commandments, and to perform acceptable faithfulneſs.

16 He hath ſet fire and water before thee: ſtretch forth thy hand unto whether thou wilt.

17 Before man is liſe and death, and whether him liketh ſhall be given him.

18 For the wiſdom of the Lord is great, and he is mighty in power, and beholdeth all things,

19 And his eyes are upon them that fear him, and he knoweth every work of man.

20 He hath commanded no man to do wickedly, neither hath he given any man licence to ſin.

CHAP. XVI.

1 It is better to have none than many lewd children. 6 The wicked are not ſpared for their number. 12 Both the wrath and the mercy of the Lord are great. 17 The wicked cannot be hid. 20 God's works are unſearchable.

DESIRE not a multitude of unprofitable children, neither delight in ungodly ſins.

2 Though they multiply, rejoice not in them, except the fear of the Lord be with them.

3 Truſt not thou in their life, neither reſpect their multitude: for one that is juſt, is better than a thouſand, and better it is to die without children, than to have them that are ungodly.

4 For by one that hath underſtanding, ſhall the city be repleniſhed, but the kindred of the wicked ſhall ſpeedily become deſolate.

5 Many ſuch things have I ſeen with mine eyes, and mine ear hath heard greater things than theſe.

6 In the congregation of the ungodly ſhall a fire be kindled, and in a rebellious nation, wrath is ſet on fire.

7 He was not pacified towards the old giants, who fell away in the ſtrength of their fooliſhneſs.

8 Neither ſpared he the place where Lot ſojourned, but abhorred them for their pride.

9 He pitied not the people of perdition, who were taken away in their ſins.

10 Nor the ſix hundredth thouſand footmen, who were gathered together in the hardneſs of their hearts.

11 And if there be one ſtiff-necked among the people, it is marvel, if he eſcape unpuniſhed; for mercy and wrath are with him, he is mighty to forgive, and to pour out diſpleaſure.

12 As his mercy is great, ſo is his correction alſo: he judgeth a man according to his works.

13 The ſinner ſhall not eſcape with his ſpoils, and the patience of the godly ſhall not be fruſtrate.

14 Make way for every work of mercy: for every man ſhall find according to his works.

15 The Lord hardned Pharaoh, that he ſhould not know him, that his powerful works might be known to the world.

16 His mercy is manifeſt to every creature, and he hath ſeparated his light from the darkneſs with an adamant.

17 Say not thou, I will hide my ſelf from the Lord: ſhall any remember me from above? I ſhall not be remembred among ſo many people: for what is my ſoul among ſuch an infinite number of creatures?

18 Behold, the heaven, and the heaven of heavens, the deep and the earth, and all that therein is, ſhall be moved when he ſhall viſit.

19 The mountains alſo, and foundations of the earth ſhall be ſhaken with trembling, when the Lord looketh upon them.

20 No heart can think upon theſe things worthily: and who is able to conceive his ways?

21 It is a tempeſt, which no man can ſee: for the moſt part of his works are hid.

22 Who can declare the works of his juſtice? or who can endure them? for his covenant is afar off, and the trial of all things is in the end.

23 He that wanteth underſtanding, will think upon vain things: and a fooliſh man erring, imagineth follies.

24 My ſon, hearken unto me, and learn knowledge, and mark my words with thy heart.

25 I will ſhew forth doctrine in weight, and declare his knowledge exactly.

26 The works of the Lord are done in judgment from the beginning: and from the time he made them, he diſpoſed the parts thereof.

27 He garniſhed his works for ever, and in his hand are the chief of them unto all generations: they neither labour, nor are weary, nor ceaſe from their works.

28 None of them hindreth another, and they ſhall never diſobey his word.

29 After this, the Lord looked upon the earth, and filled it with his bleſſings.

30 With all manner of living things hath he covered the face thereof, and they ſhall return into it again.

CHAP. XVII.

1 How God created and furniſhed man. 14 Avoid all ſin: 19 For God ſeeth all things. 25 Turn to him while thou liveſt.

THE Lord created man of the earth, and turned him into it again.

2 He gave them few days, and a ſhort time, and power alſo over the things therein.

3 He endued them with ſtrength by themſelves, and made them according to his image.

4 And put the fear of man upon all fleſh, and gave him dominion over beaſts and fowls.

5 [They received the uſe of the five operations of the Lord, and in the ſixth place he imparted them underſtanding, and in the ſeventh ſpeech, an interpreter of the cogitations thereof.]

6 Counſel, and a tongue, and eyes, ears, and a heart, gave he them to underſtand.

7 Withal, he filled them with the knowledge of underſtanding, and ſhewed them good and evil.

8 He ſet his eye upon their hearts, that he might ſhew them the greatneſs of his works.

9 He gave them to glory in his marvellous acts for ever, that they might declare his works with underſtanding.

10 And the elect ſhall praiſe his holy name.

11 Beſides this he gave them knowledge, and the law of life for an heritage.

12 He made an everlaſting covenant with them, and ſhewed them his judgments.

13 Their eyes ſaw the majeſty of his glory, and their ears heard his glorious voice.

14 And he ſaid unto them, Beware of all unrighteouſneſs, and he gave every man commandment concerning his neighbour.

15 Their ways are ever before him, and ſhall not be hid from his eyes.

16 Every man from his youth is given to evil, neither could they make to themſelves fleſhy hearts for ſtony.

17 For in the diviſion of the nations of the whole earth, he ſet a ruler over every people, but Iſrael is the Lords portion.

18 Whom being his firſt-born, he nouriſheth with diſcipline, and giving him the light of his love, doth not forſake him.

19 Therefore all their works are as the ſun before him, and his eyes are continually upon their ways.

20 None of their unrighteous deeds are hid from him, but all their ſins are before the Lord.

21 But the Lord being gracious, and knowing his workmanſhip, neither left nor forſook them, but ſpared them.

22 The alms of a man is as a ſignet with him, and he will keep the good deeds of man, as the apple of the eye, and give repentance to his ſons and daughters.

23 Afterwards he will riſe up and reward them, and render their recompenſe upon their heads.

24 But unto them that repent, he granted them return, and comforted thoſe that failed in patience.

25 Return unto the Lord, and forſake thy ſins, make thy prayer before his face, and offend leſs.

26 Turn again to the moſt High, and turn away from iniquity: for he will lead thee out of darkneſs into the light of health, and hate thou abomination vehemently.

27 Who ſhall praiſe the moſt High in the grave, inſtead of them which live and give thanks?

28 Thankſgiving periſheth from the dead, as from one that is not: the living and ſound in heart ſhall praiſe the Lord.

29 How great is the loving-kindneſs of the Lord our God, and his compaſſion unto ſuch as turn unto him in holineſs?

30 For all things cannot be in men, becauſe the ſon of man is not immortal.

31 What is brighter than the ſun? yet the light thereof faileth: and fleſh and blood will imagine evil.

32 He vieweth the power of the height of heaven, and all men are but earth and aſhes.

CHAP. XVIII.

4 God's works are to be wondred at. 9 Man's life is ſhort. 11 God is merciful. 15 Do not blemiſh thy good deeds with ill words. 22 Defer not to be juſtified. 30 Follow not thy luſts.

HE that liveth for ever, created all things in general.

2 The Lord only is righteous, and there is none other but he.

3 Who governeth the world with the palm of his hand, and all things obey his will, for he is the king of all, by his power dividing holy things among them from prophane.

4 To whom hath he given power to declare his works? and who ſhall find out his noble acts?

5 Who ſhall number the ſtrength of his Majeſty? and who ſhall alſo tell out his mercies?

6 As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out.

7 When a man hath done, then he beginneth, and when he leaveth off, then he ſhall be doubtful.

8 What is man, and whereto ſerveth he? what is his good, and what is his evil?

9 The number of mans days at the moſt are an hundred years.

10 As a drop of water unto the ſea, and a gravel ſtone in compariſon of the ſand, ſo are a thouſand years to the days of eternity.

11 Therefore is God patient with them, and poureth forth his mercy upon them.

12 He ſaw and perceived their end to be evil, therefore he multiplied his compaſſion.

13 The mercy of man is toward his neighbour, but the mercy of the Lord is upon all fleſh: he reproveth and nurtureth, and teacheth, and bringeth again as a ſhepherd his flock.

14 He hath mercy on them that receive diſcipline, and that diligently ſeek after his judgments.

15 My ſon, blemiſh not thy good deeds, neither uſe uncomfortable words when thou giveſt any thing.

16 Shall not the dew aſſwage the heat? ſo is a word better than a gift.

17 Lo, is not a word better than a gift? but both are with a gracious man.

18 A fool will upbraid churliſhly, and a gift of the envious conſumeth the eyes.

19 Learn before thou ſpeak, and uſe phyſick, or ever thou be ſick.

20 Before judgment examine thy ſelf, and in the day of viſitation thou ſhalt find mercy.

21 Humble thy ſelf before thou be ſick, and in the time of ſins ſhew repentance.

22 Let nothing hinder thee to pay thy vow in due time, and defer not until death to be juſtified.

23 Before thou prayeſt, prepare thy ſelf; and be not as one that tempteth the Lord.

24 Think upon the wrath that ſhall be at the end; and the time of vengeance when he ſhall turn away his face.

25 When thou haſt enough remember the time of hunger, and when thou art rich think upon poverty and need.

26 From the morning until the evening the time is changed, and all things are ſoon done before the Lord.

27 A wiſe man will fear in every thing, and in the day of ſinning he will beware of offence: but a fool will not obſerve time.

28 Every man of underſtanding knoweth wiſdom, and will give praiſe unto him that found her.

29 They that were of underſtanding in ſayings, became alſo wiſe themſelves, and poured forth exquiſite parables.

30 Go not after thy luſts, but refrain thy ſelf from thine appetites.

31 If thou giveſt thy ſoul the deſires that pleaſe her, ſhe will make thee a laughing-ſtock to thine enemies, that malign thee.

32 Take not pleaſure in much good cheer, neither be tied to the expence thereof.

33 Be not made a beggar by banqueting upon borrowing, when thou haſt nothing in thy purſe: for thou ſhalt lie in wait for thy own life: and he talked on.

CHAP. XIX.

2 Wine and women ſeduce wiſe men. 7 Say not all thou heareſt. 17 Reprove thy friend without anger. 22 There is no wiſdom in wickedneſs.

A Labouring man that is given to drunkenneſs ſhall not be rich, and he that contemneth ſmall things ſhall fall by little and little.

2 Wine and women will make men of underſtanding to fall away, and he that cleaveth to harlots will become impudent.

3 Moths and worms ſhall have him to heritage, and a bold man ſhall be taken away.

4 He that is haſty to give credit is lightminded, and he that ſinneth ſhall offend againſt his own ſoul.

5 Whoſo taketh pleaſure in wickedneſs ſhall be condemned, but he that reſiſteth pleaſures, crowneth his life.

6 He that can rule his tongue ſhall live without ſtriſe, and he that hateth babling, ſhall have leſs evil.

7 Rehearſe not unto another that which is told unto thee, and thou ſhalt fare never the worſe.

8 Whether it be to a friend or foe, talk not of other mens lives, and if thou canſt without offence, reveal them not.

9 For he heard and obſerved thee, and when time cometh he will hate thee.

10 If thou haſt heard a word, let it die with thee, and be bold, it will not burſt thee.

11 A fool travaileth with a word, as a woman in labour of a child.

12 As an arrow that ſticketh in a mans thigh, ſo is a word within a fools belly.

13 Admoniſh a friend, it may be he hath not done it, and if he have done it that he do it no more.

14 Admoniſh thy friend, it may be he hath not ſaid it, and if he have, that he ſpeak it not again.

15 Admoniſh a friend: for many times it is a ſlander, and believe not every tale.

16 There is one that ſlippeth in his ſpeech, but not from his heart, and who is he that hath not offended with his tongue?

17 Admoniſh thy neighbour before thou threaten him, and not being angry give place to the law of the moſt High.

18 The fear of the Lord is the firſt ſtep to be accepted [of him,] and wiſdom obtaineth his love.

19 The knowledge of the commandments of the Lord, is the doctrine of life, and they that do things that pleaſe him, ſhall receive the fruit of the tree of immortality.

20 The fear of the Lord is all wiſdom, and in all wiſdom is the performance of the law, and the knowledge of his omnipotency.

21 If a ſervant ſay to his maſter, I will not do as it pleaſeth thee, though afterward he do it, he angreth him that nouriſheth him.

22 The knowledge of wickedneſs is not wiſdom, neither at any time the counſel of ſinners, prudence.

23 There is a wickedneſs, and the ſame an abomination, and there is a fool wanting in wiſdom.

24 He that hath ſmall underſtanding and feareth God, is better than one that hath much wiſdom, and tranſgreſſeth the law of the moſt High.

25 There is an exquiſite ſubtilty, and the ſame is unjuſt, and there is one that turneth aſide to make judgment appear: and there is a wiſe man that juſtifieth in judgment.

26 There is a wicked man that hangeth down his head ſadly; but inwardly he is full of deceit,

27 Caſting down his countenance, and making as if he heard not: where he is not known, he will do thee a miſchief before thou be aware.

28 And if for want of power he be hindred from ſinning, yet when he findeth opportunity he will do evil.

29 A man may be known by his look, and one that hath underſtanding, by his countenance, when thou meeteſt him.

30 A mans attire, and exceſſive laughter, and gate, ſhew what he is.

CHAP. XX.

1 Of ſilence and ſpeaking. 10 Of gifts, and gain. 18 Of ſlipping by the tongue. 24 Of lying. 27 Of divers advertiſements.

THERE is a reproof that is not comely: again, ſome man holdeth his tongue, and he is wiſe.

2 It is much better to reprove, than to be angry ſecretly, and he that confeſſeth his fault, ſhall be preſerved from hurt.

3 How good is it when thou art reproved, to ſhew repentance? for ſo ſhalt thou eſcape wilful ſin.

4 As is the luſt of an eunuch to deflour a virgin, ſo is he that executeth judgment with violence.

5 There is one that keepeth ſilence and is found wiſe: and another by much babling becometh hateful.

6 Some man holdeth his tongue, becauſe he hath not to anſwer, and ſome keepeth ſilence, knowing his time.

7 A wiſe man will hold his tongue till he ſee opportunity: but a babler and a fool will regard no time.

8 He that uſeth many words ſhall be abhorred; and he that taketh to himſelf authority therein ſhall be hated.

9 There is a ſinner that hath good ſucceſs in evil things; and there is a gain that turneth to loſs.

10 There is a gift that ſhall not profit thee: and there is a gift whoſe recompenſe is double.

11 There is an abaſement becauſe of glory: and there is that lifteth up his head from a low eſtate.

12 There is that buyeth much for a little, and repayeth it ſeven fold.

13 A wiſe man by his words maketh himſelf beloved: but the graces of fools ſhall be poured out.

14 The gift of a fool ſhall do thee no good when thou haſt it; neither yet of the envious for his neceſſity: for he looketh to receive many things for one.

15 He giveth little and upbraideth much, he openeth his mouth like a crier; to-day he lendeth, and to-morrow will he ask it again; ſuch a one is to be hated of God and man.

16 The fool ſaith, I have no friends, I have no thank for all my good deeds: and they that eat my bread ſpeak evil of me.

17 How oft, and of how many ſhall he be laughed to ſcorn? for he knoweth not aright what it is to have; and it is all one unto him, as if he had not.

18 To ſlip upon a pavement, is better than to ſlip with the tongue: ſo, the fall of the wicked ſhall come ſpeedily.

19 An unſeaſonable tale will always be in the mouth of the unwiſe.

20 A wiſe ſentence ſhall be rejected when it cometh out of a fools mouth: for he will not ſpeak it in due ſeaſon.

21 There is that is hindred from ſinning through want: and when he taketh reſt, he ſhall not be troubled.

22 There is that deſtroyeth his own ſoul through baſhfulneſs, and by accepting of perſons overthroweth himſelf.

23 There is that for baſhfulneſs promiſeth to his friend, and maketh him his enemy for nothing.

24 A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

25 A thief is better than a man that is accuſtomed to lye: but they both ſhall have deſtruction to heritage.

26 The diſpoſition of a lyar is diſhonourable, and his ſhame is ever with him.

27 A wiſe man ſhall promote himſelf *to honour* with his words: and he that hath underſtanding, will pleaſe great men.

28 He that tilleth his land, ſhall increaſe his heap: and he that pleaſeth great men, ſhall get pardon for iniquity.

29 Preſents and gifts blind the eyes of the wiſe, and ſtop up his mouth that he cannot reprove.

30 Wiſdom that is hid, and treaſure that is hoarded up, what profit is in them both?

31 Better is he that hideth his folly, than a man that hideth his wiſdom.

32 Neceſſary patience in ſeeking the Lord, is better than he that leadeth his life without a guide.

CHAP. XXI.

2 Flee from ſin as from a ſerpent. 4 His oppreſſion will undo the rich. 9 The end of the unjuſt ſhall be naught. 12 The difference between the fool and the wiſe.

MY ſon, haſt thou ſinned? do ſo no more, but ask pardon for thy former ſins.

2 Flee from ſin as from the face of a ſerpent: for if thou comeſt too near it, it will bite thee: the teeth thereof, are as the teeth of a lion, ſlaying the ſouls of men.

3 All iniquity is as a two-edged ſword, the wounds whereof cannot be healed.

4 To terrify and do wrong, will waſte riches: thus the houſe of proud men ſhall be made deſolate.

5 A prayer out of a poor mans mouth reacheth to the ears of God, and his judgment cometh ſpeedily.

6 He that hateth to be reproved, is in the way of ſinners: but he that feareth the Lord, will repent from his heart.

7 An eloquent man is known far and near, but a man of underſtanding knoweth when he ſlippeth.

8 He that buildeth his houſe with other mens money, is like one that gathereth himſelf ſtones for the tomb of his burial.

9 The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to deſtroy them.

10 The way of ſinners is made plain with ſtones, but at the end thereof is the pit of hell.

11 He that keepeth the law of the Lord, getteth the underſtanding thereof: and the perfection of the fear of the Lord is wiſdom.

12 He that is not wiſe, will not be taught: but there is a wiſdom which multiplieth bitterneſs.

13 The knowledge of a wiſe man ſhall abound like a flood: and his counſel is like a pure fountain of life.

14 The inner parts of a fool, are like a broken veſſel, and he will hold no knowledge as long as he liveth.

15 If a ſkilful man hear a wiſe word, he will commend it, and add unto it: but aſ-

ſoon as one of no underſtanding heareth it, it diſpleaſeth him, and he caſteth it behind his back.

16 The talking of a fool is like a burden in the way: but grace ſhall be found in the lips of the wiſe.

17 They enquire at the mouth of the wiſe man in the congregation, and they ſhall ponder his words in their heart.

18 As is a houſe that is deſtroyed, ſo is wiſdom to a fool: and the knowledge of the unwiſe, is as talk without ſenſe.

19 Doctrine unto fools, is as fetters on the feet, and like manacles on the right hand.

20 A fool lifteth up his voice with laughter, but a wiſe man doth ſcarce ſmile a little.

21 Learning is unto a wiſe man, as an ornament of gold, and like a bracelet upon his right arm.

22 A fooliſh mans foot is ſoon in his [neighbours] houſe: but a man of experience is aſhamed of him.

23 A fool will peep in at the door into the houſe, but he that is well nurtured, will ſtand without.

24 It is the rudeneſs of a man to hearken at the door: but a wiſe man will be grieved with the diſgrace.

25 The lips of talkers will be telling ſuch things as pertain not unto them: but the words of ſuch as have underſtanding are weighed in the ballance.

26 The heart of fools is in their mouth, but the mouth of the wiſe is in their heart.

27 When the ungodly curſeth Satan, he curſeth his own ſoul.

28 A whiſperer defileth his own ſoul, and is hated whereſoever he dwelleth.

CHAP. XXII.

1 *Of the ſlothful man,* 3 *and a fooliſh daughter.* 11 *Weep rather for fools, than for the dead.* 13 *Meddle not with them.* 16 *The wiſemans heart will not ſhrink.* 20 *What will loſe a friend.*

A Slothful man is compared to a filthy ſtone, and every one will hiſs him out to his diſgrace.

2 A ſlothful man is compared to the filth of a dunghil: every man that takes it up, will ſhake his hand.

3 An evil nurtured ſon is the diſhonour of his father that begat him: and a [fooliſh] daughter is born to his loſs.

4 A wiſe daughter ſhall bring an inheritance to her husband: but ſhe that liveth diſhoneſtly, is her fathers heavineſs.

5 She that is bold, diſhonoureth both her father and her husband, but they both ſhall deſpiſe her.

6 A tale out of ſeaſon [is as] muſick in mourning: but ſtripes and correction of wiſdom are never out of time.

7 Whoſo teacheth a fool, is as one that gleweth a potſheard together, and as he that waketh one from a ſound ſleep.

8 He that telleth a tale to a fool, ſpeaketh to one in a ſlumber: when he hath told his tale, he will ſay, What is the matter?

9 If children live honeſtly, and have wherewithal, they ſhall cover the baſeneſs of their parents.

10 But children being haughty through diſdain, and want of nurture, do ſtain the nobility of their kindred.

11 Weep for the dead, for he hath loſt the light: and weep for the fool, for he wanteth underſtanding: make little weeping for the dead, for he is at reſt: but the life of the fool is worſe than death.

12 Seven days do men mourn for him that is dead; but for a fool, and an ungodly man, all the days of his life.

13 Talk not much with a fool, and go not to him that hath no underſtanding, beware of him leſt thou have trouble, and thou ſhalt never be defiled with his fooleries: depart from him, and thou ſhalt find reſt, and never be diſquieted with madneſs.

14 What is heavier than lead? and what is the name thereof, but a fool?

15 Sand, and ſalt, and a maſs of iron is eaſier to bear than a man without underſtanding.

16 As timber girt and bound together in a building, cannot be looſed with ſhaking: ſo the heart that is ſtabliſhed by adviſed counſel, ſhall fear at no time.

17 A heart ſettled upon a thought of underſtanding, is as a fair plaiſtering on the wall of a gallery.

18 Pales ſet on an high place will never ſtand againſt the wind: ſo a fearful heart in the imagination of a fool, cannot ſtand againſt any fear.

19 He that pricketh the eye, will make tears to fall: and he that pricketh the heart, maketh it to ſhew her knowledge.

20 Whoſo caſteth a ſtone at the birds, frayeth them away, and he that upbraideth his friend, breaketh friendſhip.

21 Though thou dreweſt a ſword at thy friend, yet deſpair not, for there may be a returning [to favour.]

22 If thou haſt opened thy mouth againſt thy friend, fear not, for there may be a reconciliation: except for upbraiding, or pride, or diſcloſing of ſecrets, or a treacherous wound, for, for theſe things every friend will depart.

23 Be faithful to thy neighbour in his poverty, that thou mayſt rejoice in his proſperity: abide ſtedfaſt unto him in the time of his trouble, that thou mayſt be heir with him in his heritage: for a mean eſtate is not always to be contemned, nor the rich that is fooliſh, to be had in admiration.

24 As the vapour and ſmoke of a furnace goeth before the fire: ſo reviling before blood.

25 I will not be aſhamed to defend a friend: neither will I hide my ſelf from him.

26 And if any evil happen unto me by him, every one that heareth it will beware of him.

27 Who ſhall ſet a watch before my mouth, and a ſeal of wiſdom upon my lips, that I fall not ſuddenly by them, and that my tongue deſtroy me not?

CHAP. XXIII.

1 *A prayer for grace to flee ſin.* 9 *We may not uſe ſwearing:* 14 *But remember our parents.* 16 *Of three ſorts of ſin.* 23 *The adultreſs wiſe ſinneth many ways.*

O Lord, father and governor of all my whole life, leave me not to their counſels, and let me not fall by them.

2 Who will ſet ſcourges over my thoughts, and the diſcipline of wiſdom over mine heart? that they ſpare me not for mine ignorances and it paſs not by ſins:

3 Leſt mine ignorances increaſe, and my ſins abound to my deſtruction, and I fall before mine adverſaries, and mine enemy rejoice over me, whoſe hope is far from thy mercy.

4 O Lord, father and God of my life, give me not a proud look, but turn away from thy ſervants always a haughty mind.

5 Turn away from me vain hopes, and concupiſcence, and thou ſhalt hold him up that is deſirous always to ſerve thee.

6 Let not the greedineſs of the belly, nor luſt of the fleſh take hold of me, and give not over me thy ſervant into an impudent mind.

7 Hear, O ye children, the diſcipline of the mouth: He that keepeth it, ſhall never be taken in his lips.

8 The ſinner ſhall be left in his fooliſhneſs: both the evil ſpeaker and the proud ſhall fall thereby.

9 Accuſtom not thy mouth to ſwearing: neither uſe thy ſelf to the naming of the holy one.

10 For as a ſervant that is continually beaten, ſhall not be without a blue mark: ſo he that ſweareth and nameth God continually, ſhall not be faultleſs.

11 A man that uſeth much ſwearing ſhall be filled with iniquity, and the plague ſhall never depart from his houſe: If he ſhall offend, his ſin ſhall be upon him: and if he acknowledge not his ſin, he maketh a double offence, and if he ſwear in vain, he ſhall not be innocent, but his houſe ſhall be full of calamities.

12 There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob, for all ſuch things ſhall be far from the godly, and they ſhall not wallow in their ſins.

13 Uſe not thy mouth to intemperate ſwearing, for therein is the word of ſin.

14 Remember thy father and thy mother, when thou ſitteſt among great men. Be not forgetful before them, and ſo thou by thy cuſtom become a fool, and wiſh that thou hadſt not been born, and curſe the day of thy nativity.

15 The man that is accuſtomed to opprobious words, will never be reformed all the days of his life.

16 Two ſorts of men multiply ſin, and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched till it be conſumed: a fornicator in the body of his fleſh, will never ceaſe till he hath kindled a fire.

17 All bread is ſweet to a whoremonger, he will not leave off till he die.

18 A man that breaketh wedlock, ſaying thus in his heart, Who ſeeth me? I am compaſſed about with darkneſs: the walls cover me: and no body ſeeth me, what need I to fear? The moſt High will not remember my ſins:

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thouſand times brighter than the ſun, beholding all the ways of men, and conſidering the moſt ſecret parts.

20 He knew all things ere ever they were created, ſo alſo after they were perfected, he looked upon them all.

21 This man ſhall be puniſhed in the ſtreets of the city, and where he ſuſpecteth not, he ſhall be taken.

22 Thus ſhall it go alſo with the wife, that leaveth her husband, and bringeth in an heir by another:

23 For firſt ſhe hath diſobeyed the law of the moſt High: and ſecondly, ſhe hath treſpaſſed againſt her own husband, and thirdly, ſhe hath played the whore in adultery, and brought children by another man.

24 She ſhall be brought out into the congregation, and inquiſition ſhall be made of her children.

25 Her children ſhall not take root, and her branches ſhall bring forth no fruit.

26 She ſhall leave her memory to be curſed, and her reproach ſhall not be blotted out.

27 And they that remain ſhall know that there is nothing better than the fear of the Lord, and that there is nothing ſweeter than to take heed unto the commandment of the Lord.

28 It is great glory to follow the Lord, and to be received of him is long life.

CHAP. XXIV.

2 Wiſdom doth praiſe her ſelf, ſhew her beginning, 4 Her dwelling, 13 Her glory, 17 Her fruit, 26 Her increaſe, and perfection.

WIſdom ſhall praiſe her ſelf, and ſhall glory in the midſt of her people.

2 In the congregation of the moſt High ſhall ſhe open her mouth, and triumph before his power.

3 I came out of the mouth of the moſt High, and covered the earth as a cloud.

4 I dwelt in high places, and my throne is in a cloudy pillar.

5 I alone compaſſed the circuit of heaven, and walked in the bottom of the deep.

6 In the waves of the ſea, and in all the earth, and in every people, and nation, I got a poſſeſſion.

7 With all theſe I ſought reſt: and in whoſe inheritance ſhall I abide?

8 So the creator of all things gave me a commandment, and he that made me, cauſed my tabernacle to reſt: and ſaid, Let thy dwelling be in Jacob, and thine inheritance in Iſrael.

9 He created me from the beginning before the world, and I ſhall never fail.

10 In the holy tabernacle I ſerved before him: and ſo was I eſtabliſhed in Sion.

11 Likewiſe in the beloved city he gave me reſt, and in Jeruſalem was my power.

12 And I took root in an honourable people, even in the portion of the Lords inheritance.

13 I was exalted like a cedar in Libanus, and as a cypreſs-tree upon the mountains of Hermon.

14 I was exalted like a palm-tree in Engaddi, and as a roſe-plant in Jericho, as a fair olive-tree in a pleaſant field, and grew up as a plane-tree by the water.

15 I gave a ſweet ſmell like cinnamon, and aſpalathus, and I yielded a pleaſant odour like the beſt myrrh, as galbanum and onyx, and ſweet ſtorax, and as the fume of frankincenſe in the tabernacle.

16 As the turpentine-tree, I ſtretched out my branches, and my branches are the branches of honour and grace:

17 As the vine brought I forth pleaſant ſavour, and my flowers are the fruit of honour and riches.

18 I am the mother of fair love, and fear, and knowledge, and holy hope, I therefore being eternal, am given to all my children which are named of him.

19 Come unto me all ye that be deſirous of me, and fill your ſelves with my fruits.

20 For my memorial is ſweeter than honey, and mine inheritance than the honey-comb.

21 They that eat me ſhall yet be hungry, and they that drink me ſhall yet be thirſty.

22 He that obeyeth me, ſhall never be confounded, and they that work by me, ſhall not do amiſs.

23 All theſe things are the book of the covenant of the moſt High God, *even* the law which Moſes commanded for an heritage unto the congregations of Jacob.

24 Faint not be ſtrong in the Lord; that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and beſides him there is no other ſaviour.

25 He filleth all things with his wiſdom, as Phyſon and as Tigris in the time of the new fruits.

26 He maketh the underſtanding to abound like Euphrates, and as Jordan in the time of the harveſt.

27 He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

28 The firſt man knew her not perfectly: no more ſhall the laſt find her out.

29 For her thoughts are more than the ſea, and her counſels profounder than the great deep.

30 I alſo came out as a brook from a river, and as a conduit into a garden.

31 I ſaid, I will water my beſt garden, and will water abundantly my garden bed: and lo, my brook became a river, and my river became a ſea.

32 I will yet make doctrine to ſhine as the morning, and will ſend forth her light afar off.

33 I will yet pour out doctrine as prophecy, and leave it to all ages for ever.

34 Behold that I have not laboured for my ſelf only, but for all them that ſeek wiſdom.

CHAP. XXV.

1 *What things are beautiful, and what hateful.* 6 *What is the crown of age.* 7 *What things make men happy.* 13 *Nothing worſe than a wicked woman.*

IN three things I was beautified, and ſtood up beautiful, both before God and men: the unity of brethren, the love of neighbours, a man and a wife that agree together.

2 Three ſorts of men my ſoul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doteth.

3 If thou haſt gathered nothing in thy youth, how canſt thou find any thing in thine age?

4 Oh how comely a thing is judgment for grey hairs, and for ancient men to know counſel?

5 Oh how comely is the wiſdom of old men, and underſtanding and counſel to men of honour?

6 Much experience is the crown of old men, and the fear of God is their glory.

7 There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue: a man that hath joy of his children, and he that liveth to ſee the fall of his enemy.

8 Well is him that dwelleth with a wife underſtanding, and that hath not ſlipped with his tongue, and that hath not ſerved a man more unworthy than himſelf.

9 Well is him that hath found prudence, and he that ſpeaketh in the ears of them that will hear.

10 Oh how great is he that findeth wiſdom! yet there is none above him that feareth the Lord.

11 But the love of the Lord paſſeth all things for illumination: he that holdeth it, whereto ſhall he be likened?

12 The fear of the Lord is the beginning of his love: and faith is the beginning of cleaving unto him.

13 [Give me] any plague, but the plague of the heart: and any wickedneſs, but the wickedneſs of a woman.

14 And any affliction, but the affliction from them that hate me: and any revenge, but the revenge of enemies.

15 There is no head above the head of a ſerpent, and there is no wrath above the wrath of an enemy.

16 I had rather dwell with a lion and a dragon, than to keep houſe with a wicked woman.

17 The wickedneſs of a woman changeth her face, and darkneth her countenance like ſackcloth.

18 Her husband ſhall ſit among his neighbours: and when he heareth it, ſhall ſigh bitterly.

19 All wickedneſs is but little to the wickedneſs of a woman: let the portion of a ſinner fall upon her.

20 As the climbing of a ſandy way is to the feet of the aged, ſo is a wife full of words to a quiet man.

21 Stumble not at the beauty of a woman, and deſire her not for pleaſure.

22 A woman, if ſhe maintain her husband, is full of anger, impudence, and much reproach.

23 A wicked woman abateth the courage, maketh a heavy countenance, and a wounded heart: a woman that will not comfort her husband, in diſtreſs, maketh weak hands, and feeble knees.

24 Of the woman came the beginning of ſin, and through her we all die.

25 Give the water no paſſage: neither a wicked woman liberty to gad abroad.

26 If ſhe go not as thou wouldeſt have her, cut her off from thy fleſh, and give her a bill of divorce, and let her go.

CHAP. XXVI.

1 *A good wife,* 4 *and a good conſcience do glad men.* 6 *A wicked wife is a fearful thing.* 13 *Of good and bad wives.* 28 *Of three things that are grievous.* 29 *Merchants and huckſters are not without ſin.*

BLeſſed is the man that hath a virtuous wife, for the number of his days ſhall be double.

2 A virtuous woman rejoiceth her huſband, and he ſhall fulfil the years of his life in peace.

3 A good wife is a good portion, which ſhall be given in the portion of them that fear the Lord.

4 Whether a man be rich or poor, if he have a good heart towards the Lord, he ſhall at all times rejoice with a cheerful countenance.

5 There be three things that mine heart feareth: and for the fourth I was ſore afraid: the ſlander of a city, the gathering together of an unruly multitude, and a falſe accuſation: all theſe are worſe than death.

6 But a grief of heart and ſorrow, is a woman that is jealous over another woman, and a ſcourge of the tongue which communicateth with all.

7 An evil wife is a yoke ſhaken too and fro: he that hath hold of her, is as though he held a ſcorpion.

8 A drunken woman and a gadder abroad, cauſeth great anger, and ſhe will not cover her own ſhame.

9 The whoredom of a woman may be known in her haughty looks, and eye-lids.

10 If thy daughter be ſhameleſs, keep her in ſtraitly: leſt ſhe abuſe her ſelf through over much liberty.

11 Watch over an impudent eye: and marvel not if ſhe treſpaſs againſt thee.

12 She will open her mouth as a thirſty traveller, when he hath found a fountain: and drink of every water near her: by every hedge will ſhe ſit down, and open her quiver againſt every arrow.

13 The grace of a wife delighteth her husband, and her diſcretion will fat his bones.

14 A ſilent and loving woman is a gift of the Lord, and there is nothing ſo much worth, as a mind well inſtructed.

15 A ſhamefaced and faithful woman is a double grace, and her continent mind cannot be valued.

16 As the ſun when it ariſeth in the high heaven: ſo is the beauty of a good wife in the ordering of her houſe.

17 As the clear light is upon the holy candleſtick: ſo is the beauty of the face in ripe age.

18 As the golden pillars are upon the ſockets of ſilver: ſo are the fair feet with a conſtant heart.

19 My ſon, keep the flower of thine age, ſound: and give not thy ſtrength to ſtrangers.

20 When thou haſt gotten a fruitful poſſeſſion through all the field: ſow it with thine own ſeed, truſting in the goodneſs of thy ſtock.

21 So thy race which thou leaveſt ſhall be magnified, having the confidence of their good deſcent.

22 An harlot ſhall be accounted as ſpittle: but a married woman is a tower againſt death to her husband.

23 A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord.

24 A diſhoneſt woman contemneth ſhame, but an honeſt woman will reverence her husband.

25 A ſhameleſs woman ſhall be counted as a dog: but ſhe that is ſhamefaced will fear the Lord.

26 A woman that honoureth her husband, ſhall be judged wiſe of all: but ſhe that diſhonoureth him in her pride, ſhall be counted ungodly of all.

27 A loud crying woman, and a ſcold, ſhall be ſought out to drive away the enemies.

28 There be two things that grieve my heart: and the third maketh me angry: a man of war that ſuffereth poverty, and men of underſtanding that are not ſet by: and one that returneth from righteouſneſs to ſin: the Lord prepareth ſuch an one for the ſword.

29 A merchant ſhall hardly keep himſelf from doing wrong: and an huckſter ſhall not be freed from ſin.

CHAP. XXVII.

1 Of ſins in ſelling and buying. 7 Our ſpeech will tell what is in us. 16 A friend is loſt by diſcovering his ſecrets. 25 He that diggeth a pit ſhall fall into it.

MANY have ſinned for a ſmall matter: and he that ſeeketh for abundance will turn his eyes away.

2 As a nail ſticketh faſt between the joinings of the ſtones: ſo doth ſin ſtick cloſe between buying and ſelling.

3 Unleſs a man hold himſelf diligently in the fear of the Lord, his houſe ſhall ſoon be overthrown.

4 As when one ſifteth with a ſieve, the refuſe remaineth, ſo the filth of man in his talk.

5 The furnace proveth the potters veſſel: ſo the trial of a man is in his reaſoning.

6 The fruit declareth if the tree have been dreſſed: ſo is the utterance of a conceit in the heart of man.

7 Praiſe no man before thou heareſt him ſpeak, for this is the trial of men.

8 If thou followeſt righteouſneſs, thou ſhalt obtain her, and put her on, as a glorious long robe.

9 The birds will reſort unto their like, ſo will truth return unto them the practiſe in her.

10 As the lion lieth in wait for the pray: ſo ſin for them that work iniquity.

11 The diſcourſe of a godly man is always with wiſdom: but a fool changeth as the moon.

12 If thou be among the indiſcreet, obſerve the time: but be continually among men of underſtanding.

13 The diſcourſe of fools is irkſom, and their ſport is in the wantonneſs of ſin.

14 The talk of him that ſweareth much, maketh the hair ſtand upright: and their brawls make one ſtop his ears.

15 The ſtriſe of the proud is bloodſhedding, and their revilings are grievous to the ear.

16 Whoſo diſcovereth ſecrets, looſeth his credit: and ſhall never find friend to his mind.

17 Love thy friend, and be faithful unto him: but if thou bewrayeſt his ſecrets, follow no more after him.

18 For as a man hath deſtroyed his enemy: ſo haſt thou loſt the love of thy neighbour.

19 As one that letteth a bird go out of his hand, ſo haſt thou let thy neighbour go, and ſhall not get him again.

20 Follow after him no more, for he is too far off, he is as a roe eſcaped out of the ſnare.

21 As for a wound it may be bound up, and after reviling there may be reconcilement: but he that bewrayeth ſecrets is without hope.

22 He that winketh with the eyes worketh evil, and he that knoweth him will depart from him.

23 When thou art preſent he will ſpeak ſweetly, and will admire thy words: but at the laſt he will writhe his mouth, and ſlander thy ſayings.

24 I have hated many things, but nothing like him, for the Lord will hate him,

25 Whoſo caſteth a ſtone on high, caſteth it on his own head, and a deceitful ſtroke ſhall make wounds.

26 Whoſo diggeth a pit ſhall fall therein: and he that ſetteth a trap ſhall be taken therein.

27 He that worketh miſchief, it ſhall fall upon him, and he ſhall not know whence it cometh.

28 Mockery and reproach are from the proud: but vengeance as a lion ſhall lie in wait for them.

29 They that rejoice at the fall of the righteous ſhall be taken in the ſnare, and anguiſh ſhall conſume them before they die.

30 Malice and wrath, even theſe are abominations, and the ſinful man ſhall have them both.

CHAP. XXVIII.

1 Againſt revenge. 8 Quarrelling, 10 Anger, 15 And backbiting.

HE that revengeth ſhall find vengeance from the Lord, and he will ſurely keep his ſins [in remembrance.]

2 Forgive thy neighbour the hurt that he hath done unto thee, ſo ſhall thy ſins alſo be forgiven when thou prayeſt.

3 One man beareth hatred againſt another, and doth he ſeek pardon from the Lord?

4 He ſheweth no mercy to a man, which is like himſelf: and doth he ask forgiveneſs of his own ſins?

5 If he that is but fleſh nouriſh hatred, who will intreat for pardon of his ſins?

6 Remember thy end, and let enmity ceaſe, [remember] corruption and death, and abide in the commandments.

7 Remember the commandments, and bear no malice to thy neighbour: [remember] the covenant of the Higheſt, and wink at ignorance.

8 Abſtain from ſtriſe, and thou ſhalt diminiſh thy ſins: for a furious man will kindle ſtriſe.

9 A ſinful man diſquieteth friends, and maketh debate among them that be at peace.

10 As the matter of the fire is, ſo it burneth: and as a mans ſtrength is, ſo is his wrath, and according to his riches his anger riſeth, and the ſtronger they are which contend, the more they will be inflamed.

11 An haſty contention kindleth a fire, and an haſty fighting ſheddeth blood.

12 If thou blow the ſpark, it ſhall burn: if thou ſpit upon it, it ſhall be quenched, and both theſe came out of thy mouth.

13 Curſe the whiſperer, and double tongued: for ſuch have deſtroyed many that were at peace.

14 A backbiting tongue hath diſquieted many, and driven them from nation to nation, ſtrong cities hath it pulled down, and overthrown the houſes of great men.

15 A backbiting tongue hath caſt out virtuous women, and deprived them of their labours.

16 Whoſo hearkneth unto it, ſhall never find reſt, and never dwell quietly.

17 The ſtroke of the whip maketh marks in the fleſh, but the ſtroke of the tongue breaketh the bones.

18 Many have fallen by the edge of the ſword: but not ſo many as have fallen by the tongue.

19 Well is he that is defended from it, and hath not paſſed through the venom thereof: who hath not drawn the yoke thereof, nor hath been bound in her bands.

20 For the yoke thereof is a yoke of iron, and the bands thereof are bands of braſs.

21 The death thereof is an evil death, the grave were better than it.

22 It ſhall not have rule over them that fear God, neither ſhall they be burnt with the flame thereof.

23 Such as forſake the Lord ſhall fall into it, and it ſhall burn in them, and not be quenched, it ſhall be ſent upon them as a lion, and devour them as a leopard.

24 Look that thou hedge thy poſſeſſion about with thrones, and bind up thy ſilver and gold:

25 And weigh thy words in a balance, and make a door and bar for thy mouth.

26 Beware thou ſlide not by it, leſt thou fall before him that lieth in wait.

CHAP. XXIX.

1 *We muſt ſhew mercy and lend:* 4 *but the borrower muſt not defraud the lender.* 9 *Give alms.* *A good man will not undo his ſurety.* 18 *To be ſurety and undertake for others is dangerous.* 22 *It is better to live at home than to ſojourn.*

HE that is merciful, will lend unto his neighbour, and he that ſtrengtheneth his hand, keepeth the commandments.

2 Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due ſeaſon.

3 Keep thy word, and deal faithfully with him, and thou ſhalt always find the thing that is neceſſary for thee.

4 Many when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.

5 Till he hath received, he will kiſs a mans hand: and for his neighbours money he will ſpeak ſubmiſly: but when he ſhould repay, he will prolong the time, and return words of grief, and complain of the time.

6 If he prevail, he ſhall hardly receive the half, and he will count as if he had found it: if not; he hath deprived him of his money, and he hath gotten him an enemy without cauſe: he payeth him with curſings, and railings: and for honour he will pay him diſgrace.

7 Many therefore have refuſed to lend for other mens ill dealing, fearing to be defrauded.

8 Yet have thou patience with a man in poor eſtate, and delay not to ſhew him mercy.

9 Help the poor for the commandments ſake, and turn him not away becauſe of his poverty.

10 Loſe thy money for thy brother and thy friend, and let it not ruſt under a ſtone to be loſt.

11 Lay up thy treaſure according to the commandments of the moſt High, and it ſhall bring thee more profit than gold.

12 Shut up alms in thy ſtorehouſes: and it ſhall deliver thee from all affliction.

13 It ſhall fight for thee againſt thine enemies, better than a mighty ſhield and ſtrong ſpear.

14 An honeſt man is ſurety for his neighbour: but he that is impudent, will forſake him.

15 Forget not the friendſhip of thy ſurety, for he hath given his life for thee.

16 A ſinner will overthrow the good eſtate of his ſurety:

17 And he that is of an unthankful mind, will leave him in [danger] that delivered him.

18 Suretyſhip hath undone many of good eſtate, and ſhaked them as a wave of the ſea: mighty men hath it driven from their houſes, ſo that they wandred among ſtrange nations.

19 A wicked man tranſgreſſing the commandments of the Lord, ſhall fall into ſuretyſhip: and he that undertaketh and followeth

loweth other mens buſineſs for gain, ſhall fall into ſuits.

20 Help thy neighbour according to thy power, and beware that thou thy ſelf fall not into the ſame.

21 The chief thing for life is water and bread, and clothing, and an houſe to cover ſhame.

22 Better is the life of a poor man in a mean cottage, than delicate fare in another mans houſe.

23 Be it little or much, hold thee contented, that thou hear not the reproach of thy houſe.

24 For it is a miſerable life to go from houſe to houſe: for where thou art a ſtranger, thou dareſt not open thy mouth.

25 Thou ſhalt entertain and feaſt, and have no thanks: moreover, thou ſhalt hear bitter words.

26 Come thou ſtranger, and furniſh a table, and feed me of that thou haſt ready.

27 Give place thou ſtranger to an honourable man, my brother cometh to be lodged, and I have need of mine houſe.

28 Theſe things are grievous to a man of underſtanding: the upbraiding of houſe room, and reproaching of the lender.

CHAP. XXX.

1 It is good to correct our children, 7 and not to cocker them. 14 Health is better than wealth. 22 Health and life are ſhortned by grief.

HE that loveth his ſon, cauſeth him oft to feel the rod, that he may have joy of him in the end.

2 He that chaſtiſeth his ſon, ſhall have joy in him, and ſhall rejoice of him among his acquaintance.

3 He that teacheth his ſon, grieveth the enemy: and before his friends he ſhall rejoice of him.

4 Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himſelf.

5 While he lived, he ſaw and rejoiced in him: and when he died he was not ſorrowful.

6 He left behind him an avenger againſt his enemies, and one that ſhall requite kindneſs to his friends.

7 He that maketh too much of his ſon, ſhall bind up his wounds, and his bowels will be troubled at every cry.

8 An horſe not broken becometh headſtrong: and a child left to himſelf will be wilful.

9 Cocker thy child, and he ſhall make thee afraid, play with him, and he will bring thee to heavineſs.

10 Laugh not with him, leſt thou have ſorrow with him, and leſt thou gnaſh thy teeth in the end.

11 Give him no liberty in his youth, and wink not at his follies.

12 Bow down his neck while he is young, and beat him on the ſides while he is a child, leſt he wax ſtubborn, and be diſobedient unto thee, and ſo bring ſorrow to thine heart.

13 Chaſtiſe thy ſon, and hold him to labour, leſt his lewd behaviour be an offence unto thee.

14 Better is the poor being ſound and ſtrong of conſtitution, than a rich man that is afflicted in his body.

15 Health and good ſtate of body are above all gold, and a ſtrong body above infinite wealth.

16 There is no riches above a ſound body, and no joy above the joy of the heart.

17 Death is better than a bitter life, or continual ſickneſs.

18 Delicates poured upon a mouth ſhut up, are as meſſes of meat ſet upon a grave.

19 What good doth the offering unto an idol? for neither can it eat nor ſmell: ſo is he that is perſecuted of the Lord.

20 He ſeeth with his eyes and groaneth as an eunuch that embraceth a virgin, and ſigheth.

21 Give not over thy mind to heavineſs, and afflict not thy ſelf in thine own counſel.

22 The gladneſs of the heart is the life of man, and the joyfulneſs of a man prolongeth his days.

23 Love thine own ſoul, and comfort thy heart, remove ſorrow far from thee: for ſorrow hath killed many, and there is no profit therein.

24 Envy and wrath ſhorten the life, and carefulneſs bringeth age before the time,

25 A cheerful and good heart will have a care of his meat and diet.

CHAP. XXXI.

1 Of the deſire of riches. 12 Of moderation and exceſs in eating, or drinking wine.

WAtching for riches, conſumeth the fleſh, and the care thereof driveth away ſleep.

2 Watching care will not let a man ſlumber, as a ſore diſeaſe breaketh ſleep.

3 The rich hath great labour in gathering riches together, and when he reſteth, he is filled with his delicates.

4 The poor laboureth in his poor eſtate, and when he leaveth off, he is ſtill needy.

5 He that loveth gold ſhall not be juſtified, and he that followeth corruption, ſhall have enough thereof.

6 Gold hath been the ruin of many, and their deſtruction was preſent.

7 It is a ſtumbling-block unto them that ſacrifice unto it, and every fool ſhall be taken therewith.

8 Bleſſed is the rich that is found without blemiſh, and hath not gone after gold.

9 Who is he? and we will call him bleſſed: for wonderful things hath he done among his people.

10 Who hath been tried thereby, and found perfect? then let him glory. Who might offend and hath not offended, or done evil, and hath not done it?

11 His goods ſhall be eſtabliſhed, and the congregation ſhall declare his alms.

12 If thou ſit at a bountiful table, be not greedy upon it, and ſay not, There is much meat on it.

13 Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth upon every occaſion.

14 Stretch not thine hand whitherſoever it looketh, and thruſt it not with him into the diſh.

15 Judge of thy neighbour by thy ſelf: and be diſcreet in every point.

16 Eat as it becometh a man thoſe things which are ſet before thee: and devour not, leſt thou be hated.

17 Leave off firſt for manners ſake, and be not unſatiable, leſt thou offend.

18 When thou ſitteſt among many, reach not thine hand out firſt of all.

19 A very little is ſufficient for a man well nurtured, and he fetcheth not his wind ſhort upon his bed.

20 Sound ſleep cometh of moderate eating: he riſeth early, and his wits are with him, but the pain of watching and choler, and pangs of the belly are with an unſatiable man.

21 And if thou haſt been forced to eat, ariſe, go forth, vomit, and thou ſhalt have reſt.

22 My ſon hear me, and deſpiſe me not, and at the laſt thou ſhalt find as I told thee: in all thy works be quick, ſo ſhall there no ſickneſs come unto thee.

23 Whoſo is liberal of his meat, men ſhall ſpeak well of him, and the report of his good houſe-keeping will be believed.

24 But againſt him that is a niggard of his meat, the whole city ſhall murmur; and the teſtimonies of his niggardneſs ſhall not be doubted of.

25 Shew not thy valiantneſs in wine, for wine hath deſtroyed many.

26 The furnace proveth the edge by dipping: ſo doth wine the hearts of the proud by drunkenneſs.

27 Wine is as good as life to a man if it be drunk moderately: what life is then to a man that is without wine? for it was made to make men glad.

28 Wine meaſurably drunk, and in ſeaſon, bringeth gladneſs of the heart, and cheerfulneſs of the mind.

29 But wine drunken with exceſs, maketh bitterneſs of the mind, with brawling and quarreling.

30 Drunkenneſs encreaſeth the rage of a fool till he offend, it diminiſheth ſtrength, and maketh wounds.

31 Rebuke not thy neighbour at the wine, and deſpiſe him not in his mirth: give him no deſpiteful words, and preſs not upon him with urging him [to drink.]

CHAP. XXXII.

1 Of his duty that is chief or maſter of a feaſt. 14 Of the fear of God. 18 Of counſel. 20 Of a ragged and a ſmooth way. 23 Truſt not to any but to thy ſelf and God.

IF thou be made the maſter [of a feaſt] lift not thy ſelf up, but be among them as one of the reſt, take diligent care for them, and ſo ſit down.

2 And when thou haſt done all thy office, take thy place that thou mayſt be merry with them, and receive a crown for thy well ordering of the feaſt.

3 Speak thou that art the elder, for it becometh thee, but with ſound judgment, and hinder not muſick.

4 Pour not out words where there is a muſician, and ſhew not forth wiſdom out of time.

5 A conſort of muſick in a banquet of wine, is as a ſignet of carbuncle ſet in gold.

6 As a ſignet of an emerald ſet in a work of gold, ſo is the melody of muſick with pleaſant wine.

7 Speak young man, if there be need of thee: and yet ſcarcely when thou art twice asked:

8 Let thy ſpeech be ſhort, comprehending much in few words, be as one that knoweth, and yet holdeth his tongue.

9 If thou be among great men, make not thy ſelf equal with them, and when ancient men are in place, uſe not many words.

10 Before the thunder goeth lightning: and before a ſhame-faced man ſhall go favour.

11 Riſe up betimes, and be not the laſt: but get thee home without delay.

12 There take thy paſtime, and do what thou wilt: but ſin not by proud ſpeech.

13 And for theſe things bleſs him that made thee, and hath repleniſhed thee with his good things.

14 Whoſo feareth the Lord, will receive his diſcipline, and they that ſeek him early ſhall find favour.

15 He that ſeeketh the law, ſhall be filled therewith: but the hypocrite will be offended thereat.

16 They that fear the Lord ſhall find judgment, and ſhall kindle juſtice as a light.

17 A ſinful man will not be reproved, but findeth an excuſe according to his will.

18 A man of counſel will be conſiderate, but a ſtrange and proud man is not daunted with fear, even when of himſelf he hath done without counſel.

19 Do nothing without advice, and when thou haſt once done, repent not.

20 Go not in a way wherein thou mayſt fall, and ſtumble not among the ſtones.

21 Be not confident in a plain way.

22 And beware of thine own children.

23 In every good work truſt thy own ſoul: for this is the keeping of the commandments.

24 He that believeth in the Lord, taketh heed to the commandment, and he that truſteth in him, ſhall fare never the worſe.

CHAP. XXXIII.

1 *The ſafety of him that feareth the Lord.* 2 *The wiſe and the fooliſh.* 7 *Times and ſeaſons are of God.* 10 *Men are in his hands, as clay in the hands of the potter.* 18 *Chiefly regard thy ſelf.* 24 *Of ſervants.*

THERE ſhall no evil happen unto him that feareth the Lord, but in temptation even again he will deliver him.

2 A wiſe man hateth not the law, but he that is an hypocrite therein, is as a ſhip in a ſtorm.

3 A man of underſtanding truſteth in the law, and the law is faithful unto him, as an oracle.

4 Prepare what to ſay, and ſo thou ſhalt be heard, and bind up inſtruction, and then make anſwer.

5 The heart of the fooliſh is like a cart-wheel: and his thoughts are like a rolling axel-tree.

6 A ſtallion horſe is as a mocking friend, he neigheth under every one that ſitteth upon him.

7 Why doth one day excel another? when as all the light of every day in the year is of the ſun.

8 By the knowledge of the Lord they were diſtinguiſhed: and he altered ſeaſons and feaſts.

9 Some of them hath he made high days, and hallowed *them*, and ſome of them hath he made ordinary days.

10 And all men are from the ground, and Adam was created of earth.

11 In much knowledge the Lord hath divided them, and made their ways divers.

12 Some of them hath he bleſſed, and exalted, and ſome of them hath he ſanctified, and ſet near himſelf: but ſome of them hath he curſed, and brought low, and turned out of their places.

13 As the clay is in the potters hand to faſhion it at his pleaſure: ſo man is in the hand of him that made him, to render to them as liketh him beſt.

14 God is ſet againſt evil, and life againſt death: ſo is the godly againſt the ſinner, and the ſinner againſt the godly.

15 So look upon all the works of the moſt High, and there are two and two, one againſt another.

16 I awaked up laſt of all, as one that gathereth after the grape-gatherers: by the bleſſing of the Lord, I profited, and filled my wine-preſs, like a gatherer of grapes.

17 Conſider that I laboured not for my ſelf only, but for all them that ſeek learning:

18 Hear me, O ye great men of the people, and hearken with your ears ye rulers of the congregation:

19 Give not thy ſon, and wiſe, thy brother and friend power over thee while thou liveſt, and give not thy goods to another,

leſt it repent thee: and thou intreat for the ſame again.

20 As long as thou liveſt and haſt breath in thee, give not thy ſelf over to any.

21 For better it is that thy children ſhould ſeek to thee, than that thou ſhouldſt ſtand to their courteſy.

22 In all thy works keep to thy ſelf the pre-eminence, leave not a ſtain in thine honour.

23 At the time when thou ſhalt end thy days, and finiſh thy life, diſtribute thine inheritance.

24 Fodder, a wand, and burdens, *are* for the aſs: and bread, correction, and work for a ſervant.

25 If thou ſet thy ſervant to labour, thou ſhalt find reſt: but if thou let him go idle, he ſhall ſeek liberty.

26 A yoke and a collar do bow the neck: ſo are tortures and torments for an evil ſervant.

27 Send him to labour that he be not idle: for idleneſs teacheth much evil.

28 Set him to work, as is fit for him; if he be not obedient, put on more heavy fetters.

29 But be not exceſſive toward any, and without diſcretion do nothing.

30 If thou have a ſervant, let him be unto thee as thy ſelf, becauſe thou haſt bought him with a price.

31 If thou have a ſervant, intreat him as a brother: for thou haſt need of him, as of thine own ſoul: if thou intreat him evil, and he run from thee, which way wilt thou go to ſeek him?

CHAP. XXXIV.

1 Of dreams. 13 The praiſe and bleſſing of them that fear the Lord. 18 The offering of the ancient, and prayer of the poor innocent.

THE hopes of a man void of underſtanding are vain, and falſe: and dreams lift up fools.

2 Whoſo regardeth dreams, is like him that catcheth at a ſhadow, and followeth after the wind.

3 The viſion of dreams is the reſemblance of one thing to another, even as the likeneſs of a face to face.

4 Of an unclean thing what can be cleanſed? and from that thing which is falſe, what truth can come?

5 Divinations, and ſoothſayings, and dreams are vain, and the heart fancieth as a womans heart in travail.

6 If they be not ſent from the moſt High in thy viſitation, ſet not thy heart upon them.

7 For dreams have deceived many, and they have failed that put their truſt in them.

8 The law ſhall be found perfect without lies: and wiſdom is perfection to a faithful mouth.

9 A man that hath travelled knoweth many things: and he that hath much experience, will declare wiſdom.

10 He that hath no experience knoweth little: but he that hath travelled, is full of prudence.

11 When I travelled I ſaw many things; and I underſtand more than I can expreſs.

12 I was oft times in danger of death, yet I was delivered becauſe of theſe things.

13 The ſpirit of thoſe that fear the Lord ſhall live, for their hope is in him that ſaveth them.

14 Whoſo feareth the Lord, ſhall not fear nor be afraid, for he is hope.

15 Bleſſed is the ſoul of him that feareth the Lord: to whom doth he look? and who is his ſtrength?

16 For the eyes of the Lord are upon them that love him, he is their mighty protection, and ſtrong ſtay, a defence from heat, and a cover from the ſun at noon, a preſervation from ſtumbling, and a help from falling.

17 He raiſeth up the ſoul, and lighteneth the eyes: he giveth health, life, and bleſſing.

18 He that ſacrificeth of a thing wrongfully gotten, his offering is ridiculous, and the gifts of unjuſt men are not accepted.

19 The moſt High is not pleaſed with the offerings of the wicked, neither is he pacified for ſin by the multitude of ſacrifices.

20 Whoſo bringeth an offering of the goods of the poor, doth as one that killeth the ſon before his fathers eyes.

21 The bread of the needy, is their life: he that defraudeth him thereof, is a man of blood.

22 He that taketh away his neighbours living, ſlayeth him: and he that defraudeth the labourer of his hire, is a blood-ſhedder.

23 When one buildeth and another pulleth down, whath profit have they then but labour?

24 When one prayeth and another curſeth, whoſe voice will the Lord hear?

25 He that waſheth himſelf after the touching of a dead body, if he touch it again, what availeth his waſhing?

26 So is it with a man that faſteth for his ſins, and goeth again and doth the ſame: who will hear his prayer, or what doth his humbling profit him ?

CHAP. XXXV.

1 Sacrifices pleaſing God. 14 The prayer of the fatherleſs, of the widow, and of the humble in ſpirit. 20 Acceptable mercy.

HE that keepeth the law, bringeth offerings enough: he that taketh heed to the commandment offereth a peace-offering.

2 He that requiteth a good turn, offereth fine flour: and he that giveth alms, ſacrificeth praiſe.

3 To depart from wickedneſs is a thing pleaſing to the Lord: and to forſake unrighteouſneſs, is a propitiation.

4 Thou ſhalt not appear empty before the Lord:

5 For all theſe things [are to be done] becauſe of the commandment.

6 The offering of the righteous maketh the altar fat, and the ſweet ſavour thereof *is* before the moſt High.

7 The ſacrifice of a juſt man is acceptable, and the memorial thereof ſhall never be forgotten.

8 Give the Lord his honour with a good eye, and diminiſh not the firſt-fruits of thine hands.

9 In all thy gifts ſhew a cheerful countenance, and dedicate thy tithes with gladneſs.

10 Give unto the moſt High according as he hath enriched thee, and as thou haſt gotten, give with a cheerful eye.

11 For the Lord recompenſeth, and will give thee ſeven times as much.

12 Do not think to corrupt with gifts, for ſuch he will not receive: and truſt not to unrighteous ſacrifices, for the Lord is judge and with him is no reſpect of perſons.

13 He will not accept any perſon againſt a poor man: but will hear the prayer of the oppreſſed.

14 He will not deſpiſe the ſupplication of the fatherleſs: nor the widow when ſhe poureth out her complaint.

15 Do not the tears run down the widows cheeks ? and is not her cry againſt him that cauſeth them to fall ?

16 He that ſerveth the Lord, ſhall be accepted with favour, and his prayer ſhall reach unto the clouds.

17 The prayer of the humble pierceth the clouds: and, till it come nigh he will not be comforted: and will not depart till the moſt High ſhall behold to judge righteouſly, and execute judgment.

18 For the Lord will not be ſlack, neither will the mighty be patient towards them, till he hath ſmitten in ſunder the loins of the unmerciful, and repayed vengeance to the heathen: till it have taken away the multitude of the proud, and broken the ſceptre of the unrighteous:

19 Till he have rendred to every man according to his deeds, and to the works of men according to their devices, till he have judged the cauſe of his people; and made them to rejoice in his mercy.

20 Mercy is ſeaſonable in the time of affliction, as clouds of rain in the time of drought.

CHAP. XXXVI.

1 A prayer for the church againſt the enemies thereof. 18 A good heart and a froward. 21 Of a good wife.

HAVE mercy upon us, O Lord God of all, and behold us:

2 And ſend thy fear upon all the nations that ſeek not after thee.

3 Lift up thy hand againſt the ſtrange nations, and let them ſee thy power.

4 As thou waſt ſanctified in us before them: ſo be thou magnified among them before us.

5 And let them know thee, as we have known thee, that there is no God, but only thou, O God.

6 Shew new ſigns, and make other ſtrange wonders: glorify thy hand and thy right arm, that they may ſet forth thy wondrous works.

7 Raiſe up indignation, and pour out wrath: take away the adverſary, and deſtroy the enemy.

8 Make the time ſhort, remember the covenant, and let them declare thy wonderful works.

9 Let him that eſcapeth, be conſumed by the rage of the fire, and let them periſh that oppreſs the people.

10 Smite in ſunder the heads of the rulers of the heathen, that ſay, There is none other but we.

11 Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.

12 O Lord have mercy upon the people, that is called by thy name, and upon Iſrael, whom thou haſt named thy firſt-born.

13 O be merciful unto Jeruſalem thy holy city, the place of thy reſt.

14 Fill Sion with thine unſpeakable oracles, and thy people with thy glory.

15 Give teſtimony unto thoſe that thou haſt poſſeſſed from the beginning, and raiſe up prophets that have been in thy name.

16 Reward them that wait for thee, and let thy prophets be found faithful.

17 O Lord hear the prayer of thy ſervants, according to the bleſſing of Aaron over thy people, that all they which dwell upon the earth, may know that thou art the Lord, the eternal God.

18 The belly devoureth all meats, yet is one meat better than another.

19 As the palate taſteth divers kinds of veniſon: ſo doth an heart of underſtanding falſe ſpeeches.

20 A froward heart cauſeth heavineſs: but a man of experience will recompenſe him.

21 A woman will receive every man, yet is one daughter better than another.

22 The beauty of a woman cheereth the countenance, and a man loveth nothing better.

23 If there be kindneſs, meekneſs, and comfort in her tongue, then is not her huſband like other men.

24 He that getteth a wife, beginneth a *poſſeſſion*, a help like unto himſelf, and a pillar of reſt.

25 Where no hedge is, there the poſſeſſion is ſpoiled: and he that hath no wife will wander up and down mourning.

26 Who will truſt a thief well appointed, that skippeth from city to city? ſo [who will believe] a man that hath no houſe? and lodgeth whereſoever the night taketh him?

CHAP. XXXVII.

1 How to know friends and counſellors. 21 The diſcretion and wiſdom of a godly man bleſſeth him. 27 Learn to refrain thine appetite.

EVERY friend ſaith, I am his friend alſo: but there is a friend which is only a friend in name.

2 Is it not a grief unto death, when a companion and friend is turned to an enemy?

3 O wicked imagination, whence cameſt thou in to cover the earth with deceit?

4 There is a companion which rejoiceth in the proſperity of a friend: but in the time of trouble will be againſt him.

5 There is a companion which helpeth his friend for the belly, and taketh up the buckler againſt the enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Every counſellor extolleth counſel; but there is ſome that counſelleth for himſelf.

8 Beware of a counſellor, and know before what need he hath (for he will counſel for himſelf) leſt he caſt the lot upon thee:

9 And ſay unto thee, Thy way is good: and afterward he ſtand on the other ſide, to ſee what ſhall befal thee.

10 Conſult not with one that ſuſpecteth thee: and hide thy counſel from ſuch as envy thee.

11 Neither conſult with a woman touching her of whom ſhe is jealous, neither with a coward in matters of war; nor with a merchant concerning exchange; nor with a buyer of ſelling; nor with an envious man of thankfulneſs; nor with an unmerciful man touching kindneſs; nor with the ſlothful for any work; nor with an hireling for a year, of finiſhing work; nor with an idle ſervant of much buſineſs; hearken not unto theſe in any matter of counſel.

12 But be continually with a godly man, whom thou knoweſt to keep the commandments of the Lord, whoſe mind is according to thy mind, and will ſorrow with thee, if thou ſhalt miſcarry.

13 And let the counſel of thine own heart ſtand: for there is no man more faithful unto thee than it.

14 For a mans mind is ſometime wont to tell him more than ſeven watchmen, that ſit above in an high tower.

15 And above all this pray to the moſt High, that he will direct thy way in truth.

16 Let reaſon go before every enterpriſe, and counſel before every action.

17 The countenance is a ſign of changing of the heart.

18 Four manner of things appear: good and evil, life and death: but the tongue ruleth over them continually.

19 There is one that is wiſe and teacheth many, and yet is unprofitable to himſelf.

20 There is one that ſheweth wiſdom in words, and is hated: he ſhall be deſtitute of all food.

21 For grace is not given him from the Lord, becauſe he is deprived of all wiſdom.

22 Another is wiſe to himſelf: and the fruits of underſtanding are commendable in his mouth.

23 A wiſe man inſtructeth his people, and the fruits of his underſtanding fail not.

24 A wiſe man ſhall be filled with bleſſing, and all they that ſee him, ſhall count him happy.

25 The days of the life of man may be numbred: but the days of Iſrael are innumerable.

26 A wiſe man ſhall inherit glory among his people, and his name ſhall be perpetual.

27 My ſon, prove thy ſoul in thy life, and ſee what is evil for it, and give not that unto it.

28 For all things are not profitable for all men, neither hath every ſoul pleaſure in every thing.

29 Be not unſatiable in any dainty things, not too greedy upon meats.

30 For exceſs of meats bringeth ſickneſs, and ſurfeiting will turn into choler.

31 By ſurfeiting have many periſhed, but he that taketh heed, prolongeth his life.

Chap. XXXVIII.

1 *Honour due to the phyſitian, and why.* 16 *How to weep and mourn for the dead.* 24 *The wiſdom of the learned man, and of the labourer and artificer: with the uſe of them both.*

HOnour a phyſitian with the honour due unto him, for the uſes which you may have of him: for the Lord hath created him.

2 For of the moſt High cometh healing, and he ſhall receive honour of the king.

3 The skill of the phyſitian ſhall lift up his head: and in the ſight of great men he ſhall be in admiration.

4 The Lord hath created medicines out of the earth: and he that is wiſe will not abhor them.

5 Was not the water made ſweet with wood, that the virtue thereof might be known?

6 And he hath given men skill, that he might be honoured in his marvellous works.

7 With ſuch doth he heal [men,] and taketh away their pains.

8 Of ſuch doth the apothecary make a confection; and of his works there is no end, and from him is peace over all the earth.

9 My ſon, in thy ſickneſs be not negligent: but pray unto the Lord, and he will make thee whole.

10 Leave off from ſin, and order thy hands aright, and cleanſe thy heart from all wickedneſs.

11 Give a ſweet ſavour, and a memorial of fine flour: and make a fat offering, as not being.

12 Then give place to the phyſitian, for the Lord hath created him: let him not go from from thee, for thou haſt need of him.

13 There is a time when in their hands there is good ſucceſs.

14 For they ſhall alſo pray unto the Lord, that he would proſper that, which they give, for eaſe and remedy to prolong life.

15 He that ſinneth before his maker, let him fall into the hands of the phyſitian.

16 My ſon, let tears fall down over the dead, and begin to lament, as if thou hadſt ſuffered great harm thy ſelf: and then cover his body according to the cuſtom, and neglect not his burial.

17 Weep bitterly, and make great moan, and uſe lamentation, as he is worthy, and that a day or two, leſt thou be evil ſpoken of: and then comfort thy ſelf for thy heavineſs.

18 For of heavineſs cometh death, and the heavineſs of the heart, breaketh ſtrength.

19 In affliction alſo ſorrow remaineth: and the life of the poor, is the curſe of the heart.

20 Take no heavineſs to heart: drive it away, and remember the laſt end.

21 Forget it not; for there is no turning again: thou ſhalt not do him good, but hurt thy ſelf.

22 Remember my judgment: for thine alſo ſhall be ſo; yeſterday for me, and to day for thee.

23 When the dead is at reſt, let his remembrance reſt, and be comforted for him, when his ſpirit is departed from him.

24 The wiſdom of a learned man cometh by opportunity of leiſure: and he that hath little buſineſs, ſhall become wiſe.

25 How can he get wiſdom that holdeth the plough, and that glorieth in the goad; that driveth oxen, and is occupied in their labours, and whoſe talk is of bullocks?

26 He giveth his mind to make furrows: and is diligent to give the kine fodder.

27 So every carpenter, and workmaſter, that laboureth night and day: and they that cut and grave ſeals, and are diligent to make great variety, and give themſelves to counterfeit imagery, and watch to finiſh a work.

28 The ſmith alſo ſitting by the anvil, and conſidering the iron work; the vapour of the fire waſteth his fleſh, and he fighteth with the heat of the furnace: the noiſe of the hammer and the anvil is ever in his ears, and his eyes look ſtill upon the pattern of the thing that he maketh, he ſetteth his mind to finiſh his work, and watcheth to poliſh it perfectly.

29 So doth the potter ſitting at his work, and turning the wheel about with his feet, who is alway carefully ſet at his work: and maketh all his work by number.

30 He faſhioneth the clay with his arm, and boweth down his ſtrength before his feet: he applieth himſelf to lead it over; and he is diligent to make clean the furnace.

31 All theſe truſt to their hands: and every one is wiſe in his work.

32 Without theſe cannot a city be inhabited: and they ſhall not dwell where they will, nor go up and down.

33 They ſhall not be ſought for in publick counſel, nor ſit high in the congregation: they ſhall not ſit on the judges ſeat, nor underſtand the ſentence of judgment: they cannot declare juſtice and judgment, and they ſhall not be found where parables are ſpoken.

34 But they will maintain the ſtate of the world, and [all] their deſire is in the work of their craft.

CHAP. XXXIX.

1 *A deſcription of him that is truly wiſe.* 12 *An exhortation to praiſe God for his works which are good to the good, and evil to them that are evil.*

BUT he that giveth his mind to the law of the moſt High, and is occupied in the meditation thereof, will ſeek out the wiſdom of all the ancient, and be occupied in prophecies.

2 He will keep the ſayings of renowned men: and where ſubtil parables are, he will be there alſo.

3 He will ſeek out the ſecrets of grave ſentences, and be converſant in dark parables.

4 He ſhall ſerve among great men, and appear before princes: he will travail through ſtrange countries, for he hath tried the good and the evil among men.

5 He will give his heart to reſort early to the Lord that made him, and will pray before the moſt High, and will open his mouth in prayer, and make ſupplication for his ſins.

6 When the great Lord will, he ſhall be filled with the ſpirit of underſtanding: he ſhall pour out wiſe ſentences, and give thanks unto the Lord in his prayer.

7 He ſhall direct his counſel and knowledge, and in his ſecrets ſhall he meditate.

8 He ſhall ſhew forth that which he hath learned, and ſhall glory in the law of the covenant of the Lord.

9 Many ſhall commend his underſtanding, and ſo long as the world endureth, it ſhall not be blotted out, his memorial ſhall not depart away, and his name ſhall live from generation to generation.

10 Nations ſhall ſhew forth his wiſdom, and the congregation ſhall declare his praiſe.

11 If he die, he ſhall leave a greater name than a thouſand: and if he live, he ſhall increaſe it.

12 Yet have I more to ſay which I have thought upon, for I am filled as the moon at the full.

13 Hearken unto me, ye holy children, and bud forth as a roſe growing by the brook of the field:

14 And give ye a ſweet ſavour as frankincenſe, and flouriſh as a lilly, ſend forth a ſmell, and ſing a ſong of praiſe, bleſs the Lord in all his works.

15 Magnify his name, and ſhew forth his praiſe with the ſongs of your lips, and with harps, and in praiſing him you ſhall ſay after this manner.

16 All the works of the Lord are exceeding good, and whatſoever he commandeth ſhall be *accompliſhed* in due ſeaſon.

17 And none may ſay, What is this? wherefore is that? for at time convenient they ſhall all be ſought out: at his commandment the waters ſtood as an heap, and at the words of his mouth the receptacles of waters.

18 At his commandment is done whatſoever pleaſeth him, and none can hinder when he will ſave.

19 The works of all fleſh are before him, and nothing can be hid from his eyes.

20 He ſeeth from everlaſting to everlaſting, and there is nothing wonderful before him.

21 A man need not to ſay, What is this? wherefore is that? for he hath made all things for their uſes.

22 His bleſſing covered the dry land as a river, and watered it as a flood.

23 As he hath turned the waters into ſaltneſs: ſo ſhall the heathen inherit his wrath.

24 As his ways are plain unto the holy, ſo are they ſtumbling-blocks unto the wicked.

25 For the good, are good things created from the beginning: ſo evil things for ſinners.

26 The principal things for the whole uſe of mans life, are water, fire, iron, and ſalt, flour of wheat, honey, milk, and the blood of the grape, and oyl, and clothing.

27 All theſe things are for good to the godly: ſo to the ſinners they are turned into evil.

28 There be ſpirits that are created for vengeance, which in their fury lay on ſore ſtrokes, in the time of deſtruction they pour out their force, and appeaſe the wrath of him that made them.

29 Fire, and hail, and famine, and death: all theſe were created for vengeance:

30 Teeth of wild beaſts, and ſcorpions, ſerpents, and the ſword, puniſhing the wicked to deſtruction.

31 They ſhall rejoice in his commandment, and they ſhall be ready upon earth when need is, and when their time is come they ſhall not tranſgreſs his word.

32 Therefore from the beginning I was reſolved, and thought upon theſe things, and have left them in writing.

33 All the works of the Lord are good: and he will give every needful thing in due ſeaſon.

34 So that a man cannot ſay, this is worſe than that: for in time they ſhall all be well approved.

35 And therefore praiſe ye the Lord with the whole heart and mouth, and bleſs the name of the Lord.

CHAP. XL.

1 *Many miſeries in a mans life.* 12 *The reward of unrighteouſneſs, and the fruit of true dealing.* 17 *A virtuous wife, and an honeſt friend rejoice the heart, but the fear of the Lord is above all.* 28 *A beggars life is hateful.*

GREAT travel is created for every man, and an heavy yoke is upon the ſons of Adam, from the day that they go out of their mothers womb, till the day that they return to the mother of all things.

2 Their imagination of things to come, and the day of death [trouble] their thoughts and [cauſe] fear of heart:

3 From him that ſitteth on a throne of glory, unto him that is humbled in earth and aſhes:

4 From him that weareth purple, and a crown, unto *him that is clothed with a linnen* frock,

5 Wrath, and envy, trouble and unquietneſs, fear of death, and anger, and ſtrife, and in the time of reſt upon his bed, his night ſleep do change his knowledge.

6 A little or nothing is his reſt, and afterward he is in his ſleep, as in a day of keeping watch, troubled in a viſion of his heart, as if he were eſcaped out of a battle.

7 When all is ſafe he awaketh, and marvelleth that the fear was nothing.

8 [Such things happen] unto all fleſh, both man and beaſt, and that is ſeven-fold more upon ſinners.

9 Death and bloodſhed, ſtrife and ſword, calamities, famine, tribulation, and the ſcourge.

10 Theſe things are created for the wicked, and for their ſakes came the flood.

11 All things that are of the earth ſhall turn to the earth again: and that which is of the waters doth return into the ſea:

12 All bribery, and injuſtice ſhall be blotted out: but true dealing ſhall endure for ever.

13 The goods of the unjuſt ſhall be dried up like a river, and ſhall vaniſh with a noiſe like a great thunder in rain.

14 While he openeth his hand he ſhall rejoice: ſo ſhall tranſgreſſors come to nought.

15 The children of the ungodly ſhall not bring forth many branches: but are as unclean roots upon a hard rock.

16 The weed growing upon every water, and bank of a river, ſhall be pulled up before all graſs.

17 Bountifulneſs is as a moſt fruitful garden, and mercifulneſs endureth for ever.

18 To labour and to be content with that a man hath, is a ſweet life: but he that findeth a treaſure, is above them both.

19 Children and the building of a city continue a mans name: but a blameleſs wife is counted above them both.

20 Wine and muſick rejoice the heart but the love of wiſdom is above them both.

21 The pipe and the pſaltery make ſweet melody: but a pleaſant tongue is above them both.

22 Thine eye deſireth favour and beauty: but more than both, corn while it is green.

23 A friend and companion never meet amiſs: but above both is a wife with her husband.

24 Brethren and help are againſt time of trouble: but alms ſhall deliver more than them both.

25 Gold and ſilver make the foot ſtand ſure: but counſel is eſteemed above them both.

26 Riches and ſtrength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to ſeek help.

27 The fear of the Lord is a fruitful garden, and covereth him above all glory.

28 My ſon, lead not a beggars life: for better it is to die than to beg.

29 The life of him that dependeth on another mans table, is not to be counted for a life: for he polluteth himſelf with other mens meat, but a wiſe man well nurtured will beware thereof.

30 Begging is ſweet in the mouth of the ſhameleſs: but in his belly there ſhall burn a fire.

CHAP. XLI.

1 The remembrance of death. 3 Death is not to be feared. 5 The ungodly ſhall be accurſed. 11 Of an evil and a good name. 14 Wiſdom is to be uttered. 16 Of what things we ſhould be aſhamed.

O DEATH, how bitter is the remembrance of thee to a man that liveth at reſt in his poſſeſſions, unto the man that hath nothing to vex him, and that hath proſperity in all things: yea unto him that is yet able to receive meat.

2 O Death, acceptable is thy ſentence unto the needy, and unto him whoſe ſtrength faileth, that is now in the laſt age, and is vexed with all things, and to him that deſpaireth and hath loſt patience.

3 Fear not the ſentence of death, remember them that have been before thee, and that come after, for this is the ſentence of the Lord over all fleſh.

4 And why art thou againſt the pleaſure of the moſt High? there is no inquiſition in the grave, whether thou have lived ten, or a hundred, or a thouſand years.

5 The children of ſinners, are abominable children: and they that are converſant in the dwelling of the ungodly.

6 The inheritance of ſinners children ſhall periſh, and their poſterity ſhall have a perpetual reproach.

7 The children will complain of an ungodly father, becauſe they ſhall be reproached for his ſake.

8 Wo be unto you ungodly men which have forſaken the law of the moſt high God: for if you encreaſe, it ſhall be to your deſtruction.

9 And if you be born, you ſhall be born to a curſe: and if you die, a curſe ſhall be your portion.

10 All that are of the earth ſhall turn to earth again: ſo the ungodly ſhall go from a curſe to deſtruction.

11 The mourning of men is about their bodies: but an ill name of ſinners ſhall be blotted out.

12 Have regard to thy name: for that ſhall continue with thee above a thouſand great treaſures of gold.

13 A good life hath but few days: but a good name endureth for ever.

14 My children, keep diſcipline in peace for wiſdom that is hid, and a treaſure that is not ſeen, what profit is in them both?

15 A man that hideth his fooliſhneſs is better than a man that hideth his wiſdom.

16 Therefore be ſhamefaced according to my word: for it is not good to retain all ſhamefacedneſs, neither is it altogether approved in every thing.

17 Be aſhamed of whoredom before father and mother, and of a lie before a prince and a mighty man:

18 Of an offence before a judge and ruler, of iniquity before a congregation and people, of unjuſt dealing before thy partner and friend:

19 And of theft in regard of the place where thou ſojourneſt, and in regard of the truth of God and his covenant, and to lean with thine own elbow upon the meat, and of ſcorning to give and take.

20 And of ſilence before them that ſalute thee, and to look upon an harlot:

21 And to turn away thy face from thy kinſman, or to take away a portion of a gift, or to gaze upon another mans wife.

22 Or to over-buſy with his maid, and come not near her bed, or of upbraiding ſpeeches before friends; and after thou haſt given, upbraid not:

23 Or of iterating and ſpeaking again that which thou haſt heard, and of revealing of ſecrets.

24 So ſhalt thou be truly ſhamefaced, and find favour before all men.

CHAP. XLII.

1 Whereof we ſhould not be aſhamed. 9 Be careful of thy daughter, 22. Beware of a woman. 15 The works and greatneſs of God.

OF theſe things be not thou aſhamed, and accept no perſon to ſin thereby.

2 Of the law of the moſt High, and his covenant, and of judgment to juſtify the ungodly.

3 Of reckoning with thy partners, and travellers, or of the gift of the heritage of friends:

4 Of exactneſs of balance and weights, or of getting much or little:

5 And of merchants indifferent ſelling, of much correction of children, and to make the ſide of an evil ſervant to bleed.

6 Sure keeping is good where an evil wife is, and ſhut up where many hands are.

7 Deliver all things in number and weight, and put all in writing that thou giveſt out, or receiveſt in.

8 Be not aſhamed to inform the unwiſe and fooliſh, and the extreme aged that contendeth with thoſe that are young, thus ſhalt thou be truly learned and approved of all men living.

9 The father waketh for the daughter when no man knoweth, and the care for her taketh away ſleep; when ſhe is young, leſt ſhe paſs away the flower of her age, and being married, leſt ſhe ſhould be hated:

10 In her virginity leſt ſhe ſhould be defiled, and gotten with child in her fathers houſe; and having an huſband, leſt ſhe ſhould miſbehave her ſelf: and when ſhe is married, leſt ſhe ſhould be barren.

11 Keep a ſure watch over a ſhameleſs daughter, leſt ſhe make thee a laughing-ſtock to thine enemies, and a by-word in the city, and a reproach among the people, and make thee aſhamed before the multitude.

12 Behold not every bodies beauty, and ſit not in the midſt of women.

13 For from garments cometh a moth, and from women wickedneſs.

14 Better is the churliſhneſs of a man, than a courteous woman, a woman, *I ſay*, which bringeth ſhame and reproach.

15 I will now remember the works of the Lord, and declare the things that I have ſeen: in the words of the Lord are his works.

16 The ſun that giveth light, looketh upon all things: and the work thereof *is* full of the glory of the Lord.

17 The Lord hath not given power to the ſaints to declare all his marvellous works, which the Almighty Lord firmly ſettled, that whatſoever is, might be eſtabliſhed for his glory.

18 He ſeeketh out the deep and the heart, and conſidereth their crafty devices: for the Lord knoweth all that may be known, and he beholdeth the ſigns of the world.

19 He declareth the things that are paſt. and for to come, and revealeth the ſteps of hidden things.

20 No thought eſcapeth him, neither any word is hidden from him.

21 He hath garniſhed the excellent works of his wiſdom, and he is from everlaſting to everlaſting, unto him may nothing be added, neither can he be diminiſhed, and and he hath no need of any counſeller.

22 O how deſirable are all his works: and that a man may ſee even to a ſpark.

23 All theſe things live and remain for ever, for all uſes, and they are all obedient.

24 All things are double one againſt another: and he hath made nothing imperfect.

25 One thing eſtabliſheth the good of another: and who ſhall be filled with beholding his glory?

CHAP. XLIII.

1 The works of God in heaven, and in earth, and in the ſea, are exceeding glorious and wonderful. 29 Yet God himſelf in his power and wiſdom, is above all.

THE pride of the height, the clear firmament, the beauty of heaven, with his glorious ſhew;

2 The ſun when it appeareth, declaring at his riſing a marvellous inſtrument, the work of the moſt High.

3 At noon it parcheth the country, and who can abide the burning heat thereof?

4 A man blowing a furnace, is in works of heat, but the ſun burneth the mountains three times more; breathing out fiery vapours, and ſending forth bright beams, it dimmeth the eyes.

5 Great is the Lord that made it, and at his commandment it runneth haſtily.

6 He made the moon alſo to ſerve in her ſeaſon, for a declaration of times, and a ſign of the world.

7 From the moon is the ſign of feaſts, a light that decreaſeth in her perfection.

8 The month is called after her name, increaſing wonderfully in her changing, being an inſtrument of the armies above, ſhining in the firmament of heaven.

9 The beauty of heaven, the glory of the ſtars, an ornament giving light in the higheſt places of the Lord.

10 At the commandment of the holy One, they will ſtand in their order, and never faint in their watches.

11 Look upon the rain-bow, and praiſe him that made it, very beautiful it is in the brightneſs thereof.

12 It compaſſeth the heaven about with a glorious circle, and the hands of the moſt High have bended it.

13 By his commandment he maketh the ſnow to fall apace, and ſendeth ſwiftly the lightnings of his judgment.

14 Through this the treaſures are opened, and clouds fly forth as fowls.

15 By his great power he maketh the clouds firm, and the hailſtones are broken ſmall.

16 At his ſight the mountains are ſhaken, and at his will the ſouth wind bloweth.

17 The noiſe of the thunder maketh the earth to tremble: ſo doth the northern ſtorm, and the whirlwind; as birds flying he ſcattereth the ſnow, and the falling down thereof, is as the lighting of graſhoppers.

18 The eye marvelleth at the beauty of the whiteneſs thereof, and the heart be aſtoniſhed at the raining of it.

19 The hoar froſt alſo as ſalt he poureth on the earth, and being congealed, it lieth on the top of ſharp ſtakes.

20 When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breaſt-plate.

21 It devoureth the mountains; and burneth the wilderneſs, and conſumeth the graſs as fire.

22 A preſent remedy of all is a miſt *coming ſpeedily:* a dew coming after heat, refreſheth.

23 By his counſel he appeaſeth the deep, and planteth iſlands therein.

24 They that ſail on the ſea, tell of the danger thereof, and when we hear it with our ears we marvel thereat.

25 For therein be ſtrange and wondrous works, variety of all kinds of beaſts, and whales created.

26 By him the end of them hath proſperous ſucceſs, and by his word all things conſiſt.

27 We may ſpeak much, and yet come ſhort: wherefore in ſome he is all.

28 How ſhall we be able to magnify him? for he is great above all his works.

29 The Lord is terrible and very great, and marvellous is his power.

30 When you glorify the Lord, exalt him as much as you can: for even yet will he far exceed, and when you exalt him, put forth all your ſtrength, and be not weary: for you can never go far enough.

31 Who hath ſeen him, that he might tell us? and who can magnify him as he is?

32 There are yet hid greater things than theſe be, for we have ſeen but a few of his works:

33 For the Lord hath made all things, and to the godly hath he given wiſdom.

CHAP. XLIV.

1 *The praiſe of certain holy men:* 16 *Of Enoch,* 17 *Noah,* 19 *Abraham,* 22 *Iſaac,* 23 *and Jacob.*

LET us now praiſe famous men, and our fathers that begat us.

2 The Lord hath wrought great glory by them, through his great power from the beginning.

3 Such as did bear rule in their kingdoms, men renowned for their power, giving counſel by their underſtanding, and declaring propheſies:

4 Leaders of the people by their counſels, and by their knowledge of learning meet for the people, wiſe and eloquent in their inſtructions.

5 Such as found out muſical tunes, and recited verſes in writing.

6 Rich men furniſhed with ability, living peaceably in their habitations.

7 All theſe were honoured in their generations, and were the glory of their times.

8 There be of them that have left a name behind them, that their praiſes might be reported.

9 And ſome there be, which have no memorial, who are periſhed as though they had never been, and are become as though they had never been born, and their children after them.

10 But theſe were merciful men, whoſe righteouſneſs hath not been forgotten.

11 With their ſeed ſhall continually remain a good inheritance, and their children are within the covenant.

12 Their ſeed ſtands faſt, and their children for their ſakes.

13 Their ſeed ſhall remain for ever, and their glory ſhall not be blotted out.

14 Their bodies are buried in peace, but their name liveth for evermore.

15 The people will tell of their wiſdom, and the congregation will ſhew forth their praiſe.

16 Enoch pleaſed the Lord, and was tranſlated, being an example of repentance to all generations.

17 Noah was found perfect and righteous, in the time of wrath, he was taken in exchange [for the world] therefore was he left as a remnant unto the earth, when the flood came.

18 An everlaſting covenant was made with him, that all fleſh ſhould periſh no more by the flood.

19 Abraham was a great father of many people: in glory was there none like unto him.

20 Who kept the law of the moſt High, and was in covenant with him, he eſtabliſhed the covenant in his fleſh, and when he was proved, he was found faithful.

21 Therefore he aſſured him by an oath, that he would bleſs the nations in his ſeed, and that he would multiply him as the duſt of the earth, and exalt his ſeed as the ſtars, and cauſe them to inherit from ſea to ſea, and from the river unto the utmoſt part of the land.

22 With Iſaac did he eſtabliſh likewiſe, [for Abraham his fathers ſake] the bleſſing of all men and the covenant.

23 And made it reſt upon the head of Jacob. He acknowledged him in his bleſſing, and gave him an heritage, and divided his portion, among the twelve tribes did he part them.

CHAP. XLV.

1 The praiſe of Moſes, 6 of Aaron, 23 and of Phineas.

AND he brought out of him a merciful man, which found favour in the ſight of all fleſh, even Moſes beloved of God and men, whoſe memorial is bleſſed:

2 He made him like to the glorious ſaints, and magnified him, ſo that his enemies ſtood in fear of him.

3 By his words he cauſed the wonders to ceaſe, and he made him glorious in the ſight of kings, and gave him a commandment for his people, and ſhewed him part of his glory.

4 He ſanctified him *in* his faithfulneſs, and meekneſs, and choſe him out of all men.

5 He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Iſrael his judgments.

6 He exalted Aaron an holy man like unto him, even his brother, of the tribe of Levi.

7 An everlaſting covenant he made with him, and gave him the prieſthood among the people, he beautified him with comely ornaments, and clothed him with a robe of glory.

8 He put upon him perfect glory, and ſtrengthned him with rich garments, with breeches, with a long robe and the Ephod:

9 And he compaſſed him with pomegranates, and with many golden bells round about, that as he went, there might be a ſound, and a noiſe made that might be heard in the temple, for a memorial to the children of his people.

10 With an holy garment, with gold and blue ſilk and purple, the work of the embroiderer; with a breaſt-plate of judgment, and with Urim and Thummim.

11 With twiſted ſcarlet, the work of the cunning workman, with precious ſtones graven like ſeals, and ſet in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Iſrael.

12 He ſet a crown of gold upon the mitre, wherein was engraved holineſs an ornament of honour, a coſtly work, the deſires of the eyes goodly and beautiful.

13 Before him there were none ſuch, neither did ever any ſtranger put them on, but only his children, and his childrens children perpetually.

14 Their ſacrifices ſhall be wholly conſumed every day twice continually.

15 Moſes conſecrated him, and anointed him with holy oil, this was appointed unto him by an everlaſting covenant, and to his ſeed ſo long as the heavens ſhould remain, that they ſhould miniſter unto him, and execute the office of the prieſthood, and bleſs the people in his name.

16 He choſe him out of all men living, to offer ſacrifices to the Lord, incenſe and a ſweet ſavour, for a memorial, to make reconciliation for his people.

17 He gave unto him his commandments and authority in the ſtatutes and judgments, that he ſhould teach Jacob the teſtimonies, and inform Iſrael in his laws.

18 Strangers conſpired together againſt him, and maligned him in the wilderneſs, even the men that were of Dathans, and Abirons ſide, and the congregation of Core with fury and wrath.

19 This the Lord ſaw, and it diſpleaſed him and in his wrathful indignation were they conſumed: he did wonders upon them to conſume them with the fiery flame.

20 But he made Aaron more honourable, and gave him an heritage, and divided unto him the firſt-fruits of the increaſe, eſpecially he prepared bread in abundance.

21 For they eat of the ſacrifices of the Lord, which he gave unto him and his ſeed.

22 Howbeit in the land of the people he had no inheritance, neither had he any portion among the people, for the Lord himſelf is his portion and inheritance.

23 The third in glory is Phineas the ſon of Eleazar, becauſe he had zeal in the fear of the Lord, and ſtood up with good courage of heart, when the people were turned back, and made reconciliation for Iſrael.

24 Therefore was there a covenant of peace made with him, that he ſhould be the chief of the ſanctuary, and of his people, and that he, and his poſterity ſhould have the dignity of the prieſthood for ever.

25 According to the covenant made with David ſon of Jeſſe, of the tribe of Juda, that the inheritance of the king ſhould be to his poſterity alone: ſo the inheritance of Aaron ſhould alſo be unto his ſeed.

26 God give you wiſdom in your heart, to judge his people in righteouſneſs, that their good things be not aboliſhed, and that their glory may endure for ever.

CHAP. XLVI.

1 The praiſe of Joſhua, 9 of Caleb, 13 of Samuel.

JESUS the ſon of Nave was valiant in the wars, and was the ſucceſſor of Moſes in propheſies, who according to his name, was made great for the ſaving of the elect of God, and taking vengeance of the enemies that roſe up againſt them, that he might ſet Iſrael in their inheritance.

2 How great glory got he when he did lift up his hands, and ſtretched out his ſword againſt the cities?

3 Who before him ſo ſtood to it? for the Lord himſelf brought his enemies unto him.

4 Did not the ſun go back by his means? and was not one day as long as two?

5 He called upon the moſt high Lord, when the enemies preſſed upon him on every ſide, and the great Lord heard him.

6 And with hail-ſtones of mighty power he made the battle to fall violently upon the nations, and in the deſcent [of Bethoron] he deſtroyed them that reſiſted, that the nations might know all their ſtrength, becauſe he fought in the ſight of the Lord, and he followed the mighty one.

7 In the time of Moſes alſo, he did a work of mercy, he and Caleb the ſon of Jephunne, in that they withſtood the congregation, and withheld the people from ſin, and appeaſed the wicked murmuring.

8 And of ſix hundred thouſand people on foot, they two were preſerved to bring them into the heritage, even unto the land that floweth with milk and honey.

9 The Lord gave ſtrength alſo unto Caleb, which remaineth with him unto his old age, ſo that he entred upon the high places of the land, and his ſeed obtained it for an heritage.

10 That all the children of Iſrael might ſee that it is good to follow the Lord.

11 And concerning the judges, every one by name, whoſe heart went not a whoring, nor departed from the Lord, let their memory be bleſſed.

12 Let their bones flouriſh out of their place, and let the name of them that were

honoured, be continued upon their children.

13 Samuel the prophet of the Lord, beloved of his Lord, eſtabliſhed a kingdom, and anointed princes over his people.

14 By the law of the Lord he judged the congregation, and the Lord had reſpect unto Jacob.

15 By his faithfulneſs he was found a true prophet, and by his word he was known to be faithful in viſion.

16 He called upon the mighty Lord, when his enemies preſſed upon him on every ſide, when he offered the ſucking lamb.

17 And the Lord thundred from heaven, and with a great noiſe made his voice to be heard.

18 And he deſtroyed the rulers of the Tyrians, and all the princes of the Philiſtines.

19 And before his long ſleep, he made proteſtations in the ſight of the Lord, and his anointed, I have not taken any mans goods, ſo much as a ſhoe, and no man did accuſe him.

20 And after his death he propheſied, and ſhewed the king his end, and lift up his voice from the earth in propheſy, to blot out the wickedneſs of the people.

CHAP. XLVII.

1 The praiſe of Nathan, 2 of David, 12 of Solomon his glory, and infirmities. 23 Of his end and puniſhment.

AND after him roſe up Nathan to propheſy in the time of David.

2 As is the fat taken away from the peace-offering, ſo was David choſen out of the children of iſrael.

3 He played with lions as with kids, and with bears as with lambs.

4 Slew he not a giant when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the ſtone in the ſling, and beat down the boaſting of Goliah?

5 For he called upon the moſt High Lord, and he gave him ſtrength in his right hand to ſlay that mighty warrior, and ſet up the horn of his people.

6 So the people honoured him with ten thouſands, and praiſed him in the bleſſings of the Lord, in that he gave him a crown of glory.

7 For he deſtroyed the enemies on every ſide, and brought to nought the Philiſtines his adverſaries, and brake their horn in ſunder unto this day.

8 In all his works he praiſed the holy One moſt High, with words of glory, with his whole heart he ſung ſongs, and loved him that made him.

9 He ſet ſingers alſo before the altar, that by their voices they might make ſweet melody, and daily ſing praiſes in their ſongs.

10 He beautified their feaſts, and ſet in order the ſolemn times, until the end, that they might praiſe his holy name, and that the temple might ſound from morning.

11 The Lord took away his ſins, and exalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Iſrael,

12 After him roſe up a wiſe ſon, and for his ſake he dwelt at large.

13 Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an houſe in his name, and prepare his ſanctuary for ever.

14 How wiſe waſt thou in thy youth, and as a flood filled with underſtanding:

15 Thy ſoul covered the whole earth; and thou filledſt it with dark parables.

16 Thy name went far into the iſlands, and for thy peace thou waſt beloved.

17 The countries marvelled at thee for thy ſongs, and proverbs, and parables, and interpretations.

18 By the name of the Lord God, which is called the Lord God of Iſrael, thou didſt gather gold as tin, and didſt multiply ſilver as lead.

19 Thou didſt bow thy loins unto women, and by thy body thou waſt brought into ſubjection.

20 Thou didſt ſtain thine honour, and pollute thy ſeed, ſo that thou broughteſt wrath upon thy children. and waſt grieved for thy folly.

21 So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

22 But the Lord will never leave off his mercy, neither ſhall any of his works periſh, neither will he aboliſh the poſterity of his elect, and the ſeed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David.

23 Thus reſted Solomon with his fathers, and of his ſeed he left behind him Roboam, even the fooliſhneſs of the people, and one

that had no underſtanding; who turned away the people through his counſel: there was alſo Jeroboam the ſon of Nebat, who cauſed Iſrael to ſin, and ſhewed Ephraim the way of ſin.

24 And their ſins were multiplied exceedingly, that they were driven out of the land.

25 For they ſought out all wickedneſs, till the vengeance came upon them.

CHAP. XLVIII.

1 The praiſe of Elias, 12 of Elizeus, 17 and of Ezekias.

THEN ſtood up Elias the prophet as fire, and his word burnt like a lamp.

2 He brought a ſore famine upon them, and by his zeal he diminiſhed their number.

3 By the word of the Lord he ſhut up the heaven, and alſo three times brought down fire.

4 O Elias, how waſt thou honoured in thy wondrous deeds! and who may glory like unto thee!

5 Who didſt raiſe up a dead man from death, and his ſoul from the place of the dead by the word of the moſt High.

6 Who broughteſt kings to deſtruction, and honourable men from their bed.

7 Who heardſt the rebuke of the Lord, in Sinai, and in Horeb the judgment of vengeance.

8 Who anointed kings to take revenge, and prophets to ſucceed after him:

9 Who waſt taken up in a whirlwind of fire, and in a chariot of fiery horſes:

10 Who waſt ordained for reproofs in their times, to pacify the wrath of the Lords judgment before it brake forth into fury, and to turn the heart of the father unto the ſon, and to reſtore the tribes of Jacob.

11 Bleſſed are they that ſaw thee, and ſlept in love, for we ſhall ſurely live.

12 Elias it was, who was covered with a whirlwind: and Elizeus was filled with his ſpirit: whilſt he lived he was not moved [with the preſence] of any prince, neither could any bring him into ſubjection.

13 No word could overcome him, and after his death his body propheſied.

14 He did wonders in his life, and at his death were his works marvellous.

15 For all this the people repented not, neither departed they from their ſins, till they were ſpoiled, and carried out of their land, and were ſcattered through all the earth: yet there remained a ſmall people, and a ruler in the houſe of David:

16 Of whom, ſome did that which was pleaſing to God, and ſome multiplied ſins.

17 Ezekias fortified his city, and brought in water into the midſt thereof: he digged the hard rock with iron, and made wells for water.

18 In his time Sennacherib came up, and ſent Rabſaces, and lift up his hand againſt Sion, and boaſted proudly.

19 Then trembled their hearts and hands, and they were in pain as women in travail.

20 But they called upon the Lord which is merciful, and ſtretched out their hands towards him, and immediately the holy One heard them out of heaven, and delivered them by the myſtery of Eſay.

21 He ſmote the hoſt of the Aſſyrians, and his angel deſtroyed them.

22 For Hezekias had done the thing that pleaſed the Lord, and was ſtrong in the ways of David his father, as Eſay the prophet, who was great and faithful in his viſion, had commanded him.

23 In his time the ſun went backward, and he lengthened the kings life.

24 He ſaw by an excellent ſpirit what ſhould come to paſs at the laſt, and he comforted them that mourned in Sion.

25 He ſhewed what ſhould come to paſs for ever, and ſecret things or ever they came.

CHAP. XLIX.

1 The praiſe of Joſias, 4 of David, and Ezekias, 6 of Jereme, 8 of Ezekiel, 11 Zorobabel, 12 Jeſus the the ſon of Joſedec. 13 Of Neemias, Enoch, Seth, Sem, and Adam.

THE remembrance of Joſias is like the compoſition of the perfume that is made by the art of the apothecary: it is ſweet as honey in all mouths, and as muſick at a banquet of wine.

2 He behaved himſelf uprightly in the converſion of the people, and took away the abominations of iniquity.

3 He directeth his heart unto the Lord, and in the time of the ungodly, he eſtabliſhed the worſhip of God.

4 All, except David, and Ezekias, and Joſias, were defective: for they forſook the law of the moſt High, (even) the kings of Judah failed:

5 Therefore he gave their power unto others, and their glory unto a ſtrange nation.

6 They burnt the choſen city of the ſanctuary, and made the ſtreets deſolate according to the propheſy of Jeremias:

7 For they entreated him evil, who nevertheleſs was a prophet ſanctified in his mothers womb, that he might root out, and afflict, and deſtroy, and that he might build up alſo and plant.

8 It was Ezekiel who ſaw the glorious viſion, which was ſhewed him upon the chariot of the cherubims.

9 For he made mention of the enemies under [the figure of] the rain, and directed them that went right.

10 And of the twelve prophets let the memorial be bleſſed, and let their bones flouriſh again out of their place: for they comforted Jacob, and delivered them by aſſured hope.

11 How ſhall we magnify Zorobabel? even he was a ſignet on the right hand.

12 So was Jeſus the ſon of Joſedec: who in their time builded the houſe, and ſet up an holy temple to the Lord, which was prepared for everlaſting glory.

13 And among the elect was Neemias, whoſe renown is great, who raiſed up for us, the walls that were fallen, and ſet up the gates and the bars, and raiſed up our ruins again.

14 But upon the earth was no man created like Enoch, for he was taken from the earth.

15 Neither was there a man born like unto Joſeph, a governor of his brethren, a ſtay of the people, whoſe bones were regarded of the Lord.

16 Sem and Seth were in great honour among men, and ſo was Adam above every living thing in the creation.

CHAP. L.

1 Of Simon the ſon of Onias. 22 How the people were taught to praiſe God, and pray. 27 The concluſion.

SIMON the high-prieſt the ſon of Onias, who in his life repaired the houſe again, and in his days fortified the temple.

2 And by him was built from the foundation the double height, the high fortreſs of the wall about the temple.

3 In his day the ciſtern to receive water being in compaſs as the ſea, was covered with plates of braſs.

4 He took care of the temple that it ſhould not fall, and fortified the city againſt beſieging.

5 How was he honoured in the midſt of the people, in his coming out of the ſanctuary?

6 He was as the morning-ſtar in the midſt of a cloud: and as the moon at the full.

7 As the ſun ſhining upon the temple of the moſt High, and as the rain-bow giving light in the bright clouds.

8 And as the flower of roſes in the ſpring of the year, as lillies by the rivers of waters, and as the branches of the frankincenſe-tree in the time of ſummer.

9 As fire and incenſe in the cenſer, and as a veſſel of beaten gold ſet with all manner of precious ſtones.

10 And as a fair olive-tree budding forth fruit, and as a cypreſs-tree which groweth up to the clouds.

11 When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holineſs honourable.

12 When he took the portions out of the prieſts hands, he himſelf ſtood by the hearth of the altar, compaſſed with his brethren round about, as a young cedar in Libanus, and as palm-trees compaſſed they him round about.

13 So were all the ſons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Iſrael.

14 And finiſhing the ſervice at the altar, that he might adorn the offering of the moſt High Almighty.

15 He ſtretched out his hand to the cup, and poured of the blood of the grape, he poured out at the foot of the altar, a ſweet ſmelling ſavour unto the moſt high king of all.

16 Then ſhouted the ſons of Aaron, and ſounded the ſilver trumpets, and made a great noiſe to be heard, for a remembrance before the moſt High.

17 Then all the people together haſted, and fell down to the earth upon their faces to worſhip their Lord God Almighty the moſt High.

18 The ſingers alſo ſang praiſes with their voices, with great variety of ſounds was there made ſweet melody.

19 And the people beſought the Lord the moſt High, by prayer before him that is merciful, till the ſolemnity of the Lord was ended, and they had finiſhed his ſervice.

20 Then he went down, and lifted up his hands over the whole congregation of the

children of Iſrael, to give the bleſſing of the Lord with his lips, and to rejoyce in his name.

21 And they bowed themſelves down to worſhip the ſecond time, that they might receive a bleſſing from the moſt High.

22 Now therefore bleſs ye the God of all, which only doth wondrous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy.

23 He grant us joyfulneſs of heart, and that peace may be in our days in Iſrael for ever.

24 That he would confirm his mercy with us, and deliver us at his time.

25 There be two manner of nations which my heart abhorreth, and the third is no nation.

26 They that ſit upon the mountain of Samaria, and they that dwell amongſt the Philiſtines, and that fooliſh people that dwell in Sichem.

27 Jeſus the ſon of Sirach of Jeruſalem hath written in this book, the inſtruction of underſtanding and knowledge, who out of his heart poureth forth wiſdom.

28 Bleſſed is he that ſhall be exerciſed in theſe things, and he that layeth them up in his heart ſhall become wiſe.

29 For if he do them, he ſhall be ſtrong to all things: for the light of the Lord leadeth him, who giveth wiſdom to the godly: Bleſſed be the Lord for ever. Amen, Amen.

CHAP. LI.

¶ A prayer of Jeſus the ſon of Sirach.

I Will thank thee, O Lord and King, and praiſe thee, O God my Saviour, I do give praiſe unto thy name:

2 For thou art my defender and helper, and haſt preſerved my body from deſtruction, and from the ſnare of the ſlanderous tongue, and from the lips that forge lies, and haſt been my helper againſt mine adverſaries.

3 And haſt delivered me according to the multitude of thy mercies, and greatneſs of thy name, from the teeth of them that were ready to devour me, and out of the hands of ſuch as ſought after my life, and from the manifold afflictions which I had.

4 From the choaking of fire on every ſide, and from the midſt of the fire, which I kindled not:

5 From the depth of the belly of hell, from an unclean tongue, and from lying words.

6 By an accuſation to the king from an unrighteous tongue, my ſoul drew near even unto death, my life was near to the hell beneath.

7 They compaſſed me on every ſide, and there was no man to help me: I looked for the ſuccour of men, but there was none:

8 Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou delivereſt ſuch as wait for thee, and saveſt them out of the hands of the enemies.

9 Then lifted I up my ſupplication from the earth, and prayed for deliverance from death.

10 I called upon the Lord the father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud when there was no help.

11 I will praiſe thy name continually, and will ſing praiſe with thankſgiving, and ſo my prayer was heard:

12 For thou ſavedſt me from deſtruction, and deliveredſt me from the evil time: therefore will I give thanks, and praiſe thee, and bleſs thy name, O Lord.

13 When I was yet young, or ever I went abroad, I deſired wiſdom openly in my prayer.

14 I prayed for her before the temple, and will ſeek her out even to the end.

15 Even from the flower till the grape was ripe, hath my heart delighted in her, my foot went the right way, from my youth up ſought I after her.

16 I bowed down mine ear a little, and received her, and gat much learning.

17 I profited therein, *therefore* will I aſcribe the glory unto him that giveth me wiſdom:

18 For I purpoſed to do after her, and earneſtly I followed that which is good, ſo ſhall I not be confounded:

19 My ſoul hath wreſtled with her, and in my doings I was exact, I ſtretched forth my hands to the heaven above, and bewailed my ignorances of her.

20 I directed my ſoul unto her, and I found her in pureneſs, I have had my heart joined with her from the beginning, therefore ſhall I not be forſaken.

21 My heart was troubled in ſeeking her: therefore have I gotten a good poſſeſſion.

22 The Lord hath given me a tongue for my reward, and I will praiſe him therewith.

23 Draw near unto me, you unlearned, and dwell in the houſe of learning.

24 Wherefore are you ſlow, and what ſay you of theſe things, ſeeing your ſouls are very thirſty?

25 I opened my mouth and ſaid, Buy her for your ſelves without money.

26 Put your neck under the yoke, and let your ſoul receive inſtruction, ſhe is hard at hand to find.

27 Behold with your eyes, how that I have had but little labour, and have gotten unto me much reſt.

28 Get learning with a great ſum of money, and get much gold by her.

29 Let your ſoul rejoyce in his mercy, and be not aſhamed of his praiſe.

30 Work your works betimes, and in his time he will give your reward.

BARUCH.

Chap. I.

1 Baruch wrote a book in Babylon. 5 The Jews there wept at the reading of it. 7 They ſend money and the book to the brethren at Jeruſalem.

AND theſe are the words of the book, which Baruch the ſon of Nerias, the ſon of Maaſias, the ſon of Sedecias, the ſon of Aſadias, the ſon of Chelcias, wrote in Babylon.

2 In the fifth year, and in the ſeventh day of the month, what time as the Chaldeans took Jeruſalem, and burnt it with fire.

3 And Baruch did read the words of this book, in the hearing of Jechonias, the ſon of Joachim, king of Juda, and in the ears of all the people, that came to hear the book.

4 And in the hearing of the nobles, and of the kings ſons, and in the hearing of the elders, and of all the people from the loweſt unto the higheſt, even of all them that dwelt at Babylon, by the river Sud.

5 Whereupon they wept, faſted and prayed before the Lord.

6 They made alſo a collection of money, according to every mans power.

7 And they ſent it to Jeruſalem unto Joachim the high-prieſt, the ſon of Chelcias, ſon of Salom, and to the prieſts and to all the people which were found with him at Jeruſalem.

8 At the ſame time, when he received the veſſels of the houſe of the Lord that were carried out of the temple to return them into the land of Juda the tenth day of *the month* Sivan, *namely*, ſilver veſſels, which Sedecias the ſon of Joſias king of Juda had made.

9 After that Nabuchodonoſor king of Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men, and the people of the land from Jeruſalem, and brought them unto Babylon:

10 And they ſaid, Behold, we have ſent you money, to buy you burnt-offerings, and ſin-offerings, and incenſe, and prepare ye manna, and offer upon the altar of the Lord our God,

11 And pray for the life of Nabuchodonoſor king of Babylon, and for the life of Balthaſar his ſon, that their days may be upon earth as the days of heaven.

12 And the Lord will give us ſtrength, and lighten our eyes, and we ſhall live under the ſhadow of Nabuchodonoſor king of Babylon, and under the ſhadow of Belthaſar his ſon, and we ſhall ſerve them many days, and find favour in their ſight.

13 Pray for us alſo unto the Lord our God, for we have ſinned againſt the Lord our God, and unto this day the fury of the Lord, and his wrath is not turned from us.

14 And ye ſhall read this book, which we have ſent unto you, to make confeſſion in the houſe of the Lord, upon the feaſts and ſolemn days.

15 And ye ſhall ſay, To the Lord our God *belongeth* righteouſneſs, but unto us the confuſion of faces, as *it is come to paſs* this day unto them of Juda, and to the inhabitants of Jeruſalem,

16 And to our kings, and to our princes, and to our prieſts, and to our prophets, and to our fathers.

17 For we have ſinned before the Lord,

18 And diſobeyed him, and have not hearkned unto the voice of the Lord our God, to walk in the commandments that he gave us openly:

19 Since the day that the Lord brought our forefathers out of the land of Egypt, unto this preſent day, we have been diſobedient unto the Lord our God, and we have been negligent in not hearing his voice.

20 Wherefore the evils cleaved unto us, and the curſe which the Lord appointed by Moſes his ſervant, at the time that he brought our fathers out of the land of Egppt, to give us a land that floweth with milk and honey, like as *it is to ſee* this day.

21 Nevertheleſs, we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he ſent unto us.

22 But every man followed the imagination of his own wicked heart, to ſerve ſtrange gods, and to do evil in the ſight of the Lord our God.

CHAP. II.

The prayer and confeſſion, which the Jews at Babylon made, and ſent in that book unto the brethren in Jeruſalem.

THerefore the Lord hath made good his word, which he pronounced againſt us, and againſt our judges that judged Iſrael, and againſt our kings, and againſt our princes, and againſt the men of Iſrael and Juda.

2 To bring upon us great plagues, ſuch as never happened under the whole heaven, as it came to paſs in Jeruſalem, according to the things that were written in the law of Moſes,

3 That a man ſhould eat the fleſh of his own ſon, and the fleſh of his own daughter.

4 Moreover, he hath delivered them to be in ſubjection to all the kingdoms that are round about us, to be as a reproach and deſolation among all the people round about, where the Lord hath ſcattered them.

5 Thus we were caſt down and not exalted, becauſe we have ſinned againſt the Lord our God, and have not been obedient unto his voice.

6 To the Lord our God *appertaineth* righteouſneſs: but unto us and to our fathers open ſhame, as *appeareth* this day.

7 *For* all theſe plagues are come upon us, which the Lord hath pronounced againſt us.

8 Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart.

9 Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works, which he hath commanded us.

10 Yet we have not hearkened unto his voice to walk in the commandments of the Lord, that he hath ſet before us.

11 And now, O Lord God of Iſrael, that haſt brought thy people out of the land of Egypt with a mighty hand, and high arm, and with ſigns, and with wonders, and with great power, and haſt gotten thy ſelf a name, as *appeareth* this day:

12 O Lord our God, we have ſinned, we have done ungodly, we have dealt unrighteouſly in all thine ordinances.

13 Let thy wrath turn from us: for we are but a few left among the heathen, where thou haſt ſcattered us.

14 Hear our prayers, O Lord, and our petitions, and deliver us for thine own ſake, and give us favour in the ſight of them which have led us away:

15 That all the earth may know that thou art the Lord our God, becauſe Iſrael and his poſterity is called by thy name.

16 O Lord look down from thy holy houſe, and conſider us: bow down thine ear, O Lord, to hear us.

17 Open thine eyes, and behold, for the dead that are in the graves, whoſe ſouls are taken from their bodies, will give unto the Lord neither praiſe nor righteouſneſs.

18 But the ſoul that is greatly vexed, which goeth ſtooping and feeble, and the eyes that fail, and the hungry ſoul will give thee praiſe and righteouſneſs, O Lord.

19 Therefore we do not make our humble ſupplication before thee, O Lord our God, for the righteouſneſs of our fathers, and of our kings.

20 For thou haſt ſent out thy wrath and indignation upon us as thou haſt ſpoken by thy ſervants the prophets, ſaying,

21 Thus ſaith the Lord, Bow down your ſhoulders to ſerve the king of Babylon: ſo ſhall ye remain in the land that I gave unto your fathers.

22 But if ye will not hear the voice of the Lord to ſerve the king of Babylon,

23 I will cauſe to ceaſe out of the cities of Juda, and from without Jeruſalem the voice of mirth, and the voice of joy: the voice of the bridegroom, and the voice of the bride, and the whole land ſhall be deſolate of inhabitants.

24 But we would not hearken unto thy voice, to ſerve the king of Babylon: therefore haſt thou made good the words that thou ſpakeſt by thy ſervants the prophets, namely, that the bones of our kings, and the bones of our fathers ſhould be taken out of their places.

25 And lo, they are caſt out to the heat of the day, and to the froſt of the night, and they died in great miſeries by famine, by ſword, and by peſtilence.

26 And the houſe which is called by thy name (haſt thou laid waſte) as *it is to be ſeen*

ſeen this day, for the wickedneſs of the houſe of Iſrael, and the houſe of Juda.

27 O Lord our God, thou haſt dealt with us after all thy goodneſs, and according to all that great mercy of thine.

28 As thou ſpakeſt by thy ſervant Moſes, in the day when thou didſt command him to write thy law before the children of Iſrael, ſaying,

29 If ye will not hear my voice, ſurely this very great multitude ſhall be turned into a ſmall *number* among the nations, where I will ſcatter them.

30 For I knew that they would not hear me: becauſe it is a ſtiff-necked people: but in the land of their captivities they ſhall remember themſelves,

31 And ſhall know that I am the Lord their God: For I will give them an heart, and ears to hear.

32 And they ſhall praiſe me in the land of their captivity, and think upon my name,

33 And return from their ſtiff neck, and from their wicked deeds: for they ſhall remember the way of their fathers which ſinned before the Lord.

34 And I will bring them again into the land which I promiſed with an oath unto their fathers, Abraham, Iſaac, and Jacob, and they ſhall be lords of it, and I will increaſe them, and they ſhall not be diminiſhed.

35 And I will make an everlaſting covenant with them, to be their God, and they ſhall be my people: and I will no more drive my people of Iſrael out of the land that I have given them.

CHAP. III.

3 The reſt of their prayer and confeſſion contained in that book, which Baruch wrote and ſent to Jeruſalem. 30 Wiſdom was ſhewed firſt to Jacob, and was ſeen upon the earth.

O Lord Almighty, God of Iſrael, the ſoul in anguiſh, the troubled ſpirit crieth unto thee.

2 Hear, O Lord, and have mercy: for thou art merciful, and have pity upon us, becauſe we have ſinned before thee.

3 For thou endureſt for ever, and we periſh utterly.

4 O Lord Almighty, thou God of Iſrael, hear now the prayers of the dead Iſraelites, and of their children, which have ſinned before thee, and not hearkned unto the voice of thee their God: for the which cauſe theſe plagues cleave unto us.

5 Remember not the iniquities of our forefathers: but think upon thy power and thy name, now at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praiſe.

7 And for this cauſe thou haſt put thy fear in our hearts, to the intent that we ſhould call upon thy name, and praiſe thee in our captivity: for we have called to mind all the iniquity of our forefathers that ſinned before thee.

8 Behold, we are yet this day in our captivity, where thou haſt ſcattered us, for a reproach and a curſe, and to be ſubject to payments, according to all the iniquities of our fathers, which departed from the Lord our God.

9 Hear, Iſrael, the commandments of life, give ear to underſtand wiſdom.

10 How happeneth it, Iſrael, that thou art in thine enemies land, that thou art waxen old in a ſtrange country, that thou art defiled with the dead?

11 That thou art counted with them that go down into the grave?

12 Thou haſt forſaken the fountain of wiſdom.

13 For if thou hadſt walked in the way of God, thou ſhouldſt have dwelled in peace for ever.

14 Learn where is wiſdom, where is ſtrength, where is underſtanding, that thou mayſt know alſo where is length of days, and life, where is the light of the eyes and peace.

15 Who hath found out her place? or who hath come into her treaſures?

16 Where are the princes of the heathen become, and ſuch as ruled the beaſts upon the earth?

17 They that had their paſtime with the fowls of the air, and they that hoarded up ſilver and gold wherein men truſt, and made no end of their getting?

18 For they that wrought in ſilver, and were ſo careful, and whoſe works are unſearchable,

19 They are vaniſhed, and gone down to the grave, and others are come up in their ſteads.

20 Young men have ſeen light, and dwelt upon the earth: but the way of knowledge have they not known.

21 Nor underſtood the paths thereof, nor laid hold of it: their children were far off from that way.

22 It hath not been heard of in Chanaan: neither hath it been ſeen in Theman.

23 The Agaranes that ſeek wiſdom upon earth, the merchants of Meran, and of Theman, the authors of fables, and ſearchers out of underſtanding: none of theſe have known the way of wiſdom, or remember her paths.

24 O Iſrael, how great is the houſe of God? and how large is the place of his poſſeſſion?

25 Great, and hath none end: high, and unmeaſurable.

26 There were the giants, famous from the beginning, that were of ſo great ſtature, and ſo expert in war.

27 Thoſe did not the Lord chuſe, neither gave he the way of knowledge unto them.

28 But they were deſtroyed, becauſe they had no wiſdom, and periſhed through their own fooliſhneſs.

29 Who hath gone up into heaven and taken her, and brought her down from the clouds?

30 Who hath gone over the ſea, and found her, and will bring her for pure gold?

31 No man knoweth her way, nor thinketh of her path.

32 But he that knoweth all things, knoweth her, and hath found her out with his underſtanding: he that prepared the earth for evermore, hath filled it with four-footed beaſts.

33 He that ſendeth forth light, and it goeth: calleth it again, and it obeyeth him with fear.

34 The ſtars ſhined in their watches, and rejoyced: when he calleth them, they ſay, Here we be, and ſo with cheerfulneſs they ſhewed light unto him that made them.

35 This is our God, and there ſhall none other be accounted of in compariſon of him.

36 He hath found out all the way of knowledge, and hath given it unto Jacob his ſervant, and to Iſrael his beloved.

37 Afterward did he ſhew himſelf upon earth, and converſed with men.

CHAP. IV.

1 The book of commandments, is that wiſdom which was commanded in the former chapter. 25 The Jews are moved to patience, and to hope for the deliverance.

THIS is the book of the commandments of God: and the law that endureth for ever: all they that keep it, ſhall come to life: but ſuch as leave it, ſhall die.

2 Turn thee, O Jacob, and take hold of it: walk in the preſence of the light thereof, that thou mayſt be illuminated.

3 Give not thine honour to another, nor the things that are profitable unto thee, to a ſtrange nation.

4 O Iſrael, happy are we: for things that are pleaſing to God, are made known unto us.

5 Be of good cheer, my people, the memorial of Iſrael.

6 Ye were ſold to the nations, not for [your] deſtruction: but becauſe you moved God to wrath, ye were delivered unto the enemies.

7 For ye provoked him that made you, by ſacrificing unto devils, and not to God.

8 Ye have forgotten the everlaſting God, that brought you up, and ye have grieved Jeruſalem that nurſed you.

9 For when ſhe ſaw the wrath of God coming upon you, ſhe ſaid; Hearken, O ye that dwell about Sion: God hath brought upon me great mourning.

10 For I ſaw the captivity of my ſons and daughters, which the Everlaſting brought upon them.

11 With joy did I nouriſh them: but ſent them away with weeping and mourning.

12 Let no man rejoyce over me a widow, and forſaken of many, who for the ſins of my children, am left deſolate: becauſe they departed from the law of God.

13 They knew not his ſtatutes, nor walked in the ways of his commandments, nor trod in the paths of diſcipline in his righteouſneſs.

14 Let them that dwell about Sion come, and remember ye the captivity of my ſons and daughters, which the Everlaſting hath brought upon them.

15 For he hath brought a nation upon them from far: a ſhameleſs nation, and of a ſtrange language, who neither reverenced old man, nor pitied child.

16 Theſe have carried away the dear-beloved children of the widow, and left her that was alone, deſolate without daughters.

17 But what can I help you?

18 For he that brought theſe plagues upon you, will deliver you from the hands of your enemies.

19 Go your way, O my children, go your way: for I am left deſolate.

20 I have put off the clothing of peace, and put upon me the ſackcloth of my prayer. I will cry unto the Everlaſting in my days.

21 Be of good cheer, O my children, cry unto the Lord, and he ſhall deliver you from the power and hand of the enemies.

22 For my hope is in the Everlaſting, that he will ſave you, and joy is come unto me from the holy One, becauſe of the mercy which ſhall ſoon come unto you from the Everlaſting our Saviour.

23 For I ſent you out with mourning and weeping: but God will give you to me again, with joy and gladneſs for ever.

24 Like as now the neighbours of Sion have ſeen your captivity: ſo ſhall they ſee ſhortly your ſalvation from our God, which ſhall come upon you with great glory, and brightneſs of the Everlaſting.

25 My children, ſuffer patiently the wrath that is come upon you from God: for thine enemy hath perſecuted thee: but ſhortly thou ſhalt ſee his deſtruction, and ſhalt tread upon his neck.

26 My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies.

27 Be of good comfort, O my children, and cry unto God: for you ſhall be remembred of him that brought theſe things upon you.

28 For as it was your mind to go aſtray from God: ſo being returned, ſeek him ten times more.

29 For he that hath brought theſe plagues upon you, ſhall bring you everlaſting joy again with your ſalvation.

30 Take a good heart, O Jeruſalem: for he that gave thee that name, will comfort thee.

31 Miſerable are they that afflicted thee, and rejoyceth at thy fall.

32 Miſerable are the cities which thy children ſerved: miſerable is ſhe that received thy ſons.

33 For as ſhe rejoyced at thy ruin, and was glad of thy fall: ſo ſhall ſhe be grieved for her own deſolation.

34 For I will take away the rejoycing of her great multitude, and her pride ſhall be turned into mourning.

35 For fire ſhall come upon her from the Everlaſting, long to endure: and ſhe ſhall be inhabited of devils for a great time.

36 O Jeruſalem, look about thee toward the eaſt, and behold the joy that cometh unto thee from God.

37 Lo, thy ſons come whom thou ſenteſt away: they come gathered together from the eaſt to the weſt, by the word of the holy One, rejoycing in the glory of God.

CHAP. V.

1 Jeruſalem is moved to rejoyce, 5 and to behold their return out of captivity with glory.

PUT off, O Jeruſalem, the garment of thy mourning and affliction, and put on the comelineſs of the glory that cometh from God for ever.

2 Caſt about thee a double garment of the righteouſneſs which cometh from God, and ſet a diadem on thine head of the glory of the Everlaſting.

3 For God will ſhew thy brightneſs unto every country under heaven.

4 For thy name ſhall be called of God for ever, The peace of righteouſneſs, and the glory of Gods worſhip.

5 Ariſe, O Jeruſalem, and ſtand on high, and look about toward the eaſt, and behold thy children gathered from the weſt unto the eaſt, by the word of the holy One, rejoycing in the remembrance of God.

6 For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom.

7 For God hath appointed that every high hill, and banks of long continuance ſhould be caſt down, and vallies filled up, to make even the ground, that Iſrael may go ſafely in the glory of God.

8 Moreover, even the woods, and every ſweet-ſmelling tree, ſhall overſhadow Iſrael by the commandment of God.

9 For God ſhall lead Iſrael with joy, in the light of his glory, with the mercy and righteouſneſs that cometh from him.

§ The Epiſtle of Jeremy.

CHAP. VI.

1 The cauſe of their captivity is their ſin. 3 The place whereto they were carried, is Babylon: the vanity of whoſe idols and idolatry, are ſet forth at large in this chapter.

A Copy of an epiſtle which Jeremy ſent unto them which were to be led captives into Babylon, by the king of the Babylonians, to certify them as it was commanded him of God.

2 Becauſe of the ſins which ye have committed before God, ye ſhall be led away captives unto Babylon by Nabuchodonoſor king of the Babylonians.

3 So when ye be come unto Babylon, ye ſhall remain there many years, and for a long ſeaſon, namely ſeven generations: and after that I will bring you away peaceably from thence.

4 Now ſhall ye ſee in Babylon gods of ſilver, and of gold, and of wood, born upon ſhoulders, which cauſe the nations to fear.

5 Beware therefore that ye in no wiſe be like to ſtrangers, neither be ye afraid of them, when ye ſee the multitude before them, and behind them, worſhipping them.

6 But ſay ye in your hearts, O Lord, we muſt worſhip thee.

7 For mine angel is with you, and I my ſelf caring for your ſouls.

8 As for their tongue, it is poliſhed by the workman, and they themſelves are gilded and laid over with gold, yet are they but falſe, and cannot ſpeak.

9 And taking gold, as it were for a virgin that loves to go gay, they make crowns for the heads of their gods.

10 Sometimes alſo the prieſt convey from their gods gold and ſilver, and beſtow it upon themſelves.

11 Yea, they will give thereof to the common harlots, and deck them as men with garments [being] gods of ſilver, and gods of gold, and wood.

12 Yet cannot theſe gods ſave themſelves from ruſt and moths, though they be covered with purple raiment.

13 They wipe their faces, becauſe of the duſt of the temple, when there is much upon them.

14 And he that cannot put to death one that offendeth him, holdeth a ſceptre, as though he were a judge of the country.

15 He hath alſo in his right hand a dagger, and an ax: but cannot deliver himſelf from war and thieves.

16 Whereby they are known not to be gods, therefore fear them not.

17 For like as a veſſel that a man uſeth, is nothing worth when it is broken; even ſo it is with their gods: when they be ſet up in the temple, their eyes be full of duſt, through the feet of them that come in.

18 And as the doors are made ſure on every ſide, upon him that offendeth the king, as being committed to ſuffer death: even ſo the prieſts make faſt their temples, with doors, with locks and bars, leſt *their gods* be ſpoiled with robbers.

19 They light them candles, yea, more than for themſelves, whereof they cannot ſee one.

20 They are as one of the beams of the temple, yet they ſay, their hearts are gnawed upon by things creeping out of the earth, and when they eat them and their clothes, they feel it not.

21 Their faces are blacked through the ſmoke that cometh out of the temple.

22 Upon their bodies and heads, ſit bats, ſwallows, and birds, and the cats alſo.

23 By this you may know that they are no gods: therefore fear them not.

24 Notwithſtanding the gold that is about them to make them beautiful, except they wipe off the ruſt they will not ſhine: for neither when they were molten did they feel it.

25 The things wherein there is no breath, are bought for a moſt high price.

26 They are born upon ſhoulders, having no feet, whereby they declare unto men that they be nothing worth.

27 They alſo that ſerve them, are aſhamed: for if they fall to the ground at any time, they cannot riſe up again of themſelves: neither if one ſet them upright, can they move of themſelves: neither if they be bowed down, can they make themſelves ſtrait: but they ſet gifts before them as unto dead men.

28 As for the things that are ſacrificed unto them, their prieſts ſell and abuſe: in like manner their wives lay up part thereof in ſalt: but unto the poor and impotent they give nothing of it.

29 Menſtruous women, and women in child-bed eat their ſacrifices: by theſe things ye may know that they are no gods: fear them not.

30 For how can they be called gods? becauſe women ſet meat before the gods of ſilver, gold, and wood.

31 And the prieſts ſit in their temples, having their clothes rent, and their heads and beards ſhaven, and nothing upon their heads.

32 They roar and cry before their gods, as men do at the feaſt when one is dead.

33 The prieſts alſo take off their garments, and clothe their wives and children.

34 Whether it be evil that one doth unto them, or good: they are not able to recompenſe it: they can neither ſet up a king nor put him down.

35 In like manner, they can neither give riches nor money: though a man make a vow unto them, and keep it not, they will not require it.

36 They can ſave no man from death, neither deliver the weak from the mighty.

37 They cannot reſtore a blind man to his ſight, nor help any man in his diſtreſs.

38 They can ſhew no mercy to the widow, nor do good to the fatherleſs.

39 Their gods of wood, and which are overlaid with gold, and ſilver, are like the ſtones that be hewn out of the mountain: they that worſhip them ſhall be confounded.

40 How ſhould a man then think and ſay that they are gods? when even the Chaldeans themſelves diſhonour them.

41 Who if they ſhall ſee one dumb that cannot ſpeak, they bring him, and entreat Bel that he may ſpeak, as though he were able to underſtand.

42 Yet they cannot underſtand this themſelves, and leave them: for they have no knowledge.

43 The women alſo with cords about them ſitting in the ways, burn bran for perfume: but if any of them drawn by ſome that paſſeth by lie with him, ſhe reproacheth her fellow that ſhe was not thought as worthy as her ſelf, nor her cord broken.

44 Whatſoever is done among them is falſe: how may it then be thought or ſaid, that they are gods?

45 They are made of carpenters, and goldſmiths, they can be nothing elſe, than the workman will have them to be.

46 And they themſelves that made them, can never continue long, how ſhould then the things that are made of them, be gods?

47 For they left lies and reproaches to them that come after.

48 For when there cometh any war, or plague upon them, the prieſts conſult with themſelves, where they may be hidden with them.

49 How then cannot men perceive, that they be no gods, which can neither ſave themſelves from war nor from plague.

50 For ſeeing they be but of wood, and overlaid with ſilver and gold; it ſhall be known hereafter that they are falſe.

51 And it ſhall manifeſtly appear to all nations and kings, that they are no gods; but the works of mens hands, and that there is no work of God in them.

52 Who then may not know that they are no gods?

53 For neither can they ſet up a king in the land, nor give rain unto men.

54 Neither can they judge their own cauſe, nor redreſs a wrong being unable: for they are as crows between heaven and earth.

55 Whereupon when fire falleth upon the houſe of gods of wood, or laid over with gold or ſilver, their prieſts will flee away, and eſcape: but they themſelves ſhall be burnt aſunder like beams.

56 Moreover, they cannot withſtand any king or enemies: how can it then be thought or ſaid that they be gods?

57 Neither are thoſe gods of wood, and laid over with ſilver or gold, able to eſcape either from thieves or robbers.

58 Whoſe gold, and ſilver, and garments, wherewith they are clothed, they that are ſtrong do take, and go away withal: neither are they able to help themſelves.

59 Therefore it is better to be a king that ſheweth his power, or elſe a profitable veſſel in an houſe, which the owner ſhall have uſe of, than ſuch falſe gods: or to be a door in an houſe to keep ſuch things ſafe as be therein, than ſuch falſe gods: or a pillar of wood in a palace, than ſuch falſe gods.

60 For ſun, moon, and ſtars, being bright, and ſent to do their offices, are obedient.

61 In like manner the lightning, when it breaketh forth is eaſy to be ſeen, and after the ſame manner the wind bloweth in every country.

62 And when God commandeth the clouds to go over the whole world: they do as they are bidden:

63 And the fire ſent from above to conſume hills and woods, doth as it is commanded: but theſe are like unto them neither in ſhew, nor power.

64 Wherefore it is neither to be ſuppoſed, nor ſaid, that they are gods, ſeeing they are able, neither to judge cauſes, nor to do good unto men.

65 Knowing therefore that they are no gods, fear them not.

66 For they can neither curſe, nor bleſs kings.

67 Neither can they ſhew ſigns in the heavens among the heathen; nor ſhine as the ſun, nor give light as the moon.

68 The beaſts are better than they: for they can get under a covert, and help themſelves.

69 It is then by no means manifeſt unto us, that they are gods: therefore fear them not.

70 For as a ſcar-crow in a garden of cucumbers, keepeth nothing: ſo are their gods of wood, and laid over with ſilver and gold.

71 And likewiſe their gods of wood, and laid over with ſilver and gold, are like to a white thorn in an orchard that every bird ſitteth upon: as alſo to a dead body, that is caſt into the dark.

72 And you ſhall know them to be no gods, by the bright purple that rotteth upon them: and they themſelves afterward ſhall be eaten, and ſhall be a reproach in the country.

73 Better therefore is the juſt man that hath none idols: for he ſhall be far from reproach.

The ſong of the three holy Children, which followeth in the third chapter of *DANIEL* after this place,------*fell down bound into the midſt of the burning fiery furnace.* That which followeth is not in the Hebrew, to wit, *And they walked,*--unto theſe words, *Then Nebuchadnezzar*--verſe 24.

2 *Azarias his prayer and confeſſion in the flame,* 24 *wherewith the Chaldeans about the oven were conſumed, but the three children within it were not hurt.* 28 *The ſong of the three children in the oven.*

AND they walked in the midſt of the fire, praiſing God, and bleſſing the Lord.

2 Then Azarias ſtood up, and prayed on this manner, and opening his mouth in the midſt of the fire, ſaid,

3 Bleſſed art thou, O Lord God of our fathers: thy name is worthy to be praiſed, and glorified for evermore.

4 For thou art righteous in all the things that thou haſt done to us: yea, true are all thy works: thy ways are right, and all thy judgments truth.

5 In all the things which thou haſt brought upon us, and upon the holy city of our fathers, *even* Jeruſalem, thou haſt executed true judgment: for according to truth and judgment didſt thou bring all theſe things upon us, becauſe of our ſins.

6 For we have ſinned, and committed iniquity, departing from thee.

7 In all things have we treſpaſſed, and not obeyed thy commandments, nor kept them, neither done as thou haſt commanded us, that it might go well with us.

8 Wherefore all that thou haſt brought upon us, and every thing that thou haſt done unto us, thou haſt done in true judgment.

9 And thou didſt deliver us into the hands of lawleſs enemies, moſt hateful forſakers *of God*, and to an unjuſt king, and the moſt wicked in all the world.

10 And now we cannot open our mouths, we are become a ſhame, and reproach to thy ſervants, and to them that worſhip thee.

11 Yet deliver us not up wholly for thy names ſake, neither diſannul thou thy covenant:

12 And cauſe not thy mercy to depart from us: for thy beloved Abrahams ſake: for thy ſervant Iſaacs ſake, and for thy holy Iſraels ſake.

13 To whom thou haſt ſpoken and promiſed, That thou wouldſt multiply their ſeed as the ſtars of heaven, and as the ſand that lieth upon the ſea-ſhore.

14 For we, O Lord, are become leſs than any nation, and be kept under this day in all the world, becauſe of our ſins.

15 Neither is there at this time, prince, or prophet, or leader, or burnt-offering, or ſacrifice, or oblation, or incenſe, or place to ſacrifice before thee, and to find mercy.

16 Nevertheleſs in a contrite heart, and an humble ſpirit, let us be accepted.

17 Like as in the burnt-offerings of rams and bullocks, and like as in ten thouſands of fat lambs: ſo let our ſacrifice be in thy ſight this day, and *grant* that we may wholly go after thee: for they ſhall not be confounded that put their truſt in thee.

18 And now we follow thee with all our heart, we fear thee, and ſeek thy face.

19 Put us not to ſhame: but deal with us after thy loving-kindneſs, and according to the multitude of thy mercies.

20 Deliver us alſo according to thy marvellous works, and give glory to thy name, O Lord, and let all them that do thy ſervants hurt be aſhamed;

21 And let them be confounded in all their power and might, and let their ſtrength be broken;

22 And let them know that thou art Lord, the only God, and glorious over the whole world.

23 And the kings ſervants that put them in, ceaſed not to make the oven hot with roſin, pitch, tow, and ſmall wood,

24 So that the flame ſtreamed ſorth above the furnace, forty and nine cubits:

25 And it paſſed through, and burnt thoſe Chaldeans it found about the furnace.

26 But the angel of the Lord came down into the oven, together with Azarias and his fellows, and ſmote the flame of the fire out of the oven:

27 And made the mids of the furnace, as it had been a moiſt whiſtling wind, ſo that the fire touched them not at all, neither hurt nor troubled them.

28 Then the three, as out of one mouth, praiſed, glorified, and bleſſed God in the furnace, ſaying,

29 Bleſſed art thou, O Lord God of our fathers: and to be praiſed and exalted above all for ever.

30 And bleſſed is thy glorious and holy name: and to be praiſed and exalted above all for ever.

31 Bleſſed art thou in the temple of thine holy glory: and to be praiſed and glorified above all for ever.

32 Bleſſed art thou that beholdeſt the depths, and ſitteſt upon the cherubims, and to be praiſed and exalted above all for ever.

33 Bleſſed art thou on the glorious throne of thy kingdom: and to be praiſed and glorified above all for ever.

34 Bleſſed art thou in the firmament of heaven: and above all to be praiſed and glorified for ever.

35 O all ye works of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

36 O ye heavens, bleſs ye the Lord: praiſe and exalt him above all for ever.

37 O ye angels of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

38 O all ye waters that be above the heaven, bleſs ye the Lord: praiſe and exalt him above all for ever.

39 O all ye powers of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

40 O ye ſun and moon, bleſs ye the Lord: praiſe and exalt him above all for ever.

41 O ye ſtars of heaven, bleſs ye the Lord: praiſe and exalt him above all for ever.

42 O every ſhowre and dew, bleſs ye the Lord: praiſe and exalt him above all for ever.

43 O all ye winds, bleſs ye the Lord: praiſe and exalt him above all for ever.

44 O ye fire and heat, bleſs ye the Lord: praiſe and exalt him above all for ever.

45 O ye winter and ſummer, bleſs ye the Lord: praiſe and exalt him above all for ever.

46 O ye dews and ſtorms of ſnow, bleſs ye the Lord: praiſe and exalt him above all for ever.

47 O ye nights and days, bleſs ye the Lord: praiſe and exalt him above all for ever.

48 O ye light and darkneſs, bleſs ye the Lord: praiſe and exalt him above all for ever.

49 O ye ice and cold, bleſs ye the Lord: praiſe and exalt him above all for ever.

50 O ye froſt and ſnow, bleſs ye the Lord: praiſe and exalt him above all for ever.

51 O ye lightnings and clouds, bleſs ye the Lord: praiſe and exalt him above all for ever.

52 O let the earth bleſs the Lord: praiſe and exalt him above all for ever.

53 O ye mountains and little hills, bleſs ye the Lord: praiſe and exalt him above all for ever.

54 O all ye things that grow on the earth, bleſs ye the Lord: praiſe and exalt him above all for ever.

55 O ye fountains, bleſs ye the Lord: praiſe and exalt him above all for ever.

56 O ye ſeas and rivers, bleſs ye the Lord: praiſe and exalt him above all for ever.

57 O ye whales, and all that move in the waters, bleſs ye the Lord: praiſe and exalt him above all for ever.

58 O all ye fowls of the air, bleſs ye the Lord: praiſe and exalt him above all for ever.

59 O all ye beaſts and cattle, bleſs ye the Lord: praiſe and exalt him above all for ever.

60 O ye children of men, bleſs ye the Lord: praiſe and exalt him above all for ever.

61 O Iſrael, bleſs ye the Lord: praiſe and exalt him above all for ever.

62 O ye prieſts of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

63 O ye ſervants of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

64 O ye ſpirits and ſouls of the righteous, bleſs ye the Lord: praiſe and exalt him above all for ever.

65 O ye holy and humble men of heart, bleſs ye the Lord: praiſe and exalt him above all for ever.

66 O Ananias, Azarias, and Miſael, bleſs ye the Lord, praiſe and exalt him above all for ever: for he hath delivered us from hell, and ſaved us from the hand of death, and delivered us out of the mids of of the furnace, *and* burning flame: even out of the mids of the fire hath he delivered us.

67 O give thanks unto the Lord, becauſe he is gracious: for his mercy *endureth* for ever.

68 O all ye that worſhip the Lord, bleſs the God of gods, praiſe him and give him thanks: for his mercy *endureth* for ever.

The hiſtory of *Suſanna*, ſet apart from the beginning of *DANIEL*, becauſe it is not in the Hebrew, as neither the narration *of Bel and the Dragon.*

16 Two judges hide themſelves in the garden of Suſanna to have their pleaſure of her: 28 which when they could not obtain, they accuſe and cauſe her to be condemned for adultery. 46 But Daniel examineth the matter again, and findeth the two judges falſe.

THERE dwelt a man in Babylon called Joacim.

2 And he took a wiſe, whoſe name was Suſanna, the daughter of Chelcias, a very fair woman, and one that feared the Lord.

3 Her parents alſo were righteous, and taught their daughter according to the law of Moſes.

4 Now Joacim was a great rich man, and had a fair garden joyning unto his houſe, and to him reſorted the Jews: becauſe he was more honourable than all others.

5 The ſame year were appointed two of the ancients of the people to be judges, ſuch as the Lord ſpake of, that wickedneſs came from Babylon, from ancient judges, who ſeemed to govern the people.

6 Theſe kept much at Joacims houſe: and all that had any ſuits in law, came unto them.

7 Now when the people departed away at noon, Suſanna went into her husbands garden to walk.

8 And the two elders ſaw her going in every day and walking: ſo that their luſt was inflamed toward her.

9 And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember juſt judgments.

10 And albeit they both were wounded with her love: yet durſt not one ſhew another his grief.

11 For they were aſhamed to declare their luſt, that they deſired to have to do with her.

12 Yet they watched diligently from day to day to ſee her.

13 And the one ſaid to the other, Let us now go home: for it is dinner time.

14 So when they were gone out, they parted the one from the other, and turning back again, they came to the ſame place, and after that they had asked one another the cauſe, they acknowled their luſt: then appointed they a time both together, when they might find her alone.

15 And it fell out, as they watched a fit time, ſhe went in as before, with two maids only, and ſhe was deſirous to waſh her ſelf in the garden: for it was hot.

16 And there was no body there ſave the two elders, that had hid themſelves, and watched her.

17 Then ſhe ſaid to her maids, Bring me oil and waſhing balls, and ſhut the garden-doors, that I may waſh me.

18 And they did as ſhe bade them, and ſhut the garden-doors, and went out themſelves at privy doors to fetch the things that ſhe had commanded them: but they ſaw not the elders, becauſe they were hid.

19 Now when the maids were gone forth, the two elders roſe up, and ran unto her, ſaying,

20 Behold, the garden-doors are ſhut, that no man can ſee us, and we are in love with hee: therefore conſent unto us, and with us.

21 If thou wilt not, we will bear witneſs againſt thee, that a young man was with thee: and therefore thou didſt ſend away thy maids from thee.

22 Then Suſanna ſighed, and ſaid, I am ſtraitned on every ſide: for if I do this thing, it is death unto me: and if I do it not, I cannot eſcape your hands.

23 It is better for me to fall into your hands and not to do it, than to ſin in the ſight of the Lord.

24 With that Suſanna cried with a loud voice: and the two elders cried out againſt her.

25 Then ran the one, and opened the garden-door.

26 So when the ſervants of the houſe heard the cry in the garden, they ruſhed in at a privy door, to ſee what was done unto her.

27 But when the elders had declared their matter, the ſervants were greatly aſhamed: for there was never ſuch a report made of Suſanna.

28 And it came to paſs the next day, when the people were aſſembled to her huſband Joacim, the two elders came alſo full of miſchievous imaginations againſt Suſanna, to put her to death,

29 And ſaid before the people, Send for Suſanna, the daughter of Chelcias, Joacims wife. And ſo they ſent.

30 So ſhe came with her father and mother, her children and all her kindred.

31 Now Suſanna was a very delicate woman, and beauteous to behold.

32 And theſe wicked men commanded to uncover her *face* (for ſhe was covered) that they might be filled with her beauty.

33 Therefore her friends, and all that ſaw her, wept.

34 Then the two elders ſtood up in the mids of the people, and laid their hands upon her head.

35 And ſhe weeping, looked up towards heaven: for her heart truſted in the Lord.

36 And the elders ſaid, As we walked in the garden alone, this woman came in, with two maids, and ſhut the garden-doors, and ſent the maids away.

37 Then a young man who there was hid, came unto her, and lay with her.

38 Then we that ſtood in a corner of the garden, ſeeing this wickedneſs, ran unto them.

39 And when we ſaw them together, the man we could not hold: for he was ſtronger than we, and opened the door, and leaped out.

40 But having taken this woman, we asked who the young man was; but ſhe would not tell us: theſe things do we teſtify.

41 Then the aſſembly believed them, as thoſe that were the elders and judges of the people: ſo they condemned her to death.

42 Then Suſanna cried out with a loud voice, and ſaid, O everlaſting God, that knoweſt the ſecrets, and knoweſt all things before they be:

43 Thou knoweſt that they have born falſe witneſs againſt me, and behold, I muſt die: whereas I never did ſuch things, as theſe men have maliciouſly invented againſt me.

44 And the Lord heard her voice.

45 Therefore when ſhe was led to be put to death, the Lord raiſed up the holy ſpirit of a young youth, whoſe name was Daniel.

46 Who cried with a loud voice: I am clear from the blood of this woman.

47 Then all the people turned them towards him, and ſaid, What mean theſe words that thou haſt ſpoken?

48 So he ſtanding in the midſt of them, ſaid, Are ye ſuch fools, ye ſons of Iſrael, that without examination, or knowledge of the truth ye have condemned a daughter of Iſrael.

49 Return again to the place of judgment: for they have born falſe witneſs againſt her.

50 Wherefore all the people turned again in haſte, and the elders ſaid unto him, Come, ſit down among us, and ſhew it us, ſeeing God hath given thee the honour of an elder.

51 Then ſaid Daniel unto them, Put theſe two aſide one far from another, and I will examine them.

52 So when they were put aſunder one from another, he called one of them, and ſaid unto him, O thou that art waxen old in wickedneſs: now thy ſins which thou haſt committed aforetime, are come *to light*.

53 For thou haſt pronounced falſe judgment, and haſt condemned the innocent, and haſt let the guilty go free, albeit the Lord ſaith, The innocent and righteous ſhalt thou not ſlay.

54 Now then if thou haſt ſeen her: tell me, under what tree ſaweſt thou them companying together? Who anſwered, Under a maſtick-tree.

55 And Daniel ſaid, Very well; thou haſt lied againſt thine own head; for even now the angel of God hath received the ſentence of God to cut thee in two.

56 So he put him aſide, and commanded to bring the other, and ſaid unto him, O thou ſeed of Chanaan, and not of Juda, beauty hath deceived thee, and luſt hath perverted thine heart.

57 Thus have ye dealt with the daughters of Iſrael, and they for fear companied with you: but the daughter of Juda would not abide your wickedneſs.

58 Now therefore tell me, Under what tree didſt thou take them companying together: who anſwered, Under a holm-tree.

59 Then ſaid Daniel unto him, Well; thou haſt alſo lied againſt thine own head: for the angel of God waiteth with the ſword to cut thee in two, that he may deſtroy you.

60 With that all the aſſembly cried out with a loud voice, and praiſed God, who ſaveth them that truſt in him.

61 And they aroſe againſt the two elders, (for Daniel had convicted them of falſe witneſs by their own mouth.)

62 And according to the law of Moſes, they did unto them in ſuch ſort as they maliciouſly intended to do to their neighbour: and they put them to death. Thus the innocent blood was ſaved the ſame day.

63 Therefore Chelcias and his wiſe praiſed God for their daughter Suſanna, with Joacim her husband, and all the kindred: becauſe there was no diſhoneſty found in her.

64 From that day forth was Daniel had in great reputation in the ſight of the people.

The

The hiſtory of the deſtruction of *Bel and the Dragon*, cut off from the end of *DANIEL*.

19 The fraud of Bel's prieſts, is diſcovered by Daniel, 27 and the dragon ſlain, which was worſhipped. 33 Daniel is preſerved in the lions den. 42 The king doth acknowledge the God of Daniel, and caſteth his enemies into the ſame den.

AND king Aſtyages was gathered to his fathers, and Cyrus of Perſia received his kingdom.

2 And Daniel converſed with the king, and was honoured above all his friends.

3 Now the Babylonians had an idol called Bel, and there were ſpent upon him every day twelve great meaſures of fine flour, and forty ſheep, and ſix veſſels of wine.

4 And the king worſhipped it, and went daily to adore it: but Daniel worſhipped his own God. And the king ſaid unto him, Why doſt thou not worſhip Bel?

5 Who anſwered and ſaid, Becauſe I may not worſhip idols made with hands, but the living God, who hath created the heaven, and the earth, and hath ſovereignty over all fleſh.

6 Then ſaid the king unto him, Thinkeſt thou not that Bel is a living God, ſeeſt thou not how much he eateth and drinketh every day?

7 Then Daniel ſmiled, and ſaid, O king, be not deceived: for this is but clay within, and braſs without, and did never eat or drink any thing.

8 So the king was wroth, and called for his prieſts, and ſaid unto them, If ye tell me not who this is that devoureth theſe expenſes, ye ſhall die.

9 But if ye can certify me that Bel devoureth them, then Daniel ſhall die: for he hath ſpoken blaſphemy againſt Bel. And Daniel ſaid unto the king, Let it be according to thy word.

10 (Now the prieſts of Bel were threeſcore and ten, beſide their wives and children) and the king went with Daniel into the temple of Bel.

11 So Bels prieſts ſaid, Lo, we go out: but thou, O king, ſet on the meat, and make ready the wine, and ſhut the door faſt, and ſeal it with thine own ſignet:

12 And to-morrow, when thou comeſt in, if thou findeſt not that Bel hath eaten up all, we will ſuffer death; or elſe Daniel, that ſpeaketh falſly againſt us.

13 And they little regarded it: for under the table they had made a privy entrance, whereby they entred in continually, and conſumed thoſe things.

14 So when they were gone forth, the king ſet meats before Bel. Now Daniel had commanded his ſervants to bring aſhes, and thoſe they ſtrewed throughout all the temple, in the preſence of the king alone: then went they out and ſhut the door, and ſealed it with the kings ſignet, and ſo departed.

15 Now in the night came the prieſts with their wives and children (as they were wont to do) and did eat and drink up all.

16 In the morning betime the king aroſe, and Daniel with him.

17 And the king ſaid, Daniel, Are the ſeals whole? And he ſaid, Yea, O king, they be whole.

18 And aſſoon as he had opened the door, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.

19 Then laughed Daniel, and held the king that he ſhould not go in, and ſaid, Behold now the pavement, and mark well whoſe footſteps are theſe.

20 And the king ſaid, I ſee the footſteps of men, women and children: and then the king was angry,

21 And took the prieſts, with their wives and children, who ſhewed him the privy doors, where they came in, and conſumed ſuch things as were upon the table.

22 Therefore the king ſlew them, and delivered Bel into Daniels power, who deſtroyed him and his temple.

23 And in that ſame place there was a great dragon, which they of Babylon worſhipped.

24 And the king ſaid unto Daniel, wilt thou alſo ſay that this is of braſs? lo, he

liveth, he eateth and drinketh, thou canſt not ſay, that he is no living God: therefore worſhip him.

25 Then ſaid Daniel unto the king, I will worſhip the Lord my God: for he is the living God.

26 But give me leave, O king, and I ſhall ſlay this dragon without ſword or ſtaff. The king ſaid, I give thee leave.

27 Then Daniel took pitch, and fat, and hair, and did ſeeth them together, and made lumps thereof: this he put in the dragons mouth, and ſo the dragon burſt in ſunder: and Daniel ſaid, Lo, theſe are the gods you worſhip.

28 When they of Babylon heard that, they took great indignation, and conſpired againſt the king, ſaying, The king is become a Jew, and he hath deſtroyed Bel, he hath ſlain the dragon, and put the prieſts to death.

29 So they came to the king, and ſaid, Deliver us Daniel, or elſe we will deſtroy thee and thine houſe.

30 Now when the king ſaw that they preſſed him ſore, being conſtrained, he delivered Daniel unto them:

31 Who caſt him into the lions den, where he was ſix days.

32 And in the den there were ſeven lions, and they had given them every day two carcaſes, and two ſheep: which then were not given to them, to the intent they might devour Daniel.

33 Now there was in Jury a prophet called Habacuc, who had made pottage, and had broken bread in a bowl, and was going into the field, for to bring it to the reapers.

34 But the angel of the Lord ſaid unto Habacuc, Go, carry the dinner that thou haſt into Babylon unto Daniel, who is in the lions den.

35 And Habacuc ſaid, Lord, I never ſaw Babylon: neither do I know where the den is.

36 Then the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of his ſpirit, ſet him in Babylon over the den.

37 And Habacuc cried, ſaying, O Daniel, Daniel, take the dinner which God hath ſent thee.

38 And Daniel ſaid, Thou haſt remembred me, O GOD: neither haſt thou forſaken them that ſeek thee, and love thee.

39 So Daniel aroſe and did eat: and the angel of the Lord ſet Habacuc in his own place again immediately.

40 Upon the ſeventh day the king went to bewail Daniel: and when he came to the den, he looked in, and behold, Daniel was ſitting.

41 Then cried the king with a loud voice, ſaying, Great art thou, O Lord God of Daniel, and there is none other beſides thee.

42 And he drew him out: and caſt thoſe that were the cauſe of his deſtruction into the den: and they were devoured in a moment before his face.

THE PRAYER OF *MANASSES* King of JUDA,

When he was holden captive in Babylon.

O LORD, Almighty God of our Fathers, Abraham, Iſaac, and Jacob, and of their righteous ſeed: who haſt made heaven and earth, with all the ornament thereof: who haſt bound the ſea by the word of thy commandment: who haſt ſhut up the deep, and ſealed it by thy terrible and glorious name, whom all men fear, and tremble before thy power: for the majeſty of thy glory cannot be born, and thine angry threatnings towards ſinners is importable: but thy merciful promiſe is unmeaſurable, and unſearchable: for thou art the moſt high Lord, of great compaſſion, long ſuffering, very merciful, and repenteſt of the evils of men. Thou, O Lord, according to thy great goodneſs haſt promiſed repentance, and forgiveneſs to them that have ſinned againſt thee: and of thine infinite mercies haſt appointed repentance unto ſinners that they may be ſaved. Thou therefore, O Lord, that art the God of the juſt, haſt not appointed repentance to the juſt, as to Abraham, and Iſaac, and Jacob, which have not ſinned againſt thee: but thou haſt appointed repentance unto me that am a ſinner: for I have ſinned above the number of the ſands of the ſea. My tranſgreſſions, O Lord, are multiplied: my tranſgreſſions are multiplied, and I am not worthy to behold and ſee the height of heaven for the multitude of mine iniquity. I am bowed down with many iron bands, that I cannot lift up mine head, neither have any releaſe: for I have provoked thy wrath, and done evil before thee, I did not thy will, neither kept I thy commandments: I have ſet up abominations, and have multiplied offences. Now, therefore, I bow the knee of mine heart, beſeeching thee of grace: I have ſinned, O Lord, I have ſinned, and I acknowledge mine iniquities: wherefore I humbly beſeech thee, forgive me, O Lord, forgive me, and deſtroy me not with mine iniquities. Be not angry with me for ever, by reſerving evil for me, neither condemn me into the lower parts of the earth. For thou art the God, *even* the God of them that repent: and in me thou wilt ſhew all thy goodneſs: for thou wilt ſave me that am unworthy, according to thy great mercy. Therefore I will praiſe thee for ever all the days of my life: for all the powers of the heavens do praiſe thee, and thine is the glory for ever and ever, Amen.

THE FIRST BOOK OF THE MACCABEES.

CHAP. I.

14 Antiochus gave leave to ſet up the faſhions of the Gentiles in Jeruſalem, 22 And ſpoiled it, and the temple in it, 57 And ſet up therein the abomination of deſolation, 63 and ſlew thoſe that did circumciſe their children.

AND it happened, after that Alexander *ſon* of Philip, the Macedonian, who came out of the land of Chettiim, had ſmitten Darius king of the Perſians and Medes, that he reigned in his ſtead, the firſt over Greece,

2 And made many wars, and wan many ſtrong holds, and ſlew the kings of the earth,

3 And went through to the ends of the earth, and took ſpoils of many nations, inſomuch, that the earth was quiet before him, whereupon he was exalted, and his heart was lifted up.

4 And he gathered a mighty ſtrong hoſt, and ruled over countries, and nations and kings, who became tributaries unto him.

5 And after theſe things he fell ſick, and perceived that he ſhould die.

6 Wherefore he called his ſervants, ſuch as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive:

7 So Alexander reigned twelve years, and *then* died.

8 And his ſervants bare rule every one in his place.

9 And after his death they all put crowns *upon themſelves*; ſo did their ſons after them many years, and evils were multiplied in the earth.

10 And there came out of them a wicked root, Antiochus *ſirnamed* Epiphanes, ſon of Antiochus the king, who had been an hoſtage at Rome, and he reigned in the hundred and thirty and ſeventh year of the kingdom of the Greeks.

11 In thoſe days went there out of Iſrael, wicked men, who perſwaded many, ſaying, Let us go, and make a covenant with the heathen that are round about us: for ſince we departed from them, we have had much ſorrow.

12 So this deviſe pleaſed them well.

13 Then certain of the people were ſo forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen.

14 Whereupon they built a place of exerciſe at Jeruſalem, according to the cuſtoms of the Heathen,

15 And made themſelves uncircumciſed, and forſook the holy covenant, and joyned themſelves to the heathen, and were ſold to do miſchief.

16 Now when the kingdom was eſtabliſhed before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms:

17 Wherefore he entred into Egypt with a great multitude, with chariots, and elephants, and horſemen, and a great navy.

18 And made war againſt Ptolomee king of Egypt: but Ptolomee was afraid of him, and fled: and many were wounded to death.

19 Thus they got the ſtrong cities in the land of Egypt, and he took the ſpoils thereof.

20 And after that Antiochus had ſmitten Egyyt, he returned again in the hundred forty and third year, and went up againſt Iſrael and Jeruſalem with a great multitude,

21 And entred proudly into the ſanctuary, and took away the golden altar, and the candleſticks of light, and all the veſſels thereof.

22 And the table of the ſhew-bread, and the pouring veſſels, and the vials, and the cenſers of gold, and the vail, and the crowns, and the golden ornaments that were before the temple, all which he pulled off.

23 He took alſo the ſilver and the gold, and the precious veſſels: alſo he took the hidden treaſures which he found.

24 And when he had taken all away, he went into his own land, having made a great maſſacre, and ſpoken very proudly.

25 Therefore there was great mourning in Iſrael, in every place where they were.

26 So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.

27 Every bridegroom took up lamentation, and ſhe that ſat in the marriage-chamber, was in heavineſs.

28 The land alſo was moved for the inhabitants thereof, and all the houſe of Jacob was covered with confuſion.

29 And after two years fully expired, the king ſent his chief collector of tribute unto the cities of Juda, who came unto Jeruſalem with a great multitude,

30 And ſpake peaceable words unto them, but *all was* deceit: for when they had given him credence, he fell ſuddenly upon the city, and ſmote it very ſore, and deſtroyed much people of Iſrael.

31 And when he had taken the ſpoils of the city, he ſet it on fire, and pulled down the houſes and walls thereof on every ſide.

32 But the women and children took they captive, and poſſeſſed the cattle.

33 Then builded they the city of David with a great and ſtrong wall, *and* with mighty towers, and made it a ſtrong hold for them.

34 And they put therein a ſinful nation, wicked men, and fortified *themſelves* therein.

35 They ſtored it alſo with armour and victuals, and when they had gathered together the ſpoils of Jeruſalem, they laid them up there, and ſo they became a ſore ſnare.

36 For it was a place to lie in wait againſt the ſanctuary, and an evil adverſary to Iſrael.

37 Thus they ſhed innocent blood on every ſide of the ſanctuary, and defiled it.

38 Inſomuch that the inhabitants of Jeruſalem fled becauſe of them, whereupon *the city* was made an habitation of ſtrangers, and became ſtrange to thoſe that were born in her, and her own children left her:

39 Her ſanctuary was laid waſte like a wilderneſs, her feaſts were turned into mourning, her ſabbaths into reproach, her honour into contempt.

40 As had been her glory, ſo was her diſhonour increaſed, and her excellency was turned into mourning.

41 Moreover, king Antiochus wrote to his whole kingdom, that all ſhould be one people,

42 And every one ſhould leave his laws: ſo all the heathen agreed, according to the commandment of the king.

43 Yea many alſo of the Iſraelites conſented to his religion, and ſacrificed unto idols, and profaned the ſabbath.

44 For the king had ſent letters by meſſengers unto Jeruſalem, and the cities of Juda, that they ſhould follow the ſtrange laws of the land,

45 And forbid burnt-offerings, and ſacrifice, and drink-offerings in the temple; and that they ſhould profane the ſabbaths, and feſtival days:

46 And pollute the ſanctuary and holy people:

47 Set up altars, and groves, and chappels of idols, and ſacrifice ſwines fleſh, and unclean beaſts:

48 That they ſhould alſo leave their children uncircumciſed, and make their ſouls abominable with all manner of uncleanneſs, and profanation.

49 To the end they might forget the law, and change all the ordinances.

50 And whoſoever would not do according to the commandment of the king, *he ſaid*, he ſhould die.

51 In the ſelf-ſame manner wrote he to his whole kingdom, and appointed overſeers over all the people, commanding the cities of Juda to ſacrifice, city by city.

52 Then many of the people were gathered unto them, to wit, every one that forſook the law, and ſo they committed evils in the land:

53 And drove the Iſraelites into ſecret places, even whereſoever they could flee for ſuccour.

54 Now the fifteenth day of *the month* Caſleu, in the hundred forty and fifth year, they ſet up the abomination of deſolation upon the altar, and builded idol-altars throughout the cities of Juda, on every ſide:

55 And burnt incenſe at the doors of their houſes, and in the ſtreets.

56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.

57 And whereſoever was found with any the book of the Teſtament, or if any conſented to the law, the kings commandment was, that they ſhould put him to death.

58 Thus did they by their authority, unto the Iſraelites every month, to as many as were found in the cities.

59 Now the five and twentieth day of the month, they did ſacrifice upon the idol-altar, which was upon the altar of God.

60 At which time, according to the commandment, they put to death certain women that had cauſed their children to be circumciſed.

61 And they hanged the infants about their necks, and rifled their houſes, and ſlew them that had circumciſed them.

62 Howbeit, many in Iſrael were fully reſolved and confirmed in themſelves, not to eat any unclean thing.

63 Wherefore they choſe rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: ſo then they died.

64 And there was very great wrath upon Iſrael.

CHAP. II.

6 *Mattathias lamenteth the caſe of Jeruſalem.* 24 *He ſlayeth a Jew that did ſacrifice to idols in his preſence, and the king's meſſenger alſo.* 34 *He and his are aſſailed on the ſabbath, and make no reſiſtance.* 50 *He dieth, and inſtructeth his ſon:* 66 *and maketh their brother Judas Maccabeus general.*

IN thoſe days aroſe Mattathias the *ſon* of John, the *ſon* of Simeon, a prieſt of the ſons of Joarib, from Jeruſalem, and dwelt in Modin.

2 And he had five ſons, Joannan called Caddis:

3 Simon, called Thaſſi:

4 Judas, who was called Maccabeus:

5 Eleazar, called Avaran, and Jonathan, whoſe ſirname was Apphus.

6 And when he ſaw the blaſphemies that were committed in Juda and Jeruſalem,

7 He ſaid, Wo is me, wherefore was I born to ſee this miſery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the ſanctuary into the hand of ſtrangers?

8 Her temple is become as a man without glory.

9 Her glorious veſſels are carried away into captivity, her infants are ſlain in the ſtreets, her young men with the ſword of the enemy.

10 What nation hath not had a part in *her* kingdom, and gotten of her ſpoils?

11 All her ornaments are taken away, of a free-woman ſhe is become a bond ſlave.

12 And behold, our ſanctuary, even our beauty, and our glory is laid waſte, and the Gentiles have profaned it.

13 To what end therefore ſhall we live any longer?

14 Then Mattathias and his ſons rent their clothes, and put on ſackcloth, and mourned very ſore.

15 In the mean while the kings officers, ſuch as compelled the people to revolt, came into the city Modin to make them ſacrifice.

16 And when many of Iſrael came unto them, Mattathias alſo and his ſons came together.

17 Then anſwered the kings officers, and ſaid to Mattathias on this wiſe; Thou art a ruler, and an honourable and great man in this city, and ſtrengthned with ſons and brethren:

18 Now therefore come thou firſt and fulfil the kings commandment, like as all the heathen have done; yea, and the men of Juda alſo, and ſuch as remain at Jeruſalem: ſo ſhalt thou and thine houſe be in the number of the kings friends, and thou and thy children ſhall be honoured with ſilver and gold, and many rewards.

19 Then Mattathias anſwered, and ſpake with a loud voice, Though all the nations that are under the kings dominions obey him, and fall away every one from the religion of their fathers, and give conſent to his commandments:

20 Yet will I, and my ſons, and my brethren walk in the covenant of our fafathers.

21 God forbid that we ſhould forſake the law, and the ordinances:

22 We will not hearken to the kings words, to go from our religion, either on the right hand, or the left.

23 Now when he had left ſpeaking theſe words, there came one of the Jews in the ſight of all, to ſacrifice on the altar, which was at Modin, according to the kings commandment.

24 Which thing when Mattathias ſaw, he was inflamed with zeal, and his reins trembled, neither could he forbear to ſhew his anger according to judgment: wherefore he ran, and ſlew him upon the altar.

25 Alſo the kings commiſſioner who compelled men to ſacrifice, he killed at that time, and the altar he pulled down.

26 Thus dealt he zealouſly for the law of God, like as Phinees did unto Zambri the ſon of Salom.

27 And Mattathias cried throughout the city with a loud voice, ſaying, Whoſoever is zealous of the law, and maintaineth the covenant, let him follow me.

28 So he and his ſons fled into the mountains, and left all that ever they had in the city.

29 Then many that ſought after juſtice and judgment, went down into the wilderneſs to dwell there.

30 Both they and their children, and their wives, and their cattle, becauſe afflictions increaſed ſore upon them.

31 Now when it was told the kings ſervants, and the hoſt that was at Jeruſalem, in the city of David, that certain men, who had broken the kings commandment, were gone down into the ſecret places in the wilderneſs.

32 They purſued after them a great number, and having overtaken them, they camped againſt them, and made war againſt them on the ſabbath-day.

33 And they ſaid unto them, Let that which you have done hitherto, ſuffice: Come forth, and do according to the commandment of the king, and you ſhall live.

34 But they ſaid, We will not come forth, neither will we do the kings commandment to profane the ſabbath-day.

35 So then they gave them the battle with all ſpeed.

36 Howbeit, they anſwered them not, neither caſt they a ſtone at them, nor ſtopped the places where they lay hid.

37 But ſaid, Let us die all in our innocency: heaven and earth ſhall teſtify for us, that you put us to death wrongfully.

38 So they roſe up againſt them in battle on the ſabbath; and they ſlew them with their wives and children, and their cattle, to the number of a thouſand people.

39 Now when Mattathias and his friends underſtood hereof, they mourned for them right ſore.

40 And one of them ſaid to another: If we all do as our brethren have done, and fight not for our lives, and laws againſt the heathen, they will now quickly root us out of the earth.

41 At that time therefore they decreed, ſaying, Whoſoever ſhall come to make battle with us on the ſabbath-day, we will fight againſt him, neither will we die all, as our brethren that were murdered in the ſecret places.

42 Then came there unto him a company of Aſſideans, who were mighty men of Iſrael, even all ſuch as were voluntarily devoted unto the law.

43 Alſo all they that fled for perſecution, joyned themſelves unto them, and were a ſtay unto them.

44 So they joyned their forces, and ſmote ſinful men in their anger, and wicked men in their wrath: but the reſt fled to the heathen for ſuccour.

45 Then Mattathias and his friends went round about, and pulled down the altars.

46 And what children ſoever they found within the coaſt of Iſrael uncircumciſed, thoſe they circumciſed valiantly.

47 They purſued alſo after the proud men, and the work proſpered in their hand.

48 So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither ſuffered they the ſinner to triumph.

49 Now when the time drew near, that Mattathias ſhould die, he ſaid unto his ſons, Now hath pride and rebuke gotten ſtrength, and the time of deſtruction, and the wrath of indignation:

50 Now therefore, my ſons, be ye zealous for the law, and give your lives for the covenant of your fathers.

51 Call to remembrance what acts our fathers did in their time, ſo ſhall ye receive great honour, and an everlaſting name.

52 Was not Abraham found faithful in temptation, and it was imputed unto him for righteouſneſs?

53 Joſeph in the time of his diſtreſs kept the commandment, and was made Lord of Egypt.

54 Phinees our father in being zealous and fervent, obtained a covenant of an everlaſting prieſthood.

55 Jeſus for fulfilling the word, was made a judge in Iſrael.

56 Caleb for bearing witneſs before the congregation, received the heritage of the land.

57 David for being merciful, poſſeſſed the throne of an everlaſting kingdom.

58 Elias for being zealous and fervent for the law, was taken up into heaven.

59 Ananias, Azarias, and Miſael, by believing were ſaved out of the flame.

60 Daniel for his innocency was delivered from the mouth of lions.

61 And thus conſider ye throughout all ages, that none that put their truſt in him, ſhall be overcome.

62 Fear not then the words of a ſinful man: for his glory ſhall be dung and worms.

63 To day he ſhall be lifted up, and tomorrow he ſhall not be found, becauſe he is returned into his duſt, and his thought is come to nothing.

64 Wherefore ye, my ſons, be valiant, and ſhew your ſelves men in the behalf of the law, for by it ſhall you obtain glory.

65 And behold, I know that your brother Simon is a man of counſel, give ear unto him alway: he ſhall be a father unto you.

66 As for Judas Maccabeus, he hath been mighty and ſtrong, even from his youth up, let him be your captain, and fight the battle of the people.

67 Take alſo unto you, all thoſe that obſerve the law, and avenge ye the wrong of your people.

68 Recompenſe fully the heathen, and take heed to the commandments of the law.

69 So he bleſſed them, and was gathered to his fathers.

70 And he died in the hundred forty and ſixth year, and his ſons buried him in the ſepulchre of his fathers, at Modin, and all Iſrael made great lamentation for him.

CHAP. III.

1 *The valour and fame of Judas Maccabeus.* 10 *He overthroweth the forces of Samaria and Syria.* 27 *Antiochus ſendeth a great power againſt him.* 44 *He and his fall to faſting and prayer,* 58 *and are encouraged.*

THEN his ſon Judas, called Maccabeus, roſe up in his ſtead.

2 And all his brethren helped him, and ſo did all they that held with his father, and they ſought with cheerlfulneſs the battle of Iſrael.

3 So he gat his people great honour, and put on a breaſt-plate as a giant, and girt his warlike harneſs about him, and he made battles, protecting the hoſt with his ſword.

4 In his acts he was like a lion, and like a lions whelp roring for his prey.

5 For he purſued the wicked, and ſought them out, and burnt up thoſe that vexed his people.

6 Wherefore the wicked ſhrunk for fear of him, and all the workers of iniquity were troubled, becauſe ſalvation proſpered in his hand.

7 He grieved alſo many kings, and made Jacob glad with his acts, and his memorial is bleſſed for ever.

8 Moreover, he went through the cities of Juda, deſtroying the ungodly out of them, and turning away wrath from Iſrael.

9 So that he was renowned unto the utmoſt part of the earth, and he received unto him ſuch as were ready to periſh.

10 Then Apollonius gathered the Gentiles together, and a great hoſt out of Samaria to fight againſt Iſrael.

11 Which thing when Judas perceived, he went forth to meet him, and ſo he ſmote him, and ſlew him: many alſo fell down ſlain, but the reſt fled.

12 Wherefore Judas took their ſpoils, and Apollonius ſword alſo, and therewith he fought all his life long.

13 Now when Seron a prince of the army of Syria, heard ſay that Judas had gathered unto him a multitude and company of the faithful, to go out with him to war;

14 He ſaid, I will get me a name and honour in the kingdom, for I will go fight with Judas, and them that are with him, who deſpiſe the kings commandment.

15 So he made him ready to go up, and there went with him a mighty hoſt of the ungodly to help him, and to be avenged of the children of Iſrael.

16 And when he came near to the going up of Bethoron, Judas went forth to meet him with a ſmall company.

17 Who when they ſaw the hoſt coming to meet them, ſaid unto Judas, How ſhall we be able, being ſo few to fight againſt ſo great a multitude, *and* ſo ſtrong, ſeeing we are ready to faint with faſting all this day?

18 Unto whom Judas anſwered: It is no hard matter for many to be ſhut up in the hands of a few; and with *the God of*

heaven, it is all one, to deliver with a great multitude, or a ſmall company.

19 For the victory of battle ſtandeth not in the multitude of an hoſt, but ſtrength cometh from heaven.

20 They come againſt us in much pride and iniquity to deſtroy us, and our wives and children, and to ſpoil us:

21 But we fight for our lives and our laws.

22 Whereſore the Lord himſelf will overthrow them before our face: and as for you, be ye not afraid of them.

23 Now as ſoon as he had left off ſpeaking, he leapt ſuddenly upon them, and ſo Seron and his hoſt was overthrown before him.

24 And they purſued them from the going down of Bethoron, unto the plain, where were ſlain about eight hundred men of them; and the reſidue fled into the land of the Philiſtines.

25 Then began the fear of Judas and his brethren, and an exceeding great dread to fall upon the nations round about them:

26 Inſomuch as his fame came unto the king, and all nations talked of the battles of Judas.

27 Now when king Antiochus heard theſe things, he was full of indignation: whereſore he ſent and gathered together all the forces of his realm, *even* a very ſtrong army.

28 He opened alſo his treaſure, and gave his ſoldiers pay for a year, commanding them to be ready, whenſoever he ſhould need them.

29 Neverthelеſs, when he ſaw that the money of his treaſures failed, and that the tributes in the country were ſmall, becauſe of the diſſention, and plague which he had brought upon the land, in taking away the laws which had been of old time;

30 He feared that he ſhould not be able to bear the charges any longer, nor to have ſuch gifts to give ſo liberally, as he did before: for he had abounded above the kings that were before him.

31 Whereſore being greatly perplexed in his mind, he determined to go into Perſia, there to take the tributes of the countries, and to gather much money.

32 So he left Lyſias a noble man, and one of the blood royal, to overſee the affairs of the king, from the river Euphrates, unto the borders of Egypt:

33 And to bring up his ſon Antiochus, until he came again.

34 Moreover he delivered unto him the half his forces, and the elephants, and gave him charge of all things that he would have done, as alſo concerning them that dwelt in Juda and Jeruſalem.

35 *To wit*, that he ſhould ſend an army againſt them, to deſtroy and root out the ſtrength of Iſrael, and the remnant of Jeruſalem, and to take away their memorial from that place:

36 And that he ſhould place ſtrangers in all their quarters, and divide the land by lot.

37 So the king took the half of the forces that remained, and departed from Antioch his royal city, the hundred forty and ſeventh year, and having paſſed the river Euphrates, he went through the high countries.

38 Then Lyſias choſe Ptolomee the *ſon* of Dorymenes and Nicanor, and Gorgias, mighty men of the kings friends:

39 And with them he ſent forty thouſand footmen, and ſeven thouſand horſemen, to go unto the land of Juda, and to deſtroy it as the king commanded.

40 So they went forth with all their power, and came and pitched by Emmaus in the plain country.

41 And the merchants of the country, hearing of the fame of them, took ſilver and gold very much, with ſervants, and came into the camp to buy the children of Iſrael for ſlaves; the power alſo of Syria, and the of land of the Philiſtines, joyned themſelves unto them.

42 Now when Judas and his brethren ſaw that miſeries were multiplied, and that the forces did encamp themſelves in their borders, (for they knew how the king had given commandment to deſtroy the people, and utterly aboliſh them.)

43 They ſaid one to another, Let us reſtore the decayed eſtate of our people, and let us fight for our people, and the ſanctuary.

44 Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and aſk mercy and compaſſion.

45 Now Jeruſalem lay void as a wilderneſs, there was none of her children that went in or out: the ſanctuary alſo was trodden down, and aliens kept the ſtrong hold: the heathen had their habitation in that place, and joy was taken from Jacob, and the pipe with the harp ceaſed.

46 Wherefore the Iſraelites aſſembled themſelves together, and came to Maſpha, over-againſt Jeruſalem; for in Maſpha was the place where they prayed aforetime in Iſrael.

47 Then they faſted that day, and put on ſackcloth, and caſt aſhes upon their heads, and rent their clothes:

48 And laid open the book of the law, wherein the heathen had ſought to paint the likeneſs of their images.

49 They brought alſo the prieſts garments, and the firſt-fruits, and the tithes, and the Nazarites they ſtirred up, who had accompliſhed their days.

50 Then cried they with a loud voice toward heaven, ſaying, What ſhall we do with theſe, and whither ſhall we carry them away?

51 For thy ſanctuary is troden down and profaned, and thy prieſts are in heavineſs, and brought low.

52 And lo, the heathen are aſſembled together againſt us, , to deſtroy us: what things they imagine againſt us, thou knoweſt.

53 How ſhall we be able to ſtand againſt them, except thou *O God* be our help?

54 Then ſounded they with trumpets, and cried with a loud voice.

55 And after this, Judas ordained captains over the people, *even* captains over thouſands, and over hundreds, and over fifties, and over tens.

56 But as for ſuch as were building houſes, or had betrothed wives, or were planting vineyards, or were fearful, thoſe he commanded that they ſhould return, every man to his own houſe, according to the law.

57 So the camp removed, and pitched upon the ſouth-ſide of Emmaus.

58 And Judas ſaid, Arm your ſelves, and be valiant men, and ſee that ye be in readineſs againſt the morning, that ye may fight with theſe nations, that are aſſembled together againſt us, to deſtroy us, and our ſanctuary.

59 For it is better for us to die in battle, than to behold the calamities of our people, and our ſanctuary.

60 Nevertheleſs, as the will *of God* is in heaven, ſo let him do.

CHAP. IV.

6 Judas defeateth the plot, 14 and forces of Gorgias, 23 and ſpoileth their tents, 34 and overthroweth Lyſias. 45 He pulleth down the altar which the heathen had profaned, and ſetteth up a new, 60 and maketh a wall about Sion.

THEN took Gorgias five thouſand footmen, and a thouſand of the beſt horſemen, and removed out of the camp by night:

2 To the end he might ruſh in upon the camp of the Jews, and ſmite them ſuddenly. And the men of the fortreſs were his guides.

3 Now when Judas heard thereof, he himſelf removed, and the valiant men with him, that he might ſmite the kings army which was at Emmaus.

4 While as yet the forces were diſperſed from the camp.

5 In the mean ſeaſon came Gorgias by night into the camp of Judas: and when he found no man there, he ſought them in the mountains: for he ſaid, theſe fellows flee from us.

6 But aſſoon as it was day, Judas ſhewed himſelf in the plain, with three thouſand men, who nevertheleſs had neither armour, nor ſwords to their minds.

7 And they ſaw the camp of the heathen, that it was ſtrong, and well harneſſed, and compaſſed round about with horſemen; and theſe were expert of war.

8 Then ſaid Judas to the men that were with him: Fear ye not their multitude, neither be ye afraid of their aſſault.

9 Remember how our fathers were delivered in the Red-ſea, when Pharaoh purſued them with an army.

10 Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and deſtroy this hoſt before our face this day.

11 That ſo all the heathen may know that there is one, who delivereth and ſaveth Iſrael.

12 Then the ſtrangers lift up their eyes, and ſaw them coming over-againſt them.

13 Wherefore they went out of the camp to battle, but they that were with Judas ſounded their trumpets.

14 So they joyned battle, and the heathen being diſcomfited fled into the plain.

15 Howbeit all the hindmoſt of them were ſlain with the ſword: for they purſued them unto Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, ſo that

there were ſlain of them, upon a three thouſand men.

16 This done, Judas returned again with his hoſt from purſuing them,

17 And ſaid to the people, Be not greedy of the ſpoils, in as much as there is a battle before us.

18 And Gorgias and his hoſt are here by us in the mountain, but ſtand ye now againſt our enemies, and overcome them, and after this ye may boldly take the ſpoils.

19 As Judas was yet ſpeaking theſe words, there appeared a part of them looking out of the mountain.

20 Who when they perceived that the Jews had put their hoſt to flight, and were burning the tents: (for the ſmoke that was ſeen declared what was done.)

21 When therefore they perceived theſe things, they were ſore afraid, and ſeeing alſo the hoſt of Judas in the plain ready to fight:

22 They fled every one into the land of ſtrangers.

23 Then Judas returned to ſpoil the tents, where they got much gold, and ſilver, and blue ſilk, and purple of the ſea, and great riches.

24 After this, they went home, and ſung a ſong of thankſgiving, and praiſed the Lord in heaven: becauſe it is good, becauſe his mercy *endureth* for ever.

25 Thus Iſrael had a great deliverance that day.

26 Now all the ſtrangers that had eſcaped, came and told Lyſias what had happened.

27 Who when he heard thereof, was confounded, and diſcouraged, becauſe neither ſuch things as he would, were done unto Iſrael, nor ſuch things as the king commanded him, were come to paſs.

28 The next year therefore following, Lyſias gathered together threeſcore thouſand choice men *of foot*, and five thouſand horſemen, that he might ſubdue them.

29 So they came into Idumea, and pitched their tents at Beth-ſura, and Judas met them with ten thouſand men.

30 And when he ſaw that mighty army, he prayed, and ſaid, Bleſſed art thou, O Saviour of Iſrael, who didſt quail the violence of the mighty man by the hand of thy ſervant David, and gaveſt the hoſt of ſtrangers into the hands of Jonathan the ſon of Saul, and his armour-bearer.

31 Shut up this army in the hand of thy people Iſrael, and let them be confounded in their power and horſemen.

32 Make them be of no courage, and cauſe the boldneſs of their ſtrength to fall away, and let them quake at their deſtruction.

33 Caſt them down with the ſword of them that love thee, and let all thoſe that know thy name, praiſe thee with thankſgiving.

34 So they joyned battle, and there were ſlain of the hoſt of Lyſias about five thouſand men, even before them were they ſlain.

35 Now when Lyſias ſaw his army put to flight, and the manlineſs of Judas ſoldiers, and how they were ready, either to live or die valiantly, he went into Antioch, and gathered together a company of ſtrangers, and having made his army greater than it was, he purpoſed to come again into Judea.

36 Then ſaid Judas and his brethren, Behold, our enemies are diſcomfited: let us go up to cleanſe, and dedicate the ſanctuary.

37 Upon this all the hoſt aſſembled themſelves together, and went up into mount Sion.

38 And when they ſaw the ſanctuary deſolate, and the altar profaned, and the gates burnt up, and ſhrubs growing in the courts, as in a foreſt, or in one of the mountains, yea, and the prieſts chambers pulled down.

39 They rent their clothes, and made great lamentation, and caſt aſhes upon their heads.

40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried towards heaven.

41 Then Judas appointed certain men to fight againſt thoſe that were in the fortreſs, until he had cleanſed the ſanctuary.

42 So he choſe prieſts of blameleſs converſation, ſuch as had pleaſure in the law.

43 Who cleanſed the ſanctuary, and bare out the defiled ſtones into an unclean place.

44 And when as they conſulted what to do with the altar of burnt-offerings, which was profaned,

45 They thought it beſt to pull it down, leſt it ſhould be a reproach to them, becauſe the heathen had defiled it; wherefore they pulled it down,

46 And laid up the ſtones in the mountain of the temple in a convenient place, until there ſhould come a prophet, to ſhew what ſhould be done with them.

47 Then they took whole ſtones according to the law, and built a new altar, according to the former:

48 And made up the ſanctuary, and the things that were within the temple, and hallowed the courts.

49 They made alſo new holy veſſels, and into the temple they brought the candleſtick and the altar of burnt-offerings, and of incenſe, and the table.

50 And upon the altar they burnt incenſe, and the lamps that were upon the candleſtick, they lighted, that they might give light in the temple.

51 Furthermore they ſet the loaves upon the table, and ſpread out the veils, and finiſhed all the works which they had begun to make.

52 Now on the five and twentieth day of the ninth month, (which *is called* the month Caſleu) in the hundred forty and eighth year they roſe up betimes in the morning,

53 And offered ſacrifice according to the law, upon the new altar of burnt-offerings, which they had made.

54 Look at what time, and what day the heathen had profaned it, even in that was it dedicated with ſongs, and citherns, and harps, and cymbals.

55 Then all the people fell upon their faces, worſhipping and praiſing the God of heaven, who had given them good ſucceſs.

56 And ſo they kept the dedication of the altar eight days, and offered burnt-offerings, with gladneſs, and ſacrificed the ſacrifices of deliverance and praiſe.

57 They deckt alſo the fore-front of the temple with crowns of gold and with ſhields; and the gates, and the chambers they renewed and hanged doors upon them.

58 Thus was there very great gladneſs among the people, for that the reproach of the heathen was put away.

59 Moreover Judas and his brethren with the whole congregation of Iſrael, ordained that the days of the dedication of the altar ſhould be kept in their ſeaſon from year to year, by the ſpace of eight days, from the five and twentieth day of the month Caſleu, with mirth and gladneſs.

60 At that time alſo they builded up the mount Sion with high walls, and ſtrong towers round about, leſt the Gentiles ſhould come and tread it down, as they had done before.

61 And they ſet there a garriſon to keep it: and fortified Bethſura to preſerve it, that the people might have a defence againſt Idumea.

CHAP. V.

3 Judas ſmiteth the children of Eſau, Bean, and Ammon. 17 Simon is ſent into Galilee. 25 The exploits of Judas in Galaad. 51 He deſtroyeth Ephron, for denying him to paſs through it. 56 Divers, that in Judas abſence would fight with their enemies, are ſlain.

NOW when the nations round about heard that the altar was built, and the ſanctuary renewed as before, it diſpleaſed them very much.

2 Wherefore they thought to deſtroy the generation of Jacob that was among them, and thereupon they began to ſlay and deſtroy the people.

3 Then Judas fought againſt the children of Eſau in Idumea at Aarabatine, becauſe they beſieged Iſrael: and he gave them a great overthrow, and abated their courage, and took their ſpoils.

4 Alſo he remembred the injury of the children of Bean, who had been a ſnare and an offence unto the people, in that they lay in wait for them in the ways.

5 He ſhut them up therefore in the towers, and incamped againſt them, and deſtroyed them utterly, and burnt the towers of that *place* with fire, and all that were therein.

6 Afterward he paſſed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain.

7 So he fought many battles with them, till at length they were diſcomfited before him; and he ſmote them.

8 And when he had taken Jazar, with the towns belonging thereto, he returned into Judea.

9 Then the heathen that were at Galaad, aſſembled themſelves together againſt the Iſraelites that were in their quarters to deſtroy them, but they fled to the fortreſs of Dathema;

10 And ſent letters unto Judas and his brethren: The heathen that art round about us, are aſſembled together againſt us to deſtroy us;

11 And they are preparing to come and take the fortreſs whereunto we are fled, Timotheus being captain of their hoſt.

12 Come now therefore and deliver us from their hands, for many of us are ſlain.

13 Yea all our brethren that were in the places of Tobie, are put to death: their wives and their children; alſo they have carried away captives, and born away their ſtuff, and they have deſtroyed there about a thouſand men.

14 While theſe letters were yet reading, behold there came other meſſengers from Galilee with their clothes rent, who reported on this wiſe,

15 And ſaid, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles are aſſembled together againſt us to conſume us.

16 Now when Judas and the people heard theſe words, there aſſembled a great congregation together, to conſult what they ſhould do for their brethren, that were in trouble and aſſaulted of them.

17 Then ſaid Judas unto Simon his brother, Chuſe thee out men, and go, and deliver thy brethren that are in Galilee, for I and Jonathan my brother, will go into the country of Galaad.

18 So he left Joſeph the *ſon* of Zacharias, and Azarias captains of the people, with the remnant of the hoſt in Judea to keep it.

19 Unto whom he gave commandment, ſaying, Take ye the charge of this people, and ſee that you make not war againſt the heathen, until the time that we come again.

20 Now unto Simon were given three thouſand men to go into Galilee, and unto Judas eight thouſand men for the country of Galaad.

21 Then went Simon into Galilee, where he fought many battles with the heathen, ſo that the heathen were diſcomfited by him.

22 And he purſued them unto the gate of Ptolemais; and there were ſlain of the heathen about three thouſand men, whoſe ſpoils he took.

23 And thoſe that were in Galilee and in Arbattis, with their wives and their children, and all that they had, took he away *with him*, and brought them into Judea with great joy.

24 Judas Maccabeus alſo and his brother Jonathan, went over Jordan, and travelled three days journey in the wilderneſs,

25 Where they met with the Nabathites, who came unto them in peaceable manner, and told them every thing that happened to their brethren in the land of Galaad:

26 And how that many of them were ſhut up in Boſora, and Boſor, and Alema, Caſphor, Maked and Carnaim (all theſe cities are ſtrong and great.)

27 And they that were ſhut up in the reſt of the cities in the country of Galaad, and that againſt to morrow they had appointed to bring their hoſt againſt their forts, and to take them, and to deſtroy them all in one day.

28 Hereupon Judas and his hoſt turned ſuddenly by the way of the wilderneſs unto Boſora, and when he had won the city, he ſlew all the males with the edge of the ſword, and took all their ſpoils, and burnt the city with fire.

29 From whence he removed by night, and went till he came to the fortreſs.

30 And betimes in the morning they looked up, and behold, there was an innumerable people bearing ladders, and other engines of war, to take the fortreſs: for they aſſaulted them.

31 When Judas therefore ſaw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great ſound.

32 He ſaid unto his hoſt, Fight this day for your brethren.

33 So he went forth behind them in three companies, who ſounded their trumpets, and cried with prayer.

34 Then the hoſt of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he ſmote them with great ſlaughter: ſo that there were killed of them that day about eight thouſand men.

35 This done, Judas turned aſide to Maſpha, and after he had aſſaulted it, he took it, and ſlew all the males therein, and received the ſpoils thereof, burnt it with fire.

36 From thence went he, and took Caſphon, Maged, Boſor, and the other cities of the country of Galaad.

37 After theſe things, gathered Timotheus another hoſt, and encamped againſt Raphon beyond the brook.

38 So Judas ſent *men* to eſpy the hoſt, who brought him word, ſaying, All the heathen that be round about us, are aſſembled unto them, even a very great hoſt.

39 He hath alſo hired the Arabians to help them, and they have pitched their tents beyond the brook, ready to come and

fight againſt thee: upon this Judas went to meet them.

40 Then Timotheus ſaid unto the captains of his hoſt, When Judas and his hoſt come near the brook, if he paſs over firſt unto us, we ſhall not be able to withſtand him; for he will mightily prevail againſt us.

41 But if he be afraid, and camp beyond the river, we ſhall go over unto him, and prevail againſt him.

42 Now when Judas came near the brook, he cauſed the ſcribes of the people to remain by the brook: unto whom he gave commandment, ſaying, Suffer no man to remain in the camp, but let all come to the battle.

43 So he went firſt over unto them, and all the people after him: then all the heathen being diſcomfited before him, caſt away their weapons, and fled unto the temple that was at Carnaim.

44 But they took the city, and burnt the temple, with all that were therein. Thus was Carnaim ſubdued, neither could they ſtand any longer before Judas.

45 Then Judas gathered together all the Iſraelites that were in the country of Galaad, from the leaſt unto the greateſt, even their wives and their children, and their ſtuff, a very great hoſt, to the end they might come into the land of Judea.

46 Now when they came unto Ephron (this was a great city in the way as they ſhould go, very well fortified) they could not turn from it, either on the right hand or the left, but muſt needs paſs through the midſt of it.

47 Then they of the city ſhut them out, and ſtopped up the gates with ſtones.

48 Whereupon Judas ſent unto them in peaceable manner, ſaying, Let us paſs through your land to go into our own country, and none ſhall do you any hurt, we will only paſs through on foot: howbeit they would not open unto him.

49 Wherefore Judas commanded a proclamation to be made throughout the hoſt, that every man ſhould pitch his tent in the place where he was.

50 So the ſoldiers pitched, and aſſaulted the city all that day, and all that night, till at the length the city was delivered into his hands:

51 Who then ſlew all the males with the edge of the ſword, and raſed the city, and took the ſpoils thereof, and paſſed through the city over them that were ſlain.

52 After this went they over Jordan, into the great plain before Bethſan.

53 And Judas gathered together thoſe that came behind, and exhorted the people all the way through, till they came into the land of Judea.

54 So they went up to mount Sion with joy and gladneſs, where they offered burnt-offerings, becauſe not one of them were ſlain, until they had returned in peace.

55 Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais,

56 Joſeph the *ſon* of Zacharias, and Azarias, captains of the garriſons, heard of the valiant acts and warlike deeds which they had done.

57 Wherefore they ſaid, Let us alſo get us a name, and go fight againſt the heathen that are round about us.

58 So when they had given charge unto the garriſon that was with them, they went towards Jamnia.

59 Then came Gorgias and his men out of the city to fight againſt them.

60 And ſo it was, that Joſeph and Azarias were put to flight, and purſued unto the borders of Judea, and there were ſlain that day of the people of Iſrael about two thouſand men.

61 Thus was there a great overthrow among the children of Iſrael, becauſe they were not obedient unto Judas, and his brethren, but thought to do ſome valiant act.

62 Moreover, theſe men came not of the ſeed of thoſe, by whoſe hand deliverance was given unto Iſrael.

63 Howbeit, the man Judas and his brethren were greatly renowned in the ſight of all Iſrael, and of all the heathen whereſoever their name was heard of:

64 Inſomuch as the people aſſembled unto them with joyful acclamations.

65 Afterward went Judas forth with his brethren, and fought againſt the children of Eſau in the land toward the ſouth, where he ſmote Hebron, and the towns thereof, and pulled down the fortreſs of it, and burnt the towers thereof round about.

66 From thence he removed to go into the land of the Philiſtines, and paſſed through Samaria.

67 At that time certain prieſts deſirous to ſhew their valour, were ſlain in battle, for that they went out to fight unadviſedly.

68 So Judas turned to Azotus in the land of the Philiſtines, and when he had pulled down their altars, and burnt their carved images with fire, and ſpoiled their cities, he returned into the land of Judea.

CHAP. VI.

8 *Antiochus dieth,* 12 *and confeſſeth that he is plagued for the wrong done to Jeruſalem.* 20 *Judas beſiegeth thoſe in the tower at Jeruſalem.* 28 *They procure Antiochus the younger to come into Judea.* 51 *He beſiegeth Sion,* 60 *and maketh peace with Iſrael:* 62 *yet overthroweth the wall of Sion.*

ABOUT that time king Antiochus travelling through the high countries, heard ſay that Elimais in the country of Perſia, was a city greatly renowned for riches, ſilver and gold.

2 And that there was in it a very rich temple, wherein were coverings of gold, and breaſt-plates, and ſhields which Alexander *ſon* of Philip the Macedonian king, who reigned firſt among the Grecians, had left there.

3 Wherefore he came and ſought to take the city, and to ſpoil it, but he was not able, becauſe they of the city having had warning thereof,

4 Roſe up againſt him in battle: So he fled and departed thence with great heavineſs, and returned to Babylon.

5 Moreover there came one, who brought him tydings into Perſia, that the armies which went againſt the land of Judea, were put to flight:

6 And that Lyſias who went forth firſt with a great power, was driven away of the Jews, and that they were made ſtrong by the armour, and power, and ſtore of ſpoils, which they had gotten of the armies, whom they had deſtroyed.

7 Alſo that they had pulled down the abomination which he had ſet up upon the altar in Jeruſalem, and that they had compaſſed about the ſanctuary with high walls as before, and his city Bethſura.

8 Now when the king heard theſe words, he was aſtoniſhed, and ſore moved, whereupon he laid him down upon his bed, and fell ſick for grief, becauſe it had not befallen him, as he looked for.

9 And there he continued many days: for his grief was ever more and more, and he made account that he ſhould die.

10 Wherefore he called for all his friends, and ſaid unto them, The ſleep is gone from mine eyes, and my heart faileth for very care.

11 And I thought with my ſelf, Into what tribulation am I come, and how great a flood *of miſery* is it wherein now I am! for I was bountiful, and beloved in my power.

12 But now I remember the evils that I did at Jeruſalem, and that I took all the veſſels of gold and ſilver that were therein, and ſent to deſtroy the inhabitants of Judea without a cauſe.

13 I perceive therefore that for this cauſe theſe troubles are come upon me, and behold, I periſh through great grief in a ſtrange land.

14 Then called he for Philip one of his friends, whom he made ruler over all his realm:

15 And gave him the crown and his robe, and his ſignet, to the end he ſhould bring up his ſon Antiochus, and nouriſh him up for the kingdom.

16 So king Antiochus died there in the hundred forty and ninth year.

17 Now when Lyſias knew that the king was dead, he ſet up Antiochus his ſon (whom he had brought up being young) to reign in his ſtead, and his name he called Eupator.

18 About this time they that were in the tower, ſhut up the Iſraelites round about the ſanctuary, and ſought always their hurt, and the ſtrengthning of the heathen.

19 Wherefore Judas purpoſing to deſtroy them, called all the people together to beſiege them.

20 So they came together, and beſieged them in the hundred and fiftieth year, and he made mounts for ſhot againſt them, and *other* engines:

21 Howbeit certain of them that were beſieged got forth, unto whom ſome ungodly men of Iſrael joyned themſelves.

22 And they went unto the king, and ſaid, how long will it be ere thou execute judgment, and avenge our brethren?

23 We have been willing to ſerve thy father, and to do as he would have us, and to obey his commandments.

24 For which cauſe they of our nation beſiege the tower, and are alienated from us: Moreover as many of us as they could light on, they ſlew, and ſpoiled our inheritance.

25 Neither have they ſtretched out their hand againſt us only, but alſo againſt all their borders.

26 And behold this day are they beſieging the tower at Jeruſalem to take it: the ſanctuary alſo and Bethſura have they fortified.

27 Wherefore if thou doſt not prevent them quickly, they will do greater things than theſe, neither ſhalt thou be able to rule them.

28 Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and thoſe that had charge of the horſe.

29 There came alſo unto him from other kingdoms, and from the iſles of the ſea, bands of hired ſoldiers.

30 So that the number of his army was an hundred thouſand footmen, and twenty thouſand horſemen, and two and thirty elephants exerciſed in battle.

31 Theſe went through Idumea, and pitched againſt Bethſura which they aſſaulted many days, making engines of war: but they *of Bethſura* came out, and burnt them with fire, and fought valiantly.

32 Upon this Judas removed from the tower, and pitched in Bathzacharias, over againſt the kings camp.

33 Then the king riſing very early marched fiercely with his hoſt toward Bathzacharias, where his armies made them ready to battle, and ſounded the trumpets.

34 And to the end they might provoke the elephants to fight, they ſhewed them the blood of grapes and mulberries.

35 Moreover, they divided the beaſts among the armies, and for every elephant they appointed a thouſand men, armed with coats of mail, and with helmets of braſs on their heads, and beſides this, for every beaſt were ordained five hundred horſemen of the beſt.

36 Theſe were ready at every occaſion: whereſoever the beaſt was, and whitherſoever the beaſt went, they went alſo, neither departed they from him.

37 And upon the beaſts there were ſtrong towers of wood, which covered every one of them, and were girt faſt unto them with devices: there were alſo upon every one two and thirty ſtrong men that fought upon them, beſides the Indian that ruled him.

38 As for the remnant of the horſemen they ſet them on this ſide, and that ſide, at the two parts of the hoſt, giving them ſigns what to do, and being harneſſed all over amidſt the ranks.

39 Now when the ſun ſhone upon the ſhields of gold, and braſs, the mountains gliſtered therewith, and ſhined like lamps of fire.

40 So part of the kings army being ſpread upon the high mountains, and part on the vallies below, they marched on ſafely, and in order.

41 Wherefore all that heard the noiſe of their multitude, and the marching of the company, and the ratling of the harneſs, were moved: for the army was very great and mighty.

42 Then Judas and his hoſt drew near, and entred into battle, and there were ſlain of the kings army ſix hundred men.

43 ¶ Eleazar alſo *ſirnamed* Savaran, perceiving that one of the beaſts, armed with royal harneſs, was higher than all the reſt, and ſuppoſing that the king was upon him,

44 Put himſelf in jeopardy, to the end he might deliver his people, and get him a pepetual name:

45 Wherefore he ran upon him courageouſly through the midſt of the battle, ſlaying on the right hand and on the left, ſo that they were divided from him on both ſides.

46 Which done, he crept under the elephant, and thruſt him under and ſlew him: whereupon the elephant fell down upon him, and there he died.

47 Howbeit, *the reſt of the Jews* ſeeing the ſtrength of the king, and the violence of his forces, turned away from them.

48 ¶ Then the kings army went up to Jeruſalem to meet them, and the king pitched his tents againſt Judea, and againſt mount Sion.

49 But with them that were in Bethſura he made peace: for they came out of the city, becauſe they had no victuals there to endure the ſiege, it being a year of reſt to the land.

50 So the king took Bethſura, and ſet a garriſon there to keep it.

51 As for the ſanctuary, he beſieged it many days: and ſet there artillery with engines, and inſtruments to caſt fire and ſtones, and pieces to caſt darts, and ſlings.

52 Whereupon they alſo made engines againſt their engines, and held them battle a long ſeaſon.

53 Yet at the laſt their veſſels being without victuals, (for that it was the ſeventh year, and they in Judea that were delivered from the Gentiles, had eaten up the reſidue of the ſtore.)

54 There were but a few left in the ſanctuary, becauſe the famine did ſo prevail againſt them, that they were fain to diſperſe themſelves, every man to his own place.

55 At that time Lyſias heard ſay, that Philip (whom Antiochus the king whiles he lived had appointed to bring up his ſon Antiochus, that he might be king)

56 Was returned out of Perſia, and Media, and the kings hoſt alſo that went with him, and that he ſought to take unto him the ruling of the affairs.

57 Wherefore he went in all haſte, and ſaid to the king, and the captains of the hoſt, and the company, We decay daily, and our victuals are but ſmall, and the place we lay ſiege unto is ſtrong: and the affairs of the kingdom lie upon us.

58 Now therefore let us be friends with theſe men, and make peace with them, and with all their nation.

59 And covenant with them, that they ſhall live after their laws, as they did before: for they are therefore diſpleaſed, and have done all theſe things becauſe we aboliſhed their laws.

60 So the king and the princes were content: wherefore he ſent unto them to make peace, and they accepted thereof.

61 Alſo the king and the princes made an oath unto them: whereupon they went out of the ſtrong hold.

62 Then the king entred into mount Sion, but when he ſaw the ſtrength of the place, he brake his oath that he had made, and gave commandment to pull down the wall round about.

63 Afterward departed he in all haſte, and returned unto Antiochia, where he found Philip to be maſter of the city; ſo he fought againſt him, and took the city by force.

CHAP. VII.

1 Antiochus is ſlain, and Demetrius reigneth in his ſtead. 5 Alcimus would be high prieſt, and complaineth of Judas to the king. 16 He ſlayeth threeſcore Aſſideans. 43 Nicanor is ſlain, and the king's forces are defeated by Judas. 49 The day of this victory is kept holy every year.

IN the hundred and one and fiftieth year, Demetrius the *ſon* of Seleveus departed from Rome, and came up with a few men unto a city of the ſea-coaſt, and reigned there.

2 And as he entred into the palace of his anceſtors, ſo it was, that his forces had taken Antiochus and Lyſias to bring them unto him.

3 Wherefore when he knew it, he ſaid, Let me not ſee their faces.

4 So his hoſt ſlew them. Now when Demetrius was ſet upon the throne of his kingdom,

5 There came unto him all the wicked and ungodly men of Iſrael, having Alcimus (who was deſirous to be high prieſt) for their captain.

6 And they accuſed the people to the king, ſaying, Judas and his brethren have ſlain all thy friends, and driven us out of our own land.

7 Now therefore ſend ſome man whom thou truſteſt, and let him go and ſee what havock he hath made amongſt us, and in the kings land, and let him puniſh them with all them that aid them.

8 Then the king choſe Bacchides a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king.

9 And him he ſent with that wicked Alcimus, whom he made high prieſt, and commanded that he ſhould take vengeance of the children of Iſrael.

10 So they departed, and came with a great power into the land of Judea, where they ſent meſſengers to Judas and his brethren with peaceable words deceitfully.

11 But they gave no heed to their words, for they ſaw that they were come with a great power.

12 Then did there aſſemble unto Alcimus and Bacchides, a company of ſcribes, to require juſtice.

13 Now the Aſſideans were the firſt among the children of Iſrael, that ſought peace of them:

14 For ſaid they, one that is a prieſt of the ſeed of Aaron, is come with his army, and he will do us no wrong.

15 So he ſpake unto them peaceably, and ſware unto them, ſaying, We will procure the harm neither of you nor your friends.

16 Whereupon they believed him: howbeit he took of them threeſcore men, and ſlew them in one day, according to the words which he wrote:

17 The fleſh of thy ſaints *have they caſt out*, and their blood have they ſhed round about Jeruſalem, and there was none to bury them.

18 Wherefore the fear and dread of them fell upon all the people, who ſaid, There is neither truth, nor righteouſneſs in them; for they have broken the covenant and oath that they made.

19 After this removed Bacchides from Jeruſalem, and pitched his tents in Bezeth, where he ſent and took many of the men that had forſaken him, and certain of the people alſo, and when he had ſlain them, *he caſt them* into the pit.

20 Then committed he the country to Alcimus; and left with him a power to aid him: ſo Bacchides went to the king.

21 But Alcimus contended for the high prieſthood.

22 And unto him reſorted all ſuch as troubled the people, who after they had gotten the land of Juda into their power, did much hurt in Iſrael.

23 Now when Judas ſaw all the miſchief that Alcimus and his company had done among the Iſraelites, even above the heathen,

24 He went out into all the coaſt of Judea round about, and took vengeance of them that had revolted from him, ſo that they durſt no more go forth into the country.

25 On the other ſide, when Alcimus ſaw that Judas and his company had gotten the upper hand, and knew that he was not able to abide their force, he went again to the king, and ſaid all the worſt of them that he could.

26 Then the king ſent Nicanor one of his honourable princes, a man that bare deadly hate unto Iſrael, with commandment to deſtroy the people.

27 So Nicanor came to Jeruſalem with a great force: and ſent unto Judas and his brethren deceitfully with friendly words, ſaying,

28 Let there be no battle between me and you, I will come with a few men, that I may ſee you in peace.

29 He came therefore to Judas, and they ſaluted one another peaceably. Howbeit the enemies were prepared to take away Judas by violence.

30 Which thing after it was known to Judas, *to wit*, that he came unto him with deceit, he was ſore afraid of him, and would ſee his face no more.

31 Nicanor alſo when he ſaw that his counſel was diſcovered, went out to fight againſt Judas beſides Capharſalama.

32 Where there were ſlain of Nicanors ſide, about five thouſand men, and *the reſt* fled into the city of David.

33 After this went Nicanor up to mount Sion, and there came out of the ſanctuary certain of the prieſts, and certain of the elders of the people to ſalute him peaceably, and to ſhew him the burnt-ſacrifice that was offered for the king.

34 But he mocked them, and laughed at them, and abuſed them ſhamefully, and ſpake proudly.

35 And ſwore in his wrath, ſaying, Unleſs Judas and his hoſt be now delivered into my hands, if ever I come again in ſafety, I will burn up this houſe: and with that he went out in a great rage.

36 Then the prieſts entred in, and ſtood before the altar, and the temple, weeping, and ſaying,

37 Thou, O *Lord*, didſt chuſe this houſe to be called by thy name, and to be a houſe of prayer and petition for thy people.

38 Be avenged of this man and his hoſt, and let them fall by the ſword: Remember their blaſphemies, and ſuffer them not to continue any longer.

39 So Nicanor went out of Jeruſalem, and pitched his tents in Bethoron, where an hoſt out of Syria met him.

40 But Judas pitched in Adaſa with three thouſand men, and there he prayed, ſaying,

41 O *Lord*, when they that were ſent from the king of the Aſſyrians blaſphemed, thine angel went out and ſmote a hundred fourſcore and five thouſand of them.

42 Even ſo deſtroy thou this hoſt before us this day, that the reſt may know that he hath ſpoken blaſphemouſly againſt thy ſanctuary, and judge thou him according to his wickedneſs.

43 So the thirteenth day of the month Adar the hoſts joyned battle, but Nicanors hoſt was diſcomfited, and he himſelf was firſt ſlain in the battle.

44 Now when Nicanors hoſt ſaw that he was ſlain, they caſt away their weapons, and fled.

45 Then they purſued after them a days journey from Adaſa unto Gazera, ſounding an alarm after them with their trumpets.

46 Whereupon they came forth out of all the towns of Judea round about, and cloſed them in, ſo that they turning back upon them that purſued them, were all ſlain with the ſword, and not one of them was left.

47 Afterwards they took the ſpoils, and the pray, and ſmote off Nicanors head, and his right hand which he ſtretch out ſo proudly, and brought them away, and hanged them up towards Jeruſalem.

48 For this cauſe the people rejoyced greatly, and they kept that day, a day of great gladneſs.

49 Moreover they ordained to keep yearly this day, being the thirteenth of Adar.

50 Thus the land of Juda was in reſt a little while.

CHAP. VIII.

1 Judas is informed of the power and pollicy of the Romans, 20 and maketh a league with them. 24 The articles of that league.

NOW Judas had heard of the fame of the Romans, that they were mighty and valiant men, and ſuch as would lovingly accept all that joyned themſelves unto them, and make a league of amity with all that came unto them.

2 And that they were men of great valour: It was told him alſo of their wars and noble acts which they had done amongſt the Galatians, and how they had conquered them, and brought them under tribute.

3 And what they had done in the country of Spain, for the winning of the mines of the ſilver and gold which is there.

4 And that by their policy and patience they had conquered all the place (though it were very far from them) and the kings alſo that came againſt them from the uttermoſt part of the earth, till they had diſcomfited them, and given them a great overthrow, ſo that the reſt did give them tribute every year.

5 Beſides this, how they had diſcomfited in battle Philip, and Perſeus king of the Citims, with others that lift up themſelves againſt them, and had overcome them.

6 How alſo Antiochus the great king of Aſia that came againſt them in battle, having an hundred and twenty elephants with horſemen and chariots, and a very great army, was diſcomfited by them.

7 And how they took him alive, and covenanted that he and ſuch as reigned after him, ſhould pay a great tribute, and give hoſtages, and that which was agreed upon,

8 And the country of India, and Media, and Lydia, and of the goodlieſt countries, which they took of him, and gave to king Eumenes.

9 Moreover how the Grecians had determined to come and deſtroy them.

10 And that they having knowledge thereof, ſent againſt them a certain captain, and fighting with them ſlew many of them, and carried away captives their wives and their children, and ſpoyled them, and took poſſeſſion of their lands, and pulled down their ſtrong holds, and brought them to be their ſervants unto this day.

11 *It was told him* beſides, how they deſtroyed and brought under their dominion, all other kingdoms and iſles that at any time reſiſted them.

12 But with their friends, and ſuch as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh: inſomuch as all that have heard of their name were afraid of them.

13 Alſo that whom they would help to a kingdom, thoſe reign, and whom again they would, they diſplace: finally that they were greatly exalted.

14 Yet for all this, none of them wore a crown, or was clothed in purple to be magnified thereby.

15 Moreover how they had made for themſelves a ſenate-houſe, wherein three hundred and twenty men ſat in counſel daily, conſulting alway for the people, to the end they might be well ordered.

16 And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation amongſt them.

17 In conſideration of theſe things, Judas choſe Eupolemus the ſon of John, the *ſon* of Accas, and Jaſon the ſon of Eleazar, and ſent them to Rome to make a league of amity and confederacy with them,

18 *And to entreat them* that they would take the yoke from them, for they ſaw that the kingdom of the Grecians did oppreſs Iſrael with ſervitude.

19 They went therefore to Rome (which was a very great journey) and came into the ſenate, where they ſpake and ſaid,

20 Judas Maccabeus with his brethren, and the people of the Jews, have ſent us unto you, to make a confederacy and peace with you, and that we might be regiſtred your confederates and friends.

21 So that matter pleaſed the Romans well.

22 And this is the copy of the epiſtle which *the ſenate* wrote back again, in tables of braſs: and ſent to Jeruſalem, that they might have by them a memorial of peace and confederacy.

23 Good ſucceſs be to the Romans and to the people of the Jews, by ſea and by land for ever: the ſword alſo and enemy be far from them.

24 If there come firſt any war upon the Romans, or any of their confederates throughout all their dominion,

25 The people of the Jews ſhall help them, as the time ſhall be appointed, with all their heart.

26 Neither ſhall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ſhips, as it hath ſeemed good unto the Romans, but they ſhall keep their covenant without taking any thing therefore.

27 In the ſame manner alſo, if war come firſt upon the nation of the Jews, the Romans ſhall help them with all their heart, according as the time ſhall be appointed them.

28 Neither ſhall victuals be given to them that take part againſt them, or weapons, or money, or ſhips, as it hath ſeemed good to the Romans; but they ſhall keep their covenants, and that without deceit.

29 According to theſe articles did the Romans make a covenant with the people of the Jews.

30 Howbeit, if hereafter the one party or the other, ſhall think meet to add or diminiſh any thing, they may do it at their pleaſures, and whatſoever they ſhall add or take away, ſhall be ratified.

31 And as touching the evils that Demetrius doth to the Jews, we have written unto him, ſaying, Wherefore haſt thou made thy yoke heavy upon our friends and confederates the Jews?

32 If therefore they complain any more againſt thee, we will do them juſtice, and fight with thee by ſea and by land.

CHAP. IX.

1 *Alcimus and Bacchides come again with new forces into Judea.* 7 *The army of Judas flee from him,* 17 *and he is ſlain.* 30 *Jonathan is in his place,* 40 *and revengeth his brother John's quarrel.* 55 *Alcimus is plagued, and dieth.* 70 *Bacchides maketh peace with Jonathan.*

FUrthermore, when Demetrius heard that Nicanor and his hoſt were ſlain in battle, he ſent Bacchides and Alcimus into the land of Judea the ſecond time, and with them the chief ſtrength of his hoſt.

2 Who went forth by the way that leadeth to Galgala, and pitched their tents before Maſaloth, which is in Arbela, and after they had won it, they ſlew much people.

3 Alſo the firſt month of the hundred fifty and ſecond year, they encamped before Jeruſalem.

4 From whence they removed and went to Berea, with twenty thouſand *foot* men, and two thouſand horſemen.

5 Now Judas had pitched his tents at Eleaſa, and three thouſand choſen men with him.

6 Who ſeeing the multitude of the other army to be ſo great, were ſore afraid, whereupon many conveyed themſelves out of the hoſt, inſomuch as there abode of them no more but eight hundred men.

7 When Judas therefore ſaw that his hoſt ſlipt away, and that the battle preſſed upon him, he was ſore troubled in mind, and much diſtreſſed, for that he had no time to gather them together.

8 Nevertheleſs unto them that remained, he ſaid, Let us ariſe and go up againſt our enemies, if peradventure we may be able to fight with them.

9 But they dehorted him, ſaying, We ſhall never be able: let us now rather ſave our lives, and hereafter we will return with our brethren, and fight againſt them: for we are but few.

10 Then Judas ſaid, God forbid that I ſhould do this thing, and flee away from them: If our time be come, let us die manfully for our brethren, and let us not ſtain our honour.

11 With that the hoſt *of Bacchides* removed out of their tents, and ſtood over againſt them, their horſemen being divided

into two troops, and their ſlingers and archers going before the hoſt, and they that marched in the foreward were all mighty men.

12 As for Bacchides he was in the right wing, ſo the hoſt drew near on the two parts, and ſounded their trumpets.

13 They alſo of Judas ſide, even they ſounded their trumpets alſo, ſo that the earth ſhook at the noiſe of the armies, and the battle continued from morning till night.

14 Now when Judas perceived that Bacchides and the ſtrength of his army were on the right ſide, he took with him all the hardy men,

15 Who diſcomfited the right wing, and purſued them unto the mount Azotus.

16 But when they of the left wing, ſaw that they of the right wing were diſcomfited, they followed upon Judas and thoſe that were with him hard at the heels from behind:

17 Whereupon there was a ſore battle, inſomuch as many were ſlain on both parts.

18 Judas alſo was killed, and the remnant fled.

19 Then Jonathan and Simon took Judas their brother, and buried him in the ſepulchre of his fathers in Modin.

20 Moreover they bewailed him, and all Iſrael made great lamentation for him, and mourned many days, ſaying,

21 How is the valiant man fallen, that delivered Iſrael?

22 As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatneſs, they are not written: for they were very many.

23 ¶ Now after the death of Judas, the wicked began to put forth their heads in all the coaſts of Iſrael, and there roſe up all ſuch as wrought iniquity.

24 In thoſe days alſo was there a very great famine, by reaſon whereof the country revolted, and went with them.

25 Then Bacchides choſe the wicked men, and made them lords of the country.

26 And they made enquiry and ſearch for Judas friends, and brought them unto Bacchides, who took vengeance of them, and uſed them deſpitefully.

27 So was there a great affliction in Iſrael, the like whereof was not ſince the time that a prophet was not ſeen amongſt them.

28 For this cauſe all Judas friends came together, and ſaid unto Jonathan,

29 Since thy brother Judas died, we have no man like him to go forth againſt our enemies, and Bacchides, and againſt them of our nation that are adverſaries to us.

30 Now therefore we have choſen thee this day to be our prince, and captain in his ſtead, that thou mayſt fight our battles.

31 Upon this, Jonathan took the governance upon him at that time, and roſe up inſtead of his brother Judas.

32 But when Bacchides gat knowledge thereof, he ſought for to ſlay him.

33 Then Jonathan and Simon his brother, and all that were with him, perceiving that, fled into the wilderneſs of Thecoe, and pitched their tents by the water of the pool Aſphar.

34 Which when Bacchides underſtood, he came near to Jordan with all his hoſt upon the ſabbath-day.

35 Now Jonathan had ſent his brother *John*, a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriage, which was much.

36 But the children of Jambri came out of Medaba, and took John and all that he had, and went their way with it.

37 After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan.

38 Therefore they remembred John their brother, and went up and hid themſelves under the covert of the mountain.

39 Where they lift up their eyes, and looked, and behold, there was much ado, and great carriage: and the bridegroom came forth, and his friends and brethren to meet them, with drums and inſtruments of muſick, and many weapons.

40 Then Jonathan and they that were with him, roſe up againſt them from the place where they lay in ambuſh, and made a ſlaughter of them in ſuch ſort, as many fell down dead, and the remnant fled into the mountain, and they took all their ſpoils.

41 Thus was the marriage turned into mourning, and the noiſe of their melody into lamentation.

42 So when they had avenged fully the blood of their brother, they turned again to the mariſh of Jordan.

43 Now when Bacchides heard thereof, he came on the ſabbath-day unto the banks of Jordan with a great power.

44 Then Jonathan ſaid to his company, Let us go up now and fight for our lives, for it ſtandeth not with us to day, as in times paſt:

45 For behold, the battle is before us and behind us, and the water of Jordan on this ſide and that ſide, the mariſh likewiſe and wood, neither is there place for us to turn aſide.

46 Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies.

47 With that they joyned battle, and Jonathan ſtretched forth his hand to ſmite Bacchides, but he turned back from him.

48 Then Jonathan and they that were with him, leapt into Jordan, and ſwam over unto the farther bank: howbeit the other paſſed not over Jordan unto them.

49 So there were ſlain of Bacchides ſide that day about a thouſand men.

50 Afterwards returned *Bacchides* to Jeruſalem, and repaired the ſtrong cities in Judea: the fort in Jericho, and Emmaus, and Bethoron, and Bethel, and Thamnatha, Pharathoni, and Taphon *theſe did he ſtrengthen* with high walls, with gates, and with bars.

51 And in them he ſet a garriſon, that they might work malice upon Iſrael.

52 He fortified alſo the city Bethſura, and Gazara, and the tower, and put forces in them, and proviſion of victuals.

53 Beſides, he took the chief mens ſons in the country for hoſtages, and put them into the tower at Jeruſalem to be kept.

54 Moreover, in the hundred fifty and third year, in the ſecond month, Alcimus commanded that the wall of the inner court of the ſanctuary ſhould be pulled down, he pulled down alſo the works of the prophets.

55 And as he began to pull down, even at that time was Alcimus plagued, and his enterpriſes hindred: for his mouth was ſtopped, and he was taken with a palſy, ſo that he could no more ſpeak any thing, nor give order concerning his houſe.

56 So Alcimus died at that time with great torment.

57 Now when Bacchides ſaw that Alcimus was dead, he returned to the king, whereupon the land of Judea was in reſt two years.

58 Then all the ungodly men held a counſol, ſaying, Behold, Jonathan and his company are at eaſe, and dwell without care: now therefore we will bring Bacchides hither, who ſhall take them all in one night.

59 So they went and conſulted with him.

60 Then removed he, and came with a great hoſt, and ſent letters privily to his adherents in Judea, that they ſhould take Jonathan, and thoſe that were with him: howbeit they could not, becauſe their counſel was known unto them.

61 Wherefore they took of the men of the country that were authors of that miſchief, about fifty perſons, and ſlew them.

62 Afterward Jonathan and Simon, and they that were with him, gat them away to Bethbaſi, which is in the wilderneſs, and they repaired the decays thereof and made it ſtrong.

63 Which thing when Bacchides knew, he gathered together all his hoſt, and ſent word to them that were of Judea.

64 Then went he and laid ſiege againſt Bethbaſi, and they fought againſt it a long ſeaſon, and made engines of war.

65 But Jonathan left his brother Simon in the city, and went forth himſelf into the country, and with a certain number went he forth.

66 And he ſmote Odonarkes and his brethren, and the children of Phaſiron in their tent.

67 And when he began to ſmite them, and came up with his forces, Simon and his company went out of the city, and burnt up the engines of war,

68 And fought againſt Bacchides, who was diſcomfited by them, and they afflicted him ſore. For his counſel and travel was in vain.

69 Wherefore he was very wroth at the wicked men that gave him counſel to come into the country, inſomuch as he ſlew many of them, and purpoſed to return into his own country.

70 Whereof when Jonathan had knowledge, he ſent ambaſſadors unto him, to the end he ſhould make peace with him, and deliver them the priſoners.

71 Which thing he accepted, and did according to his demands, and ſware unto him that he would never do him harm all the days of his life.

72 When therefore he had reſtored unto him the priſoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, neither came he any more into their borders.

73 Thus the ſword ceaſed from Iſrael: but Jonathan dwelt at Machmas, and began to govern the people, and he deſtroyed the ungodly men out of Iſrael.

C H A P. X.

1 *Demetrius maketh large offers to have peace with Jonathan.* 25 *His letters to the Jews.* 47 *Jonathan maketh peace with Alexander,* 50 *who killeth Demetrius,* 58 *and marrieth the daughter of Ptolomeus.* 62 *Jonathan is ſent for by him, and much honoured,* 75 *and prevaileth againſt the forces of Demetrius the younger,* 84 *and burneth the temple of Dagon.*

IN the hundred and ſixtieth year, Alexander the *ſon* of Antiochus *ſirnamed* Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there.

2 Now when king Demetrius heard thereof, he gathered together an exceeding great hoſt, and went forth againſt him to fight.

3 Moreover, Demetrius ſent letters unto Jonathan with loving words, ſo as he magnified him.

4 For ſaid he, Let us firſt make peace with him, before he joyn with Alexander againſt us.

5 Elſe he will remember all the evils that we have done againſt him, and againſt his brethren and his people.

6 Wherefore he gave him authority to gather together an hoſt, and to provide weapons that he might aid him in battle: he commanded alſo that the hoſtages that were in the tower, ſhould be delivered him.

7 Then came Jonathan to Jeruſalem, and read the letters in the audience of all the people, and of them that were in the tower.

8 Who were ſore afraid when they heard that the king had given him authority to gather together an hoſt.

9 Whereupon they in the tower delivered their hoſtages unto Jonathan, and he delivered them unto their parents.

10 This done, Jonathan ſettled himſelf in Jeruſalem, and began to build, and repair the city.

11 And he commanded the workmen to build the walls, and the mount Sion round about with ſquare ſtones, for fortification, and they did ſo.

12 Then the ſtrangers that were in the fortreſſes which Bacchides had built, fled away:

13 Inſomuch as every man left his place, and went into his own country.

14 Only at Bethſura certain of thoſe that had forſaken the law, and the commandments remained ſtill: for it was their place of refuge.

15 Now when king Alexander had heard what promiſes Demetrius had ſent unto Jonathan: when alſo it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured,

16 He ſaid, Shall we find ſuch another man? Now therefore we will make him our friend and confederate.

17 Upon this he wrote a letter, and ſent it unto him, according to theſe words, ſaying,

18 King Alexander to his brother Jonathan, ſendeth greeting.

19 We have heard of thee, that thou art a man of great power, and meet to be our friend.

20 Wherefore now this day we ordain thee to be the high-prieſt of thy nation, and to be called the kings friend, (and therewithall he ſent him a purple robe and a crown of gold) *and require thee* to take our part, and keep friendſhip with us.

21 So in the ſeventh month of the hundred and ſixtieth year, at the feaſt of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour.

22 Whereof when Demetrius heard, he was very ſorry, and ſaid,

23 What we have done that Alexander hath prevented us, in making amity with the Jews to ſtrengthen himſelf?

24 I alſo will write unto them words of encouragement, *and promiſe them* dignities, and gifts, that I may have their aid.

25 He ſent unto them therefore, to this effect: King Demetrius unto the people of the Jews, ſendeth greeting.

26 Whereas you have kept covenants with us, and continued in our friendſhip, not joyning your ſelves with our enemies, we have heard hereof, and are glad:

27 Wherefore now continue ye ſtill to be faithful unto us, and we will recompence you for all things you do in our behalf,

28 And will grant you many immunities, and give you rewards.

29 And now do I free you, and for your ſake I releaſe all the Jews from tributes, and from the cuſtoms of ſalt, and from crown taxes,

30 And from that which appertaineth unto me to receive of the third part of the ſeed, and the half of the fruit of the trees, I releaſe it from this day forth, ſo that they ſhall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore.

31 Let Jeruſalem alſo be holy and free, with the borders thereof, both from tenths and tributes.

32 And as for the tower which is at Jeruſalem, I yield up my authority over it, and give it to the high-prieſt, that he may ſet in it ſuch men as he ſhall chuſe, to keep it.

33 Moreover, I freely ſet at liberty every one of the Jews that were carried captives out of the land of Judea, into any part of my kingdom, and I will that all my officers remit their tributes, even of their cattle.

34 Furthermore, I will that all the feaſts and ſabbaths, and new-moons, and ſolemn days, and the three days before the feaſt, and the three days after the feaſt, ſhall be all days of immunity and freedom for all the Jews in my realm.

35 Alſo no man ſhall have authority to meddle *with them*, or to moleſt any of them in any matter.

36 *I will* further, that there be enrolled amongſt the kings forces, about thirty thouſand men of the Jews, unto whom pay ſhall be given as belongeth to all the kings forces.

37 And of them *ſome* ſhall be placed in the kings ſtrong holds, of whom alſo *ſome* ſhall be ſet over the affairs of the kingdom, which are of truſt: and I will that their overſeers and governors be of themſelves, and that they live after their own laws, even as the king hath commanded in the land of Judea.

38 And concerning the three governments that are added to Judea from the country of Samaria, let them be joyned with Judea, that they may be reckoned to be under one, not bound to obey other authority than the high-prieſts.

39 As for Ptolomais and the land pertaining thereto, I give it as a free gift to the ſanctuary at Jeruſalem, for the neceſſary expences of the ſanctuary.

40 Moreover, I give every year fifteen thouſand ſhekels of ſilver, out of the kings accounts from the places appertaining.

41 And all the overplus which the officers paid not in, as in former time, from henceforth ſhall be given towards the works of the temple.

42 And beſides this, the five thouſand ſhekels of ſilver, which they took from the uſes of the temple out of the accounts year by year, even thoſe things ſhall be releaſed, becauſe they appertain to the prieſts that miniſter.

43 And whoſoever they be that flee unto the temple at Jeruſalem, or be within the liberties thereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.

44 For the building alſo and repairing of the works of the ſanctuary, expences ſhall be given of the kings accounts.

45 Yea, and for the building of the walls of Jeruſalem, and the fortifying thereof round about, expences ſhall be given out of the kings accounts, as alſo for the building of the walls in Judea.

46 Now when Jonathan and the people heard theſe words, they gave no credit unto them, nor received them, becauſe they remembred the great evil that he had done in Iſrael; for he had afflicted them very ſore.

47 But with Alexander they were well pleaſed, becauſe he was the firſt that entreated of true peace with them, and they were confederate with him always.

48 Then gathered king Alexander great forces, and camped over againſt Demetrius.

49 And after the two kings had joyned battle, Demetrius hoſt fled: but Alexander followed after him, and prevailed againſt them.

50 And he continued the battle very ſore, until the ſun went down, and that day was Demetrius ſlain.

51 Afterward Alexander ſent ambaſſadors to Ptolomee king of Egypt, with a meſſage to this effect;

52 Foraſmuch as I am come again to my realm, and am ſet in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country,

53 (For after I had joyned battle with him, both he, and his hoſt was diſcomfited by us, ſo that we ſit in the throne of his kingdom)

54 Now therefore let us make a league of amity together, and give me now thy daughter to wife, and I will be thy ſon-in-law, and will give both thee and he, gifts according to thy dignity.

55 Then Ptolomee the king gave anſwer, ſaying, Happy be the day wherein thou didſt return into the land of thy fathers, and ſatteſt in the throne of their kingdom.

56 And now will I do to thee, as thou haſt written: meet me therefore at Ptolemais, that we may ſee one another, for I will marry my daughter to thee according to thy deſire.

57 So Ptolomee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threeſcore and ſecond year.

58 Where king Alexander meeting him, gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory as the manner of kings is.

59 Now king Alexander had written unto Jonathan, that he ſhould come and meet him.

60 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends ſilver and gold, and many preſents, and found favour in their ſight.

61 At that time certain peſtilent fellows of Iſrael, men of a wicked life, aſſembled themſelves againſt him to accuſe him: but the king would not hear them.

62 Yea, more than that, the king commanded to take off his garments, and clothe him in purple: and they did ſo.

63 Alſo he made him ſit by himſelf, and ſaid unto his princes, Go with him into the midſt of the city, and make proclamation, that no man complain againſt him of any matter, and that no man trouble him for any manner of cauſe.

64 Now when his accuſers ſaw that he was honoured according to the proclamation, and clothed in purple, they fled all away.

65 So the king honoured him, and wrote him among his chief friends, and made him a duke, and partaker of his dominion.

66 Afterward Jonathan returned to Jeruſalem with peace and gladneſs.

67 Furthermore, in the hundred threeſcore and fifth year, came Demetrius ſon of Demetrius, out of Crete into the land of his fathers.

68 Whereof when king Alexander heard tell, he was right ſorry, and returned into Antioch.

69 Then Demetrius made Apollonius the governor of Celoſyria his general, who gathered together a great hoſt, and camped in Jamnia, and ſent unto Jonathan the high-prieſt, ſaying,

70 Thou alone lifteſt up thy ſelf againſt us, and I am laughed to ſcorn for thy ſake, and reproached, and why doſt thou vaunt thy power againſt us in the mountains?

71 Now therefore if thou truſteſt in thine own ſtrength, come down to us into the plain field, and there let us try the matter together, for with me is the power of the cities.

72 Ask and learn who I am, and the reſt that take our part, and they ſhall tell thee that thy foot is not able to ſtand before our face; for thy fathers have been twice put to flight in their own land.

73 Wherefore now thou ſhalt not be able to abide the horſemen, and ſo great a power in the plain, where is neither ſtone, nor flint, nor place to flee unto.

74 So when Jonathan heard theſe words of Apollonius, he was moved in his mind, and chuſing ten thouſand men, he went out of Jeruſalem, where Simon his brother met him for to help him.

75 And he pitched his tents againſt Joppe: but they of Joppe ſhut him out of the city, becauſe Apollonius had a garriſon there.

76 Then Jonathan laid ſiege unto it: whereupon they of the city let him in for fear: and ſo Jonathan wan Joppe.

77 Whereof when Apollonius heard, he took three thouſand horſemen with a great hoſt *of footmen*, and went to Azotus as one that journeyed, and therewithal drew him forth into the plain, becauſe he had a great number of horſemen, in whom he put his truſt.

78 Then *Jonathan* followed after him to Azotus, where the armies joyned battle.

79 Now Apollonius had left a thouſand horſemen in ambuſh.

80 And Jonathan knew that there was an ambuſhment behind him; for they had compaſſed in his hoſt, and caſt darts at the people, from morning till evening.

81 But the people ſtood ſtill, as Jonathan had commanded them: and ſo the enemies horſes were tired.

82 Then brought Simon forth his hoſt, and ſet them againſt the footmen, (for the horſemen were ſpent) who were diſcomfited by him, and fled.

83 The horſemen alſo being ſcattered in the field, fled to Azotus, and went into Beth-dagon their idols temple for ſafety.

84 But Jonathan ſet fire on Azotus, and the cities round about, and took their ſpoils, and the temple of Dagon, with them that were fled into it, he burnt with fire.

85 Thus there were burnt and ſlain with the ſword, well nigh eight thouſand men.

86 And from thence Jonathan removed his hoſt, and camped againſt Aſcalon, where the men of the city came forth, and met him with great pomp.

87 After this returned Jonathan and his hoſt unto Jeruſalem, having many ſpoils.

88 Now when king Alexander heard theſe things, he honoured Jonathan yet more.

89 And ſent him a buckle of gold, as the uſe is to be given to ſuch as are of the kings blood: he gave him alſo Acaron with the borders thereof in poſſeſſion.

CHAP. XI.

12 *Ptolomeus taketh away his daughter from Alexander and entreth upon his kingdom.* 17 *Alexander is ſlain, and Ptolomeus dieth within three days.* 20 *Jonathan beſiegeth the tower at Jeruſalem.* 26 *The Jews and he are much honoured by Demetrius,* 48 *who is reſcued by the Jews from his own ſubjects in Antioch.* 57 *Antiochus the younger honoureth Jonathan.* 61 *His exploits in divers places.*

AND the king of Egypt gathered together a great hoſt like the ſand that lieth upon the ſea-ſhore, and many ſhips, and went about through deceit to get Alexanders kingdom, and joyn it to his own.

2 Whereupon he took his journey into Syria in peaceable manner, ſo as they of the cities opened unto him, and met him: for king Alexander had commanded them ſo to do, becauſe he was his father-in-law.

3 Now as Ptolomee entred into the cities, he ſet in every one of them a garriſon of ſoldiers to keep it.

4 And when he came near to Azotus, they ſhewed him the temple of Dagon that was burnt, and Azotus, and the ſuburbs thereof that were deſtroyed, and the bodies that were caſt abroad, and them that he had burnt in the battle, for they had made heaps of them by the way where he ſhould paſs.

5 Alſo they told the king whatſoever Jonathan had done, to the intent he might blame him: but the king held his peace.

6 Then Jonathan met the king with great pomp at Joppe, where they ſaluted one another, and lodged.

7 Afterward Jonathan when he had gone with the king to the river called Eleutherus, returned again to Jeruſalem.

8 King Ptolomee therefore having gotten the dominion of the cities by the ſea, unto Seleucia upon the ſea-coaſt, imagined wicked counſels againſt Alexander.

9 Whereupon he ſent ambaſſadors unto king Demetrius, ſaying, Come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou ſhalt reign in thy fathers kingdom:

10 For I repent that I gave my daughter unto him, for he ſought to ſlay me.

11 Thus did he ſlander him, becauſe he was deſirous of his kingdom.

12 Wherefore he took his daughter from him, and gave her to Demetrius, and forſook Alexander, ſo that their hatred was openly known.

13 Then Ptolomee entred into Antioch, where he ſet two crowns upon his head, the crown of Aſia and of Egypt.

14 In the mean ſeaſon was king Alexander in Cilicia, becauſe thoſe that dwelt in thoſe parts, had revolted from him.

15 But when Alexander heard of this, he came to war againſt him, whereupon *king* Ptolomee brought forth *his hoſt*, and met him with a mighty power, and put him to flight.

16 So Alexander fled into Arabia, there to be defended, but king Ptolomee was exalted.

17 For Zabdiel the Arabian took off Alexanders head, and ſent it unto Ptolomee.

18 King Ptolomee alſo died the third day after, and they that were in the ſtrong holds, were ſlain one of another.

19 By this means Demetrius reigned in the hundred threeſcore and ſeventh year.

20 At the ſame time Jonathan gathered together them that were in Judea, to take

the tower that was in Jeruſalem, and he made many engines of war againſt it.

21 Then certain ungodly perſons who hated their own people, went unto the king, and told him that Jonathan beſieged the tower.

22 Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he ſhould not lay ſiege to the tower, but come and ſpeak with him at Ptolemais in great haſte.

23 Nevertheleſs Jonathan when he heard this, commanded to beſiege it *ſtill*, and he choſe certain of the elders of Iſrael, and the prieſts, and put himſelf in peril;

24 And took ſilver, and gold, and raiment, and divers preſents beſides, and went to Ptolemais unto the king, where he found favour in his ſight.

25 And though certain ungodly men of the people, had made complaints againſt him,

26 Yet the king intreated him as his predeceſſors had done before, and promoted him in the ſight of all his friends.

27 And confirmed him in the high prieſthood, and in all the honours that he had before, and gave him pre-eminence among his chief friends.

28 Then Jonathan deſired the king, that he would make Judea free from tribute, as alſo the three governments with the country of Samaria, and he promiſed him three hundred talents.

29 So the king conſented and wrote letters unto Jonathan, of all theſe things after this manner.

30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews, ſendeth greeting.

31 We ſend you here a copy of the letter, which we did write unto our couſin Laſthenes, concerning you, that you might ſee it.

32 King Demetrius unto his father Laſthenes, ſendeth greeting.

33 We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, becauſe of their good will towards us.

34 Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema, and Lidda, and Ramathem, that are added unto Judea, from the country of Samaria, and all things appertaining unto them, for all ſuch as do ſacrifice in Jeruſalem, inſtead of the payments, which the king received of them yearly aforetime out of the fruits of the earth, and of trees.

35 And as for other things that belong unto us of the tithes and cuſtoms pertaining unto us, as alſo the ſalt-pits, and the crown-taxes which are due unto us, we diſcharge them of them all for their relief.

36 And nothing hereof ſhall be revoked from this time forth for ever.

37 Now therefore ſee that thou make a copy of theſe things, and let it be delivered unto Jonathan, and ſet upon the holy mount in a conſpicuous place.

38 After this, when king Demetrius ſaw that the land was quiet before him, and that no reſiſtance was made againſt him, he ſent away all his forces every one to his own place, except certain bands of ſtrangers, whom he had gathered from the iſles of the heathen, wherefore all the forces of his fathers hated him.

39 Moreover there was one Tryphon, that had been of Alexanders part afore, who ſeeing that all the hoſt murmured againſt Demetrius, went to Simalcue the Arabian, that brought up Antiochus the young ſon of Alexander,

40 And lay ſore upon him, to deliver him *this young Antiochus*, that he might reign in his fathers ſtead: he told him therefore all that Demetrius had done, and his men of war were at enmity with him, and there he remained a long ſeaſon.

41 In the mean time Jonathan ſent unto king Demetrius, that he would caſt thoſe of the tower out of Jeruſalem, and thoſe alſo in the fortreſſes. For they fought againſt Iſrael.

42 So Demetrius ſent unto Jonathan, ſaying, I will not only do this for thee, and thy people, but I will greatly honour thee and thy nation, if opportunity ſerve.

43 Now therefore thou ſhalt do well if thou ſend me men to help me; for all my forces are gone from me.

44 Upon this Jonathan ſent him three thouſand ſtrong men unto Antioch, and when they came to the king, the king was very glad of their coming.

45 Howbeit, they that were of the city, gathered themſelves together into the midſt of the city, to the number of an hundred and twenty thouſand men, and would have ſlain the king.

46 Wherefore the king fled into the court, but they of the city kept the paſſages of the city, and began to fight.

47 Then the king called to the Jews for help, who came unto him all at once, and diſperſing themſelves through the city, ſlew that day in the city to the number of an hundred thouſand.

48 Alſo they ſet fire on the city, and gat many ſpoils that day, and delivered the king.

49 So when they of the city ſaw, that the Jews had got the city as they would, their courage was abated, wherefore they made ſupplication to the king, and cried, ſaying,

50 Grant us peace, and let the Jews ceaſe from aſſaulting us and the city.

51 With that they caſt away their weapons, and made peace, and the Jews were honoured in the ſight of the king, and in the ſight of all that were in his realm, and they returned to Jeruſalem having great ſpoils.

52 So king Demetrius ſat on the throne of his kingdom, and the land was quiet before him.

53 Nevertheleſs he diſſembled in all that ever he ſpake, and eſtranged himſelf from Jonathan, neither rewarded he him, according to the benefits which he had received of him, but troubled him very ſore.

54 After this returned Tryphon, and with him the young child Antiochus, who reigned and was crowned.

55 Then there gathered unto him all the men of war whom Demetrius had put away, and they fought againſt Demetrius, who turned his back and fled.

56 Moreover, Tryphon took the elephants, and won Antioch.

57 At that time young Antiochus wrote unto Jonathan, ſaying; I confirm thee in the high prieſthood, and appoint thee ruler over the four governments, and to be one of the kings friends.

58 Upon this he ſent him golden veſſels to be ſerved in, and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle.

59 His brother Simon alſo he made captain from the place called the ladder of Tyrus unto the borders of Egypt.

60 Then Jonathan went forth, and paſſed through the cities beyond the water, and all the forces of Syria gathered themſelves unto him for to help him: and when he came to Aſcalon, they of the city met him honourably.

61 From whence he went to Gaza, but they of Gaza ſhut him out; wherefore he laid ſiege unto it, and burned the ſuburbs thereof with fire, and ſpoiled them.

62 Afterward when they of Gaza made ſupplication unto Jonathan, he made peace with them, and took the ſons of their chief men for hoſtages, and ſent them to Jeruſalem, and paſſed through the country unto Damaſcus.

63 Now when Jonathan heard that Demetrius princes were come to Cades which is in Galilee, with a great power, purpoſing to remove him out of the country.

64 He went to meet them, and left Simon his brother in the country.

65 Then Simon encamped againſt Bethſura, and fought againſt it a long ſeaſon, and ſhut it up:

66 But they deſired to have peace with him, which he granted them, and then put them out from thence, and took the city, and ſet a garriſon in it.

67 As for Jonathan and his hoſt, they pitched at the water of Genneſar, from whence betimes in the morning they gat them to the plain of Naſor.

68 And behold, the hoſt of ſtrangers met them in the plain, who having laid men in ambuſh for him in the mountains, came themſelves over againſt him.

69 So when they that lay in ambuſh roſe out of their places, and joyned battle, all that were of Jonathans ſide fled.

70 Inſomuch as there was not one of them left, except Mattathias the *ſon* of Abſalom, and Judas the *ſon* of Calphi the captains of the hoſt.

71 Then Jonathan rent his clothes, and caſt earth upon his head, and prayed.

72 Afterwards turning again to battle, he put them to flight, and ſo they ran away.

73 Now when his own men that were fled ſaw this, they turned again unto him, and with him purſued them to Cades, even unto their own tents, and there they camped.

74 So there were ſlain of the heathen that day, about three thouſand men, but Jonathan returned to Jeruſalem.

CHAP.

CHAP. XII.

1 *Jonathan reneweth his league with the Romans and Lacedemonians.* 28 *The forces of Demetrius thinking to ſurpriſe Jonathan, flee away for fear.* 35 *Jonathan fortifieth the caſtles in Judea,* 48 *and is ſhut up by the fraud of Tryphon in Ptolemias.*

NOW when Jonathan ſaw that the time ſerved him, he choſe certain men, and ſent them to Rome, for to confirm and renew the friendſhip they had with them.

2 He ſent letters alſo to the Lacedemonians and to other places, for the ſame purpoſe.

3 So they went unto Rome, and entred into the Senate, and ſaid, Jonathan the high-prieſt, and the people of the Jews ſent us unto you, to the end you ſhould renew the friendſhip which you had with them, and league, as in former time.

4 Upon this *the Romans* gave them letters unto the governors of every place, that they ſhould bring them into the land of Judea peaceably.

5 And this is the copy of the letters which Jonathan wrote unto the Lacedemonians:

6 Jonathan the high-prieſt, and the elders of the nation, and the prieſts, and the other people of the Jews, unto the Lacedemonians their brethren, ſend greeting.

7 There were letters ſent in times paſt unto Onias the high-prieſt from Darius, who reigned then among you, to ſignify that you are our brethren, as the copy here under-written doth ſpecify.

8 At which time Onias entreated the ambaſſador that was ſent, honourably, and received the letters, wherein declaration was made of the league and friendſhip.

9 Therefore we alſo, albeit we need none of theſe things, for that we have the holy books of ſcripture in our hands to comfort us,

10 Have nevertheleſs attempted to ſend unto you, for the renewing of brotherhood and friendſhip, leſt we ſhould become ſtrangers unto you altogether: for there is a long time paſſed ſince you ſent unto us.

11 We therefore at all times without ceaſing, both in our feaſts, and other convenient days, do remember you in the ſacrifices which we offer, and in our prayers, as reaſon is, and as it becometh us to think upon our brethren:

12 And we are right glad of your honour.

13 As for ourſelves, we have had great troubles and wars on every ſide, forſomuch as the kings that are round about us, have fought againſt us.

14 Howbeit we would not be troubleſome unto you, nor to others of our confederates and friends in theſe wars:

15 For we have help from heaven that ſuccoureth us, ſo as we are delivered from our enemies, and our enemies are brought under foot.

16 For this cauſe we choſe Numenius *the ſon* of Antiochus, and Antipater the ſon of Jaſon, and ſent them unto the Romans, to renew the amity that we had with them, and the former league.

17 We commanded them alſo to go unto you, and to ſalute you, and to deliver you out letters, concerning the renewing of our brotherhood.

18 Wherefore now ye ſhall do well to give us an anſwer thereto.

19 And this is the copy of the letters which Oniares ſent.

20 Areus king of the Lacedemonians, to Onias the high-prieſt, greeting.

21 It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the ſtock of Abraham:

22 Now therefore, ſince this is come to our knowledge, you ſhall do well to write unto us of your proſperity.

23 We do write back again to you, that your cattle and goods are ours, and ours are yours. We do command therefore [*our ambaſſadors*] to make report unto you on this wiſe.

24 Now when Jonathan heard that Demetrius princes were come to fight againſt him with a greater hoſt than afore,

25 He removed from Jeruſalem, and met them in the land of Amathis: for he gave them no reſpite to enter his country.

26 He ſent ſpies alſo unto their tents, who came again, and told him that they were appointed to come upon them in the night-ſeaſon.

27 Wherefore ſo ſoon as the ſun was down, Jonathan commanded his men to watch, and be in arms, that all the night long they might be ready to fight: alſo he ſent forth ſentinels round about the hoſt.

28 But when the adverſaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their hearts, and they kindled fires in their camp.

29 Howbeit Jonathan and his company knew it not till the morning: for they ſaw the lights burning.

30 Then Jonathan purſued after them, but overtook them not: for they were gone over the river Eleutherus.

31 Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and ſmote them, and took their ſpoils.

32 And removing thence, he came to Damaſcus, and ſo paſſed through all the country.

33 Simon alſo went forth, and paſſed through the country unto Aſcalon, and the holds there adjoining, from whence he turned to Joppe, and wan it.

34 For he had heard that they would deliver the hold unto them that took Demetrius part, wherefore he ſet a garriſon there to keep it.

35 After this came Jonathan home again, and calling the elders of the people together, he conſulted with them about building ſtrong holds in Judea,

36 And making the walls of Jeruſalem higher, and raiſing a great mount between the tower and the city, for to ſeparate it from the city, that ſo it might be alone, that men might neither ſell nor buy in it.

37 Upon this they came together, to build up the city foraſmuch as *part of* the wall toward the brook on the eaſt-ſide was fallen down, and they repaired that which was called Caphenatha.

38 Simon alſo ſet up Adida, in Sephela, and made it ſtrong with gates and bars.

39 Now Tryphon went about to get the kingdom of Aſia, and to kill Antiochus the king, that he might ſet the crown upon his own head.

40 Howbeit, he was afraid that Jonathan would not ſuffer him, and that he would fight againſt him, wherefore he ſought a way how to take Jonathan, that he might kill him. So he removed, and came to Bethſan.

41 Then Jonathan went out to meet him with forty thouſand men, choſen for the battle, and came to Bethſan.

42 Now when Tryphon ſaw that Jonathan came with ſo great a force, he durſt not ſtretch his hand againſt him.

43 But received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himſelf,

44 Unto Jonathan alſo he ſaid, Why haſt thou put all this people to ſo great trouble, ſeeing there is no war betwixt us?

45 Therefore ſend them home again, and chooſe a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee and the reſt of the ſtrong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cauſe of my coming.

46 So Jonathan believing him, did as he bade him, and ſent away his hoſt, who went into the land of Judea.

47 And with himſelf he retained but three thouſand men, of whom he ſent two thouſand into Galilee, and one thouſand went with him.

48 Now aſſoon as Jonathan entred into Ptolemais, they of Ptolemais ſhut the gates, and took him, and all them that came with him, they ſlew with the ſword.

49 Then ſent Tryphon an hoſt of footmen, and horſemen into Galilee, and into the great plain, to deſtroy all Jonathans company.

50 But when they knew that Jonathan, and they that were with him were taken and ſlain, they encouraged one another, and went cloſe together, prepared to fight.

51 They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again.

52 Whereupon they all came into the land of Judea peaceably, and there they bewailed Jonathan, and them that were with him, and they were ſore afraid, wherefore all Iſrael made great lamentation.

53 Then all the heathen that were round about them, ſought to deſtroy them. For, ſaid they, They have no captain, nor any to help them. Now therefore let us make war upon them, and take away their memorial from amongſt men.

CHAP. XIII.

8 Simon is made captain in his brother Jonathans room. 19 Tryphon getteth two of Jonathans ſons into his hands, and ſlayeth their father. 27 The tomb of Jonathan. 36 Simon is favoured by Demetrius, 40 and winneth Gaza, and the tower at Jeruſalem.

NOW when Simon heard that Tryphon had gathered together a great hoſt to invade the land of Judea, and deſtroy it.

2 And ſaw that the people was in great trembling and fear, he went up to Jeruſalem, and gathered the people together.

3 And gave them exhortation, ſaying, Ye your ſelves know, what great things I and my brethren, and my fathers houſe have done for the laws, and the ſanctuary, the battles alſo, and troubles which we have ſeen,

4 By reaſon whereof all my brethren are ſlain for Iſraels ſake, and I am left alone.

5 Now therefore be it far from me, that I ſhould ſpare mine own life in any time of trouble: for I am no better than my brethren.

6 Doubtleſs, I will avenge my nation and the ſanctuary, and our wives, and our children: for all the heathen are gathered to deſtroy us, of very malice.

7 Now aſſoon as the people heard theſe words, their ſpirit revived.

8 And they anſwered with a loud voice, ſaying, Thou ſhalt be our leader inſtead of Judas and Jonathan thy brother.

9 Fight thou our battles, and whatſoever thou commandeſt us, that will we do.

10 So then he gathered together all the men of war, and made haſte to finiſh the walls of Jeruſalem, and he fortified it round about.

11 Alſo he ſent Jonathan the *ſon* of Abſalom, and with him a great power to Joppe, who caſting out them that were therein, remained there in it.

12 So Tryphon removed from Ptolemais with a great power to invade the land of Judea, and Jonathan was with him in ward.

13 But Simon pitched his tents at Adida, over-againſt the plain.

14 Now when Tryphon knew that Simon was riſen up inſtead of his brother Jonathan, and meant to join battle with him, he ſent meſſengers unto him, ſaying,

15 Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the kings treaſure, concerning the buſineſs that was committed unto him.

16 Wherefore, now ſend an hundred talents of ſilver, and two of his ſons for hoſtages, that when he is at liberty he may not revolt from us, and we will let him go.

17 Hereupon Simon, albeit he perceived that they ſpake deceitfully unto him, yet ſent he the money and the children, leſt peradventure he ſhould procure to himſelf great hatred of the people:

18 Who might have ſaid, Becauſe I ſent him not the money and the children, therefore is *Jonathan* dead.

19 So he ſent them the children, and the hundred talents: Howbeit *Tryphon* diſſembled, neither would he let Jonathan go.

20 And after this came Tryphon to invade the land, and deſtroy it, going round about by the way that leadeth unto Adora, but Simon and his hoſt marched againſt him in every place whereſoever he went.

21 Now they that were in the tower, ſent meſſengers unto Tryphon, to the end that he ſhould haſten his coming unto them by the wilderneſs, and ſend them victuals.

22 Wherefore Tryphon made ready all his horſemen to come that night, but there fell a very great ſnow, by reaſon whereof he came not: So he departed and came into the country of Galaad.

23 And when he came near to Baſcama, he ſlew Jonathan, who was buried there.

24 Afterward Tryphon returned, and went into his own land.

25 Then ſent Simon, and took the bones of Jonathan his brother, and buried them in Modin the city of his fathers.

26 And all Iſrael made great lamentation for him, and bewailed him many days.

27 Simon alſo built a monument upon the ſepulchre of his father, and his brethren, and raiſed it aloft to the ſight, with hewnſtone behind and before.

28 Moreover he ſet up ſeven pyramids one againſt another, for his father, and his mother, and his four brethren.

29 And in theſe he made cunning devices, about the which he ſet great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour, ſhips carved, that they might be ſeen of all that ſail on the ſea.

30 This is the ſepulchre which he made at Modin, and it ſtandeth yet unto this day.

31 Now Tryphon dealt deceitfully with the young king Antiochus, and ſlew him,

32 And he reigned in his ſtead, and crowned himſelf king of Aſia, and brought a great calamity upon the land.

33 Then Simon built up the ſtrong holds in Judea, and fenced them about with high towers, and great walls and gates and bars, and laid up victuals therein.

34 Moreover Simon choſe men, and ſent to king Demetrius, to the end he ſhould give the land an immunity, becauſe all that Tryphon did, was to ſpoil.

35 Unto whom king Demetrius anſwered, and wrote after this manner.

36 King Demetrius unto Simon the high-prieſt, and friend of kings, as alſo unto the elders and nation of the Jews, ſendeth greeting.

37 The golden crown, and the ſcarlet robe which ye ſent unto us, we have received, and we are ready to make a ſtedfaſt peace with you, yea and to write unto our officers to confirm the immunities which we have granted.

38 And whatſoever covenants we have made with you, ſhall ſtand, and the ſtrong holds which ye have builded, ſhall be your own.

39 As for any overſight or fault committed unto this day, we forgive it, and the crown-tax alſo which ye owe us, and if there were any other tribute paid in Jeruſalem, it ſhall no more be paid.

40 And look who are meet among you to be in our court, let them be enrolled, and let there be peace betwixt us.

41 Thus the yoke of the heathen was taken away from Iſrael, in the hundred and ſeventeenth year.

42 Then the people of Iſrael began to write in their inſtruments, and contracts, in the firſt year of Simon the high-prieſt, the governor and leader of the Jews.

43 In thoſe days Simon camped againſt Gaza, and beſieged it round about; he made alſo an engine of war, and ſet it by the city, and battered a certain tower, and took it.

44 And they that were in the engine, leapt into the city, whereupon there was a great uprore in the city.

45 Inſomuch as the people of the city rent their clothes, and climbed upon the walls, with their wives and children, and cried with a loud voice, beſeeching Simon to grant them peace.

46 And they ſaid, Deal not with us according to our wickedneſs, but according to thy mercy.

47 So Simon was appeaſed towards them, and fought no more againſt them, but put them out of the city, and cleanſed the houſes wherein the idols were; and ſo entred into it, with ſongs and thankſgiving.

48 Yea, he put all uncleanneſs out of it, and placed ſuch men there as would keep the law, and made it ſtronger than it was before, and built therein a dwelling-place for himſelf.

49 They alſo of the tower in Jeruſalem were kept ſo ſtrait, that they could neither come forth nor go into the country, nor buy, nor ſell, wherefore they were in great diſtreſs for want of victuals, and a great number of them periſhed through famine.

50 Then cried they to Simon, beſeeching him to be one with them, which thing he granted them, and when he had put them out from thence, he cleanſed the tower from pollutions:

51 And entred into it the three and twentieth day of the ſecond month, in the hundred ſeventy and one year, with thankſgiving, and branches of palm-trees, and with harps, and cymbals, and with viols, and hymns, and ſongs: becauſe there was deſtroyed a great enemy out of Iſrael.

52 He ordained alſo that that day ſhould be kept every year with gladneſs. Moreover, the hill of the temple that was by the tower he made ſtronger than it was, and there he dwelt himſelf with his company.

53 And when Simon ſaw that John his ſon was a valiant man, he made him captain of all the hoſts, and he dwelt in Gazara.

CHAP. XIV.

3 Demetrius is taken by the king of Perſia. 4 The good deeds of Simon to his country. 18 The Lacedemonians and Romans renew their league with him. 26 A memorial of his acts is ſet up in Sion.

NOW in the hundred threeſcore and twelfth year, king Demetrius gathered his forces together, and went into Media, to get him help to fight againſt Tryphon.

2 But when Arſaces the king of Perſia and Media, heard that Demetrius was entred within his borders, he ſent one of his princes to take him alive.

3 Who went and ſmote the hoſt of Demetrius, and took him, and brought him to Arſaces, by whom he was put in ward.

4 As for the land *of Judea*, that was quiet all the days of Simon; for he ſought the good of his nation, in ſuch wiſe, as that evermore his authority and honour pleaſed them well.

5 And as he was honourable in all his acts, ſo in this, that he took Joppe for an haven, and made an entrance to the iſles of the ſea,

6 And enlarged the bounds of his nation, and recovered the country,

7 And gathered together a great number of captives, and had the dominion of Gazara and Bethſura, and the tower, out of the which he took all uncleanneſs, neither was there any that reſiſted him.

8 Then did they till their ground in peace, and the earth gave her encreaſe, and the trees of the field their fruit.

9 The ancient men ſat all in the ſtreets, communing together of good things, and the young men put on glorious and warlike apparel.

10 He provided victuals for the cities, and ſet in them all manner of munition, ſo that his honourable name was renowned unto the end of the world.

11 He made peace in the land, and Iſrael rejoyced with great joy:

12 For every man ſat under his vine, and his fig-tree, and there was none to fray them:

13 Neither was there any left in the land to fight againſt them: yea, the kings themſelves were overthrown in thoſe days.

14 Moreover, he ſtrengthned all thoſe of his people that were brought low: the law he ſearched out, and every contemner of the law, and wicked perſon he took away.

15 He beautified the ſanctuary, and multiplied the veſſels of the temple.

16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very ſorry.

17 But aſſoon as they heard that his brother Simon was made high-prieſt in his ſtead, and ruled the country, and the cities therein,

18 They wrote unto him in tables of braſs, to renew the friendſhip and league, which they had made with Judas and Jonathan his brethren:

19 Which writings were read before the congregation at Jeruſalem.

20 And this is the copy of the letters that the Lacedemonians ſent: The rulers of the Lacedemonians, with the city, unto Simon the high-prieſt, and the elders, and prieſts, and reſidue of the people of the Jews, our brethren, ſend greeting.

21 The embaſſadors that were ſent unto our people, certified us of your glory and honour, wherefore we were glad of their coming,

22 And did regiſter the things that they ſpake, in the counſel of the people, in this manner: Numenius ſon of Antiochus, and Antipater ſon of Jaſon, the Jews embaſſadors, came unto us, to renew the friendſhip they had with us.

23 And it pleaſed the people to entertain the men honourably, and to put the copy of their embaſſage in publick records, to the end the people of the Lacedemonians might have a memorial thereof: furthermore we have written a copy thereof unto Simon the high-prieſt.

24 After this, Simon ſent Numenius to Rome, with a great ſhield of gold of a thouſand pound weight, to confirm the league with them.

25 Whereof when the people heard, they ſaid, What thanks ſhall we give to Simon and his ſons?

26 For he and his brethren, and the houſe of his father, have eſtabliſhed Iſrael, and chaſed away in fight their enemies from them, and confirmed their liberty.

27 So then they wrote [*it*] in tables of braſs, which they ſet upon pillars in mount Sion, and this is the copy of the writing: The eighteenth day of the month Elul, in the hundred threeſcore and twelfth year, being the third year of Simon the high-prieſt,

28 At Saramael in the great congregation of the prieſts and people, and rulers of the nation, and elders of the country, were theſe things notified unto us.

29 Forſomuch as oftentimes there have been wars in the country, wherein for the maintenance of their ſanctuary, and the law, Simon the ſon of Mattathias of the poſterity of Jarib, together with his brethren, put themſelves in jeopardy, and reſiſting the enemies of their nation, did their nation great honour.

30 (For after that Jonathan having gathered his nation together, and been their high-prieſt, was added to his people,

31 Their enemies purpoſed to invade their country, that they might deſtroy it, and lay hands on the ſanctuary.

32 At which time Simon roſe up, and fought for his nation, and ſpent much of his own ſubſtance, and armed the valiant men of his nation, and gave them wages,

33 And fortified the cities of Judea, together with Bethſura that lieth upon the borders of Judea, where the armour of the enemies had been before, but he ſet a garriſon of Jews there.

34 Moreover, he fortified Joppe which lieth upon the ſea, and Gazara that bordereth upon Azotus, where the enemies had

dwelt before: but he placed Jews there, and furniſhed them with all things convenient for the reparation thereof.)

35 The people therefore ſeeing the acts of Simon, and unto what glory he thought to bring his nation, made him their governor and chief prieſt, bcauſe he had done all theſe things, and for the juſtice and faith which he kept to his nation, and for that he ſought by all means to exalt his peoples.

36 For in his time things proſpered in his hands, ſo that the heathen were taken out of their country, and they alſo that were in the city of David in Jeruſalem, who had made themſelves a tower, out of which they iſſued, and polluted all about the ſanctuary, and did much hurt in the holy places.

37 But he placed Jews therein, and fortified it for the ſafety of the country, and the city, and raiſed up the walls of Jeruſalem.

38 King Demetrius alſo confirmed him in the high prieſthood, according to thoſe things,

39 And made him one of his friends, and honoured him with great honour.

40 For he had heard ſay that the Romans had called the Jews their friends, and conſederates, and brethren, and that they had entertained the embaſſadors of Simon honourably.

41 Alſo that the Jews and prieſts were well pleaſed that Simon ſhould be their governor and high-prieſt for ever until there ſhould ariſe a faithful prophet.

42 Moreover, that he ſhould be their captain, and ſhould take charge of the ſanctuary, to ſet them over their works, and over the country, and over the armour, and over the fortreſſes, that (I ſay) he ſhould take charge of the ſanctuary.

43 Beſides this, that he ſhould be obeyed of every man, and that all the writings in the country ſhould be made in his name, and that he ſhould be clothed in purple, and wear gold.

44 Alſo that it ſhould be lawful for none of the people or prieſts, to break any of theſe things, or to gainſay his words, or to gather an aſſembly in the country without him, or to be clothed in purple, or wear a buckle of gold.

45 And whoſoever ſhould do otherwiſe, or break any of theſe things, he ſhould be puniſhed.

46 Thus it liked all the people to deal with Simon, and to do as hath been ſaid.

47 Then Simon accepted hereof, and was well pleaſed to be high-prieſt, and captain, and governor of the Jews, and prieſts, and to defend them all.

48 So they commanded that this writing ſhould be put in tables of braſs, and that they ſhould be ſet up within the compaſs of the ſanctuary in a conſpicuous place.

49 Alſo that the copies thereof ſhould be laid up in the treaſury, to the end that Simon and his ſons might have them.

CHAP. XV.

4 Antiochus deſireth leave to paſs through Judea, and granteth great honours to Simon and the Jews. 16 The Romans write to divers kings and nations to favour the Jews. 27 Antiochus quarrelleth with Simon, 38 and ſendeth ſome to annoy Judea.

MOreover Antiochus ſon of Demetrius the king, ſent letters from the iſles of the ſea, unto Simon the prieſt, and prince of the Jews, and to all the people.

2 The contents whereof were theſe: King Antiochus to Simon the high-prieſt, and prince of his nation, and to the people of the Jews, greeting.

3 Foraſmuch as certain peſtilent men, have uſurped the kingdom of our fathers, and my purpoſe is to challenge it again, that I may reſtore it to the old eſtate, and to that end have gathered a multitude of foreign ſoldiers together, and prepared ſhips of war.

4 My meaning alſo being to go through the country, that I may be avenged of them, that have deſtroyed it, and made many cities in the kingdom deſolate:

5 Now therefore I confirm unto thee, all the oblations which the kings before me granted thee, and whatſoever gifts beſides they granted.

6 I give thee leave alſo to coin money for thy country with thine own ſtamp.

7 And as concerning Jeruſalem, and the ſanctuary, let them be free, and all the armour that thou haſt made, and fortreſſes that thou haſt built, and keepeſt in thy hands, let them remain unto thee.

8 And if any thing be, or ſhall be owing to the king, let it be forgiven thee, from this time forth for evermore.

9 Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation and thy temple with great honour, ſo that your honour ſhall be known throughout the world.

10 In the hundred threeſcore and fourteenth year, went Antiochus into the land

of his fathers, at which time all the forces came together unto him, ſo that few were left with Tryphon.

11 Wherefore being purſued by king Antiochus, he fled unto Dora, which lieth by the ſea-ſide.

12 For he ſaw, that troubles came upon him all at once, and that his forces had forſaken him.

13 Then camped Antiochus againſt Dora, having with him an hundred and twenty thouſand men of war, and eight thouſand horſemen.

14 And when he had compaſſed the city round about, and joyned ſhips cloſe to the town on the ſea-ſide, he vexed the city by land, and by ſea, neither ſuffered he any to go out or in.

15 In the mean ſeaſon came Numenius, and his company from Rome having letters to the kings and countries, wherein was written theſe things.

16 Lucius, conſul of the Romans, unto king Ptolomy greeting.

17 The Jews embaſſadors our friends and confederates, came unto us to renew the old friendſhip and league, being ſent from Simon the high-prieſt, and from the people of the Jews.

18 And they brought a ſhield of gold, of a thouſand pound:

19 We thought it good therefore to write unto the kings and countries, that they ſhould do them no harm, nor fight againſt them, their cities, or countries, nor yet aid their enemies againſt them.

20 It ſeemed alſo good to us, to receive the ſhield of them.

21 If therefore there be any peſtilent fellows, that have fled from their country unto you, deliver them unto Simon the high-prieſt, that he may puniſh them according to their own law.

22 The ſame thing wrote he likewiſe unto Demetrius the king and Attalus, to Ariarathes, and Arſaces,

23 And to all the countries, and to Sampſames, and the Lacedemonians, and to Delus, and Myndus, and Sycion, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnaſſus, and Rhodus, and Phaſeilis, and Cos, and Sidee, and Aradus, and Cortina, and Cnidus, and Cyprus, and Cyrene.

24 And the copy hereof they wrote to Simon the high-prieſt.

25 So Antiochus the king camped againſt Dora, the ſecond day, aſſaulting it continually, and making engines, by which means he ſhut up Tryphon, that he could neither go out nor in.

26 At that time Simon ſent him two thouſand choſen men to aid him: ſilver alſo, and gold, and much armour.

27 Nevertheleſs, he would not receive them, but brake all the covenants which he had made with him afore, and became ſtrange unto him.

28 Furthermore, he ſent unto him Athenobius one of his friends, to commune with him, and ſay, You with-hold Joppe and Gazara, with the tower that is in Jeruſalem, which are cities of my realm.

29 The borders thereof ye have waſted, and done great hurt in the land, and got the dominion of many places within my kingdom.

30 Now therefore deliver the cities which ye have taken, and the tributes of the places whereof ye have gotten dominion without the borders of Judea.

31 Or elſe give me for them five hundred talents of ſilver, and for the harm that you have done, and the tributes of the cities other five hundred talents: if not, we will come and fight againſt you.

32 So Athenobius the kings friend came to Jeruſalem, and when he ſaw the glory of Simon, and the cupboard of gold, and ſilver plate, and his great attendance, he was aſtoniſhed and told him the kings meſſage.

33 Then anſwered Simon, and ſaid unto him, We have neither taken other mens lands, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in poſſeſſion a certain time.

34 Wherefore we having opportunity, hold the inheritance of our fathers.

35 And whereas thou demandeſt Joppe and Gazara; albeit they did great harm unto the people in our country, yet will we give an hundred talents for them. Hereunto Athenobius anſwered him not a word,

36 But returned in a rage to the king, and made report unto him of theſe ſpeeches, and of the glory of Simon, and of all that he had ſeen: whereupon the king was exceeding wroth.

37 In the mean time fled Tryphon by ſhip unto Orthoſias.

38 Then the king made Cendebeus captain of the ſea-coaſt, and gave him an hoſt of footmen and horſemen,

39 And commanded him to remove his hoſt toward Judea: alſo he commanded him to build up Cedron, and to fortify the gates, and to war againſt the people, but as for the king [*himſelf*] he purſued Tryphon.

40 So Cendebeus came to Jamnia, and began to provoke the people, and to invade Judea, and to take the people priſoners, and ſlay them.

41 And when he had built up Cedron, he ſet horſemen there, and an hoſt [*of footmen*] to the end that iſſuing out, they might make out roads upon the ways of Judea, as the king had commanded him.

CHAP. XVI.

3 *Judas and John prevail againſt the forces ſent by Antiochus.* 11 *The captain of Jericho inviteth Simon and two of his ſons into his caſtle, and there treacherouſly murdereth them.* 19 *John is ſought for,* 22 *and eſcapeth, and killeth thoſe that ſought for him.*

THEN came up John from Gazara, and told Simon his father, what Cendebeus had done.

2 Wherefore Simon called his two eldeſt ſons, Judas and John, and ſaid unto them, I and my brethren, and my fathers houſe have ever from our youth unto this day fought againſt the enemies of Iſrael, and things have proſpered ſo well in our hands, that we have delivered Iſrael oftentimes.

3 But now I am old, and yet [*by Gods mercy*] are of a ſufficient age: Be ye inſtead of me, and my brother, and go and fight for our nation, and the help from heaven be with you.

4 So he choſe out of the country twenty thouſand men of war with horſemen, who went out againſt Cendebeus, and reſted that night at Modin.

5 And when as they roſe in the morning, and went into the plain, behold, a mighty great hoſt both of footmen and horſemen, came againſt them: Howbeit there was a water brook betwixt them.

6 So he and his people pitched over againſt them, and when he ſaw that the people were afraid to go over the water brook, he went firſt over himſelf, and then the men ſeeing him, paſſed through after him.

7 [*That done*] he divided his men, and ſet the horſemen in the midſt of the footmen: for the enemies horſemen were very many.

8 Then ſounded they with the holy trumpets: whereupon Cendebeus and his hoſt were put to flight, ſo that many of them were ſlain, and the remnant gat them to the ſtrong hold.

9 At that time was Judas Johns brother wounded: but John ſtill followed after them, until he came to Cedron which [*Cendebeus*] had built.

10 So they fled even unto the towers in the fields of Azotus, wherefore he burnt it with fire: ſo that there were ſlain of them about two thouſand men. Afterward he returned into the land of Judea in peace.

11 Moreover, in the plain of Jericho was Ptolomeus the ſon of Abubus made captain, and he had abundance of ſilver and gold.

12 For he was the high-prieſts ſon-in-law.

13 Wherefore his heart being lifted up, he thought to get the country to himſelf, and thereupon conſulted deceitfully againſt Simon and his ſons, to deſtroy them.

14 Now Simon was viſiting the cities that were in the country, and taking care for the good ordering of them, at which time he came down himſelf to Jericho with his ſons, Mattathias and Judas, in the hundred, threeſcore and ſeventh year, in the eleventh month called Sabat.

15 Where the ſon of Abubus receiving them deceitfully into a little hold called Docus, which he had built, made them a great banquet: howbeit he had hid men there.

16 So when Simon and his ſons had drunk largely, Ptolomy and his men roſe up, and took their weapons, and came upon Simon into the banqueting-place, and ſlew him and his two ſons, and certain of his ſervants.

17 In which doing he committed a great treachery, and recompenſed evil for good.

18 Then Ptolomy wrote thoſe things, and ſent to the king, that he ſhould ſend him an hoſt to aid him, and he would deliver him the country and cities.

19 He ſent others alſo to Gazara to kill John, and unto the tribunes he ſent letters to come unto him, that he might give them ſilver and gold, and rewards.

20 And others he ſent to take Jeruſalem, and the mountain of the temple.

21 Now one had run afore to Gazara, and told John that his father and brethren were ſlain, and (*quoth he*) *Ptolomee* hath ſent to ſlay thee alſo.

22 Hereof when he heard, he was ſore aſtoniſhed; ſo he laid hands on them that were come to deſtroy him, and ſlew them, for he knew that they ſought to make him away.

23 As concerning the reſt of the acts of John, and his wars and worthy deeds which he did, and the building of the walls which he made, and his doings,

24 Behold, theſe are written in the Chronicles of his prieſthood, from the time he was made high-prieſt after his father.

THE SECOND BOOK OF THE MACCABEES.

CHAP. I.

1 *A letter of the Jews from Jeruſalem to them of Egypt, to thank God for the death of Antiochus.* 19 *The fire that was hid in the pit.* 24 *The prayer of Neemias.*

THE brethren the Jews that be at Jeruſalem, and in the land of Judea, wiſh unto the brethren the Jews that are throughout Egypt, health and peace,

2 God be gracious unto you, and remember his covenant that he made with Abraham, Iſaac, and Jacob, his faithful ſervants:

3 And give you all an heart to ſerve him, and to do his will with a good courage, and a willing mind:

4 And open your hearts in his law and commandments, and ſend you peace:

5 And hear your prayers, and be at one with you, and never forſake you in time of trouble.

6 And now we be here praying for you.

7 What time as Demetrius reigned, in the hundred threeſcore and ninth year, we the Jews wrote unto you in the extremity of trouble, that came upon us in thoſe years, from the time that Jaſon and his company revolted from the holy land, and kingdom,

8 And burnt the porch, and ſhed innocent blood. Then we prayed unto the Lord, and were heard: we offered alſo ſacrifices, and fine flour, and lighted the lamps, and ſet forth the loaves.

9 And now ſee that ye keep the feaſt of tabernacles in the month Caſleu.

10 In the hundred fourſcore and eight year, the people that were at Jeruſalem, and in Judea, and the counſel, and Judas, ſend greeting and health unto Ariſtobulus, king Ptolomeus maſter, who was of the ſtock of the annointed prieſts, and to the Jews that were in Egypt.

11 Inſomuch as God hath delivered us from great perils, we thank him highly, as having been in battle againſt a king.

12 For he caſt them out that fought within the holy city.

13 For when the leader was come into Perſia, and the army with him that ſeemed invincible, they were ſlain in the temple of Nanea, by the deceit of Naneas prieſts.

14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry.

15 Which when the prieſts of Nanea had ſet forth, and he was entred with a ſmall company into the compaſs of the temple, they ſhut the temple aſſoon as Antiochus was come in.

16 And opening a privy door of the roof, they threw ſtones like thunderbolts, and ſtruck down the captain, hewed them in pieces, ſmote off their heads, and caſt them to thoſe that were without.

17 Bleſſed be our God in all things, who hath delivered up the ungodly.

18 Therefore whereas we are now purpoſed to keep the purification of the temple upon the five and twentieth day of the month Caſleu, we thought it neceſſary to certify you thereof, that ye alſo might keep

it, as the *feaſt* of the tabernacles, and of the fire *which was given us* when Neemias offered ſacrifice, after that he had builded the temple, and the altar.

19 For when our fathers were led into Perſia, the prieſts that were then devout, took the fire of the altar privily, and hid it in a hollow place of a pit without water, where they kept it ſure, ſo that the place was unknown to all men.

20 Now after many years, when it pleaſed God, Neemias being ſent from the king of Perſia, did ſend of the poſterity of thoſe prieſts that had hid it, to the fire: but when they told us they found no fire, but thick water,

21 Then commanded he them to draw it up, and to bring it: and when the ſacrifices were laid on, Neemias commanded the prieſt to ſprinkle the wood, and the things laid thereupon with the water.

22 When this was done, and the time came that the ſun ſhone which afore was hid in the cloud, there was a great fire kindled, ſo that every man marvelled.

23 And the prieſts made a prayer whilſt the ſacrifice was conſuming, (*I ſay,*) both the prieſts, and all *the reſt*, Jonathan beginning, and the reſt anſwering thereunto, as Neemias did.

24 And the prayer was after this manner, O Lord, Lord God, Creator of all things, who art fearful, and ſtrong, and righteous, and merciful, and the only, and gracious king,

25 The only giver of all things, the only juſt, Almighty and everlaſting, thou that delivereſt Iſrael from all trouble, and didſt chooſe the fathers, and ſanctify them:

26 Receive the ſacrifice for thy whole people Iſrael, and preſerve thine own portion, and ſanctify it.

27 Gather thoſe together that are ſcattered from us, deliver them that ſerve among the heathen, look upon them that are deſpiſed and abhorred, and let the heathen know that thou art our God.

28 Puniſh them that oppreſs us, and with pride do us wrong.

29 Plant thy people again in thy holy place, as Moſes had ſpoken.

30 And the prieſts ſung pſalms of thankſgiving.

31 Now when the ſacrifice was conſumed, Neemias commanded the water that was left, to be poured on the great ſtones.

32 When this was done, there was kindled a flame: but it was conſumed by the light that ſhined from the altar.

33 So when this matter was known, it was told the king of Perſia, that in the place, where the prieſts that were led away, had hid the fire, there appeared water, and that Neemias had purified the ſacrifices therewith.

34 Then the king encloſing the place, made it holy after he had tried the matter.

35 And the king took many gifts, and beſtowed thereof, on thoſe whom he would gratify.

36 And Neemias called this thing Naphthar, which is as much as to ſay, a cleanſing: but many call it Nephi.

CHAP. II.

1 *What Jeremy the prophet did.* 5 *How he hid the tabernacle, the ark, and the altar.* 13 *What Neemias, and Judas wrote.* 20 *What Jaſon wrote in five books,* 25 *And how thoſe were abridged by the author of this book.*

IT is alſo found in the records, that Jeremy the prophet, commanded them that were carried away, to take of the fire as it hath been ſignified,

2 And how that the prophet having given them the law, charged them not to forget the commandments of the Lord, and that they ſhould not err in their minds, when they ſee images of ſilver, and gold, with their ornaments.

3 And with other ſuch ſpeeches exhorted he them, that the law ſhould not depart from their hearts.

4 It was alſo contained in the ſame writing, that the prophet being warned of God, commanded the tabernacle, and the ark to go with him, as he went forth into the mountain, where Moſes climbed up, and ſaw the heritage of God.

5 And when Jeremy came thither, he found an hollow cave wherein he laid the tabernacle, and the ark, and the altar of incenſe, and ſo ſtopped the door.

6 And ſome of thoſe that followed him, came to mark the way, but they could not find it.

7 Which when Jeremy perceived, he blamed them, ſaying, As for that place, it ſhall be unknown until the time that God ga-

ther his people again together, and receive them unto mercy.

8 Then ſhall the Lord ſhew them theſe things, and the glory of the Lord ſhall appear, and the cloud alſo as it was ſhewed under Moſes, and as when Solomon deſired that the place might be honourably ſanctified.

9 It was alſo declared that he being wiſe, offered the ſacrifice of dedication, and of the finiſhing of the temple.

10 And as when Moſes prayed unto the Lord, the fire came down from heaven, and conſumed the ſacrifices: even ſo prayed Solomon alſo, and the fire came down from heaven, and conſumed the burnt-offerings.

11 And Moſes ſaid, becauſe the ſin-offering was not to be eaten, it was conſumed.

12 So Solomon kept thoſe eight days.

13 The ſame things alſo were reported in the writings, and commentaries of Neemias, and how he founding a library, gathered together the acts of the kings, and the prophets, and of David, and the epiſtles of the kings concerning the holy gifts.

14 In like manner alſo, Judas gathered together all thoſe things that were loſt, by reaſon of the war we had, and they remain with us.

15 Wherefore if ye have need thereof, ſend ſome to fetch them unto you.

16 Whereas we then are about to celebrate the purification, we have written unto you, and ye ſhall do well if ye keep the ſame days.

17 We hope alſo that the God, that delivered all his people, and gave them all an heritage, and the kingdom, and the prieſthood, and the ſanctuary,

18 As he promiſed in the law, will ſhortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,

20 And the wars againſt Antiochus Epiphanes, and Eupator his ſon,

21 And the manifeſt ſigns that came from heaven, unto thoſe that behaved themſelves manfully to their honour for Judaiſm; ſo that being but a few, they overcame the whole country, and chaſed barbarous multitudes,

22 And recovered again the temple renowned all the world over, and freed the city, and upheld the laws, which were going down, the Lord being gracious unto them with all favour.

23 *All theſe things* (*I ſay*) being declared by Jaſon of Cyrene in five books, we will aſſay to abridge in one volume.

24 For conſidering the infinite number, and the difficulty, which they find that deſire to look into the narrations of the ſtory, for the variety of the matter,

25 We have been careful, that they that will read might have delight, and that they that are deſirous to commit to memory, might have eaſe, and that all, into whoſe hands it comes might have profit.

26 Therefore to us that have taken upon us this painful labour of abridging, it was not eaſy, but a matter of ſweat, and watching.

27 Even as it is no eaſe unto him that prepareth a banquet, and ſeeketh the benefit of others: yet for the pleaſuring of many, we will undertake gladly this great pains:

28 Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgment.

29 For as the maſter-builder of a new houſe, muſt care for the whole building: but he that undertaketh to ſet it out, and paint it, muſt ſeek out things for the adorning thereof: even ſo I think it is with us.

30 To ſtand upon every point, and go over things at large, and to be curious in particulars, belongeth to the firſt author of the ſtory.

31 But to uſe brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgment.

32 Here then will we begin the ſtory: only adding thus much to that which hath been ſaid, That it is a fooliſh thing to make a long prologue, and to be ſhort in the ſtory itſelf.

CHAP. III.

1 Of the honour done to the temple by the kings of the Gentiles. 4 Simon uttereth what treaſures are in the temple. 7 Heliodorus is ſent to take them away. 24 He is ſtricken of God, and healed at the prayer of Onias.

NOW when the holy city was inhabited with all peace, and the laws were kept very well, becauſe of the godlineſs of Onias the high-prieſt, and his hatred of wickedneſs.

2 It came to paſs that even the kings themſelves did honour the place, and magnify the temple with their beſt gifts.

3 Inſomuch that Seleucus king of Aſia, of his own revenues, bare all the coſts belonging to the ſervice of the ſacrifices.

4 But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high-prieſt about diſorder in the city.

5 And when he could not overcome Onias, he gat him to Apollonius the ſon of Thraſeas, who then was governor of Celoſyria, and Phenice,

6 And told him that the treaſury in Jeruſalem was full of infinite ſums of money, ſo that the multitude of their riches which did not pertain to the account of the ſacrifices, was innumerable, and that it was poſſible to bring all into the kings hand.

7 Now when Apollonius came to the king, and had ſhewed him of the money, whereof he was told, the king choſe out Heliodorus his treaſurer, and ſent him with a commandment, to bring him the foreſaid money.

8 So forthwith Heliodorus took his journey under a colour of viſiting the cities of Celoſyria, and Phenice, but indeed to fulfil the kings purpoſe.

9 And when he was come to Jeruſalem, and had been courteouſly received of the high-prieſt of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if theſe things were ſo indeed.

10 Then the high-prieſt told him that there was ſuch money laid up for the relief of widows, and fatherleſs children:

11 And that ſome of it belonged to Hircanus, ſon of Tobias, a man of great dignity, and not as that wicked Simon had miſinformed: the ſum whereof in all was four hundred talents of ſilver, and two hundred of gold:

12 And that it was altogether impoſſible that ſuch wrongs ſhould be done unto them, that had committed it to the holineſs of the place, and to the majeſty and inviolable ſanctity of the temple, honoured over all the world.

13 But Heliodorus becauſe of the kings commandment given him, ſaid, That in any wiſe it muſt be brought into the kings treaſury.

14 So at the day which he appointed, he entred in order to this matter, wherefore, there was no ſmall agony throughout the whole city.

15 But the prieſts proſtrating themſelves before the altar in the prieſts veſtments, called unto heaven upon him that made a law concerning things given to be kept, that they ſhould ſafely be preſerved for ſuch as had committed them to be kept.

16 Then whoſo had looked the high-prieſt in the face, it would have wounded his heart: for his countenance, and the changing of his colour, declared the inward agony of his mind:

17 For the man was ſo compaſſed with fear and horror of the body, that it was manifeſt to them that looked upon him, what ſorrow he had now in his heart.

18 Others ran flocking out of their houſes to the general ſupplication, becauſe the place was like to come into contempt.

19 And the women girt with ſackcloth under their breaſts, abounded in the ſtreets, and the virgins that were kept in, ran ſome to the gates, and ſome to the walls, and others looked out of the windows:

20 And all holding their hands towards heaven, made ſupplication.

21 Then it would have pitied a man to ſee the falling down of the multitude of all ſorts, and the fear of the high-prieſt being in ſuch an agony.

22 They then called upon the Almighty Lord, to keep the things committed of truſt, ſafe and ſure, for thoſe that had committed them.

23 Nevertheleſs, Heliodorus executed that which was decreed.

24 Now as he was there preſent himſelf with his guard about the treaſury, the Lord of ſpirits, and the prince of all power cauſed a great apparition, ſo that all that preſumed to come in with him, were aſtoniſhed at the power of God, and fainted, and were ſo afraid.

25 For there appeared unto them an horſe, with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and ſmote at Heliodorus with his forefeet, and it ſeemed that he that ſat upon the horſe, had complete harneſs of gold.

26 Moreover, two other young men appeared before him, notable in ſtrength, excellent in beauty, and comely in apparel, who ſtood by him on either ſide, and ſcourged him continually, and gave him many ſore ſtripes.

27 And Heliodorus fell ſuddenly unto the ground, and was compaſſed with great darkneſs: but they that were with him, took him up and put him into a litter.

28 Thus him that lately came with a great train, and with all his guard unto the ſaid treaſury, they carried out, being unable to help himſelf with his weapons: and maniſeſtly they acknowledged the power of God.

29 For he by the hand of God was caſt down, and lay ſpeechleſs without all hope of life.

30 But they praiſed the Lord that had miraculouſly honoured his own place: for the temple which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladneſs.

31 Then ſtraightways certain of Heliodorus friends, prayed Onias that he would call upon the moſt High to grant him his life, who lay ready to give up the ghoſt.

32 So the high-prieſt ſuſpecting leſt the king ſhould mis-conceive that ſome treachery had been done to Heliodorus, by the Jews, offered a ſacrifice for the health of the man.

33 Now as the high-prieſt was making an atonement, the ſame young men in the ſame clothing, appeared and ſtood beſide Heliodorus, ſaying, Give Onias the high-prieſt great thanks, inſomuch, as for his ſake the Lord hath granted thee life.

34 And ſeeing that thou haſt been ſcourged from heaven, declare unto all men the mighty power of God: and when they had ſpoken theſe words, they appeared no more.

35 So Heliodorus after he had offered ſacrifice unto the Lord, and made great vows unto him that had ſaved his life, and ſaluted Onias, returned with his hoſt to the king.

36 Then teſtified to all men, the works of the great God, which he had ſeen with his eyes.

37 And when the king asked Heliodorus, who might be a fit man to be yet ſent once again to Jeruſalem, he ſaid,

38 If thou haſt any enemy or traitor, ſend him thither, and thou ſhalt receive him well ſcourged, if he eſcape with his life: for in that place, no doubt, there is an eſpecial power of God.

39 For he that dwelleth in heaven, hath his eye on that place, and defendeth it, and he beateth and deſtroyeth them that come to hurt it.

40 And the things concerning Heliodorus, and the keeping of the treaſury, fell out on this ſort.

CHAP. IV.

1 Simon ſlandereth Onias. 7 Jaſon by corrupting the king obtaineth the office of the high-prieſt. 24 Menelaus getteth the ſame from Jaſon by the like corruption. 34 Andronicus traiterouſly murthereth Onias. 36 The king being informed thereof, cauſeth Andronicus to be put to death. 39 The wickedneſs of Lyſimachus, by the inſtigation of Menelaus.

THIS Simon now (of whom we ſpake afore) having been a bewrayer of the money, and of his country, ſlandered Onias, as if he had terrified Heliodorus, and been the worker of theſe evils.

2 Thus was he bold to call him a traytor, that had deſerved well of the city, and tendred his own nation, and was ſo zealous of the laws.

3 But when their hatred went ſo far, that by one of Simons ſaction, murthers were committed.

4 Onias ſeeing the danger of this contention, and that Apollonius, as being the governor of Celoſyria and Phenice, did rage, and increaſe Simons malice,

5 He went to the king, not to be an accuſer of his countrymen, but ſeeking the good of all, both publick and private.

6 For he ſaw that it was impoſſible, that the ſtate ſhould continue quiet, and Simon leave his ſolly, unleſs the king did look thereunto.

7 But after the death of Seleucus, when Antiochus called Epiphanes, took the kingdom, Jaſon the brother of Onias, laboured under hand to be high-prieſt,

8 Promiſing unto the king by interceſſion, three hundred and threeſcore talents of ſilver, and of another revenue, eighty talents:

9 Beſides this, he promiſed to aſſign an hundred and fifty more, if he might have licence to ſet him up a place for exerciſe, and for the training up of youth in the faſhions of the heathen, and to write them of Jeruſalem, *by the name of* Antiochians.

10 Which when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation, to the Greekiſh faſhion.

11 And the royal privileges granted of ſpecial favour to the Jews, by the means of John the father of Eupolemus, who went embaſſador to Rome, for amity and aid, he took away, and putting down the governments which were according to the law, he brought up new cuſtoms againſt the law.

12 For he built gladly a place of exerciſe under the tower it ſelf, and brought the chief young men under his ſubjection, and made them wear a hat.

13 Now ſuch was the height of Greek faſhions, and increaſe of heatheniſh manners, through the exceeding prophaneneſs of Jaſon, that ungodly wretch, and not high-prieſt.

14 That the prieſts had no courage to ſerve any more at the altar, but deſpiſing the temple, and neglecting the ſacrifices, haſtened to be partakers of the unlawful allowance in the place of exerciſe, after the game of Diſcus called them forth.

15 Not ſetting by the honours of their fathers, but liking the glory of the Grecians beſt of all.

16 By reaſon whereof ſore calamity came upon them: for they had them to be their enemies and avengers, whoſe cuſtom they followed ſo earneſtly, and unto whom they deſired to be like in all things.

17 For it is not a light thing to do wickedly againſt the laws of God, but the time following ſhall declare theſe things.

18 Now when the game that was uſed every fifth year was kept at Tyrus, the king being preſent,

19 This ungracious Jaſon ſent ſpecial meſſengers from Jeruſalem, who were Antiochians, to carry three hundred drachms of ſilver to the ſacrifice of Hercules, which even the bearers thereof thought fit not to beſtow upon the ſacrifice, becauſe it was not convenient, but to be reſerved for other charges.

20 This money then in regard of the ſender, was appointed to Hercules ſacrifice, but becauſe of the bearers thereof, it was imployed to the making of gallies.

21 Now when Apollonius the ſon of Manaſteus was ſent unto Egypt, for the *coronation* of king *Ptolemeus* Philometor, Antiochus underſtanding him not to be well affected to his affairs, provided for his own ſafety: whereupon he came to Joppe, and from thence to Jeruſalem.

22 Where he was honourably received of Jaſon, and of the city, and was brought in with torch-light, and with great ſhoutings: and ſo afterward went with his hoſt unto Phenice.

23 Three years afterward, Jaſon ſent Menelaus, the foreſaid Simons brother, to bear the money unto the king, and to put him in mind of certain neceſſary matters.

24 But he being brought to the preſence of the king, when he had magnified him, for the glorious appearance of his power, got the prieſthood to himſelf, offering more than Jaſon by three hundred talents of ſilver.

25 So he came with the kings mandate, bringing nothing worthy the high prieſthood, but having the fury of a cruel tyrant, and the rage of a ſavage beaſt.

26 Then Jaſon, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

27 So Menelaus got the principality: but as for the money that he had promiſed unto the king, he took no good order for it, albeit Soſtratus the ruler of the caſtle required it.

28 For unto him appertained the gathering of the cuſtoms, Wherefore they were both called before the king.

29 Now Menelaus left his brother Lyſimachus in his ſtead in the prieſthood, and Soſtratus *left* Crates, who was governor of the Cyprians.

30 While thoſe things were in doing, they of Tharſus and Mallos made inſurrection, becauſe they were given to the kings concubine called Antiochis.

31 Then came the king in all haſte to appeaſe matters, leaving Andronicus a man in authority, for his deputy.

32 Now Menelaus ſuppoſing that he had gotten a convenient time, ſtole certain veſſels of gold, out of the temple, and gave ſome of them to Andronicus, and ſome he ſold into Tyrus, and the cities round about.

33 Which when Onias knew of a ſurety, he reproved him, and withdrew himſelf into a ſanctuary at Daphne, that lieth by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to get Onias into his hands, who being perſwaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths, and though he were ſuſpected (by him) yet perſwaded he him to come forth of the ſanctuary: whom forthwith he ſhut up without regard of juſtice.

35 For the which cauſe not only the Jews, but many alſo of other nations took great indignation, and were much grieved for the unjuſt murder of the man.

36 And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks, that abhorred the fact alſo, complained becauſe Onias was ſlain without cauſe.

37 Therefore Antiochus was heartily ſorry, and moved to pity, and wept, becauſe of the ſober and modeſt behaviour of him that was dead.

38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place, where he had committed impiety againſt Onias, there ſlew he the curſed murtherer. Thus the Lord rewarded him his puniſhment, as he had deſerved.

39 Now when many ſacrileges had been committed in the city by Lyſimachus, with the conſent of Menelaus, and the bruit thereof was ſpread abroad, the multitude gathered themſelves together againſt Lyſimachus, many veſſels of gold being already carried away.

40 Whereupon the common people riſing, and being filled with rage, Lyſimachus armed about three thouſand men, and began firſt to offer violence; one Auranus, being the leader, a man far gone in years, and no leſs in folly.

41 They then ſeeing the attempt of Lyſimachus, ſome of them caught ſtones, ſome clubs, others taking handfuls of duſt, that was next at hand, caſt them altogether upon Lyſimachus, and thoſe that ſet upon them.

42 Thus many of them they wounded, and ſome they ſtruck to the ground, and all *of them* they forced to flee: but as for the church-robber himſelf, him they killed beſides the treaſury.

43 Of theſe matters therefore there was an accuſation laid againſt Menelaus.

44 Now when the king came to Tyrus, three men that were ſent from the ſenate, pleaded the cauſe before him.

45 But Menelaus being now convicted, promiſed Ptolomy the ſon of Dorymenes, to give him much money, if he would pacify the king towards him.

46 Whereupon Ptolomy taking the king aſide into a certain gallery, as it were to take the air, brought him to be of another mind;

47 Inſomuch that he diſcharged Menelaus from the accuſations, who notwithſtanding was cauſe of all the miſchief: and thoſe poor men, who if they had told their cauſe, yea, before the Scythians, ſhould have been judged innocent, them he condemned to death.

48 Thus they that followed the matter for the city, and for the people, and for the holy veſſels, did ſoon ſuffer unjuſt puniſhment.

49 Wherefore even they of Tyrus moved with hatred of that wicked deed, cauſed them to be honourably buried.

50 And ſo through the covetouſneſs of them that were in power, Menelaus remained ſtill in authority, increaſing in malice, and being a great traitor to the citizens.

CHAP. V.

2 *Of the ſigns and tokens ſeen in Jeruſalem.* 6 *Of the end and wickedneſs of Jaſon.* 11 *The purſuit of Antiochus againſt the Jews,* 15 *The ſpoiling of the temple.* 27 *Maccabeus fleeth into the wilderneſs.*

About the ſame time Antiochus prepared his ſecond voyage into Egypt.

2 And then it happened, that through all the city, for the ſpace almoſt of forty days, there were ſeen horſemen running in the air, in cloth of gold, and armed with lances, like a band of ſoldiers.

3 And troops of horſemen in array, encountring, and running one againſt another with ſhaking of ſhields, and multitude of pikes, and drawing of ſwords, and caſting of darts, and glittering of golden ornaments, and harneſs of all ſorts.

4 Wherefore every man prayed that that apparition might turn to good.

5 Now when there was gone forth a falſe rumour, as though Antiochus had been dead, Jaſon took at the leaſt a thouſand men, and

ſuddenly made an aſſault upon the city; and they that were upon the walls, being put back, and the city at length taken, Menelaus fled into the caſtle:

6 But Jaſon ſlew his own citizens without mercy, (not conſidering that to get the day of them of his own nation, would be a moſt unhappy day for him: but thinking they had been *his* enemies, and not *his* countrymen whom he conquered,)

7 Howbeit, for all this he obtained not the principality, but at the laſt received ſhame for the reward of his treaſon, and fled again into the country of the Ammonites.

8 In the end therefore he had an unhappy return, being accuſed before Aretas the king of the Arabians, fleeing from city to city, purſued of all men, hated as a forſaker of the laws, and being had in abomination, as an open enemy of his country, and countrymen, he was caſt out into Egypt.

9 Thus he that had driven many out of their country, periſhed in a ſtrange land, retiring to the Lacedemonians, and thinking *there* to find ſuccour by reaſon of his kindred.

10 And he that had caſt out many unburied, had none to mourn for him, nor any ſolemn funerals at all, nor ſepulchre with his fathers.

11 Now when this that was done came to the kings ear, he thought that Juda had revolted, whereupon removing out of Egypt in a furious mind, he took the city by force of arms,

12 And commanded his men of war not to ſpare ſuch as they met, and to ſlay ſuch as went up upon the houſes.

13 Thus there was killing of young and old, making away of men, women, and children, ſlaying of virgins and infants.

14 And there were deſtroyed within the ſpace of three whole days, fourſcore thouſand, whereof forty thouſand were ſlain in the conflict; and no fewer ſold, than ſlain.

15 Yet was he not content with this, but preſumed to go into the moſt holy temple of all the world: Menelaus, that traitor to the laws and to his own country, being his guide.

16 And taking the holy veſſels with polluted hands, and with prophane hands, pulling down the things that were dedicated by other kings, to the augmentation and glory and honour of the place, he gave them away.

17 And ſo haughty was Antiochus in mind, that he conſidered not that the Lord was angry for a while for the ſins of them that dwelt in the city, and therefore his eye was not upon the place.

18 For had they not been formerly wrapped in many ſins, this man aſſoon as he had come, had forthwith been ſcourged and put back from his preſumption, as Heliodorus was, whom Seleucus the king had ſent to view the treaſury.

19 Nevertheleſs, God did not chooſe the people for the places ſake, but the place for the peoples ſake.

20 And therefore the place itſelf that was partaker with them of the adverſities that happened to the nation, did afterward communicate in the benefits ſent from the Lord: and as it was forſaken in the wrath of the Almighty, ſo again the great Lord being reconciled, it was ſet up with all glory.

21 So when Antiochus had carried out of the temple, a thouſand and eight hundred talents, he departed in all haſte into Antiochia, weening in his pride to make the land navigable, and the ſea paſſable by foot: ſuch was the haughtineſs of his mind.

22 And he left governors to vex the nation: at Jeruſalem Philip, for his country a Phrygian, and for manners more barbarous than he that ſet him there:

23 And at Garizim, Andronicus; and beſides, Menelaus, who worſe than all the reſt, bear an heavy hand over the citizens, having a malicious mind aginſt his countrymen, the Jews.

24 He ſent alſo that deteſtable ring-leader Apollonius, with an army of two and twenty thouſand, commanding him to ſlay all thoſe that were in their beſt age, and to ſell the women and the younger ſort:

25 Who coming to Jeruſalem, and pretending peace, did forbear till the holy day of the ſabbath, when taking the Jews keeping holy day, he commanded his men to arm themſelves.

26 And ſo he ſlew all them that were gone to the celebrating of the ſabbath, and running through the city with weapons, ſlew great multitudes.

27 But Judas Maccabeus, with nine others, or thereabout, withdrew himſelf into the wilderneſs, and lived in the mountains after the manner of beaſts, with

his company, who fed on herbs continually, leſt they ſhould be partakers of the pollution.

CHAP. VI.

1 The Jews are compelled to leave the law of God. 4 The temple is defiled. 8 Cruelty upon the people and the women. 12 An exhortation to bear affliction, by the example of the valiant courage of Eleazarus, cruelly tortured.

NOT long after this, the king ſent an old man of Athens, to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God:

2 And to pollute alſo the temple in Jeruſalem, and to call it the temple of Jupiter Olimpius: and that in Garizim, of Jupiter the defender of ſtrangers, as they did deſire that dwelt in the place.

3 The coming in of this miſchief was ſore and grievous to the people:

4 For the temple was filled with riot and revelling, by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and beſides that, brought in things that were not lawful.

5 The altar alſo was filled with profane things, which the law forbiddeth.

6 Neither was it lawful for a man to keep ſabbath-days, or ancient feaſts, or to profeſs himſelf at all to be a Jew.

7 And in the day of the kings birth, every month they were brought by bitter conſtraint to eat of the ſacrifices; and when the feaſt of Bacchus was kept, the Jews were compelled to go in proceſſion to Bacchus, carrying ivy.

8 Moreover, there went out a decree to the neighbour cities of the heathen, by the ſuggeſtion of Ptolemee, againſt the Jews, that they ſhould obſerve the ſame faſhions, and be partakers of their ſacrifices.

9 And whoſo would not conform themſelves to the manners of the Gentiles, ſhould be put to death: then might a man have ſeen the preſent miſery.

10 For there were two women brought who had circumciſed their children, whom when they had openly led round about the city, the babes hanging at their breaſts, they caſt them down headlong from the wall.

11 And others that had run together into caves near by, to keep the ſabbath-day ſecretly, being diſcovered to Philip, were all burnt together, becauſe they made a conſcience to help themſelves, for the honour of the moſt ſacred day.

12 Now I beſeech thoſe that read this book, that they be not diſcouraged for theſe calamities, but that they judge thoſe puniſhments not to be for deſtruction, but for a chaſtning of our nation.

13 For it is a token of his great goodneſs, when wicked doers are not ſuffered any long time, but forthwith puniſhed.

14 For not as with other nations whom the Lord patiently forbeareth to puniſh, till they be come to the fulneſs of their ſins, ſo dealeth he with us,

15 Leſt that being come to the height of ſin, afterwards he ſhould take vengeance of us.

16 And therefore he never withdraweth his mercy from us: and though he puniſh with adverſity, yet doth he never forſake his people.

17 But let this that we have ſpoken be for a warning unto us: And now will we come to the declaring of the matter in few words.

18 Eleazar one of the principal ſcribes, an aged man, and of a well-favoured countenance, was conſtrained to open his mouth and to eat ſwines fleſh.

19 But he chuſing rather to die glorioſly, than to live ſtained with ſuch an abomination, ſpit it forth, and came of his own accord to the torment.

20 As it behoved them to come, that are reſolute to ſtand out againſt ſuch things, as are not lawful for love of life to be taſted.

21 But they that had the charge of that wicked feaſt, for the old acquaintance they had with the man, taking him aſide, beſought him to bring fleſh of his own proviſion, ſuch as was lawful for him to uſe, and make as if he did eat of the fleſh, taken from the ſacrifice commanded by the king;

22 That in ſo doing he might be delivered from death, and for the old friendſhip with them, find favour.

23 But he began to conſider diſcreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereunto he was come, and his moſt honeſt education from a child, or rather the holy law made, and given by God: therefore he anſwered accordingly, and willed them ſtraightways to ſend him to the grave.

24 For it becometh not our age, *ſaid he*, in any wiſe to diſſemble, whereby many young perſons might think, that Eleazar being fourſcore years old and ten, were now gone to a ſtrange religion,

25 And ſo they through mine hypocriſy, and deſire to live a little time, and a moment longer, ſhould be deceived by me, and I get a ſtain to mine old age, and make it abominable.

26 For though for the preſent time I ſhould be delivered from the puniſhment of men: yet ſhould I not eſcape the hand of the Almighty, neither alive nor dead.

27 Wherefore now manfully changing this life, I will ſhew my ſelf ſuch an one, as mine age requireth,

28 And leave a notable example to ſuch as be young, to die willingly, and couragiouſly, for the honourable and holy laws: and when he had ſaid theſe words, immediately he went to the torment,

29 They that led him, changing the good will they bare him a little before, into hatred, becauſe the foreſaid ſpeeches proceeded, as they thought, from a deſperate mind.

30 But when he was ready to die with ſtripes, he groaned, and ſaid, It is manifeſt unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I *now* endure ſore pains in body, by being beaten: but in ſoul am well content to ſuffer theſe things, becauſe I fear him.

31 And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

CHAP. VII.

The conſtancy and cruel death of ſeven brethren and their mother in one day, becauſe they would not eat ſwines fleſh at the king's commandment.

IT came to paſs alſo that ſeven brethren with their mother were taken, and compelled by the king againſt the law to taſte ſwines fleſh, and were tormented with ſcourges and whips:

2 But one of them that ſpake firſt, ſaid thus: What wouldſt thou aſk, or learn of us? we are ready to die, rather than to tranſgreſs the laws of our fathers.

3 Then the king being in a rage, commanded pans and caldrons to be made hot.

4 Which forthwith being heated, he commanded to cut out the tongue of him that ſpake firſt, and to cut off the utmoſt parts of his body, the reſt of his brethren, and his mother looking on.

5 Now when he was thus maimed in all his members, he commanded him being yet alive, to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good ſpace diſperſed, they exhorted one another, with the mother, to die manfully, ſaying thus:

6 The Lord God looketh upon us, and in truth hath comfort in us, as Moſes in his ſong, which witneſſed to their faces declared, ſaying, And he ſhall be comforted in his ſervants.

7 So when the firſt was dead, after this manner, they brought the ſecond to make him a mocking-ſtock: and when they had pulled off the ſkin of the head with the hair, they aſked him, Wilt thou eat before thou be puniſhed throughout every member of thy body?

8 But he anſwered in his own language and ſaid, No. Wherefore he alſo received the next torment in order, as the former did.

9 And when he was at the laſt gaſp, he ſaid, Thou like a fury takeſt us out of this preſent life, but the King of the world ſhall raiſe us up, who have died for his laws, unto everlaſting life.

10 After him was the third made a mocking-ſtock, and when he was required, he put out his tongue, and that right ſoon, holding forth his hands manfully,

11 And ſaid couragiouſly, Theſe I had from heaven, and for his laws I deſpiſe them, and from him I hope to receive them again.

12 Inſomuch that the king, and they that were with him marvelled at the young mans courage, for that he nothing regarded the pains.

13 Now when this man was dead alſo, they tormented and mangled the fourth in like manner.

14 So when he was ready to die, he ſaid thus, It is good, being put to death by men, to look for hope from God to be raiſed up again by him: as for thee thou ſhalt have no reſurrection to life.

15 Afterward they brought the fifth alſo, and mangled him.

16 Then looked he unto the king and ſaid, Thou haſt power over men, thou art corruptible, thou doſt what thou wilt, yet think not that our nation is forſaken of God.

17 But abide a while, and behold his great power, how he will torment thee, and thy ſeed.

18 After him alſo they brought the ſixth, who being ready to die, ſaid, Be not deceived without cauſe: for we ſuffer theſe things for ourſelves, having ſinned againſt our God. Therefore marvellous things are done *unto us*.

19 But think not thou that takeſt in hand to ſtrive againſt God, that thou ſhalt eſcape unpuniſhed.

20 But the mother was marvellous above all, and worthy of honourable memory: for when ſhe ſaw her ſeven ſons ſlain within the ſpace of one day, ſhe bare it with a good courage, becauſe of the hope that ſhe had in the Lord.

21 Yea, ſhe exhorted every one of them in her own language, filled with courageous ſpirits, and ſtirring up her womaniſh thoughts, with a manly ſtomach, ſhe ſaid unto them,

22 I cannot tell how you came into my womb: for I neither gave you breath, nor life, neither was it I that formed the members of every one of you.

23 But doubtleſs the Creator of the world, who formed the generation of man, and found out the beginning of all things, will alſo of his own mercy give you breath, and life again, as you now regard not your own ſelves for his laws ſake.

24 Now Antiochus thinking himſelf deſpiſed, and ſuſpecting it to be a reproachful ſpeech, whiles the youngeſt was yet alive, did not only exhort him by words, but alſo aſſured him with oaths, that he would make him both a rich, and a happy man, if he would turn from the laws of his fathers, and that alſo he would take him for his friend, and truſt him with affairs.

25 But when the young man would in no caſe hearken unto him, the king called his mother, and exhorted her, that ſhe would counſel the young man to ſave his life.

26 And when he had exhorted her with many words, ſhe promiſed him that ſhe would counſel her ſon.

27 But ſhe bowing herſelf towards him, laughing the cruel tyrant to ſcorn, ſpake in her country language on this manner: O my ſon, have pity upon me that bare thee nine months in my womb, and gave thee ſuck three years, and nouriſhed thee, and brought thee up unto this age, and endured the troubles of education.

28 I beſeech thee, my ſon, look upon the heaven, and the earth, and all that is therein, and conſider that God made them of things that were not, and ſo was mankind made likewiſe.

29 Fear not this tormentor, but being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren.

30 Whiles ſhe was yet ſpeaking theſe words, the young man ſaid, Whom wait ye for? I will not obey the kings commandment: but I will obey the commandment of the law that was given unto our fathers, by Moſes.

31 And thou that haſt been the author of all miſchief againſt the Hebrews, ſhalt not eſcape the hands of God.

32 For we ſuffer becauſe of our ſins.

33 And though the living Lord be angry with us a little while for our chaſtning and correction, yet ſhall he be at one again with his ſervants.

34 But thou, O godleſs man, and of all other moſt wicked, be not lifted up without a cauſe, nor puffed up with uncertain hopes, lifting up thy hand againſt the ſervants of God:

35 For thou haſt not yet eſcaped the judgment of almighty God, who ſeeth all things.

36 For our brethren who now have ſuffered a ſhort pain, are dead under Gods covenant of everlaſting life: but thou through the judgment of God, ſhalt receive juſt puniſhment for thy pride.

37 But I, as my brethren, offer up my body and life for the laws of our fathers, beſeeching God that he would ſpeedily be merciful unto our nation, and that thou by torments and plagues mayſt confeſs, that he alone is God:

38 And that in me, and my brethren, the wrath of the Almighty, which is juſtly brought upon all our nation may ceaſe.

39 Then the king being in a rage, handled him worſe than all the reſt, and took it grievouſly that he was mocked.

40 So this man died undefiled, and put his whole truſt in the Lord.

41 Laſt of all after the ſons, the mother died.

42 Let this be enough now to have ſpoken concerning the idolatrous feaſts, and the extreme tortures.

CHAP. VIII.

1 *Judas gathereth an hoſt.* 9 *Nicanor is ſent againſt him: who preſumeth to make much money of his priſoners.* 16 *Judas encourageth his men, and putteth Nicanor to flight,* 28 *and divideth the ſpoils.* 30 *Other enemies are alſo defeated,* 35 *And Nicanor fleeth with grief to Antioch.*

THEN Judas Maccabeus and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all ſuch as continued in the Jews religion, and aſſembled about ſix thouſand men.

2 And they called upon the Lord, that he would look upon the people that was troden down of all, and alſo pity the temple, profaned of ungodly men,

3 And that he would have compaſſion upon the city ſore defaced and ready to be made even with the ground, and hear the blood that cryed unto him,

4 And remember the wicked ſlaughter of harmleſs infants, and the blaſphemies committed againſt his name, and that he would ſhew his hatred againſt the wicked.

5 Now when Maccabeus had his company about him, he could not be withſtood by the heathen: for the wrath of the Lord was turned into mercy.

6 Therefore he came at unawares, and burnt up towns and cities, and got into his hands the moſt commodious places, and overcame and put to flight no ſmall number of his enemies.

7 But ſpecially took he advantage of the night, for ſuch privy attempts, inſomuch that the bruite of his manlineſs was ſpread every where.

8 So when Philip ſaw that this man encreaſed by little and little, and that things proſpered with him ſtill more and more, he wrote unto Ptolomeus, the Governor of Coeloſyria and Phenice, to yield more aid to the kings affairs.

9 Then forthwith chuſing Nicanor the ſon of Patroclus, one of his ſpecial friends, he ſent him with no fewer than twenty thouſand of all nations under him, to root out the whole generation of the Jews; and with him he joyned alſo Gorgias a captain, who in matters of war had great experience.

10 So Nicanor undertook to make ſo much money of the captive Jews, as ſhould defray the tribute of two thouſand talents, which the king was to pay to the Romans.

11 Wherefore immediately he ſent to the cities upon the ſea-coaſt, proclaiming a ſale of the captive Jews, and promiſing that they ſhould have fourſcore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the Almighty God.

12 Now when word was brought unto Judas of Nicanors coming, and he had imparted unto thoſe that were with him, that the army was at hand,

13 They that were fearful, and diſtruſted the juſtice of God, fled and conveyed themſelves away.

14 Others ſold all that they had left, and withal beſought the Lord to deliver them, being ſold by the wicked Nicanor before they met together:

15 And if not for their own ſakes, yet for the covenants he had made with their fathers, and for his holy and glorious Names ſake, by which they were called.

16 So Maccabeus called his men together unto the number of ſix thouſand, and exhorted them not to be ſtricken with terror of the enemy, nor to fear the great multitude of the heathen who came wrongfully againſt them, but to fight manfully,

17 And to ſet before their eyes, the injury that they had unjuſtly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and alſo the taking away of the government of their forefathers:

18 For they, *ſaid he*, truſt in their weapons and boldneſs, but our confidence is in the Almighty God, who at a beck can caſt down both them that come againſt us, and alſo all the world.

19 Moreover, he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourſcore and five thouſand periſhed.

20 And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thouſand in all to the buſineſs, with four thouſand Macedonians, and that the Macedonians being perplexed, the eight thouſand deſtroyed an hundred and twenty thouſand, becauſe of the help that they had from heaven, and ſo received a great booty.

21 Thus when he had made them bold with theſe words, and ready to die for the

laws, and the country, he divided his army into four parts:

22 And joyned with himſelf his own brethren, leaders of each band, ***to wit***, Simon, and Joſeph, and Jonathan, giving each one fifteen hundred men.

23 Alſo *he appointed* Eleazar to read the holy book: and when he had given them this watch-word, The help of God; himſelf leading the firſt band, he joyned battle with Nicanor:

24 And by the help of the Almighty, they ſlew above nine thouſand of their enemies, and wounded and maimed the moſt part of Nicanors hoſt, and ſo put all to flight:

25 And took their money that came to buy them, and purſued them far: but lacking time, they returned.

26 For it was the day before the ſabbath, and therefore they would no longer purſue them.

27 So when they had gathered their armour together, and ſpoiled their enemies, they occupied themſelves about the ſabbath, yielding exceeding praiſe and thanks to the Lord, who had preſerved them unto that day, which was the beginning of mercy, diſtilling upon them.

28 And after the ſabbath, when they had given part of the ſpoils to the maimed, and the widows, and orphans, the reſidue they divided among themſelves, and their ſervants.

29 When this was done, and they had made a common ſupplication, they beſought the merciful Lord to be reconciled with his ſervants for ever.

30 Moreover, of thoſe that were with Timotheus and Bacchides, who fought againſt them, they ſlew above twenty thouſand, and very eaſily got high and ſtrong holds, and divided among themſelves many ſpoils more, and made the maimed, orphans, widows, yea, and the aged alſo, equal in ſpoils with themſelves.

31 And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the ſpoils they brought to Jeruſalem.

32 They ſlew alſo Philarches that wicked perſon who was with Timotheus, and had annoyed the Jews many ways.

33 Furthermore, at ſuch time as they kept the feaſt for the victory in their country, they burnt Caliſthenes that had ſet fire upon the holy gates, who was fled into a little houſe, and ſo he received a reward meet for his wickedneſs.

34 As for that moſt ungracious Nicanor, who had brought a thouſand merchants to buy the Jews,

35 He was, through the help of the Lord, brought down by them, of whom he made leaſt account, and putting off his glorious apparel, and diſcharging his company, he came like a fugitive ſervant through the mid-land unto Antioch, having very great diſhonour for that his hoſt was deſtroyed.

36 Thus he that took upon him to make good to the Romans, their tribute by means of the captives in Jeruſalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, becauſe they followed the laws that he gave them.

CHAP. IX.

1 *Antiochus is chaſed from Perſepolis.* 5 *He is ſtricken with a ſore diſeaſe,* 14 *and promiſeth to become a Jew.* 28 *He dieth miſerably.*

ABout that time came Antiochus with diſhonour out of the country of Perſia.

2 For he had entred the *city* called Perſepolis, and went about to rob the temple, and to hold the city, whereupon the multitude running to defend themſelves with their weapons, put them to flight, and ſo it happened that Antiochus being put to flight of the inhabitants, returned with ſhame.

3 Now when he came to Ecbatana, news was brought him what had happened unto Nicanor and Timotheus.

4 Then ſwelling with anger, he thought to avenge upon the Jews the diſgrace done unto him by thoſe that made him fly. Therefore commanded he his chariot-man to drive without ceaſing, and to diſpatch the journey, the judgment of God now following him. For he had ſpoken proudly in this ſort, that he would come to Jeruſalem, and make it a common burying-place of the Jews.

5 But the Lord Almighty, the God of Iſrael ſmote him with an incurable and inviſible plague, for aſſoon as he had ſpoken theſe words, a pain of the bowels that was remedileſs, came upon him, and ſore torments of the inner parts.

6 And that moſt juſtly: for he had tormented other mens bowels with many and ſtrange torments.

7 Howbeit he nothing at all ceaſed from his bragging, but ſtill was filled with pride, breathing out fire in his rage againſt the Jews, and commanding to haſte the journey: but it came to paſs that he fell down from his chariot, carried violently, ſo that having a ſore fall, all the members of his body were much pained.

8 And thus he that a little afore thought he might command the waves of the ſea (ſo proud was he beyond the condition of man) and weigh the high mountains in a ballance, was now caſt on the ground, and carried in an horſe-litter, ſhewing forth unto all, the manifeſt power of God.

9 So that the worms roſe up out of the body of this wicked man, and whiles he lived in ſorrow and pain, his fleſh fell away, and the filthineſs of his ſmell was noiſom to all his army.

10 And the man that thought a little afore he could reach to the ſtars of heaven, no man could endure to carry for his intolerable ſtink.

11 Here therefore being plagued, he began to leave off his great pride, and to come to the knowledge *of himſelf* by the ſcourge of God, his pain encreaſing every moment.

12 And when he himſelf could not abide his own ſmell, he ſaid theſe words, It is meet to be ſubject unto God, and that a man that is mortal, ſhould not proudly think of himſelf, as if he were God.

13 This wicked perſon vowed alſo unto the Lord, (who now no more would have mercy upon him) ſaying thus:

14 That the holy city (to the which he was going in haſte to lay it even with the ground, and to make it a common burying place) he would ſet at liberty.

15 And as touching the Jews, whom he had judged not worthy to be ſo much as buried, but to be caſt out with their children to be devoured of the fowls, and wild beaſts, he would make them all equals to the citizens of Athens,

16 And the holy temple, which before he had ſpoiled, he would garniſh with goodly gifts, and reſtore all the holy veſſels with many more, and out of his own revenue defray the charges belonging to the ſacrifices:

17 Yea, and that alſo he would become a Jew himſelf, and go through all the world that was inhabited, and declare the power of God.

18 But for all this his pains would not ceaſe; for the juſt judgment of God was come upon him: therefore deſpairing of his health, he wrote unto the Jews the letters underwritten, containing the form of a ſupplication, after this manner.

19 Antiochus king and governor, to the good Jews his citizens, wiſheth much joy, health, and proſperity.

20 If ye, and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in Heaven.

21 As for me, I was weak, or elſe I would have remembred kindly your honour, and good will. Returning out of Perſia, being taken with a grievous diſeaſe, I thought it neceſſary to care for the common ſafety of all:

22 Not diſtruſting mine health, but having great hope to eſcape this ſickneſs:

23 But conſidering that even my father, at what time he led an army into the high countries, appointed a ſucceſſor.

24 To the end, that if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land knowing to whom the ſtate was left, might not be troubled.

25 Again conſidering, how that the princes that are borderers, and neighbours unto my kingdom, wait for opportunities, and expect what ſhall be the event, I have appointed my ſon Antiochus king, whom I often committed, and commanded unto many of you, when I went up into the high provinces, to whom I have written as followeth:

26 Therefore I pray, and requeſt you to remember the benefits that I have done unto you generally, and in ſpecial, and that every man will be ſtill faithful to me, and my ſon.

27 For I am perſwaded that he underſtanding my mind, will favourably and graciouſly yield to your deſires.

28 Thus the murtherer, and blaſphemer, having ſuffered moſt grievouſly, as he entreated other men, ſo died he a miſerable death in a ſtrange country in the mountains.

29 And Philip that was brought up with him, carried away his body, who alſo fearing the ſon of Antiochus, went into Egypt to Ptolomeus Philometor.

CHAP. X.

1 Judas recovereth the city, and purifieth the temple. 14 Gorgias vexeth the Jews. 16 Judas winneth their holds. 29 Timotheus and his men are diſcomfited. 35 Gazara is taken, and Timotheus ſlain.

NOW Maccabeus, and his company, the Lord guiding them, recovered the temple, and the city.

2 But the altars, which the heathen had built in the open ſtreet, and alſo the chapels they pulled down.

3 And having cleanſed the temple, they made another altar, and ſtriking ſtones, they took fire out of them, and offered a ſacrifice after two years, and ſet forth incenſe, and lights, and ſhew-bread.

4 When that was done, they fell flat down, and beſought the Lord that they might come no more into ſuch troubles: but if they ſinned any more againſt him, that he himſelf would chaſten them with mercy, and that they might not be delivered unto the blaſphemous, and barbarous nations.

5 Now upon the ſame day that the ſtrangers profaned the temple, on the very ſame day it was cleanſed again, even the five and twentieth day of the ſame month, which is Caſleu.

6 And they kept eight days with gladneſs, as in the feaſt of the tabernacles, remembring that not long afore they had held the feaſt of the tabernacles, when as they wandred in the mountains, and dens like beaſts.

7 Therefore they bare branches, and fair boughs and palms alſo, and ſang pſalms unto him that had given them good ſucceſs in cleanſing his place.

8 They ordained alſo by a common ſtatute and decree, That every year thoſe days ſhould be kept of the whole nation of the Jews.

9 And this was the end of Antiochus called Epiphanes.

10 Now will we declare the acts of Antiochus Eupator, who was the ſon of this wicked man, gathering briefly the calamities of the wars.

11 So when he was come to the crown, he ſet one Lyſias over the affairs of his realm, and *appointed him* chief governor of Coeloſyria and Phenice.

12 For Ptolomeus that was called Macron, chooſing rather to do juſtice unto the Jews, for the wrong that had been done unto them, endeavoured to continue peace with them.

13 Whereupon being accuſed of *the kings* friends, before Eupator, and called traitor at every word, becauſe he had left Cyprus that Philometor had committed unto him, and departed to Antiochus Epiphanes; and ſeeing that he was in no honourable place, he was ſo diſcouraged, that he poiſoned himſelf and died.

14 But when Gorgias was governor of the holds, he hired ſoldiers, and nouriſhed war continually with the Jews:

15 And therewithal the Idumeans having gotten into their hands the moſt commodious holds, kept the Jews occupied, and receiving thoſe that were baniſhed from Jeruſalem, they went about to nouriſh war.

16 Then they that were with Maccabeus made ſupplication, and beſought God, that he would be their helper, and ſo they ran with violence upon the ſtrong holds of the Idumeans.

17 And aſſaulting them ſtrongly, they wan the holds, and kept off all that fought upon the wall and ſlew all that fell into their hands, and killed no fewer than twenty thouſand.

18 And becauſe certain (who were no leſs than nine thouſand) were fled together into two very ſtrong caſtles, having all manner of things convenient to ſuſtain the ſiege,

19 Maccabeus left Simon and Joſeph, and Zaccheus alſo, and them that were with him, who were enough to beſiege them, and departed himſelf unto thoſe places, which more needed his help.

20 Now they that were with Simon, being led with covetouſneſs, were perſwaded for money (through certain of thoſe that were in the caſtle) and took ſeventy thouſand drachmes, and let ſome of them eſcape.

21 But when it was told Maccabeus what was done, he called the governors of the people together, and accuſed thoſe men, that they had ſold their brethren for money, and ſet their enemies free to fight againſt them.

22 So he ſlew thoſe that were found traitors, and immediately took the two caſtles.

23 And having good ſucceſs with his weapons in all things he took in hand, he ſlew in the two holds, more than twenty thouſand.

24 Now Timotheus whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horſes out of Aſia not a few, came as though he would take Jewry by force of arms.

25 But when he drew near, they that were with Maccabeus, turned themſelves to pray unto God, and ſprinkled earth upon their heads, and girded their loyns with ſackcloth.

26 And fell down at the foot of the altar, and beſought him to be merciful to them, and to be an enemy to their enemies, and an adverſary to their adverſaries, as the law declareth.

27 So after the prayer, they took their weapons, and went on further from the city: and when they drew near to their enemies they kept by themſelves.

28 Now the ſun being newly riſen, they joyned both together; the one part having together with their virtue, their refuge alſo unto the Lord, for a pledge of their ſucceſs and victory: the other ſide making their rage leader of their battle.

29 But when the battle waxed ſtrong, there appeared unto the enemies from heaven, five comely men upon horſes, with bridles of gold, and two of them led the Jews,

30 And took Maccabeus betwixt them, and covered him on every ſide with their weapons, and kept him ſafe, but ſhot arrows and lightnings againſt the enemies: ſo that being confounded with blindneſs, and full of trouble, they were killed.

31 And there were ſlain *of footmen* twenty thouſand and five hundred, and ſix hundred horſemen.

32 As for Timotheus himſelf, he fled into a very ſtrong hold, called Gazara, where Chereas was governor.

33 But they that were with Maccabeus, laid ſiege againſt the fortreſs courageouſly four days.

34 And they that were within, truſting to the ſtrength of the place, blaſphemed exceedingly, and uttered wicked words.

35 Nevertheleſs, upon the fifth day early, twenty young men of Maccabeus company, inflamed with anger becauſe of the blaſphemies, aſſaulted the wall manly, and with a fierce courage killed all that they met withal.

36 Others likewiſe aſcending after them, whiles they were buſied with them that were within, burnt the towers, and kindling fires, burnt the blaſphemers alive, and others broke open the gates, and having received in the reſt of the army, took the city.

37 And killed Timotheus that was hid in a certain pit, and Chereas his brother, with Apollophanes.

38 When this was done, they praiſed the Lord with pſalms and thankſgiving, who had done ſo great things for Iſrael, and given them the victory.

CHAP. XI.

3 Lyſias thinking to get Jeruſalem, 8 Is put to flight. 16 The letters of Lyſias to the Jews: 22 of the king unto Lyſias: 27 and to the Jews: 34 Of the Romans to the Jews.

NOT long after this, Lyſias the kings protector and couſin, who alſo managed the affairs, took ſore diſpleaſure for the things that were done.

2 And when he had gathered about fourſcore thouſand, with all the horſemen, he came againſt the Jews, thinking to make the city an habitation of the Gentiles,

3 And to make a gain of the temple, as of the other chapels of the heathen, and to ſet the high prieſthood to ſale every year:

4 Not at all conſidering the power of God, but puffed up with his ten thouſands of footmen, and his thouſands of horſemen, and his fourſcore elephants.

5 So he came to Judea, and drew near to Bethſura, which was a ſtrong town, but diſtant from Jeruſalem about five furlongs, and he laid ſore ſiege unto it.

6 Now when they that were with Maccabeus heard that he beſieged the holds, they and all the people with lamentation and tears beſought the Lord, that he would ſend a good angel to deliver Iſrael.

7 Then Maccabeus himſelf firſt of all took weapons, exhorting the other, that they would jeopard themſelves together with him, to help their brethren: ſo they went forth together with a willing mind.

8 And as they were at Jeruſalem, there appeared before them on horſeback, one in white clothing, ſhaking his armour of gold.

9 Then they praiſed the merciful God all together, and took heart, inſomuch that they were ready not only to fight with men, but with moſt cruel beaſts, and to pierce through walls of iron.

10 Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them.

11 And giving a charge upon their enemies like lions, they ſlew eleven thouſand footmen, and ſixteen hundred horſemen, and put all the other to flight.

12 Many of them alſo being wounded, eſcaped naked, and Lyſias himſelf fled away ſhamefully, and ſo eſcaped.

13 Who as he was a man of underſtanding, caſting with himſelf what loſs he had had, and conſidering that the Hebrews would not be overcome, becauſe the Almighty God helped them, he ſent unto them,

14 And perſwaded them to agree to all reaſonable conditions, and *promiſed* that he would perſwade the king, that he muſt needs be a friend unto them.

15 Then Maccabeus conſented to all that Lyſias deſired, being careful of the common good: and whatſoever Maccabeus wrote unto Lyſias concerning the Jews, the king granted it,

16 For there were letters written unto the Jews from Lyſias, to this effect: Lyſias unto the people of the Jews, ſendeth greeting.

17 John and Abſalon, who were ſent from you, delivered me the petition ſubſcribed, and made requeſt for the performance of the contents thereof.

18 Therefore what things ſoever were meet to be reported to the king, I have declared unto them, and he hath granted as much as might be.

19 If then you will keep your ſelves loyal to the ſtate, hereafter alſo I will endeavour to be a means of your good.

20 But of the particulars I have given order, both to theſe, and the other that came from me, to commune with you.

21 Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of the month Dioſcorinthius.

22 Now the kings letter contained theſe words, king Antiochus unto his brother Lyſias ſendeth greeting.

23 Since our father is tranſlated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs.

24 We underſtand alſo that the Jews would not conſent to our father for to be brought unto the cuſtom of the Gentiles, but had rather keep their own manner of living: for the which cauſe they require of us that we ſhould ſuffer them to live after their own laws.

25 Whereſore our mind is that this nation ſhall be in reſt, and have determined to reſtore them their Temple, that they may be governed according to the cuſtom of their fathers.

26 Thou ſhalt do well therefore to ſend unto them and grant them peace, that when they are certified of our mind, they may be of good comfort, and cheerfully go about their own affairs.

27 And this was the king's letter unto the nation, king Antiochus unto the Elders of the Jews, and to the reſt of the Jews, *ſendeth* greeting.

28 If ye fare well, we have our deſire: we are alſo in good health.

29 Menelaus declared unto us that your deſire was to return home, and to apply your own buſineſs.

30 Wherefore, thoſe that will depart, we give them free liberty, unto the thirtieth day of the month of Panthicus,

31 That the Jews may uſe their own manner of living and laws, like as afore, and none of them by any manner of ways to have harm for things done by ignorance.

32 I have ſent alſo Menelaus to comfort you.

33 Fare ye well: the hundred and eight and fortieth year, the fifteenth day of the month of Xanthicus.

34 The Romans alſo ſent a letter containing theſe words, Quintus Memmius and Titus Manilius, ambaſſadors of the Romans, unto the people of the Jews ſend greeting.

35 The things that Lyſias the king's kinsman, hath granted you, we grant the ſame alſo.

36 But concerning that which he ſhall report unto the king, ſend hither ſome with ſpeed, when ye have conſider'd the matter diligently, that we may conſult thereupon as ſhall be beſt for you: for we muſt go unto Antiochia.

37 And therefore make haſt and ſend ſome men, that we may know your mind.

38 Fare well: this hundred and eight and fortieth year, the fifteenth day of the month of Xanthicus.

Chap. XII.

1 The kings lieutenants vex the Jews. 3 They of Joppe drown two hundred Jews: 6 Judas is avenged upon them: 11 He maketh peace with the Arabians, 16 and taketh Caſpis. 22 Timotheus armies overthrown.

WHEN theſe covenants were made, Lyſias went unto the king, and the Jews tilled their ground.

2 But the governors of the places, *as* Timotheus and Appollonius the ſon of Genneus, and Jeronimus, and alſo Demophon, and beſides them Nicanor the governor of Cyprus, would not let them live in reſt and peace.

3 They of Joppe alſo did ſuch a vile act: they prayed the Jews that dwelt among them, to go with their wives and children into the ſhips, which they had prepared as though they had ought them none evil will.

4 And ſo by the common advice of the city, they obeyed them, and ſuſpect nothing: but when they were gone forth into the deep, they drowned no leſs than two hundred of them.

5 Now when Judas knew of this cruelty ſhewed againſt his nation, he commanded thoſe men that were with him, to make them ready.

6 And having called upon God the righteous Judge, he went forth againſt the murtherers of his brethren, and ſet fire in the haven by night, and burnt the ſhips, and thoſe that fled thence he ſlew.

7 And when the city was ſhut up, he departed as though he would come again, and root out all them out of the city of Joppe.

8 ¶ But when he perceived that the Jamnites were minded to do in like manner unto the Jews, which dwelt among them.

9 He came upon the Jamnites by night, and ſet fire in the haven with the navy, ſo that the light of the fire was ſeen at Jeruſalem, two hundred and forty furlongs off.

10 Now when they were gone from thence nine furlongs, in their journey toward Timotheus, no fewer than five thouſand *men on foot*, and five hundred horſemen of the Arabians ſet upon him.

11 Whereupon there was a very ſore battle; but Judas ſide by the help of God got the victory, ſo that the Nomades of Arabia being overcome, beſought Judas for peace, promiſing both to give him cattle, and to pleaſure him otherwiſe.

12 Then Judas thinking indeed that they would be profitable in many things, granted them peace, whereupon they ſhook hands, and ſo they departed to their tents.

13 He went alſo about to make a bridge to a certain ſtrong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caſpis.

14 But they that were within it, put ſuch truſt in the ſtrength of the walls, and proviſion of victuals, that they behaved themſelves rudely towards them that were with Judas, railing, and blaſpheming, and uttering ſuch words, as were not to be ſpoken.

15 Wherefore Judas with his company, calling upon the great Lord of the world (who without any rams, or engines of war did caſt down Jericho in the time of Joſhua) gave a fierce aſſault againſt the walls.

16 And took the city by the will of God, and made unſpeakable ſlaughters, inſomuch that a lake two furlongs broad, near adjoyning thereunto, being filled full, was ſeen running with blood.

17 Then departed they from thence ſeven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni.

18 But as for Timotheus, they found him not in the places, for before he had diſpatched any thing, he departed from thence, having left a very ſtrong garriſon in a certain hold:

19 Howbeit, Doſitheus and Soſipater, who were of Maccabeus captains, went forth and ſlew thoſe that Timotheus had left in the fortreſs, above ten thouſand men.

20 And Maccabeus ranged his army by bands, and ſet them over the bands, and went againſt Timotheus, who had about him an hundred and twenty thouſand men of foot, and two thouſand and five hundred horſemen.

21 Now when Timotheus had knowledge of Judas coming, he ſent the women and children, and the other baggage unto a fortreſs called Carnion: (for the town was hard to beſiege, and uneaſy to come unto, by reaſon of the ſtraitneſs of all the places.)

22 But when Judas his firſt band came in ſight, the enemies (being ſmitten with fear, and terror through the appearing of him that ſeeth all things) fled amain, one running

ning this way, another that way, ſo as that they were often hurt of their own men, and wounded with the points of their own ſwords.

23 Judas alſo was very earneſt in purſuing them, killing thoſe wicked wretches, of whom he ſlew about thirty thouſand men.

24 Moreover, Timotheus himſelf fell into the hands of Doſitheus, and Soſipater, whom he beſought with much craft to let him go with his life, becauſe he had many of the Jews parents, and the brethren of ſome of them, who, if they had put him to death, ſhould not be regarded.

25 So when he had aſſured them with many words, that he would reſtore them without hurt according to the agreement, they let him go for the ſaving of their brethren.

26 Then Maccabeus marched forth to Carnion, and to the temple of Atargatis, and there he ſlew five and twenty thouſand perſons.

27 And after he had put to-flight, and deſtroyed them, Judas removed the hoſt toward Ephron, a ſtrong city, wherein Lyſias abode, and a great multitude of divers nations and the ſtrong young men kept the walls and defended them mightily: wherein alſo was great proviſion of engines and darts.

28 But when Judas and his company had called upon Almighty God (who with his power breaketh the ſtrength of his enemies) they wan the city, and ſlew twenty and five thouſand of them that were within.

29 From thence they departed to Scythopolis, which lieth ſix hundred furlongs from Jeruſalem.

30 But when the Jews that dwelt there, had teſtified that the Scythopolitans dealt lovingly with them, and entreated them kindly, in the time of their adverſity:

31 They gave them thanks, deſiring them to be friendly ſtill unto them, and ſo they came to Jeruſalem, the feaſt of the weeks approaching.

32 And after the feaſt called Pentecoſt they went forth againſt Gorgias the governor of Idumea,

33 Who came out with three thouſand men of foot, and four hundred horſemen.

34 And it happened that in their fighting together, a few of the Jews were ſlain.

35 At which time Doſitheus one of Bacenors company, who was on horſeback, and a ſtrong man, was ſtill upon Gorgias, and taking hold of his coat, drew him by force, and when he would have taken that curſed man alive, a horſeman of Thracia coming upon him, ſmote off his ſhoulder, ſo that Gorgias fled unto Mariſa.

36 Now when they that were with Gorgias had fought long and were weary, Judas called upon the Lord that he would ſhew himſelf to be their helper, and leader of the battle.

37 And with that he began in his own language, and ſung pſalms with a loud voice, and ruſhing unawares upon Gorgias men, he put them to flight.

38 So Judas gathered his hoſt, and came into the city of Odollam. And when the ſeventh day came, they purified themſelves (as the cuſtom was) and kept the ſabbath in the ſame place.

39 And upon the day following as the uſe had been, Judas and his company came to take up the bodies of them that were ſlain, and to bury them with their kinſmen, in their fathers graves.

40 Now under the coats of every one that was ſlain, they found things conſecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man ſaw that this was the cauſe wherefore they were ſlain.

41 All men therefore praiſing the Lord the righteous Judge, who had opened the things that were hid,

42 Betook themſelves unto prayer, and beſought him that the ſin committed, might wholly be put out of remembrance. Beſides, that noble Judas exhorted the people to keep themſelves from ſin, forſomuch as they ſaw before their eyes the things that came to paſs, for the ſins of thoſe that were ſlain.

43 And when he had made a gathering throughout the company, to the ſum of two thouſand drachmes of ſilver, he ſent it to Jeruſalem to offer a ſin-offering, doing therein very well and honeſtly, in that he was mindful of the reſurrection.

44 (For if he had not hoped that they that were ſlain ſhould have riſen again, it had been ſuperfluous and vain, to pray for the dead.)

45 And alſo in that he perceived that there was great ſavour laid up for thoſe that died godly. (It was an holy, and good thought)

thought) whereupon he made a reconciliation for the dead, that they might be delivered from ſin.

CHAP. XIII.

1 Eupator invadeth Judea. 15 Judas by night ſlayeth many. 18 Eupators purpoſe is defeated. 23 He maketh peace with Judas.

IN the hundred forty and ninth year it was told Judas that Antiochus Eupator was coming with a great power into Judea;

2 And with him, Lyſias his protector, and ruler of his affairs, having either of them a Grecian power of footmen, an hundred and ten thouſand, and horſemen five thouſand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.

3 Menelaus alſo joyned himſelf with them, and with great diſſimulation encouraged Antiochus, not for the ſafe-guard of the country, but becauſe he thought to have been made governor.

4 But the King of kings moved Antiochus mind againſt this wicked wretch, and Lyſias informed the king, that this man was the cauſe of all miſchief, ſo that the king commanded to bring him unto Berea, and to put him to death as the manner is in that place.

5 Now there was in that place a tower of fifty cubits high full of aſhes, and it had a round inſtrument, which on every ſide hanged down into the aſhes.

6 And whoſoever was condemned of ſacrilege, or had committed any other grievous crime, there did all men thruſt him unto death.

7 Such a death it happened that wicked man to die, not having ſo much as burial in the earth, and that moſt juſtly.

8 For inſomuch as he had committed many ſins about the altar, whoſe fire and aſhes were holy, he received his death in aſhes.

9 Now the king came with a barbarous and haughty mind, to do far worſe to the Jews than had been done in his fathers time.

10 Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now alſo help them, being at the point to be put from their law, from their country, and from the holy temple:

11 And that he would not ſuffer the people, that had even now been but a little refreſhed, to be in ſubjection to the blaſphemous nations.

12 So when they had all done this together, and beſought the merciful Lord with weeping, and faſting, and lying flat upon the ground three days long. Judas having exhorted them, commanded they ſhould be in a readineſs.

13 And Judas being apart with the elders, determined before the kings hoſt ſhould enter into Judea and get the city, to go forth and try the matter *in fight* by the help of the Lord.

14 So when he had committed *all* to the Creator of the world, and exhorted his ſoldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the common wealth, he camped by Modin.

15 And having given the watch-word to them that were about him, Victory is of God; with the moſt valiant and choice young men, he went in into the kings tent by night, and ſlew in the camp about four thouſand men, and the chiefeſt of the elephants, with all that were upon him.

16 And at laſt they filled the camp with fear, and tumult, and departed with good ſucceſs.

17 This was done in the break of the day, becauſe the protection of the Lord did help him.

18 Now when the king had taken a taſte of the manlineſs of the Jews, he went about to take the holds by policy,

19 And marched towards Bethſura, which was a ſtrong hold of the Jews, but he was put to flight, failed, and loſt of his men.

20 For Judas had conveyed unto them that were in it, ſuch things as were neceſſary.

21 But Rhodocus who was in the Jews hoſt, diſcloſed the ſecrets to the enemies, therefore he was ſought out, and when they had gotten him, they put him in priſon.

22 The king treated with them in Bethſura the ſecond time, gave his hand, took theirs, departed, fought with Judas, was overcome:

23 Heard that Philip who was left over the affairs in Antioch was deſperately bent, confounded, intreated the Jews, ſubmitted himſelf, and ſware to all equal conditions, agreed with them, and offered ſacrifice, ho-

noured the temple, and dealt kindly with the place,

24 And accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrhenians,

25 Came to Ptolemais, the people there were grieved for the covenants: for they ſtormed, becauſe they would make their covenants void.

26 Lyſias went up to the judgment-ſeat, ſaid as much as could be in defence of the cauſe, perſwaded, pacified, made them well affected, returned to Antioch. Thus it went touching the kings coming and departing.

CHAP. XIV.

6 Alcimus accuſeth Judas. 18 Nicanor maketh peace with Judas. 39 He ſeeketh to take Rhaſis, 46 who to eſcape his hands, killeth himſelf.

AFTER three years was Judas informed that Demetrius the ſon of Seleucus, having entred by the haven of Tripolis with a great power and navy,

2 Had taken the country, and killed Antiochus and Lyſias his protector.

3 Now one Alcimus, who had been high-prieſt, and had defiled himſelf wilfully in the times of their mingling (with the Gentiles) ſeeing that by no means he could ſave himſelf, nor have any more acceſs to the holy altar,

4 Came to king Demetrius in the hundred and one and fiftieth year, preſenting unto him a crown of gold, and a palm, and alſo of the boughs which were uſed ſolemnly in the temple: and ſo that day he held his peace.

5 Howbeit having gotten opportunity to further his fooliſh enterpriſe, *and* being called into counſel by Demetrius, and asked how the Jews ſtood affected, and what they intended, he anſwered thereunto;

6 Thoſe of the Jews that be called Aſideans (whoſe captain is Judas Maccabeus) nouriſh war, and are ſeditious, and will not let the realm be in peace.

7 Therefore I being deprived of mine anceſtors honour, (I meant the high prieſthood) and now come hither.

8 Firſt verily for the unfeigned care I have of things pertaining to the king, and ſecondly, even for that I intend the good of mine own country-men: for all our nation is in no ſmall miſery, through the unadviſed dealing of them aforeſaid.

9 Wherefore, O king, ſeeing thou knoweſt all theſe things, be careful for the country, and our nation, which is preſſed on every ſide, according to the clemency that thou readily ſheweſt unto all.

10 For as long as Judas liveth, it is not poſſible that the ſtate ſhould be quiet.

11 This was no ſooner ſpoken of him, but others of the kings friends being maliciouſly ſet againſt Judas, did more incenſe Demetrius.

12 And forthwith calling Nicanor, who had been maſter of the elephants, and making him governor over Judea, he ſent him forth,

13 Commanding him to ſlay Judas, and to ſcatter them that were with him, and to make Alcimus high-prieſt of the great temple.

14 Then the heathen that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews, to be their welfare.

15 Now when the Jews heard of Nicanors coming, and that the heathen were up againſt them, they caſt earth upon their heads, and made ſupplication to him that had eſtabliſhed his people for ever, and who always helpeth his portion with manifeſtation of his preſence.

16 So at the commandment of the captain, they removed ſtraightways from thence and came near unto them, at the town of Deſſau.

17 Now Simon, Judas brother, had joyned battle with Nicanor, but was ſomewhat diſcomfited, through the ſudden ſilence of his enemies.

18 Nevertheleſs, Nicanor hearing of the manlineſs of them that were with Judas, and the couragiouſneſs that they had to fight for their country, durſt not try the matter by the ſword.

19 Wherefore he ſent Poſidonious, and Theodotus, and Mattathias to make peace.

20 So when they had taken long adviſement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they conſented to the covenants,

21 And appointed a day to meet in together by themſelves, and when the day came, and ſtools were ſet for either of them,

22 Judas placed armed men ready in convenient places, leſt ſome treachery ſhould

be ſuddenly practiſed by the enemies; ſo they made a peaceable conference.

23 Now Nicanor abode in Jeruſalem, and did no hurt, but ſent away the people that came flocking unto him.

24 And he would not willingly have Judas out of his ſight: for he loved the man from his heart.

25 He prayed him alſo to take a wife, and to beget children; ſo he married, was quiet, and took part of this life.

26 But Alcimus perceiving the love that was betwixt them, and conſidering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected towards the ſtate, for that he had ordained Judas, a traitor to his realm, to be the kings ſucceſſor.

27 Then the king being in a rage, and provoked with the accuſations of the moſt wicked man, wrote to Nicanor, ſignifying that he was much diſpleaſed with the covenants, and commanding him that he ſhould ſend Maccabeus priſoner in all haſte unto Antioch.

28 When this came to Nicanors hearing, he was much confounded in himſelf, and took it grievouſly, that he ſhould make void the articles which were agreed upon, the man being in no fault.

29 But becauſe there was no dealing againſt the king, he watched his time to accompliſh this thing by policy.

30 Notwithſtanding, when Maccabeus ſaw that Nicanor began to be churliſh unto him, and that he entreated him more roughly than he was wont, perceiving that ſuch ſowre behaviour came not of good, he gathered together not a few of his men, and withdrew himſelf from Nicanor.

31 But the other knowing that he was notably prevented by Judas policy, came into the great and holy temple, and commanded the prieſts that were offering their uſual ſacrifices, to deliver him the man.

32 And when they ſware that they could not tell where the man was whom he ſought,

33 He ſtretched out his right hand toward the temple, and made an oath in this manner, If you will not deliver me Judas as a priſoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus.

34 After theſe words he departed. Then the prieſts lift up their hands towards heaven, and beſought him that was ever a defender of their nation, ſaying in this manner,

35 Thou, O Lord of all things, who haſt need of nothing, waſt pleaſed that the temple of thine habitation ſhould be among us;

36 Therefore now, O holy Lord of all holineſs, keep this houſe ever undefiled, which lately was cleanſed, and ſtop every unrighteous mouth.

37 Now was there accuſed unto Nicanor, one Razis, one of the elders of Jeruſalem, a lover of his countrymen, and a man of very good report, who for his kindneſs was called a father of the Jews.

38 For in the former times, when they mingled not themſelves with the Gentiles, he had been accuſed of Judaiſm, and did boldly jeopard his body and life with all vehemency for the religion of the Jews.

39 So Nicanor willing to declare the hate that he bare unto the Jews, ſent above five hundred men of war to take him.

40 For he thought by taking him to do the Jews much hurt.

41 Now when the multitude would have taken the tower, and violently broken into the utter door, and bade that fire ſhould be brought to burn it, he being ready to be taken on every ſide, fell upon his ſword;

42 Chooſing rather to die manfully, than to come into the hands of the wicked, to be abuſed otherwiſe than beſeemed his noble birth:

43 But miſſing his ſtroke through haſte, the multitude alſo ruſhing within the doors, he ran boldly up to the wall, and caſt himſelf down manfully amongſt the thickeſt of them.

44 But they quickly giving back, and a ſpace being made, he fell down into the midſt of the void place.

45 Nevertheleſs, while there was yet breath within him, being inflamed with anger, he roſe up, and though his blood guſhed out like ſpouts of water, and his wounds were grievous, yet he ran through the midſt of the throng; and ſtanding upon a ſteep rock,

46 When as his blood was now quite gone, he pluckt out his bowels, and taking them in both his hands, he caſt them upon the throng, and calling upon the Lord of

life and ſpirit to reſtore him thoſe again, he thus died.

Chap. XV.

1 Nicanors blaſphemy. 8 Judas encourageth his men by his dream. 28 Nicanor is ſlain.

BUT Nicanor hearing that Judas and his company were in the ſtrong places about Samaria, reſolved without any danger to ſet upon them on the ſabbath-day.

2 Nevertheleſs, the Jews that were compelled to go with him, ſaid, O deſtroy not ſo cruelly and barbarouſly, but give honour to that day, which he that ſeeth all things, hath honoured with holineſs above *other days*.

3 Then the moſt ungracious wretch demanded, if there were a mighty One in heaven, that had commanded the ſabbath-day to be kept.

4 And when they ſaid, There is in heaven a living Lord, and mighty, who commanded the ſeventh day to be kept:

5 Then ſaid the other, And I alſo am mighty upon earth, and I command to take arms, and to do the kings buſineſs: yet he obtained not to have his wicked will done.

6 So Nicanor in exceeding pride and haughtineſs, determined to ſet up a publick monument of his victory over Judas and them that were with him.

7 But Maccabeus had ever ſure confidence that the Lord would help him:

8 Wherefore he exhorted his people, not to fear the coming of the heathen againſt them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid which ſhould come unto them from the Almighty.

9 And ſo comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful.

10 And when he had ſtirred up their minds, he gave them their charge, ſhewing them wherewithal the falſhood of the heathen, and the breach of oaths.

11 Thus he armed every one of them, not ſo much with defence of ſhields and ſpears, as with comfortable and good words: and beſides that he told them a dream worthy to be believed, as if it had been ſo indeed, which did not a little rejoyce them.

12 And this was his viſion, that Onias, who had been high-prieſt, a virtuous, and a good man, reverend in converſation, gentle in condition, well ſpoken alſo, and exerciſed from a child in all points of virtue, holding up his hands, prayed for the whole body of the Jews.

13 This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majeſty.

14 Then Onias anſwered, ſaying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, *to wit*, Jeremias the prophet of God.

15 Whereupon, Jeremias holding forth his right hand, gave to Judas a ſword of gold, and in giving it, ſpake thus,

16 Take this holy ſword, a gift from God, with the which thou ſhalt wound the adverſaries.

17 Thus being well comforted by the words of Judas, which were very good, and able to ſtir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageouſly to ſet upon them, and manfully to try the matter by conflict, becauſe the city, and the ſanctuary, and the temple were in danger.

18 For the care that they took for their wives and their children, their brethren, and kinſfolks, was in leaſt account with them: but the greateſt and principal fear was for the holy temple.

19 Alſo they that were in the city took not the leaſt care, being troubled for the conflict abroad:

20 And now when as all looked what ſhould be the trial, and the enemies were already come near, and the army was ſet in aray, and the beaſts conveniently placed, and the horſemen ſet in wings,

21 Maccabeus ſeeing the coming of the multitude, and the divers preparations of armour, and the fierceneſs of the beaſts, ſtretched out his hands towards heaven, and called upon the Lord, that worketh wonders, knowing that victory cometh not by arms, but even as it ſeemeth good to him, he giveth it to ſuch as are worthy.

22 Therefore in his prayer he ſaid after this manner, O Lord, thou didſt ſend thine angel in the time of Ezekias king of Judea, and didſt ſlay in the hoſt of Sennacherib, an hundred fourſcore and five thouſand.

23 Wherefore now alſo, O Lord of heaven, ſend a good angel before us, for a fear and dread unto them.

24 And through the might of thine arm, let thoſe be ſtricken with terror, that come againſt thy holy people to blaſpheme. And he ended thus.

25 Then Nicanor and they that were him, came forward with trumpets and ſongs.

26 But Judas and his company encountred the enemies with invocation and prayer.

27 So that fighting with their hands, and praying unto God with their hearts, they ſlew no leſs than thirty and five thouſand men: for through the appearance of God they were greatly cheered.

28 Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harneſs.

29 Then they made a great ſhout, and a noiſe, praiſing the Almighty in their own language.

30 And *Judas*, who was ever the chief defender of the citizens, both in body and mind, and who continued in love towards his countrymen all his life, commanded to ſtrike off Nicanors head, and his hand, with his ſhoulder, and bring them to Jeruſalem.

31 So when he was there, and had called them of his nation together, and ſet the prieſts before the altar, he ſent for them that were of the tower,

32 And ſhewed them vile Nicanors head, and the hand of that blaſphemer, which with proud brags he had ſtretched out againſt the holy temple of the Almighty.

33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they ſhould give it by pieces unto the fowls, and hang up the reward of his madneſs before the temple.

34 So every man praiſed toward the heaven the glorious Lord, ſaying, Bleſſed be he that hath kept his own place undefiled.

35 He hanged alſo Nicanors head upon the tower, an evident and manifeſt ſign unto all of the help of the Lord.

36 And they ordained all with a common decree, in no caſe to let that day paſs without ſolemnity, but to celebrate the thirteenth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus day.

37 Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power. And here will I make an end.

38 And if *I have done* well, and as is fitting the ſtory, it is that which I deſired: but if ſlenderly and meanly, it is that which I could attain unto.

39 For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleaſant, and delighteth the taſte: even ſo, ſpeech finely framed, delighteth the ears of them that read the ſtory. And here ſhall be an end.

The End of the APOCRYPHA.